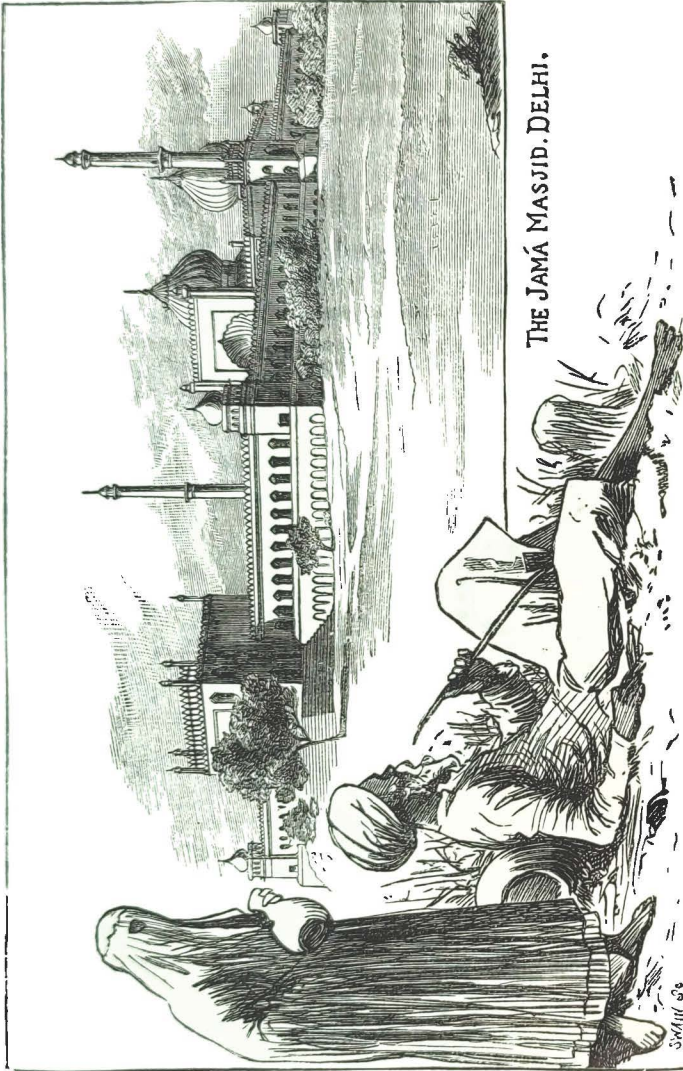


[THE MISSIONARY HERALD,
APRIL 1, 1886.



THE JAMÁ MASJID. DELHI.

SKETCHES IN INDIA. NO. III.—DELHI.

THE MISSIONARY HERALD.

Our Finances.

AT the time of going to press the Receipts of the Society to date are *many hundreds of pounds less than the Receipts to the same date last year.* Yet we need an INCREASE of *Five Thousand Pounds.* Very earnestly would we appeal to all our friends to do their utmost, during these closing weeks of our Financial Year, 'to avert a large Deficiency.

To draw back, or recall, when the whole world lies open to us, as it never did in history, and when from all parts is heard the loud unceasing wail,

“COME OVER AND HELP US,”

will surely be disloyalty to Christ.

SIX NEW MISSIONARY BRETHREN ARE WAITING FOR FUNDS TO SEND THEM OUT.

China has thrown open her many gates. Africa, from circumference to centre, is longing for the light. India, as never before, gives unmistakable evidences of golden harvest just at hand.

“Opportunities to the Christian,” wrote David Livingstone, in almost the last letter that ever reached England, “*mean solemn responsibilities.*”

The Master's words are—

“IF YE LOVE ME, KEEP MY COMMANDMENTS.”

“GO YE THEREFORE AND TEACH ALL NATIONS.”

“And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife or children, or lands for My name's sake shall receive an hundred-fold, and shall inherit everlasting life.”

Contributions for the Financial Year just closing can be forwarded to the Mission House to the 8th of the current month, and all sums to that date will be included in the annual balance sheet. Cheques and P. O. O. should be made payable to Alfred Henry Baynes, and be crossed Barclay, Bevan, Tritton, & Co.

The Congo Mission.

DEATH OF JOHN MAYNARD.

“His sun has gone down while it was yet day.”

ONLY in the early days of January last, John Maynard wrote:—

“You will be glad to hear that my health has been all I could desire, and that I am perfectly happy in my work, far more so than I could ever have anticipated.”

And again:—

“This Congo Mission is indeed a noble enterprise. I thank God for the honour He has put upon me in permitting me to engage in it. My great wonder is that hundreds of young men at home don't offer themselves for it. I would not exchange my present work for any other in the world.”

The next intelligence was a brief note from Mr. Comber, dated Underhill, Congo River, February the 3rd, saying:—

“It is with the deepest sorrow I send you the news of the death of our dear brother, John Maynard. After six days of obstinate fever, he was called home on Thursday last the 28th of January.

“The Mail is just leaving; by the next I will send you full particulars.”

And by the last Congo Mail the following was received from Mr. Comber:—

“MY DEAR MR. BAYNES,—By the s.s. *Angola* I sent you a simple intimation that our dear brother **Maynard** had been called home. I am now able to send you some particulars of his illness. Since early June of last year our Congo band has been preserved from death—indeed there has been very little sickness; but again it has pleased God to withhold the seasonable rain, upon which health seems much to depend; we have all had to exercise special precaution; and now one of us ‘is not,’ for God hath taken him. We must do as we are well accustomed to do in our Congo mission—bow our heads submissively under the trial sent by our Father in Heaven. Methinks, by now, we have learnt the lesson of resig-

nation. We must not, however, slacken our prayers (nor must you at home), but they must be more earnest. ‘There is a power that man can wield.’ May we all use that power, with unswerving faith in its efficacy.

“The illness and death of our brother had much that was perplexing about it, medically, and I have sent my carefully kept notes of his ‘case’ to our good friends, Drs. Prosser James and Frederick Roberts, and trust that they will increase our debt of obligation to them by going carefully into it, and letting us know what they think.

“As you know, our brother **Maynard** was left on the coast with Davis, to season for a month; not because either appeared less strong than the others,

but as an experiment thought to be to their advantage. They arrived here in very good health; Davis went up to S. Salvador, and Maynard stayed here. While away in the interior, taking Richards, Biggs, and my brother Percy to their stations, and staying a few weeks at Arthington and Wathen, several letters came up, saying that Maynard was in first-rate health. I arrived back here, accompanied by Mr. Darling, on the 21st January, and found that Mr. Maynard had had his first fever the previous day—a very mild attack, from which he seemed quite recovered. On the 22nd he got up, saying he was ‘all right,’ but at ten o’clock said that though he felt well his temperature stood at 100°. I told him that in that case he must at once go to bed, which he did, and had a second ordinary attack of mild intermittent fever, which was reduced by ordinary sudorific treatment. By five o’clock in the evening, temperature was normal; he had a good night, and there was no rise of temperature the following morning at seven o’clock. I kept him in bed however, and soon the temperature commenced to rise, not going so high, however, as to cause us any alarm. He was most carefully watched, however, and the usual means (sudorifics) applied to lower the temperature, this time without any effect. Throughout the rest of the course of the fever there was neither intermission nor remission, and the temperature never came down again, unless we forced it down by the cold water treatment, a few hours after which, however, it always rose again. On the evening of the third day there was a tendency to coma, which we successfully combated with blisters to head and nape of neck, and evaporating lotions, &c., and on the fourth day the comatose

signs were gone. The temperature still hovered between 101° and 102°, however, and all efforts to permanently reduce it failed. Quinine seemed to have very little effect, and even with a heavy dose, no cinchonism was complained of. One of us was constantly in attendance upon him, and he was never left alone night or day. Throughout he was able to take plenty of nourishment, and having effectually overcome the one alarming symptom of coma, his temperature not rising high, we had great hope of his recovery until the sixth day, when he became very feeble, his pulse weak, and his stomach irritable. On the evening of this day his temperature seemed inclined to rise higher than usual. The night watch was to be divided between the three of us—Moolenaar taking the first, Darling the second, and I the third. At two o’clock Darling called us both, saying he feared Maynard was going. We went in and found him very feeble, his pulse weaker than usual, but he was awake and quite conscious. I, too, thought that he was dying. I said to him, ‘Maynard, my dear fellow, I think you are going home.’ He said calmly, ‘It is well.’ I asked him if there were any special messages he would like to leave, and he left several, such as: ‘Tell Miss Pitt that all is well; she will meet me soon.’ ‘Tell the boys and girls of the Orphanage (Mr. Spurgeon’s) to seek Jesus.’ ‘Tell my two brothers to decide for Jesus.’ ‘Dr. Swallow and his family, and Mr. and Mrs. Spurgeon, I do love them—how I do love them.’ ‘Tell the students to preach Christ and Christ only.’ ‘O, precious Jesus!’ ‘Oh, so happy!’ ‘May the Congo speedily be filled with the love of God.’ We asked him, ‘Maynard, are you sorry you came to the

Congo?' 'Oh no,' he replied, 'very thankful.' 'My work's soon done, isn't it? There are many more of our men who will soon come.' 'For Jesus' sake.' 'I'll soon be home! I'll soon be home!' 'Work on, brethren; don't let the loss of your men hinder you. Never give up—hope always. O Jesus! soon be at home. This is the valley; I will fear no evil, for Thou art with me. 'Twill soon be over. Tell all our boys to seek the Saviour. Good-bye! I'll look for you; I'll wait for you. Faith can firmly trust Him, come what may. Brethren, brethren, be of good cheer. Rock of Ages cleft for me!'

"After a pause, he said: 'Jesus is keeping me waiting.' And presently, 'I feel better.' We said, 'You may yet rally; it is not too late.' He replied, 'Well, Jesus knows best.' 'You are willing to go or stay?' we asked. 'As He will, all is well,' was the reply. At four o'clock we took his temperature, and found it 104°. It was our duty to use means to the very last. Hope, however, was almost gone, and as occasionally we went out into the cool air of the dawn as it grew into day,

we felt that another daybreak was at hand for our brother; the 'fair sweet morn' of heaven was awaking for him. And so it was.

"A few hours' unconsciousness, a few painless convulsions, and at 9:30 a.m., on the 28th of January, John Maynard went into the presence of the King.

"I know well how many will be grieved to hear this sad news, for with specially earnest, affectionate interest was this our last party watched and prayed for. But we will not be discouraged nor dismayed. Many will know, however, that Miss Pitt (now on her way out with Mr. and Mrs. Weeks) was to have been Maynard's closest companion, sharing his life and work. How dreadful is this blow for her, the Saviour knows; and I trust she will be supported and comforted by His great and tender love. Much prayer will be offered on her behalf. God help her!

"Commending ourselves and our work to the earnest prayers of all friends of the Congo Mission, I remain, dear Mr. Baynes, yours very affectionately—THOS. J. COMBER."

Most earnestly and tenderly we commend to the prayers and sympathy of our readers the bereaved brothers and sister of our departed friend, and in a very especial manner Miss Pitt, who in all probability, ere this, has reached the Congo, and has been met with the terribly sad news that the one with whom she anticipated spending many years of happy Missionary toil in Africa has been called to higher service in the Father's House.

The following letter has been received from Mr. James Biggs, of Orpington, father of Mr. John E. Biggs, one of the colleagues of Mr. Maynard:—

INCIDENT IN THE LIFE OF JOHN
MAYNARD.

"On Lord's day the 27th July, 1884, he was engaged to preach at Clare, Suffolk; but as the friends there

desired the Rev. E. White, then pastor at Orpington, to preach for them, Mr. Maynard readily consented, at Mr. White's request, to take his place at Orpington on that day, as also on the Sunday following. On the evening of

Saturday, 2nd of August, he became our guest, and during his stay greatly interested our home circle with the account of his work in South Africa. On Monday, 4th of August—Bank Holiday—we accompanied him to Holwood Park, he being wishful to see the Wilberforce Oak, and the stone seats commemorative of that great and good man. We sat on the protruding roots of the old oak, engaging in an interesting conversation, and admiring the beauty of the surrounding scenery. Here we parted, little thinking that about a year after he and our son would be companions in the mission work on the Congo.

“We met Mr. Maynard in the school-room at Camden Road, on the occasion of the valedictory service on the 17th of August of last year, and the

following day at Myrtle Street Chapel, Liverpool; and finally on board the steam ship *Lualaba* very shortly before her departure from the Mersey for the West Coast of Africa. At the final leavetaking he was bright and cheery as usual. Of all the missionaries who left England in the *Lualaba*, the opinion seemed to be pretty general that John Maynard being, so to speak, half acclimatised, would be the last to succumb to the effects of the terrible climate of the South-West Coast. John Maynard has left behind him the sweet savour of an unassuming character and gentle disposition. His life was consecrated to the service of his Divine Lord and Master, and he is now receiving the ‘Well done, good and faithful servant; enter thou into the joy of thy Lord.’”

FURTHER INTELLIGENCE FROM THE CONGO.

Mr. Charters, writing from Stanley Pool, in January, reports:—

“I am here with the s.s. *Peace*; she has been well cared for by Mr. Grenfell, and looks as good as new. I have had wonderful health all along, my fevers being very slight, and not coming often.”

Mr. Whitley, writing also from Stanley Pool (February 1st), says:—

“I have just returned to the Pool after an absence of twenty-five days. I have been up to Equatorville.

“I find brethren Grenfell, Biggs, and Charters in good health. I have enjoyed the most excellent health during the whole voyage.”

Mr. Biggs also reports, from Stanley Pool:—

“I am most thankful to say my health still continues good, and with the exception of slight fevers I have had no sickness since my arrival on the Congo.”

Mr. Percy Comber writes from Wathen, or Nombe Station, February 1st, as follows:—

“MY DEAR MR. BAYNES, — You will be glad to know that Mr. Richards and I are both well here, and that work is going on very satisfactorily. With reference to our station work, we have just completed a large house for our school boys to sleep in, and a second building for our goats. Now we have started our new building for stores (the old store-

houses are very insecure), and a large garden for potatoes and other vegetables. Soon we hope to build a school-house for our boys; the room in which we now hold our school is open on both sides to the winds, and, moreover, the water comes through the roof of this old house when it rains, and puts a decided damper upon the lessons. The school is a very important branch of our work, and we wish to make it a good success. Some of the boys show remarkable aptitude for learning.

"The Sunday-school continues to be an encouragement to us, the interest and attention shown by the boys being very great. They listen so attentively and quietly that we cannot but feel that the Holy Spirit is blessing this branch of our work.

"In the towns around, too, work is very encouraging. We were able to stop witch palaver last week, which, without our interference, would probably have resulted in the sacrifice of two women by the poisoned water that would have been given them to drink. I had a long talk with the chief about it; and afterwards spoke to him about our services in the town, asking him if he could give us a house in which to hold our meetings. He most willingly assented, and has promised to clear out and set in order the largest and best built house in the town for our services; it will be called 'Nzo a Nzambi'—or 'House of God'—by the natives, and is to be sacred for our

meetings. Next Lord's day we hope to have our first service there.

"We heard one day of another chief who was very sick—this was the chief or king of the whole district of Ngombe. We went to see him, and found that a native witch doctor was expected every minute. I quickly made up some medicine and gave to him, and as he had not been able to take food for several days, sent at once to his house for some cornflour, and had it made up for him before the people; and he was able to take that. As I was about to leave the town, the native doctor put in his appearance, and was very wrath when he found out that I had been first in the field. The old chief is getting better; I am going to see him again to-day.

"Now, my dear Mr. Baynes, I can only close with the earnest wish and prayer that our loving Father will spare us for long service in this glorious work, and that He will give us all grace, all wisdom, and patience in our efforts to lift the dark veil which overhangs this long-forgotten country With very kind regards and esteem,

"I am,

"Dear Mr. Baynes,

"Yours sincerely,

"PERCY E. COMBER.

"P.S.—I have just recovered from my first fever; it was a very short one and only light in degree. Mr. Richards did everything for me, and proved a most attentive nurse."

Sketches in India.

No. III.—DELHI.

AS Poona is a stronghold of Brahmins, so Delhi, that ancient city, is a stronghold of Mohammedans. The broad footprints of the Mogul kings may yet be seen in the marble palaces and marble tombs, the massive fort, and many Masjids. Notable among these last are the Moti Masjid (or Pearl Mosque), of exquisite workmanship, and spotless purity, and the Jamá Masjid—shown in the sketch—of red sandstone and white marble. This mosque is undoubtedly splendid and imposing; a striking monument of the wealth and taste of the mighty dead. In the outer court, paved with white marble, and decorated with a centre fountain, six thousand worshippers are able to prostrate themselves at once, while the massive domes, lofty minas, and polished colonnades overshadow or surround them. In fact, this is the largest of all the mosques in India. But, after all, virtually it is a tomb—only a monument of past greatness. The unholy power of the Crescent has been broken in British dominions. After the Mutiny of 1857, this very building was confiscated by the Government as a punishment; and, although it has long been restored to its devotees, the main gateway is still closed throughout the year, save for one day, to show that Mohammedan treachery has not been forgotten. To-day, Christians may climb its minas, or walk its courts without being required to change or remove the shoes. It is no longer what it was. The Mogul race is dead, and "Ichabod" may well be written over the gateway of the Jamá Masjid. Would that the death of Mohammedan power meant as well the death of its faith in India! Perhaps to a larger extent than we dare hope it *does* mean this. The faith of Islam—its spread, or even stand—has always depended, and ever will depend, upon the keenness of its sword; but "those who take the sword shall perish with the sword."

Within sight of the Jamá Masjid, a more modest clock-tower marks the position of the new Baptist college. In fact, the whole of this corner of Delhi is dedicated to the needs of our missions. Here is the college commenced by Mr. Smith, and quite near the compounds enclosing the mission-houses, Zenana Mission Home and boarding-school, forming, altogether, a perfect hive of incessant work. What a contrast to the superb buildings and decaying life of the Jamá Masjid!

If there is one Mission distinguished by its united front, competent organisation, and loving spirit, it is undoubtedly the Baptist Mission of Delhi. The work is heavy, the disappointments great; but the cheerful

spirit in which the difficult duties are performed is in itself a guarantee of rich results in the future, as it is in a measure the effect of a blessing on the past.

When I was there a few months ago, the Delhi Mission Band was composed of eight English workers. Mr. Guyton, ever active and genial, overseeing the new college, conducting classes and services—the “Padre Sahib” of the Mission; Mr. and Mrs. Herbert Thomas, with their bright little “Mission” baby; Miss Thorn, the “Lady Superior” of the Zenana Home, and her co-workers—Miss Angus, Miss Neave, Miss Fletcher (formerly of the Cameroons, West Africa), and Mrs. Rule.

These self-denying labourers were, as far as a stranger could see, steadily accomplishing a great work for coming generations to recognise. In one way or another, they appear to be touching the very *heart* of society. The boys’ classes and girls’ schools, the Zenana visits and preaching services, all prosecuted with cheerfulness, must tell on the future. Christ will reign by-and-by in the city once wholly given up to the false prophet.

The reader will notice in the accompanying sketch (*see Frontispiece*) a *purdah*-woman, or Mohammedan veiled female. Unfortunately, too often the poor woman clings to her seclusion—whether beneath a *purdah* or within a Zenana. These are the lost sheep to be *sought*. Thank God, that even these helpless, ignorant, secluded ones are being sought, and found, for Christ in Delhi!

Chudleigh.

JOSEPH J. DOKE.

Our Sunday Schools in Central Italy.

BY THE REV. JAMES WALL, OF ROME.

I SHALL be glad if the following account of the Christmas meetings of our Sunday-schools in Central Italy should attract the attention and excite the sympathy of friends interested in the salvation of the young in this country. Christian education is always a prime factor in missionary success. In Italy it is peculiarly so. The Roman Catholic party here is fully alive to this, and is, consequently, making enormous efforts throughout the country to neutralise our endeavours and to secure control over the conscience of Young Italy.

The Pope hopes to secure this in Rome by a complex and most expensive system of daily schools. This is now fully developed and crowned by a Catholic University. Well organised, well managed, richly endowed, there the wants and weaknesses of all are met. The Pope provides clubs, concerts, dramatic entertainments, special classes in science and art, the naked are clothed, books are supplied gratuitously, and in some of these schools, which now number between sixty and seventy, a large dish of soup is given to the scholars every day

While the Pope is thus active, the political and municipal authorities are equally alive to the importance of education.

Of course, Evangelicals in Italy can do but little, and can never expect to compete with these two great contending parties. In many places they have not tried, in others they have tried and failed; in some few places Evangelical day-schools continue to do good service, especially in securing attendance at the Sunday-school. There are many Evangelical stations, where there are no Sunday-schools. If these once existed they soon became extinct, and now the evangelist would scarcely attempt to resuscitate them. The difficulty of our evangelists was increased by the fact that the native churches are too feeble to help us, and no means are placed at our disposal either for day or Sunday-school work. Still it had to be done. Children had to be sought and found; books provided, and from time to time renewed; teachers secured, taught, encouraged, and often changed; rewards, prizes, and Christmas treats paid for. Our native colleagues, undeterred by the numerous obstacles, attempted something for God among the children, and the following notes on the Christmas gatherings at our various stations in Central Italy show that results encourage us to hope for still better things in the future.

ROME.

In Rome, we have four Sunday-schools with more than 200 scholars. On the last Tuesday in the year they met in Piazza in Lucina for their annual treat. The teachers and elder scholars had very tastefully decorated the room, which, as soon as it was opened, was crowded to the doors. Coffee and buns were served up, after which several children recited religious

and patriotic pieces of poetry. The cheers at this part of the meeting were most vociferous. A report of the year's work was then read and addresses delivered, after which rewards were distributed, consisting chiefly of articles of clothing sent us by friends in England. The report showed that the year had been one of close struggle with the forces of the Vatican. Evangelist and priest, like Michael and Satan over the body of Moses, had met in many a Roman home, and wrestled over the children. I was sorry to find that, though we had gained, we had also lost. The report showed also the need there is of Bibles, suitable books, both for teachers and scholars, rewards and prizes, and, indeed, of any help we can get in this mortal struggle for Sunday-school existence in the metropolis of Popery.

TIVOLI.

Our school in this little, busy, beautiful, superstitious place is small, but increasing. The scholars, about twenty, belong chiefly to people of the surrounding places, who have come to work in Tivoli, which is rapidly becoming the manufacturing suburb of Rome. The meeting was very picturesque. In the centre of the room was the Christmas-tree—an olive—to which the few prizes were attached; the children were sitting round, and behind them parents and friends crowding the room to the door. Many of these were dressed in their mountain costumes—taper hats, short blue undercoats, heavy cloaks, white vest, red sash, blue breeches, and heavy boots; their features fine, some of them splendid. No part of Italy has suffered more from the priest than Tivoli and the district beyond, and yet there is now the promise of better days. The school is in need of help and encouragement.

CIVITA VECCHIA.

Here we have Sunday and week night schools, both together numbering about forty scholars. The usual Christmas-tree—myrtle—was erected in the centre of the room, sprinkled with flour to represent snow, and then covered with dried fruits, oranges, gifts for the children, and illuminated with small wax tapers. After the scholars had taken their coffee, there were recitations and addresses. The place was crowded. The chief want of this school is a better room.

ORBITELLO.

Here the Christmas treat was unusually interesting. The deacon of the church keeps the night school, and is an earnest man, so that in this small city we have one of the most flourishing Sunday-schools in Italy. The number of scholars is forty-five. Our hall is in the centre of the city on the square; it was gaily, beautifully decorated. Some of the brethren of the church had been to a distant wood and brought a tree so large that they had difficulty in getting it into the room. It was enlivened with tapers, oranges, gilded nuts and walnuts, bags of sweets, and presents for the children. There was unusual interest felt in the town, and during the day half the population went to see the preparations. In the evening, two hours before the time announced, the room was crammed, so that it was found needful to anticipate the hour of the service. In consequence, I found on arrival that the treat was nearly over, and that great and general satisfaction was being expressed by all parties.

LEGHORN.

Our hall in Leghorn is central, suitable, and beautiful. Sigr. Baratti

gives me a very glowing description of the children's treat, of which about sixty boys and girls partook. The children were well provided for, the room tastefully decorated, and many presents given. The singing of the classes seems to have deeply impressed all present. The meeting concluded with something like general ecstasy, when the brethren embraced each other, and sent their blessing to Rome, and to others who had helped them thus to enjoy themselves. There is a fine opening for work now in Leghorn; but even success in Italy brings additional responsibility, and is not without anxiety. I commend this work to our friends.

FLORENCE.

Our school here is very feeble this year, so much so that we have not had the Christmas treat. This is occasioned partly by the change of evangelist, and the greater need which there seems to be of encouragement in Florence than elsewhere. This state of things will not, we hope, last long however. Last summer I took the children out into the country, and they were greatly pleased. I hope to do the same this year.

FARFA.

On the line to Florence, but some miles from it, up among the Sabine hills, is the famous Benedictine monastery of Farfa. From this place, in the Middle Ages, ecclesiastical influences were wielded which were felt throughout the Catholic world. Now, the order is suppressed, and the property, sold by the Italian Government, has fallen into the hand of an English gentleman, whose mother took great interest in our work in Rome. While here she gathered some destitute children into a comfortable home, and then took them to Farfa. As the

children came to our Sunday-school when in Rome, we still feel deep interest in them, and for this reason were invited to their Christmas treat. An open carriage had been sent to the station for Mrs. Wall and myself. The drive was through drenching rain. As we entered the village, the children gave us their warm salutations, and our friends met us in the long corridor of the abandoned monastery. The whole village belongs to the son of my friend, with the exception of the Abbey Church, which, on account of its artistic treasures and historical associations, has been declared to be a national monument. In the evening, the children of the home and of the night school gathered. As there were no flowers, they tastefully interwove the leaves of bay trees into an offering for us. The children and the country people, all in the village, were de-

lighted with the views of the magic lantern, and with the explanation of the scenes taken from Scripture. There is reason to hope that the work of our friends is making itself felt in many surrounding villages.

Thus far our Sunday-school work is promising, and ought to be sustained. We have now more than five hundred scholars, including Sunday and night schools, and this number might soon be raised to a thousand, when as if our hands are weakened and slackened in this war we shall suffer reverse. I feel sure that this work needs only to be pondered by the superintendents of our Sunday-schools in England to elicit the little sympathy and help required to strengthen the hands and encourage the hearts of our scholars, teachers, and native evangelists.

JAMES WALL.

Piazza in Lucina, Rome.



Native Press for Crushing the Sugar-Cane.

THE sugar-cane, which grows in India, when ripe, is cut down. The long sticks are then chopped into small lengths of about ten inches, and crushed in such a mill as that represented in the picture. The cane, after the sugar has been extracted from it, is used for fuel in the furnace, over which the extracted sugar is placed to boil. Often in one field all the processes of sugar-making may be seen.

Bakundu, West Africa.

A FRIEND at High Wycombe has supplied us with the following extracts from a recent letter from C. H. Richardson, of Bakundu, West Africa:—

“And now about ourselves. We have been very well considering our isolated and anxious position. The Lord has been good and fully made good His promise of which you wrote on a former occasion, ‘Certainly, I will be with thee.’ We have been by the war of which you have read in the paper quite ‘bush bound.’ ‘Bush bound’ means you cannot go, nor yet you cannot remain. I take this to be a very peculiar position, and one of trying dilemma. We could not leave the work alone, and yet we could not remain destitute of relief in the way of coming food and money to buy country food. Our money was out, and we had to buy in trust. I issued tickets of credit, which the people (who cannot read) took readily. That they did take them must be put down in my books to the credit of the Lord, for there was much fear and excitement among the people. I mean by money here, cloth, &c., for the people know no other money. If you bought of them a pennyworth of anything they would not take a silver shilling for it, but two or three leaves of tobacco worth about a penny they would take readily. So you see what money we must have. We have had wars, and although we have been distant from the actual strife, we have come in for a goodly portion of the suffering which always attends war, with the wants it creates and others which it cuts off. The country food, too, which was wanted by those which were engaged in the bush warfare, was of itself becoming

more scarce, for the elephants were now plentiful, and, when it rained, came quite close to the town, demolishing much food in the farms. Rains also prevent the people from hunting, and meat was the most scarce of all things. Even this article was in much want with us, and so much so, that *two livers of dogs* the people killed were not refused by us when offered for sale by a man of the town. And the people were (early in the commencement of the disturbances at Camerouns) thrown into much excitement over news that reached us that the people from far away were coming to fight them. In spite of our assurances that the distance was too far for anyone to come to fight them, yet they built a great wall around the town, in which the late King of Bakundu lost his life by the work he did in that fence. It was a great redoubt of trees some 3 ft. thick and 12 ft. high. The people said if it were not for us—that we were in their town—they would burn the town, but as they had a missionary in their town, they must stand and die, if need be, with us in protecting the spot. However, this war did not take place. . . . One time the people were charging a man with a crime in town. Determined in his death, and chasing him, he ran fastly to the ‘Mission House,’ and under Mrs. Richardson’s bed he was sheltered and saved. Many have been sheltered from calamity by coming even into the mission yard, their followers fearing to chase them *there*. Not certainly

because of our numerical strength, for we are only two persons, but because *the Angel of the Lord overshadowing—the Lord Almighty reigning.* . . . Well, now about the progress we have been able to make in these six years. We shall not exaggerate. I shall relate some facts and state some pleasing and ominous instances. There are many changes in the people which are better seen than described. We have, we may say, *six members*—four full members and two await baptism—and one more, a new inquirer. The members are prayerful, and the outlook is encouraging, for we have services attended by those who come out of pure motives, and this expresses our present position. The king's death took place very unexpectedly, and I was called to speak with him. He had often said he 'did not intend to miss the great Salvation.' I reminded him of this, told him again the story of the Cross, and told him 'to look up.' He did so, and nodded assent to my requests to him. He died. He left his brother as king, who attends very regularly our services, and avows his heart is seeking the Lord. He came to me one day lately, and said that his mind was so troubled about seeking the Lord, that he declined to accompany a man who requested him to go on a journey of importance. I told him the Lord was there, and he could continue his prayer. Prince Gati is a Christian, having been baptized last January, and has continued faithful until now. He begins to write a little, and reads in his Reader and Testament quite

well. The custom of killing some one whenever an infant dies is very much, if not entirely, abandoned.

"There is another custom I believe is at an end as far as some people are concerned—viz., that of casting away people who *die*, or are *very low*, and who are *young*. Up till very lately, every one who died young were condemned as witches and not allowed burial in town. Some very ill and given up I have seen wrapped in green leaves and taken in the deep forest and left there alone on a bed of sticks. The first *young* man (dying suddenly) was buried in town lately. Several others have been buried in town from the force of the example. The *dead* are wrapped in *dead leaves*, and the *living* ones, whom they would leave in the forest, in *green leaves*. We have kept back or prevented many from such a death alone. . . . I have talked with many people, and I do not find one but who acknowledges the existence and supremacy of a God. . . . There are some of the signs on which we cannot count, but we can more strongly hope and trust. Like *Elijah's* little piece of cloud, let them be to us a reason of more abundant prayer. . . .

"And now, good-bye, accept our united love, and I am sure all the Bakundu children add 'Amen' to this *Pray for us*. Hoping to hear from you and have yet other opportunities of writing you—I am, for us both, yours ever,

"C. H. RICHARDSON.

"Bakundu, West Africa."

Mission Work at the Sonepur Mela.

THE Rev. J. Ewen, of Benares, sends the following account of Mission work at the Sonepur Mela :—

"MY DEAR MR. BAYNES,—I have just returned from the Sonepur Mela, and as I fancy an account of our work there will interest you, I hasten to put you in possession of it. A few years ago Mr. Evans, of Monghyr, gave you an elaborate account of its origin. It is needless, perhaps, to relate what has been so well related already ; but for the benefit of those who have forgotten what has been written in former years, I give you a very brief account of its origin.

"SONEPUR MELA.

"Ages ago an elephant was bathing in the Ghuneti at this point, when a crocodile stole upon him stealthily and seized him by the leg. Long he struggled to free himself, but without avail. His strength went out with the fast-flowing blood, and he must soon have succumbed. Finding his efforts were of no avail, he lifted up his voice and summoned 'Hare' to his aid. The god came and released him from the powerful grasp of his antagonist ; and from that time to this the spot has been one of great sanctity. On such a slender basis, one of the largest fairs in the world is founded. I say a fair advisedly, for the Sonepur Mela is actually a fair, although the Hindu visitors bathe at full noon in the sacred waters. Thither, with the religiously disposed crowd, merchants from far and near bringing with them merchandise of every description from every part of the world. Those who have never seen it have no conception of what it is, for it is impossible almost to imagine a mushroom city of 500,000 inhabitants. But such it is.

"WARES OF ALL SORTS.

"In its bazaars you can get what you like. In Mina bazaars, for instance, you can buy the finest gold embroidery of Cashmere and Delhi, brass gods from Benares and Muthra, English piece goods, Moradábád ware in every design, German and French toys, Huntley and Palmer's biscuits (considered a delicacy so great that caste cannot withstand them), Morton and Co.'s confectionery, ivory goods, ploughs, kitchen utensils, boots and shoes, hats and caps, old bottles of every description, second-hand books in different languages, sweetmeats, tents, and, I feel inclined to say, every other article of use and ornament. In Urdu bazaar, where vice reigns supreme, there are butchers' shops, vegetable stalls, bakers, eating houses, &c. In Chiriya bazaar, all kinds of birds. Beyond these there are lines of horses, at least upwards of 5,000, innumerable masses of ponies, crowds of camels, and hundreds of elephants, big and little, which rend the air by day and night with their fierce trumpeting. Beyond these we come upon the European lines with a magnificent race course, maintained, I believe, at the expense of Government.

"OUR CAMP.

"Our camp, of which I enclose you a rough sketch, stands on the river banks on the south-east corner of the vast encampment. On both sides of us the various religious orders throw up their altars and rear their shrines, so that religion, like everything else, has its allotted place, and everybody knows where to come.

"I left Benares on Thursday, and reached Bankipur the same evening. I found our venerable brother, Broadway, busy with his preparations, which were not completed till Friday evening. On Saturday we started, but it seemed as if everything was against us. He had ordered a conveyance to take us to the station at 1.30. It did not arrive till some time afterwards, and, when it came, it was so bad we were afraid to trust ourselves in it. The springs were broken and tied with pieces of rotten string. The harness was bound together with soft cotton twine, which gave way twice before we got out of the compound, and again between it and the station. When we arrived there we booked for Sonapur; but, on arriving at Digáhat, we found that the steamer would not start till six p.m., and that, when we got to the other side, we should have to stay till next morning for a train. We therefore determined to hire a boat, and sail down.

"DIFFICULTIES.

"About seven p.m. we reached the junction of the two rivers. Here Mr. Broadway, who is an old traveller, proposed we should get out and walk, to avoid the dangers of rounding. After a long walk, the Camp came in sight, but our way was barred. A stream of about twenty yards wide cut our path, and we could not get a boat. We were almost despairing, when one hove in sight coming up stream. We hailed it, and were delighted to see it standing in for shore. As it weared, we found its only passenger was a European in his night suit. He had had an adventure. He had come round the point, not knowing the danger to which he exposed himself. The result was that the boat was driven rapidly on the banks, which gave way and fell upon them. The boat was almost swamped: as it was every one

was wet through. He kindly landed us on the other bank, and in a few minutes we reached our resting-place.

"OUR FORCES.

"On Monday, Messrs. Price, Grieff, Jordan, Dann, and Mr. D. Robinson, of Serampore, joined us, and on Thursday, Mr. B. Evans, of Monghyr.

"On Monday evening, Messrs. Broadway, Jordan, Price, Dann, and I crossed the river to Hajipur—the ancient Patna—and commenced work in a small way. The people who heard us were civil and attentive.

"On Tuesday we divided into parties, and preached in the morning in the bazaars. In the evening, encouraged by the previous day's experience of Hajipur, we determined to recross, and preach there again. We took our stand near the Jamá Musjid, in an angle well suited for such work. We got an excellent congregation, but by no means as civil as on the previous day. Those in the house under which we had taken our stand kept spitting down upon us, while a noisy, excited Pundit did his utmost to stop the preaching.

"Undeterred by this experience, we revisited the town on Wednesday evening, and preached at the same place. The disturbance was not so great as on the previous evening, and we had the pleasure of meeting a Hindu inspector of schools, who professed himself an inquirer. Like most of his class, religion appeared to be something for the mind rather than the heart, and we had to do our best to put him on the true track. We parted from him with earnest wishes for his spiritual regeneration; and left our address, so that we may hear of him again.

"HEATHEN SHRINES.

"On our return, our neighbours commenced the celebration of their worship. During the day they had been busy

getting their shrines up—I enclose a sketch of one—and placing their idols. In the evening, when all was ready, the service commenced. We stole out of our tents to watch its celebration. In a magnificent natural cathedral, pillared by the sturdy stems of fine mango trees, through the foliage of which the pale moonlight shed its soft, calm illumination, they chose to celebrate their demonism.

“In front of the shrine—the sketch of which I send you—the monks took their places. At one corner were twelve musicians, at either side a boy, masked and dressed in imitation of a monkey, and armed with a gilt club; in the centre three dancers—a man and two boys dressed as women. The man, in looks and dress, was exactly like the sex he personified, and all the motions of his body were in exact imitation of the Indian ‘Nach’ girl. I shall not attempt to describe them, as they are not fit for publicity, but shall content myself with saying that in these lascivious gestures the worship consisted. When the so-called hymn was ended, one of the number placed some incense on the altar, and amidst the energetic beating and blowing of the various instruments the abbot lit the candles of the seven-branched candlestick, and waved it to and fro before the shrine. When he had repeated this seven times, a monk went forward and took the candlestick from him and waved it over the other monks.

“FAKIRS.

“On Thursday, we went to the bazaars in parties, both morning and evening. The congregations were very good. I noticed that when the name of Christ was mentioned a large number moved off as if the mention of that name was an accusation against them; but this was only in the bazaar,

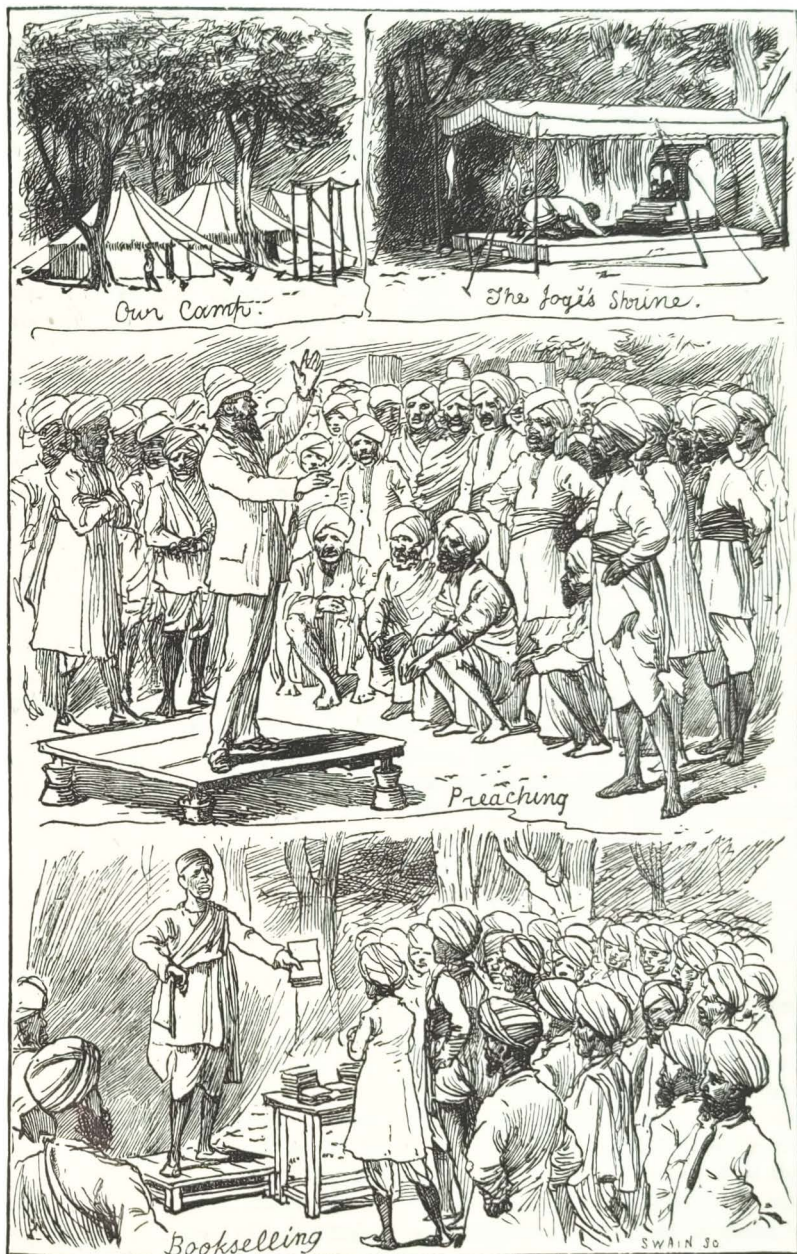
as I hope to be able to show further on.

“Returning from our Thursday evening excursion, we discovered that another part of the ground was occupied entirely by fakirs. Solitary figures, each beside his blazing log of wood. Between these and our camp we chanced upon another resting on a bed of spikes. There was, however, very little self-infliction in the matter. To begin with, the nails were very close to each other, and he took care to protect the places of contact with small pads. Where his naked body touched, the contact was so slight, that little, if any, inconvenience was occasioned. On Monday, when we were present at the station seeing Mr. Jordan off, we saw the identical bed of spikes, labelled ‘luggage.’ We were highly amused at the connection between the old and the new.

“Before I pass on I must tell you one more incident which occurred on Thursday. You are no doubt aware that Mr. Broadway is famous for his medical skill. All sorts of troubles are brought to him, but none has more surprised and amused him than the request made by an elephant driver to-day. He came to ask medicine for his elephant. ‘What is the matter?’ asked Mr. Broadway. ‘On our journey,’ replied the man, ‘my elephant was bitten by a jackal, and when elephants are bitten by jackals they get sick and vomit young jackals.’ We could not help laughing at the extraordinary credulity of the man, but he persisted, ‘They do; I have seen them do it with my own eyes.’

“OUR PREACHING.

“Friday we spent preaching in the bazaars, and on Saturday our hard work commenced. I must explain what I mean by hard work. Bazaar work is by no means light, but light—I had



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almost said insignificant, compared with the work of Saturday and Sunday. On these days we commenced at seven o'clock, and, without break or intermission, preached and sold books to vast crowds till sunset. I enclose you a sketch taken at the time of preaching, which gives an idea of the two days' employment.

"And now I come to what is, after all, the most important part of my letter. In these congregations we had many fakirs, and we noticed that, as a rule, they were our most attentive hearers. One of them arrested my attention on Saturday while I was preaching, and I determined to have a private conversation with him, if possible. My opportunity came almost immediately I had finished speaking. I went to the Bankipur bookstall and he followed.

"CLOSE CONTACT.

"I entered into conversation at once, and learned that he was on a pilgrimage from Mount Abu, in Rajputana, to the Mâhâsâgar—*i.e.* the Great Sea. He said to me, 'If God is Paramâtmâ—*i.e.* Soul of the Universe—as some have said, how can we be capable of sin?' I commenced my reply by objecting to the words used, as conveying an altogether false and erroneous impression to his mind, and showed how we were responsible to God for our life on earth. Something occurred to interrupt our conversation, but, shortly afterwards, I found him standing by me. I resumed our conversation, and told him that while we were responsible, if we returned with true repentance, our past would be obliterated for ever. He listened seriously, and I enforced what I said by the parable of the prodigal son. When I told it, the tears rolled down his cheeks, leaving courses in the ashes with which he was covered. He

appeared thoroughly conquered, and the onlooking camp saw his heart was touched. When I stopped he turned round and commenced to testify—his face lit up with the radiance of a new hope. An ex-Sepoy Christian, who happened to be present in camp, and who appeared to consider it his chief duty in life to silence questioners, turned round and said harshly, 'Chup raho,' which, as said, would find its equivalent in 'Shut up.' The fakir hesitated a moment, turned and disappeared in the crowd. I looked anxiously for him, but he did not venture near again till Monday, when he peered timidly into the tent. I went out almost immediately, but he was gone.

"THE GOSPEL ONLY.

"This case leads me to remark that it is by the Gospel, and it only, men can be won. When Ram Krishu, Mahadeo, &c., were attacked, or when quotations adverse to Hinduism and its gods were given from the Râmâyan, the hearers were stirred up to resistance; but when the Gospel message was delivered in its simplicity, all were silent and attentive. The power of the story of the prodigal was further illustrated while Mr. Jordan was preaching. A tall fakir standing close by him appeared to be drinking in every word; and when Mr. Jordan began to tell the story of the prodigal, he wept like a child. A pastor had bought a copy of John Christian's hymns, and showed it to the weeping man, who took it from him, and began to tell the bystanders the meaning of its teaching.

"On Monday an old Brahmin came out of the crowd and told us what the Gospel had done for him. He had heard the Gospel preached in an adjacent town by the German missionaries, and believed on Christ. He returned home and told his neighbours. Since

then he has had to endure persecution, but bears it willingly for Christ's sake. He had a clear, distinct, and full knowledge of the Gospel he had read. We gave him an entire New Testament, and kept his address. He has not been baptized.

"On the same day, after Prem Chand, of Monghyr, had preached, a man cast himself at his feet, and said, 'You have comforted my heart.'

"THE DAWN BREAKETH.

"These incidents encourage us to go forward. We feel, and feel strongly, that when the social barriers which arrest so many give way, there will be a great inrush into the Kingdom. For the present, we have the satisfaction of knowing that many trust in Jesus who dare not profess him openly.

"From our camp we had an excellent view of the river. Each evening a large number of lights were placed on the surface of the waters by the women and maidens who had come to the mela. The effect was very pleasing as they floated past, one after the other, on the swift-flowing river.

"By day the scene was very different. The further banks were crowded with thousands of visitors waiting to cross, and above them vast numbers of elephants, which were swam over, eight or ten abreast. It was a sight never to be forgotten. The females coiled their trunks round their young, and struck out into the deep waters. As they neared the sand-banks and regained their footing, they rent the air with their fierce trumpeting.

"The police were very polite, and afforded us every protection. Night and day there were four constables to protect our property; but even they, with all their care, could not prevent alarms. On Sunday night I had just retired, when the whole mela appeared

to be panic-stricken. A camel had broken loose, and was dashing through the lines of sleepers. It was in search of its young, of which it had been deprived on the previous day. As it happened, the purchaser was a near neighbour of ours, and it burst through our encampment in defiance of police regulations, pursued by a crowd of excited men.

"CONCLUSION.

"Well, it is over, and we are home again. Mr. Dann and I returned together. We did not get home again, however, without a further adventure. The tikka-ghari we hired at the station came into collision with an 'ekka. The blow was sufficient to throw down the ekka pony, and cast me forward with great force, and I am now almost a prisoner with a stiff knee.

"My only regret is that I am not possessed of a good photographic apparatus, for it is impossible to describe scenes which change so rapidly in words or by sketches. For instance, on Monday evening, while passing through Mina bazaar, we passed an immense elephant carrying a lantern on each tusk. The effect was very striking, but gone before we had time to sketch it.

"Trusting you are well,

"I am,

"Very sincerely yours,

"J. EWEN.

"To A. H. Baynes, Esq."

"P.S.—I cannot close without telling you how well our native brethren worked. Perhaps no other Mission in the N.W.P. could have sent such a fine body of men. Two of Mr. Broadway's native congregation, cloth merchants, came over and gave a day's work each, and preached and testified for Christ.

"J. E."

The Congo for Christ.

WHERE Congo's wealth of waters
Rolls onward to the sea,
And Afric's sons and daughters
To idols bend the knee;
There treads the Christian herald,
Inspired by love and zeal,
And seeks, with life imperilled,
The soul's immortal weal.

By forest, field, and village,
Round hills with hidden stores,
Through plains awaiting tillage,
The lordly Congo-pours;
And there in future ages,
A countless host shall rise,
To follow saints and sages
In triumph to the skies.

Not solitary floweth
The Congo on its way,
But whereso'er it goeth,
Great streams their tribute pay;
So, to the rule of Jesus,
Shall all dominions yield,
And He whose suffering saves us,
The sovereignty shall wield.

Each waterway ascended,
Let peace and commerce spread,
Till savage wars are ended,
And slavery is dead;
And, man to man united,
The living God shall find,
And, by His love incited,
Serve Him with child-like mind.

Where wends each mighty river,
Go forth, O Truth divine,
Imprisoned souls deliver,
On clouded spirits shine;
Till Africa's dark races,
From error shall be free,
And, raised to heavenly places,
Christ shall their glory be.

DAWSON BURNS, D.D.

Mrs. Saker, of the Cameroons.

BY E. B. UNDERHILL, Esq., LL.D.

IN a recent number we mentioned the decease of the widow of our highly esteemed African missionary, the Rev. Alfred Saker. Like her husband, she was a native of Kent, and born at Wrotham, in the immediate vicinity of her husband's home. Her father was the leader of the church choir, and it was here that Mr. Saker met his future companion in the toils and labours of his missionary life. The acquaintance ripened into ardent affection, and when Mr. Saker told her of his secret aspirations for the missionary work, he found her ready to join him in this act of devotedness to Christ.

They were married in February, 1840, and in the autumn of 1843 their mutually cherished desire was fulfilled, and they left England for Africa, visiting Jamaica in their way, in order to take on board several native brethren who had been selected for the work. The voyage was an anxious one. They suffered from bad accommodation, unsuitable food, and the violence of the captain and his crew; but at length, on the 16th January, 1844, they sighted Fernando Po with buoyant spirits and cheerful anticipations.

They soon, however, began to experience the trials of an African life. Their house was of the rudest kind, a tornado tore the thatch from the roof, and deluged the place and its contents with rain. Here Mrs. Saker's second child was born, within a few days of her arrival, followed by fever, which led to great suffering, and to the speedy loss of the little one. While prostrate on her bed through weakness, but with maternal tenderness watching and nursing her babe, its spirit hastened to the glorious regions of light and joy, to enter "on an eternal Sabbath of happiness with the adorable Redeemer."

As health returned, other anxieties pressed on the affectionate wife and mother. Food was with difficulty obtained, and many inconveniences had to be patiently borne, which could not but be acutely felt. But with her husband she rejoiced that amidst all the kingdom of God made progress.

On the 10th June, Mr. Saker's preparations for the commencement of the mission on the Cameroons were complete, and he set forth to carry the Gospel to the vast continent so near to them. A poor wooden dwelling of two rooms was rented from King Akwa, and a few weeks afterwards Mrs. Saker, with her eldest daughter, joined her husband at Akwa's town.

With various interruptions, here Mrs. Saker laboured with her husband for thirty years, till his failing health constrained him to retire from the

field in 1877. In every department of the mission she was his constant and unwearied helper. But chiefly she laboured among the women and children. She rescued them from slavery. She furnished them with clothing. She taught them to sew, and trained up their children in the fear of God. She nursed them in sickness, and soothed their last hours with her gentle words and fervent prayer. More than once she was left almost alone in the midst of these barbarians, and in the early years of the mission her life was often in danger, from the wild and ungoverned passions which raged around her unchecked except by the restraining hand of God.

In the unwearied labours of her husband she was ever at his right hand, cheering his solitude, watching over his health, and aiding him by her bright and happy spirit. In the intervals of her absence at home on account of health, her correspondence, minute and full, upheld him in his lone and weary hours, and comforted him in his manifold afflictions. The same strong attachment to the people of Africa filled her heart, and, like him, she lived for their welfare, and died with prayer upon her lips for their salvation.

I cannot close this brief notice of the noble Christian life of this estimable woman without brief reference to the kind, tender, and loving consolation she gave me in the hour of my sad affliction. My dear wife had learnt to love and value her, and her gentle words assuaged the grief her departure to the rest of God brought upon me. In the suddenness of their deaths they were alike, and they are now united before the throne of God.

Mrs. Saker died at her residence in Lewisham on Sunday, the 31st of January, and her remains were laid to rest at her husband's side in Nunhead Cemetery on the following Friday, amid the sorrowing tears of her children, grandchildren, and many friends.

Decease of the Rev. H. Stowell Brown, of Liverpool.

AT the last meeting of the General Committee, the following resolution, drawn up by the Rev. Charles Williams, of Accrington, was unanimously adopted, and ordered to be entered upon the official minutes of the Society. Resolved that—

This Committee, in recording the death of their honoured and beloved colleague, the Rev. Hugh Stowell Brown, acknowledge with devout gratitude the varied gifts he received from the ascended and glorified Saviour, the grace which enabled him to live an honest and holy life, and the testimony he has left that he pleased the Lord and was successful in His service.

They glorify God in him, and thank the Giver of all good for what he was and did. The deep interest their friend took in the moral and spiritual condition of "the common people," his manly exposure of their peculiar weaknesses, and brave denunciation of their "besetting sins," and still more the zeal with which he preached the Gospel, and besought men to be reconciled to God, proved that he possessed the missionary spirit, and was filled with a "holy passion for saving souls." Nor did he, while intensely concerned about the present and eternal welfare of his own countrymen, forget or slight the claims of the heathen upon Christians. In many ways, and throughout the thirty-eight years of his ministry among Baptists, Mr. Brown pleaded for and assisted the missionary enterprise. Both in the pulpit and on the platform, especially in his own county and city, he insisted on the duty and privilege of preaching Christ in every land and to all peoples. With characteristic tenderness he asked and obtained from the church over which he presided especially large contributions to the Widows' and Orphans' Fund of the Society. The Committee mourn the loss they have sustained in the departure of their colleague, and also share the sorrow of the bereaved family and church. They tender to Mr. J. S. Brown, and the other members of the family, this sincere and respectful expression of their sympathy—praying earnestly that every one of them may eventually share with their honoured father the rest and joy of the heavenly inheritance, while they commend the church and congregation, over which their beloved colleague presided, to the watchful care and wise leading of the Lord Jesus Christ, feeling well assured that God will carry on the work from which He has called his faithful servant.

The late Mrs. R. W. Hay, of Victoria, West Africa.

THE following details of the illness and death of Mrs. Hay will be read with painful interest:—

“MY DEAR MR. BAYNES,—Agreeably to your suggestion, I send for publication in the HERALD the sad details of the last sickness and death of my dear wife, feeling sure that they will interest many of her friends throughout the country whom I have not the means of communicating with otherwise, and who, I doubt not, are anxious to know more than was supplied by the painfully indefinite report which reached England before a letter from myself with particulars of the sad event arrived. About a fortnight after our return to Victoria from Mayumba, where we had been detained awaiting the up-steamer, and

where my dear wife had an attack of remittent fever, on the evening of the 21st November she cheerfully invited me to join her in our usual evening walk in the verandah. I took her hand in glad response, and felt it hot. She was in fever. We did not walk that evening, nor did we ever walk together again. At first we thought that it was an attack of the ordinary inter-mittent fever, to which we get used on the West Coast, and we treated it accordingly; but it soon became evident that the symptoms were those of the much more trying remittent fever. I was thankful to have by me Dr. Prosser James's valuable 'Manual,'

and some manuscript notes supplied by my brother-in-law, Mr. Comber; and these I had immediate recourse to, praying for God's blessing on the treatment therein recommended. On the third day of the fever I felt that means severer than any we had yet taken were necessary to combat it, and the dear patient desired that before adopting them I should ask definite guidance from our Heavenly Father. This I did, and shortly after rising from my knees I looked out of the window, and saw two vessels in the distance making for Ambas Bay. They were two of her Majesty's ships, and on board of one of them there was sent to us, in the person of the medical officer of the ship, a brother in the Lord, who gave us the counsel and assistance which we needed. Dr. Spencer spent several hours with us, and thought he was able to detect considerable signs of improvement in my wife's case before he left. He gave me full instructions for the treatment of the fever during the next few days which it would likely last over, and his last words to me were—"I'll expect soon to hear good news from you." The alternate remissions and exacerbations continued, accompanied with great nervous depression, until, on the evening of the 28th, the seventh day of the fever, my dear wife gave birth to a little girl. I had with me then two native nurses, and everything passed off so favourably that we hoped a decided turn for the better had set in. This hope was encouraged during the early part of the following day.

The temperature was still high, but there was not the prostration that might have been expected, and, although just for a little while, the proud mother was able to have our little one beside her. At two in the afternoon a change set in; the fever mounted higher than it had ever been, and, although the means used succeeded in restraining, they did not speedily enough reduce it, and soon delirium supervened, and three hours later, jaded and weary, my loved one slept in Jesus. There was no good-bye, no last word, and the end came with fearful suddenness; but the calm resignation, the patience, and the close communion with the Saviour which characterised those eight days of weakness and suffering, are, next to the glorious assurance of a joyous resurrection, the greatest comfort to me in my heavy bereavement. I buried her next day in the mission garden, and there a mound, fenced round with a lattice work of skoku twigs, marks the spot where, among the people to whose eternal interests her life had been devoted, the dust of another servant of God in wild, weird Africa awaits the morning of the First Resurrection.

"It will be gratifying to friends to know that my infant girl, whose health necessitated my return at this time to England, is now, by God's mercy, well and strong.

"I am, dear Mr. Baynes, yours affectionately,

"R. WRIGHT HAY."

The Lord Loveth a Cheerful Giver.

CORDIAL thanks are given to "A Friend from Wales" for a pair of sugar-tongs, two brooches, and links. To Mr. W. Lewis, of Liverpool, for a gold ring and pair of links. To "A. E. C.," a friend who is anxious to use her all for the Master's service, for a silver bracelet. To "A HERALD Reader" for a

neck-chain for the Congo Mission, with best wishes for its success. The following letter from "C. E. G., Bristol," with a remittance of one shilling, shows what may be done by system :—

'I have lately been much in the habit of asking my Heavenly Father to increase my faith, hope, love, and zeal, and, to my great joy, He has heard me. I was reading the MISSIONARY HERALD Sunday evening, and saw with delight that if I cannot muster ten shillings, I can at least afford five. I hope, however, to be able to contribute more than that, and shall do my best to try and become a member of your Society. You will see at once what part of the HERALD I was reading when I found my prayer answered. It was that part headed, 'Frequent Giving by System.' It is the desire of my heart to try and send a shilling a month, and if in ten months' time you should find I have sent that sum regularly, you may think of taking my name down as a member."

The following letter from a friend, who, under the signature of "Hope," has for years past, at the cost of much self-sacrifice, given most generously and constantly, deserves to be very carefully read and pondered :—

"MY DEAR MR. BAYNES,—With great pleasure I enclose ten shillings for the General Fund, only regretting it is such a trifle. I pray earnestly that we may close the year again free from debt, and also with so large a balance in hand as will permit the Committee to respond to the urgent call from Japan. I could not help thinking how those words in the current HERALD will be felt by our too-lonely missionaries there :—'At present the finances of the Society will not permit of the much-needed reinforcement of the Japan Mission.' What will they think of us at home? Is this the way we hold the rope? Is this all the encouragement we are going to give them to go on and prosper in their work? And then to turn to another page, and see that if each member of our churches gave one penny per week, £10,000 would be added to the income—so easily accomplished, and yet so few willing to exert themselves to share the glorious privilege. We have often heard poor people say they never miss the weekly threepence or even sixpence laid aside in clubs, yet here is a smaller sum within reach of the poorest, and so many of those far better off are unwilling to part with their few pence, forgetting how richly God will repay them. If only Christians would ~~try to~~ say for three months—to give a certain proportion of their income to God's work, though at first they might think themselves unequal to self-denial, I am sure they would soon find all thought of self-denial vanish in the before-unknown joy of *real, cheerful giving*, and in most cases they would increase their gifts, finding more and more, as time went by, they had not yet reached the limits of giving. We never know till we honestly try how many things we can go without, which at one time seemed necessary; indeed, if our money is consecrated to God, we shall find we have enough for self when using half for God's work, as when we only set apart a seventh, and unmeasurable joy in addition. I must apologise for writing at such length, but my heart is full, and I am grieved, ashamed, and stirred to think of our brave missionaries receiving such news when they are looking out for a hearty response to their plea."

The following letter from "A Poor Widow" at Knowle, forwarding a further generous contribution for the Congo Mission, shows how much may be done by the frequent giving of small sums :—

"I have had a missionary box in my house for upwards of ten years. For a

long while I followed the plan of putting in one penny a week, but that was frequently forgotten, and, if regularly attended to, it only produced 4s. 4d. a year; that seemed to me such a trifle. I thought, 'What can I do to get more?' So, about three years ago, I told the Lord that I would put one penny in the box for every order of work I had. I have followed that plan carefully, as before God, and am quite surprised and thankful at the result, and never found I either needed or missed the money. I am in very poor health, and only able to work occasionally, yet even so the amount thereby is tripled; and if a person would follow that plan who is in full health and work, I think money would flow into our Lord's treasury."

"A Domestic Servant" sends a silver bracelet for the Congo Mission. "A Governess" a small silver chain, "the only thing she has that may be turned into money for the work on the Congo, so dear to her." "A Watercress Girl" an old silver pencil-case, given her by her grandmother as a keepsake. A small ring from "A Blind and Bedridden Old Woman," "whose greatest delight, next to having her Bible read to her by her daughter, is to hear read the MISSIONARY HERALD. She longs for the first of the month to come, so that she may have further tidings about the dear brethren on the Congo and in China."

The best thanks of the Committee are also given to the following donors for their most timely and welcome help:—Mr. Edward Rawlings, £272; Mr. Thomas White, Evesham, £100; Mrs. Thomas White, for *China*, £100; Mr. Joseph Tritton, £100; A Friend, per Rev. Dr. Trestrail, for *outfit of Congo Missionary*, £50; Matthew vi. 1-4, for *support of Congo Missionary* (half-yearly), £60; Mr. Thos. M. Thomson, Toronto, for *India and Africa*, £50; Dr. and Mrs. Slack, £30; Sir S. Morton and Lady Peto, £25; Anonymous, £20; A. S. H., £15; Mr. I. Short McMaster, £15; Mr. David Rees, Haverfordwest, £15; H. W. M., in memory of Rev. C. M. Birrell, £12; Mr. Huntington Stone, £10; Anonymous, per Mr. Huntington Stone, £10; Mr. Reginald Heber Radcliffe, £10; Mr. Wm. Mathewson, £30; Mrs. Robertson, £10; Rev. P. W. Grant, £20.

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 Metropolitan 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. E. E. Jenkins, M.A., Secretary Wesleyan Missionary Society.

Wednesday Evening, May 12th. Bible Translation Society—Annual Public Meeting, in the Mission House Library. *Chairman* : Rev. Fred. Trestrail, D.D.

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 ; R. Wright Hay, of Victoria, West Africa, and James Smith, of Delhi, N.W.P.

Recent Intelligence.

At the last meeting of the Committee, the following brethren were accepted for Mission service—provided the financial outcome of the year just closing shall justify the Committee in sending them forth, viz. :—

Mr. George B. Farthing, of Rawdon College, for China.

Mr. J. H. Shindler, of Bristol College, and Mr. Robert D. Darby, of Ellenborough, Maryport, for the Congo Mission.

Mr. George Gray, of Ladybank, N.B., for India or Ceylon.

At the same meeting the Committee appointed Dr. Seright, of Govan, N.B., for Medical service on the Congo, under the Special Medical Regulations recently approved by the Committee. The professional testimonials of Dr. Seright are of the most satisfactory character, while his prospects of successful practice at home might well influence a less earnest Christian to forego a life of so much risk as is involved in his going to Africa.

Dr. Seright is a member of South Side Baptist Church, Glasgow, under the pastoral care of the Rev. W. H. Elliott.

Dr. Seright will, in all probability, leave for the Congo at the close of the current month.

The Rev. R. W. Hay, of Victoria, West Africa, has arrived in England with his infant daughter—much improved in health by the voyage home.

The Rev. Angus McKenna, of Soory, Beerbhoom, Bengal, the Rev. T. R. Edwards, of Serampore, and Messrs. Moolnear and Lewis, of the Congo and Cameroons, are expected in England during the current month; broken health in all these cases rendering a change to England necessary.

Young Men's Missionary Association.—The Subscribers' Annual Meeting, for the reception of the report and treasurer's accounts, and for the election of officers, will be held on Tuesday, April 13th, at seven p.m. The Public Meeting, to which all young men and young women, Sunday-school teachers, and others, are invited, will be held in the Library Hall of the Mission House, on Tuesday, May 4th, 1886, when the chair will be taken, at 7.30 p.m., by H. M. BOMPAS, Esq., M.A., Q.C. Speakers—Rev. Geo. Hawker (Camden Road); Rev. A. McKenna (Bengal); Rev. Timothy Richard (China).

Tickets for approaching Annual Services.—It is earnestly requested that early application be made for tickets for the forthcoming Anniversary Services, as last year many were disappointed in consequence of their delay in making application.

Metropolitan schools who desire speakers appointed, and hymn-papers sent, for the Afternoon Service on the 9th of May, should apply to the Secretary Young Men's Missionary Association, at once.

Capable speakers, who can give their services on that afternoon, will be doing good service to the Society by sending their names to the Secretary.

Young People's Meeting, Exeter Hall, May the 14th.—Tickets for this Meeting will be sent to all schools on early application to the Secretary, Young Men's Association, 19, Furnival-street.

We have much pleasure in calling attention to the new "Missionary Journal of the Young Men's Missionary Association," published monthly; containing missionary letters specially adapted for Sunday-schools and Bible-classes.

Copies can be obtained from the Secretary of the Young Men's Missionary Association, 19, Furnival-street, E.C.

We are thankful to report that, with a view to a wider circulation, and a more thorough acquaintance with the work carried on by our Society, Mr. Penny, of Taunton, the author of the charming little volume, entitled "Our Foreign Mission Work," has consented to reduce the price from One Shilling to SIXPENCE PER COPY, post free. We cordially recommend our readers to get it, and read it. Applications should be sent to Messrs. Alexander & Shephard, 21, Furnival-street, Holborn, London, E.C.

The following letter tells its own tale; we commend the request to the generous consideration of our readers:—

“MY DEAR MR. BAYNES,—Mr. Couling, of China, in a letter I received from him recently, asks: ‘Do you know anything about type-writing machines? Both Whitewright and I are wishing we could get one; the amount of writing, official and friendly, and for study, is tremendous. You notice, perhaps, that the Chinese Mission never asks in the HERALD for a harmonium or a medicine chest. There are, nevertheless, several things that would be of great use to us, and a type writer especially.’ I thought if you inserted this request in the HERALD, some one among your generous readers and contributors might supply a felt need of the Chinese Mission.—Yours very truly, CHARLES BROWN.

“Nailsworth, Stroud, *March 19th.*”

In the article in the last number of the HERALD, entitled “Frequent Giving by System,” it should have been stated that the Sunday-school referred to by Mr. Alfred Johnson is Shooter’s Hill-road School, Blackheath, and not Drummond-road, Bermondsey. The name of the Superintendent is Mr. T. Hale, and not Hall.

Cheering tidings have been received from the Rev. J. J. and Mrs. Fuller, Mr. and Mrs. Weeks, Miss Pitt, and Messrs. Silvey and Scriven, dated Old Calabar, February 11th, and off St. Thomas, February 20th. Mr. Fuller writes:—

“We have all of us been remarkably well all through the voyage, and now I am coming close to my HOME in the Cameroons, thank God.”

Mr. Silvey reports:—

“Our voyage has been most enjoyable. Mr. Weeks has been most kind in giving us daily lessons in the Congo language, and we are all getting on I am most thankful to say.

“Miss Pitt is well; and we are all looking forward to real work for the Master on the Congo.”

The following has just been received from the Rev. H. E. Crudgington:—

“S.s. *Manora.*

“CALCUTTA, 28th Feb., 1886.

“MY DEAR MR. BAYNES,—After a very pleasant journey, I am glad to say we are at our destination as far as the steamer is concerned. It has been a most prosperous voyage, and for the time of year very cool. I shall now be glad to get on to Delhi as soon as possible so as to get settled down. My thoughts, however, revert to the Congo day by day, and I do trust that you are getting good news. I cannot at present see how my coming to India can help on my first-loved mission, though I sometimes feel it may. I am already making a few notes, and shall write Comber, as I know he will be glad of any suggestion that experience may teach in comparing the two climates. I had a little experience of bazaar life at Madras, and hope by-and-by to throw myself heart and soul into the work to which I believe God has led me. With kindest regards, in which my wife joins, I am, yours sincerely, HENRY E. CRUDGINGTON.”

Contributions

From 16th February to 15th March, 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.					
Abington, Mr S. J.	1	1	0	Merrick, Mr W. G.	0 10 0
Anonymous	20	0	0	Parkinson, Mr and Mrs,	
Badcock, Mr O.	1	0	0	Eskipton	2 2 0
Beach, Mr E. T.	3	3	0	Peto, Sir J. S. Morton,	
Beeby, Mrs	2	2	0	and Lady Peto	25 0 0
Bilbrough, Mrs	2	0	0	Pratten, Rev B. P.	1 0 0
Billing, Mr Joseph,				Radcliffe, Mr R. H.	10 0 0
Guildford	3	0	0	Rawlings, Mr E., for	
Blyth, Miss P. A.	1	0	0	<i>support of Mission-</i>	
Bradford, Mrs, Bir-				<i>ary</i>	172 0 0
mingham	1	1	0	Reynolds, Mrs C.	4 0 0
Braden, Rev J. T.	1	1	0	Roberts, Mr John (third	
Bult, Mr.	0	10	8	instalment)	0 10 0
Burnett, Mr Egerton.	5	0	0	Robinson, Rev J. C.,	
Butterworth, Rev J. C.,				Keawick	1 0 0
M.A.	2	0	0	Rouse, Rev G. H., M.A.,	
Do., for <i>W & O</i>	0	10	0	LL.B.	5 0 0
Butterworth, Miss, M.A.	3	0	0	Rowe, Rev W. R.	0 10 8
Do., for <i>W & O</i>	0	10	0	Sayce, Mr G.	5 0 0
Do., for <i>Italy</i>	0	10	0	Schauffer, Rev C.	0 10 0
Do., for <i>Congo</i>	1	0	0	Slack, Dr and Mrs	30 0 0
Collings, Rev. T.	1	0	0	Smith, Mrs T., Birm-	
Corner, Mr J.	1	0	0	ingham, for <i>Mr Wall</i>	0 10 0
C. D.	0	10	0	Smith, Miss R.	1 1 0
Do., for <i>Congo</i>	0	10	0	Sowerby, Mr E. J.	0 10 0
Dafforne, Mr J.	0	10	8	Stubbins, Rev Isaac ...	1 1 0
David, Mr. E.	1	0	0	Tritton, Mr Joseph	
Edmond, Mrs, Edin-				(monthly)	12 10 0
burgh	1	0	0	Walters, Mr John, Tre-	
Edmonds, Mr J. W.	1	11	8	herbert, for <i>Italy</i> ...	1 1 0
E. G., Hertfordshire ...	2	0	0	Weymouth, Dr R. F. ...	3 3 0
Fellows, Mr J.	1	0	0	Under 10s	0 10 0
Fellows, Mrs.	0	10	0		
Field, Rev J.	1	0	0		
Fergusson, Miss M. M.,				DONATIONS.	
for <i>China</i>	1	5	0	A Friend, per Rev Dr	
Ditto, for <i>Congo</i>	1	0	0	Trestail, for <i>outfit</i>	
Fletcher, Mr W., Barn-				<i>and passage of New</i>	
staple	5	5	0	<i>Missionary to Congo</i>	50 0 0
Do., for <i>W & O</i>	2	2	0	A Friend at Norwood,	
Gotch, Mrs W. H.	1	0	0	for <i>Congo</i>	0 10 0
Grant, Rey G., Dun-				A. M., for <i>Congo</i>	0 10 0
stable	1	0	0	A Well-wisher	0 10 6
Greenwood, Mr B. J.	10	10	0	A Working Man and	
Greet & Smith, Misses.	1	0	0	Friend, Dumfries ...	2 2 0
Griffiths, Mr J. P.,				Do., for <i>China</i>	2 0 0
Eccles	1	10	0	Do., for <i>Congo</i>	2 0 0
Griggs, Mr B.	0	10	8	Bible Translation So-	
Gurney, Mrs Jos.	20	0	0	ciety, for <i>T</i>	200 0 0
H. W. M., In Memory				Bennett, Mrs, Water-	
of Rev C. M. Birrell	12	0	0	ford, for <i>Congo</i>	1 0 0
Hanson, Mr W. D.	2	2	0	Bult, Mrs Tilly	1 0 0
Hazzledine, Mr S.	1	1	0	Bult, Mr (children's	
Hepburn, Miss Eleanor				box)	0 7 6
Hines and Waterman,				Cooper, Miss Ada J.,	
Messrs.	1	1	0	collected for <i>N P</i> ...	1 5 8
Holland, Mr and Mrs				Curson, Viscount, M.P.	
F. W., Upton-on-				E. M.	1 0 0
Severn	2	2	0	F. E. O., Thank-offe-	
Hudson, Mr H., Upton-				ing, for <i>Congo</i>	1 0 0
on-Severn	1	1	0	Good, Rev W. F.	1 1 0
Imeary, Mrs S., Hex-				Gotch, Fredk. W. (box)	0 14 7
ham	2	0	0	Gotch, Edith W. (box)	0 14 0
In Memoriam, Rev T.				Gray, Mr Parker, for	
Burditt, A. M.	2	2	0	<i>Congo</i>	25 0 0
Irish, Mr F.	2	2	0	Greenslade, Mr (box)...	0 7 0
Karby, Miss	1	1	0	Harper, Mr W., Madoly	
Do., for <i>Congo</i>	1	0	0	"Hope"	0 10 0
Lawrence, Mr T. C.,				Jenkins, Mr B., Croy-	
Forest Hill	1	1	0	don.	5 0 0
Milligan, Mrs	1	0	0	More Crumbs for <i>Congo</i>	1 8 6
				Rees, Mr David, Lian-	
				deloy	10 0 0
				Do., for <i>N P</i>	5 0 0
				Roberts, Miss, Cleve-	
				don (box), for <i>Congo</i>	0 10 0
				Southwell, Miss, Bible	
				Class, Child's Hill,	
				for <i>Congo</i>	1 0 0
				Do., for <i>Mr Wall</i> ...	0 11 8
				Stone, Mr, Huntington	10 0 0
				Friend, per ditto	10 0 0
				Swain, Mr J.	5 0 0
				Tatton, Miss E., for	
				<i>Congo</i>	0 10 0
				Thomas, Mr T., Ealing,	
				for <i>Congo</i>	5 0 0
				Tritton, Mr Joseph	100 0 0
				Walmsey, Mr C. J.	1 0 0
				White, Mr T. Evesham	100 0 0
				White, Mrs T., for <i>China</i>	100 0 0
				W. and I. M., for <i>Congo</i>	1 0 0
				Williams, Mr T. E.,	
				Peterchurch, for	
				<i>China</i>	0 10 0
				Do., for <i>Congo</i>	0 10 0
				Under 10s.	0 13 6
				Do., for <i>Congo</i>	0 5 0
				LEGACY.	
				Corfield, the late Mr R.,	
				by Miss Corfield	4 10 0
				LONDON AND MIDDLESEX.	
				Bloomsbury Sun. Sch.,	
				for <i>Mr H. Thomas,</i>	
				<i>Delhi</i>	5 0 0
				Boro' Rd. Sun. Evening	
				School, for <i>Congo</i> ...	0 10 10
				Camberwell, Denmark	
				Place	8 15 10
				Do., Mansion House Ch.	0 9 0
				Drummond Rd., Ber-	
				mondsey, for <i>N P</i> ...	20 0 0
				Enfield	17 4 6
				Do., for <i>W & O</i>	3 0 0
				Do., for <i>N P</i>	3 2 6
				Harlington	1 0 0
				Do., for <i>W & O</i> ...	1 10 0
				Harrow	3 19 1
				John Street	20 11 1
				Ladbroke Grove Ch. ...	14 16 6
				Metropolitan Taber-	
				nacle (on account)...	200 0 0
				Peckham Park Road,	
				for <i>W & O</i>	4 13 3
				Putney Union Ch.	100 0 0
				Do., S. Sch. (moiety) ...	10 12 7
				Stratford Grove S. Sch.	13 4 0
				Do., for <i>N P</i>	1 3 3
				Do., Carpenter Road	
				Sun. Sch.	4 0 0
				Upton Ch. Sun. Sch.,	
				for <i>N P</i>	5 1 11
				Vauxhall Sun. Sch.,	
				per Y.M.M.A.	9 5 0
				Victoria Ch., Wand-	
				sworth Rd.	41 19 4

Walworth Road	13	7	2
Do., Ebenezer Sun. Sch., per Y.M.M.A.	2	10	9
Woodberry Down Ch., for W & O	5	0	0
Do., S. Sch., for N P	1	9	1

BEDFORDSHIRE.

Bedford, Mill Street	10	0	0
Do., for W & O	3	0	0
Keyhoe Sun. Sch.	0	7	9
Sandy	12	9	1
Do., for W & O	1	1	1
Do., for China	5	0	0
Shefford	11	2	9
Do., for W & O	0	13	9
Thurleigh, for W & O	0	5	0
Do., for N P	1	1	10
Toddington, for W & O	1	0	0

BERKSHIRE.

Bourton	15	8	10
Do., for N P	1	5	7
Fifield District	6	15	5
Maidenhead, for W & O	1	7	6
Windsor, Victoria St., for W & O	2	6	4

BUCKINGHAMSHIRE.

Dinton	6	16	0
Gt. Marlow	3	5	4
Do., for W & O	0	10	6
Gt. Misenden	4	11	9
Do., for W & O	0	12	6
Do., for N P	3	0	9
High Wycombe	48	12	6
Little Kingshill	3	5	3
Do., for W & O	0	5	0
Do., for N P	0	10	9
Stantonbury, for W & O	0	7	0
Do., for N P	0	6	6

CAMBRIDGESHIRE.

Burwell, for N P	0	4	0
Haddenham	5	19	6
Do., for W & O	1	12	0
Mildenhall	5	13	1
Do., for W & O	0	9	0

CHEESHIRE.

Chester	3	6	3
Do., Grosvenor Park	4	10	0
Onston	19	1	6
Stalybridge, for W & O	0	7	6

CORNWALL.

Helston	19	8	10
Truro, for N P	1	0	2

DEVONSHIRE.

Ifracombe Sun. Sch.	6	6	0
Kilminster, for W & O	0	7	0
Do., for N P	0	13	11
Modbury	9	7	4
Do., for W & O	0	18	6
Plymouth, Mutley Ch. Sun. Sch., for N P, Delhi	12	2	1
Torquay, for N P	6	9	9

DOBESHIRE.

Gillingham Sun. Sch., for N P	2	13	0
Poole	0	0	4
Do., for W & O	2	1	2

DURHAM.

Darlington, Grange Rd. Sun. Sch., for Congo	0	5	0
Hamsterley, for W & O	0	5	0
Monkwear mouth, Enon Sun. Sch.	0	7	6

ESSEX.

Ashdown	4	6	4
Braintree	11	0	2
Burnham, for W & O	0	16	0
Ilford, for W & O	0	15	0
Langham	15	17	11
Do., for W & O	2	14	8
Leytonstone Sun. Sch.	10	12	8
Maldon, Crown Lane	3	9	0
Saffron Walden	38	15	6
Do., for W & O	2	2	0
Do., for support of boy at Stanley Pool	5	0	0
Southend Tabernacle ..	2	2	0
Victoria Dock Union Ch., for W & O	1	10	0
Woodford, George Lane Sun. Sch.	1	1	0

GLOUCESTERSHIRE.

Chalford Sun. Sch.	2	10	0
Cheltenham, Salem Ch.	53	10	6
Eastington, Nupend Sun. Sch., for N P ..	1	11	9
Gosington, for W & O ..	0	4	0
Do., for N P	1	9	3
Longhope, Zion Ch.	1	5	0
Nailsworth Tabernacle ..	0	1	1
Naunton and Guiting, for W & O	1	0	0
Woodchester, for W & O ..	0	15	3
Do., for N P	1	9	1

HAMPSHIRE.

Ashley	9	3	0
Do., for N P, Delhi ...	4	12	0
Brookhurst, for W & O ..	0	10	0
Lockerly & Mottistont ..	10	8	10
Do., for W & O	0	10	0
Do., for N P	3	2	8
Milford	2	11	11
Do., for W & O	0	5	0
Do., for N P	1	15	0
Lymington	18	6	7
Do., for W & O	1	10	0
Over Wallop, for W & O ..	0	10	9
Do., for N P	2	13	1
Sway	1	12	5
Westbourne	32	16	6
Do., for W & O	2	10	8
Do., for N P	3	0	0
Do., for Congo	1	12	10

ISLE OF WIGHT.

Colwell	1	15	2
Newport, for W & O ..	1	12	0
Niton	1	2	8
West Cowes	9	11	8

HEREFORDSHIRE.

Ewise Harold	0	6	0
Do., for N P	1	15	3
Gorsley	3	3	6
Ledbury	1	13	1
Do., for W & O	1	3	3
Do., for N P	0	6	8
Stansbatch, for W & O ..	0	3	6

HERTS.

Hemel Hempstead	1	16	6
Mill End, for N P	0	16	7
Ware	2	12	6

HUNTINGDONSHIRE.

Hail Weston, for W & O ..	0	5	0
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KENT.

Ashford, for W & O ...	3	0	0
Do., for N P	3	6	7
Chipstead, for W & O ..	1	4	6
Do., for N P	2	0	4
Dartford, for N P	2	0	0
Edenbridge	2	1	0
Folkestone	13	7	10
Do., for W & O	5	13	2
Forest Hill	24	6	6
Kingsdown	7	7	0
Maidstone, Bethel Sun. Sch.	6	6	6
Margate, for W & O ...	3	14	10
Pembury, nr Tunbridge Wells	2	8	0
Do., for W & O	1	2	6
Plumstead, Conduit Rd.	15	4	3
Sandhurst	16	10	3
Sevensoaks, Walthamstow Hall	1	1	0
Smarden	3	13	6
Tonbridge, Sun. sch.	8	0	0
West Malling, for N P ..	2	3	7

LANCASHIRE.

Ashton-on-Ribble	79	0	11
Do., for W & O	1	13	7
Astley Bridge	14	7	6
Bacup, Ebenezer, for W & O	3	5	0
Blackburn, Montague St., for W & O	2	0	0
Blackpool Sun. Sch.	12	0	0
Bury, Chesham, for W & O	0	17	0
Coniston, for N P	1	16	0
Liverpool, Pembroke Ch.	14	12	1
Do., for W & O	5	9	2
Do., S. S., for China ..	5	0	0
Do., do., for Congo ...	5	0	0
Do., do., for Mr Walker, Italy	5	0	0
Do., Richmond Ch.	23	9	8
Do., do., Sun. Sch.	17	14	6
Do., Everton Village ..	10	11	7
Do., Walton Ch., for W & O	1	8	9
Do., Carisbrooke Ch.	4	12	8
Do., Hall Lane S. S.	1	6	0
Manchester, Brighton Grove S.S., for N P ..	2	11	0
Do., Higher Openshaw	0	13	6
Oldham, Ring St.	30	14	0
Do., for W & O	5	0	0

Oswaldtwistle	5 0 2
Do., for W & O	0 17 5
Southport, for N P.....	0 6 4
Waterford.....	1 0 0

LICHTENSHERS.

Leicester, Belvoir St., for N P	0 5 1
Oadby, for N P.....	2 0 9

LINCOLNSHIRE.

Gt. Grimaby	49 4 7
Do., for N P.....	2 6 11

NOBFOLK.

Aylsham, for W & O... 1 10 0	
Dis	19 16 0
Norfolk, on account per Mr J. J. Colman, M.P., Treasurer	46 4 9
Old Buckenham	3 5 0
Do., for W & O	1 2 6
Do., for N P.....	1 2 6
Shelfanger	1 11 10
Stalham, for W & O... 1 0 0	
Swaftnam	36 0 0
Do., for W & O	2 12 3
Do., Castleacre, for W & O	0 10 0
Do., Sporle, for W & O	0 5 0
Yarmouth Park Ch. ...	24 12 11

NORTHAMPTONSHIRE.

Blisworth, for W & O... 1 10 0	
Do., for N P.....	0 18 8
Guilborough	3 11 2
Do., for W & O... 1 0 0	
Do., for N P.....	2 8 10
Harpole, for W & O ... 1 0 0	
Do., for N P.....	0 12 0
Kingshorpe, for W & O	0 10 0
Northampton, Princes St.	23 0 0
Do., for W & O.....	1 10 0
Do., for Congo	3 0 0
Towcester, for W & O	0 15 0
Do., for N P.....	0 18 6

NORTHUMBRLAND.

Newcastle, for N P ... 5 4 6	
Do., Marlborough Crescent Sun. sch.	3 8 8
Do., Worley Street Mission	0 5 0

NOTTINGHAMSHIRE.

Nottingham, Ratcliffe St. Sun. Sch.	1 16 0
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OXFORDSHIRE.

Banbury	8 4 10
Do., for N P.....	2 1 0
Bloxham, for N P....	0 8 4
Caversham, for W & O	7 7 0

Oxford, Commercial Rl., for W & O	2 0 0
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SHROPSHIRE.

Craven Arms, for N P 1 0 1	
Shrewsbury, Clarendon St. Sun. Sch.	1 9 7
Do., Wyle Cop.....	0 5 0
Whitchurch	7 8 6

SOMERSETSHIRE.

Bristol, on account ... 80 0 0	
Do., Tyndale Ch., for Sch., Victoria, W. Africa	5 0 0
Do., Buckingham Ch., for Mr Wall, Italy	1 1 0
Do., City Rd., for W & O	4 4 0
Do., Totterdown, for W & O.....	1 15 8
Do., do., for N P.....	1 1 9
Do., Thrissell St., for W & O	2 5 0
Do., Philip St., for W & O	2 0 0
Do., Keynsham, for N P.....	1 9 0
Burton Stogursey, for Congo	0 10 0
Do., for W & O	0 9 4
Do., for N P.....	0 15 8
Cheddar, on account... 18 0 0	
Hatch Beauchamp.....	7 16 7
Do., for W & O	0 15 4
Do., for N P.....	1 8 1
North Curry & Stoke St. Gregory	0 18 4
Do., for N P.....	1 5 2
Watchet and Williton, for W & O.....	1 2 6
Do., Sun. Sch.....	1 11 1
Wedmore	14 5 8

STAFFORDSHIRE.

Bilston, Wood St. 5 14 2	
Do., for W & O..... 1 10 0	
Brierley Hill, for W & O	0 8 0
Hanley, New St., for N P	1 12 0
West Bromwich	17 15 0
Wolverhampton	3 12 11

SUFFOLK.

Baddingham..... 0 4 6	
Bures, for W & O	0 10 6
Lowestoft, for N P ... 1 8 10	
Sudbury.....	2 15 1
Do., for N P.....	1 7 3
Walton	21 10 9
Do., for N P.....	1 0 3

SURREY.

Dorking, Sun. sch..... 0 14 6	
Dulwich, Lordship Ln. Sun. Sch.	4 14 10

Kingston-on-Thames.. 9 11 9	
Do., for N P.....	1 10 10
Lower Norwood, Chats- worth Rd.	21 8 6
Lower Tooting..... 3 0 0	
Streatham	5 0 1
Do., for W & O	1 16 6
Do., for Congo	4 0 2
Sutton.....	38 0 6
Do., for N P.....	4 6 6
Do., for Mr Guyton's N P, Delhi.....	1 10 1

SUSSEX.

Brighton, Bond St..... 9 1 0	
Do., for W & O	1 0 0
Do., Queen Square... 2 0 0	
Chichester, for N P ... 0 4 0	
Worthing, for N P....	3 18 0

WARWICKSHIRE.

Birmingham, on acct. per Mr T. Adams, Treasurer	100 0 0
Dunchurch, for W & O	0 10 0
Do., for N P.....	1 0 0
Henley-in-Arden..... 24 1 0	
Do., for W & O..... 1 0 0	
Leamington, Clarendon Ch., for W & O	5 0 0

WILTS.

Bromham, for W & O... 0 5 0	
Calne, for W & O	3 10 6
Do., for N P.....	2 1 7
Salisbury	0 10 0

WORCESTERSHIRE.

Shipston-on-Stour	5 2 1
Stourport	2 10 0
Do., for W & O	0 10 0
Westmanote.....	2 7 6
Worcester	9 16 1

YORKSHIRE.

Barnsley, for N P	1 11 0
Gildersome	10 17 9
Do., for W & O	1 0 0
Huddersfield, New North Rd.	24 10 7
Do., for W & O	5 0 0
Hull District, on acct., per Mr J. H. Hill, Treasurer	70 0 0
Keighley, for W & O... 2 4 10	
Leeds, Burley Rd. Juv., for Congo	36 15 4
Do., Batley	0 18 0
Staincliffe	1 9 4
Rawdon, for W & O... 4 13 4	
Salendine Nook	4 14 6
Sheffield.....	75 2 7

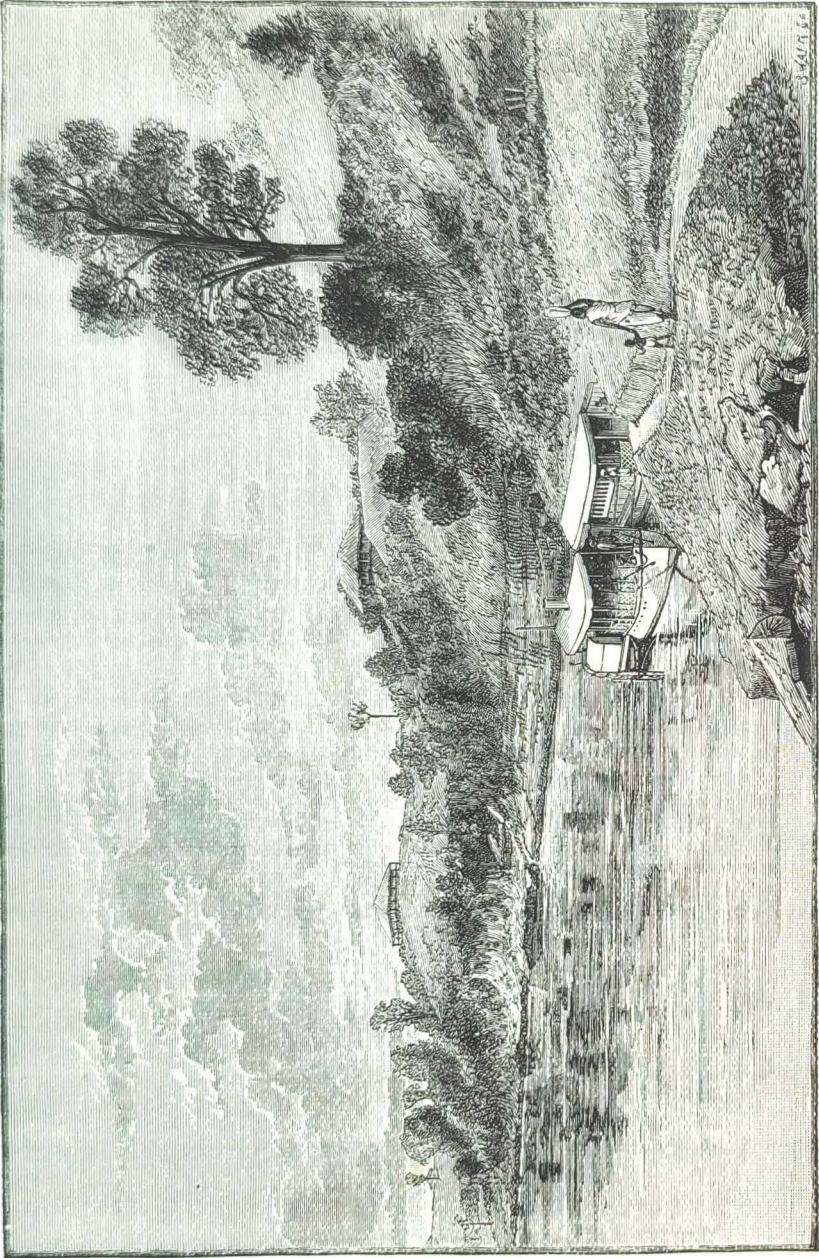
Leeds, Blenheim Ch., Juvenile	20 0 0
Ack. short last month.	

NORTH WALES.		Neath, Orchard Place, for <i>W & O</i>	1 11 7	Edinburgh, Marshall St. S. Sch., for <i>NP</i>	1 11 4
DENBIGHSHIRE.		Do., Sun. Sch.	4 13 6	Glasgow, for <i>Italian</i> <i>Mission</i>	20 0 0
Glynceiriog	2 0 0	Penrhivceiber, Bethesda	1 16 3	Do., Adelaide Place.	192 0 0
Rhoslanerchrugog ...	4 15 0	Pentre, near Swansea	0 5 9	Do., Cambridge St. Sun. Sch.	2 0 0
Wrexham, Chester St.	3 4 0	Rhondda, near Ponty- pridd	4 11 0	Grantown	1 17 0
Do., Sun. Sch.	7 9 9	Swansea, Mt. Pleasant, for <i>Congo Sch.</i> " <i>Mt.</i> <i>Pleasant</i> "	5 6 3	Do., for <i>NP</i>	2 1 0
FLINTSHIRE.		Ynysuir	1 12 4	Do., for <i>Congo</i>	0 5 0
Flint Tabernacle, for <i>NP</i>	0 5 3	MONMOUTHSHIRE.		Greenock	30 0 11
Treuddyn, for <i>NP</i> ...	0 5 3	Clydach, Nazareth.....	1 1 5	Do., for <i>W & O</i>	4 0 0
SOUTH WALES.		Darenavelen, for <i>NP</i> ...	0 10 8	Do., for <i>NP</i>	5 3 11
BRECKNOCKSHIRE.		Newport, Commercial St., for <i>W & O</i>	5 6 0	Do., for <i>Congo</i>	1 3 0
Bethel, Lower Chapel..	0 8 6	Tynwydd, Hebron ...	0 2 0	Do., George Square	1 0 0
CAERMARTHENSHIRE.		Whitebrook and Llan- dого.....	1 12 6	Do., for <i>NP</i>	2 2 0
Carmarthen, Whitemill	0 11 8	PMBROKESHIRE.		Do., for <i>China</i>	1 10 0
Do., Penuel	14 4 0	Oreswell Quay.....	4 16 9	Do., for <i>Congo</i>	1 10 0
Do., do., for <i>NP</i>	3 1 10	Fynnon	7 6 9	Helensburgh.....	3 16 10
Cwmaman, Bethesda	8 0 0	Marloes	4 6 0	Irvine	6 13 0
Llanelly, Greenfield Sun. Sch., for <i>sup-</i> <i>port of NP</i> " <i>Fran-</i> <i>cisco</i> ," <i>Congo</i>	30 0 0	Mynachlogddu, Bethel, for <i>NP</i>	1 3 9	Do., for <i>W & O</i>	0 17 6
Llanstephan.....	1 18 6	Sandy Hill.....	3 10 0	Lochgilthead, for <i>Congo</i>	3 0 0
Loglan	15 13 5	RADNORSHIRE.		Paisley	3 6 0
GLAMORGANSHIRE.		Presteign	2 1 0	Peterhead	4 19 3
Caerphilly, Tonyfelin..	4 11 7	SCOTLAND.		Do., for <i>W & O</i>	0 12 0
Do., for <i>NP</i>	1 15 5	Aberdeen, for <i>Congo</i> ...	5 0 0	Do., for <i>NP</i>	2 1 1
Cardiff, Bethel.....	5 9 11	Do., Academy St. Sun. Sch., for <i>NP</i>	2 13 3	Rothsay	6 18 3
Cwmamman, Bethesda, for <i>NP</i>	0 19 3	Do., for <i>China</i>	0 10 0	CHANNEL ISLANDS.	
Gwaeloddygarth, Salem, for <i>NP</i>	0 15 0	Do., for <i>Congo</i>	1 0 0	Jersey, St. Heliers, Grove St.....	4 0 1
Llandaff, for <i>NP</i>	1 0 11	Airdrie Sun. Sch.	1 3 2	Do., for <i>NP</i>	5 6 7
Merthyr Tydvil, Mor- lais Ch., for <i>W & O.</i>	1 10 0	Do., for <i>W & O</i>	1 5 0	FOREIGN.	
		Do., for <i>NP</i>	4 12 4	EUROPE.	
		Anstruther Sun. Sch., for <i>Congo boy</i>	5 0 0	Italy, Rome Sun. Sch, for <i>Congo boy</i>	5 12 6
				CANADA.	
				Toronto, Thomson, Mr Thos. M., for <i>India</i> and <i>Africa</i>	50 0 0

TO SUBSCRIBERS.

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

THE MISSIONARY HERALD,]
MAY 1, 1880.



RUNGAMUTTI, BENGAL.—(From a Photograph.)

THE MISSIONARY HERALD.

AN URGENT APPEAL.

THE accounts of the Society for the past year have now been closed, and the Balance Sheet exhibits a debt of

£1,902 7s. 3d.,

£1,697 1s. 2d. of this amount being on the General Account, and £205 6s. 1d. on Widows' and Orphans' Fund.

We are thankful to report that this deficiency is *not due to decreased Income*, for the General Receipts of the year, notwithstanding great commercial and agricultural distress, gravely affecting many of our churches, are considerably larger than last year: the deficiency is wholly due to an increase in the *Expenditure* of £2,939 6s. 7d., consequent upon enlarged missionary agency.

Under these circumstances, and specially in view of the approaching Anniversary services, we venture, most earnestly, to appeal to our friends throughout the country for special contributions, with a view to clear off this debt before the Annual Meetings begin.

The additional fortnight, occasioned by the later date of the Meetings, may be felt by many to be a fitting opportunity for making this attempt, especially as the comparative smallness of the deficiency encourages the hope that it will prove speedily successful.

Such freedom from the burden of debt would be a blessed stimulus to further and more consecrated effort, and a fitting expression of thankfulness for the very marked progress of the work reported by our Missionary brethren in connection with their labours during the past year.

A generous friend at Dunfermline writes:—

“DEAR MR. BAYNES,—I find with much sorrow that you are somewhat behind this year with your money matters. No doubt the times have *been* and *are* very trying, but the *Lord's work cannot stand*.

“I have pleasure in enclosing cheque for £120, which I presume will pay the passage and outfit of one missionary to the Congo.

“I sincerely trust that many of our friends who *have the means* may lend a helping hand; surely, when so many noble men are giving their *lives* for the spread of the Saviour's Kingdom, we, as *stewards* of the Lord's goodness, are bound by the most *sacred* obligations to carry out our dear Lord's last request before leaving this world: ‘Go ye therefore and teach all nations.’”

In the confident conviction that there are many others of the Lord's stewards who may desire to help in this blessed enterprise, we venture, with all earnestness, to make this appeal.

The Report of the past year's work, about to be presented, tells of much and manifest blessing in many and widely separated fields; on all hands there is the sound of “abundance of rain.” The missionaries were never more hopeful; the fields are “already white unto Harvest,” and lands long closed are now wide open, while the cry rising up continually from all quarters is—“Brethren, come over and help us.”

We therefore earnestly plead with the Lord's people to clear away the debt, and set the Committee free to begin the New Year without burden or hindrance.

Contributions will be most thankfully received by the General Secretary, ALFRED H. BAYNES, 19, Furnival Street, Holborn, London, E.C.

MISSIONARY ANNIVERSARY SERVICES, 1886.

N.B.—Castle Street, Holborn, is now known as Furnival Street.

TUESDAY EVENING, MAY 4TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

H. M. BOMPAS, Esq., Q.C., will take the Chair at 7.30 p.m.

Speakers: Revs. Geo. Hawker, of Camden Road Chapel, London; A. McKenna, of Soory, Bengal; and T. Richard, of China.

THURSDAY MORNING, MAY 6TH.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING.

IN THE MISSION HOUSE LIBRARY, FURNIVAL STREET, HOLBORN.

The Rev. FRANCIS TUCKER, B.A., will preside, and deliver an Address.

Service to Commence at Eleven o'clock.

LORD'S DAY, MAY 9TH.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE
METROPOLIS.

For Particulars see over leaf.

LORD'S DAY, MAY 9th.
BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows :—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	... .. Collections	18th April
Acton	Rev. C. M. Longhurst	Rev. J. Douglas
Addlestone ... ..	... .. Collections	18th April
Alperton	Later date	
Arthur Street, Camberwell Gate	Rev. W. F. Edgerton	Rev. W. F. Edgerton
Arthur Street, King's Cross ...	Rev. J. M. G. Owen	Rev. J. Rankine
Balham	Rev. W. E. Winks ...	Rev. C. Williams
Barking... ..	Rev. W. Woods ...	Rev. W. J. Tomkins
Barnes ... ..	... .. Collections	later date
Battersea, York Road ...	Rev. G. W. Humphreys, B.A.	Rev. C. Chambers
„ Park Ch.	Rev. W. Thomas ...	Rev. W. Thomas
Beckenham	Rev. W. Drew ...	Rev. W. Drew
Belle Isle	[.B.A]	Rev. T. Richard
Belvedere	Rev. W. Goodman,	Rev. A. Sturge
Bermondsey, Drummond Road	Rev. J. Rankine ...	Rev. A. Hall
Bexley Heath, Trinity Ch. ...	Rev. J. S. Hughes ...	Rev. J. S. Hughes
Bloomsbury	Rev. J. P. Chown ...	Rev. Jas. Smith
Bow	Rev. S. H. Carr ...	Rev. J. H. Blake
Brentford, Park Chapel	Rev. H. Hardin ...	Rev. H. Hardin
Brixton Hill, New Park Road	Rev. W. H. McMechan	Rev. W. H. McMechan
Brixton, Kenyon Ch.	Rev. D. B. Jones ...	Rev. D. B. Jones
„ Wynne Road	Rev. C. Chambers ...	Rev. W. Barker
„ Gresham Ch... ..	Rev. J. W. Edwards	Rev. J. W. Edwards
Brockley Road... ..	Rev. C. Williams ...	Rev. E. G. Gange
Bromley	Rev. A. Tessier ...	Rev. A. Tessier
Brompton, Onslow Ch.	Rev. J. Mostyn ...	Rev. J. H. Atkinson
Brondesbury	Rev. G. H. Heynes	Rev. T. L. Edwards
Camberwell, Denmark Place... ..	Rev. C. M. Hardy, B.A.	Rev. R. W. Hay
„ Cottage Green	Rev. H. Wilkins ...	Rev. G. W. Humphreys, B.A.
„ New Rd., Charles St.	Rev. R. W. Hay ...	Rev. H. Wilkins
Camden Road	Rev. B. Bird ...	Rev. B. Bird
Chalk Farm, Berkeley Road... ..	Rev. G. Scudamore	Rev. W. T. Taylor
Catford Hill	Rev. C. Brown ...	Rev. H. Trotman
Child's Hill	Rev. W. Rickard ...	Rev. W. Rickard
Chelsea, Lower Sloane Street	Rev. W. H. J. Page	Rev. D. Davies
Clapham, Grafton Square	Rev. T. Hanger ...	Rev. T. Hanger
Clapton, Downs Ch.	Rev. T. Richard ...	Rev. J. W. Thew
Commercial Street	Rev. E. F. Cossey ...	Rev. J. Horn
Chadwell Heath	Rev. D. Taylor ...	Rev. D. Taylor
Crouch Hill	Rev. B. Howarth ...	Rev. R. Evans
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon
Dalston Junction	Rev. W. J. Tomkins	Rev. J. Collins
Dartford	Rev. A. Sturge ...	Rev. G. H. Harris
Deptford, Octavia Street	... .. Collections	April 25th
Dulwich, Lordship Lane	Rev. H. J. Tresidder	Rev. H. J. Tresidder

PLACES.	MORNING.	EVENING.
Ealing	Rev. A. Fergusson	Rev. A. Fergusson
East London Tabernacle ...	... .. Collections	25th April
Edmonton	Rev. Rowland Evans	Rev. D. E. Evans
Enfield ... ..	... .. Collections	in December
" Highway	Rev. A. F. Brown ...	Rev. A. F. Brown
Erith	Rev. J. E. Martin ...	Rev. J. E. Martin
Esher	Rev. F. T. Flatt ...	Rev. F. T. Flatt
Forest Hill	Rev. H. Trotman ...	Rev. W. E. Winks
Forest Gate	Rev. M. Cumming ...	Rev. M. Cumming
Greenwich, Lewisham Road ...	Rev. J. Hanson ...	Rev. J. Hanson
" South Street	Rev. C. Spurgeon ...	Rev. C. Spurgeon
Grove Road, Victoria Park ...	... .. Collections	18th April
Hackney, Mare Street ...	Rev. Evan Thomas	Rev. S. W. Bowser, B.A.
" Hampden Ch.	Rev. J. Horn ...	Rev. E. F. Cossey
Hammersmith, West End ...	... .. Collections	later date
" Avenue Road... ..	Rev. A. Hall ...	Rev. C. Graham
Hampstead, Heath Street ...	Rev. E. Medley, B.A.	Rev. W. Brock
Hanwell	Rev. W. Sutton ...	Rev. W. Sutton
Harlington	Rev. E. Spurrier ...	Rev. E. Spurrier
Harrow-on-the-Hill	Rev. T. H. Holyoak	Rev. T. H. Holyoak
Hawley Road ... ..	... London Mission	this year
Hendon... ..	Rev. J. Lewitt ...	Rev. J. Lewitt
Henrietta Street	Rev. W. J. Taylor ...	Rev. G. Scudamore
Highbury Hill... ..	Rev. J. H. Shake- speare, M.A.	Rev. D. Culross, D.D.
Highgate Road	Rev. J. Aldis ...	Rev. J. Aldis
Highgate, Southwell Lane ...	Rev. L. Tucker, M.A.	Rev. A. Kirke
Hornsey Rise	Rev. D. E. Evans ...	
Hornsey, Campsbourne Ch. ...	Rev. T. L. Edwards	Rev. C. M. Longhurst
Hounslow ... ..	... .. Collections	18th April
Ilford ... ..	... .. Collections	21st March
Islington, Cross Street ...	Rev. W. Barker ...	Rev. J. J. Brown
" Salters' Hall	Rev. J. H. Atkinson	Rev. J. M. G. Owen
James Street	Rev. J. E. Perrin ...	Rev. G. Chandler
John Street	Rev. C. M. Longhurst	Rev. E. Medley, B.A.
John Street, Edgware Road... ..	Rev. W. Scriven ...	Rev. T. O. Fellowes
Kensington, Hornton Street... ..	Rev. J. H. Blake ...	Rev. J. W. Todd, D.D.
Kilburn, Canterbury Road ...	Rev. J. Lewis ...	Rev. J. Lewis
Kingsgate Street	Rev. T. Henson ...	Rev. J. Mostyn
Kingston-on-Thames... ..	Rev. J. Dann ...	Rev. J. Dann
Lee	Rev. T. Foston ...	Rev. T. Foston
Ladbroke Grove	Rev. J. G. Green- hough, M.A.	Rev. J. G. Green- hough, M.A.
Leyton	Rev. G. Chandler ...	Rev. J. E. Perrin
Leytonstone ... ..	... .. 18th April	
Little Wild Street		
Lower Norwood, Chatswood Rd.	Rev. J. M. Stephens, B.A.	Rev. J. M. Stephens, B.A.
Maze Pond Ch.	Rev. E. G. Gange ...	Rev. J. H. Shakes- peare, M.A.
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
Mitcham	Rev. E. Watkins ...	Rev. E. Watkins
Moor Street		
New Barnet ... ..	... .. Collections	May 16
New Malden	Rev. E. Moore ...	Rev. E. Moore

PLACES.	MORNING.	EVENING.
New Southgate	Rev. Z. T. Down ...	Rev. Z. T. Down
North Finchley	Rev. T. M. Morris ...	Rev. W. H. Bentley
Norwood, Gipsy Road... ..	Rev. F. Trestrail, D.D.	Rev. E. Edwards
Peckham, Rye Lane	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe
„ Park Road	Rev. H. O. Mackey ...	Rev. H. O. Mackey
„ South London Tab.		
„ James Grove	Rev. T. E. Bennett... ..	Rev. T. E. Bennett
„ Barry Road	Rev. T. Collins	Rev. W. Scriven
„ Lausanne Road	Rev. T. J. Cole	Rev. W. Ross
Penge	Rev. J. W. Boud	Rev. J. W. Boud
Plumstead, Conduit Road	Rev. R. H. Powell	Rev. R. H. Powell
Poplar, Cotton Street... ..	Rev. J. Trafford, M.A.	Rev. Evan Thomas
Putney, Union Ch.	Rev. R. Glover	Rev. G. H. Rouse, M.A., LL.D.
„ Werter Road... ..	Rev. W. Clatworthy	Rev. G. H. Heynes
Regent's Park	Rev. J. Culross, D.D.	Rev. R. Glover
Regent Street, Lambeth	... .. Later	date
Richmond ... ..	... .. Collections	May 16th
Romford	Rev. R. Richard	Rev. R. Richard
Shooter's Hill Road	Rev. C. Joseph	Rev. C. Joseph
Shoreditch Tabernacle	Rev. W. Cuff	Rev. W. Cuff
Spencer Place	Rev. E. L. Forster	Rev. E. L. Forster
Stockwell	Rev. W. J. Henderson	Rev. W. C. Upton
Stoke Newington— Devonshire Square Ch.	Rev. S. W. Bowser, B.A.	Rev. T. R. Edwards (India)
Bouverie Road		
Stratford Grove	Rev. R. S. Latimer	Rev. R. S. Latimer
Streatham	Rev. S. H. Booth	Rev. J. P. Clark, M.A.
Sutton	Rev. T. Martin	Rev. T. Martin
Tottenham	Rev. W. Carey, M.B.	Rev. C. H. Hardy, B.A.
„ West Green	Rev. J. Williams, B.A.	Rev. J. Williams, B.A.
Twickenham	Rev. E. H. Brown	Rev. E. H. Brown
Upper Holloway ... ..	... .. 18th April	
Upper Norwood	Rev. S. A. Tipple	Rev. S. A. Tipple
Upper Tooting... ..	Rev. D. Davies	Rev. C. Brown
Upton Chapel	Rev. N. Dobson	Rev. W. Woods
Vernon Chapel... ..	Rev. C. B. Sawday... ..	Rev. C. B. Sawday
Victoria Ch., Wandsworth Rd.	Rev. E. Edwards	Rev. N. Dobson
Waltham Abbey ... ..	... .. Collections	later date
Walthamstow, Wood Street	Rev. T. E. Williams	Rev. T. E. Williams
„ Boundary Road		
Walworth Road	Rev. J. J. Brown	Rev. W. J. Henderson
Walworth, East Street	Rev. W. Alderson	Rev. J. Clatworthy
Wandsworth, East Hill	Rev. E. W. Berry	Rev. E. W. Berry
„ Chatham Road		
Westbourne Grove	Rev. G. H. Rouse, M.A., LL.B.	Rev. A. Tilly
Westminster, Romney Street	Rev. W. Davies	Rev. W. Davies
Wimbledon	Rev. J. G. Williams	Rev. J. G. Williams
Woodberry Down	Rev. J. Thew	Rev. W. Carey M.B. & Rev. J. Trafford, M.A.
Wood Green	Rev. W. Emery	Rev. W. Emery
Woolwich, Queen Street	Rev. T. Jones	Rev. R. Howarth
„ Charles Street	Rev. J. Raymond	Rev. J. Raymond

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, 9th May, 1886 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary at once, speakers will, if possible, be sent.

The arrangements are not completed where marked *. Special Hymn-papers are sent gratis on written application to the Secretary.

NAME OF SCHOOL.	SPEAKER.
Abbey Road (18th April)	Rev. A. McKenna.
Ann's Place	Joins with Mare Street.
Arthur Street, King's Cross	
Acton	Rev. A. J. McLean.
Battersea, York Road	Rev. J. F. Toone, B.A.
Belle Isle	Rev. Timothy Richard.
Bloomsbury	Rev. A. McKenna.
Bow, East London Tabernacle	
" High Street	Mr. W. C. D. Barker.
Brixton, Wynne Road... ..	Mr. H. R. Phillips.
" Barrington Road	
Brompton, Onslow Chapel	Rev. J. Mostyn.
Brockley Road, New Cross	Rev. Jas Smith.
Brondesbury	
Balham	Rev. W. E. Winks.
Camberwell, Arthur Street	Mr. A. G. Barley.
" Cottage Green	Mr. H. Potter.
" Charles Street	Mr. J. Hughes.
" Mansion House Square... ..	
" Wyndham Road	
" Denmark Place	
Camden Road	Mr. C. Barnard.
" Goodinge Road	
Chelsea, Lower Sloane Street	
Clapham, Grafton Square	
" Solon Road	Rev. R. H. C. Graham.
Clapton Downs... ..	Mr. A. Pomeroy.
Crouch Hill	Mr. C. J. Wall.
Croydon, West (25th April)	Rev. T. Richard.
Dalston Junction	
Drummond Road	Rev. L. Tucker, M.A.
Ealing	Mr. W. J. Grew.
Ebenezer, Rodney Road, Walworth... ..	Mr. H. Johnston.
Edmonton	Mr. Henry White.
Enfield	
Finchley	Mr. T. Pavitt.
Forest Gate	— Selim.
Grove Road, Victoria Park (April 18)	Rev. Jas. Smith.
Globe Road, Mile End	Mr. F. W. Pollard.
Hackney, Mare Street... ..	Rev. T. R. Edwards.
" Hampden Ch.	
Haddon Hall	Mr. J. G. Brown.
Hammersmith	
Hampstead	

NAME OF SCHOOL.	SPEAKER.
Henrietta Street	
Highbury Hill	Rev. J. Culross, D.D.
Highgate Road... ..	
„ Southwood Lane	Mr. F. W. Cattell.
Holloway Young Men	Mr. H. M. Bompas, M.A., Q.C.
„ Schools	Mr. W. Tweedie.
Hornsey	
Islington, Baxter Road	
„ Cross Street... ..	Rev. W. Drake.
James Street, Old Street	
John Street, Bedford Row	Mr. H. W. Priestley.
„ Edgware Road	
Kingsgate Street	
Kensington	
Ladbroke Grove	Mrs. Timothy Richard.
Lee	Rev. H. K. Moolenaar.
Lewisham Road	Mr. J. Thomas.
Leytonstone	
Maze Pond, Old Kent Road	Rev. W. Ross.
Metropolitan Tabernacle, Senior	Mr. W. Tweedie.
„ „ Junior	Mr. G. Jennings.
Midway Place	Mr. A. Jones.
Poplar, Cotton Street	
Peckham, Park Road	
„ Bye Lane	
„ James Grove	Mr. C. O. May.
„ Lordship Lane	Rev. H. J. Tresidder.
Regent's Park	Col. Griffin.
Regent Street, Lambeth	Mr. Dunster.
Shoreditch Tabernacle... ..	
Spencer Place, Goswell Road... ..	
Stoke Newington, Devonshire Square	Rev. W. Carey, M.B.
Stockwell	
Stratford, Grove	Mr. Jas. Everitt.
„ Carpenter's Road	
Streatham	Mr. H. G. Gilbert.
Sutton	Mr. Miller.
Tottenham, High Road	Rev. W. W. Sidey.
„ West Green	
Upton, Lambeth Road	Mr. E. Judson Page.
Vauxhall	
Vernon Square	Mr. J. E. Kirby.
Walworth Road	
„ „ East Street	
Wandsworth, East Hill	Mr. A. H. Baynes, F.R.G.S.
„ Road, Victoria	
„ Common... ..	
„ Chatham Road... ..	Mr. Peden.
Westbourne Grove	Rev. G. H. Rouse, M.A., LL.B.
Westminster, Romney Street... ..	
Whitechapel, Commercial Street	
Woodberry Down	Mr. D. Freeman.
Wood Green '... ..	
Woolwich, Queen Street	Mr. F. E. Tucker.

TUESDAY MORNING, MAY 11TH.

ANNUAL MEMBERS' MEETING.

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by JOHN GREENWAY,
Esq., J.P., of Plymouth.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

TUESDAY EVENING, MAY 11TH.

PUBLIC MISSIONARY SOIRÉE

In the LARGE HALL, CANNON STREET HOTEL.

J. J. COLMAN, Esq., M.P., of Norwich, to Preside.

Addresses will be delivered by Revs. T. R. Edwards, of Serampore, Bengal; Robert Lewis, of Liverpool; and W. Arnold Thomas, M.A., of Bristol.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Furnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets is requested.

WEDNESDAY MORNING, MAY 12TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST

In the LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

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

Speakers: Mrs. Ellis, of Calcutta; Revs. T. R. Edwards, of Serampore; and J. G. Greenhough, M.A., of Leicester.

Tickets, 2s. 6d. each, to be had of the Secretary, or at the Mission House.

WEDNESDAY MORNING, MAY 12TH.

ANNUAL MISSIONARY SERMON

IN BLOOMSBURY CHAPEL.

Preacher: Rev. E. E. JENKINS, M.A., one of the Secretaries of the Wesleyan Missionary Society.

Service to Commence at Twelve o'clock.

WEDNESDAY EVENING, MAY 12TH.

BIBLE TRANSLATION SOCIETY—ANNUAL MEETING

IN THE LIBRARY, MISSION HOUSE, FURNIVAL STREET,

At Half-past Six.

Chairman: Rev. F. TRESTRAIL, D.D., of Bristol.

Speakers: Revs. J. Jenkyn Brown, of Birmingham; Geo. Hill, M.A., of Leeds; N. Thomas, of Cardiff; and a Missionary.

THURSDAY EVENING, MAY 13TH.

ANNUAL MISSIONARY MEETING

IN EXETER HALL.

Chair to be taken at Six o'clock by Sir THOMAS FOWELL BUXTON, Bart., F.R.S.

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

The London Baptist Choir Union will assist in the Singing, and give a selection of Choruses.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY EVENING, MAY 14TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING, FOR
SUNDAY SCHOOL TEACHERS, SENIOR SCHOLARS, AND
YOUNG PEOPLE,

IN EXETER HALL.

Chair to be taken at Seven o'clock by Sir NATHANIEL BARNABY, K.C.B.

Speakers: Revs. R. Wright Hay, of Victoria, West Africa; G. H. Rouse, M.A., LL.B., of Calcutta; James Smith, of Delhi, N.W.P.; and J. R. Wood, of Upper Holloway.

The London Baptist Choir Union will assist in the Singing, and give a selection of Choruses.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

Good News from Delhi.

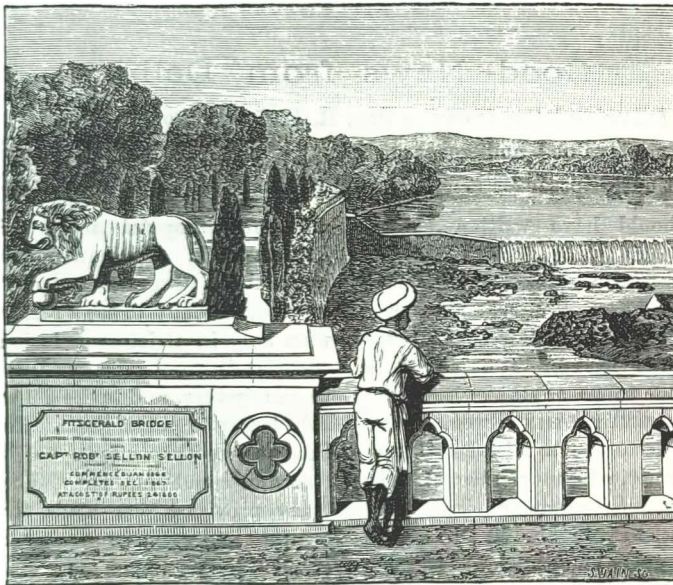
THE following letter from the Rev. R. F. Guyton, of Delhi, addressed to a most valued and generous friend of the Mission, has been kindly placed at our disposal for insertion in the HERALD:—

"I should have written before, acknowledging the receipt of the box of books for our Native Training Institution library, but each mail hoped for a better opportunity and greater leisure. It is always a grief to me to do anything hurriedly and imperfectly, and especially to write a letter to a friend in haste. But I cannot, without neglect of duty and work, secure greater leisure, and must trust to your kindness to excuse both the delay and the imperfectness of this. The books are a great success. They are so attractive outside, and so beautifully illustrated within, that they are great favourites. On a recent occasion, they were shown to a large darbár of native ladies, and were very much appreciated, both by our own ladies—for they afforded topics of conversation with their guests—and by the native ladies, who had no conception of the beauty and glory of this wide earth. I should tell you, that these darbárs are quite a new

and most hopeful feature in our Zenana work. The native women of good family never go out anywhere, save occasionally to see a relative, and then only in strictest seclusion. We thought it would be good to bring them together, and invite a few English ladies to meet them. The first time only seventeen came, and then in fear and trembling, but finding that every provision was made for their comfort and seclusion from the eyes of men, the next time more than forty came together, and on the last occasion 101. It will be necessary next time to have a larger building for the gathering. They were so pleased with the pen and pencil series, that they carried away three of them, I believe under the mis-apprehension that they were given to them, for, discovering somehow that this was not intended, they promptly returned them. As soon as I can find time to make a catalogue, I shall lend them out to the students."

River Mulla Mutta, from Fitzgerald Bridge, Poona, Bombay.

THE view of this river, and the gardens adjoining it, is one of the prettiest in Poona. The river is formed by the junction of two others some distance from the bridge, the names of which are Mulla and Mutta respectively. A strong embankment extends across the river from one end of the gardens. This serves to keep a good supply of water available for use at all seasons, which the Boat Club are not slow to utilize. The embankment, previous to the erection of the bridge, was a great



FITZGERALD BRIDGE, POONA.

accommodation to travellers, as up to that time the passage of the river was attended with considerable danger, and sometimes loss of life. During the rains, when there is a strong rush of water over the embankment, a beautiful waterfall is formed, the noise of which can be heard a great distance off. The garden, which is situated on the south border of the river, is kept in splendid order, and is a pleasant place of recreation for all classes in the evenings.

Poona.

A. DILLON.

A Century of Missionary Enterprise.

THE WORLD IN 1786 AND 1886.

A SOLILOQUY.

I STOOD upon the outer rim
Of China, thronged as hive with bees,
An Empire—vast, untrodden, dim—
Of idol gods and devotees :—

I journeyed on to mighty Ind,
With dusky races overspread,
Where hoary superstitions bind
Their votaries from foot to head :—

O'er Asia, with its wondrous past,
Whence waves of conquering hordes have
roll'd,
I looked, it seemed a fortress vast,
Barbaric warriors' strongest hold :—

I stood on Afric's seaboard dark,
And gazed athwart its regions veiled,
Where glimmered scarce the rushlight's
spark,
So deep the midnight that prevailed :—

And yet upon a thousand isles,
Where horrid rights dominion hold,
I gazed, and saw, 'midst Nature's smiles,
Men sunk below what may be told :—

Then lifted I my thoughts to God,
And asked, 'Is it, O Lord, Thy will
These realms, stupendous, should be trod
By man with Thy Evangel still ?—

'Tis nearly eighteen hundred years
Since Jesus His Commission gave—
Go into all the world and preach
My Gospel, with its power to save—

And still the world, deep slumbering, lies
In arms of its relentless foe ;
Lord, what is there beneath the skies
This hell on earth to overthrow ?'

Tis not to question, but obey,
My answer is to thee, O man !
My will the same is e'en to-d'ay,
As when Messiah's life-stream ran.

'Tho' nought there be, beneath the skies,
To vanquish Satan, sin, and hell,
Stored up in heaven the power lies,
And Faith may wield it, if it will.

'The earth shall yet be overrun,
As ocean overspreads its sands,
With knowledge of My Holy One ;
His praises yet shall fill all lands.

'For what are eighteen hundred years
For the deliverance of man,
Which ere Christ's birth, and ere the Seers,
Which at Creation's dawn began ?

'All things are possible to him
Who takes Jehovah at His word ;
Nor judgeth by his taper dim
What means "The glory of the Lord."

'My word is now in every tongue,
And millions wait, with strained eyes,
The coming of the Lord, tho' long,
The Sun of Righteousness to rise.

'Go then, nor count the labour loss,
And preach to all, near or remote ;
For yet the Banner of the Cross
O'er all, and all the world shall float.'

* * * * *

A century has come and gone,
And ended is the reign of night,
And, tho' the day is but at dawn,
All men 'All hail' its glorious light ;

And Christian men the creed accept,
Thro' Christ—The Life, The Truth, The
Way—

That nations, which in death have slept,
Shall yet be born within a day.

For whatsoever in My name,
Said Christ to His faint followers few,
Ye shall of my Great Father claim,
Shall surely be vouchsafed to you.

R. SMITH.

Hilldrop Road, N.W.

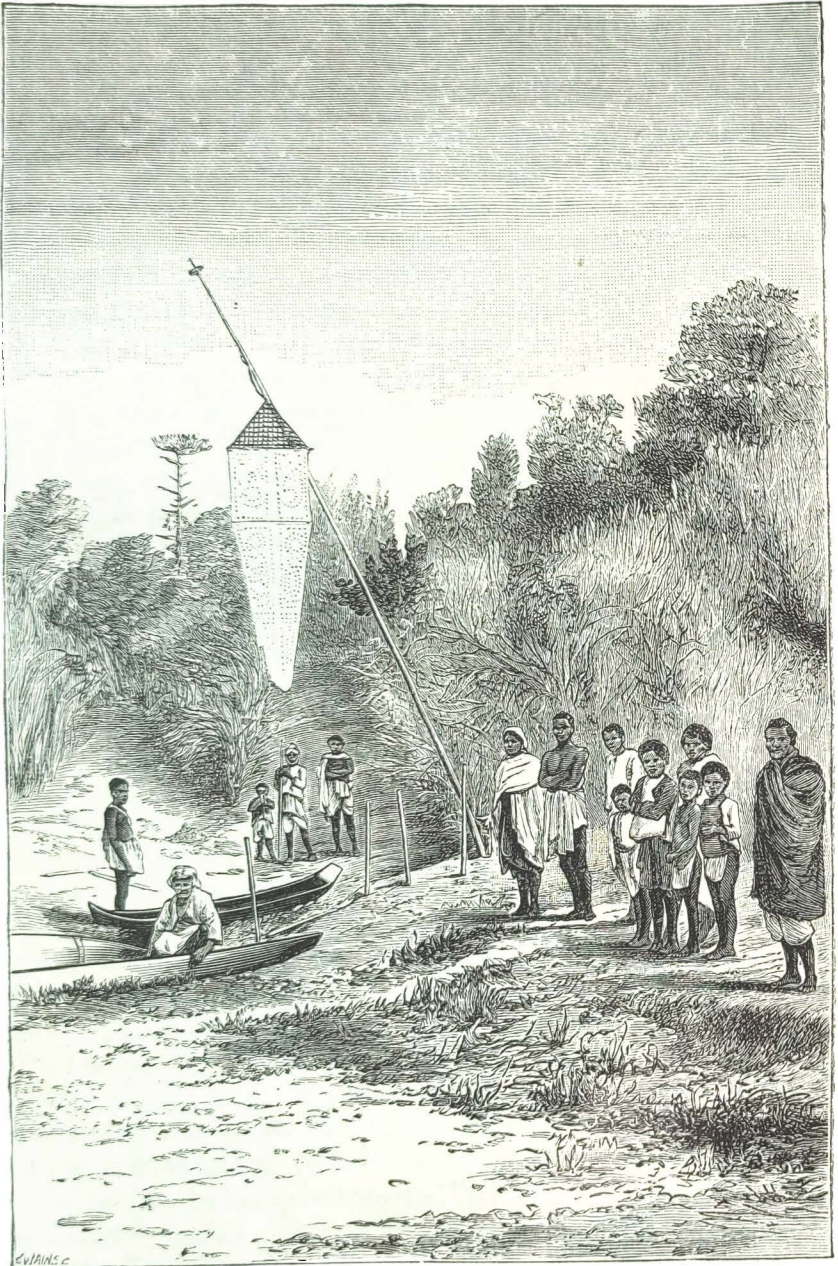
The Chittagong Hill Tracts.

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

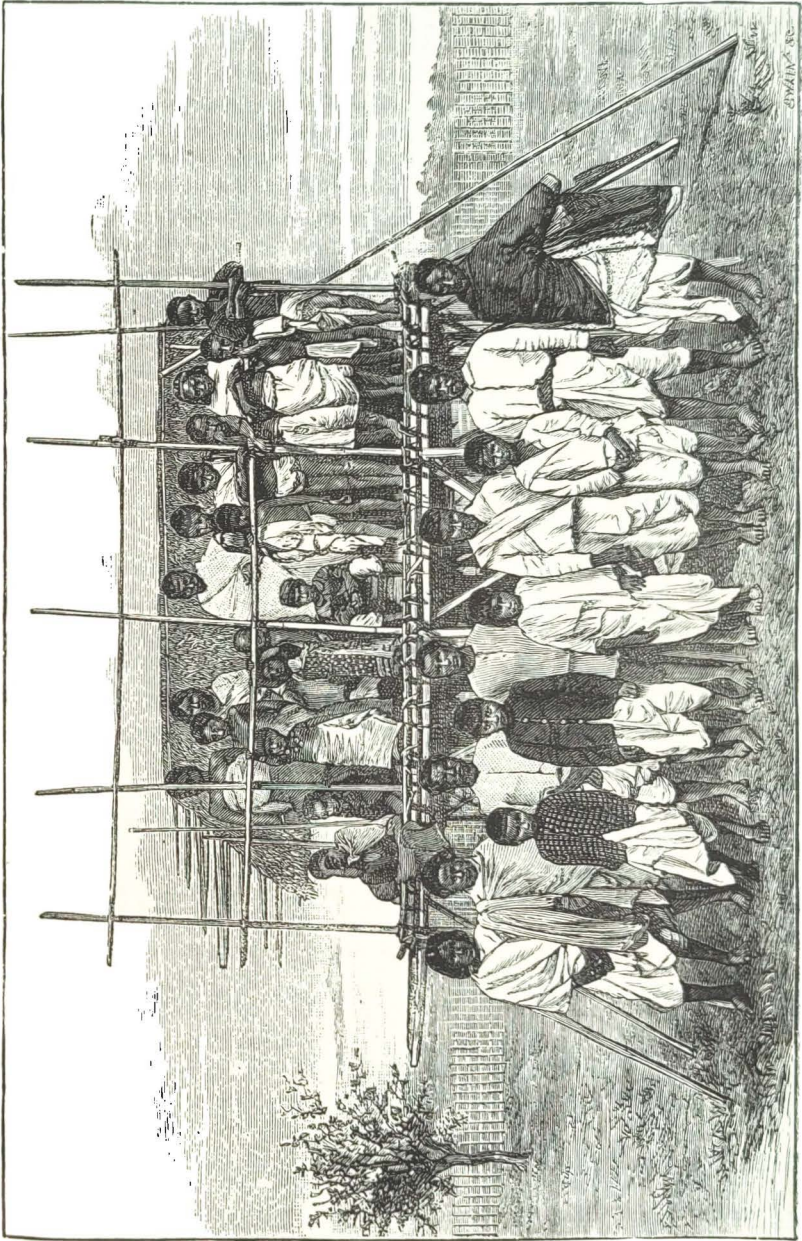
CHITTAGONG, some pictures of which were given a few months ago, is a growing port on the east of the Bay of Bengal, near the top of the Bay. It lies about eight miles from the sea, on the river Kornophulli. Twenty or thirty miles above Chittagong the country begins to get hilly, and the river for many miles reminds one of the Rhine. It is a very pleasant journey of about sixty miles to Rungamutti, the chief station of the Chittagong Hill Tracts. The journey is made in nine or ten hours in the little steamboat which is seen in the picture. At Rungamutti there are the houses of the Government officials, and also a school for children of the various tribes inhabiting the hills. Mr. D'Cruz, our Missionary at Chittagong, is very desirous of opening up a Mission among these hill tribes, if he can find the men and the money to carry it on. They are a simple people, with no caste to stand in the way of their becoming Christians. One or two photographs, taken by Mr. Edwards, of Serampore, are herewith given. The tribe that seems most accessible and hopeful is that of the Chukmas, who live on the river bank, and therefore can be easily got at. We stopped and had a talk with the men who are represented in the group of "Chukma Villagers." I am not quite sure what is the significance of the banner in the picture, but I think it has something to do with the recent death of some man. We found that although the people have a language of their own, yet they could understand very simple Bengali. But how far it would be possible to convey religious teaching to them in that language is not clear. The men seemed open and good-natured.

The picture of the house shows how their houses are made, entirely of bamboo or other kinds of wood. They stand on piles, raised five or six feet from the ground, with a long sort of veranda in front. The villagers generally have a large number of children, who run about up and down and on this veranda. The boy sitting up above, in the middle, is the young Chukma Rájá, or King. When Mr. Edwards and I were there his father was the Rájá, but he was ill and we could not see him. A week or two after he died, so that the young boy himself is now the Rájá.

Col. Lewin, who has spent many years in the Chittagong Hill Tracts, has written an interesting account of the country, called "The Wild Races of South-Eastern India," published by Allen & Co. The hills are for the most part covered with jungle, which the sparse population utilise by cutting the wood down, firing it, and thus manuring the ground; then they sow



CHUKMA VILLAGERS, BENGAL.—(From a Photograph.)



CHUKMA HOUSE AND GROUP.—(From a Photograph.)

the seed, and in time reap their harvest. Before long they move to another piece of land and repeat the process. One of the chief trees in the district is the bamboo, in regard to the use of which by the natives the author writes:—

“The bamboo is literally his staff of life. He builds his house of the bamboo ; he fertilises his fields with its ashes ; of its stem he makes vessels in which to carry water ; with two bits of bamboo he can produce fire ; its young and succulent shoots provide a dainty dinner dish, and he weaves his sleeping mat of fine slips thereof. The instruments with which his women weave their cotton are of bamboo. He makes drinking cups of it, and his head at night rests on a bamboo pillow ; his pots are built of it, he catches fish, makes baskets and stools, and thatches his house with the help of the bamboo. He smokes from a pipe of bamboo, and from bamboo ashes he obtains potash. Finally his funeral pile is lighted with bamboo.”

The hill tribes are divided into two classes—the Khyongtha, or “children of the river,” who live not far from the river banks ; and the Tounghtha, or “children of the hills,” who live inland. The religion of some of them is Buddhistic, and of others it is the so-called religion of nature.

The different hill tribes in India are numbered by hundreds, most of them quite small ; yet some, like the Santals, Kolhs, Garos, and others, numbering tens or hundreds of thousands, or even a million. Being a simpler race, and having a less elaborate religion, and no caste, they present fewer obstacles to conversion than the Hindus, and thousands of them have joined the Church of Christ. But it is difficult to get at them, owing to their variety of language, and their living in remote and unhealthy districts ; and while there are millions on the plains as yet unreached by the Gospel, we cannot think over much of the thousands on the hills. Still they should not be entirely neglected, and in fact many Societies are engaged in work among them.

Notice of the Life of Lydia Miriam Rouse

BY REV. FRED. TRESTRAIL, D.D.

THE memoir which Mr. Rouse has written of his wife's life and work is brief, but full of the most stirring incidents. They beautifully illustrate her character, and her thorough consecration to the great cause to which she had devoted mental and spiritual power of no common order.

She was born at Camberwell, October, 1839, and was the second daughter of Mr. W. H. Denham, who at that time was a teacher of languages. He had been brought up a Romanist, and while studying for the priesthood had been induced by Mr. Weitbrecht, who had called at his house and asked him, to purchase and read the Bible.

This led to his conversion, that of his mother, and a Jewish friend who resided in the house! The reader will find this marvellous story on pp. 1 and 3, to which we must refer for want of space to present it fully.

Mr. Denham having become a Baptist, was called to the pastoral office at Faversham, and having remarkable linguistic ability, Dr. Angus, then Mission Secretary, called his attention to the claims of India. He sailed for that country in 1844 with Mrs. Denham and four daughters. On the death of Mr. Mack, of Serampore, Mr. Denham removed to that station, becoming president of the College, which then hardly deserved the name, but under his able administration it grew from a few lay students to nearly 300 pupils.

At Serampore, Mr. Denham's children were brought into frequent intercourse with the natives, especially native Christians, and thus learned Bengali and Hindustani as children only can learn a language. This knowledge Mrs. Rouse, on her return to India, found invaluable.

In 1856, Mr. Denham's health failed, and he and his family sailed in the *Monarch* for England, and on arrival settled at Walthamstow. After doing much deputation work, in which he was most acceptable, he left again for India in September, 1858, apparently in robust health. Letters were received from him dated Malta and Alexandria, but none came from Aden, and the mail which brought one from Galle was not written by him, but by strangers, stating that he had been left behind at Galle exceedingly ill, where he died in October, 1858, at the early age of forty-six. Thus the hope of a re-union in the old Indian home, which had been so happy to them all, "was for ever dashed to the ground."

I saw a good deal of Mr. Denham

and his family during his two years' residence at home, and on his decease was brought into intimate relations with his widow and children. I saw her often during the illness which ultimately terminated in her death. She commended her children to my sympathy and care, and for years I had much to do in attending to their affairs. Having had the privilege of introducing Mr. Rouse to his future wife, it is but natural that her subsequent career would become deeply interesting to me. The record of that career, as set forth in the admirable sketch of it from her husband's pen, I have read with feelings of astonishment and grateful surprise.

On arrival in India, Mr. Rouse was stationed at Soory, a hundred miles north of Calcutta. Thence he removed to Calcutta, and in May, 1863, health having given way, he came home, leaving Mrs. Rouse behind, who also returned with her son in July. For three years they lived near London, until, in December, 1866, Mr. Rouse became tutor in the College at Haverfordwest, where he remained several years. During this time Mrs. Rouse gave herself mainly to household duties and the training of her children, but was ever ready to visit the sick and poor.

The annual meeting of the militia in this town afforded her an opportunity of beginning the work among soldiers which so thoroughly engaged her heart and soul on her rejoining her husband in December, 1874.

The arrival in Calcutta of the well-known American Evangelist, William Taylor, was the commencement of a loving union in Christian work between Baptists and Methodists, which has been greatly blessed of God, and which characterised Mrs. Rouse's efforts. He was succeeded by Dr.

Thoburn, of Lucknow, who at once made his mark in Calcutta. He suggested to some ladies of his church to do something of the same kind as the "Women's Crusade in America" were doing. "One of these was Mrs. May, who has taken a foremost position in the work ever since, and who became united in heart with Mrs. Rouse, as the hearts of David and Jonathan were knit together."

The work among soldiers and sailors began in Flag Street—one of the lowest parts of Calcutta—by singing before a grog-shop, entrance into which was denied by the proprietor. In future these ladies asked permission *themselves*, and were not refused. The men inside were astonished, but were respectful, and listened attentively. There seems in the hearts of the most wicked men everywhere a chivalrous feeling of courtesy to women, who may always rely upon that when seeking to do good to these wild and reckless classes. From her arrival in India in December, 1874, until she left it in 1880, *she never missed a Sunday in this grog-shop work, except when absence from Calcutta or sickness made it impossible for her to be present.* For six long years she pursued this work with increasing activity and diligence.

And what was the outcome of it all? If my readers wish to know, they must look for the details in the book itself. We have no room for them, and it is impossible to make a fitting selection. Suffice it to say that some grog-shops were closed, many wild and reckless soldiers and sailors were brought to Christ, premises were furnished where these reclaimed ones might meet together and enjoy themselves, those called to other parts were induced to band together for mutual help and sympathy, correspondence was kept up with them,

which in time became a formidable business, parties almost every Lord's-day were asked to the Mission House to tea, and every means which Christian love and ingenuity could devise were employed to keep them out of temptation, and bring them to Christ. The results were marvellous; success far beyond expectation crowned the efforts of these noble-hearted women.

Besides visiting the grog-shops to which the sailors resorted, Mrs. Rouse visited the married men's quarters in the barracks, and talked with their wives. With dauntless courage she attacked the "canteens where soldiers buy their beer and spirits, thus carrying the assault into the heart of the enemies' camp, giving away tracts and books, and seeking to win them to the right way." Frequently at Dum Dum, about six miles from Calcutta, at Dinapore and such like distant places where she travelled, similar work would be done in every place. If Mrs. Rouse's active life was thus distinguished, her home-life was as beautiful. Her children had everything a mother's love and care could bestow, and their childhood was bright and happy. And she had her reward, for a daughter in Wales at the age of nine, and a son in Calcutta at the age of thirteen, yielded their hearts to the Saviour, and by baptism acknowledged Him as their Lord.

When the 109th Regiment was about to leave Dinapore, Mrs. Rouse wrote to us, asking us to look after the converts if they were stationed at Newport. To our regret they were sent to Gosport. But one day we were surprised by a visit from a corporal on behalf of his comrades, and bringing a note of introduction from Mrs. Rouse, of whom he spoke in words full of gratitude and admiration. And the man himself was so

intelligent, bright, joyous, and happy. He interested us amazingly. I asked him to what church he belonged. "To what church, sir? Why, we are Mrs. Rouse's men, we are." What a testimony to her noble work!

Let the reader cast his eye over pp. 144, 146, and they will fully understand the sentence with which the fifth chapter opens: "It was a marvel that Mrs. Rouse was able to get through what she did, especially as she was somewhat slightly built, and looked delicate and pale." Yes, indeed, it was a marvel. But what won't Christian love and pity do! Her health gave way under the vast load of anxiety and work, and Mr. and Mrs. Rouse came to England in March, 1880. After a time she began to work here in Sailors' Rests and Soldiers' Institutes. In 1881 Mr. Rouse returned to India, leaving her and the children. "In the evening of October 7 we all knelt down together, as we had so often done before, to commend ourselves to the grace and care of Him whose we are, and whom we serve, and then parted. So ended the last of our many happy family gatherings on earth."

For the next year Mrs. Rouse was very busy addressing mothers' meetings, factory girls, ragged-school children, Sunday-schools, and various gatherings in aid of Zenana work. We had the pleasure of a visit at Newport, where she spoke to a meeting of ladies, and in our public assembly in Castlehold. Her labours extended from the south to Scotland in the north and Pembroke in the west. But this incessant toil was too much for her enfeebled frame. She left London for the last time in May, 1884, visiting friends in Norfolk, Cambridge, and Devon, in whose intercourse she found great delight.

She and her daughter reached Plymouth October 13, and though friends there wished they had not asked her to come to work, she looked so frail, yet she did more than she had promised. In the house of the surviving children of the late Samuel Nicholson, very old and very dear friends, she found a congenial home, and it was in an "atmosphere of Christian peace and triumph that she passed away." She sent her last letter to India October 23. On the Saturday she took her last walk on the Hoe, but could not leave the house on Lord's-day. On Monday her appetite failed. For a few days she seemed to improve. "On Sunday afternoon, November 2, the news of her illness reached Calcutta, and earnest prayer was offered on her behalf by those who had so long known and loved her as a Christian friend and worker." During the next few days there was an occasional return of consciousness, and all through the Saturday she was watched by loving friends, and when "the morning light came in, she was awakening to another and a brighter morning. She opened her eyes; the breathing became gentler; there were soft, low moans at intervals; they ceased, and the spirit was free. Thus, 'early in the morning, the first day of the week,' she entered into life." And thus ended, in peace, serenity, and quiet, the lifelong toil of a Christian heroine, whose "works will follow her." It was a most beautiful termination of this touching scene when her loving friends, who had so tenderly watched over her during her illness, retired to the dressing-room, and knelt down together and offered up "thanks to the Father that once more He had given the victory through Jesus Christ."

A Week among the Rajputs of the Dholepore State.

THE Rev. J. G. Potter, of Agra, sends the following interesting account of a recent tour :—

“Bordering the district of Agra is the small native State of Dholepore. During a recent tour we spent a week in that territory, and it is of this we write.

“THE START.

“To reach our destination, we had fourteen miles to travel over a country road, so started early in the morning. Our tent was conveyed in a rough bullock-cart, and we travelled in a small, springless country cart called an ‘ekka.’ Our road lay through territory formerly much infested by thieves. Thanks to the strong arm of British rule, the road is now safe for travellers. The native preacher who travelled with me was able to point out a place by the roadside where many years ago he himself was stopped by a gang of thieves when travelling with his wife. To save his life he was compelled to give up all his money and jewellery, and also allow the thieves to strip off his wife’s jewels and ornaments. However, before the men departed, they asked of what caste he was. Hearing that he was a *Brahman*, strange to say, they would not touch any of his goods; but, having asked his pardon for their offence, ran away. Such was the power of the Brahmins that even thieves would not rob them. Stopping at a large village by the roadside in order that we might preach to the people, and also rest a little, I was surprised to see two cords placed round the trunk of the tree under which we rested. The cords were

similar to those worn by all high caste Hindoos, and I found on inquiry that they were really the same. The tree had been worshipped as god, and these cords had been placed round it by some faithful devotee who had worshipped it.

“OUR DESTINATION.

“At last we arrived at our destination, a large place of 6,000 inhabitants, and the centre of fifty or sixty villages, all within reasonable distance. Our Evangelists had been there last year, so I was at once taken to the native dispensary near which our tent was pitched. The native doctor was extremely agreeable, and even went so far as to offer us his horse for our use without remuneration. A little conversation soon explained it all. Thirty years ago he had been trained at the very place where our present central mission school is now held. He is very anxious that we should arrange for some Christian work to be done there regularly, and showed us land by the side of the dispensary which we could have for building. We gained a good deal of information in the course of conversation with this native gentleman. On one occasion I was speaking of the dread which the village people have of vaccination. His explanation, since confirmed by others, was a curious illustration of native superstition. All Hindoos, he said, are anxiously looking out for one who is called in their books the ‘Spotless In-

carnation' of God. This, of course, I knew, but was not prepared for the next statement. When he comes it will be to destroy all sinners, including of course all foreigners, and will make of us Hindoos a great nation. One of the signs of his being this incarnation is that, if an incision be made in his flesh, *milk* will issue forth instead of blood. The English, knowing this to be the case, have made vaccination compulsory in order to find him out and kill him.

"AT OUR WORK.

"Our tent being in the town and amongst the people, we had several visitors. We do all we can to encourage the people to visit us, as in quiet conversation one can say many things it is difficult to say to a shifting audience in a crowded street. One afternoon we commenced to converse with a well-to-do-looking stranger who was standing by our hut. We were surprised to find that he was connected with the Temple of Jagannath in Orissa, more than 1,000 miles away. He told us that his business was to collect offerings and the proceeds of lands and houses given to that deity, and also to encourage pilgrims to visit his shrine. A year ago the mother of the present King of the Dholepore State made the pilgrimage, and presented £1,000 at his shrine. Poor woman, she is getting old now; all her life long she has been seeking rest in idolatrous devotion. Probably she has never heard of Him who said, "Come unto me, and I will give you rest."

"CHRIST AND KRISHNA.

"Possibly I might say a little as to our plan of work. It was to start off in the morning early and visit the surrounding villages, returning to our tent in time to find shelter during the

two hottest hours of the day. Then in the afternoon we preached in the centre of the bazaar or market-place. In addition to this, by the kindness of the native doctor, we were able to have two exhibitions of the magic lantern at his dispensary. Thus to a large number of most interested spectators we were able to represent the parable of our Lord, and also tell the story of redemption, appealing to eye, ear, and heart at the same time.

"Another evening we were invited by the doctor to meet a large landowner who had come from a distance. A large number of others gathered, amongst them a number of native musicians. It was agreed that selection from the Hindoo sacred books and Christian hymns should be sung alternately. When the singing was over, before we retired, an opportunity was given to me to address the people. I tried to show how that three of the names given to Krishna, whose praises they had been singing, belonged more properly to our Lord Jesus Christ.

"TEACHING BY PARABLE.

"He was this world's rightful Lord (Jagannath), for the world was made by Him. He also was the Victor over the serpent (Nag-nath), for He had bruised the serpent's head. He also was the Remover (Haree), who taketh away the sin of the world. I left with this landowner a portion of the Scriptures. Thus the seed was sown. The harvest we leave with Him who is Lord of the harvest.

"In talking to these simple village people, we try to adopt, as far as possible, our Master's plan of teaching in parables, and in using as illustrations surrounding objects. Perhaps a few illustrations of this would not be out of place. The name of the people, Rajput—i.e., literally, Kings' sons—led us to

speak of how it was possible to become sons of the King of kings. The wedding processions which we saw at almost every place we visited suggested the parable of the Ten Virgins and the coming of Christ. On market days we told the people of the offer of wine and milk without money and without price. A child crying for its father suggested the thought of our position apart from God; and a child happy in its father's arms, man's rightful position in relation to God. In preaching to the people we sometimes begin thus. First a hymn is sung, and sometimes accompanied by native music. 'Faith cometh by hearing;' hence the first thing is to get the people together. We then tell them that just as important proclamations are made known by beat of drum, so we have come to *deliver a message*, and not merely to please them by music. We come, as those who have been healed from sickness, to tell of Jesus, the Great Healer. Then, perhaps, a hymn is sung, which tells of Christ's life on earth. There is one written by the late John Parsons, which is a great favourite, beginning, 'We tell the story of Jesus that bad men may become good.'

"A SAVIOUR FROM SIN.

"Telling lies and giving abuse are so common amongst the people, that when their sin is put before them in this concrete form they always acknowledge it. Sin being acknowledged, we tell them they need a Saviour. To show that they cannot merit salvation we quote one of their own sayings, 'Whilst the heart is impure the acts are also impure;' or ask them if what they touch with dirty hands is not defiled thereby.

"Wells, most of them deep, are

found in every village. Hence the *foolishness of trying to save ourselves* is illustrated forcibly by comparing sin to a deep well into which all have fallen. Salvation is only *from above*, and by One who Himself has *not fallen in*. So Christ alone can save, as *He alone is sinless*. The fact that all the people are on the look out for a *spotless incarnation of God* is helpful to us, as we are able to point out Jesus as the desire of all nations, the only Spotless One. That *what God does He does for all nations* is illustrated by the sun, which shines alike on all. The *free gift of salvation* is also shown to be consistent with the nature of God, who gives sunshine, air, and rain without money and without price. Thus, in a simple illustrative way, the truths of the Bible are presented so that they may be understood by the simple and ignorant. However, to *receive them*, and confess themselves as followers of Jesus, means more than we English people can well understand. The passage of Scripture, 'I came not to bring peace on the earth, but a sword,' is illustrated in every family where one avows himself a Christian.

" 'Why are you carrying that pot?'

I asked of one of our preachers, as we were going to a village together where his sister lived. 'In order that I may drink th-refrom,' he replied. 'My sister can no longer eat with me now that I am a Christian.' At another place about thirty or forty of his relations called for him, and wept and lamented because he was now separated from them, beseeching him to be united again. 'United we can be,' he replied, 'but only by *your becoming Christians*.'

"Agra."

"J. G. POTTER.

The Decease of the Rev. C. Stanford, D.D.

THE great loss which our denomination and the Christian Church generally have sustained through the death of Dr. Stanford is deeply felt by the Baptist Missionary Society. It will not be so much in the management of its affairs that he will be missed, for though often nominated to serve on the committee, several years have passed since he took part in the proceedings of the executive; but whenever on public occasions he was invited to advocate the claims of the mission, no friend was more ready, more kind, than he. And how inspiring and effective that advocacy was, memory will never forget.

The writings of Dr. Stanford form no mean contribution to religious literature; but he was essentially a great preacher, and at annual and autumnal sessions of the denomination his extraordinary pulpit power was remarkably demonstrated. Not to refer to other instances, who of those who were present in Myrtle Street Chapel, Liverpool—the mention of which place reminds of another eminent servant of God whose decease we are mourning—at the October meetings of 1882, does not feel even still under the spell of that marvellous discourse upon the words, “Men that have hazarded their lives for the name of our Lord Jesus Christ”?

Many were the proofs Dr. Stanford gave of the fervent interest he took in the work of the Society. On the last occasion on which his help was sought, feeble health compelling him to decline the request, he characteristically remarked: “You will ask me again will you not? I don’t forget the mission. I was preaching last night for it.” And when surprise was shown, he added, giving the text, “Yes! all night long in my dreams.” We have indeed lost an invaluable helper. And many such seem to be going from us. But their influence will remain; they being dead will yet speak. May the ever-living Lord, their Lord and ours, be still present to guide, inspire, and bless.

Notes from China.

THE Rev. C. Spurgeon Medhurst, of Tsing Chu Fu, sends the following notes:—

“A TAOUIST TEMPLE.

“The other day, in company with my teacher, I visited the ‘Yen Wang

Mai,’ in this city, or the temple of Yen Wang, the Ruler of the Spirit World, which contains representations of the punishments inflicted in the

hells (they are sixteen in number), according to the Taoist and Buddhist Scriptures.

"The first courtyard was filled with tablets containing the names of donors to the temple. Here we did not linger long, but passed on to the inner yard, where the sufferings of the lost were depicted. On either side of this yard was a corridor filled with dusty, dirty, life-size figures (all Chinese temples are dirty and more or less dilapidated) personating devils, with most hideous shapes and frightful faces, torturing their unfortunate victims, while the same penalties were painted with still more revolting fidelity on the wall behind.

"TRANSMIGRATION.

"At one end of the first corridor was a large drawing of the wheel of life. Streams of men and women were entering on the one side and making their exit on the other, as reptiles, animals, or men, according as their deeds had been good or evil in their former lives. The Chinese are all more or less believers in transmigration. These people emerging from the wheel of life had all, according to the preceding picture, just drank of the stupefying water, which caused them to forget all that had gone before, so that, in whatever state they found themselves thereafter, they were not harassed by thoughts of previous bliss or woe.

"At the opposite end of the corridor was a representation of the city of Yen Wang himself, from the closed gates of which some restless spirits who were clamouring for admittance, were being driven by fire and shot. But here, as also in the picture in the opposite corridor, showing the faithful crossing the bridge leading to the land of blessedness (while some less

fortunate beings were being swept away by the flood beneath, bitten and tormented the while by the dragons and monsters inhabiting the evil waters), no attempt is made to describe the rewards of heaven, while man's utmost ingenuity is strained to delineate the pains of hell. For, indeed, Buddhism conducts its votaries to annihilation as the *summum bonum*, or at the best to a mere negative bliss.

"TAOUIST HELL.

"The various kinds of punishments exhibited were, my teacher informed me, not so numerous as he saw in a larger temple in Peking, but those I saw were quite enough for me.

"There was Yen Wang, of gigantic stature and forbidding countenance, sitting in state, trying the newly arrived spirits, who were kneeling before him to receive their sentence. Here were the various sentences passed, being remorsefully executed.

"Those who during life reviled their parents (a very serious crime in China) were being broken and crushed in a sort of mortar. Dealers in short weights and measures were swinging in the air by hooks fastened in their backs. Adulterers were clinging to iron tubes filled with fire, devils with pitchforks were pressing them closer to the fiery pillar. Liars were having the tips of their tongues cut off. Murderers were thrown on to the 'mountain of knives,' while other criminals were wandering shivering, half naked, among the 'ping shan' or 'mountains of ice.'

"There were other tortures even more ghastly than these—such as men being sawn asunder, disembowelled, boiled in oil, pounded in mortars, &c., but these will be sufficient to show what means are relied upon by the natural instructors of the people to

hinder men from vice. Is there not in all this more than enough to excite compassionate pity for this deluded nation, who not only know nothing of such recreating, inspiring influences as the love of Christ supplies, but to whom the future is dark and unknown, or, if known, only known to be feared.

“A CURIOUS SUPERSTITION.

“Superstition meets us in China not only in temples but at every turn. On my way back from this temple, I called my companion’s attention to the small curious-looking stone lines in the streets, and asked what they

meant. ‘These,’ he said, ‘are placed there for good luck. My countrymen have a superstitious belief that if a piece of road in the city be straight, evil spirits will certainly walk along it, causing sickness or poverty to fall upon the inhabitants there, but these evil spirits may be warded off by means of these ‘shih tyers.’ Consequently one is erected at the top of every street. The small idol shrines we see have a similar import,’

“Faithfully yours,

“C. SPURGEON MEDHURST.

“A. H. Baynes, Esq.”

The Lord Loveth a Cheerful Giver.

WE have received from the Treasurer and Mrs. Tritton, with feelings of sad and peculiar interest, a cheque for £8, being proceeds of a collection of minerals formed by the late Miss Ethel Tritton, and given, by her special desire, to the Baptist Missionary Society. Miss Tritton took the deepest interest in the work of the Society, and during her long illness she often gave practical expression to this interest by quiet, unobtrusive, but generous support. She is now with the Saviour she loved so earnestly and served so faithfully.

Mrs. Alfred Teichmann, of Calcutta, sends a gold ring, and writes: “I send my engagement ring, please sell it for the Mission. I do not wear jewellery, and I feel I cannot do better than give it to Christ.”

“A Lover of Missions at Leeds” forwards a small box of jewellery “in memory of a dear brother who died in Africa.”

“H. W.” also sends some jewellery, feeling “she loves the dear Master and the heathen more than these.”

A pair of gold earrings to be sold for the Mission, per the Rev. J. Drew, of Margate.

A gold ring from “a young Sunday-school Teacher” for the Congo Mission, with the earnest prayer “that the proceeds may be instrumental in spreading some ray of light on the dark continent of Africa.”

Two silver cups and a silver medal won in a bicycle contest by Mr. G. Church, of West Bromwich, who writes: “I strive now to work for the dear Lord who has done so much for me, and I trust He may accept these gifts from a sinner saved by grace.”

A gold ring from S. H. E., Amlwch, "in memory of a dear sister."

A pair of earrings from "L. A. L.," with "an earnest prayer for still further blessing on the work of the Society."

A gold guard chain from Mr. John Allen, of Leeds, who cannot keep it while the need for increased funds is so urgent and pressing.

One hundred pounds from a "Baptist Pastor," who writes: "Feeling the supreme claims of Foreign Missions upon the practical sympathy of English Christians, and the high privilege of sharing in so noble a work, I send my contribution which, although nothing in comparison with the unbounding mercy received, is yet considerably out of proportion to my means."

A "Friend at Aberdare" sends £1, and writes: "I look upon the *MISSIONARY HERALD*, and its contents, as being quite a second edition of the Acts of the Apostles. Who can decline to support this blessed work?"

"A Widow, E. B.," sends a small box of trinkets for the Congo Mission.

"N. R.," Saxmundham, a writing-desk, with the earnest wish "that something of more value could be sent."

Mrs. Garside, Bournemouth, £5 for Congo, saved by giving up stimulants.

A silver pencil case from one who thinks "if Missionaries are willing to give up the comforts of home and kindred and to sacrifice their lives ever for the love they have for the Master, Christians in England should be joyfully ready to support them at all cost."

The widow of the late lamented Rev. W. Anderson, of Reading, writes: "April the 10th. This is Mr. Anderson's birthday. Our little folk have been in the habit of saving their pence to buy something for their father, to be given to him on this day; our little maiden, seven years old, came to me and said, 'Mother, we have thought what we will do with the money we saved for father, we will send it to Mr. Baynes for the missions. I know that would please dear father best, he so loved the missions.' No one had spoken to the children, it was their own thought, so I felt as if I must tell you; I thought it might cheer my husband's friends. Harry will take the 5s. down to the Sabbath-school mission bag."

The Rev. F. E. Blackaby, of Stow-in-the-Wold, writes: "After preaching at Nawton yesterday morning, a labouring man was waiting outside the chapel to see me (he must have waited long, for the Lord's Supper was partaken of after the service). In a most unostentatious manner—indeed, with a certain amount of shyness—he put into my hand, one half-a-sovereign, five half-crowns, and two shilling-pieces, being eleven shillings from himself, and eleven shillings from his brother. I cannot tell you how precious those warm coins were to me (for they had evidently been held long in the hand), when I remembered that in all probability neither man earned more than eleven or twelve shillings a week. And many such self-sacrifices could be given, where there time and need for relating them. In the Bourton amount there comes a box with about £4 10s. in, from a cook in a gentleman's family."

Mr. G. A. Huntley, of Bristol, writes: "I have great pleasure in sending

£2 10s. towards Congo Mission. I have saved twenty shillings of this under a plan which I think will commend itself to many of our friends. I resolved last July to put all the three-penny bits I received into a certain part of my purse, kept for the Master's use. If our friends, in addition to giving their annual subscriptions, were to adopt a plan similar to this, I feel quite certain that the income of the Society would be considerably increased and the income of their pockets imperceptibly diminished."

A friend at Cambridge, writes: "I send you £1 5s. 1d., for the Congo Mission. This is the result of the box you sent me, a year ago. Our little boy 'Normie Murray,' three and a half years old, every Sunday morning, immediately after breakfast, presents his missionary box to each, not omitting himself, with the request, 'Please remember the Congo missionary boys and girls;' and one penny is expected from each. Were the families in the denomination all to introduce this Sunday morning missionary offering, the funds of the Society would be largely augmented, and a true missionary spirit fostered in our children."

A friend, who sends a generous contribution, writes: "I have saved this sum by walking to and from the city, instead of using the tramcar."

Mr. Titus Philips, of Abertylery, writes: "I send you £16 on behalf of our church. There are several new subscribers, one generous friend has doubled his subscription, and with reference to the amount £1, an incident occurred which we think worth recording in the MISSIONARY HERALD. The person named is a working collier, and formerly subscribed to the mission, but for some years past circumstances had not been very favourable, yet he felt that he was in debt to the society, and gave £1 this year to requite for the past."

£2 17s. 6d. from "J. C.," in memory of a dear departed husband, being the proceeds of sale of a two-guinea piece.

£150 for the cost of building a new mission boat for the Barisal Mission, from a "Friend, Manchester," who desires "to break this little box of ointment over the Saviour's feet and under His eye alone."

Generous proofs of deep and continued personal interest in the work of the Society have also been received from the following friends, for whose liberal gifts, in a season of special need, the Committee feel deeply grateful:—

Mr. Joseph Tritton, £250; Mr. Chas. F. Foster, £250; Mr. Geo. E. Foster, £250; Mr. Howard Bowser (annual), £250; Mr. S. B. Burton (annual), £100; Mr. T. S. Child, £100; A. C. S., £50; Mr. Joseph Russell, £50; Mr. John Barran, Leeds (annual), £150; Mr. J. J. Colman, M.P. (annual), £50; Mr. J. Marnham, for Congo (quarterly), £30; Mr. T. Haworth, for Italy, £25; Mr. G. Osborn, St. Leonards, £20; Mr. Elven, Liverpool, for Italy, £20; Mrs. King, Semley, £17; Miss Down, Semley, £17; A. S. H., £15; Mr. J. Short McMaster, £15; Mr. G. Kingerlee, £10 10s.; Mr. and Mrs. Luntley, £10; Mr. T. Kirk, New Zealand, £10; Mr. D. Lewis, Hanley, £10; Mr. W. Haworth, for Congo, £10; J. M., £10; Mr. Henry Wright, £10; Mr. J. Shaw, £10; Miss Carter, £10; M. B., £10; Thank Offering, £10; Rev. G. E. Arnold, for Congo, £10; Mr. Tutton, Swansea, £10.

Recent Intelligence.

We are glad to report the safe arrival in England of the Rev. A. and Mrs. McKenna, from Soory, Beerbhoom; the Rev. H. K. Moolenaar, from Underhill, Congo River, and the Rev. T. Lewis, from Bethel Station, Cameroons.

Tidings have also been received of the safe arrival of the Rev. A. and Mrs. Wills at Shanghai.

Miss Lila Y. Dawbarn, of Liverpool, left London for North China on Wednesday, the 21st of last month, in the P & O steamship *Nepaul*, for Shanghai. Miss Dawbarn will proceed to Chefoo, where she will remain for a time with a view to acquire Chinese, after which, she will remove to Ts'ing Chu Fu.

Dr. Seright, of Glasgow, and Miss Spearing, of Bloomsbury, embarked at Liverpool for the Congo River, on Thursday, the 29th of last month, in the African Royal Mail Steamer "Lualaba."

Dr. Seright has been appointed by the committee medical officer for the Congo mission, and Miss Spearing will proceed to Stanley Pool to assist Mrs. Grenfell in the conduct of the native girls' school at that station.

Friends of the Congo Missionaries will please note that *all* letters to Congo should in future be addressed thus:—

Rev.....

Baptist Missionary Society,

Tunduwa, or Underhill,

Congo River, S.W. Africa.

otherwise extra postage between Banana and Underhill will be charged.

The Rev. J. J. and Mrs. Fuller have safely reached Cameroons, and been most warmly welcomed back by the church and friends at Bethel.

The Rev. H. and Mrs. Weeks have arrived at Banana, Congo River, with Messrs. Silvey and Scrivener, "all well and happy." We understand Miss Pitt is on her way home. She received the sad tidings of the death of Mr. Maynard, at the French settlement of Gaboon.

We earnestly commend our forthcoming Anniversary Services to the special prayers of our readers, that they may be specially marked by the Divine benediction and renewed zeal and consecration.

Contributions

From 16th March to 30th March, 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.		DONATIONS.			
Apthorpe, Miss	0 15 0	Adams, Mrs, per Rev		Hampstead Juv., for	
Barratt, Mr Josiah	0 10 6	J. T. Wigner, for		Congo	11 8 0
Baynes, Mr A. H.	5 5 0	Congo	5 0 0	Hanwell	4 16 6
Baynes, Mrs A. H.	5 5 0	A Friend, per Rev C. A.		Hawley Road	37 10 4
Baynes, Master N. H.	1 1 0	Davis, for <i>Mr Wall's</i>	2 0 0	Kennington Sun. Sch.	1 1 0
Baynes, Miss H. K.	1 1 0	Do., for <i>Mr Wall's</i>		Kilburn, Canterbury	
Bigwood, Miss	2 2 0	Magazine	1 0 0	Road	2 4 6
Bell, Mrs, Sunderland,		Anon., Bath, for Congo	1 0 0	Do., Sun. Sch.	3 3 11
for Congo	1 0 0	A. S. H.	15 0 0	Maze Pond Ch.	17 6 4
Birrell, Mr H. G.	2 2 0	Barker, Miss, Eastbourne,		Metropolitan Taber-	
Booth, Rev S. H.	5 0 0	box	0 10 0	nacle, on acct.	100 0 0
Brown, Miss	1 0 0	Barnaby, Mr M. L., box	1 0 0	Notting Hill, Talbot	
Brown, Mr T., Graves-		Beach, Miss K. G., coll.		Tabernacle	6 0 0
end	1 1 0	by	1 14 4	Peckham, Lausanne Rd.	7 1 8
Burgess, Mr T.	0 10 0	Chappell, Mrs, Hillsley	0 15 0	Do., for <i>W & O</i>	1 2 6
Casson, Mr W., for		Cruikshank, Mrs E.,		Pinner, for <i>N P</i> under	
China	1 0 0	for Congo	2 15 0	<i>Mr Anderson</i>	7 1 8
Do., for Congo	1 0 0	E. O., box	2 3 6	Regent Street, Lambeth	
Clifford, Mrs E.	0 10 0	J. S. W.	0 10 6	Sun. Sch.	6 0 0
Cope, Mrs, for Congo	2 0 0	Kingerlee, Mr G.	5 5 0	Do., for <i>Camerons</i>	10 0 0
Cross, Mr J., Cottenham	0 10 0	L. B. P.	1 0 0	St. Peter's Park Sun.	
Dawes, Mrs	1 0 0	L. E. M., for Congo	1 10 0	Sch.	1 9 3
Dawes, Mr M.	0 10 0	Matt. vi. 1-4, for Congo	60 0 0	Stoke Newington	14 1 4
Douglas, Rev J.	0 10 6	Morgan, Mr Jas., Wal-		Devonshire Square	
Edwards, Rev M.	1 0 0	thamstow	0 10 0	Do., Sun. Sch., per	
Ellis, Mr D., Ruabon,		Murray, Mr P. H. R.,		Y.M.M.A., for <i>Delhi</i>	5 5 0
for Congo and <i>Italy</i>	0 10 0	box, for Congo	0 14 7	Upton Chapel, Y.M.M.	
Fowler, Mr W., sub.		Proceeds of collection		A., for <i>N P</i>	12 0 0
and box	0 18 0	of minerals formed		Wathamstow, Boundary	
Gardiner, Mr F.	5 0 0	by the late Miss Ethel		Road	2 5 0
Hamer, Mr Jas.	1 1 0	H. Tritton and given		Westminster, Romney	
Haworth, Mr T., Accr-		by her special desire	8 0 0	Street	10 17 2
ington, for <i>Italy</i>	25 0 0	"Sympathy"	1 0 0	Wood Green Sun. Sch.	5 5 5
Haworth, Mr W., do.,		Two Friends in North-			
for Congo	10 0 0	amptonshire	1 0 0	BEDFORDSHIRE.	
Hoddy, Rev T.	1 0 0	Do., for <i>India</i>	1 0 0	Luton	2 0 0
Hopkins, Mr W., Pon-		Do., for Congo	0 10 0	Do., Union Ch.	20 1 8
tardulais	0 10 0	Under 10s	0 12 9	Do., for <i>N P</i>	0 7 9
Kingerlee, Mr G.	5 5 0	Do., for Congo	0 5 0	Maulden	10 2 6
Klickman, Mr R.	1 5 0			Do., for <i>W & O</i>	1 0 0
Lewis, Mr and Mrs T.	3 3 0	LEGACIES.			
A Widow's Mite, per		Ash, the late Miss Sarah,		BERKSHIRE.	
do.	2 2 0	of Bristol, per Mr F.		Maidenhead	8 13' 8
Luntley, Mr & Mrs P. H.	10 0 0	A. Freer	50 0 0	Do., for <i>N P</i>	1 4 0
Mayo, Rev W.	0 10 0	Walton, the late Miss		Reading, King's Road	102 17 6
McMaster, Mr J. S.	15 0 0	M. H., of Shipley,		Do., for <i>W & O</i>	13 2 6
Murray, Mrs E. R.	0 10 6	per Mr J. R. Fyfe	45 0 0	Do., Carey Ch.	32 10 9
New, Mrs	1 0 0			Do., for <i>China</i>	3 10 0
Pole, Mr L. W.	1 1 0	LONDON AND MIDDLESEX.		Do., for <i>Goolzar Shah</i>	5 0 0
Relf, Mr W.	0 10 6	Acton	9 9 0		
Runciman, Mr E.	0 10 0	Alperton	5 17 9	BUCKINGHAMSHIRE.	
Russell, Mr J.	50 0 0	Battersea	63 1 6	Cheesham	22 7 4
Sheldon, Mr J.	1 1 0	Barnmondsey, Haddon		Fenny Stratford	2 9 2
Small, Rev G., M.A.,		Hall	5 0 0	Gold Hill	2 4 6
for <i>China</i>	0 10 0	Brixton, Wynne Road	6 17 6	Haddenham & Chearsley	10 12 0
Do., for <i>India</i>	0 10 0	Brondesbury	23 16 1	Long Crendon	6 2 11
Do., for <i>Africa</i>	0 10 0	Camberwell, Cottage		Princes Risboro	1 11 1
Do., for <i>Japan</i>	0 10 0	Green	3 3 0	Quainton	4 4 0
Supper, Mrs	0 10 0	Childs Hill Sun. Sch.,		Do., for <i>W & O</i>	0 6 6
Trafford, Rev J., M.A.	3 0 0	for Congo	8 7 4	Stony Stratford	1 0 0
"Two lapsed subscrip-		Commercial Road	4 0 0	Do., for <i>W & O</i>	1 0 0
tions"	2 2 0	Do., for <i>W & O</i>	1 3 8	Do., for <i>N P</i>	0 17 6
West, Mrs John, Clifton	0 10 0	Hackney, Hampden Ch.	5 7 0	Towersey	0 15 0
West Wilts, for Congo	2 2 0	Do., for <i>W & O</i>	0 13 0		
Williams, Mrs B.	1 1 0				
Williams, Miss H.	1 1 0				
W. T. C. M.	0 10 0				
Under 10s	0 13 6				
Do., for Congo	0 5 0				

CAMBRIDGESHIRE.
 Cambridge, St. Andrew's
 Street, for N P,
 Florence..... 60 0 0
 Do., for Mr Summer's
 Sch., India 8 10 0

CHESHIRE.
 Birkenhead, Grange
 Lane..... 30 0 0
 Do., Welsh Ch., for
 N P..... 3 11 1
 Little Leigh..... 16 0 4
 Do., for W & O..... 1 0 0
 Do., for N P..... 2 19 0
 Stockport, for N P..... 2 10 5
 Sutton Weaver..... 6 3 8

CORNWALL.
 Calstock..... 1 16 0
 Liskeard..... 0 12 6
 St. Austell..... 25 0 0
 Do., for Rome..... 5 0 0
 Do., for Congo..... 5 0 0
 Truro..... 4 12 2

CUMBERLAND.
 Carlisle..... 7 10 8
 Millom..... 0 8 3

DEVONSHIRE.
 Appledore, for N P ... 0 12 6
 Bideford..... 9 17 8
 Devonport..... 6 19 6
 Ifracombe, for W & O 1 10 1
 Kilmington..... 7 0 0
 Maidencombe..... 1 10 0
 Plymouth, George St. 112 16 5
 Do., for W & O..... 20 0 0
 Do., for Congo..... 1 0 0
 Do., for N P, India 4 9 0
 Do., for N P, Africa 3 2 0
 Do., Ford..... 3 5 0
 Do., Hoee Sun. Sch. 3 7 7
 Tiverton..... 27 9 8
 Do., for W & O..... 2 2 0

DOBSETSHIRE.
 Bridport..... 18 0 3
 Lyme Regis..... 14 0 0
 Wimborne..... 0 14 0

DUBNAK.
 Bishop's Auckland..... 0 14 8
 Do., for W & O..... 0 5 0
 South Shields, Westoe
 Lane..... 6 2 0
 Stockton-on-Tees,
 Wellington Street. 6 0 0
 Do., Sun. Sch., for N P 1 10 0

ESSEX.
 Chadwell Heath, for N P 1 10 0
 Colchester..... 13 0 0
 Earl's Colne..... 12 11 1
 Do., for N P..... 1 9 6
 Ilford..... 9 1 4

Theydon Bois, for Congo 0 16 0
 Waltham Abbey 1 3 0

GLOUCESTERSHIRE.

Cirencester..... 13 15 10
 Gloucester..... 6 0 0
 Do., for N P..... 4 0 0
 Do., for Africa..... 4 0 6
 Do., for China..... 2 0 0
 Do., for Jessore..... 5 0 0
 Do., for Congo..... 2 0 0
 King Stanley, for N P 1 1 6
 Longhope's Zion..... 3 8 6
 Milton..... 9 14 0
 Shortwood..... 0 2 6

HAMPSHIRE.

Bournemouth, Lans-
 down Ch..... 37 12 7
 Do., for W & O..... 2 6 6
 Fleet..... 5 9 0
 Lyndhurst..... 2 6 10
 Romsey, for W & O ... 0 13 2
 Do., for N P..... 2 1 3
 Southampton, Portland
 Ch..... 2 18 0
 Do., for N P..... 0 18 0

ISLE OF WIGHT.

Newport..... 11 18 2
 Sandown, for N P..... 0 10 0

HEREFORDSHIRE.

Fownhope..... 4 12 4
 Do., for W & O..... 0 17 0
 Do., for N P..... 1 9 8
 Do., for Mr M. J.
 Price, Dinapore... 5 0 0
 Hereford..... 49 3 6
 Do., for W & O..... 3 15 0
 Do., for N P..... 8 6 3
 Lay's Hill..... 0 10 11
 Leominster..... 3 13 1
 Do., for W & O..... 0 12 1
 Ross..... 11 10 8
 Do., for W & O..... 1 0 0

HEBTS.

Boxmoor..... 7 19 6
 Markyate Street..... 5 0 10
 Do., for W & O..... 0 7 2
 Do., for N P..... 2 0 6
 Royston..... 3 0 0
 St. Albans..... 3 10 0
 Do., for W & O..... 1 3 3

HUNTINGDONSHIRE.

Spaldwick, for W & O
 (3 yrs. moiety)..... 1 0 11

KENT.

Belvedere..... 10 0 0
 Eynsford..... 8 6 8
 Forest Hill..... 19 1 3
 Maidstone, King Street 15 4 6
 Do., for W & O..... 2 0 0

Ramsgate, Ellington
 Chapel..... 29 12 0
 Do., for W & O..... 1 0 0
 Do., for N P..... 1 13 0
 Woolwich, Parson's
 Hill..... 4 4 2
 Do., for Congo..... 1 10 0

LANCASHIRE.

Ashton-under-Lyne ... 6 2 6
 Barrow-in-Furness,
 Abbey Road..... 4 8 4
 Do., for Congo..... 0 5 0
 Bolton, Claremont Ch. 48 13 0
 Do., for W & O..... 2 3 7
 Burnley, Yorkshire St.,
 for W & O..... 2 6 0
 Bury, Chesham..... 8 2 2
 Eccles..... 1 0 0
 Heywood, Rochdale Rd 1 0 0
 Inskip..... 8 14 9
 Liverpool, Myrtle St.
 Juv., for School
 Work, Jamaica... 40 0 0
 Do., for Calabar In-
 stitution, Jamaica 20 0 0
 Do., for School Work,
 W. Africa..... 10 0 0
 Do., for do., China... 10 0 0
 Do., for do., Italy ... 10 0 0

Liverpool, Richmond
 Ch..... 2 15 4
 Do., Seacombe Welsh
 Ch..... 0 13 6
 Manchester, Union Ch. 5 0 0
 Oldham, Manchester
 Street..... 24 7 9
 Do., for W & O..... 1 3 3
 Do., for N P..... 0 9 9
 Tottlebank, for W & O 0 8 6

LEICESTERSHIRE.

Husbands Bosworth ... 4 17 3
 Leicester, Victoria Rd. 28 16 6
 Melton Mowbray 6 11 10

LINCOLNSHIRE.

Boston..... 3 14 9
 Do., for W & O..... 0 4 6

NORFOLK.

Lynn, Stepney Ch..... 19 15 0
 Norfolk, per Mr J. J.
 Colman, M.P.,
 Treasurer..... 191 16 11
 Do., for Mr Bell,
 Bombay..... 20 10 0
 Thetford..... 5 1 1
 Do., for W & O..... 0 5 0
 Do., for N P..... 1 2 10

NORTHAMPTONSHIRE.

Long Buckley, for W & O 1 10 10
 Do., for N P..... 1 5 0
 Northampton, Collego
 Street..... 1 9 10
 Do., for W & O ... 1 19 3
 Do., Grafton St..... 3 18 6

NORTHUMBRLAND.		WESTERN ASSOCIATION.		WILTSHIRE.	
Newcastle	114 17 0	"Thanksoffering" ...	0 10 0	Bradford-on-Avon	10 0 2
Do., for <i>N P</i>	5 4 6	Boroughbridge	8 9 0	Bratton	9 19 11
Do., for <i>Subzi Mundi</i>	1 14 6	Burnham	4 14 9	Do., for <i>W & O</i>	2 2 6
NOTTINGHAMSHIRE.		Montacute	6 3 4	Do., for <i>Congo</i>	6 4 6
Newark (Juv.)	5 0 0	Do., for <i>W & O</i>	1 0 0	Chippenham	11 2 7
Nottingham, Derby Rd	10 0 11	Stogumber	4 3 0	Do., for <i>N P</i>	2 14 5
Do., for <i>W & O</i>	1 0 0	Street	1 18 6	Damerham and Rock-	
Do., George Street,				bourne	2 12 0
for <i>W & O</i>	2 2 0			Do., for <i>W & O</i>	0 5 0
Southwell	1 13 0	STAFFORDSHIRE.		Devizes	32 5 7
Do., for <i>W & O</i>	0 19 0	Hanley, New street ...	10 0 0	Melksham	32 19 9
Sutton-on-Trent	0 7 6			Pewsey	2 9 0
OXFORDSHIRE.		SURREY.		Salisbury	5 0 0
Caversham	11 4 2	Balham Sun. Sch.	12 9 0	Semley	40 10 1
Coate, &c.	3 12 6	New Malden, Friends		Shrewton	3 7 5
SHROPSHIRE.		at Cong. Ch.	4 4 0	Do., for <i>W & O</i>	0 13 0
Dawley Bank	1 15 1	Outwood	6 2 8	Trowbridge, Back st. ...	50 0 0
Do., for <i>N P</i>	1 0 0	Do., for <i>W & O</i>	0 12 6	WORCESTERSHIRE.	
Market Drayton	8 16 9	West Norwood, Chats-		Kidderminster	15 1 11
Shrewsbury, Claremont		worth Road	19 12 0	Do., for <i>W & O</i>	1 7 7
Ch.	0 10 0	York Town	19 1 8	Do., for <i>Congo</i>	5 0 0
SOMERSETSHIRE.		SUSSEX.		YORKSHIRE.	
Bath, Widcombe	14 2 9	Brighton, Queen Sq.,		Boroughbridge	0 4 0
Chard	28 1 11	for <i>N P</i>	1 18 3	Do., for <i>N P</i>	0 9 4
Do., for <i>W & O</i>	4 0 0	Eastbourne	29 4 6	Brainley	18 14 5
Do., for <i>N P</i>	2 19 10	Do., for <i>W & O</i>	2 2 7	Do., for <i>W & O</i>	0 10 0
Cheddar	12 3 5	Do., for <i>N P</i>	1 2 0	Guiseley	2 5 0
Do., for <i>W & O</i>	0 15 11	Do., for <i>Congo</i>	2 1 7	Harrogate	0 10 6
Do., for <i>N P</i>	1 1 10	Do., for <i>Mr. Wall</i> ...	0 7 6	Huddersfield, New	
Do., Allerton	1 12 0	Lewes	19 8 6	North Road S. Sch. ...	2 6 4
Do., Crickham	0 13 11	Do., for <i>W & O</i>	0 15 0	Leeds, South Parade ...	150 0 0
Do., Rooksbridge ...	8 13 1	Rye	2 13 0	Do., Blenheim Ch. ...	26 16 3
		Do., for <i>W & O</i>	0 10 0	Do., for <i>W & O</i>	4 18 7
		WARWICKSHIRE.		Middlesboro', Welsh Ch	3 10 0
		Birmingham, per Mr.		Milnsbridge Sun. Sch. ...	1 2 6
		Thos. Adams, Treas. ...	49 12 9	Rawdon	24 14 7
		King's Norton	1 12 6	Scape Goat Hill	2 18 2
		Studley	4 0 3	Scarboro', Westgate ...	1 13 6
		Do., for <i>W & O</i>	0 14 0	Sheffield	7 5 0
		WESTMORELAND.		Do., Swallow Nest. ...	1 2 0
		Kendal	2 0 0	Shipley, Rosse Street,	
				for <i>W & O</i>	2 0 0
				South Bank, Welsh Ch	0 6 0
				Wakefield, for <i>N P</i>	
				<i>Backergunge</i>	12 11 5

TO SUBSCRIBERS.

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