

NATIVE CONGREGATION, TSING CHU FU.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

JOSEPH TRITTON, ESQ.

In Memoriam.

IT is with profound sorrow we record the decease of the highly valued and greatly beloved Treasurer of the Society, which lamented event took place at his residence, "Bloomfield," Upper Norwood, on Sunday evening, the 1st ultimo.

We are indebted to Dr. Trestrail, whose friendship with Mr. Tritton extended over many years, and who was for some time his colleague in the work of the Mission, for the following deeply interesting and pathetic memoir:—

BRIEF MEMOIR BY DR. TRESTRAIL.

Very few of our readers can remember a period so marked by the death of so many of the foremost men in the denomination as the one which has just closed. We had scarcely recovered from the shock occasioned by the decease of Dr. Brock and Mr. Gould, when we were startled by that of Dr. Stock at the Mill Hill Station, and shortly after by that of his gifted son. These bereavements were soon followed by those of Hugh Stowell Brown, Dr. Stanford, Messrs. Anderson, Chown, Kirtland, Tucker, and Jones. From the ranks of our deacons Messrs. Benham, Serpell, Robinson, and Middlemore have passed away; and this sad list is closed by the demise of our honoured and beloved treasurer, an event which will be deplored by all our churches, and not the least by our missionaries, who have lost a faithful and sympathising friend, whose cordial welcome

to the hospitalities of Bloomfield they can never forget, and which, when at home, it was their privilege so often to enjoy.

The Tritton family are of illustrious Nonconformist descent. Henry Tritton was the second son of John Henton Tritton, by Mary Barclay, a descendant of Robert Barclay, the renowned apologist for the Quakers, and the Tritton family were, up to the middle of the last century, Kentish yeomen, holding property at Kensington, and Ashford, in Kent. Many of its members, *as Friends*, suffered persecution in the seventeenth century for their religious opinions by fine and imprisonment, when to be a Nonconformist, and avow it, "required God-given grace, and the strength of conviction."

Mr. Tritton's father was born a member of the Society of Friends. He married Amelia Benwell, whose family attended the ministry of the Rev. Joseph Hughes, the founder of the Bible Society, and the intimate friend of John Foster. The influence and teaching of a pastor so devout, cultivated, and intelligent was highly prized by them, and helped to mould the character of their children, whom they carefully trained. The father died when only forty-eight, but the mother had great alleviation of the sorrows of widowhood in the loving devoted affection of her son. He was born at Battersea, September 21st, 1819, was educated first in private schools and then at Charterhouse, and for a period, after he left, by a private tutor. He entered the bank in Lombard Street, in which his family had been interested for generations, without any expectations of a partnership. He was, however, admitted into the firm, and remained a member of it for over fifty years, manifesting in the transaction of its business those qualities which command affection and respect.

He was brought to Christ chiefly through the dying appeals of a favourite aunt, Mrs. Bocket, whose husband was, for many years, treasurer of the Bible Society, baptized at Chelsea in 1841, and henceforth began a life of devoted Christian activity. His first public address was delivered at the jubilee of the Mission at Kettering, which charmed all who heard it, and was a fitting prelude to the important service he rendered to our Society, as its treasurer, for over twenty years.

In November, 1843, he married Amelia, the third daughter of Mr. Joseph Hanson, a friend of Robert Hall, who was, for many years, an active member of the Mission Committee, and often accompanied missionaries to the place of their embarkation, and named his residence at Hammersmith, where Mrs. Tritton was born, "Carey Place." Mrs. Hanson was the only daughter of Mr. William Day, a highly honoured member of our denomination, whose house in London contained a "Prophet's Chamber," always open to its ministers. His father was pastor of the Baptist church at

Wellington. Mr. and Mrs. Hanson were Nonconformists and Baptists of the grand old type, and both families have been faithful witnesses for their Lord.

My acquaintance with Mr. Tritton began soon after his marriage, when he lived at Battersea, which soon ripened into a cordial friendship when he accepted the treasurership of the Irish Society during my secretariat, and which became still more intimate when he succeeded Sir Morton Peto in the office which that gentleman, for many years, had filled with such distinguished honour and ability. My colleague, Dr. Underhill, and myself ever found him a constant helper, a wise counsellor, and a sympathising, courteous friend, while his service to the Society in his regular attendance at its committee meetings, over which he presided with uniform urbanity and firmness, and in his vigilant oversight of finance, will ever remain a monument of his conscientious fidelity to duty, and of his loyal service to our Lord and King. The present secretaries of our Mission have found in Mr. Tritton that which their predecessors so long enjoyed, the constant help and sympathy which he gave to them without stint, and for which I am sure they, in common with ourselves, will ever retain the most grateful recollection.

The members of Committee, and those friends who have been present at our gatherings, will have, now that they will hear his voice no more, a very vivid remembrance of his gentleness and unfailing Christian courtesy, and of the exquisite taste and tenderness which marked all his addresses, whether in welcoming or bidding farewell to missionaries, or in responding to the loving vote which so sincerely recognised his past services and recalled him to office again. As chairman he knew how to preserve order, check irrelevancy, maintain the authority of the chair, without any undue interference with the freedom of debate. He was so gentle and respectful, so sound in judgment, and so sincere and strong in conviction, that his influence had almost the power of a despotism, without one particle of its spirit. If ever the stream of our deliberations was at all ruffled, his words were like oil poured on troubled waters. One happy result of this influence was the thoroughness of the submission of the minority to the majority, when difference of opinion was expressed. Thus a spirit of mutual concession and brotherly love was promoted, and I have often felt that these gatherings were means of grace, and that in them, conducted in this spirit, we see one of the causes which have so largely tended to secure the Divine blessing on the work of our beloved Mission.

Beside these public labours, Mr. Tritton was not unmindful of the needs of his own neighbourhood. He built, and mainly supported, a day-school,

until a board-school was established, of which he was elected chairman. He was mainly the supporter of the Mission Hall, and the founder of the Baptist church at Upper Norwood, contributing liberally to the cost of the first erection and to its subsequent enlargement, and serving for several years the office of deacon. He freely opened the fields round Bloomfield for the recreation of his neighbours. Here, too, the London City missionaries were annually invited. Sunday-school treats, cricket and football matches, flower shows, fêtes for the police and postmen, were often held, and Mr. Tritton, by his kindly words and presence, encouraged good work and youthful enjoyment. The poor all round will, perhaps, never have so kind and generous a friend. He also heartily supported Gospel Temperance work and Sunday-schools in New Town, and good fruit has been gathered therefrom. He also took a very active part in founding the church at Chatsworth Road, and gave largely towards the expenses of the erection of its capacious and beautiful chapel. Nor was Great Leighs forgotten, for he contributed freely to the support of a pastor of the little church, which now flourishes under the care of the Rev. William Howieson. Of his private benevolence none can fully know, perhaps not even his own relatives. But instances of it, which one meets with here and there, indicate in a manner not to be mistaken, how large the aggregate must have been.

Mr. Tritton was endowed with no small poetic gifts. Many of his exquisite hymns have been published, and will continue to be sung for years to come in the assemblies of the saints; and though dead he will, through them, continue to speak to us. A heart so tender, and a mind so cultivated, could not fail to express both feeling and thought in poetic utterances. He occasionally preached in Upper Norwood, and the sermons which I heard fell from his lips like music, they were so truly evangelical, and full of persuasive tenderness and power.

In 1884, Mr. Tritton, during a period of illness, wrote "Rise and Progress of the Baptist Missionary Society's Work on the Congo." Of it he thus speaks, "Laid aside by the providence of God from active work, it has occurred to me that I might be of some service in preparing a narrative such as I conceive to be desired. . . . Seeking the aid and direction of the Divine Spirit, I turn with pleasure to my self-imposed task—or rather 'labour of love'—and I ask the prayers of those into whose hands these pages may come, and that this, my service, may be accepted of the saints, and help forward the cause of the Gospel, and promote the glory of the Great Head of the Church." A writer in one of the papers has well said, "Thus unconsciously did Mr. Tritton paint his own portrait."

Mr. Tritton was most happy in his domestic relations. In his wife he enjoyed, amidst all his anxieties and cares and in his efforts to do good, the stimulus and help of one who intensely sympathised with him. All his children were brought to Christ in their comparatively youthful days. The elder son and his three sisters were baptized at Norwood; the second son attached himself to the Established Church. Both have risen to eminence in the commercial life of London, and, what is far better, take front rank in Young Men's Christian Associations, the Evangelical Alliance, London City Mission, and in the various forms of Christian work among the afflicted and the degraded. The sisters have not been behind in "works of faith and labours of love" among the poor of Norwood. They formed classes among the police and postmen of the district, as well as regular mothers' meetings with their wives. Thus all Mr. Tritton's children have drunk into the spirit of their father, and imitated his example.

The first dark cloud of domestic grief which fell on this Christian household was the almost sudden death of the eldest daughter, Mrs. W. L. Barclay, a young lady of singular loveliness of person and character. She was like sunlight in the house—so good, so loving, so frank, and unaffected. I question whether our departed friend ever was quite the same as he was before this great sorrow. Then his elder brother died suddenly, and his death threw upon him a greatly augmented burden of anxiety and care. Soon after this his youngest daughter, Ethel, whose rapid growth seemed to have exhausted nearly all her physical strength, began to droop and fade. Endowed with extraordinary musical, poetic, and artistic gifts, and with a great love for geology, she would, if her life had been spared, have risen to eminence. Her piety was very deep and earnest. She lived in an atmosphere of religion, and realised, beyond most, the presence of the Living God, and of Christ her Saviour. Her pictures, suggested by passages of Holy Writ that had struck her mind, were exquisitely beautiful, and expressed to the eye the spiritual meaning of the Scriptures they were designed to illustrate. Her illness was long and painful, requiring the most vigilant and incessant watchfulness. But the nearer the end came the more vivid was her realisation of the reality and glory of the heavenly state. Gleams of that glory seemed to be reflected from her countenance when dying. At last, in perfect peace and with ecstatic hope, she passed into its enjoyment for ever.

Few persons who only knew Mr. Tritton in his later life would ever think of him as a young man of lively temperament, quick in repartee, sympathising with playful merriment, with a dash of innocent satire, which made intercourse with him most delightful. But his domestic griefs, the

great burden of care which accumulated as time went on, and the growing depth and earnestness of his religious experience, fully explain the change. Like all Christians of very exalted piety he was comparatively silent on his own spiritual condition. But one could not be with him for an hour without being sensible of intercourse with a man who had habitual communion with God.

Little more than a year ago, Mr. Tritton suffered from an attack of illness of great severity, which caused intense anxiety to his family, for his medical advisers at one time were very doubtful as to the issue. From that, however, he recovered. But when I went to pay him a short visit, which touched us both deeply, I was struck with his altered aspect. He and Mrs. and Miss Tritton went to Brighton for rest and change at the close of last year, but he was again seized with another illness which brought him to the verge of the grave. To the surprise of all his family, he returned much better, and resumed his place in Lombard Street. I had a note from him saying, "You will be pleased to know that I have at last acted on the advice you have so frequently urged upon me. I have suggested to my partners that I would come in three times a week, when they generously said, 'No, twice will do.'" We all hoped this arrangement would prove beneficial; but God had ordered otherwise. A fresh attack, continued for many days with many changes, sometimes inspiring hope that, in answer to the fervent prayers sent up to heaven on his behalf, his valuable life would be spared. He, however, gradually sank lower and lower until Lord's-day, 1st ult., and at 6.30 he quietly passed away to the higher and nobler life. From the first the symptoms were so severe that he could say but little to anyone. On the 22nd April he remarked, "To-day the Committee will meet. Well, I can say, *do nothing*. I leave it all with God." That hymn, so often on the lips of dying saints, "Rock of Ages, cleft for me," was repeated. Some one said, "*You are on The Rock.*" In a tone full of assurance he replied, "*Yes, I know I am.*" Conscious to the last, surrounded by the various members of his family, I learn from Mrs. Herbert Tritton his last words were, "Let me go. Good-night, good-night"; thus ending in perfect peace a life of rare simplicity, and of still rarer godly beauty.

The funeral took place on the following Thursday, and his remains were laid by those of his daughter Ethel in Great Leighs churchyard. From all the accounts I have read, it must have been a scene most touching and impressive, and utterly without pomp or show. The remains were borne to the grave by his own tenants; and though many were present belonging to the higher classes of society, the great bulk was made up of the humble and the poor. Nearly seventy wreaths and crosses were laid on the grave, and it is

worthy of note how many of them were sent by scholars in schools, servants, and other persons in humble life, expressive of *their* love and admiration of the worth of their generous and sympathetic friend, and whose death was, to them, so great a personal loss.

Who of all those that knew Mr. Tritton will not now turn with kindly regard to the widow, for years a great invalid, but whose comfort now is that she was able, notwithstanding her own weakness, to minister to the comfort of her husband up to the end; and to the sons who have lost a father, to whom, in all times of difficulty, they were accustomed to come for guidance and advice; and to Miss Tritton, whose loss is, in some respects, the severest of all, since for years she had been her father's constant associate and helper? In her last note to me she says, "I dare say you know as well as we do his intense love for the Lord's-day, and for the Lord's house. My earliest recollections of him are associated with Sabbath days. On the Sunday before he was taken, his thoughts were with the missionary services, and he *begged* me to go in the morning, saying, 'It is Missionary Sunday, you must go'; and telling me to take the amount he had laid aside for the collection. And when I came in, though so very ill, he asked about the service, and for Mr. Hay's text." May all these mourners be supported and comforted, and when sorrowfully thinking of their heavy bereavement, may they find consolation in the joyous declaration of Holy Writ:—"Blessed are the dead who die in the Lord; yea, henceforth, saith the Spirit, for they cease from their labour, and their works do follow them."

MEMORIAL SERMON.

BY THE REV. W. FULLER GOOCH.

THE following sermon was preached at Chatsworth Road Chapel on Sunday morning, the 8th ultimo, which, with Mr. Gooch's kind permission, we are able to insert:—

"My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips. He walked with Me in peace and in equity, and he turned many away from iniquity."—Malachi ii. 5, 6.

The historical basis of the text will be found in Numb. xxv., where the conduct of Phinehas, the grandson of Aaron, at a time when the honour of God was at stake in the sanctification of His people, is recorded. It is there stated that, as a reward for his zealous regard to the interests of righteousness and truth, God gave to him the covenant of an everlasting priesthood, of which the predominant features should be life and peace. The tribe of

Levi, to which Phinehas belonged, and in which the promise was fulfilled, occupied a peculiar position among the tribes of Israel. It is constantly seen in Holy Writ as brought into special nearness to God, and possessing spiritual heritage far richer than the earthly inheritance bestowed on the other tribes. In this it is a type of that priesthood which is conferred by Christ, not upon any one class of His people, but upon all who are the children of God by faith in Him, everyone whom He hath loved and washed from their sins in His own blood having been made "priests unto God and His Father." By the whole Church, not of any one office held in connection with it, is it said, "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But all do not rise as to the standard of their spiritual life into the height of this glorious heritage. The tribe of Levi had, in the course of its history, its Phinehas and its Jehoids, men who stood firm in times of crisis and of danger, separating themselves from evil, and devotedly maintaining the claims of God in opposition to all gainsayers; but it also had its Elis and Abiahs, men of compromise and worldly ambition; and, later on, even its Annas and Caiaphas, who could reject the Christ of God and count His blood an unholy thing. Even so in the Church of to-day there are those who find in the service and covenants of God their supreme delight and continual inspiration—faithful men, to be relied on at all times as men of faith and prayer; while others lower the tone of their spiritual life, and, by the adoption of half-hearted measures and worldly expedients, fail to win either the approbation of God or the respect of men; while others, alas! still retain the Christian name, but ignore the atoning blood by which alone we are redeemed, boasting themselves in the speculative theories of men rather than in the grand redemption wrought by the Son of God.

The honoured servant of Christ whose loss we deplore to-day, in common with thousands of others, even as devout men of the early Church lamented over Stephen, was of the class represented by Phinehas. He realised the high call of God which he had received; and whether in the elevated and responsible business circles in which he was so long engaged and universally respected, or in the more spiritual spheres which he loved to cultivate, and where his influence for good was so powerful, he strove to show that for him the glory of God was a paramount aim, and the service of Christ, even though at the cost of sacrifice, a passionate delight. Despite opportunities of honour and worldly position usually coveted by men of his class, and open to him, fidelity to the faith and the consecrated paths of holiness and truth were in his esteem immeasurably superior and far more to be desired. Out of place, because foreign to his own nature and spirit, repugnant to one's own

spiritual instincts, and painful to those to whom he was most dear, would be any language of flattery; but we simply glorify God in him when we say that in his life, as one of those "made kings and priests unto God," was illustrated beyond the ordinary attainments of Christian discipleship the strength of genuine piety, the sweetness of true humility, the gentleness of Christian love, the ardour and yearning desire of godly zeal, the refinements of spiritual culture, and the firmness of unswerving fidelity to truth. But he is gone, and his spirit is at rest among the mighty throng, the myriad host of those who have fought the fight, finished the course, kept the faith. He awaits with them and with us the coming of the Lord, for whom he looked with eager joy, and who shall, ere long, appear, that He may gather together in one triumphant glorified assembly all the children of God now scattered abroad. I know no text which could better express the facts which, through grace, marked the life and experience of the departed than that which we have just read. Let us consider the words in their exegetical significance, and as calculated to stimulate our personal faith and consecration.

"Three things are asserted concerning faithful men of God, and of every such faithful man: First, *the inestimable privilege conferred upon him*—God's covenant is with him of life and peace; second, *the gracious characteristics exhibited in him*—'The fear wherewith he feared before the Lord—he walked with God in peace and equity'; and, thirdly, *the hallowed influence exerted by him*—'And he turned many away from iniquity.'"

1. God has been pleased from the beginning to deal with all His people by way of covenant, and the covenant of everlasting priesthood made with Phinehas surely represents that covenant of Divine grace of which Jesus Christ is the Head, and of which His precious blood is the seal and the surety, every faithful servant being sanctified by or through it. In this covenant the people of God have always been taught to rejoice. What is it for this covenant to be "with us"? First, it is for our personal interest in it to be revealed. Every real Christian, by virtue of his vital union with Christ, is in covenant with God, and God with him; he is known by name, and his individual interests and needs are continually remembered by the Father whose paternal love and care he has learned to trust. Oh, what certainty, what security, this fact imparts to our faith and standing before God; and how earnestly should we seek to maintain those spiritual relations with God which suffice to keep this assurance continually in view!

2. Secondly, for this covenant to be with us is for its nature and contents to be unfolded to the mind. "The secret of the Lord is with them that fear Him, and He will show them His covenant." The delight of a spiritual man is to study closely the provisions of this covenant as they are revealed

in the Sacred Word. The doctrines of Divine grace therein set forth are more to him than his necessary food. Led by the Holy Spirit into all truth, he rejoices in the discernment of those "deep things of God" which have been prepared for those who love Him. Like Mary, his joy is to sit at the Master's feet, that he may learn of Him, and behold with wondering gaze the fulness and preciousness of those "spiritual blessings" wherewith we are blessed "in heavenly places in Christ." In the growing knowledge of God as in Christ is found at once our safety and our strength.

3. Thirdly, it is for its gracious provisions to be realised and enjoyed. What are these? "Life and peace." These are the two leading features of Christian experience. Life, spiritual and abounding, begotten in us by the Holy Ghost; life that is life indeed; life such as is sustained by the living bread sent down from heaven; satisfied and refreshed by repeated draughts of the living water flowing from the throne of God and of the Lamb; life that is manifested by a continuous walking in that "new and living way" by which we have access to God; life which causes all its possessors to yield themselves a living sacrifice unto God. Peace—fulness of blessing that is—salvation in all its rich and varied fruits. Peace with God, tranquility of mind, calmness of spirit, rest of conscience, "quietness and assurance for ever." Two stanzas from a poem written by our beloved departed friend will serve to show how truly this covenant was with him:—

Complete in Him! Burst are the bonds that bound me;
The strength and hopelessness of sin are gone;
Beneath His cross a living stream I found me,
There washed, and put the glorious garments on;
And if these feet again be soiled and sore,
His life of perfect love renews me evermore.

Complete in Him! To mortal doubt distressing,
And fear "that torment hath," henceforth adieu:
If safe in Christ, the Lord of all possessing,
Ours is His strength and His assurance too.
In quiet and in confidence they rest
Whose faith is pillowed thus on the dear Master's breast.

II. Notice the gracious characteristics exhibited in the life of every faithful man of God.

i. (a) The first is the fear of God. Precious in God's sight is godly fear, and how often associated with covenant privileges. Among the signs of the times what a lack there is of reverence for godly things. How lightly many seem to think and speak of His Name, His Word, His ordinances, and His ways. And yet there is no virtue or grace more constantly inculcated by the Scriptures than this. See how prominent it is in this prophecy, in ch. i. 6; ii. 5

iii. 5, 16; iv. 2; godly fear is set forth as of first importance and of rarest worth. It is recorded even of our Lord Himself that, when agonising in the garden, the grace which commended Him most to the Father's sympathy and love of the Father whose "Righteous Servant" he came to be was this: "He was heard in that he feared." Herein surely he sets us an example that we should follow in his steps. All who knew him will readily recall how brightly this reverence for God and all pertaining to His cause shone in him we miss to-day; it gave a dignity and grace to all he said and did many of us can never forget.

(b) The second feature is that "the law of truth was in his mouth." The man who walks with God bows to His word. He is not afraid of bibliolatry his standard of orthodoxy is simply and solely the law of Jehovah. Delitzsch expounds this clause, "Truth which had its roots in the law of Jehovah was the rule of his conduct." Here we have an indispensable mark of real godliness, obedience to the will of God, respect at all times and in all spheres to His commands, His word regarded as authoritative, all sufficient, and of binding obligation on all who possess it, whether appealed to as a standard or a guide.

(c) Nothing contrary to the truth of God was found on his lips. "Iniquity, perverseness, was not found on his lips." A lie, whether it be the white lie of the fashionable world or the black one of infamous iniquity, will be hateful to the sanctified soul. His word may be relied upon, and what he says he stands by, "he sweareth to his own hurt, and changeth not." A popular preacher and writer of our own day has lately said, surely with modifications present to his own mind, which it would have been a thousand times well for him to have made plain to his readers, "It does not in any way follow, though a man be notoriously untruthful, that he is not a good man. Kingsley used to say that there is no weakness (call it such) which can last in the soul so long, side by side with God's grace, as the disposition to pretty frequently tell what is not true." Perish such teaching, unworthy of Him who is the God of truth, as also of all who profess to be partakers of His nature, because the children of His grace. Truth is a pearl of greatest price, a gem of purest ray, and its adorning will be found and seen wherever grace has come to reign.

(d) He walked with God in peace and equity, and was consequently translated above the perils of his time. Communion with our Lord, constant intercourse with God, is the one great essential means of spiritual development. Enoch could never have withstood the danger of his age, and faithfully testified for truth, if he had not walked with God. Oh, how much is lost by neglect of this hallowed privilege! Only let this be maintained,

and then in sober truth "he that is feeble shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

One more quotation from the pen of our deceased friend may be read to indicate his own enjoyment of the Divine manifestations which are indicated by the text:—

"Not to the world" and yet "to us"—

Lord Jesus, "How shall these things be?"

I tarry not to reason thus—

But rise, and with Love's golden key,
My heart-door open, at Thy call,
And bid Thee hail, Thou Lord of all.

Nor Thee alone, the Father, throned

In glory of Celestial day,

The promised fellowship has owned,

And comes with His poor child to stay,
In presence of His living light,
I read the mystery aright.

How pleasant to know that to the weakest, humblest believer in Jesus there is this consecrated pathway open!

III. Finally, consider the hallowed influence exerted by the man of God: he turned many from iniquity. This is not, as supposed, a privilege exclusively confined to the official ministry. A life consecrated to the work of God wins souls; and the gems in the Redeemer's diadem shall flash their light not only on those who have directly won souls to Christ, but on all who by sympathy and co-operation have helped to bring about the grand and glorious issue. Just because every man of God is the temple of the Holy Ghost, a spiritual force is with him, and in the great day it shall be seen how many who here perhaps have not been known as soul-winners are foremost among those who have brought sinners to God. Live near God; be filled with the Spirit; and the fulness of the Spirit works with you, though you think yourselves too unworthy to do anything.

(a) By the influence of example the godly man turns many from iniquity. A godly life is an argument the sceptic cannot deny or regret. As one has said, "A holy life is a voice, it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof."

(b) By the influence of consecrated effort also; and that not only in its more direct application to the work of winning souls, as in the case of the preacher, whether at home or abroad, but also indirectly by co-operation with such ministry and on its behalf. The toiler in far-away mission fields turns away many from iniquity, and he shall in no wise lose his reward, or his personal faithfulness be unrecognised; but in the day when all the auxiliary influences which combine to bring about the glorious harvest soon to be

gathered in are taken into account, it shall be found that not only the missionary worker's influence has contributed to the grand result, but also the patient toil, the earnest prayers, the ripened judgment, and the longing desire of those who, like the honoured treasurer of our beloved Society, whose loss we so deplore to-day, were also sanctified of God to bring about the salvation of souls from every clime. Not only the faithful pastor, but the praying, sympathetic Church shall then rejoice in sheaves brought in; for "he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth." The Son of Man gives to every one his work, and the fidelity of each is requisite to the due success of all.

If our beloved friend could speak here to-day, he would rebuke me for any word I might have let fall which has sounded like eulogy, but he would bear me out in this: that for every deed he was permitted to do for Christ, in every gift he was permitted to lay on the altar of God, so far as it was accepted or used of God, it was simply the fruit of God in him, and the grace of God impelling him.

Therefore, brethren, let us draw near to God. As a church we have lost one who fought for us, prayed with us, and loved the work God has given us to do. But our loss is small compared to that which pertains to the wider sphere of Christian help. Here, however, is the remedy. Let every remembrance of the past in connection with him only stimulate each one of us to say, "What more can I do for Him who loved me, and gave Himself for me?" Ere long we too shall rise and join the ransomed throng in bliss, and then we shall none of us regret that we have lived near to God, and used all our powers solely for His glory. Let us with renewed vigour strive to be "followers of those who through faith and patience inherit the promises."

Deacon Wang's Chapel.

TSING CHU FU, *December 21, 1886.*

DEAR MR. BAYNES,—Herewith a photograph for the *HERALD*, which I hope will be interesting to its readers. It represents a native church assembled outside the chapel in which they meet, the chapel itself having been built expressly for the worship and service of God by the good deacon *Wang*, who is represented in the picture as holding up a scroll with some Chinese characters on it. The chapel was built at Wang's own expense, and, so far as I know, is the first and *only* building erected in the

province for that purpose which has been built by *natives themselves*. The congregation is not large, and is mostly of the poorer class, but the building and the people are an encouraging evidence that the Gospel of the grace of God has not lost its power over the minds and hearts of men; and what we see now is, we trust, but the beginning of a strong, vigorous self-supporting native church. The inscription on the scroll may be freely translated as—

“The Members of this Branch of the Tsing Chu Fu Church desire the peace and prosperity both of the pastors and the people of Old, or Mother Church, and return thanks to God for His goodness to them, to whom be glory for ever and ever. Amen.”

I remain, yours faithfully,

R. C. FORSYTH.

Missionary Breakfast Conference.

THE Missionary Conference on Friday morning, the 29th of April, in Exeter Hall, presided over by W. R. Rickett, Esq., was largely attended by representatives from various parts of the country. The paper submitted by the Association Secretary, the Rev. J. B. Myers, and which is reproduced below, was followed by an earnest and useful discussion. It was unanimously resolved, on the motion of E. Mounsey, Esq., of Liverpool:—

“That this Conference of pastors, delegates, and church officers, representing churches throughout the country, deeply impressed by the urgent need for an immediate increase in the permanent income of the Mission, hereby pledges itself to prompt and energetic efforts to largely augment the ordinary receipts of the Society. With this in view, it cordially approves the plan presented in the paper now before them by the Rev. J. B. Myers, and earnestly commends the same for general adoption throughout the churches, in the confident conviction that it will result in a large increase of contributions, while, at the same time, securing the personal interest of large numbers connected with our churches at present taking no part in the work of the Society.”

We very respectfully, but fervently, call the attention of our readers, and especially the pastors and officers in the churches, to this resolution; and we beg that the paper be carefully pondered. Many are inquiring how best they may help the Society in the prosecution of its great and important work. There is in numerous hearts a sincere desire to see the Committee supplied with more adequate means, that the operations of the Society may not be hindered. The plan proposed in the paper is so simple in its application, and can be so readily adopted, that we trust many churches will give it trial.

We are prepared to forward at once a specimen of the secretary's book and collector's card to any who will intimate their wish to see them.

Is it too much to hope that each church will appoint its missionary secretary; and that each member will be found ready to subscribe at least a penny a week for the evangelisation of the heathen?

It will be noticed our plan contemplates that no collector be required to collect from *more than eleven subscribers*, whose subscriptions, with his own, should be paid in monthly to the secretary, who should remit quarterly to the Mission House.

For a church with 100 members, eight or nine collectors would be appointed, to whom would be allotted eleven subscribers respectively, whose weekly collectings, though they were not even larger than penny subscriptions, would amount at the end of the year to £21 13s. 4d.; which with the few annual subscriptions at present given, together with the collections and the Sunday-school contributions, would reach a total far beyond the sum now sent to the Society. And so with churches whose membership is much larger. There are many churches containing between 400 and 500 members which, by the adoption of this system, would in all probability more than double their present contributions. Is not such a probability worth the experiment?

It will, of course, also be observed that the plan does not limit the subscription to a penny, but asks that sum as a minimum; and further that it does not restrict its application to those who are members of churches, but may include also the members of the congregation, as well as the friends of missions generally.

With these preliminary remarks the paper is now commended to the serious and prayerful consideration of our readers:—

DEAR BRETHREN.—Of all the questions connected with the great enterprise of Foreign Missions, which with advantage might be submitted to this Conference for consideration, we may doubt whether there is one more important and more pressing than how best to maintain and increase missionary contributions. Assuming the existence of a true sympathy with Christ in His gracious purposes of redemption, without which sympathy whatever may be attempted will be of little real avail, it is indeed doubtful if there be any other question which is, just at the present time, calling more urgently for earnest and practical attention. With the world now lying open to the evangelists of Him who said, "Go, teach all nations," and with numerous offers of service from brethren who are ready to obey that commission, it surely remains for the churches to

devise methods by which such resources as they possess may be rendered available.

The matter may present itself to our minds thus:—There is the vast heathen world with its millions of human beings ignorant of the great love of God to man; and here are we and our fellow-Christians charged with the solemn responsibility as honoured with the high privilege of making known that love. In order that individual Christians and churches may cooperate, and so the more effectively carry out their Divine Redeemer's will, our Missionary Society, and other similar societies have been called into existence. But the committees who have the management of these societies find themselves unable to send forth the ambassadors of Christ in the numbers in which they might and would, mainly because the pecuniary means placed at their disposal do not permit.

Brethren, large recurring debts discourage and retard; and notwithstanding that a world is wide open to receive the Gospel message, and the Master's command continues to ring in our ears, the alternative of recall, rather than of reinforcement, has to be seriously considered. Now, how is this dreaded recall of missionaries to be avoided? How are the demands arising from the recent extension of our Society's operations, particularly in China and Africa, to be met? And how the still greater demands from further extensions should the Society's projects be completed?

I believe I am but expressing the conviction of many minds when I say that the requisite resources will only be supplied as the churches shall become more methodical in missionary giving. The subscriptions of the few, generous as they may be, cannot but prove insufficient. The thousands in our churches will only give—because they can only give—small sums. And I confess that, whilst we should and must endeavour to secure increased help from those whose circumstances will well allow far more than half guinea or guinea subscriptions, our main hope for an adequate and permanent augmentation of our funds lies with the bulk of our constituency, to whom, be sure of this, we shall look in vain for guineas or even half-guineas.

And, now, before I submit to this Conference the plan I have to suggest, and which I believe would prove very advantageous, I would express the hope that the churches generally are prepared to adopt it or some such plan. Am I wrong when I say there is more sympathy in our churches with Foreign Mission work to-day than there ever was? I believe an education has been going on of late years which has effected untold service. The *Missionary Herald* was never read so widely and so eagerly as it is now. Thirty-six thousand copies cannot be distributed, month by month, without

exerting a decidedly favourable influence. The pastors of our churches, whose co-operation—rather, whose lead in this matter—is of the utmost importance, were never so ready to enlist the sympathies of their people. The heroic spirit of our missionary brethren has kindled a similar spirit in many hearts at home. And, having this conviction, I feel the time is opportune for the adoption of a more systematic method of giving than that to which we have hitherto attained.

And now, with your permission, I will first state the particular plan I have to suggest; then consider some of the objections that may be raised against it; and, finally, some of its special recommendations.

The plan I beg to propose contemplates the contribution of at least

ONE PENNY A WEEK

by the members of our churches.

It is quite possible that, at first thought, some may think such a proposal almost puerile and ridiculously insufficient; but further thought will convince that it is entitled to a very different reception. When “the father and founder of modern missions,” our own William Carey, drew up his remarkable missionary treatise, he levied upon the membership of the churches an average subscription of one penny per week. There is nothing new, therefore, in our proposal. It is as old as the Society itself. If from the establishment of the Mission that original assessment upon Christian giving had been complied with, what larger annual incomes would have been obtained; and, in consequence, as we believe, how much more satisfactory the state of the heathen world! I do not wish to burden your minds with unnecessary figures, but I must beg you carefully to consider the following statistical statement, based, I may observe, not upon the finances of the year just closed, as they are too recent and too incomplete to be examined, but upon the particulars of the previous year.

The number of members in the churches comprised in the Baptist Union, exclusive of those connected with the General Baptist Denomination, who have their own Missionary Society, is, say, 283,000. From these I deduct 10,000, the number thereabouts—and they are not all members of churches—who contributed ten shillings and upwards, leaving in round figures 273,000. Now if 273,000 members were to give but one penny a week, the total sum contributed would be £59,150—that is, about £9,000 more than our actual ordinary receipts from the churches.

In my financial estimate I start, therefore, with the sum of £59,150. To this I add £17,604 contributed by the 10,000 persons who subscribe ten shillings and upwards, many of whom probably would con-

tribute a penny a week in addition to their present subscriptions, but of which probability I take no account. These two totals would reach £76,754. It is well known that a very large proportion of the Society's income is obtained through the medium of Sunday-school and young people's auxiliaries. We shall be below rather than above the fact when we place the proportion at one-fourth, which would be £12,700. Are we entitled to add that sum to our total? It will very properly be said, But some of the scholars and most of the teachers (the teachers giving as many of them do with the scholars) are members, and, therefore, must not be reckoned again in the calculation. I will deal with this point presently. Adding the £12,700, the total then reaches £89,454.

Again, do you think that the adoption of this penny-a-week system would affect the annual collections? I do not see why it should, and I do not believe it would. Now, the annual collections yielded £8,170, which brings up the total to £97,624. Further, there were donations sent by individuals direct to the Mission House, not coming through the local treasurers, which would not, I apprehend, be to any appreciable extent affected, and they amounted to £8,421, increasing the total to £106,045. Then to this sum we must add the difference between the actual ordinary contributions and the aggregate income of the Society; that is to say, the amounts received on the Widows and Orphans' account, from the Bible Translation Society, the Calcutta Press, the Legacy Reserve Fund, and from other miscellaneous sources of income, in all £13,557; showing a grand total of nearly **£120,000**. Let me repeat these figures in a tabular form, thus:—

Church members' pennies	..	..	..	..	£59,150
Present subscriptions of 10s. and upwards	..	..			17,604
Sunday-schools and Young People's Auxiliaries			..		12,700
Annual collections	..	..	..	..	8,170
Donations received at Mission House	..	..	..		8,421
Widows and Orphans' Fund, and various sources of income other than ordinary		..	..	..	13,557
				Total	.. .. <u>£119,602</u>

This sum would be about £50,000 in advance of what we at present receive.

Now as to the point that some of the Sunday-school scholars and most of the teachers are members of churches, and cannot, therefore, be counted upon for second contributions; and as to another point—viz., that the contribu-

tions of those who are parents may be intended for their children who are members as well as for themselves—these and all such points will be more than covered by the consideration that we do not bring into our calculation the penny contributions which would doubtless be given by numerous individuals in our congregations who are not in membership, and by others who do not attend our services; neither do we take any note of those many contributions which are less than ten shillings a year and more than a penny a week.

After looking very closely into this matter, my firm belief is, that if we could introduce into our churches this penny-a-week system, the income of the Baptist Missionary Society would be augmented by the noble amount I have mentioned.

Now, brethren, we come to the important question, how such a plan is to be worked.

Figures, it may be said, look well on paper. Financial schemes are easily devised, but how to realise? Ah! there is the rub! It is one thing for Chancellors of the Exchequer to present their budgets and enforce their taxes by means of the law; and quite another thing for secretaries of voluntary societies to propound schemes which will be carried into effect. Voluntary societies! Yes, but voluntary societies whose fundamental principles, as in the case of our Missionary Society, are those of loyal obedience and grateful love to the Lord Jesus Christ, and of tender compassion and holy desire for the highest welfare of man. The question is, Are Christians willing to be assessed with at least Carey's penny a week for the sake of extending the Saviour's Kingdom throughout the world? I believe in their willingness. But if the assessment is to be made, much will depend upon how it is made. The method must be practicable and reasonable in its application if it is to be successful.

HOW, THEN, ARE THESE PENNY SUBSCRIPTIONS TO BE SECURED?

As the first step, let each church appoint its own missionary secretary. Then let this officer select as many collectors as may be required to collect the pennies from *eleven—not more than eleven*—subscribers, which, with their own penny, would amount to a shilling. This experiment has been successfully tried in connection with one of our county missions, my attention to which has been called by an honoured friend of the Society, Sir Samuel Morton Peto. The apparatus for putting the plan into operation could be readily supplied from the Mission House. Let me state again the method, that it may be thoroughly understood. Out of the penny weekly subscribers a certain number to be chosen, according to the membership of

the church, who shall be invited to collect the pennies of eleven other contributors. These pennies might be obtained at the chapel services or at the home. They should be paid in monthly to the secretary, who should remit quarterly to Furnival Street.

LET US NOW CONSIDER ONE OR TWO POSSIBLE OBJECTIONS TO THIS PROPOSED SCHEME.

In the first place, it may be objected that the scheme proposed is calculated *to lower instead of raise the scale of giving*. Will not the effect be undesirable upon those subscribers who are now contributing far less than the claims of the Mission demand, and their own resources would allow? Should not these rather be induced to make their subscriptions more worthy of the enterprise and of themselves? Far be it from me to discourage any attempt in so important a direction. But simultaneously with such an attempt, let there be the introduction of the plan we suggest—a plan, I would repeat, especially intended for those who are not giving anything, or who are giving less than a penny a week, contributing, it may be, *only* at the annual collection, if they happen to be present when it is taken, and then perhaps no more than sixpence or threepence, or possibly a penny. But it may be said, if so small a sum be asked, will not an impression be produced upon the minds of those who can afford to give more than a penny is all they are expected to contribute? My reply is, that whilst the collecting of a penny is the main feature in the scheme, that coin need not be the maximum. And further, is it not worth our while to try and secure subscriptions from those not now contributing which, in the course of the year, would reach *four shillings and fourpence*—these subscribers to be reckoned, not by hundreds, but possibly by thousands? And are there not also many of our guinea and half-guinea subscribers who would be willing to give the weekly penny as well, thus increasing their contribution more than 20 and 40 per cent. respectively?

Another objection may arise from the supposed *trouble and annoyance* the practical working of the scheme may occasion.

In the first place, will there not be a difficulty in securing collectors who will care to collect weekly so trivial a sum? And, in the next place, will the members of the churches care to be asked week by week for a penny? Would not the adoption of such a plan—to use a not very classical expression—be rather a bother? I do not feel that this objection is really valid, because, whilst there may be some persons who, from natural temperament, might not be happy in the work of collecting, there are others, I am persuaded, who would be quite prepared to undertake the duty;

and whilst there may be some individuals who might be annoyed by the weekly demand, there would be very many more who would be disposed to approve—and those who would be annoyed might of course give quarterly or annually. And surely the simple fact that the individual pennies would in the aggregate amount to thousands of pounds ought to be a powerful stimulus to both collectors and givers. If, however, the plan is to succeed, we must lift it to a higher plane. We must remember that service for Jesus Christ should ever be regarded as a privilege and an honour, and never as a trouble; and that in collecting and contributing even so small a sum as a penny, both acts may be done for His sake who did not despise the widow's mite, who declared that His Father cared for a single sparrow, and who has promised a reward even in connection with so small a gift as a cup of cold water.

With regard to service for Christ being troublesome, I may here mention an incident which occurred two or three years ago in Dacca. A Bengalee convert, who has become a native preacher and assists Mr. Bion, returned one evening after a disappointing visit to a Mohammedan village, weary and sad. The missionary, seeing him so discouraged, spoke words of tender sympathy. Brightening up, the native preacher exclaimed, "To bear trouble in the service of the Lord Jesus is my duty."

Again, it may be objected there are already several plans in existence. Why add another? Is it not unnecessary to multiply agencies? My reply is, that, where a system may be in operation, there will be no need to substitute the method now proposed, unless the present plan do not cover the entire membership of a church, and then this penny-a-week system might be adopted as supplementary. And we must not fail to remember that the circumstances of churches vary, and therefore it may be impracticable to work any one system, and hence the advantage of a choice of methods. But I am submitting this particular proposal in the hope that *the thousands in our churches*, who are not at present contributing anything to the great missionary enterprise through any system, may have an opportunity of doing so.

One more objection forces itself upon our attention. It may be argued by some, and perhaps will be felt by more, that the introduction of this penny-a-week system *would affect the funds which are required for maintaining the ministry and meeting the expenses incident to the services of the sanctuary.* This objection is, I think, less likely to be urged now than in former times. I believe the pastors and deacons are far fewer in number who would decline to co-operate in the endeavour to evangelise the heathen world through fear of local impoverishment. Yes! the church funds would be affected, but affected to the spiritual and indeed to the

material advantage of the church itself. There are many churches existing to-day that have reason to be thankful for the larger spirit, the invigorated life, the nobler and more self-denying consecration which the chivalrous and Christ-like missionary enterprise by its reflex influence has helped to create.

LASTLY, LET ME REFER TO CERTAIN CONSIDERATIONS WHICH SPECIALLY RECOMMEND THIS PENNY-A-WEEK SYSTEM.

In the first place, it may be recommended because of its *simplicity*. It is not cumbersome. It is not intricate. What could be more facile, more feasible, than for one person to collect from eleven other persons the pennies they consent to contribute? There is not much effort demanded. There is no great consumption of time involved. To me it seems as if the system could be adopted, and adopted with ease; that it only needs to be tried to succeed.

A second recommendation is its *adaptation to the ability of all, even the humblest*.

The subscription is assessed at a penny, because there is a certain facility of circulation about that coin which one more valuable does not possess. You will understand what is meant when I suggest the consternation which would arise if the Post Office authorities were to propose a twopenny for our present penny post; or if all the proprietors of the daily press were to raise the price of their papers from a penny to twopence. Do you not think there are very many among the thousands—the thousands—in our churches, not at present contributing, who would as willingly give a penny a week for Foreign Missions as they now put a stamp upon a letter, or pay an omnibus fare? Let this penny system be started, and I believe that many will support it. And should there be any so poor, as, alas! there may be, that even this small sum will be beyond their means, then let two such individuals unite their half-pennies, that even they—possibly rich in faith—may not be excluded.

And here I may add that, whilst this method is contemplated more especially for those members of our churches who are not at present contributing, there is no need to limit its application to membership. There are doubtless many in our congregations, not in church fellowship, who will be ready to give their pennies; and I feel sure there would be friends and neighbours, altogether outside our denomination, but interested in missions, from whom the collector might obtain some of the eleven contributors.

The system proposed may be further recommended because of *the op-*

portunity it will furnish for great numbers in our churches to become practically helpful with their personal service.

There are many Christian brethren and sisters, who would be pleased and thankful to render aid in the carrying out of the plan, and to whom such service would be a means of grace.

Only one other recommendation shall be mentioned. This scheme of weekly giving would tend to make the duty and privilege of seeking the evangelisation of the poor degraded heathen *a constituent part of our church life*. The conviction is happily gaining ground that the churches of Jesus Christ do not exist for their own sake only, or for the furtherance simply of Christ's Kingdom in the neighbourhood or country in which they exist; but that a solemn responsibility rests upon them to attempt the spiritual enlightenment of all the nations of the earth. Yes! and I venture to believe the time will come when in this land so long favoured with the Gospel, with its three thousand five hundred ministers of religion, exclusive of local preachers and evangelists, to every four millions of the population; with its churches and chapels and mission-halls, within easy reach of well-nigh every inhabitant—the time will come] when the disciples of Him who entrusted the great missionary commission to His Church will be found giving more attention and more spiritual concern to the myriads of heathendom than even to the people of their own land, simply because the need will be felt to be greater and more urgent.

A plan of weekly giving will help to bring and to keep the claims of Foreign Missions constantly before the thought of Christians, and is, therefore, for that reason, as for the others named, to be highly commended.

It now rests with you, brethren of the Conference, to express your opinion upon our proposal. Let us be free frankly to confer together. Criticise, delete, amend as your judgment may dictate; but if this scheme, modified as you may think fit, approve itself, then do let us send forth from our meeting here this morning an earnest appeal to the churches that they seriously and cordially consider it with a view to its adoption; and further, let us individually pledge ourselves to do our utmost to bring about so desirable an issue.

Sunday-school Subscribers in Nassau.

February 7, 1887.

DEAR MR. BAYNES,—I have great pleasure in sending for the *HERALD* a group of some of our Congo Mission subscribers. In a most welcome letter from our heroic brother Comber, received last mail, he said how much interest the boys at Wathen took in the kindness of our Sunday-school

children to them. I have thought, therefore, a photograph of those we could gather at short notice will be prized alike by English friends who help our Mission and by the Congo people.

The offerings for Congo of this group last year were about £7; the total the school raised for all purposes was about £16. I know this was very self-sacrificing, as all are of the working class.

In their names, I greet kind friends at home with grateful thanks; and, with hearty prayers for the continued welfare and success of the Congo Mission,

I am, dear brother,

Yours faithfully,

A. H. Baynes, Esq.

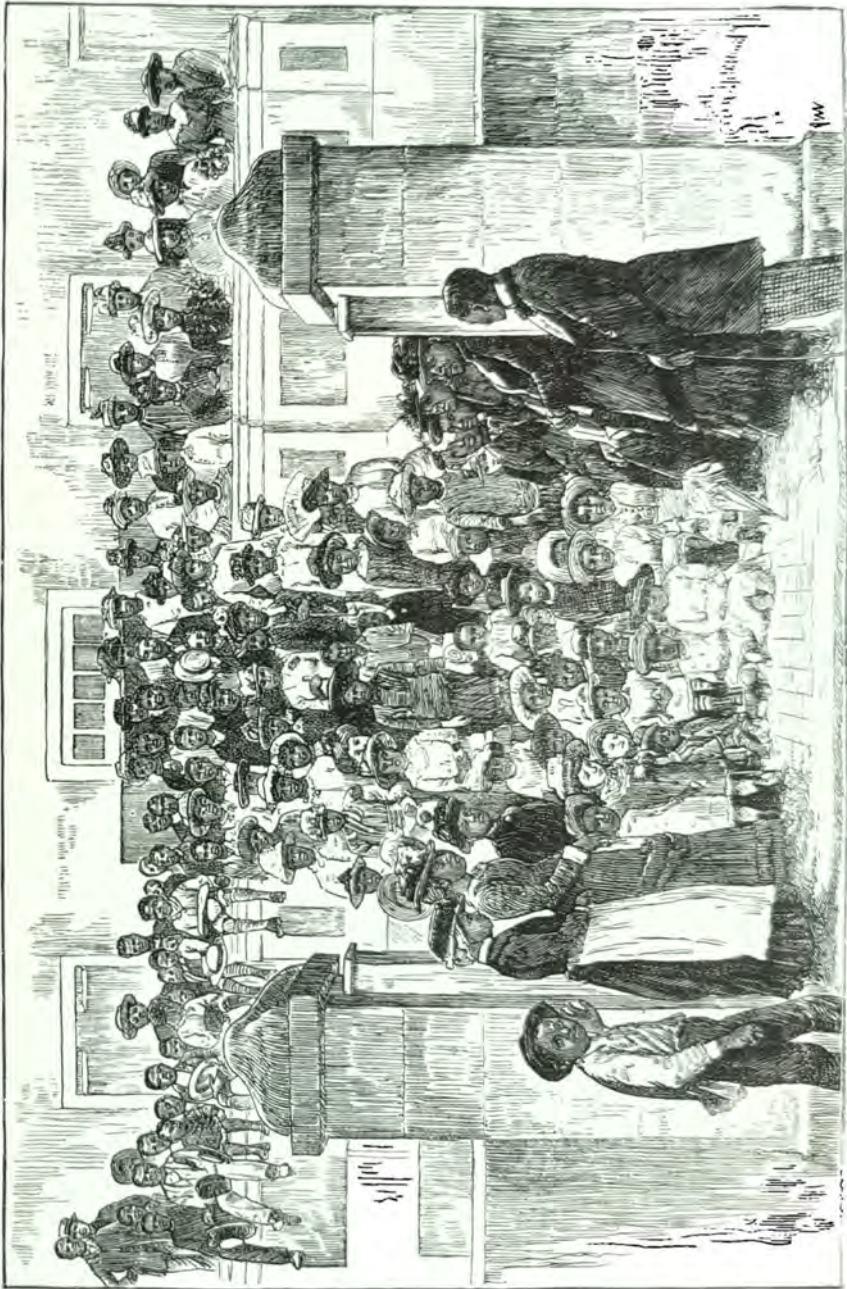
D. WILSHERE.

The Rev. George Grenfell's Speech at the Soirée, Freemasons' Hall.

OUR space will not permit us to reproduce the many admirable and stimulating addresses delivered at the recent anniversary meetings; but, for the sake of preserving the continuity of the history of the Congo Mission, we report the speech of Mr. Grenfell at the soirée:—

“Were I standing here this evening to plead the cause of Christian missions in India or China, I should not deem it at all needful to occupy your attention with matters purely physical and relating to the country; you could get to know all sorts of details concerning India and China from any ordinary book on geography. But concerning the Congo the sources of information are so few, and the ideas of people at home so strange and utterly inadequate, that I feel compelled to take this, the first opportunity that I have, to correct some of the false notions which are abroad, and to do what I can towards giving you a truer conception of the case. When Comber and I went to the Congo first, nine years ago, the only information open to us was the more or less mythological account which has been published by the Portuguese, and the rough sketch-maps which accompanied the newspaper articles con-

cerning Mr. Stanley's travels; for it was not till after we returned from Makuta that we saw our first copy of his ‘Through the Dark Continent.’ That book for seven years was our principal authority on all matters concerning the interior; but we have to remember that on the first half of his journey down the Congo, he had to run the gauntlet of fierce warriors, and during the second half of that journey he was the fugitive of famine and disease. We have been very much struck with the accuracy and completeness of the work that he did, and marvel very much when we consider the circumstances under which he produced that wonderful book. But while we marvelled at the accuracy with which he recorded, we also felt that it was altogether insufficient for us to base our plan of action upon; and it was needful for us to go ourselves and see what manner of people they were, and what kind of country it was, so



SUNDAY-SCHOOL SUBSCRIBERS IN NASSAU—(From a Photograph.)

[THE MISSIONARY HERALD,
JUNE 1, 1887.]

that we might make something like a plan of action. The early history of mission efforts in that region, by the number of abandoned sites, very plainly testifies to the need that there is for care and for a greater knowledge of the circumstances which surround us. Our first station was Underhill, a point on the lower river, where we have the water way, and take the land to get past the cataracts. Thence 230 miles have to be traversed before we can get to a free navigable watercourse. Those of you who remember the early history of our mission, will remember very well the many attempts that were made to reach Stanley Pool *vid* San Salvador— attempts which were not abandoned even when the natives showed their determination to bar the way by resorting to fire-arms, and seriously wounding Mr. Comber. However, the route had eventually to be abandoned, and we were compelled to go down the river again and strike away in another direction. In the early part of 1882 Stanley Pool was reached, and we were able to establish ourselves at Arthington Station and at Leopoldville. We divided this distance of 230 miles into three stages by placing two stations at either end of a barely navigable reach of water which existed between them ; but the difficulties of water transport were such, and the difficulties of double ferryage so many, that we were at last compelled to abandon these two stations and do the whole journey by land. In place of these two stations we established one at Wathen, which is under Mr. Comber's particular care. In addition to this being one of the most hopeful and promising centres for Christian missionary effort which we possess, it is also the very heart of our transport service, for here carriers are engaged and paid for. This one intermediate station was quite sufficient for

our need so long as there were only the two missions to be supplied.

"THE BUILDING OF THE 'PEACE.'

"But since the trader entered into the arena, and more than doubled the demand for carriers, we have suffered a great many inconveniences. We have had to go short of things of which we possessed an ample supply, but, unfortunately, at the wrong end of our means of communication. However, we hope that ere long a railway will be constructed, and then we shall leave behind us all these difficulties of transport, all these hard times of short supply, and we shall be able to prosecute our programme vigorously. The Congo Free State, of which Leopold, King of the Belgians, is Sovereign, has felt the difficulty of this transport matter very seriously, and has engaged, for the sum of £30 per ton, to carry our goods over these 230 miles of road. But although this heavy sum is forthcoming, they are not able to fulfil more than one-fifth of their engagements, and we have just heard that they are being prosecuted because of failure or contract. In 1882, while we felt these difficulties of transport very seriously, we still were not detained from undertaking to build and carry out our steamer, so that we might enjoy the facilities which were afforded us by the long strip of navigable water into the interior. We faced those difficulties, notwithstanding that the boat was 70 feet long and involved some 800 loads, because we felt sure that if we once obtained the advantage which such a means of communication would give us, we should be more than amply repaid for all the trouble and fatigue which such a work involved. Many of you will remember the blow which fell upon us at the outset of the work, when we lost our dear brother Doke, a man

whose life was so full of promise, so intimately connected with the work of the steamer from the beginning. The first thing to be done was to get our plate, and frames, and machinery over the stretch of country which existed between our base and our depôt station—between Underhill Station on the lower river, and Arthington Station on the upper river. Not only were there difficulties of transport to be met, but there were also very serious risks of loss. We ran serious risks of having the things stolen, because people in Africa are not more honest than they are in England. I question very much if you could have sent 800 loads over 230 miles of open country in England with half the security with which we managed to send our 800 loads over the 230 miles which intervened between our two stations. On one occasion some enterprising natives thought they would appropriate a couple of boxes of tools; notwithstanding they could not make any use of them, it was months before we could secure their return. At last we succeeded, and got everything back with the exception of a few inches of steel, on which they made some unprofitable experiments. On another occasion one of the main shafts of the engine went astray. On going down country, after many inquiries, I at last found it in a hut. The natives said it had been left there by a certain man one wet day, who said he was not going to carry it any further, because it was raining. What might have been our most serious mishap was with reference to our separator, which is a vital centre of our boiler. It had been made originally in small pieces of 60 lb., but we at home, when we saw it, thought we would rather face the difficulty of carrying a big load than of putting the various parts together, and so we said we would try to carry up this separator,

which was 250 lb. weight. We had a small trolley made for it, and when it reached Underhill, we placed the trolley and load in charge of eight men. It did not get over the first day's journey before one of the wheels collapsed. They went on for some three or four days more, and then, the grass being very heavy, as thick as your thumb very often, and twelve to fifteen feet high, they applied fire to it to clear the way. This seems to have hurt the feelings of the Chief, and so, when they came back, he laid an embargo on their load and sent them on with the wheels. He did not think it particularly needful to take care of this load, and, therefore, did not put it in a house, but in a shed. Our men went outside the town and waited until nearly midnight, and then they sent the two strongest men they could muster to fetch this load, and I may say they got away safely with it, and before morning were well on their way to our station. At last we managed to get everything as far as the Pool. I do not think we were as much as a single bolt and nut short. While we were getting the steamer up country, Mr. Comber succeeded in digging out a temporary dock, and having it housed in, so that as soon as the special labour from Europe arrived we might be able at once to commence putting our steamer together. But, as you will remember, those who were sent out from this country were overtaken by sickness and death, and never so much as saw the waters of the Upper River. You will remember how we, who had not any experience in such matters, had to undertake the difficult task of re-constructing the *Peace*, and how we were able to carry it through to a successful issue. Many and many times, after a hard day's labour, as I have been walking up the hill to our house, which was 200 feet above the river, I have been in

great doubt and perplexity as to what was the next thing to be done, and how to set about it. There was only one source of light for me in matters of steamer building as well as in other things: I had to look up, and light came in the morning. God so blessed our effort that without accident or mishap of any kind, in eleven weeks from the time we laid the first keel bar, the *Peace* was launched, and had run her first trial trip. When it was first decided to build the steamer, and to face all the difficulties of portage and re-construction, we had before us as an inducement the 1,000 miles of waterway which extended between Stanley Pool and the Arab settlements.

"6,000 MILES OF WATERWAY.

"But before the steamer was finished, Mr. Stanley's 'Travels' revealed to us that the 1,000 miles were under the mark." Mr. Grenfell then described the seven journeys made by the *Peace*, which, he said, showed that, instead of there being 1,000 miles, there were now 5,000 miles of navigable waterway accessible from Stanley Pool. They had by no means come to the end or limit yet, for there were more navigable reaches and more rivers yet to be traced. It was, he thought, a very moderate estimate, indeed, to say that the total navigable waterway would reach at least 6,000 miles. He continued: "What we know concerning the Congo and its tributaries proves it to be one of the most wonderful systems of natural canals on the face of the globe. If we take a quarter of a million square miles occupying the central portion of the basin of the Congo, we can find no place within that area more than fifty miles away from one of the navigable arteries. If we extend that area to half a million square miles, we cannot reach any point more than a hundred miles

away from one of the navigable channels in communication with Stanley Pool. These channels are the routes by which commerce and civilisation and Christianity—and we must take care that Christianity is not the last of the trio—have access to the Southern Soudan, to the Egyptian Soudan, to the Empire of Uganda, to Tanganyika and the Albert Nyanza, and to the Empire of Muatayambo in the South. I mention that if the Congo is now the route by which we are to reach these places it is also the route by which Christian missionaries should push forward and pioneer in these countries. If it be acknowledged that economy of resource is important, as the disparity between the object aimed at and the means to be devoted to it increase, then it must be very plain to you all that we need all prudence and care in attacking the problem that lies before us. The work is so immense, and we who put our hands to it are so puny and so weak. Not only was it needful for us to push ahead and discover what lay before us, but it was also needful to determine, approximately at least, how far certain things reached, and how far certain races obtained, so that we might apportion our stations without wasteful outlay. And we think we have acquired such a knowledge of the country that would enable us to avoid spheres that are small and narrow, if, at the same time, there shall be larger and grander spheres open for our efforts. We must not indiscriminately place our stations here and there, for we might find ourselves with very few stations, so placed that it would be impossible to maintain communication with them, unless we had three steamers instead of one. It is, therefore, necessary for us to decide upon a line, and arrange our stations in that line, so that we may, with economy of resource

meet the requirements of the case. We think the time has come now for us to send forward some of our best men, and occupy some of the most promising sites, so that they may reduce the language to writing, and then when the time comes, and difficulties of transport are overcome, the men whom we send shall find tools ready to their hands.

“A MISTAKEN IDEA.

“I find some people at home think we do not need men of the first rank out on the Congo. If we only had house-building and transport work and steamer-building, perhaps we should not want men of the first rank for those labours; but I maintain that the work on the Congo demands the highest ability, the sincerest devotion, and the most sanctified ability that we can devote to it. Some people think that because these negroes are poor heathens they are therefore fools; it does not follow. You have got in the habit of pitying them, as men who are a weak-minded sort of race, willing to follow anybody's lead. It is very different I can assure you. Low, as we count lowness, they may be, but they are not low if we count the indisputable possibilities of the people. They may not be able to split logical and mythical hairs to school-men, but I maintain they know a great deal more about human nature than many school-men do, and they know a great deal better how to take advantage of the weaknesses of their opponents. People with such a wonderfully systematic language, and with such ability for using it (for orators and poets are far more common among black people than they are among us) — people that, with such shrewd commonsense, and with such good practical ability when the spur of necessity is applied to call it forth, may be counted low as we count lowness,

but they are certainly going to take their place some day in the front rank. There is no fear of the negro disappearing before the advance of civilisation and the white man, as the Red Indian is doing, and as the aborigines of other lands have done. There is a vitality of race and a power about him that is going to make him take his place some day among the nations of the earth. There are many Europeans who, after the difficulties of a long, arduous voyage, broken by a week or two's rest here and there, venture to come home and speak very dogmatically, and in a very derogative tone, concerning these poor black people. Now Stanley, who is a man of long experience, says that he has noticed a very common tendency on the part of both white and black, that when they first come into contact they must despise each other; and he says that things never go right until each has discovered that the other is not such a fool as he at first took him to be. Now, I think it is very likely that some of those travellers who come home have not yet got through the first stage.

“REPLY TO DR. LENZ.

“In November last, a certain German traveller spoke very disrespectfully concerning the efforts of your Society on the Congo; and said that we were making no progress, we were doing no good among these poor people, because we did not compel them to work as the Jesuit missionaries did. Now Mr. Comber rebutted this with a letter, and gave as an instance the case of the son of the King of San Salvador, a young man who, when in our school, was one of the worst boys we had to contend with — lazy, ambitious, diligent only in wickedness; but after his professed conversion he at once set to work to make a plantation, work that was very lowering in the eyes of all his com-

patriots, and involved him in a lot of ridicule ; 'but,' said he, writing to Mr. Comber, 'I do not mind that ; I want to do as you told me, and begin to work.' I met with another case as I came down country, that of the son of the King of Palaballa. I found him at work on the top of one of the stores of the American Mission. There he was nailing on the roof. I maintain that if evangelical missions have so influenced the people that the sons of these two principal men in all Congo-land are not ashamed of working, we can claim that we have not only taught the people to work, but we have also succeeded in convincing them somewhat of the dignity of labour. Another German traveller, in the *Times* of the 12th of this month, says :—'European factories have learned to beware of men trained in Protestant missions, and will not give them any employment, and consequently most of them, by relapsing into barbarism and vagabondage, come to a state that is worse than their first.' He goes on to say that the only truly successful missionaries are Jesuits, who go on the principle of teaching a man first to work, and who endeavour to develop whatever special aptitudes he may have in him. By this system, based on the maxim *labore est orare*, they train excellent workmen and labourers, who are in general request, and who, by their example, convert others to Christianity, and then he says it is a pity that Protestant missionaries do not take pattern by the Jesuits. Now, I do not know how far all this may be true concerning the East Coast of Africa, but it certainly is not true concerning the 3,000 miles of coast-line with which I am pretty well acquainted on the West Coast ; for I have seen hundreds, if not thousands, of labourers who have been trained in Protestant missions occupying all sorts of positions as carpenters, blacksmiths, engineers,

brickmakers, bricklayers, cooks—in fact, every position in which a European traveller, trader, or missionary is likely to require intelligent assistance ; I have seen hundreds of these people, but I have never seen, nor heard of the case of a single workman who has been trained in a Roman Catholic mission being employed outside his own mission. Now, with reference to that last statement, or it may yet prove to be the comment of the *Times* on what the traveller said : 'It is a pity that the Protestants do not take pattern by the Jesuits.' I would just like to say, history is dead against it. More than three hundred years ago the Roman Catholic missionaries went inland, and, by the aid of a very liberal interpretation of 'To work is to pray,' they raised a number of churches and a very magnificent cathedral. The ruins of these to-day testify very plainly to the failure of the principle which is so much vaunted. The experience gained by this magnificent experiment marks very plainly that we must strike out quite a different course for ourselves ; but we may still profit by the example they have shown us of self-devotion, of self-denial, and loyalty to their work. Both they and we strive after better things than supplying the labour market. Both they and we recognise the very intimate connection that there is between work and Christianity ; but while they (if this traveller may be allowed to speak for them) put work among the causes, we put work as one of the many effects which shall follow upon the infinitely greater cause—conversion to God.

"THE GOOD TIME COME.

"When I came to England last, and tried to say something to people at home, and to stir up their sympathies on behalf of this Congo Mission, I had to go afield and draw upon my ex-

perience elsewhere for examples of what the grace of God could do in heathen lands; but to-day it is far different. Then the coming of the good time was a matter of faith. Now it is a matter of glad realisation; for Christians can rejoice in the progress of a work which is altering the whole aspect of the places in which it has taken root, and which promises before long to produce very wonderful changes all along the line of that great Congo River. When I first went to the Congo, I went up to San Salvador. I was wonderfully impressed with the great distance that intervened between our starting-point and the places we wished to reach; they appeared almost as far away as those extreme points which we have reached in latter days, and there is no reason why in another nine years we should not be at a hundred different points along this great water-way, and doing along the banks of the many affluents the same kind of work as is going on at Banza Manteka and San Salvador. If you will only send men—if you will only furnish means—if you will only sympathise and pray—there is no reason at all why Christ's cause should not progress in an infinitely greater ratio than it has done on the Congo, and infinitely greater harvests be reaped; but I can assure you it is refreshing, more than I can say, for one to come down country and get into the atmosphere of these stations, where God has been so wonderfully manifesting Himself. When I last passed through Banza Manteka, three years ago, it was the stronghold of many gross forms of superstition. It seemed the most unpromising place on the whole route, and one of the last places to give us any hope of a harvest. It seemed as though the Lord had chosen the most unpromising places in which to reveal Himself in might and power, and to

encourage us to go forward. As we neared the town, before entering into it, we encountered a band of native evangelists 'going forth,' constrained alone by their loyalty to their Lord. They had not been sent by the missionary; he did not know anything about it till we told him we had met the men. When we got inside the town we found ourselves in quite a native Christian atmosphere—people had forsaken their old state, they had burnt their idols, and were earnest and attentive to all the outward observances of Christianity. The same day that we arrived there, this being the station of the American Baptist Missionary Union, we received news from San Salvador, confirming what we had heard about the progress of the good work there, and giving us further details. We felt we had fallen upon good times, and our hearts were far more than recompensed for all the difficulties and disappointments incident to pioneering work. There is no difficulty, my friends, at all in the way of our placing 100 stations on the Upper Congo and its affluents, or of those stations becoming centres of Christian influence, and exerting that influence far and wide save in your own unwillingness to do as these native evangelists of Banza Manteka did, interpret the command literally. 'Go ye' is always imperative on the Congo; there is no way of getting round it. They heard the Word, felt its responsibility upon their hearts, and they went forth, all they needed on their backs, and I doubt not with such a blessing of God in their hearts that more than repaid them for all the difficulties which they had to face. I commend to your sympathies and your prayers Christ's command, 'Go ye into all the world and preach the Gospel, and make disciples there.' If you will find the means and the men, you will find the country all open before you;

all that is needed is faith. Trust in God, and He will give to your labour glorious results—such results as we feel have far more than repaid us for any

difficulties which we have encountered. Do not let us be put to shame by those native evangelists of Banza Manteka.

The Debt.

IT is with much thankfulness we are able to announce the diminution of the adverse balance with which the annual accounts closed by the sum of £1,277, leaving the debt at the time of going to press at £1,108. Below will be found an acknowledgment of the generous contributions which have lessened the incubus upon the Society by more than half its weight. Great will be the relief if we are able to report in our next issue its entire removal.

In the remembrance of recent appeals to the churches, and of the primary importance of endeavouring to raise the permanent income of the Society, it was thought undesirable to make any general effort to extinguish this debt. The welcome donations already received or promised encourage the hope that other friends will be glad to contribute.

£	s.	d.	£	s.	d.		
Mrs. Ness, Newton Abbot.....	100	0	0	Anonymous, Taunton.....	10	0	0
Mr. Ed. Rawlings	100	0	0	Mr. Thomas White, Evesham	10	0	0
Mr. W. R. Rickett	100	0	0	Anon., Dunfermline	10	0	0
Mr. W. Mathewson, Dunfer-				H. R.	10	0	0
line.....	100	0	0	Mr. W. Payne	10	0	0
Mr. Jas. Barlow, Accrington ...	100	0	0	Miss Franklin Smith	5	0	0
S. H. C.	97	0	0	A Friend	5	0	0
Mr. T. H. Olney	50	0	0	Mr. T. Greenwood	5	0	0
Mr. J. J. Smith	50	0	0	Dr. A. Pearce Gould	5	0	0
Mr. W. C. Parkinson	50	0	0	Mr. J. Sharman	5	0	0
Mr. Hugh Rose, Edinburgh ...	50	0	0	Mrs. Gover	5	0	0
Mr. John Marnham.....	50	0	0	Dr. Slack	5	0	0
Mr. T. Micklem	25	0	0	Miss Martin	5	0	0
Mr. R. Gordon	25	0	0	Friends in Bristol (including			
Mrs. Gurney.....	20	0	0	£100 from Mr. A. Robinson)	237	0	0
Mr. C. King-Smith.....	20	0	0	Smaller sums	3	13	0
Mr. A. J. Purdy, Bath	10	0	0				

A Mother selling her Son.

MY DEAR FRIENDS,—I am sending to you a picture of a very sad scene which took place at the College, Serampore. One morning our servants came and informed us that outside there was a woman wanting to sell her little boy. We could scarcely believe them; but we went out, and this is what we saw. Sitting upon the steps was a young woman of eighteen or twenty years, with a bright little boy standing between her knees whom she told us she wanted to sell. We could hardly believe her that it was possible for a mother to overcome her natural affection and desire so to part with her son. She assured us that the boy was her own and not another's. And she told us that her reason for selling him was that she

wanted money to get to her home, which was a long distance off. We told her how wicked it was to sell her child, and she appeared sad, but still she seemed determined to carry out her purpose. We were loth to send her away, because we knew the little fellow would, without doubt, be speedily sold, and might fall into bad hands. Indeed, our servants were eager to buy him. We ultimately agreed to purchase for her a railway ticket to her home, and to take the boy from her and put him into school. She eagerly consented to this, and herself took the child to a school into which we got admittance for him. There he will not only be fed and clothed, but will get a good education, and will receive that best of all gifts—a knowledge of Jesus Christ. It is sad to think of a mother selling her child, but we are



glad that he has fallen into the hands of those who will look after him well. And, if his mother's heart should yearn towards him again, she will know where to find him. It is not a common thing for sons to be sold in India. They are usually greatly valued. This makes the conduct of this mother all the more unnatural. With girls it is different. Great numbers of them are sold and brought up for the worst possible purposes. We are thankful that education and the Gospel are spreading amongst the girls of India, and these will make their lives happier and brighter.

T. R. EDWARDS.