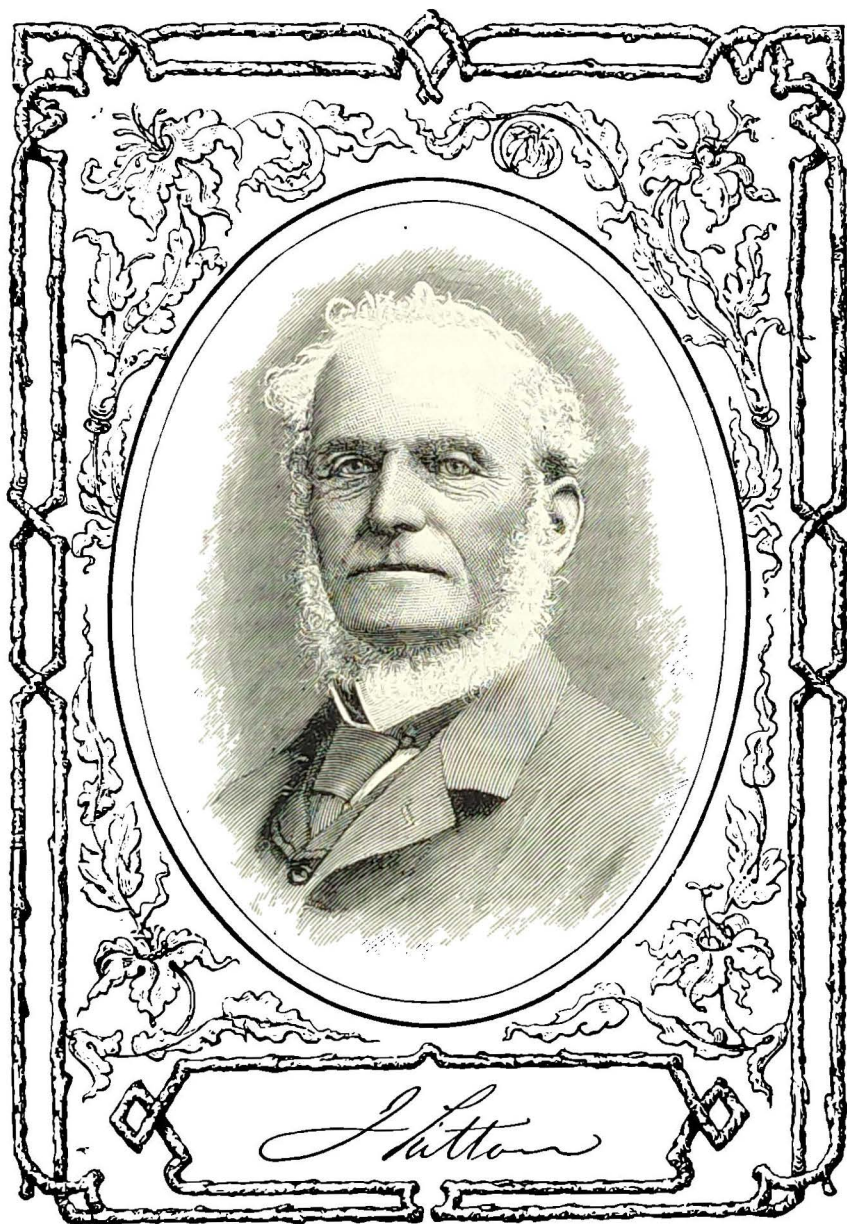


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THE MISSIONARY HERALD.

TO THE PASTORS OF OUR CHURCHES.

THE paper given below was read by the Rev. J. B. Myers at the November meeting of the Baptist Board, and appears in these pages in deference to the request of that body. Its publication is not inopportune at the beginning of the new year. The work which our Society has been enabled to do in the past, and which it hopes to do more largely in the future, has been, and will continue to be, done to a very considerable extent by the sympathetic co-operation of the pastors of our churches. As we look back upon the year that has now closed, we feel we have reason very thankfully to acknowledge the important service rendered by many ministerial brethren, and, in view of ever widening opportunities, particularly in India, Africa, and China, more than ever will their invaluable aid be needed.

The article in this present issue—the first of others—by the Rev. R. Glover, will deeply impress our readers with the urgency of the claims of China for missionary effort. We respectfully, but very earnestly, plead with our pastors to give their most careful consideration to the remarkable statements bearing upon the past history and present condition of the Chinese people. We do not doubt but that a great future, in the Christian sense, is near at hand for China, and that God will use our Society in a very marked manner for its realisation, if it be only ready to follow the leadings of Divine Providence. Whether we shall be equal to the call will depend very much upon those who, by their pastoral position, are the leaders of the people. If discerning the times, and knowing what Israel ought to do, they should feel called to encourage their hearers to put forth larger zeal for the evangelisation of the heathen, great results will ensue. Let great things be attempted, and great things may be expected. To this end we insert the subjoined paper, read, as we have already observed, before the members of the Baptist Board.

THE PASTORS OF OUR CHURCHES IN RELATION TO FOREIGN MISSIONS.

DEAR BRETHREN,—When our Secretary invited me to prepare a paper for this meeting, and assigned, as a reason for my doing so, that the subject of Foreign Missions had not been submitted to this Board for consideration, it seemed to me that, in accepting the kind invitation, I should at the same time accept the topic suggested. And remembering the members of this Board are ministerial brethren, it occurred to me that it would not be inappropriate if I were to turn your thoughts in the direction indicated by the title of this paper, viz,—“The Pastors of our Churches in Relation to Foreign Missions.” May our meditation be as profitable as it seems suitable!

I. Let me remark that à priori—in the very nature of the case—we should expect that there would be such a relation existing, and that it would be very intimate.

Who are the pastors of our churches? They are the under-shepherds of Him who declared: “The Son of man is come to seek and to save that which was lost;” who was moved with compassion when He beheld the multitudes as sheep without a shepherd, and said: “The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He will thrust forth labourers into His harvest.” They hold their office under that great Shepherd of the sheep, the glories of whose everlasting covenant the wrapt imaginations of holy prophets did but dimly forecast. “The flocks of Kedar shall be gathered unto thee; the rams of Nebaioth shall minister unto thee.” “I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far, and lo, these from the north and from the west, and these from the land of Sinim.”

If, then, there could be any circumstances in which the interest of a pastor were to become so contracted as to be limited to the particular congregation to which he ministers, the pathetic reminder of the Good Shepherd might, indeed, widen the sphere of his vision, and enlarge the sympathies of his heart: “Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock and one Shepherd.”

Or changing the figure, the pastors of our churches are the servants of a King, the principles of whose kingdom do not permit, in their application

to human need and human life, any geographical restriction—principles which, indeed, are destined universally to prevail. The Christ whom they themselves love and serve, and whom they would that their congregations should love and serve, is no local Christ, if I may so speak, but the Desire of all nations; the Christ “in whose name every knee shall bow, and whom every tongue shall confess to the glory of God the Father.” The Gospel they proclaim to those who meet within the walls of their respective sanctuaries awaits a world-wide proclamation, for the Lord Himself has given command that it should be preached to every creature.

Seeing, then, that the pastors of our churches receive their office from One whose redeeming purposes no territorial limits determine; and are engaged in preaching a Gospel not alone meant for their particular countrymen, but every way as much for the people of India and China and Africa—for all peoples on the face of the earth—surely their interest in, their sympathy with, an enterprise existing for the very purpose of making known the Gospel throughout the world, should follow as a necessary, a logical, consequence.

It were strange indeed if *they* were to be found indifferent!

II. *I remark, in the next place, that by virtue of their position, the pastors of our churches can largely promote the cause of Foreign Missions.*

The obligations and privileges connected with the missionary enterprise are not limited to the office of the Christian ministry. The great commission is not committed to a clerical oligarchy. If we speak of responsibility, responsibility is imposed upon every member of the Church of Christ; if we speak of privilege we can say, “This honour have all the saints.” For an individual to become a Christian should be for him to become, if not in actual service, yet in sympathy of heart—a missionary. If this be correct, then who can so effectually encourage a missionary spirit in the churches as the pastors of those churches? As teachers, they are expected to instruct in all matters of Christian duty; and as they expound and enforce the teaching of Scripture on this subject, the consciences of their Christian hearers are likely to approve, and their hearts likely to respond.

The occasional visit of a deputation from a missionary society cannot possibly influence as the pastor of the church can influence. Let us suppose he believes—believes with a real, a strong faith—that the Gospel he is preaching is, according to the Divine will, to be preached to every creature; that the kingdom of righteousness, of joy, of peace in the Holy Ghost, which he is endeavouring week by week to build up, is ultimately

to triumph over the kingdoms of this world; and further let us suppose that he believes the Christian community over which he presides is, with other Christian communities, to be instrumental in the enlightenment of heathen peoples, and who shall estimate the influence which such a pastor may exert? He will look upon his congregation as those who, in their measure, are to hasten the day when Christ shall "see of the travail of His soul and be satisfied;" and perceiving the immense importance of securing their consecrated co-operation, he will endeavour to win—and in all probability will succeed in the effort—their loving obedient service.

III. *And now, in the third place, the inquiry forces itself upon our consideration, whether the pastors of our churches are rendering the help to Foreign Missions which may naturally, as we have seen, be expected from them; and which their position enables them to render?*

In dealing with such an inquiry we must be careful how we sit in judgment upon our brother. If there be the absence of a practical missionary sympathy, we must not forget that there may be conscientious convictions or defective knowledge, or peculiar circumstances which, if they do not justify such shortcoming, do suggest the exercise of that charity which thinketh no evil. It is certainly a fact—a fact for which there is reason for thankfulness—that a far larger measure of interest is taken in the missionary enterprise by the pastors of our churches than was the case in the earlier years of the Mission. And if I speak from my personal knowledge, I unquestionably find amongst ministerial brethren many of the warmest friends of the work. This is not the time to refer to the devoted labours of those who serve on committees—many indeed are the hours of anxious thought that are given and invaluable the service rendered by those who take part in the management of the Mission; but, speaking generally, how encouraging it is to know that in very many of the churches the pastors are, what they surely should be, first and foremost in missionary sympathy!

But is this the case universally? Are there not many churches, many considered in themselves, which have little or no missionary interest, and this mainly because there is no realisation of the claims of Foreign Missions by those who preside as pastors over them; churches which never yearn in compassion over the benighted, degraded heathen, and this chiefly because no such compassion stirs the hearts of those to whom they naturally look for an inspiring example?

Will any one question that if *each* pastor in our churches were to say to his own heart: "This cause of Foreign Missions is, in an especial sense

the cause of Christ, based upon His own emphatic command; the success of which means the triumph of the Saviour throughout the world. I must, therefore, as His servant, be in full sympathy with it. I must, therefore, in my position, do my utmost for Christ and His kingdom's sake to promote it"—will any one question that, if this were done, the funds of missionary societies would not become greater, and, consequently, evangelistic operations become much more extended and much more efficient?

I have no doubt you will have seen a letter which appeared a few weeks ago from the pen of an able and devoted missionary, connected with the London Missionary Society. The letter was the outpouring of a sorrowful heart. I quote one extract: "My own opinion is that missionary interest is kept up by a few, while the many are indifferent. Here and there is a church permeated with missionary zeal, but they are the few among the many. So also with pastors. Some are *en rapport* with mission work all over the world, and they carry their people with them, but they are the few among the many. I should be sorry to say or write a word that would savour of either reproach or criticism. I have brought back to my work of 'one thing' a very deep impression—of the anxiety and trouble about many things which fall to the lot of my brethren at home. I cannot wonder that their manifold works of ever-present need should crowd out the distant and remote, nor yet that the exceeding bitter cry which is always sounding in their ears should stifle the far-away cry from Macedonia. Am I wrong in thinking that it would be their gain if, by any means, they could get into closer sympathy with the world outside and beyond them?"

Brethren, it may be that this esteemed missionary wrote in a too desponding strain. Judging, however, from the effect it and other similar expressions have produced in the churches more especially concerned, the wail of sore disappointment wrung from the heart of this missionary was not superfluous.

But, not to speak of missionaries of other societies, have not those connected with our own had occasion to lament the indifference of some churches they have visited, and this because the pastors of them were wanting in sympathy? And have I not myself, when expressing the hope that more interest might be shown, had this reply given by way of explanation—"More, much more, might be done for the mission if only our minister took greater interest in it. We never hear him refer to its claims, and, if he is indifferent, need you be surprised his people are?"

Again, I remark, many of the best friends of Foreign Missions are to be found amongst the pastors of our churches. Would that *every* pastor—to

use the expression of the missionary from whose letter I have quoted,—would that *every* pastor were “*en rapport* with mission work,” and then—again to quote his words—“they would carry their people with them.” And that such will one day be the case there is good reason to believe.

IV. *And now, in the fourth place, one or two of the ways in which I think the pastors of our churches may greatly help forward the cause of Foreign Missions.*

And as knowledge of what is being done is of first importance, I would urge the desirability of an acquaintance with missionary literature, and, of course, especially with the MISSIONARY HERALD.

The belief which may be felt in the rightness of the principles of the enterprise is likely to become operative when informed by statements showing the actual working out of those principles amongst the heathen. I know, as a matter of fact, that the HERALD is extensively read, but I am not so sure that to the pastors of those churches who do little or nothing for the Mission this observation applies. I may be speaking strongly, but I confess I cannot understand how any pastor can read the accounts given time after time of the marvellous opening which has arisen in Africa for communicating the Gospel to the people living in the interior of that continent, of the progress of the Congo Mission, and of the Christian heroism which has been called forth in connection with it; or the accounts given of the equally-interesting operations taking place in China, where there is reason to believe millions, even millions, are waiting to receive the Word of Life; or the intelligence which comes month after month from India, so full of promise—I cannot say, understand how any Christian pastor can acquaint himself with the work which is proceeding in the mission-field and not be practically in sympathy with it. Therefore, I would say, as knowledge in this case is indeed power, and the head must affect the heart—for the sake of the inspiring force, the stimulus it will create, the fire it will kindle—let the MISSIONARY HERALD be regularly read.

And then, I would say, let the pastor communicate what he reads to his congregation. I have a firm persuasion that if the facts connected with mission work were placed before the people, interest would be excited, and, as a result, more pecuniary help would be afforded. They would not be able to listen without a desire being stirred within them to assist in so good, so Christ-like a service.

Now, I do not think any church will be likely to rise to the height of its obligation and its privilege if it be left to such information as may be

imparted at the annual missionary services. Those churches are the most missionary whose pastors take care to keep them well informed.

And when can information be given? Certainly at the monthly missionary prayer-meeting. And where no such meeting be held, would it not be possible for one to be commenced? Upon the prayers of God's people success largely depends. "Paul may plant and Apollos water, but God giveth the increase." To God, therefore, let earnest supplications for the increase be constantly directed.

But such are the conditions of human life that possibly only a small proportion of a congregation may be able to attend a week-night meeting for prayer. I would, therefore, urge the desirability of imparting missionary information on the Sunday. Such a method would be by no means sacrilegious. It is commended by the highest example; it is sanctioned by apostolic precedent. And might not the information be given in such a way as greatly to benefit the servants of God, exciting in their hearts holy joy and hope, and stimulating to a nobler consecration. And might not those who are impenitent and unbelieving be addressed upon such a subject so as to feel their greater responsibilities—the very serious position in which they are placed by reason of their superior advantages and privileges? No pastor surely need say, "I cannot attend to these missionary affairs. I am required to preach the Gospel. It would be an abuse of my office." Nay, not so. One can readily conceive that the subject might be so treated as to secure the highest spiritual results.

And let it be said, with respect to the annual missionary services, the pastor may do much to make them successful. But if he endeavour to keep the missionary interest fervent throughout the year in some such way as I have intimated, it will follow that he will need no inducement to lead him to do his best when the time comes round for the visit of the annual deputation.

Again, the pastor can do much to encourage the adoption in his congregation of some systematic way of ingathering missionary contributions. The church which is thoroughly organised with a view to raising such contributions will, of course, render more help than the church destitute of organisation. The methods adopted may be various. But the point I wish here to urge is, that if *the pastor* undertakes to see, directly or indirectly, that organisation of some sort is introduced, the church in all probability will become organised. It rests very largely with him to give such a movement the sanction and influence of his good word and sympathetic co-operation. Let him put the matter thus: "Here are my people. They have the ability, more or less, to help in sending the Gospel to the heathen.

The enterprise cannot proceed without means. How shall I obtain from them the support they can give? They are stewards under the great Master. How can I best help them to discharge their stewardship?"

Brethren, there are churches where the pastors have done much to encourage their people to give systematically on behalf of Foreign Missions, and that with the most pleasing results.

And now, finally, by fostering the missionary spirit, the pastors will greatly benefit their churches.

This proposition needs no argument to support it. It has gone beyond the region of mere theory—experience in many instances has proved it to be true, unquestionably true. I have in the pigeon-holes of my office many letters from ministerial brethren who acknowledge they have reason to bless God for the salutary influence of the missionary society. In material things they have derived advantage, and certainly in things spiritual. The genuine missionary spirit is the very spirit of Christ. And the more of His spirit in a Christian community, it were a truism to say, the better every way will it be for that community.

I close with an extract from a paper read before the Congregational Union at the autumnal meetings in Hanley, by the Rev. Arnold Thomas, M.A., of Bristol. Let the words be well weighed, for they are as momentous in their importance as they are beautiful in their diction.

"Are not our own churches to be our first care? Are we not bound, in the first place, to do what we can to promote their well-being and develop their resources? I agree to that entirely. But how shall we secure these great and primary ends? In what does the true life of a church consist? Is not any church strong and prosperous in the measure in which it is carried out of itself; and in which scope is provided for the free exercise of its most generous instincts, and its noblest energies? Is it not fatal to a church to be encouraged to think only of itself, or that which pertains directly to itself? How dwelleth the love of God in such a church? Where is the sign and proof of its mystical union with the Redeemer? Where is the evidence that it is alive? Alive! how can it be alive if the cry of the perishing appeals to it in vain? It must lose its life if it would keep it. The fountain of its love must flow forth into the world if the waters are to be kept pure. We are prone to judge according to the appearance, and not to "judge righteous judgment;" but we know well in our hearts that that is not the most prosperous church which meets in the most elegant structure, or has the largest number of stops in its organ, or the most eloquent or learned preacher, or the most crowded congregation. No! but that church which has most of the mind of Christ. I may not

neglect my duty to my church, but my first duty it is, as I understand the matter, to do all that lies in me to deliver it from the curse of selfishness, and to foster within it that large, that generous, that magnanimous spirit, which looks far and wide throughout the world, and longs to spend and to be spent for the redemption of mankind.

Missions to China.

BY THE REV. RICHARD GLOVER, OF BRISTOL.

No. I.

YEAR by year the demand of China for the Gospel of Christ grows and will grow. All branches of the Church of Christ will feel their energies fully taxed in the effort to meet this demand. To us as to others the call comes : to us, happily, in the most persuasive of all forms : in a splendid service already rendered by brethren on the field ; a wonderful success already secured ; an open door ; ardent hearts pointing us to it and indicating the supreme necessity for embracing at once the great opportunity of mercy. In estimating our duty at such a time, we want, above all things, to know the circumstances of the case, to have not merely a statistical knowledge of the magnitude of the Chinese Empire and a surface knowledge of its sins and needs, but we want a sympathetic knowledge of the manhood of the people, of their hearts, their yearnings, their tendencies. To know is generally to love.—Although on a subject so vast I cannot pretend to even a general knowledge, I have thought that the attention of the supporters of our work might, with great advantage, be directed to some of the leading lines of consideration which either define or commend our path of duty. One of these lines is THE HISTORY OF MISSIONS IN CHINA IN THE PAST. This may show us, more clearly than anything else, what manner of men we are to evangelise, and the probabilities of success which should animate us. I propose in this paper to deal with the interesting story of the Earlier Efforts to Evangelise China.

When first the Light of the Gospel was carried to that land no one knows. That China was known to the Western world many centuries before the Christian era, and that a large overland trade between India and China and the West had grown up is abundantly clear from many references in ancient authors.

The name Sincæ appears on the map of Ptolemy one hundred and sixty years after Christ ; and a cognate name Thincæ on the map of Eratosthenes (still extant) made upwards of two hundred years before Christ.

“Many shall come from far: and lo! these from the north and from the west: and these from the land of Sinim,” is a prophecy of Isaiah, whose reference to China is, I suppose, as indubitable as its Faith and Hope are sublime.

The Jewish community in China—now almost extinct—traces its history to the second century before Christ. Knowledge of, and intercourse with, the distant East might prompt, and the wide diffusion of the Jewish people throughout the cities of Asia and in China itself might assist, very early efforts to reach the already ancient empire.

There is nothing, therefore, inherently impossible in the tradition preserved in many early Christian writers, and in one ancient liturgy, that St. Thomas the Apostle carried the Gospel to China as well as to India. There is much that makes it more than probable that he did carry it at least into Central Asia, whence the traders of these early centuries diffused it southward into India and eastward into China.

Anyhow, one Christian historian, Arnobius, writing before the year 300, mentions the existence of Christians in this distant land. They had been gathered by missionaries from the churches subsequently called Nestorians, from Nestorius, Metropolitan of Constantinople, whose views they adopted and spread abroad. The Protestant instinct of Nestorius against the undue reverence of the Virgin Mary, which gave her the title “Mother of God,” commands our sympathy. The somewhat overstrained distinction and separation which, in his opposition to Mariolatry, he drew between what was Human and what Divine in Christ, belongs to a realm of metaphysical theology which is left, happily, untrodden now. But both the Protestantism and the metaphysics commended him to these Eastern Christians, and both inflamed their missionary zeal. There were Chinese converts in sufficient number in A.D. 505 to have a metropolitan whose name we know. In 550, another metropolitan brought from China into Europe eggs of the silk-worm, and taught in Constantinople and in Rome the whole method of rearing them and preparing silk. From this date, to the time of Marco Polo, we get glimpses of that community then, and find that, in spite of persecutions, it lasted until Catholic Missions to that land may be said to have begun.

A little more in detail on this early Nestorian Mission may not be without interest. Though the Church had her cradle in Western Asia, it is a striking fact that *the oldest stone record of Christianity in Asia is found on Chinese soil*. It is a tablet of marble ten feet by five, surmounted by a cross, comprising two lengthened inscriptions in Chinese and Syriac respectively.

It records the date of its erection, A. D. 781. It was discovered two hundred and sixty years ago, and within the last thirty-five years has been set up again by a Chinaman outside the city of Si-ngan-foo in Western China where it originally stood.

It records the doctrines and the experiences of the Nestorian community in China, and makes it apparent that they held a form of Christian belief affected by Gnostic mysticism. They accepted the main elements of the Gospel, though not as prominently and simply as might be wished. They taught the creation of all things by God; the fall of man; the incarnation and death of the Son of God, and accord to Faith the supreme position amongst all virtues. The stone records the fact that their sacred books are twenty-seven in number (the number of New Testament Books), and had been translated by one of their leaders into Chinese. Associated with these simpler statements of doctrine are others of a mystical character touching the relations of grace and cosmogony, not easily appreciated by a Western mind.

But the practices of the community are intelligible, and have that touch of higher nature which makes the whole Church kin. Amongst other things recorded by the tablet, it informs us that "They do not keep slaves, but put noble and mean all on an equality." "They do not amass wealth, but put all their property into a common stock." "They fast in order to strengthen themselves by silent watchfulness." "Seven times a-day they have worship and praise for the benefit of the living and the dead." "Once in seven days they sacrifice, to cleanse the heart and return to purity."

Probably the original Nestorian Church was composed largely of converted Jews of the dispersion, and hence the Jewish sentiment which retained, and to this day retains, the practice of sacrifice in connection with Christian tenets.

With this creed and these customs, 1600 years ago the Church of Christ knocked at the Gate of China, as we do now, and, knocking, found welcome.

The earliest missionaries were reinforced from Western Asia—a chain of Christian communities stretching, in fact, over the whole expanse of Central Asia. Their life was the light of men. The tablet records the names of six Emperors, who, by their friendliness, edicts, gifts, or by the erection of churches on their behalf, commended to their people the worth of "THE ILLUSTRIOUS RELIGION," as that of Christ was appropriately named by the early rulers of the land.

What dimensions the Christian community reached we cannot tell. But we learn from the tablet that it was large enough to have three thousand

priests, that number being silenced at one time in one of the numerous persecutions which alternated with seasons of royal favour, and we cannot avoid the conclusion therefrom, that it must have numbered many scores of thousands of converts at least.

The question, what became of this community in after generations, is one of great interest. It throve right down to the beginning of the thirteenth century, in spite of persecutions. Then, partly owing to the great wars and wide destructions of Genghiz Khan, who, as a Mohammedan, opposed them; partly, perhaps, to their strength being absorbed by the new Catholic Missions, on the one hand, and by an eclectic Buddhism, which seems to have made room for a good deal of the Gospel creed and story or its teaching, on the other, this community *fades out of history*.

Yet we may, with advantage, recur to this first and beautiful piece of Chinese Christian history, for heartening in our work. The heroism of these early missions, the noble ardour of those leaders, the gracious yearning to bring all men to The Light have surely lessons for us in an age when facilities are so many and helps so numerous. Is there not a testimony in this story that a great welcome waits the Gospel now?

None of the three great religions of China could then give the guidance and strength men desired for life.

An aching void alone explains the welcome they gave to the Gospel. Already once before, about thirty years after the Saviour's death, this sense of need of fuller light had moved a Chinese Emperor to send wise men Westward enquiring after the true religion; and when these men fell in with Buddhist teachers and took them back, this void helped the welcome which gave Buddhism its greatest conquest.

To me, the welcome given to the imperfect Gospel, its widespread, its long dominion, all seem to intimate that our hearts are fashioned alike, that Christ is the desire of all nations, that each soul has the sentiment so nobly expressed by Augustine—"Thou hast made us for Thyself, and our soul is not at rest until it rests in Thee."

They bid us expect to find there not merely the fruitful soil, but the already whitening harvest, and assure us that many, and these the noblest, of China's sons and daughters will respond to the Gospel of the love of God—as that which satisfies the soul with its beauty, its blessing, and its peace.

If the old Nestorian Mission be thus full of interest, the Catholic Missions to China are not less so. The Crusades had re-introduced the East and West to each other. The father and elder brother of Marco Polo had—by force of energy, accident of war, impulse of curiosity—made the journey of almost the whole extent of Asia, to the court of Kublai Khan.

On their first return, the news they had to give of the wide kingdoms stretching to the East and of the welcome which would be given to learned and godly men, seems to have kindled the enthusiasm of some Christian hearts. For after one embassy from the Pope to the great Khan had turned back when halfway, a second was sent. We cannot withhold our admiration for the great-hearted man, who was the first European missionary to China.

It is just about six hundred years ago (1288 A.D.) since John de Monte Corvino, with a companion, set out to cross the vast plains of Central Asia. By 1291 he had reached India, where he stayed preaching about a year. His companion dying in India, he thereafter made his way, alone, to the city of Pekin, where the Tartar Emperor had his court, reaching it, apparently, in 1295, *seven years after he started*. The journey is one that seems almost incredible for one who, I suppose, had to do it on foot. But the illustrious man had a brave and cheerful heart and for the joy which he set before him he endured and succeeded. It might have seemed as if, single-handed, strange to the tongue and habits of the people, he would have found little opening for his message. But his noble personality won audience for his message. His preaching was accepted, and those receiving it baptized.

First one, and then another Church was reared at Pekin, one so near the palace that the emperor could hear the psalmody which it appears he enjoyed. He bought a hundred and fifty boys and trained them up in the Christian religion, teaching them to chant the Psalms of David. He translated into Chinese the Gospel and the Psalms. He had reached China when near fifty years of age. But though incessant labours swiftly aged him, he continued working the work of God till, at four-score, he fell asleep. He had baptized first and last thirty thousand persons in China, many of them of course infants, but still many of them adults. And these were a foundation for that Catholic Church in China which has existed from his days till now, and which, with all its faults, has yet been an instrument of much good to that land.

The work Corvino commenced others carried on, whose names, though doubtless written in heaven, have faded from human history. Three centuries later, however, a new development of Catholic Missions originated. In 1534, the Order of the Jesuits was formed; an effort to countervail, by zeal and consecration, the loss the Church of Rome had sustained through the Reformation.

In addition to the three vows common to all Romish orders—of poverty chastity and obedience—the members of this order took a fourth vow, to go anywhere they were sent on missionary service. The order enrolled

many of the noblest as well as many of the ambitious. Devoting themselves chiefly to Education and to Missions, their influence through both of these activities became immense. Their missions carried the Gospel—impure, perhaps, but still not so impure as to be ineffectual—to North and Central America, to Brazil, to the Congo, to India, to the Philippine Islands, and to China and Japan. In all these districts traces of their work are still found and evidences of usefulness so clear as to elicit the commendation of statesmen like Sir John Bowring and naturalists like Mr. Wallace.

The leader of their work in China was one who will be had in everlasting remembrance—*Matteo Ricci*. Almost exactly three hundred years ago (1583), after having learnt the Chinese language at Macao, he obtained permission to enter China. After repeated trials and failures he made his way to Peking. By his gracious personality, his wisdom, culture, his scientific accomplishments, and the kindness of his heart, he commended himself to the men of learning whom he met with, and ultimately endeared himself to the emperor, the court, and the common people equally. He gave them what he most wished to impart—the Gospel. He gave them also what they most wished to receive—the science of the West.

Within fifty years of his arrival, he and his colleagues had written no less than three hundred and fifty treatises on scientific subjects for their use, had corrected their astronomical data and given them for the first time a correct notion of geography. Converts gathered round him and his successors. His first converts, Su—a man high in the emperor's service—and his daughter, who took the baptismal name of Candida, were, like most who lead the way in such movements, remarkable characters. They commanded by their goodness a universal reverence. Holiness of life, Christian devotion in the building of churches, erection of hospitals, the gathering and saving of outcast children, were the outcome of the grace they had received. For her goodness, the emperor ennobled the lady in her lifetime; and, strange to say, this father and daughter, the two first converts made by Ricci, are to-day worshipped as deities in a temple dedicated to them near Shanghai! Men came and worshipped their feet because Christ had loved them. When, five-and-twenty years after entering China, Ricci died, his death moved general sorrow. Other great men followed him; amongst whom Schaal and Verbiest are, perhaps, the noblest names. Alternately they were favoured by the Court, and found their favour rousing the deadly hatred of those opposed to the new religion. They were employed in high positions, they were imprisoned, were welcomed, were ordered to quit the country. Many of them were slain, but still the work went on until the number of their converts and the deference to their

influence turned them from missionaries into princes. There are those well qualified to judge—men like Dr. Martin of the Anglo-Chinese College at Peking—who think that but for faults which, unfortunately, marked them, the whole empire might easily then have been won for Christ. But though Ricci and some of his successors preached an Evangelical doctrine which made prominent the atoning work of Calvary, grave faults marred their efforts. There was a sacramentarianism which believed so strongly in the new rites of religion, that the surreptitious baptism of infants and the sick was largely practised and duly reported to the faithful at home. There was a lack of candour, as when they permitted worship at pagan altars on condition that crucifixes or Christian symbols were concealed behind them. There was rigidity of rule where there might, with advantage, have been elasticity, as when the Papal Court (against the judgment of Ricci, however) interdicted that ancestral worship which is the expression of filial reverence rather than of religious worship; while in other directions there was indulgence where faithfulness would impose restraint. There were conflicts between the Jesuits and the Franciscans, who had followed them, on many points, with the usual consequences of wasted strength and impaired example. There was, above all, the crowning fault—they withheld the Bible from the people. Yet, with all these defects, grave and lamentable as they are, the Catholic Church rendered no small service by these missions. The missionary ardour cooled, the numbers sent to China fell off, Catholic Christianity has been often assailed by persecution. And yet, to-day, in China there are a million people in fellowship with the Church of Rome, while in Cochin China there are half a million more. And these Catholic converts have a good deal of Christian character, and exert a good deal of wholesome influence on their fellow-countrymen. In these facts there is surely the basis of a cogent argument.

If a Gospel, in which the brightness of God's love is obscured and the simplicity of saving faith confused, could yet win the acceptance and enrich the lives of multitudes, what may we not hope for, when, with open Bible and uncorrupted simplicity, we show them the glory of God streaming through the face of Jesus Christ?

These welcomes given to imperfect Gospels, tell how mankind everywhere are waiting for it, and assure us that, if we but carry the saving message with the proclamation of which we are charged, we shall find in that dark, sad land, a people prepared for the Lord—many who will hear the voice of the Son of Man, and hearing will live.

Joseph Tritton, Esq ,
TREASURER OF THE BAPTIST MISSIONARY SOCIETY.

(See Frontispiece.)

WE are confident that all friends interested in Christian Missions, will be thankful to have a portrait of our respected and beloved Treasurer, which, without conference with Mr. Tritton, we venture to insert in this number of the HERALD.

Hymn for New Year's Day Missionary
Prayer Meeting.

"We are the Lord's."

ONCE more, our God, before Thy throne,
Thy loving call, with joy, we own ;
Confessing, in our grateful song,
Our lives, our all, to Thee belong.

Him, more in quickening grace reveal,
Who died to save, who rose to heal ;
That, moved the more with pitying aim,
We may the Prince of Life proclaim.

Far be reproving look or word
From us, Thy servants, gracious Lord,
Because that, thankless or afraid,
Invoked, we came not to Thine aid.

'Tis by Thy sovereign power alone
The mighty host can be o'erthrown ;
Yet Thou, the Helper of the weak,
Our help dost condescend to seek.

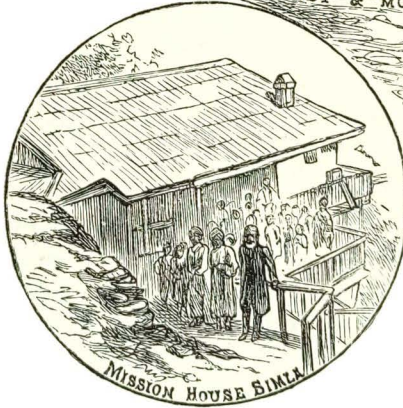
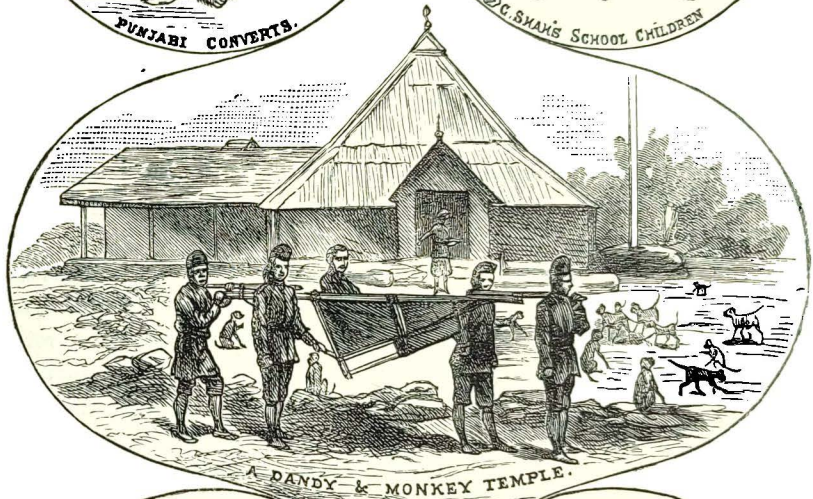
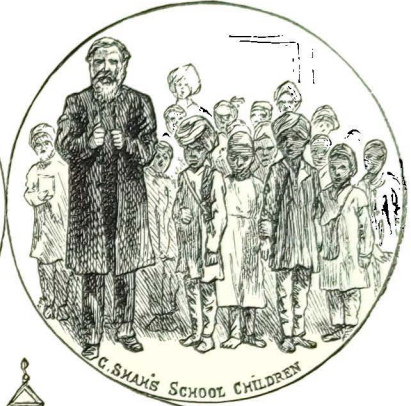
In confidence of strength Divine,
Saviour, we come—the Cross our sign !
Through the dark world Thy truth to bear,
And in it's promised triumphs share.

JOSEPH TRITTON.

The Mission at Simla.

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

SIMLA, it is well known, is the summer residence of the Governor-General, and head-quarters of the Indian Government. When the



THE MISSION AT SIMLA.—(See page 21.)

Government first migrated there for the hot season, about twenty years ago, Mr. Gulzar Shah, who held a post in one of the Government offices, had to go there with the rest of the officials. In Calcutta he had been pastor of one of the Bengali churches, and when he had to remove to Simla he soon looked out for Mission work there. He began to preach in the streets in the Hindi language, and he also conducted worship in Bengali for the Bengali Christians who went up with the Government, many of them being clerks in Government offices. One time, when he was preaching in the street, Sir John Lawrence, who was then Governor-General, happened to appear in the distance, walking in the direction in which he was. The police who were near immediately endeavoured to drive away the crowd that was listening, and most of them went off, though some stayed on. When Sir John came to the spot, he called Mr. Shah over to him, asked who he was and what he was doing, and after five minutes' talk went on his way. It may be imagined that after this the police were much more respectful than they had been before.

Ever since this time Mr. Shah has made Simla the head-quarters of his Mission work. For some years he had to come down with his office to Calcutta for four months in the cold weather, but for the last few years he has remained permanently at Simla. As he has retired from Government service he is now able to give his whole time to the work of the Mission. A few years ago he purchased land in Simla and built a Mission-house. In the Himalaya stations the ground is very steep, and many of the houses are built on the slope. This is the case with the Mission house, a photograph of which is seen in the lower left-hand corner of the picture. As we go down from the road, the house appears to be of one storey, but when we come to it we find that it has three storeys; this comes from the ground on which it is built being so steep. The top-storey, which appears prominently in the picture, is the chapel, with a baptistery in the verandah. Behind it is a separate building which is used for a school-house. The lower storeys are occupied by Mr. Shah and his family. In the photograph he appears in front, and a number of his school-children and others are also seen. On the top, at the right hand, we see the school-children, with Mr. Shah standing in front of them. To the left is a group of Punjabi converts, Sikhs, who were baptized in August, 1884. They are not resident in Simla, but villagers from the plains, sixty or seventy miles away. Some plains-people who had come up to Simla to attend fairs or for some other business, had heard the Gospel, received it in their hearts, and confessed their faith by baptism. When they went to their homes they told what they had heard to their fellow-villagers; the result was that some of them

came up to Simla for instruction and baptism. When they went home they persuaded others to do the same thing. And thus the work has been going on for some time. During the last two years, Mr. Shah has probably baptized not far short of two hundred of these simple villagers. They come up, remain a week or two, receive instruction in the elements of Christian truth, are baptized, and then go back to their homes. It is not satisfactory that so little instruction can be given them in so short a time, and yet we do not see how we could refuse baptism to them when they profess their faith in Christ, and when we do not see what wrong motive could induce them to profess what they do not feel. They receive nothing except their food during their stay, and they go back to their homes to endure persecution, as men who have become Christians and thus have lost their caste. It is a serious problem, what can be now done for their systematic teaching in Christian truth, and for the maintenance of Christian ordinances among them.

The centre picture represents a temple on Jakko, the highest part of Simla. At this temple a number of monkeys are kept, the monkey being a sacred animal in India, because Hanuman, the monkey-god, is represented in their sacred books as having helped Rama, one of the incarnations of Vishnu. It seems somewhat incongruous to find on the most sacred peak of Simla, part of the Himalayas, the abode of the gods, a temple covered with corrugated zinc! In another temple, similarly covered, we also saw a common English umbrella used to shield the idol. And Juggernaut's most famous temple in Orissa is, I am informed, lighted with American kerosene oil!

The conveyance seen in the picture is called a *dandy*; it is one of the most common means of conveyance in the Himalayas, which are too steep for carriage roads, except the one road which leads up from the plains. Hence, in going up and down the hills, people have to walk, ride, or travel in conveyances carried by men. Of late years the Japanese *jinriksha* has become common on the hills. This is a sort of miniature hooded gig, drawn by a man instead of a horse.

The picture at the bottom right hand relates not to Simla, but to a village in the plains, 1,200 miles away from Simla, a few miles from Calcutta, named Bishtopore. Jonah Sant is an elderly man, who for many years was an evangelist of the Society, but has now retired. He is surrounded by his children and grand-children. He is a good man, who has sought faithfully to serve his Master.

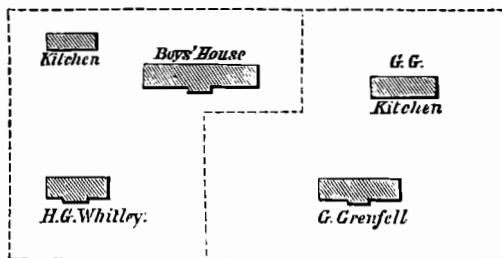
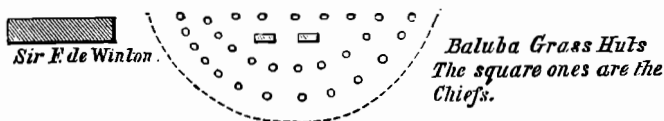
The Congo Mission.

THE following extracts from recent letters, from the Rev. Harry George Whitley, of Stanley Pool, have been sent us by the kindness of his father, Thos. Whitley, Esq., of Enfield.

“ HOW GOD PRESERVED THE MISSION STATION AT STANLEY POOL.

“Twice lately our premises here have been seriously threatened by fire. The dry season being nearly over, the grass is very high, ten to eighteen feet, and numerous fires are breaking out all over the country, and, knowing that sooner or later fires must come to our ground, I commenced clearing the long grass around our houses.

is some distance from mine. Part of the large Baluba camp nearest to my fence was in flames, and a high wind was blowing directly on to my house. I put my people on various houses, and, as fast as blazing bunches of grass fell on the roofs or in the yard, we stamped them out. Owing to the combustible nature of the huts and houses, these fires are as brief as they are fierce; consequently, at the end of two hours' very hard work, we were



“One night about 11.30, I woke up with that peculiar feeling that there was something wrong, I listened intently, and heard another sound beside that of the wind and the roar of the falls. I got up and opened the windows, and immediately saw and heard a great fire close to us, marching like a destroying army. In less time than it takes to write, I was into my dressing gown and boots only, and out of the house, starting my boys off to call up the work-people, whose house

hot, begrimed with smoke, and greatly fatigued, but we had conquered, and not a single building was lost. Indeed, if one of my houses had gone, I doubt if I could have saved any. I stayed to see the last smouldering embers in the camp put out, while the fire raged on past us, and then returned with a thankful heart to bed, and so God preserved the whole Mission Station. Grenfell was up river, and I was alone.

“August 30th. The Administrator,

General Sir Francis de Winton, came up on a very fine riding ox, and yesterday while sitting with me he mentioned that Bolobo Station was to be given up by the State, I immediately asked the refusal of their building there, as it is one of our proposed sites, and the white man in charge has built better houses than are to be found at any other station on the Haut Congo. I have hopes of getting it eventually, although there is one drawback, the people are very bad and fierce, have twice burnt down the State settlement, and, as the place is to be abandoned, it may be somewhat dangerous for a missionary to settle alone. However, missionaries have been protected among worse people than those at Bolobo, and doubtless will be protected there also."

"THE BOYS AT THE MISSION STATION.

"The black boys at the Station are as anxious to learn English as I am to learn their language, and my boy, Nkaku, a fine lad of fifteen speaks English half the time. We teach English in school, and often, in the evening, when I am writing three or four boys will sit down by me, and put a reading primer at my elbow that I may write and hear them read English at the same time. These lads are very affectionate; a little while ago I had a slight one-day fever, and at night I fell into an unquiet sleep. About two o'clock in the morning I awoke and found three boys in the room—these had all been with me when I had my last bad fever at Ngombe. They remembered the treatment, and specially that a watch was kept night and day; they had made a fire in my room, two of them were huddled in their blankets, one feeding the fire, one stirring a mess of arrowroot, the other was inside my

mosquito net bathing my forehead, and then handed me a plate of arrowroot blancmange which he had made without any orders. In the morning all the boys flocked to the door of my house, but kept very quiet until they saw that I was awake, and then the first words were. 'Good morning, master. Are you better?'

"Nkaku, my boy, is now summoned home, on account of his mother's sickness, and if Mr. T. J. Comber does not object I intend to take Kidima, who is supposed to be his lad. He is an older boy than mine, very clever, and emphatically a good boy. He is entrusted with the keys of the store. A Young Women's Bible Class in Bristol, has written to me asking to support a boy for me for a year, and as I, like the rest, have three boys at my own charges, I gladly accepted the offer, they propose to raise £5 per year. I would willingly take charge of twelve others if friends in England would help; two shillings per week is not a very large sum per boy. The ice machine, though not quite successful is a source of great wonder, while words cannot describe the effect produced by the galvanic battery. It not only gives amusement but does good medical work. I have restored muscular action to a man troubled with elephantiasis, and in a few days hope to complete the cure of John Greenhough, the boy who accompanied Mr. Dixon to England, and who has been lame since his return to Africa. I have also cured a child of the horrible sleepsickness, of which I saw so much in Gaboon; this is the most useful of all my instruments.*

"It has been hard for us during these past months, as one after another has

* Maw, Son, & Thompson, Aldersgate-street; £2 12s. 6d. with Chemicals, complete.

been called away. We do not lose faith, but keenly feel these losses. It is not so much the courage which is tried; but when we hear of reinforcements, it is with the glad thought that we shall be enabled to press on and forward in our work; and then our bright hopes are dashed to the ground, and we not only mourn those who have gone, but ask ourselves,

What does God mean us to do? Are we attempting too much? Now, when we hear of fresh men coming out, it is with a sensation of fear, for you must see that the majority of those who have gone on before were new men. Still we will hope on as well as pray, and will do our duty under all circumstances."

By the last Congo mail, the Rev. T. J. Comber reports, "All well": Mr. Davies was at San Salvador, Mr. Maynard at Underhill, Mr. Richards at Bayneston, and Messrs. Briggs and Percy Comber at Stanley Pool.

Notes from North China.

THE Rev. Alfred G. Jones sends the following notes from Tsing Chu Fu:—

SIMILES.

Some months ago I was at one of our stations, and, in some way or other between the services, we all got to conversing about that much talked-of matter, persecution; and, after having said a good deal, I made some such remark as this, addressing myself to the main speaker:—

"Don't you think, Wang-Tai-Ping, that you or anyone else can be a Christian without persecution? Never? And particularly in the beginning of things, the leaders and fathers of a church must be men chosen amid trouble, so as to leave a name to all after them. Moreover, in the very nature of things, it is impossible that the world can like you because your aims and principles are different from theirs. It is just as Christ said in the third and fifteenth of John."

"Yes," he broke in, "I see that. They don't want light shed on their deeds; very much as if a thief was silently working a hole through the mud wall of someone's house by night,

and he saw me coming along with a lantern that shed light on his deeds—it is not very likely he would relish my coming or my light."

"Precisely so," I said. "They will dislike you on this ground alone to the end, and no policy whatever can do more than mitigate the matter."

"Yes," he added, "I see; just the same as if you had a wolf and a sheep here. You might beat that wolf for ever to keep him from tearing the sheep, but just so long as he was a wolf he would want to go at that sheep to tear it."

"You have it now," I said to him. "Don't you expect that they will ever let you alone?"

A GROUP OF CHRISTIAN WOMEN.

Last month, coming home on Monday from the station I had been to on Sunday, I made a detour of a mile or two to see a Christian family I had not visited since I came back.

I knocked, and a child came. He called his mother, and she asked me

in. The old couple I had come to see were out, but were sent for. First came the wife, a woman of over sixty. "Oh, pastor," she said, "I am so glad to see you! I heard you had come back. You promised to come to one of the prayer-meetings, and Mr. Whitewright came instead of you. He said you could not come;" and then she began the recount of all that was uppermost in her mind.

"How good the Heavenly Father has been to you in bringing you safe back from England. Oh, what a hard-hearted people we are here! How little the people here realise the pains taken to send the heavenly doctrine to them! I exhort the people around me here to repent and believe the truth, that they may be saved; but they sneer at me, and ask me: 'Will your pastor support us if we become Christians.' 'No,' I say. 'Who supports the pastors—the missionaries? Why, God does, of course, and God will support you. God is supporting you (that is, the people she was exhorting) now, and much more will God support you then.' Ah!" she continued, "they don't know the Scriptures, the precious Scriptures, and they won't believe me. But," she said, "I read these Scriptures morning and night. I could not get on without them. I am always exhorting our Christian women to read the Scriptures. No one can be strong in the faith that does not read them. It can't be." And so she went on for about a quarter of an hour, meantime sending out for this one and that one to come and see and me.

During this discourse her husband had come in and sat by, more a man of action than of words, and so not saying much.

Then she ran off into a peroration about the self-denial of the people who gave their daughters to go off and be

missionaries' wives, and how little that was appreciated; and here a strain of sadness came into my heart, for I knew her words were far truer than she thought. The fact is the good woman left me little room to say anything; and had I not known her, and that she was speaking from the fulness of her heart, I should have thought her a trouble. As it was, such an idea never entered my head. She was a real case. She had the New Testament at her fingers' end, also very much of the Old. She had a numerous and growing flock of followers. When I went in, utterly unexpectedly, I found a Testament lying open on the table well-thumbed, also a hymn-book, which the child was reading. He, too, washad upand made to repeat and then to sing hymns. It does one good to meet these people, to feel their heartiness, and to appreciate the reality of the relationship in the great family of the saints on earth.

You will, however, hardly expect to find me saying what I saw there. I felt highly amused at it. This good woman had got somewhere one page from either the *Lady's Pictorial* or some other paper, and this was a fashion sheet drawn in woodcut, with the newest *modes*, and among the number a bride. Not content with this, she had seen best to have it coloured after her own ideas, and what was the result? The bride had a cherry-coloured bonnet on her, a yellow bodice, and a grey skirt. This was the one indication that this old woman had a connection with Europeans—a leaf of a fashion paper. What my thoughts were you will imagine.

THE SERPENT IN THE CHURCH AND IN THE WORLD.

Some time ago one of our men was sent down to a country village about

the persecution of the Christians. They had suffered considerably, and after a long time tardy justice was procured for them, the county magistrate having issued a proclamation to the effect that Christianity was to be tolerated.

But the "issuing" of a proclamation and its being "posted" are very different things in China, where local villians often does its best to defeat the execution of what good officials in the cities intend; so, in this case, after the official had done his part, a man was sent to see if the local policeman had done his.

Arrived at the village he told his mission to the leading Christians, and learned from them that, as yet, the proclamation had not made its appearance in public. They had reason to believe it had come down from the city, but they were afraid to ask about it.

"Well," he said, "I must go and see about it. Where is the local policeman?"

"Oh," said they, "you had better mind yourself. He is a rough customer, and keeps a shop in the village."

"All right. Show me the shop at any rate;" and so, accompanied by a Christian, he went till he came in sight of the shop, and then, having it pointed out to him, his guide ske-daddled to the rear.

Went in; found only a child in the shop, but, hearing voices in the backyard, asked if the master was there. The child said "Yes."

Going through to the back he saw, not a few, but several men talking; and not knowing who to address, felt staggered at the position he had put himself into.

"Where is his *worship* the local policeman?" he said, addressing himself generally to all. It had its effect. Flattered beyond endurance at this

politeness, the policeman, who was sitting on a millstone, started up, and, declaring himself unworthy of such a title to the last degree, asked what he was wanted for.

"I have been sent down from the Prefectural City to see if the proclamation about Christianity was issued."

"Oh, yes; it's all right," he replied.

"But, then, how am I to know that?" said the other.

"Why, his Excellency issued it," was the reply.

"Oh, indeed, but where is it?"

"It came down here."

"But then no one knows of it."

"Oh, it is here, you need not doubt that."

"But what do you mean by *here*?"

"Well, I mean here—with me."

"If so, I'd like to see it?"

"All right, I will get it for you and show it to you;" and so saying, the policeman went into the shop, the Christian following.

After considerable rooting and fumbling among his wares on the top shelves of the shop, he found a roll of paper, which he handed down as the proclamation.

"Well," said our man, "is this the way you treat his Excellency's proclamations?"

"Oh," said the policeman, "I had no orders when to post it."

"At any rate, the magistrate didn't order you to roll it up in your shop, did he?"

"I don't know. Posted in the shop it would be safer than outside, wouldn't it?"

"Well, that's your affair; but I fancy that if it gets out that you put it among your goods it won't look well. The magistrate didn't give it to you to *sell* or make anything out of, did he?"

"Elder brother," said the policeman

"my duty is to exert myself to the utmost of my strength in serving your honourable church. Here is the proclamation to read."

"Not to read," said the man, "but to *post*. Now, let me see the date of it—19th of last month, and to-day is the 15th of this month—just twenty-six days you have had it here kicking about in your shop. That's a nice way of treating the Emperor's decrees. Come, a truce to this. Post it at once."

"Assuredly. I will have it out before night. I will get a mat and paste it on the mat, and put it out by day, and take it in by night. I will do everything in my power to oblige you; and if there is anything farther needed let me know, and I shall attend to all your orders most exactly."

The proclamation appeared the next day, but *merely stuck by the bare edges* to the wall outside. That is a specimen of the course of justice in Chinese villages generally.

THE SELF-SATISFIED AND THE SÖRROWFUL.

I was visiting a station one Sunday where the little congregation was one mostly consisting of women.

In the forenoon, before worship, I heard them repeat their books; and particularly noticed two women before I began, one of whom was extremely talkative, and, I thought, most high and mighty in her ways, telling very loudly of her achievements; the other seemed very sad. For some time this talkative woman, who sat near me, engaged me in a very considerable conversation, telling me all her doings for the cause of God; but at last I began to hear the books, and commenced by asking her to let me hear her say the Lord's Prayer. "Our Father which art in heaven" was about all she knew well of it; and

though I tried her up and down, I could make nothing out of her exact attainments in religious knowledge and literature, adding another to the long string that increases one's suspicions of the talkative and self-confident.

After catechising them, and holding service in the interval before afternoon worship, this sorrowful-looking woman came over near me, and said:

"Pastor, I have something to say to you."

"Say on," I answered; and, with tears in her eyes, she began to tell me as follows:—

"Some time ago my daughter—my young daughter—was married to the son of well-to-do parents. She was not long married when her husband died—at nineteen." Here she broke down, but shortly added, "And my daughter is seventeen;" and then stopped again.

"And what more?" I said.

"Well," she replied, "her people-in-law won't give her up."

"Won't give her up," I exclaimed—"won't let her back to you?"

"No," she said; "they won't let her back."

"Have you asked them?"

"Yes; have implored them. We gave our daughter to them for their son *because they were well-off, and now—*"

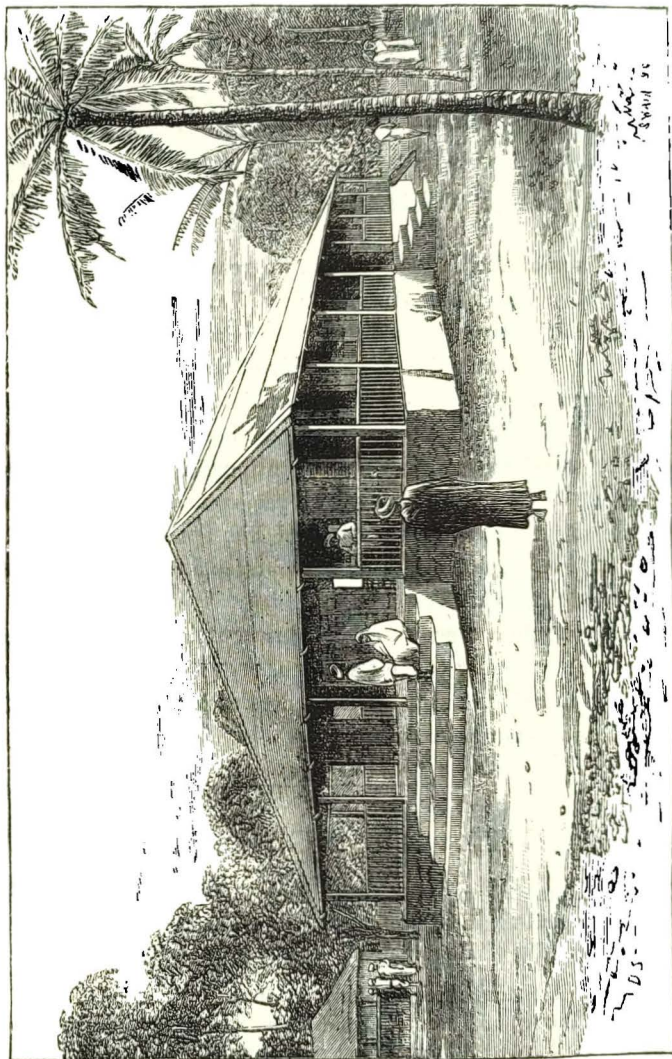
"Now what?" I inquired, after the woman ceased weeping; and the answer was—

"Now they want to see how they can make money by her —," using an expression that meant the intention of no ordinary degree of villainy.

That, Christian reader, will give you an idea of some of the evils of heathenism, and how they bear on the awakened and quickened feelings of a mother's heart in these the first beginnings of Christianity here.

Chittagong Chapel.

IN a recent number of the *MISSIONARY HERALD* there was a short notice of our Mission at Chittagong, on the eastern side of the Bay of Bengal. The picture now presented shows the chapel there, which



CHITTAGONG CHAPEL.—(From a Photograph.)

has been built about four years. It is very neat-looking and comfortable. It was put up by the aid of money collected by Mr. D'Cruz, who for five or six years has been stationed there. It is used both for English and for

Bengali service. When Mr. Edwards and I were there in January, 1885, we got the chapel nearly filled with educated natives, to whom we spoke in English, and they listened very attentively. It is getting to be more and more easy to reach people in India through the medium of English. For some years open-air preaching in English, addressed to the natives, has been carried on in Calcutta. Of course, the great bulk of the people cannot understand English, but the number of those who are sufficiently educated to do so is growing year by year.

G. H. ROUSE.

Decease of the Rev. Charles Kirtland.

WITH feelings of the deepest sorrow, we record the sudden decease of the Rev. Charles Kirtland, of New Wandsworth, on Thursday, the 10th ultimo, in the seventy-fourth year of his age.

For many years Mr. Kirtland was a member of the Executive Committee of the Society, and in April last, by the unanimous vote of the Annual General Members' Meeting, he was elected an honorary member of the Committee, in grateful recognition of long-continued and valuable services to the Society. Suddenly summoned to his rest and reward, full of honours and good works, he has left behind him a memory that will not soon die, and an example of faithful, unobtrusive devotion to Christ's service that calls for thankfulness and joy.

Very earnestly would we commend his sorrow-stricken wife and family to the prayers and sympathy of the Churches.

We hope next month to furnish our readers with the resolution of the Committee, relative to our beloved brother.

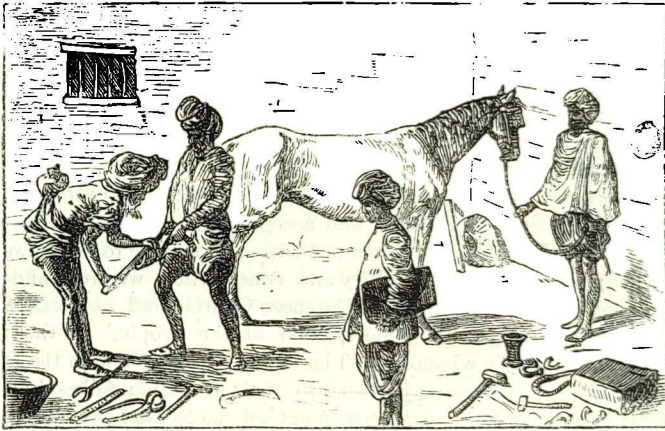
The Lord Loveth a Cheerful Giver.

ONCE again, in grateful remembrance of the great goodness of our Heavenly Father during all the months of another year now past, we have to record the following gifts of His children:—

Two gold pins, for the Congo Mission, from "T. H. G., Reading." £5 from Mr. Wm. Davies, of Toronto, Canada, who feels he "could pray for the success of the Congo Mission if he had some real pecuniary interest in the work." A gold ring, for the Congo Mission, from Vernon Square Chapel, per Young Men's Missionary Association. One hundred garments, for Miss Thomas, of Camerons, and a supply of girls' fitted work-boxes, from Miss L. E. Starling's Bible-class, Sutton, Surrey. A silver bracelet, for the Congo Mission, from

"Milly," of Crouch Hill Mission Baptist Chapel, per Rev. W. H. Bantry. A parcel of work, for the Congo Mission, from "A Widow," per Dr. McLaren, of Manchester. A box of small articles of jewellery, from "A Governess," for the China Mission. A gold pin, for the Indian Mission, from "A Coachman," who reads the MISSIONARY HERALD with increasing delight, and thinks "it is the most deeply-interesting book, next to the Bible, he has ever seen." The Junior Missionary Working Party connected with King's Road Chapel, Reading, part proceeds of sale of work, £83 for China Mission, per Mr. S. J. Collier. A silver spoon from "A Poor Widow," and a small silver chain from "A Schoolgirl," for the Congo Mission. Also the following generous contributions:—A Friend, for Congo, £100; Mr. W. Johnson, Cambridge, £100; Miss Harris, Barnstaple, for Congo, £60; A Friend, per Rev. E. Medley, B.A., for Evangelist in Rome (for five years), £25; Mr. E. W. Davies, per Bankers, £10; A. M. C., for Congo, £10; Mr. J. Thomas, Newcastle Emlyn, £10; Mr D. J. Thomas, Newcastle Emlyn, £10; J. and J. F., £10

Indian Blacksmith Shoing a Horse.



ACCORDING to Hindu custom, different castes or classes of people have each their own trade. This goes on from generation to generation, so that a blacksmith's son is always a blacksmith. It extends also to the matter of marriage, so that a blacksmith's daughter will always be married to a blacksmith, and so on.

Recent Intelligence.

The Rev. Samuel J. Jones, of Oswaldtwistle, Lancashire, formerly of Brighton Grove College, Manchester, has been selected by the Mission Com-

mittee for the vacant pastorate at Dinapore. On Thursday evening, December 10th, a largely attended farewell meeting was held in New Lane Chapel, Oswaldtwistle, presided over by Mr. Alderman James Barlow, J.P.; the Revs. Charles Williams, S. J. Jones, and J. Ney, and Mr. A. H. Baynes, the General Secretary of the Missionary Society, taking part in the proceedings.

Mr. and Mrs. Jones left Liverpool for India, on the 15th ultimo, in the s.s. *City of Venice*.

The *Freeman*, referring to this appointment, says:—

“We understand that Mr. Jones, of Oswaldtwistle, near Accrington, has accepted an invitation, through the Baptist Missionary Society, to the pastorate of the English church in Dinapore, British India. It is difficult to estimate the value of a Christian church in a heathen land. As a light shining in a dark place, as a centre of varied and manifold evangelistic efforts, as a witness to the truth of the Gospel, and an embodiment of its power, such a society is an invaluable missionary agency. In the present instance, the church has a worthy record, and is in full sympathy with aggressive work. The Baptists of Dinapore did wisely in asking the Missionary Society to select a minister for them, and the choice could not have fallen on a better man than the Rev. S. J. Jones. Mr. Jones was a student in the Brighton Grove College, Manchester, and stands high in the good opinion of his tutors. For many reasons we regret the brevity of the term of Mr. Jones’s ministry at Oswaldtwistle. He held the office for some three months only. During the time the congregation considerably increased, and the pulpit ministrations of Mr. Jones met with exceptional, and the most cordial, appreciation. Few pastors have begun their labours with brighter prospects or greater promise of usefulness. But, unhappily, the neighbourhood proved unfavourable to his health, and he was advised to remove. Under these circumstances, he carried out a long-cherished desire to serve the Saviour in India, and accepted the call to Dinapore. Mr. Jones set sail last Tuesday. He goes out with the resolve to do a good work, and, knowing something of his ability and consecration, we are confident that he will render efficient service to the Dinapore Church, and not less, when he has mastered the language ‘understood of the people,’ to the teeming thousands of heathen by whom he will be surrounded. We wish the Dinapore friends and Mr. Jones much enjoyment in their Christian fellowship, and no less success in their united endeavours to extend the Redeemer’s Kingdom.”

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

The Committee have recently decided to appoint an additional missionary for work in Ceylon. They will be glad to hear of some suitable brother for this deeply interesting field of labour, where the prospects are just now so encourag-

ing, and the fields so white to harvest. The Committee feel that—in the words of an old resident in Ceylon—what is wanted is “a God-sent man, full of sympathy, and with a passion for Mission work; one who lives and preaches the old Gospel as the only message that can meet the need of sin-stricken souls; and who is genial in temper and hopeful in spirit.”

It may be added also, that his age should not exceed twenty-six, he should be unmarried, and of good constitution. A little previous experience in the Home Ministry would also be a good additional advantage.

We record with feelings of the deepest sorrow, the death of Mrs. Thomas Lewis (late Miss Phillips, of Haverfordwest), at Bethel Station, Cameroons, West Africa, on Tuesday, October 20th, from a violent attack of coast fever, after only three weeks of wedded life.

We commend most earnestly to the sympathy and prayers of our readers the sorrow-stricken husband and bereaved relatives.

In view of the broken state of Mr. Lewis's health, and the urgent need for rest and change, the Committee have requested the Rev. J. J. and Mrs. Fuller to arrange for an immediate return to Cameroons, in order to relieve Mr. Lewis of the management of the work there, and set him free for speedy return home.

In accordance with this request, Mr. and Mrs. Fuller will, all being well, leave Liverpool for the West Coast by the African mail s.s. *Gaboon*, on Wednesday, the 13th of the month current.

On Tuesday evening, the 12th inst., a farewell service will be held in Manchester to take leave of the Rev. J. J. and Mrs. Fuller, returning to Cameroons, and of Messrs. Weeks, Silvey, and Scrivener, proceeding to the Congo. The Rev. Alexander McLaren, D.D., will address the departing brethren, and Mr. A. H. Baynes and others will take part in the service.

The missionaries will leave Liverpool on the following day for Africa.

The Rev. Thomas Evans, late of Monghyr, having been forbidden by his medical advisers from continuing his evangelistic labours in the plains in consequence of the broken state of his health, has accepted the invitation of the Baptist church at Ootacamund, South India, to become joint pastor with our veteran brother, the Rev. George Pearce.

We are glad to report the safe arrival at Ootacamund of Mr. and Mrs. Evans and their family, and to learn that he has commenced work with very cheering prospects of blessing and success.

YOUNG MEN'S MISSIONARY ASSOCIATION.—A very successful conference was held in the Mission House Library, on December 15th, under the presidency of the Rev. J. R. Wood, of Holloway, when the Rev. G. H. Rouse, M.A., LL.B., of Calcutta, gave an address on “India,” which was full of interest, information, and encouragement. The secretary of the association hopes that all delegates will attend the next meeting, on January 19th.

We are glad to know that the new lectures on the "Congo" and "India," by Mr. Holliday, are being delivered in various parts of London with much success. As the season is fast advancing, early application should be made for vacant dates.

VERNON-SQUARE CHAPEL, LONDON.—The annual missionary meeting of the young men connected with this chapel was held on December 12th, when the Rev. C. B. Sawday presided, and the Rev. W. A. Wills, of China, who was dressed in his Chinese costume, gave an interesting account of mission work in that country. An encouraging report was read by Mr. Tizard, and a gold ring for the Congo Mission, and a cheque for six months' subscriptions, amounting to £20, for the parent Society, were then handed to Mr. Holliday, who warmly thanked the subscribers for their increased interest in, and support of, the Baptist Missionary Society.

DEVONSHIRE-SQUARE CHAPEL, STOKE NEWINGTON.—A crowded audience, largely composed of young men, met here on December 4th to hear the new missionary lecture on "India" by Mr. Holliday. The views, which were exceptionally good, gave the greatest satisfaction, and the meeting was one of the most successful ever held.

Mrs. Wall, of Rome, desires to express her best thanks to friends in England and Scotland who have so kindly provided her with garments for her poor people at their Christmas treat ; also, for useful and fancy articles for her annual sale.

We are thankful to announce the safe arrival in Agra, in good health, of the Rev. Daniel and Mrs. Jones, after a very speedy and comfortable voyage.

The s.s. *Navarino* has safely reached Calcutta. Mr. and Mrs. Spurgeon are now settled at Barisal ; Mr. Martin, at Allahabad ; Mr. Stephen Thomas, at Delhi ; Mr. Tregellus, at Barisal ; and the Rev. W. H. James, at Serampore.

The Rev. W. A. and Mrs. Wills will leave London for China on the 13th instant, and Mr. and Mrs. Crudginton for India on the same date.

Mr. Wills will at first be stationed at Chefoo, and subsequently at Tsing Chu Fu ; and Mr. Crudginton at Delhi, N.W.P.

Contributions

From 16th November to 15th December, 1885.

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

ANNUAL SUBSCRIPTIONS.		C. B.	2 2 0	Mullings, Mrs. Devides	1 0 0
Barnett, Mr T.....	0 10 0	Davies, Mr E. W.	10 0 0	Pease, Mrs M. H., Dar-	
Bennet, Mr E.....	1 1 0	Goodridge, Mr R.	0 14 0	lington.....	0 10 0
Blackwell, Mr, J. Jan.	1 1 0	Hickman, Mrs	5 0 0	Pooler, Mr Sydney F....	0 10 0
Do., for Congo.....	1 0 0	Holroyd, Mrs, for Italy	5 0 0	Room, Mrs.....	2 10 0
		Keynes, Mr J. N., M.A.	1 1 0	Tritton, Mr J. (monthly)	12 10 0

Thorne, Mrs E. B.,			
Watchet	1	0	0
Wallis, Mr W.	0	10	0
Wicks, Mr T., Ashford	1	0	0
Winter, Mr T. B.	2	0	0
Under 10s.	0	2	6

DONATIONS.

A Friend, for Congo	100	0	0
A. M. C., for Congo	10	0	0
"A Friend of Missions"	5	0	0
A Friend, for W & O.	0	15	0
Adams, Miss, Birmingham. Bible Class, for Mr. Jones' "Ivies Birds Nest," Agva.	4	0	0
"A Treherbert Friend"	5	5	0
Bible Translation Soc., for T.	150	0	0
Cunningham, Mr C. S., for Japan	2	0	0
C. R., for Congo	1	0	0
Davies, Mr Jno., Bootle, for Italy	1	0	0
Dyer, Miss E., for Mr Wall's work	1	0	0
J. & J. F.	10	0	0
Johnson, Mr W., Fulbourn	100	0	0
Kellie, Mr and Mrs, for Congo	1	7	0
Smith, Mr. C. W., Shanklin, for W & O	2	0	0
Under 10s., for Mr Wall's work	0	7	6

LONDON AND MIDDLESEX.

Acton, Juvenile	1	11	1
Bloomsbury Church Sun. Sch., for Mr Wislere, Bahamas	5	0	0
Camberwell, Denmark Place Chapel	8	4	9
Do., Cottage Green	1	2	0
Deptford, Octavius St. Sunday School, per Y.M.M.A.	1	10	9
Drummond Road, Bermondsey, per Y.M.M.A.	9	14	4
Hornsey Rise	1	1	0
Metropolitan Tabernacle Sun. Sch., for Mr Guyton's School, Delhi	6	5	0
Peckham Park Road	6	17	5
Do., for W & O	4	18	2
Putney, Union Ch. Sun. Sch., for support of Orphans in Mrs Kerry's Sch.	4	0	0
Stoke Newington, Devonshire Sq. Ch., per Y.M.M.A., for China	5	0	0
Upper Holloway	29	2	8
Do., for Congo	10	0	0
Do., Mission Sch.	5	18	11
Vernon Ch., Y.M.A.	20	0	0
Walthamstow, Boundary Road	1	10	0
Walworth Road	15	2	10
Walworth, East St.	2	14	0
Do., Juvenile, for Mr Heinig's Orphanage, per Y.M.M.A.	8	0	0

BEDFORDSHIRE.

Cranfield	1	11	6
Thurleigh	1	12	2

BERKSHIRE.

Reading, Kings Road	39	0	0
Do., Juv., for China	83	0	0

BUCKS.

Wraysbury	29	2	0
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CAMBRIDGESHIRE.

Barwell	1	0	6
Cambridge, St. Andrews St. Ch., for China	1	12	1
West Row	8	13	0
Willingham	3	13	0

CHESHIRE.

Chester, Grosvenor Pk. Sun. Sch.	5	10	0
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CUMBERLAND.

Maryport	39	6	9
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DERBYSHIRE.

Stonebroom	0	8	0
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DEVON.

Devonport, Pembroke Street	1	0	0
Hemyock & Sainthill	7	10	7
Kilmington	0	5	0
Newton Abbot, East Street	2	19	5
Do., Sun. Sch.	1	14	2
Plymouth, Lower St. Sun. Sch., for Congo	13	12	0

DORSET.

Poole	22	0	2
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DURHAM.

South Shields, Westoe Lane	10	0	0
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ESSEX.

Rayleigh	0	10	6
Romford	3	11	0
Southend Tabernacle	1	16	6

GLOUCESTERSHIRE.

Cirencester	5	1	10
Gloucester	1	15	0
Kingstanley	10	18	7
Do., for China	0	10	0
Naanton and Guiting	5	16	8
Stow-on-the-Wold	8	2	6
Uley	1	11	0
Woodchester	2	17	6
Do., Sun. Sch.	1	8	9

HAMPSHIRE.

Brockenhurst	2	6	4
Broughton	14	16	0
Romsey, on account	10	0	0
Shirley	13	13	1
Do., for W & O	2	0	0
Do., for Congo	1	0	0

ISLE OF WIGHT.

Newport	9	0	0
Nitou	11	9	6
Road	1	8	6
Ryde, George St. Sun. Sch.	6	0	0
Sandown	4	4	1
Wellow	3	19	5

HERTS.

Bushey	4	5	9
Hitchin	33	6	7
Do., for N.P.	1	0	5
Do., Sun. Sch.	3	16	6
Watford, on account	65	0	0

KENT.

Chatham, Zion Ch.	14	10	0
Margate	2	0	0
Sevenoaks Sun. Sch.	14	9	6
Tunbridge Wells	20	8	7
Do., Sun. Sch.	4	8	5
Do., for Congo	1	10	0

LANCASHIRE.

Blackpool	5	5	0
Burnley, Angle St., and Hagazet	27	13	6
Church, Ernest St.	8	4	8
Cloughfold, for W & O	1	11	7
Dalton-in-Furness	1	11	0
East Lancashire Aux., per Mr W. Snape, Treasurer	125	15	4
Goodshaw	17	7	8
Heywood	2	0	0
Liverpool, Pembroke Ch.	33	10	2
Do., for Congo	0	5	0
Do., Princes Gate Sun. Sch.	41	18	1
Do., Richmond Ch.	6	5	4
Do., Soho Street	5	8	0
Do., Sun. Sch., for Mr Smith, Delhi	3	18	8
Do., Tue Brook, for Bethel Station, Camerouns	1	15	0
Oswaldtwistle	12	11	9
Preston, Fishergate	28	17	1
Royton, near Oldham	3	2	0
Do., Sun. Sch.	7	8	0
Ulverston	5	2	3
Waterfoot, Bethel	2	0	0

LEICESTERSHIRE.

Arnsby	20	14	6
Leicester, Charles St.	21	0	0
Do., Harvey Lane	2	11	8
Do., Victoria Rd. Ch.	26	5	0
Sutton and Cosby	4	4	0

NORFOLK.

Swaffham	15	0	0
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NORTHAMPTONSHIRE.

Kings Sutton	1	5	6
Middleton Cheney	10	3	6
Do., for W & O	1	10	0
Northampton, Union Ch.	1	0	0
Weston by Weedon	7	0	0

NORTHUMBERLAND.

Newcastle, 1st Ch.	27	10	3
Do., Bewick St. Sun. Sch., for support of N.P. "Subzi Mundi"	2	7	6
North Shields	4	3	0

Notts.

Collingham & Carlton			
le Moreland	8	8	6
Nottingham Juv. Asso.	1	4	1
Do., Derby Road, for Evangelist Rome	25	0	0
Do., George Street	32	6	11
Do., Eastfield St.	0	19	7
Do., Sutton-on-Trent	0	10	3

OXFORDSHIRE.

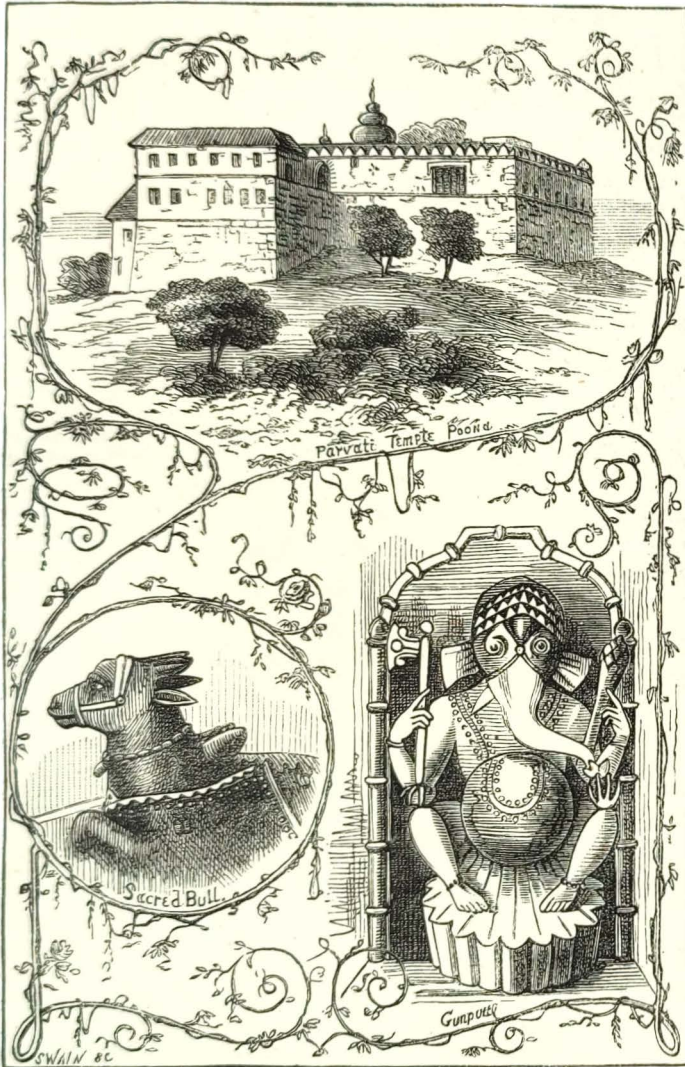
Banbury	11	16	7
Do., for China	0	5	0
Bloxham	0	18	10
Charlbury	10	0	0
Chadlington	2	17	10
Cote, &c.	26	0	0

SOMERSETSHIRE.		Polemoor	8 12 0	Edinburgh, for <i>Mr and Mrs Wall's Roman Mission</i>	50 0 0
Beckington, for <i>Mr Wall's work</i>	0 12 0	Shipley, Rosse Street... ..	23 0 10	Glasgow, Adelaide Pl., on acct.	12 0 0
Bridgwater	27 0 0	Sowerby Bridge	3 13 1	Do., John Street	11 0
STREET.		Steep Lane	7 18 2	CHANNEL ISLANDS.	
Dormans Land	6 10 0	Todmorden, Roomfield Ch.	14 17 2	Guernsey, Chapelle St. Luc	0 12 2
Do., Sun. Sch.	1 17 9	Wainsgate	17 6 0	Landes Castel	4 5 0
Bedhill	2 0 0	York	11 7 7	St. Sanveur	2 18 1
Sutton	10 12 0	NORTH WALES.		Boites	3 12 6
SUSSEX.		Denbighshire, Llan-gollen	0 16 0	St. Martin, Fosse	3 19 8
Brighton, Bond Street, United Services	15 0 0	Do., Welsh Ch., for Congo	2 17 0	Foret	2 3 10
Do., Queen's Sq.	9 18 2	Noddfa Garth	0 15 4	Less expenses and difficult exchange	
Less expenses		MERIONETHSHIRE.		17 11 2	
	24 18 2	Llanwiddillyn, nr. Bala	1 0 0	15 18	
	1 11 6	SOUTH WALES.		AUSTRIA.	
	23 6 8	GLAMORGANSHIRE.		Vienna, Millard, Mr E.	
WARWICKSHIRE.		Canton, Hope Ch.	7 0 3	1 1 0	
Birmingham, on acct., per Mr Thos. Adams, Treasurer	54 16 0	Cardiff, Tredegarville	0 10 6	SPECIAL CONTRIBUTIONS FOR NORTH CHINA MISSION HOSPITAL FUND.	
Coventry, Queen's Rd.	0 10 0	Do., Long Cross St.	3 0 0	Per Mrs Rickett, Treasurer—	
Do., St Michael's	62 3 1	Merthyr Morelais Ch.	1 0 7	Brawn, Miss	0 10 0
Do., do., for <i>W & O</i>	3 3 0	Penycae	2 16 0	Illingworth, Mr W.	2 0 0
Do., do., for <i>China</i>	2 10 0	Swansea, Glais Sun. Sch.	0 11 0	Kemp, Miss	3 0 0
Do., do., for <i>Congo</i>	6 13 0	Ystalyfera Soar	2 17 0	Middlemore, Mr W.	1 1 0
WILTS.		Ystrad Rhondda Tabl.	0 18 4	Nutter, Mr James	2 2 0
Downton	55 2 6	MONMOUTHSHIRE.		Peto, Sir S. Morton, and Lady Peto	3 0 0
WORCESTERSHIRE.		Abergavenny Bethany	19 19 0	Rose, Mr Hugh	2 0 0
Worcester, on acct.	80 0 0	Blackwood, Mount Pleasant	4 0 0	Rose, Miss	1 0 0
YORESHIRE.		Machen	0 2 6	Watford, collected by Miss Ella Smith	9 7 7
Bradford, Sion Ch., Juv.	57 3 7	Magor	8 14 0		
Do., Trinity Ch., for Congo	1 0 0	Raglan	4 11 6		
Middlesboro' Boundary Road	19 18 8	Do., for <i>W & O</i>	1 4 6		
Normanton	3 8 6	SCOTLAND.			
		Branderburgh	1 7 0		

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Furnival 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,
FEBRUARY 1, 1886.



SKETCHES IN INDIA. NO. I.—POONA.

THE MISSIONARY HERALD.

New Year's Day Prayer Meeting.

THE year, as is customary, was begun by a meeting for prayer held in the Library of the Mission House. Joseph Tritton, Esq., was in the chair, and representatives of various Missionary Societies were present.

The work of the Christian Church amongst the heathen in its multifarious aspects was commended to God by the Revs. J. R. Wood, of Holloway; A. J. Arnold, of the Evangelical Alliance; Commander Poulden, of the South American Missionary Society; Rev. J. P. Chown, whose presence after serious illness was cause for grateful joy; Major Paull, of the British and Foreign Bible Society; J. J. Fuller, of West Africa; Mr. William Olney, of the Metropolitan Tabernacle; and the Rev. Dr. Angus.

Devout thankfulness for the progress already made, and earnest hopes with respect to the future, pervaded the prayers of the brethren. It was felt by all assembled that the year had commenced well. The following address was given by the chairman:—

“MY CHRISTIAN BROTHERS,—Meeting, as we are wont to do, year by year, there can be little, if any, variety in the subjects that claim our attention, or in the manner of their presentation. One will always occupy the prominent place; for the first note in our New Year's song must ever be that of praise. Each year has its own history, its lights and its shadows, its joys and its sorrows. During that which has just closed over us the shadows and the sorrows may have darkened on the homes of some present, on the paths of our friendships, on the kindred institutions represented here to-day, and on our own missionary agencies and interests. But

has there not been through all, in all, above all, a line of light, the light of a love that has not been quenched, and of a mercy that “endureth for ever”? And so faith once more takes up her parable and says, ‘I will sing of mercy and judgment: unto Thee O Lord will I sing.’ There is a striking expression in the 22nd Psalm where the Lord is addressed as “inhabiting the praises of Israel,” or as one gifted revisionist has rendered it, ‘enthroned on the praises of Israel.’ Gloriously is He enthroned, we know, in the praises of those on high, whose song traverses the past, for “they sing the song of Moses, the servant of God,” while they exalt Him in whom

centres the fulness of all time—past, present, and to come, “Jesus Christ, the same yesterday, to-day, and for ever”—celebrating His redeeming triumph, for they sing also “the song of the Lamb.” Thus may He be enthroned in our praises to-day, for “He that is our God is the God of salvation”; and “the God of the whole earth shall He be called.” The Heavenly theme be our theme, the theme of the speaker and the hearer, of the missionary and the convert, of “all the ends of the earth” that know His name, “and of them that are afar off upon the sea.”

“Thousand the voices, the song is one—
What hath the blood of the slain Lamb
done?”

“O, Thou that hearest prayer, unto Thee shall all flesh come.” It is a blessed truth, dear brethren, that He who is enthroned on the praises of His people is propitious also to their prayers. The promises He has given us in connection with prayer are evidence of this. Where all are Divine, one will suffice as proof. How strong the assurance, how infinite the range, of those words, spoken through Esaias the prophet, “Before they call I will answer, and while they are yet speaking I will hear.” Again, how overwhelming the evidence supplied in the earthly life of our Lord Jesus Christ from the accepted cry of the lonely leper at the foot of the Mount of Beatitudes to that of the dying suppliant amidst the darkness and anguish of the cross, or—passing on to resurrection scenes—to the prayer of the wondering wayfarers when ‘they constrained Him, saying, “Abide with us, for it is toward evening and the day is far spent, and He went in to tarry with them.”’ The history of the early Church bears ample testimony to the fact. Think of that memorable

night, when the angel’s wing was outstretched over the sleeping city, and noiselessly fell his footfall on the cold damp floor of the apostle’s cell, when a strange light was kindled in the dungeon, and the chains dropped off from the prisoner’s hands, and the massive iron gate opened of its own accord, and with girt garment and bound sandal the Lord’s freeman traversed the silent streets till he stood before the door of the house “where many were gathered together praying”—himself the living, breathing, visible witness that God had been propitious to the prayers of His people. I may remind you that there was a time in the history of our Indian Mission, long years ago, when all was dark, sterile, and unpromising, and the brethren resolved to humble themselves and pray; and ere the year was out—that year that had dawned so gloomily—they could write of a most gracious gale having seemed to have been breathed on the mission. Doubtless our friends connected with other societies could give us similar instances of prayer followed by blessing. Let us seek, brethren, a like most gracious gale to be breathed on the church at home, and especially on the labourers abroad. “Brethren, pray for us,” is their reiterated, their universal cry. It floats back from the deck of every missionary vessel that leaves our shores, and it is the burden of almost every letter that finds its way home from the regions afar. And does there not seem to rise from the very midst of the heathen and their needs a similar appeal? Dark, degraded, forlorn, but not forgotten of the God who created, and the Lord who redeemed us,—Brethren, think on us, plead for us. Yield for us your sons and daughters, your mental and material wealth, and surely from among us there shall rise up some who

will be "your hope and joy and crown of rejoicing in the presence of our Lord Jesus Christ at His coming."

"In the 6th chapter of Hebrews and the 10th verse it is written, "God is not unrighteous to forget your work and labour of love." The Lord, who is enthroned on His people's praises, and is propitious to their prayers, is mindful also of their service—such service as that which is before us now, the furtherance of His Gospel in the earth, and the establishment in its spiritual power of the kingdom of our Lord and Saviour Jesus Christ in the hearts of the sons of men. He is mindful of the toils involved, the sacrifices demanded, the obstacles encountered, the passions and the prejudices raised, the sophisms of intellectual heathenism, and the drear, blank barbarism of them that have no light at all; and He is mindful of the grace that is needed by His servants; that it is with His presence alone they can hopefully wage the conflict, and through His strength alone they can eventually attain to any measure of success. And assuredly we may anticipate the Master's gracious remembrance, seeing that it is His commission we are striving to fulfil in preaching 'the

Gospel to every creature"; that it is His own ministry we are practically continuing "who came and preached peace" to those "afar off and to them that were nigh"; that, if swayed by right motive, and inspired by holy impulse,—we are manifesting the same spirit of sympathy, of compassion, of benevolence, and of love, which was manifested by Him of whom it has been said:—

"This was compassion like a God,
That, when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew."

And we are seeking His glory and offering our united prayers that with it the whole earth may be filled. His glory—to it may every thought be subordinated, by it may every enterprise be inspired. And I know not that we can offer a kindlier supplication on behalf of those of whom we lovingly think, in their various phase of Christian service, this morning than that they all may be gladdened by its manifestation, and have fulfilled to them the ancient word, "They shall see the glory of the Lord and the excellency of our God."

On the 8th ult., a social meeting to bid farewell to the missionaries—the Revs. J. J. and Mrs. Fuller, J. H. and Mrs. Weeks, S. Silvey, A. E. Scrivener, and Miss Pitts, departing for Africa, and the Rev. W. A. and Mrs. Wills for China—took place, by the kind invitation of the Treasurer, at his residence at Bloomfield, Norwood.

The Rev. W. Holman Bentley, who, with Mrs. Bentley, was present, having implored the Divine blessing upon the meeting, and Mr. Tritton having referred to the many hallowed gatherings of a similar nature which had been held in the room where they were assembled, the brethren in a few earnest words gave expression to the spirit with which they were entering upon their work. The Rev. J. B. Myers then commended the missionaries to the care and favour of our Heavenly Father. Mr. Tritton subsequently penned the following beautiful lines as a memorial

of the occasion, and in "the hope that future solace and support might be derived from the consideration of the glorious text to which reference is made throughout":—

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."—Is. xxvi. 4.

'Trust ye in the Lord for ever.'
O sweet word of speech Divine!
Shall the burdened spirit never
Reach into these depths of thine?
Depths of joy, for hours of sorrow,
And of strength, in weakness felt;
Source of many a bright to-morrow,
When to-day's dark mists shall melt.

"Trust ye," with a faith unshaken;
With a love, that steadfast clings;
With a fervour, that can waken
Music sweet on saddest strings;
With a hope, that onward gazing,
Where celestial beams are shed,
Whispers of the "mansions," blazing
With eternal light, ahead!

"In the Lord"—"the Rock of Ages"—
Restful in His perfect will;
When life's ocean, storm-lashed, rages,
He will speak His "Peace be still."
Winds and waves tumultuous blended,
This high Rock, unmoved, withstands
Has not God His own defended
Through all years, and in all lands!

And "for ever!" time may linger,
Or with startling swiftness pass;
Inspiration's holy finger
Still records "All flesh is grass."
But "the Lord Jehovah" liveth,
Yesterday—to-day the same:
"Everlasting strength" He giveth,
Trust ye "ever" in His name.

Sketches in India.

No. 1.—POONA.

THE line between Bombay and Poona, in length about 119 miles, lies over the famous Ghauts. For a long time after leaving the hot plains, dotted with buffaloes and dirty water-holes, the train appears to be slowly describing a tremendous circle amongst the hills. Sometimes swinging out upon the verge of a grand gorge, then lost for a few moments in one of the twenty-five tunnels, only to emerge once more in full view of the whole plains below. Beautiful journey this, in the monsoon season, while every crack is covered by a waterfall, and the long grass is green! When the highest point has been painfully reached, just abreast of "the Duke's Nose," the train slips back upon another line and we rattle down to Poona.

The Rev. Hormazdji Pestonji labours in Poona, in connection with our Society, and a hard Brahminical city he has to face. "Images and groves in every high hill, and under every green tree;" yet, withal, one of the fairest spots we can well meet with in Western India. Plenty of trees, a fresh-water canal, beautiful gardens, a wide river, sugar canes, and pleasant bungalows. But ever over its natural beauty hangs the dark pall of idolatry; and where God's flowers bloom, there grow the apples of Sodom.

The accompanying sketch shows the Temple of Parvati, within sight of the City of Poona; built at a cost of £100,000, by the last Peishwa, in 1749. "Parvati" is the Mountain Goddess, so her temple crowns the summit of a prominent hill. One evening I saw the sun set behind the shrine, and the scene was worthy of Turner's brush. The old castle-like building, purple and dark; the loopholes and gilded pinnacles ablaze with glory, as though they contained the sun, as they do the Sun-god; and then the calm fields, lying silently with awe upon them, below. What wonder if I lost the heathen temple, in thoughts of "the City of pure gold"?

But romance and beauty had alike vanished, when one morning we paid Parvati a visit. Idolatry always looks best at a distance, perhaps even romantic, especially when a glory is lighted up behind, until its legends and Vedic poetry glow with imparted brightness. In itself it has no beauty.

Ninety-six steps took us to the summit. On one hand, a part of the building blasted by lightning many years ago attracted our attention, while peculiarly fine and varied scenery lay beyond. On the other hand, a few steps led to the open court of the temple. A brief glance served to reveal the meagre details of the place. A roofed gallery bounded the four sides of the court, while large loopholes at intervals in the walls laid open the surrounding country to our view. In the centre stood the chief shrine, containing the idols of gold and of silver—Shiva, Parvati, and Ganesh. This dark hole was temporarily illuminated by a candle for our especial benefit—but admission was denied. Guarding its corners were four smaller shrines, holding white marble images of Gunputty, Shiva, Vishnu, and Surya. Trees growing in the court shaded all.

As usual, two or three guides attached themselves to us like leeches, but particularly the old wily Brahmin priest. I was interested in the man, because it was my first experience of that style of Hindoo, while his words and actions seemed to disclose the fact that the Indian missionary's foe of the future is not religious fanaticism so much as self-interest and cupidity—of the two, perhaps, the more difficult to deal with.

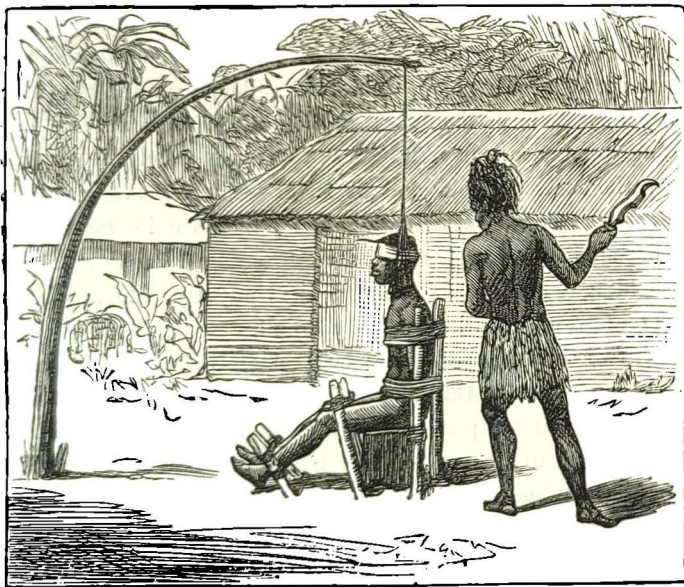
We were squatting Indian fashion before the dirty figure of the elephant-headed god, when a few remarks on the state of this deity drew out the priest. He could speak English fluently, having been brought up in a mission school; he knew the Bible familiarly, and asserted that Jesus Christ was truth itself. "And yet," I said, "you are here, priest to Parvati, though you know well she is a lie!" The crafty Brahmin shrugged his shoulders, jested about Gunputty's ugliness, and remembered a pressing engagement at the other end of the court.

As we passed down the steps on our way home, we discovered the real god they worship. Not Shiva or Vishnu, Surya, Parvati, or Gunashe, but one whom they keep most carefully tied up in a sacred corner of their clothes, and they call it "Bakhshish."

There is a tremendous obstacle in the way of missions which people seldom think on—self-interest. A single point like this shows how utterly incapable secular education alone is of producing the much-desired abolition of idolatry. Numberless educated Brahmins have already lost faith in their idols. But it is for their own interest to promote the worship—power and gain depend upon it. Demetrius, the Ephesian silversmith, has a large family in India to-day. Until the heart is converted, as well as the head, purse will be placed above truth, and god Bakhshish steps into the shoes of Shiva or Vishnu.

Chudleigh.

JOSEPH J. DOKE.



Cruelty on the Congo.

THE Rev. George Grenfell writes:—

"Bolobo, 12th August, 1885.

"MY DEAR MR. BAYNES,—The enclosed sketch, if not too horrible, might be of interest to readers of the HERALD. It represents a scene

witnessed by Mr. Glave, chief of the Lukolela Station of the Congo Free State, who tried to buy the victim, but was not allowed to. The occasion was the burial of a woman of high position, and the poor fellow who was beheaded was one of several who were killed to put in the grave with her.

“With kindest regards,

“Yours very sincerely,

“GEORGE GRENFELL.”

Missions in China.

BY THE REV. RICHARD GLOVER, OF BRISTOL.

No. II.

IN the paper which I wrote for the last number of the HERALD, I endeavoured to present a view of what has been done by the Church of Christ in China from the time of the Apostles to the present century, so far as existing records and my imperfect knowledge permitted. The traces of a Chinese Christianity as old as that of England; the development of this under the Nestorians from the fourth to the twelfth century of our era; the commencement of European Missions in that land 600 years ago by Corvino; the splendid services of the early Jesuits in the sixteenth century, and the maintenance and extension of Catholic missions there, notwithstanding the almost absolute cessation of missionary enterprise in the last century, were passed in review, and what seemed their great lessons indicated.

We assume too readily that heathen hearts stagnate in ignoble content; that they are satisfied with their creed, their character, their joys, their hopes; that they have neither curiosity, aspiration nor conscience; and assuming these things, we see no door open for the Gospel to enter.

If such assumptions were sound anywhere, they would be sound in the case of China. There, the most ancient civilisation of the world, and a continuity of national history, faith, and manners, extending through thousands of years, endorse their theories of life with unquestionable dignity. Their vast numbers—exceeding the total population of Europe—give to their views whatever commendation lies in a great majority.

The three great religions concurrently held by so many throughout the land, seem to supply amongst them sufficient light and help for daily life.

Confucianism brightens and blesses the home, and at the same time secures the stability of the state by developing filial reverence—the

virtue which carries with it all sorts of earthly promise. Taouism is thought to give all necessary protection from the supernatural world; while Buddhism, in its practical morality, its stoical philosophy, and its presentation, in China, of an object of worship—the goddess, Kwan Yin—approaching more nearly the character of a God of love than the deity of any pagan system, gives play for the higher powers and activities of the soul.

So that if anywhere the Gospel might have been expected to be repelled as a superfluity by hearts content with what they have, it would be in this great land.

When, therefore, we mark how, on a large scale, through long periods, the hearts of men have waked to welcome the Gospel there, we have, in that fact, a call to come over and help them to-day; and an assurance that, in doing so, we shall not work in vain.

I pursue in this paper the same line of argument. I pass from the old Missions to the new; from those which gave the Gospel without the Bible to those which place the Scriptures in the hands of the people; from those giving a Gospel encrusted with ceremonialism and corrupted by compromise to those giving the Gospel in its simplicity—and I raise the questions: What entrance has this Gospel found? What has it wrought? What may we expect it still to accomplish?

It will be, at the outset, remembered that our Protestant Missions in that land are of the most recent date. Dr. Morrison, the first Protestant missionary, went out, indeed, in 1807; but his residence was on the edge of China, on an island, in the Portuguese city of Macao, forty miles from Hong Kong.

There, in the position of translator to the East India Company, he was able to do preparatory work of the greatest value. He translated the Bible. He produced a dictionary of the Chinese language, which the East India Company published at an outlay of £15,000. He was permitted to see three or four converts, was satisfied with the prophetic significance of this success, and died, after a laborious and useful life, in 1834.

Others followed—Milne, Gutzlaff, Medhurst, from this country; many others from America; they also working on the fringe of the land, which, Moses-like, they could not enter. At length, in 1842-3, as the result of the Opium War, five ports were opened to Europeans, and we took possession of Hong Kong. Advantage was at once taken of the opening of these places to commence new, and strengthen existing, Missions. And when, later still—1858-60—after the second Opium

War, the whole of China was opened to Europeans for trade and travel, advantage was taken of the enlarged opportunity, and many societies—American, English, and Continental—hastened to enter by the open door.

What sort of proof has the Gospel given of its charm, its power, its destiny, in this period? It has been weighted heavily during all these years by that traffic in opium which, inflicting great injuries on the Chinese people, and involving them in two great wars with England, associated our name and our religion with so much that was unworthy. Still, by voice, by life, by book, the Gospel has been proclaimed, and, if it is ever to replace the other religions of that land, it should be giving some indications of its sovereign might. Are these traceable? I think they are, on a large and important scale.

The first great demonstration of the power of the Gospel to which I would direct attention is that which is supplied in

THE TAIPING REBELLION.

China, with all its stolidity, is a land of revolutions. Its changes of dynasties have been many. Only, revolutions, through all the thousands of years through which their national history has run, have not broken the unity of the empire, the authority of ancient customs, or the methods of government.

The present dynasty is of foreign (Tartar) origin; has held its sovereignty for about two centuries and a half (since 1644), and rules still, in some degree, as a foreign and conquering element. Between the years 1848-64, it had to bear the brunt of a rebellion, almost unique in history for the scale on which it was conducted. It had its origin in one of the Southern provinces—Kwang-si, a wild highland province, whose inhabitants were poor, secluded, hardy, and romantic. A universal discontent with the Tartar dynasty, a tradition that it would cease to reign in 1851, made an opening for seditious enterprise. A great network of secret societies—some religious, some social—supplied a nucleus round which it might gather. But, probably, none of these—nor all together—would have sufficed to raise rebellion if it had not been for a strange influence, proceeding from the Gospel of Christ, though mixed sadly with other influences, and soon losing its original character. For its origin was in this wise. Its leader, Siu Tsuen, was born in 1813; was educated for official life, but failed— notwithstanding, apparently, the possession of sufficient ability—to receive the degree and the appointment which a successful passing of the competitive examination

should have led to. Sore disappointment well-nigh broke his heart; epilepsy assailed him; visions and communion with the Unseen comforted him; at length, after long illness, he betook himself to the work of a schoolmaster. When twenty years of age, and attending examinations in Canton, nine Christian tracts had been given him, consisting of brief chapters on Creation, on the Ten Commandments, on Redemption, and other leading elements of Bible religion—a set of tracts drawn up by a native Christian, apparently not very well conceived, giving an incomplete and over-Jewish aspect of Christian truth. For ten years he kept, but did not read these. In 1843 his brother-in-law read them and commended them to his study. They fell in strangely with the matter of his dreams, and the working of his aspirations. He believed them, and began to teach them. Two converts were speedily made, and became leaders in the work with him. These two young men baptized each other in the faith of Jesus. The little sect kept the Sabbath, proclaimed the Ten Commandments as the law of life, and proclaimed the Incarnation of God with intent to save us. They soon baptized converts in great numbers—some thousands, in fact, within the past two years of their teaching. The Christian spirit was not propagated quite so fast as the Christian letter, and this letter of the Gospel was itself imperfect. The converts showed abundant zeal, especially of a crusading character. They broke down the idols of their neighbours right and left. The tumults thus raised, it was the duty of the authorities to quell. They urged on all men the worship of *The Lord of Heaven*, the One Great God, whom all in China recognise, but whom the Emperor alone worships—entering, as the High Priest of the people, “once every year,” into the Great Temple, without altar, without image, which is set apart for the exclusive service.

In themselves worshipping, and exhorting others to worship the Great God, they were held to be invading the Imperial prerogatives, and, on this account, were to be put down.

They resisted and defeated these efforts; gathered consciousness of strength by doing so; were joined by greater numbers; defeated still greater efforts to suppress them. They found themselves swiftly developing into rebels; but into rebels with great dreams—of extirpating idolatry, overthrowing a foreign despotism, diffusing the true religion all in one great movement.

On all these grounds they secured adherents; took one city after another; till what was in its origin an obscure conflict raised by a few fanatics, became an insurrection, curiously resembling in many of its

characteristics the great movement which 200 years before had seated on the throne the dynasty they now sought to overthrow.

Meanwhile, the development of spiritual character did not keep pace with success. Before the movement had begun, Siu-tsuen had visited Mr. Roberts—an American missionary at Canton—and stayed two months with him. He told of his visions, he learned more fully the doctrine of the missionary, but, apparently, the visions carried more authority than the doctrine. The prophetic visions which had promised him the empire of China preoccupied the heart that penitence and faith tried in vain to master.

Plans more likely to realise this dream of empire were more welcome than the methods of meekness commended by the Saviour's example. He began to speak of the Incarnate Christ as his elder brother in special relationship, and of the inspiration of God as his own peculiar privilege. He was seduced into preaching obedience to himself, instead of faith in Christ, as the chief duty.

But all these errors, fatal to permanent, were helpful to immediate influence. He drilled his followers into armies; found able leaders. After securing his native province, he passed into the adjoining; secured provinces, each of them on the average as large as England.

In six months his army had taken twenty-six great cities; had traversed five provinces; and had marched 1,500 miles from the point from which they started. After this the story becomes wearisome. Years pass in unprogressive conflict between Imperialists and rebels. A fatal timidity prevented the latter from assailing Peking, though they ravaged the immediate neighbourhood. The Imperial party had, as an interlude, a war with England and France, ending in the discomfiture of China, but, throwing, strangely enough, on these two powers the responsibility of saving China from her own insurgent subjects.

Only, as the years go on, the movement becomes more of the earth, earthy—bloody, desolating, incapable of rule, too strong to be conquered, too weak to secure a complete victory; and all the fair promise of its beginning fades away in vulgar deception and ambition.

Still, it is questionable whether it would not have conquered, had it not been for foreign intervention. In our own interests we protected Shanghai, driving them from its neighbourhood. An American volunteer gave effectual aid to the Imperialists, and turned the tide of victory. When he fell, Gordon was asked to take command of the Chinese forces, and out of sheer philanthropy did so. How he fought; how he conquered; how he destroyed that great rebellion, has recently been brought back to all

English memories. But for eighteen years the movement lasted, between origin and end. It dominated at one time two-thirds of the whole area of China proper; and throughout that vast region, a population not far short of that of Europe was under a *régime* which prohibited idolatry, proclaimed the Unity and Incarnation of God, and replaced the "words" of Buddha by the Ten Commandments of Sinai. The vices that mingled with these things prevented their victory. The movement was suppressed with a savagery characteristic of the land. Twenty millions of lives are supposed to have been taken in the task; and at last, with extensive districts depopulated, ancient cities destroyed, loathing the name of rebel and of Christian, the empire resumed its ancient course.

Such a series of facts, however, calls for some reflection and points many morals.

The misses which might have been hits, which are part of the training which ultimately leads to hits, have surely some interest for us.

Is the openness of multitudes to spiritual teaching not made clear by this great experiment? The force that is in the Gospel to wake, convince and animate multitudes of hearts, is surely obvious here. If the iconoclast and rebel had been a teacher and example, what might not have been wrought! If there had been less of the Munster Anabaptist and more of the Puritan about the leader, how different the story might have been.

"*The second Adam,*" says St. Paul, "*is a quickening spirit.*" Is there not evidence of this here?

The scene as it moves before us shows humanity like our own—human hearts not dull, but eager, inquiring, seeking pearls of great price. The Truth of God, is mighty enough to give the inspiration which convulses a mighty empire.

Though the wave has passed over the scene and obliterated marks and memories of conflict, the same elements which gave it birth and support exist to-day—the groaning of creation for some higher liberty, dissatisfaction with darkness, longing for the light.

It is our business to work for another revolution, the weapons of whose warfare will be heavenly, which will seek spiritual and not material victories, will war not against dynasties but against sin and evil. If the partial, abused Gospel had such might, what omnipotence may we not expect it to disclose when its pure, genial lustre streams on the hearts of men, and when men arise and "walk in the light of the Almighty!"

But turning from the false start, with its subsequent calamities, I would now point out some of the good fruit already gathered. Consider—

THE SPIRITUAL RESULTS OF FORTY YEARS OF WORK.

In 1845 the London Mission established itself in Hong Kong, and the Church Mission made a small beginning in Shanghai. In 1847 the English Presbyterian Mission was commenced by William C. Burns in Amoy. Other societies followed. The proximity of America has tended to attract the heed and work of many American societies, so, that, according to the last enumeration I have seen (that given in Miss Cumming's "Wanderings in China," just published), there are 16 British, 12 American, and 4 Continental societies labouring there, employing respectively, 282, 215, and 28 agents, of whom 103 are unmarried women.*

Of the total, 525, thus enumerated, a very large percentage must be ranked as non-effective. One-fifth were absent on sick leave. Of the remaining 423, probably something approaching 200 may be set down as being still occupied in learning the language. Of the remainder, a great many are concentrated in coast provinces, and many more are dispersed abroad in a ministry probably too itinerant in its character.

It is a small supply of ministers of the Gospel—in great measure only very recently afforded; *in number not larger than would be found in any English city of half a million of people.* And yet this is our quota for an empire containing probably one-fourth of the population of the globe!

Remembering that the greatest part of all the good in so vast a field must escape observation, is there anything to permit us to thank God and take courage? I think there is—and, indeed, a great deal.

I do not know of any society which has not seen reason to thank God and take courage, and many have had a success which must appear marvellous when the difficulty of making a beginning is remembered. The Church Missionary Society, in its last report, rejoices in 2,318 communicants; the English Presbyterian Mission has nearly 3,000 members; the American Methodist and Methodist Episcopal Missions have 3,000 between them; the China Inland Mission, according to this year's report, has rather over a thousand converts.

Our own Mission has been remarkably blessed of God. The results of our labour on the coast of China were handed over to the care of an American Baptist Society; so that our present inland work represents the fruit of only ten years' labour. Yet, in the provinces of Shantung

* The present staff of the Roman Catholic Mission in China comprises, 41 bishops 604 European priests, and 559 native priests. They have besides, 34 colleges, and 36 convents.

and Shan-si, we have sixty churches, self-governing and self-reliant, and in connection with these, over 1,400 members. The strides of progress are indeed remarkable.

The numbers of Chinese Christians in connection with the Protestant Christian Church at different dates were as follows:—

In 1845	..	..	..	6	communicants.
1853	..	..	..	350	„
1863	..	..	..	2,000	„
1873	..	..	..	8,000	„
1883	..	..	..	22,000	„

A hundred thousand persons are in regular attendance at public worship.

There is more than a large number to rejoice in—there is apparently a good quality.

In India, the dignity of the European missionary, and his relation to their European masters, may invest discipleship, in the minds of the servile, with ideas of profit and advantage. But, in China, they that will live godly in Christ must suffer persecution.

There is a touching story of Christian martyrdom given in Miss Cumming's work (vol. 1, p. 206), which relates how, at Christmas time, six years ago, a wealthy Christian, in a town thirty miles from Canton, intending to build a chapel, was seized by his fellow-townsmen and tortured, to make him forswear Christ. Failing in their efforts to compel him, he was bound to a cross, was swathed in cotton wool saturated with oil, and burned alive. Four of his fellow-converts were also, like him, subjected to cruel tortures, and, when these could not induce them to deny their Saviour, they, too, were burnt alive. Whether there are many more martyrs, I do not know; but every Mission has to complain of persecutions hard to endure—"the spoiling of goods," destruction of crops, severe punishments and tortures, inflicted often nominally for other offences, but really for discipleship.

We little realise the bitter hatred which their neighbours give to those who seem to them recreant, unpatriotic, and unfilial, because they leave the customs of their fathers.

Most of these converts are from the poor—partly because of the age-long and world-wide tendency of the poor to seek a gospel of comfort, partly because missionaries have almost exclusively addressed themselves to that class. There are hopeful signs that, amongst other classes also, the good work is going on. One great Chinese merchant, Mr. Akok, is a lowly Christian and a noble philanthropist.

The two greatest statesmen of China have both relations of an intimate kind with Christians. Li Hung Chang, Viceroy of Chibli and Commander-in-Chief, owed his wife's life to medical missionary care; and has shown his gratitude by supplying the entire charges of a very large amount of medical philanthropy, the arrangements being such as to permit, at the same time, a large amount of Christian work.

Miss Gordon Cumming, in the preface to her second volume, states that the wife of Prince Kung, who has been for many years the head of the regency which has conducted affairs during the minorities of two successive emperors, has been baptized into the faith of Christ. We hear, further, that twelve or fifteen ladies in the emperor's palace at Peking have become Christians, and that each Sabbath day sees a Christian service held within the palace walls.

If these are the slender beginnings of the Gospel, are we presumptuous or enthusiastic in looking forward to the day when by millions men will welcome the Gospel of Christ?

What is the significance of this wide, swift, thorough acceptance of the Gospel of Christ? Is it not that we have an open door set before us? Is it not a Voice: "Go ye up and possess the land?" May we have grace to interpret and accept the great leading which they embody!

New Missionary Books.

THE following Missionary volumes are now ready, and can be had on application to the Secretary, A. H. Baynes, at the Mission House:—

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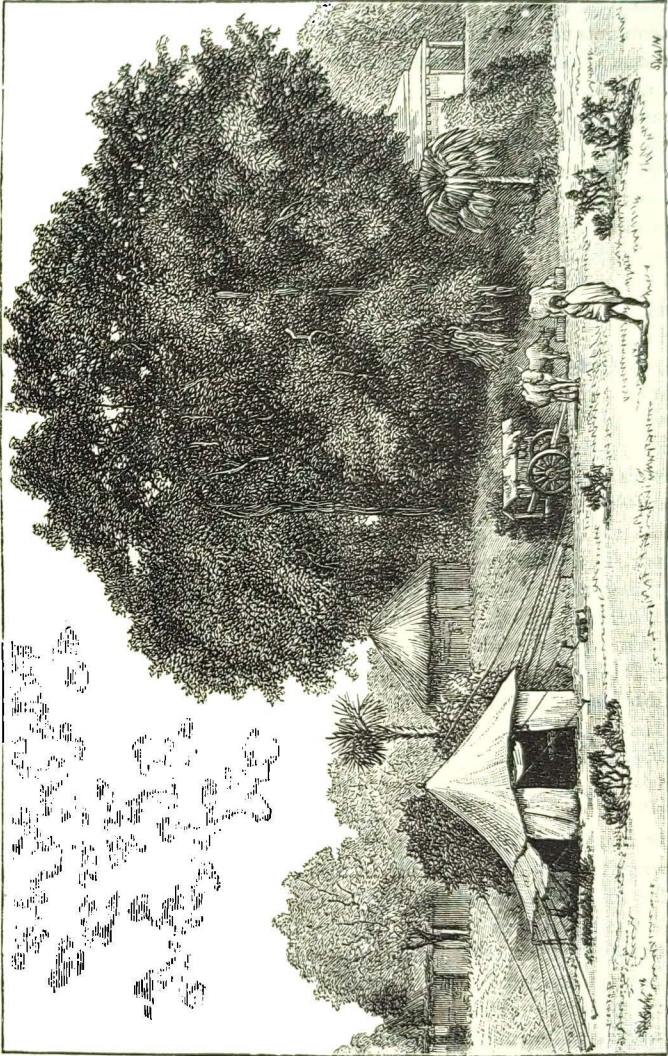
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Itinerating in a Tent.

THIS is a tent we purchased at the close of last year for itinerating purposes. It cost nearly £10. We have used it only on one journey yet, and that was for about three weeks of last cold season. Four or five men can easily put it up in about an hour's time, and it may be taken down in less time. Putting it up is often an unpleasant task, because it has often to be done in the full blaze of the sun. Once up it is very pleasant living in a tent. And one's thoughts are carried back to times when the patriarchs dwelt in tents, mixing up sacred feelings with the romance of tent life. This photograph was taken at a place called Jahanabad, a subdivision of the Hooghly district. Behind the tent, on the top of the bank, are the law courts and the residence of the magistrate. The magistrate is a Hindu gentleman. He was educated in a Mission College, and was, therefore, glad to see us. He told me that I was the first European ever to visit the town of Jahanabad for the purpose of preaching the Gospel. He, moreover, said he would be delighted if we would open a Mission Station there. The place, he said, was given over to irreligion and wickedness, and needed enlightenment. He urged upon me very earnestly the need of opening a Mission Station there. This man is near the Kingdom, as was manifest by his concern for the condition of the town. He also said that he delighted in reading no book so much as the Psalms of David, especially when troubled and perplexed. At Jahanabad we had almost the whole town out to hear our preaching and singing, so unusual a thing was it for the Gospel to be preached there. Moreover, many of the respectable Baboos of the place visited us in the tent. Our sales of books in this place and the neighbourhood were very large. You may be sure I felt it a great honour conferred upon me to preach where never a missionary had stood before; but, at the same time, it grieved me greatly to think that here, almost at the very door of Calcutta, no missionary had been until now declaring the unsearchable riches of Christ. Truly, if you step aside from the beaten track, you are overwhelmed with the fact that the *harvest is overwhelmingly great, but the labourers so few*. Pray and work, dear friends, that God may send forth more labourers into the Indian harvest-field.

T. R. EDWARDS, Missionary, Serampore.



ITINERATING IN A TENT.—(From a Photograph.)

Life of Dr. Wenger.

A MEMOIR of this most distinguished Oriental scholar and translator has been just completed by Dr. Underhill, whose literary skill and intimate acquaintance with Dr. Wenger's character and work pre-eminently qualified him to be his biographer. His book is one of exceptional ability and interest, and, in its controversial parts, is pervaded by a fine spirit of candour and fairness.

The history of the Baptist Mission is full of striking instances of the interposition of Divine Providence in directing the work of its founders. The choice of India as the first field of its operations—"a continent of nations," as Eustace Carey loved to call it—with a vast population speaking a great many different languages, supplied an adequate sphere for the exercise of the extraordinary linguistic gifts of Drs. Carey and Marshman, while Mr. Ward's mastery of the art of printing was an appropriate auxiliary.

And the hand of Providence is not less distinctly seen in the succession of eminent scholars to carry on the important and necessary work of translation. That years passed by without any converts being gathered by their ministry, must have been a severe trial to them and to the committee at home. But if at the first they had gathered crowds, the care of them would have left them little leisure for their special work. As soon as the Bengali translation was issued, success dawned upon them. Even at this distance of time, we can sympathise with the rapture which filled Mr. Ward's soul when he baptized the first convert in the Ganges, and which found expression in the message he sent home—"The chain of caste is broken, never to be mended more!"

When Drs. Carey and Marshman had passed to their rest, Dr. Yates was ready to take up the work at the point at which they had left it. And when he died on his passage home, Dr. Wenger, the ripest and most accomplished scholar of them all, was already in India, and prepared to follow in the line of this illustrious succession. He is now gone up on high to enjoy the reward of his life-long toil, and his mantle has fallen on Mr. Rouse, his attached friend and associate. Nor must we forget the valuable assistance rendered by our brethren, Thomas and Lewis—the latter an accomplished Semitic scholar, now unhappily laid aside by a painful malady from all active work—during the periods when they had the superintendence of our Mission press. Such events are not the offspring of accident or chance.

John Wenger was born in the village of Bruchenbûld, in the Bernese Alps, on the 30th August, 1811. His parents were both godly, and being Anabaptists, suffered persecution, and were compelled to migrate to Alsace. His father died early in 1816, and subsequently his mother, his brother Christian, and himself, were therefore mainly dependent on the kindness of relatives and friends. At Berne the brothers entered the common school, conducted by an able master named Mertz, who introduced the Lancastrian system, and who gave to his old pupil a hearty welcome when he visited him in 1838 and again in 1860.

His pleasant schooldays were broken up when he came to reside with his uncle Jacob, on whose farm he had to endure much menial toil and consequent suffering. This was happily changed when he rejoined his uncle Samuel at

Berne, where he assiduously improved his opportunities of study, and laid the foundation of that philological skill for which he afterwards was so eminently distinguished.

The limited space at our command precludes entering on the details of the circumstances which led to his conversion, the distress which he suffered when doubts arose in his mind as to the Scripturalness of infant sprinkling and of a State Church, the prospect of a separation from that Church, and the surrender of honours and emolument now fairly within reach in consequence of his occupying the highest position as a student. These are portrayed with graphic skill in the memoir to which the reader is referred. But when Dr. Wenger was brought to the conclusion that he must decline ordination, he fearlessly took the step, to the great grief and disappointment of all his relatives and friends.

The persecution to which Dissenters were for a long time exposed in Berne, was brought to an end when the new constitution of the canton came into operation in October, 1831. The pious people, now permitted to enjoy freedom in matters of religion, lost no time in availing themselves of the opening thus secured for the advancement of the Gospel. They met and formed "The Evangelical Society," and it soon assumed a position of great importance. After considerable hesitation, Mr. Wenger consented to conduct a weekly meeting for prayer and exposition of the Scriptures, which he did for several months. The protracted mental conflict through which he passed up to the beginning of 1833 was followed by a deep depression of spirits, almost bordering on insanity. But the petition of David, "Create in me a clean heart," he made his own, and an answer of peace came into his soul.

During his student life, Mr. Wenger was very happy in several tutorial engagements, two especially, which had considerable influence on his future life. The first was in the family of Col. Wurstemberger, by whom he was highly esteemed, and who, instead of dismissing him, as Mr. W. feared when told of his determination, gave him the welcome assurance that, though he did not share his views, he honoured him the more for his conscientiousness and for his manly resolve to abide by his convictions, and that he might remain in his house as long as the children needed instruction. Thus the dark cloud rolled away, and the painful anxieties which had so long oppressed his spirit were almost, if not entirely, quelled.

In the following August Mr. Leeves, an English clergyman, resident at Corfu as agent to the Bible Society, came to Switzerland in search of a tutor for his son and daughters, and was about to return to Greece to execute a translation of the Scriptures into the vernacular. An invitation to Dr. Bouterwerk to dine with the British Envoy to meet Mr. Leeves was, by mistake, also sent to Mr. Wenger. A long interview with Mr. Leeves followed, and a frank explanation was given of the reasons of his refusal of ordination in the National Church. After three weeks' consideration, Mr. Leeves informed him that if he wished to accept the situation, Mr. and Mrs. L. would give him a hearty welcome. This employment fell in with the wish he had long cherished to go abroad. To meet the expenses of the journey, he had to sell many of his books and the gold medals that testified to his attainments and scholarship. Colonel Wurstemberger bade him farewell in terms expressive of the most cordial goodwill. He joined Mr. Leeves at Geneva; and the party went on to Syria, in

which island Mr. L. resided, and here Mr. Wenger passed three years in the faithful discharge of the duties which he had undertaken. The evenings were devoted to the studies in which he himself took a special interest.

During his residence in Syra, Mr. W. became acquainted with many eminent English and American travellers and missionaries, from whom he acquired much information on Indian missions, which tended to encourage the half-formed desire of his heart to give himself to the work of God in that vast country. Here, too, he acquired modern Greek, which opened to him a knowledge of Greek Christianity, and of the literature in which the Greek mind had embodied Christian thought. He assisted Mr. Leeves in his work; and this early initiation into the labour of translation was an admirable preparation for his future career in India. Mr. Leeves's duties frequently called him to distant places, and on these journeys he allowed Mr. W. and his son, and occasionally one of his daughters, to accompany him. In this way Athens, Tenedos, Naxos, Paros, and nearly all the adjacent islands, were visited. One journey, in some respects the most interesting of all, was to Smyrna and Constantinople.

In consequence of repeated outbreaks of fanaticism, occasioned by Russian opposition to the agents of the Bible Society, Mr. Leeves took the opportunity of the presence of a British man-of-war to remove; and he sought in Athens a more secure dwelling. Here Mr. W. accompanied his pupils to the various places of interest, and enjoyed the freest social intercourse with the many eminent persons of various nationalities who were Mr. Leeves's guests. He gave an address in French in the family every Lord's-day afternoon, and for eleven months conducted a German service at the house of the Church missionary every Sunday morning. Mr. Leeves's son having reached his seventeenth year, and for other family reasons, he determined to return to his native land. This involved the cessation of Mr. W.'s tutorship, but his expenses to Switzerland or England were generously offered to him. He chose the latter, and thus his pleasant sojourn in Greece came to an end. On leaving his family, Mr. L. wrote to Mr. W., expressing in the strongest language his gratitude for his conduct in the situation which he had filled with so much advantage to himself and family. During many following years, occasional friendly correspondence passed between Mr. W. and members of this excellent family. It is significant of Mr. Wenger's mind and heart that he was so warmly received by the many distinguished men whom he met in the various cities of the Continent, and that he awakened in those who knew him best the strongest feelings of affectionate regard.

During his visits to London, he obtained an introduction to the Rev. J. Dyer, and through him to Dr. Steane, W. B. Gurney, Esq., and other friends of the Baptist Mission. He was very much impressed by sermons preached one Lord's-day by Dr. Steane and the Hon. and Rev. Baptist Noel, and, strange to say, both from the same text, the question addressed to Jonah—"Doest thou well to be angry with the gourd?" This incident appeared to him providential, and he began to think whether the prospects he had resigned were not his "gourd." He returned to his native land burdened with thoughts like these. He once more visited the scenes amidst which his boyhood had been passed, and of his tutorial labours, and at Berne met his friend Mr. Leeves, who strongly urged him to join the English Established Church. But he could not yield to

such solicitations, and he openly united with the Dissenters in Berne. He once more came to England, meeting on his journey many learned friends, others to whom he had introductions, and some of his old pupils, who vied with each other in showing him in various ways their regard and esteem. In London he again saw Mr. Dyer and the Rev. W. H. Pearce, whose countenance, beaming with cheerfulness and expression, strongly impressed him. He was now led to examine the question of believer's baptism, and soon arrived at the conclusion that it was his duty to be baptized. This took place at Camberwell, February, 1839, and he delivered an address on the occasion. With eleven others, he was "buried with Christ in baptism" by Dr. Steane, following the Lord's example thus to fulfill all righteousness.

In June, 1840, Mr. Wenger having been accepted as a missionary of the society, he, with the Rev. F. Tucker, was set apart to the work, Drs. Steane and Murch and the Revs. G. Pritchard and J. Dyer taking part in the service; and the following week a valedictory service was held in Finsbury Chapel; and after another similar service at Portsea, Mr. Wenger embarked in the *Plantagenet* for Calcutta. The voyage, on the whole, was pleasant. Bengali and Hindustani were daily studied, G. Morris, Esq., of the Company's Civil Service, rendering them effectual assistance in the acquisition of the former language. "On the 29th of September, 1839, the vessel reached her moorings in the Hooghly, and Mr. Wenger, with his companions, planted their feet on the heathen land of golden Ind," and Mr. Wenger entered on his life's great work.

Bristol, January, 1856.

FRED. TRESTRAIL.

[A notice of Dr. Wenger's Life and Work in India is reserved for our next issue.]

A Valedictory Address

To REVS. J. J. FULLER, *proceeding to the Cameroons*, and MESSRS. WEEKS, SILVEY, and SCRIVENER, *proceeding to the Congo River*, delivered by the REV. ALEXANDER McLAREN, D.D., at Moss Side Chapel, on Tuesday evening, January 12th, 1886.

NINETY-THREE years ago, the first service to take leave of a missionary of our Society was held in the old Harvey Lane Chapel, Leicester. Its pastor, William Carey, had resigned his office in order to venture down into the dark and unexplored gulf of heathenism. Andrew Fuller, whose faithful hands fulfilled nobly his promise to hold the ropes, delivered the parting charge from that text: "Peace be unto you. As My Father hath sent Me, even so send I you."

It is no part of my task this evening to deliver counsels or instructions, which would ill become my lips when addressed to brethren, the majority of whom have already done faithful service in the field. I have but to

act as the mouthpiece of a whole denomination, whose hearts beat warmly for you and your work, in bidding you God-speed, and assuring you of our remembrances, our affectionate sympathy, and our prayers. I cannot better express our wishes for you, than in the petition that you may live and work in the strength of these mighty words, which the Master Himself thought to be the best as His parting charge to His followers. May you possess the gifts which they impart! May you be faithful to the commission which they impose!

I venture, instead of dealing in the common-places of valedictory good-wishes, to try, for a moment or two, to draw out the wealth of encouragement and counsel which these words of our Lord contain for you.

“Peace be unto you.”

Christ's words are more than wishes. We vainly invoke peace on the hearts that are dear to us, but “He speaks and it is done.” His wishes are gifts, and when He says, “Peace! be still!” there is a great calm in the troubled soul. The possession and the continual experience of this Christ-given peace must be the foundation, brethren, of all your work. Unless you live in the continual possession of that great tranquility, that concord with God, and acquiescence in His will, that calmness in your own hearts from the disturbance of passion and hot desire, how shall you be the messengers of a Gospel of peace? May that peace, like Christ's own, rise like a great crystal wall of cold, pure ice between you and all the heat of passion and disturbance! The winning power of a Christian life gathered into itself and full of rest will conquer where nothing else will. How can men preach that which they do not possess, and how shall your feet be beautiful upon the mountains except they be “shod with the preparedness” that comes from the deep, continual possession “of the Gospel of peace?”

Brethren! such tranquility, such peace with God and of God, is ours and will be yours, only on condition of dwelling ever in that upper chamber, where, curtained about from the world, even whilst hand and lip may be most eagerly engaged in His service, you will hold fellowship with the Master Himself. The great river that is to bring fertility over a continent must rise high up in the lonely mountains, and be fed with the snows that lie high above the haunts of men. So, dear friends, “peace be unto you,” and that it may, dwell ever close to the Master, and let Him bring His rest into your souls.

You have the stimulus, the solemn stimulus, of knowing that you are sent by Christ Himself.

You have as much right to feel that as ever an Apostle of them all.

Any Christian man in whose heart burns the missionary desire, and who has, by God's endowment, the capacity to do missionary work, and, by God's ordering of circumstances in His providence, the opportunity to indulge the desire and to exercise his capacity, may not only say that he is "a messenger of the churches," but also with all humility may add: "And now God Himself and His Spirit hath sent me." Unless a man has that conviction—that Christ, in very deed, and in prose reality, has sent him individually into the field, and has given him his work, he is not fit to be a missionary at all. If he is not sent he has no business to go; if he is sent it is at his peril that he stays. I beseech you, then, cultivate this conviction as lying at the foundation of very much of your success in missionary work, that Christ Himself has willed that you should go, and has thrust you, of His mercy, into the high places of the field.

It is the conviction of a Christ-given mission that alone redeems a man's work from being mechanical and monotonous and perfunctory. In the midst of the crowd of trivial things that make up our daily duties, the highest motive is always apt to be shoved on one side, and to be hidden by a multitude of lesser, even legitimate ones. And so, if we are to keep ourselves fresh, if we are to realise the greatness of the functions that are laid upon us, if we are to do them in anything but the most servile and mechanical spirit, we must be ever harking back to that deep fountain of inspiration and enthusiasm which lies in the simple belief—"Christ, Christ Himself hath sent me."

That will come to you, dear brethren, in your solitary hours, when your work seems all but fruitless, and you are tempted to think that you have made a mistake; it will come to you in your moments of languor and weariness, when the prose and commonplace of the missionary life seems to be almost intolerable, with a power that will elevate the minutest duties into greatness, and will make all distasteful work easy and blessed, because He has commanded it. The belief in the mission that Christ has given us is fundamental to all our work as Christian men and women, and most especially to yours. It will consecrate and it will impel, until a man becomes like a cannon-ball, driven with a force and impetus which there is no resisting against the most obstinate evils that stand before him. Concentration and unity and force and enthusiasm will all come with the belief, "Christ has sent me."

And then let me remind you of the abundance of inspiration and encouragement which lie in that wondrous parallel which our Lord draws in these words between His mission and yours: "As My Father hath sent Me, even so send I you." The parallel at once suggests the nature of your

mission. The Father sent the Son to proclaim the Father's name. Christ sends you to declare Christ's name. The Father sent the Son that by His death He might bring the world near unto God. The Son sends you that you may proclaim His death. God's purpose in sending Christ is Christ's purpose in sending you. Therefore, the line of your mission lies exactly parallel with, or rather is a prolongation of, the line of Christ's mission. That is to say, in plainer, simpler words, your one business is to preach the Cross of Jesus Christ. A missionary may go on labouring for years, saying very true things, preaching revealed truth, and he may never convert a single soul. It is the declaration of the atoning death of Jesus Christ on the Cross that is the power of God unto salvation on our lips—"as My Father hath sent Me" to die for the world "even so send I you, to proclaim My death, that you may draw men to the Cross of their redemption." Keep your mission parallel with your Master's; let the lines be drawn side by side. Any deflection is weakness. The condition of success is that your word proclaims Christ's work. He sends you to preach that which God sent Him to do.

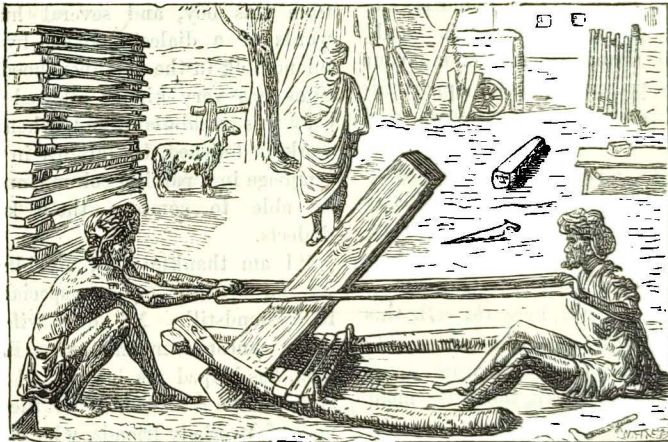
Further, and lastly, this parallel that Christ Himself draws for us suggests for you the great encouragement and strength of His perpetual presence.

The Father so sent the Son as that He was ever with Him. "He that hath sent Me is with Me. He hath not left Me alone." His mission was accompanied with the continual consciousness of unbroken communion, so that, even whilst here upon earth, He was "the only begotten Son which is in the bosom of the Father." And as with Him so with you. Christ so sends you as that He is ever with you. He does not say "Go!" He says "Come!" He does not part you from Himself when He sends you on His errands, but He accompanies you in all your journey. "After He had spoken these words, *He* was taken up into heaven, and sat on the right hand of God, but *they* went everywhere preaching the word." What a contrast between the triumphant glory of the resting Christ and the toil and weariness of His ministering servants! Yes! but the two halves of the picture are bound together by the words that follow: "The Lord also working with them, and confirming the word with signs following."

So, in your solitude, which is so hard for flesh and blood to bear, and so harmful to the force and vigour of your spiritual life, remember, that the dear Master is near. Christ and you, taken together, make up the majority; and you are not alone if the Master is with you.

Thus, dear brethren, we commend you to God, and to the work of His

grace. May His tender, wise providence, continually keep you from evil. May His Spirit fill your spirits with the joyful certitude of the truth you preach, and feed your courage with assured hopes of victory! You go to a hard task, but you have access to the storehouses of Omnipotence. You go to solitary, and often apparently fruitless toil; but He that sent you is with you, and no work done for Him is in vain. You go into circumstances dangerous to the spiritual life, and where it will often be difficult for you to keep your lamp of consecration in bright blaze; but He who quenches not the smoking flax will tend and feed the flame. You go with your lives in your hands, but "whether we live we live unto the Lord, or whether we die we die unto the Lord." Abide in Him, so may His peace abide in you! and in all your sorrows may you hear these words of His ringing in your ears, to save you from weariness, to nerve you for effort, to fire your faith with the confidence of success, and to fill you in all your loneliness with His sweet and all-sufficient companionship! "Peace be unto you!" Go! in the Master's name.



Indian Carpenters.

MOST of the work done in India by carpenters is rough. This is not to be wondered at when one considers the rough tools they often use. Some workmen are, however, very clever, and, with crude native-made tools, turn out good work. What would English carpenters think of working a whole day for the sum of sevenpence? yet this is what is often paid to carpenters in India.

The Congo Mission.

THE last Congo mail brought a deeply interesting letter from the Rev. George Grenfell, with a chart of the recent voyage of the Mission steamer *Peace*, the publication of which, however, we are compelled to postpone until the March number of the *HERALD*.

The following letter from the Rev. W. H. Bentley refers to Mr. Grenfell's communication :—

“DEAR MR. BAYNES,—I thank you much for the loan of Mr. Grenfell's letter, which my wife has read to me. I am sure all our friends will read with intense interest the accounts which he has furnished of his explorations. We of the Congo Mission had all felt that before we decided on the positions of our stations, we must gain some knowledge of the land to be occupied, and trace and examine its waterways. Otherwise we should be founding stations in our ignorance which would have to be abandoned later on in favour of places presenting better opportunities. This would be a cruel waste of energy, time, and treasure.

“We can but be devoutly thankful that our dear brother has been able so thoroughly and successfully to complete these preliminary investigations.

Our friends will be interested to know that while delayed here through this trouble with my eyes, I have been able to do some Upper River work, even here in London. Aku, the little maid who came to England as nurse to Mr. Grenfell's little daughter Pattie, is living with us, and although so closely occupied with the work of the Congo Dictionary, we have been able to take down at meal-times, and other odd moments, some three or four hundred words of her language. She comes from the south bank of the Congo River, near Stanley Falls, a short distance westward from the mouth of the

Lomani, where she has many friends, and has several times visited. She is a bright, intelligent lassie, and does much to enliven our temporary London home. Dr. Sims, of the American Mission, when at Stanley Pool, had a lad from the neighbourhood of the Aluhimi (arruwimi) towns on the north bank, some thirty miles west of Aku's town. He has collected a vocabulary of some 1,300 words of the Yamboli language from this boy, and several hundred words of a dialect spoken by some inland folk in the neighbourhood. Dr. Sims has very kindly allowed me to copy this vocabulary, and, when other work is finished, I shall fill in Aku's language in a parallel column, and thus be able to compare these kindred dialects.

“I am thankful that my blindness has not brought my own special work to a standstill. My dear wife, who takes almost as much interest in it as I do, has helped me bravely all along, and now she is also aided by the kindness of two lady friends, who come in almost every afternoon to help her with the writing. I am hoping that by the time my sight is restored there will not be much left to finish.

“It is, however, a merciful affliction, being accompanied with no pain.

“It is a lesson in patience, but we know that “perfect wisdom, perfect love, is working for the best.”

We are quite sure our readers will sincerely sympathise with Mr. Bentley in the heavy affliction that has fallen upon him in connection with his eyesight, and which at one time threatened total blindness; and all the more so when it is remembered that this trouble is largely the result of his unremitting labours on his Congo Grammar and Dictionary.

The last report from Dr. Tweedy is that Mr. Bentley "is making progress," but almost infinitesimally slow, in the proportion of four inches to twenty feet.

Letter from Rev. J. H. Weeks.

MR. WEEKS, who left Liverpool for the Congo by the s.s. *Gaboon*, on the 13th ult., writes:—

"DEAR MR. BAYNES,—Before finally leaving England we would like, through the pages of the HERALD, to take an affectionate farewell of all those friends that we leave behind us.

"It is now ten months ago since I landed in England, and I now return strengthened in body and in soul. I feel assured that my wife and myself go to our work on the Congo richly laden with your sympathy, and we shall also be constantly blessed of God through your prayers offered on our behalf.

"We are looking forward to a long life spent in Africa; and we trust that, by your faithful prayers, our lives will be successful in the truest and best sense.

"I, if I belifted up, will draw all men unto Me; and we go with no other object then to lift up this Christ, who

has given us so solemn an assurance His attractiveness.

"Good bye; and may God be with us all until the work of earth shall merge into the service of heaven."

"P.S.—Please acknowledge in the HERALD £3 worth of magic lantern slides from Mansfield Street Sunday-school; parcel of cotton print from Miss King, of Kingstanley; parcel of school materials, and boys' jackets, from the ladies of Upton Chapel; box of jackets and frocks from the ladies' of Maze Pond Chapel; parcel of jackets, &c., from Mrs. Cameron, of Allan Bridge, Glasgow; parcel of jackets and frocks, for San Salvador School, from the ladies' of Pembroke Chapel, Liverpool; several boxes of needles, from Mr. Yeoman, of Astwood Bank, Worcestershire."

The Lord Loveth a Cheerful Giver.

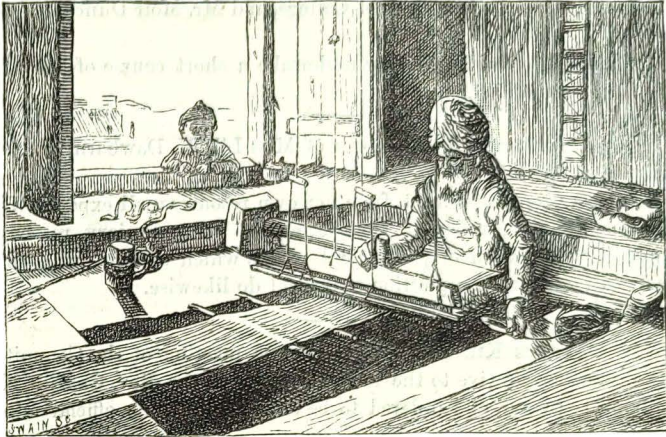
THE pastor of one of our rural churches, when sending a remittance, writes:—
 "This is the largest amount ever forwarded from our church, and a very considerable advance upon the sum sent last year. The increase this year is chiefly in the Sunday-school, but steady growth has marked the contributions

of the church for many years. I believe that this growth has been in a large measure the result of the regular observance of the monthly missionary prayer-meeting, the circulation of the MISSIONARY HERALD, and a better system of collecting in the Sunday-school. "It has not been by spasmodic efforts, but regular and sustained work. Ten years ago I was told by one of the deacons that this was not a missionary church. I felt at once determined to remove the stigma, and am thankful that the effort has not been without some measure of success." A poor widow sends ten shillings, and writes:—"Every month I get a few of my poor neighbours into my house, and read to them the MISSIONARY HERALD, and they put into my mission-box whatever they can give. They are all very poor, but the past six months have resulted in a total of ten shillings. They all say the MISSIONARY HERALD is so deeply interesting that they would walk miles to hear it read, and they look forward to my little missionary meeting with the greatest delight." "A Friend" at Leeds sends a gold ring for the Congo Mission. "Lord, she whom Thou lovest is sick" sends a generous gift for the Congo Mission, writing: "Every little I can spare shall help to send the Gospel there." "An Old Soldier Pensioner" at Chelsea Hospital sends a silver coin he had given to him in the Punjab war. "A Needlewoman" sends a silver bracelet for the Congo Mission, the gift of her mother, which she greatly values but which she feels she "cannot keep," while it may be sold for a small sum, and the proceeds help to bear the light of the Gospel into the darkness of the heathen world." For the following generous and most timely gifts we feel deeply thankful, indicating as they most clearly do what a deep hold the mission enterprise has upon the hearts and sympathies of the donors:—L. T. W., £1,000; Christopher and Sarah, £100; Mr. J. Sharman, £100; Mr. Geo. Sturge (fourth half-yearly instalment of £1,000) £100; Mr. Joseph Tritton, £50; the late Mrs. Barker, £50; Mr. John Marnham, for *China*, £50; Do. (quarterly), for *Congo*, £30; A. C. S., for *Congo*, £50; A Thankoffering, £25; A Friend, £20; Anonymous, for *Mr. Weeks, Congo*, £20; Mr. J. P. Bacon, £20; T. T. R., £20; Mr. J. Pryor, for *China and Congo*, £10; Mr. Jos. Wates, £10; Mrs. Ness, £10; M. G. (£5 for *Congo*), £10; Mr. J. T. Purser, £10.

Never was the Mission in more need of enlarged support than just now, and never were the harvest prospects brighter than they are to-day.

Recent extensions of agency in China, Africa and India, have involved the Society in enlarged financial responsibilities amounting to more than £5,000 annually; and unless the income of the Society can be increased by at least this sum, heavy debt must necessarily be incurred.

Most earnestly, therefore, do we appeal to the Lord's stewards to come forward, and in increased measure help on the work. For the heroic self-sacrifice of the very poor, and for the generous and noble gifts of the better circumstanced, we are most grateful. Once again we would "thank God and take courage," feeling confident that He—whose work it is—will so move the hearts of His people that all needful means shall be provided.



Indian Weaver.

WITHOUT the appliances of European looms, the work done by Indian weavers is sometimes very fine and very beautiful.

Recent Intelligence.

We report with deep sorrow the death of Mrs. Hay (late Miss Comber), wife of the Rev. Robt. W. Hay, of Victoria, West Africa, in the early part of December last. No details of this sad event have been received, save that the infant daughter of Mrs. Hay was living and well on the 8th of December.

The Committee deeply sympathise with their bereaved brother, Mr. Hay, and with the family and friends of his beloved wife, in the heavy trial that has so suddenly fallen upon them, and specially to commend them to the gracious support and comfort of the sympathetic Saviour.

Tidings have also been received that Miss Gwen Thomas, of Bethel Station, Cameroons, is on her voyage home in consequence of broken health, the result of repeated attacks of coast fevers.

At the quarterly meeting of the Mission Committee on the 20th of last month, Miss Martha Spearing, formerly associated with the Congo Mission of the American Baptist Missionary Union, was accepted for work in connection with the Congo Mission of the English Baptist Missionary Society. All being well she will leave for Africa at an early date, with a view to assist Mrs. Grenfell at Stanley Pool in the conduct of her girls' school at that station.

At the same meeting the Committee accepted the offers for mission work in China of Mr. E. C. Nickalls, of Bristol College, and Mr. Moir Duncan, of Glasgow University.

Both these brethren will probably undertake a short course of special study before leaving for the East.

The Committee also accepted the offer of Miss Lila Y. Dawbarn, of Liverpool for mission work in China.

Miss Dawbarn proposes so meet, from her own resources, all expense of passage and maintenance, thus relieving the Society of all pecuniary responsibility, an example of consecration of person and means which we venture earnestly to commend to all who are in a position to go and do likewise.

THE REV. CHARLES KIRTLAND.—At the same meeting of the Committee, the following resolution relative to the recent decease of the Rev. Charles Kirtland was unanimously passed, and ordered to be entered upon the official minutes of the Society:—

“In placing on record the decease of their beloved friend and colleague, the Rev. Charles Kirtland, the Committee desire to express their grateful recognition of the long and important services rendered by their departed brother to the Missionary Society, first as a member for many years of the Executive Committee, and subsequently as an honorary member of the Directorate.

“Ardently attached to the work of the Society, he was ever ready to advocate its interests, and during a long term of years he took an active share in the discussion of important questions which arose, and his counsels as a member of the Committee were wise and weighty, and highly valued by all his colleagues. In ripe age, beloved and honoured, he has fallen asleep, mourned and esteemed by a large circle of friends, who are left to cherish his memory and profit by his labours and example.

“To his beloved widow and family the Committee offer their most sincere condolence, and commend them to the loving and tender care of the Father of mercies, in whose Home the departed one is now at rest.”

The Rev. W. Holman Bentley desires to express thanks, on behalf of the Congo Mission, to the donor of six fowls of a special breed—Langshans—imported from North China, and presented through Edward Brown, Esq., F.L.S., which are being taken out by the Rev. J. H. Weeks, and are intended to improve the breed of fowls upon the Congo Mission stations. Our good friend is wishing to aid us in the matter of live-stock, a subject concerning which he is well qualified to render service to our Mission.

“How can young men best help the Baptist Missionary Society?” This was the subject of an exceptionally interesting conference at Holloway Chapel (Rev. J. R. Wood’s), when Mr. G. W. Foreman presided, and Mr. Bentley, of the Congo, Mr. Holliday, of the Mission House Young Men’s Society, and others, addressed the meeting, from which good and practical results are expected.

Contributions

From 16th December, 1885, to 15th January, 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.		Beilby, Mr S. V., Edin-		Bloomsbury	
Agombar, Miss M. A.	0 10 0	burgh	2 0 0	Bow, for <i>W & O</i>	2 12 2
Aldis, Mrs.	3 3 0	Bible Translation Soc.,	150 0 0	Brentford	2 0 0
Allen, Mrs. Finchley Rd.	4 0 0	for <i>T</i>	5 0 0	Do., Park Ch., for	1 10 0
Bacon, Mr J. P.	20 0 0	"Bootleite," for Congo	2 0 0	Do., New Park Rd.,	3 4 0
Batson, Mr and Mrs R.	0 10 0	work	2 0 0	for <i>W & O</i>	0 10 4
Do., for Congo	1 0 0	Boston, Miss, for Congo	2 0 0	Do., Gresham Ch.	7 3 3
Casson, Mr W	2 0 0	Britton, Miss S. M., for	0 10 0	Sun. Sch., for <i>N P</i>	2 5 0
Crowther, Mr J., Grimsby	0 10 0	Congo	1 0 0	Do., Wynne Rd. Sun.	3 3 0
Dunn, Mr T.	1 5 0	Campbell, Mrs T. W.,	1 0 0	Sch.	2 5 0
E.C.A.R.	5 5 0	Greenock, for Congo	1 0 0	Brompton, Onslow Ch.,	3 3 0
Edwards, Rev Jas. ...	2 2 0	Christmas - box, from	1 0 0	for <i>W & O</i>	2 5 0
Fearn, Mr G. H.	0 10 0	Streatham Common,	1 0 0	Brondesbury, for <i>W & O</i>	3 3 0
F., Glasgow, for Congo	5 0 0	for Congo	1 0 0	Camberwell, Denmark	7 1 0
Freer, Mr F. A.	1 1 0	"Christopher & Sarah"	100 0 0	Place Ch.	12 18 5
Grayson, Mr E. J.	3 0 0	Cruickshank, Mr A. ...	1 0 0	Do., for <i>W & O</i>	7 1 0
Higgs, Mr F.	2 0 0	E. M. C., for Congo ...	1 0 0	Do., Juv., for <i>N P</i>	7 18 7
In Memoriam, Bath ...	0 15 0	Edginton, Mr J., Wis-	2 0 0	Barisal	1 9 5
Johns, Mr B., Morriston	1 6 0	bech, for Congo	2 0 0	Do., do., for support	1 9 5
Jones, Mr J., Filey	7 0 0	Freeth, Miss, coll. by	0 8 0	of child, West	1 10 6
S. A. F. & C. F.	1 1 0	for <i>N P</i> , per Y.M.M.	0 11 8	Africa	54 15 0
Lloyd, Mr G. A.	5 0 0	A.	3 3 0	Charles St., Camber-	15 0 0
Marnham, Mr J.,	5 0 0	Gill, Mr Jno., Grundis-	2 2 0	well New Rd.	3 0 0
quarterly subsn. for	5 0 0	burgh, box, for Congo	60 0 0	Camden Rd., balance	5 17 5
Congo Missionary ...	0 10 0	Gough, Mrs	0 10 0	of outfit for new	5 0 0
M. G.	1 0 0	Do., for <i>W & O</i>	1 0 0	Congo Missionary ...	7 15 7
Do., for Congo	0 10 0	Harris, Miss, Barn-	1000 0 0	Clapham, Grafton Sq.,	8 13 4
Pryor, Mr Edwin, Liver-	5 0 0	staple for Congo	0 10 0	for <i>W & O</i>	15 0 0
pool, for China	0 10 0	"Hope"	2 10 0	Do., Kenyon Ch.	1 0 0
Do., for Congo	1 0 0	Horton, Mrs W., Kib-	60 0 0	Do., do., for <i>W & O</i>	5 17 5
Q. W. T.	1 0 0	worth, box, for Congo	1 0 0	Crouch Hill Sun. Sch.	5 0 0
Sharp, Mr Jno., Gild-	2 2 0	L. T. W.	1000 0 0	Dalston Junction	7 15 7
some	0 10 0	Long, Mr W., Barnham	0 10 0	Do., Sun. Sch.	8 13 4
Shrewsbury, Mr G. ...	0 10 0	McKenzie, Mr A., Edin-	2 10 0	Do., Sun. Sch.	15 0 0
Smart, Mr Jas., Elgin	0 10 0	burgh, for Congo	60 0 0	Deptford, Octavia St.,	1 0 0
Smith, Rev T. L.	0 10 0	Marnham, Mr John, for	10 0 0	for <i>W & O</i>	1 10 6
Steele, Mr Thos., Ryde	3 3 0	Congo	2 18 0	Do., Sun. Sch.	23 2 0
S. T.	1 8 0	M. E., for China	10 0 0	Do., for Congo	1 5 0
Do., for Africa	2 2 0	Ness, Mrs	0 10 0	Forest Gate, Wood-	8 18 9
Tarring, Mr & Mrs C.	2 2 0	R., for Congo	0 10 0	grange Sun. Sch. ...	4 8 7
J., Constantinople ...	1 1 0	Sampson, Mr B. H., for	1 0 0	Hammersmith, Avenue	31 16 9
Teal, Mrs	1 0 0	Africa	0 17 0	Rd., for <i>W & O</i>	4 8 7
Tollner, Miss, Penge ...	1 0 0	Do., for China	100 0 0	Hampstead Heath St.	10 17 0
Tritton, Mr Joseph	12 10 0	Sharman, Mr J.	10 0 0	Do., Juv. Ass., for	2 0 0
(monthly)	5 5 0	Students at Regent's	4 8 0	support of boys at	2 0 0
Watkins, Mr B.	1 8 0	Park College	100 0 0	Wathen Station ...	1 1 0
Under 10s.	2 0 0	Sturge, Mr Geo., fourth	50 0 0	Do., for <i>W & O</i>	2 0 0
		half-yearly instal-	20 0 0	Do., for Congo	2 0 0
		ment of donation ...	10 0 0	Do., Sun. Sch.	10 17 19
		Thankoffering, for	10 0 0	Do., Y.M.B.C., for	4 0 4
		Congo	10 0 0	Do., Sun. Sch., for	12 14 8
		Tritton, Mr Jos.	50 0 0	Congo	7 7 6
		T. T. R.	20 0 0	Do., for Congo	24 6 0
		Wates, Mr Jos.	10 0 0	Do., Y.M.B.C., for	4 0 4
		W. E., Bethel, Bassaleg,	1 0 0	Hornsey, Campbourne	1 10 6
		for Mr Wall	1 0 0	Ch., for <i>W & O</i>	1 5 0
		Do., for Mr Jenkins	0 11 4	Hounslow, Providence	17 8 10
		Under 10s.	0 5 0	Ch., for <i>W & O</i>	6 11 0
		Do., for <i>W & O</i>	1 5 0	Do., Salter's Hall Ch.,	5 0 0
		Do., for Congo	0 4 6	for <i>W & O</i>	5 0 0
		Do., for Rome	0 4 6	Do., Sun. Sch., for	1 2 6
				Central School,	
				Backergunge	
				James St., for <i>W & O</i>	

LONDON AND MIDDLESEX.

Acton Sun. Sch.	8 15 0	Islington, Cross St. ...	17 8 10
Do., for <i>W & O</i>	3 7 0	Do., Salter's Hall Ch.,	6 11 0
Alperton, for <i>W & O</i>	0 15 0	for <i>W & O</i>	5 0 0
Arthur St., Camberwell	8 18 2	Do., Sun. Sch., for	5 0 0
Gate	3 3 0	Central School,	1 2 6
Bermondsey, Drumm-	3 3 0	Backergunge	
ond Rd., for <i>W & O</i>		James St., for <i>W & O</i>	

John St., Edgware Rd., for W & O	6 7 8	Fenny Stratford, for W & O	1 0 0	DORSET.	
Kilburn, Canterbury Rd. Sun. Sch., for Congo	4 15 0	Gold Hill, for W & O	1 1 0	Gillingham, for W & O	0 13 0
King's Cross, Arthur St.	2 4 0	Haddenham, for W & O	0 10 0	Weymouth	4 2 0
London Bap. Choir Union, balance of profit of Concert	0 5 6	High Wycombe, for W & O	2 14 4	Do., for W & O	1 1 0
Maze Pond, for W & O	8 10 0	Olney	5 1 6	DURHAM.	
Notting Hill, Ladbroke Grove Ch.	1 15 9	Princes Risboro', for W & O	1 2 0	Highgate and Rowley	12 2 0
Do., for W & O	5 14 7	Towersey	0 4 0	Spennymoor Sun. Sch.	0 10 0
Peckham, Rye Lane, for W & O	6 6 0	CAMBRIDGESHIRE.		Stockton-on-Tees	10 0 0
Do., Sun. Sch.	15 0 0	Cambridge, St. Andrews St., for W & O	7 16 0	Sunderland	0 16 0
Peckham Rye, Barry Rd.	0 10 6	Camb., on acct., per Mr. G. E. Foster, Treasurer	94 7 3	Wolsingham	5 0 0
Do., for W & O	1 2 6	Cottenham, Old Baptist Ch., for W & O	0 19 6	ESSEX.	
Do., Sun. Sch.	1 17 6	Waterbeach, for W & O	0 16 4	Ashdon, for W & O	1 16 2
Do., James Grove, for W & O	1 10 0	Wilburton	2 3 9	Colchester	4 1 6
Putney, Werter Rd.	7 0 0	Wisbech, Upper Hill St.	70 10 4	Do., for W & O	2 0 0
Do., for W & O	1 9 6	Do., for <i>Pelmarulla</i> Sun. Sch., Ceylon	28 0 0	Earls Colne, for W & O	1 0 0
Regent's Park	47 19 6	CHESHIRE.		Halstead, for W & O	1 4 0
Do., Branch Sun. Sch.	4 0 0	Birkenhead, Grange Lane, for W & O	3 17 2	Harlow	9 0 0
Stockwell, for W & O	4 0 0	Do., Ebenezer Ch.	1 13 0	Leyton	1 1 3
Tottenham, for W & O	2 10 0	Do., Welsh Ch., for W & O	0 6 0	Do., Sun. Sch.	0 14 10
Tricknam and St. Margaret's, for W & O, 1865	2 13 3	Do., Conway Street	1 2 8	Leytonstone	1 0 0
Tricknam, The Green	1 13 6	Do., do., for <i>N.P.</i>	1 9 1	Do., for W & O	7 18 9
Do., for W & O	2 3 1	Chester, Hamilton Place, for W & O	2 0 0	Loughton, for W & O	3 2 7
Do., Sun. Sch.	6 5 4	Warford & Bramhall, for W & O	0 8 0	GLOUCESTERSHIRE.	
Do., Y.M.B.C., for <i>Gogon Chunder Dutt's Sch., India</i>	12 0 0	CORNWALL.		Bourton-on-the-Water	14 17 10
Do., St. Margaret's, for W & O	0 12 0	Calstock & Metherell, for W & O	0 6 6	Cheltenham, Cambray, for W & O	2 2 0
Do., do., Sun. Sch. W. Victoria Chapel, Wandsworth Road, for W & O	4 10 0	Hayle	2 18 9	Cirencester, for W & O	1 10 0
Upper Holloway, for W & O	6 6 0	Bedruth	4 15 0	Hillesley	3 14 0
Walhamstow, Wood St., for W & O (moiety)	4 1 1	St. Austell	10 15 3	Kingstanley, for W & O	0 10 0
Walworth Y. M. M. A., for <i>Mr Wall</i>	2 2 0	Truro, for W & O	0 10 0	Lecklade	5 0 6
Do., for <i>Mr Jordan, Italy</i>	5 0 0	CUMBERLAND.		Longhope, Zion, for W & O	0 14 1
Walworth, Boundary St. Sun. Sch.	2 0 0	Gt. Broughton	1 18 0	Shortwood, for W & O	3 3 6
West Green	6 14 3	DERBYSHIRE.		Stow-on-the-Wold, for W & O	2 10 0
Do., for W & O	2 15 6	Chesterfield	15 19 9	Wotton-under-Edge	10 4 4
Do., for <i>China</i>	5 0 0	Do., for W & O	1 5 6	HAMPSHIRE.	
Do., for <i>Congo</i>	6 3 10	Derby, Greenhill, for W & O	1 5 7	Andover	8 9 10
Do., Y.M.B.C. (2yrs), for <i>boy under Mr Bentley</i>	14 0 0	DEVON.		Beaulieu, for W & O	1 1 0
Willesden Green Sun. Sch.	1 4 0	Appledore, for W & O	0 13 6	Do., for <i>N.P.</i>	1 1 0
Wood Green, for W & O	4 9 9	Bampton	2 6 4	Boscombe	2 11 0
BEDFORDSHIRE.		Do., for W & O	0 2 0	Brockenhurst	6 0 0
Luton, Wellington St., for W & O	2 2 0	Bradnich, for W & O	2 6 6	Do., for W & O	0 12 6
Riseley, for W & O	0 12 6	Brixham, for W & O	0 10 0	Fleet, for W & O	0 17 6
Stevenage	10 0 0	Dartmouth	5 0 0	Ferton, for W & O	0 9 3
Do., for W & O	0 4 0	Do., for W & O	0 8 0	Gosport, for <i>China</i>	0 15 6
BERKSHIRE.		Devonport, Hope Ch., for W & O	1 10 0	Do., Grove Road Ch.	1 11 6
Bonnton, for W & O	1 0 0	Ford, for W & O	0 10 0	Do., for W & O	0 15 1
Newbury, for W & O	3 3 0	Hatherleigh, for W & O	0 4 6	Laudport, Lake Road Chapel, for W & O	6 10 0
BUCKS.		Kingsbridge, for W & O	2 6 6	Portsmouth, Aux., per Mr. J. A. Byerley, Treasurer	104 6 1
Amersham, for W & O	2 0 0	Plymouth, United Prayer Meeting	2 1 5	Romsey, on account	15 0 0
Bierton, for W & O	0 4 0	Do., Public Meeting, George Street and Mutley	29 17 10	Southampton, East St., for W & O	1 1 0
Chenies, for W & O	0 9 6	Do., George St.	36 8 7	Do., Portland Ch.	13 7 2
		Do., do., for <i>China</i>	0 10 0	Do., for W & O	3 0 0
		Do., do., for <i>India</i>	1 0 0	Southsea, Elm Grove, for W & O	5 0 0
		Teignmouth, for W & O	1 4 6	Whitchurch, for W & O	1 2
		Torquay, for W & O	5 0 0	ISLE OF WIGHT.	
		Torrington, for W & O	0 12 1	Niton, for W & O	1 5 0
				Ryde, Park Road	3 19 6
				Yarmouth, for W & O	0 6 0
				HERTS.	
				Boxingdon, for W & O	0 6 0
				Boxmoor, for W & O	3 15 6
				Chipperfield	13 8 3
				Do., for W & O	1 9 0
				Do., for <i>N.P.</i>	2 17 9
				Homel, Hempstead	2 16 6
				Do., for W & O	3 0 0

Mill End, for <i>W & O</i> ...	0 6 0
Rickmansworth, for <i>W & O</i>	1 16 3
HUNTS.	
Bluntisham, for <i>W & O</i>	1 12 3
Hunts, on account, per Mr. R. A. Reaney, Treasurer	62 0 0
Iluntingdon (moiety), for <i>W & O</i>	2 3 0
Do., Trinity Ch. Sun.-Sch., for <i>N P</i> under Mr. A. Jewson	5 0 0
Ramsey, Gt. Whyte (moiety), for <i>W & O</i>	1 1 0
St. Neot's, East St., for <i>W & O</i>	0 7 6
Woodhurst, for <i>W & O</i> (moiety)	0 10 0
KENT.	
Bessell's Green	22 17 11
Do, for <i>Congo</i>	4 0 0
Brockley Road, for <i>W & O</i>	17 10 0
Do., Sun.-Sch.	20 2 3
Do., do., for <i>W & O</i> ..	3 10 0
Do., do., for <i>N P</i>	6 0 0
Do., do., for <i>Congo</i> ..	11 0 0
Bromley	1 15 0
Catford Hill	11 12 9
Do., for <i>W & O</i>	3 5 5
Chatham, Zion, for <i>W & O</i> ..	3 10 1
Crooken Hill Sun.-Sch.	1 0 0
Dartford, for <i>W & O</i> ..	2 0 0
Deal, for <i>W & O</i>	2 10 0
Faversham, for <i>W & O</i>	1 17 5
Foot's Cray, for <i>W & O</i>	4 0 0
Greenwich, South St. ...	12 0 0
Lee, for <i>W & O</i>	5 15 0
New Brompton, for <i>W & O</i> ..	1 11 6
Orpington	20 17 0
Plumstead, Conduit Rd., for <i>W & O</i>	2 3 8
Do., Union Ch., for <i>W & O</i>	1 1 0
St. Peter's, for <i>W & O</i> ..	0 10 0
Sevenoaks	11 0 0
Shooter's Hill Road ...	0 10 0
Sittingbourne	22 17 9
Tonbridge	4 0 0
Do., for <i>W & O</i>	1 12 0
Woolwich, Parson's Hill Do., for <i>Gagon Chunder Dutt</i> , for <i>Medicine Chest</i>	1 11 4
	0 5 0
LANGASHIRE.	
Atherton	8 10 0
Do., for <i>W & O</i>	2 11 1
Bacup, Ebenezer	61 3 8
Do., for Mr. Wall's Mission	5 5 0
Do., Weir Terrace, for <i>W & O</i>	0 13 6
Blackburn	10 0 6
Blackpool, Union Ch., for <i>W & O</i>	1 12 0
Briercliffe, Hill Lane, for <i>W & O</i>	1 0 10
Burnley, Mt. Pleasant Do., for <i>W & O</i>	11 11 0
Do., for <i>W & O</i>	0 15 0
Church, Ernest St., for <i>W & O</i>	1 7 0
Colne, for <i>W & O</i>	1 10 0
Lancaster, for <i>W & O</i> ..	4 0 0
Liverpool, Richmond Ch., for <i>W & O</i> ...	9 6 4
Do., for <i>Congo</i>	0 10 0
Do., for <i>Ambulance Baskets</i>	2 1 0

Do., Everton Village, Welsh Ch.	13 6 8
Do., Fabius Ch.	6 16 4
Do., Old Swan, for <i>W & O</i>	1 0 9
Do., St. Helen's, Park Road	3 4 6
Do., Garston	3 5 8
Lumb	11 10 11
Manchester, Brighton Grove, for <i>W & O</i> ..	1 12 10
Morecambe, Zion	3 0 0
Oswaldtwistle	5 3 9
Preston, Fishergate, for <i>W & O</i>	1 15 3
Do., Pole Street, for <i>W & O</i>	1 4 10
Rochdale, Drake St., for <i>W & O</i>	0 10 4
Do., Water St., for <i>W & O</i> ..	0 10 0
Warrington, Golborne St.	3 2 2
Do., for <i>W & O</i>	1 5 0
Waterfoot, Bethel	4 6 0
Do., for <i>W & O</i>	1 0 0
LEICESTERSHIRE.	
Foxton, for <i>W & O</i>	0 10 0
Leicester, Belvoir St. Sun.-Sch., for <i>Congo</i>	15 0 0
Leicester, Harvsey Lane, for <i>W & O</i>	1 4 0
Do., Victoria Road, for <i>W & O</i>	10 0 0
Do., Belgrave Road Tabernacle, for <i>W & O</i>	1 11 10
Do., do., Sun.-Sch.	0 12 0
LINCOLNSHIRE.	
Grantham	5 7 9
Gt. Grimsby, for <i>W & O</i>	1 0 0
Holbeach	2 8 8
NORFOLK.	
Dias, for <i>W & O</i>	1 1 0
East Dereham, for <i>W & O</i> ..	1 5 0
Lynn, Stepney Ch., for <i>W & O</i>	2 10 0
Neatishead, for <i>W & O</i>	0 10 0
Norfolk, on acct., per Mr. J. J. Colman, M.P., Treasurer	64 14 6
Norwich, Surrey Rd., for <i>W & O</i>	1 14 10
Shelfanger, for <i>W & O</i>	0 14 8
Yarmouth, Park Ch.	8 2 3
Do., Sun. Sch.	11 2 6
Do., for <i>W & O</i>	4 10 0
Do., Tabernacle	1 0 0
Do., Murtham, for <i>W & O</i>	0 15 0
NORTHAMPTONSHIRE.	
Aldwinkle, for <i>W & O</i>	0 7 0
Bradfield	6 11 0
Bugbrook, for <i>W & O</i> ..	0 14 0
Denton	2 9 5
Earls Barton, for <i>W & O</i>	0 12 0
Moulton and Pitsford, for <i>W & O</i>	1 7 0
Northampton	1 10 0
Do., Grafton St., for <i>W & O</i>	0 10 0
	23 0 0
Less expenses	0 14 7
	22 5 5
Ringstead, for <i>W & O</i>	0 15 3
Roads, for <i>W & O</i>	0 10 0

Thrapston, for <i>W & O</i>	2 0 0
West Haddon, for <i>N P</i>	0 8 5
Weston, nr. Towcester, for <i>W & O</i>	0 5 0
Wollaston Zion, for <i>W & O</i>	0 10 0
NORTHUMBERLAND.	
Berwick	19 10 0
Broomhaugh	8 12 0
Newcastle, Rye Hill, for <i>W & O</i>	3 15 1
Do., Marlboro' Crescent, for <i>W & O</i> ..	7 0 0
NOTTINGHAM.	
Newark, for <i>W & O</i>	1 1 3
Nottingham Juv. Association	6 19 8
Do., Derby Rd.	25 15 7
Do., for <i>W & O</i>	8 19 3
Southwell	3 15 6
Walton-on-Trent, for <i>W & O</i>	0 6 6
OXFORDSHIRE.	
Banbury, for <i>W & O</i>	1 10 0
Caversham	11 0 0
Do., for <i>Congo</i>	2 15 10
Chipping Norton	41 16 2
Do., for <i>W & O</i>	4 3 0
Henley-on-Thames, for <i>W & O</i>	0 14 0
Woodstock	3 5 0
Do., for <i>W & O</i>	0 5 8
Do., for <i>N P</i>	1 2 10
SOMERSETSHIRE.	
Burnham, for <i>W & O</i>	1 17 6
Crewkerne, for <i>W & O</i>	0 5 0
Frome, Sheppard's Barton, for <i>W & O</i> ..	4 0 0
Minehead	16 0 0
Pill, for <i>W & O</i>	0 6 5
Wells, for <i>W & O</i>	1 0 1
STAFFORDSHIRE.	
Wednesbury, for <i>W & O</i>	0 11 3
West Bromwich, for <i>W & O</i> ..	1 2 1
SUFFOLK.	
Brandon, for <i>W & O</i>	0 5 9
Hadleigh, for <i>W & O</i> ..	0 10 0
Sudbury, for <i>W & O</i>	1 5 0
SURREY.	
Balham, Ramсад Rd.	2 2 0
Carshalton & Wallington, for <i>W & O</i>	2 0 0
Guildford, Commercial Rd., for <i>W & O</i>	1 0 0
Horley, for <i>W & O</i>	0 10 9
Lower Norwood, Chatsworth Rd.	10 2 0
Do., for <i>W & O</i>	6 10 0
Dulwich, Lordship Ln. Sun. Sch., for <i>China</i>	5 2
Penge, for <i>W & O</i>	5 10 9
Sutton, for <i>W & O</i>	15 0 0
Do., Sun. Sch., for Mr. Guyton's <i>N P</i> , Delhi	1 5 4
Redhill, for <i>W & O</i>	2 10 0
Upper Norwood, for <i>W & O</i> ..	7 0 0
Upper Tooting, Trinity Rd., for <i>W & O</i> (1885)	1 15 0
Do., do., for <i>W & O</i> (1886)	1 8 3
Wimbledon	13 8 10
Do., for <i>W & O</i>	1 12 0

SUSSEX.		
Portslade, for W & O.	0 15	0
Shorcham, for W & O.	0 18	0

WARWICKSHIRE.		
Birmingham, on account, per Mr. T. Adams, Treasurer	130	7 8
Leamington, Warwick St., for W & O.	3	0 0
Stratford-on-Avon Sun. Sch.	6	10 5

WILTS.		
Calne, on account	13	0 0
Downton, for W & O.	0	10 0
North Bradley	6	13 0
Pewsey, Zion Ch., for W & O.	0	4 6
Trowbridge, Back St. Ch.	40	0 0
Do., for W & O.	5	10 0
Warminster, for W & O	1	10 0
Westbury, West End...	18	13 0
Do., for W & O	2	0 0

WORCESTERSHIRE.		
Evesham	1	1 0
Do., for W & O	1	0 0
Stourbridge	9	16 3
Do., for W & O.	1	1 0
Westmancote, for W & O	0	9 0

YORKSHIRE.		
Armley, for W & O	0	12 0
Barnsley	13	2 1
Do., Juv.	10	0 0

Bradford District.		
Bradford, Westgate	24	0 6
Do., do., for W & O.	7	10 0
Do., Ston	17	17 8
Do., do., for W & O.	8	12 0
Do., Trinity Ch.	13	7 1
Do., do., for W & O.	2	6 0
Do., Hallfield	17	15 1
Do., Gillington	10	2 0
Do., New Leeds	10	4 0
Bingley	17	13 4
Cullingworth	0	15 6
Eccleshall	1	3 10
Guiseley	1	8 3
Heaton	8	9 0
Do., for W & O	0	10 0
Idle	5	18 6

Less £10 10s. 3d. expenses, and £112 5s. previously remitted	122	15 3
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	24	17 8
Farsley, for W & O.	4	0 0
Golcar, for W & O	1	0 0
Halifax, for Congo	1	0 0
Do., for Mr. Weeks, for support of Congogirl	2	0 0
Halifax, Trinity Road.	33	13 7
Do., for W & O.	3	3 3
Do., for Congo	0	4 8
Hartgate	2	17 10
Do., for W & O	5	4 3
Hedon, nr. Hull, for N.P.	0	7 6

Huddersfield	13	6 8
Hull, South Street, for W & O.	1	5 0
Hunslet, for W & O	1	9 0
Keighley District, per Mr W. Town, Treas.	36	19 0
Leeds District.		
Leeds, South Parade...	79	8 2
Do., Beeston Hill	2	6 6
Do., York Road	11	5 8
Boroughbridge	4	8 6
Crigglastone	0	15 0
Horsforth	11	13 6
Kirkstall	0	15 8
Morley	2	12 1
Pudsey	1	0 0
Stanningley, Salem	5	0 0
	119	5 1
Less district expenses.	9	17 5
	109	7 8

Lindley Oakes, for W & O	1	4 0
Lockwood, for W & O.	3	0 0
Long Preston, for W & O	0	10 0
Meltham, for W & O.	1	11 0
Middlesboro', Newport Road	50	7 3
Do., Boundary Road (error in last month's HERALD)..	1	0 0
Polemoor, for W & O.	0	13 0
Rawdon	1	0 0
Sheffield, on acct., per Mr F. E. Smith, Treasurer	111	10 8
Do., Glossop Rd., for W & O.	6	17 0
Do., Portmahon	1	5 0
Do., for Congo	11	12 0
Do., for China	5	0 0
Staincliffe, for W & O	0	8 9
Todmorden, Roomfield Ch., for W & O	0	10 0
Wainsgate, for W & O	0	14 1
Wakefield, for W & O	1	5 0
York, for W & O.	2	10 0

NORTH WALES.		
DENBIGHSHIRE.		
Coedpoeth Tabernacle, for Mr Hughes' work, Congo	0	18 0
Pforddlas, for W & O	0	7 0
Llangollen Eng. Ch., for W & O	0	14 1
Rhoslan	1	10 2
Wrexham, Chester St., for W & O	0	15 0

SOUTH WALES.		
BRECKNOCKSHIRE.		
Hay, for W & O	0	4 6

CARDIFFSHIRE.		
Newcastle Emly'n	22	19 0
Do., Sun. Sch.	20	6 0

GLAMORGANSHIRE.		
Canton, Hope Ch., for W & O.	3	5 0
Do., Sun. Sch.	6	13 2

Cardiff, Tredegarville, for W & O	4	4 0
Do., Long Cross, for W & O.	2	15 4
Penarth	0	10 0
Do., for W & O.	3	0 0
Pontypridd, Carmel, for W & O	1	1 7
Swansea, Mount Pleasant	6	5 10
Do., for W & O.	4	2 8
Do., Sun. Sch., for Mr Wall	0	5 0

MONMOUTHSHIRE.		
Abergavenny, Frogmore St., for W & O	3	0 0
Abersychan Eng. Ch.	18	9 6
Do., for Congo	0	10 6
Chepstow Sun. Sch., for W & O.	0	6 0
Cwmwera	0	16 10
Nash	4	3 0
Newport, Maindee, Summerhill, for W & O.	1	10 5
Penalt, for W & O	0	3 0
Redwick, for W & O.	0	8 8
Rhymney, Jerusalem, for N.P.	1	4 6

PEMBROKESHIRE.		
Carnrose	3	2 0
Do., for China	1	1 0
Honeybo'.	10	7 0
Do., Sardinia	8	13 0
Milford Haven	10	3 0
Mynachlogdu Bethel Cold, Inn, Ebenezer	0	16 6
Pembroke Dock, Bethany	27	18 0
Do., Bush St.	24	13 4

RADNORSHIRE.		
Dolan	0	9 0
Presteign, for W & O	0	16 0

SCOTLAND.		
Aberdeen, Crown Terrace	13	4 2
Edinburgh	6	0 0
Do., for W & O	2	0 0
Do., for China	1	0 0
Do., for Congo	2	0 0
Galashiels, Stirling St.	9	0 0
Do., for W & O	1	2 6
Do., Sun. Sch.	2	12 9
Glasgow, for Italian Mission	40	0 0
Greenock, George Sq., for W & O.	0	10 6
Kirkcaldy, Whyte's Causeway, for W & O	2	14 4
Do., for Cameroons	1	0 0
Paisley, Victoria St., for India	10	0 0
Selkirk	1	0 0

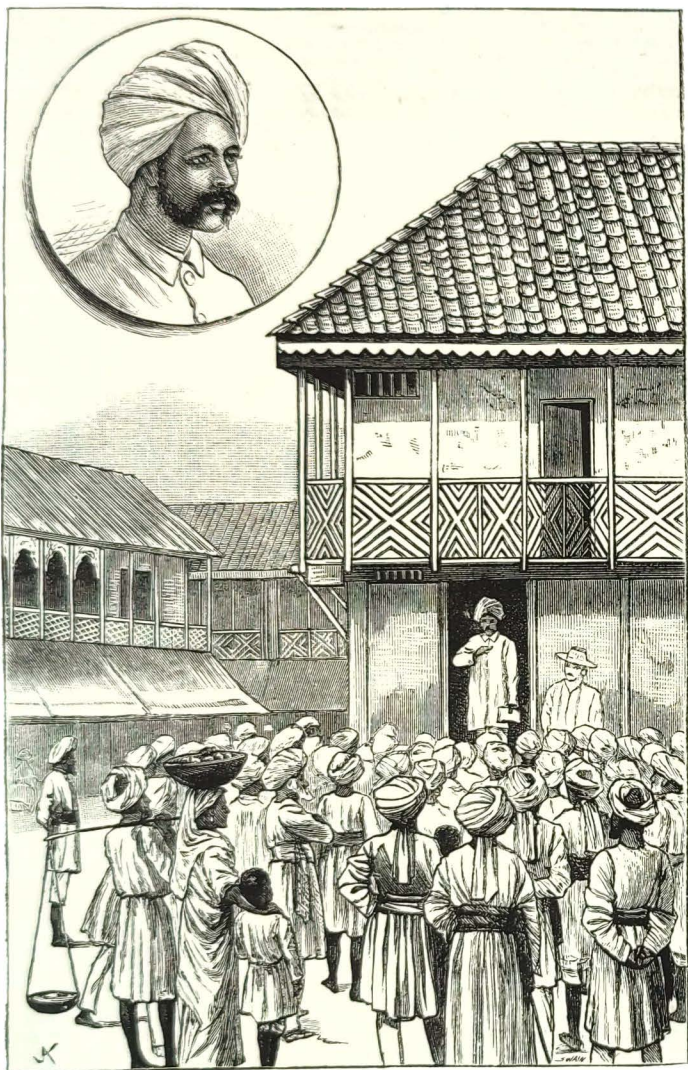
CHANNEL ISLANDS.		
Jersey, St. Helier's, Grove St., for W & O	1	1 0

FOREIGN.		
AUSTRIA, VIENNA.		
Millard, Mr. E.	1	1

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,
MARCH 1, 1896.



SKETCHES IN INDIA. NO. II.—POONA.

[MARCH 1, 1886.]

THE MISSIONARY HERALD.

The 1886 Anniversary Services.

THURSDAY, MAY 6TH.

INTRODUCTORY PRAYER MEETING

In the LIBRARY of the MISSION HOUSE, FURNIVAL STREET.

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

MISSION SUNDAY, MAY 9TH.

SERMONS IN THE VARIOUS CHAPELS OF THE METROPOLIS
AND DISTRICT.

TUESDAY MORNING, MAY 11TH.

ANNUAL MEMBERS' MEETING

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

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

TUESDAY EVENING, MAY 11TH.

ANNUAL PUBLIC MISSIONARY SOIRÉE

In the CANNON STREET HOTEL.

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

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

WEDNESDAY MORNING, MAY 12TH.

ZENANA MISSION BREAKFAST

In the CANNON STREET HOTEL.

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

WEDNESDAY MORNING, MAY 12TH.

ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL,

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

THURSDAY EVENING, MAY 13TH.

ANNUAL PUBLIC MISSIONARY MEETING

In EXETER HALL.

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

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

FRIDAY EVENING, MAY 14TH.

YOUNG PEOPLE'S MISSIONARY MEETING

In EXETER HALL.

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

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

FREQUENT GIVING BY SYSTEM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"A. J. DAVIES, Secretary."

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

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

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

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

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

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

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

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

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

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

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

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

"ALFRED JOHNSON, Hon. Secretary."

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

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

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

J. B. MYERS.

Sketches in India.

No. II.—POONA.

(See *Frontispiece*.)

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

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

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

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

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

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

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

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

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

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

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

Chudleigh.

JOSEPH J. DOKE.

New Work in North China.

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

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

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

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

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

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

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

“About the middle of last Febru-

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

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

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

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

"OPIUM VICTIMS.

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

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

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

"OPIUM REFUGES.

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

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

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

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

"GENERAL WORK.

"Now in regard to our general

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

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

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

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

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

“IGNORANCE AND INDIFFERENCE.

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

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

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

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

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

"EVANGELISTS' CLASS.

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

"OUR NEEDS.

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

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

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

“MORE WORKERS.

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

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

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

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

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

Life of Dr. Wenger.

SECOND ARTICLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FRED. TRESTRAIL.

An Appeal from Japan.

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

"TOKYO, Dec. 4th, 1885.

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

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

"SOWING TIME.

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

"THE HIDDEN HAND.

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

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

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

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

“OUR URGENT DUTY.

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

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

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

“OUR LABOURERS.

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

letter before the Committee, and yourself urge our appeal.

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

brother who shall be 'apt to teach,' we remain,

"With cordial regards,

"Yours fraternally,

"W. JNO. WHITE.

"GEORGE EAVES.

"To A. H. BAYNES, Esq."

The Zenana Mission.

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

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

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

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

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

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

"H. J. WILSON."

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

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

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

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

“Yours sincerely,

“BERTHA THORN.

“Delhi.”

The Missionary's Motto.

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

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

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

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

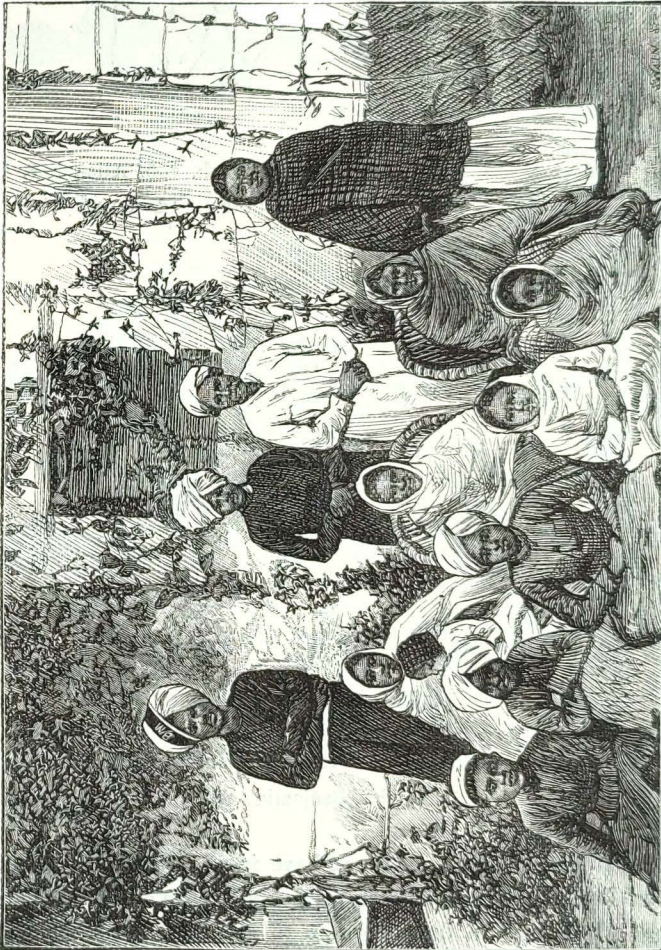
“Upward and Onward,” one feeling we share;
There's room for rejoicing, but none for despair;
Our labour whilst here is to cast in the seed,
Assured that our harvest will surely succeed.

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

Native Biblewomen in Delhi.

BY MISS ISABEL ANGUS.

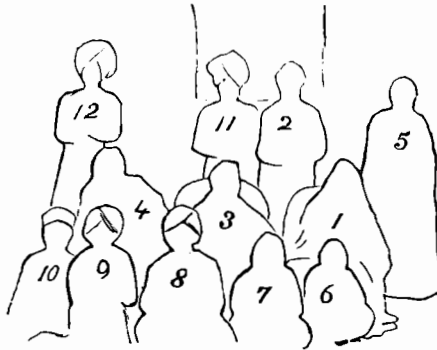
I ENCLOSE a few photographs, prints of which happen to be ready. Of the two groups, I enclose also a rough plan. Every one in Lucy's family group is more or less connected with the Mission.



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

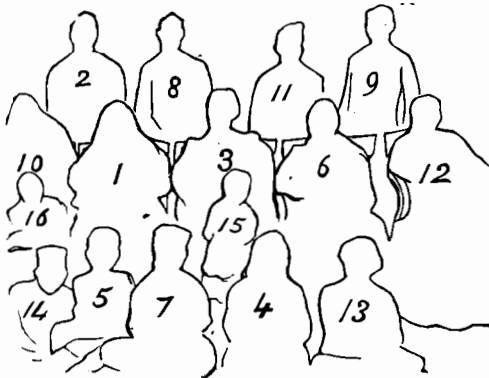
She, herself, is a Biblewoman; and her husband, Arif-Masih, does a little colporteur's work. Eliza, her eldest daughter, teaches in the Chumanī;

LUCY'S FAMILY.



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

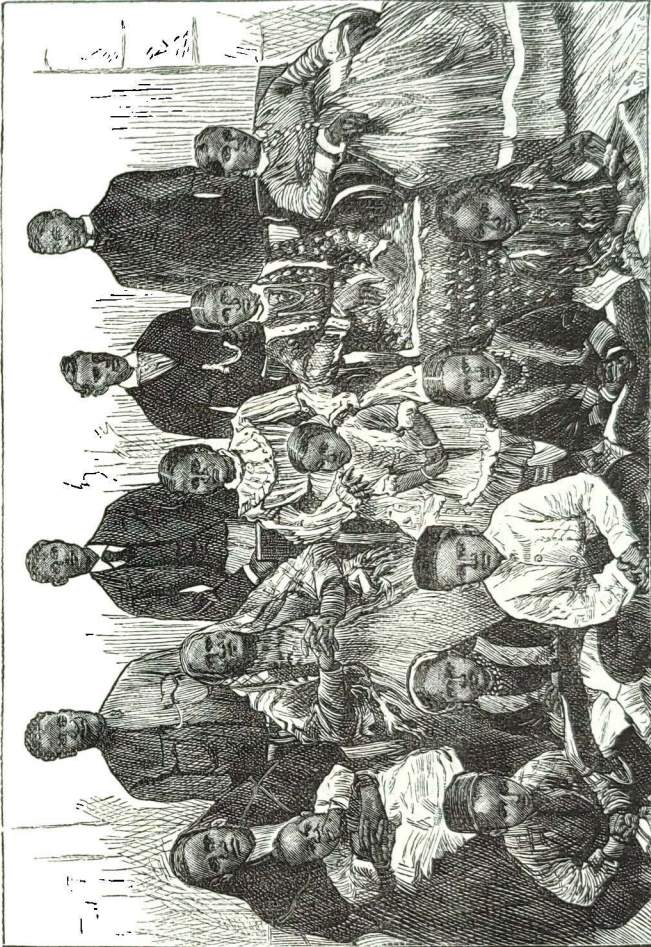
FATIMA'S FAMILY.



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

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

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



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

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

The Congo Mission.

TIDINGS FROM NEW MISSIONARIES.

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

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

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

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

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

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

“ON THE TRAMP.

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

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

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

“ WATHEN STATION.

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

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

“ STANLEY POOL.

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

West Africa.

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

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

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

“MAYUMBA.

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

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

“RICH COUNTRY.

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

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

“OUR DUTY.

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

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

“MISSIONARY POLICY.

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

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

"HE SHALL HAVE DOMINION.

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

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

R. WRIGHT HAY.

Tidings from Backergunge, E. Bengal.

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

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

"BREAD CAST UPON THE WATERS.

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

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

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

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

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

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

"WORK IN THE SOUTH.

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

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

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

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

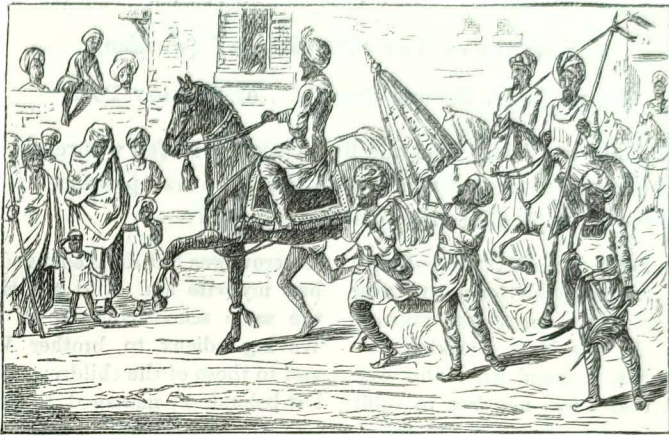
"A NEW NATIVE PASTOR.

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

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

"Yours fraternally,

"J. H. ANDERSON."



A Rich Indian Native Travelling in State.

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

Incident told by Mrs. Rouse.

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

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

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

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

The Congo Mission.

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

BY THE REV. GEORGE GRENFELL, OF STANLEY POOL.

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

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

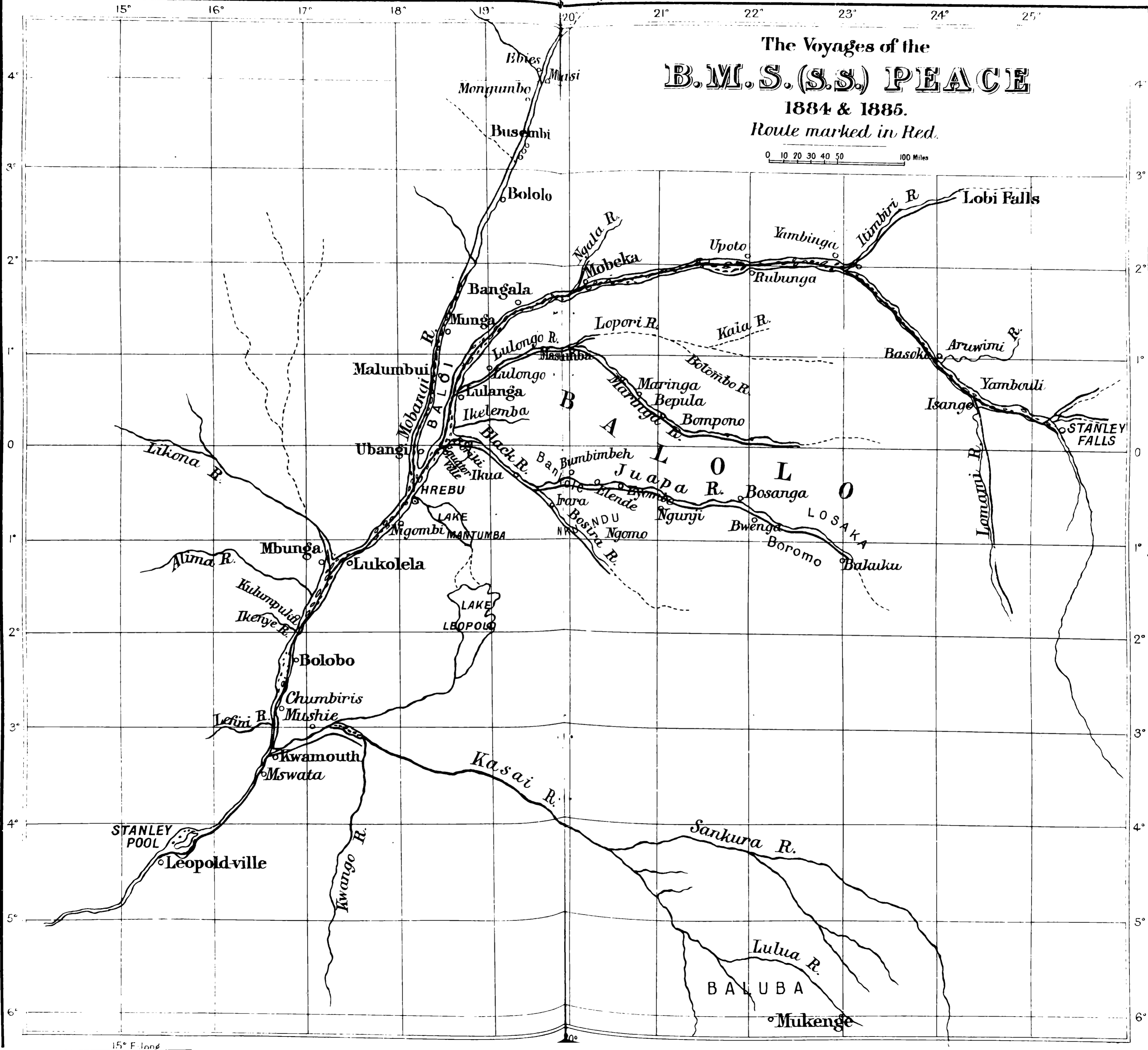
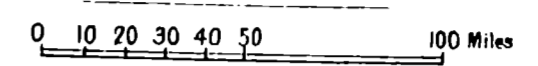
"At the end of July, the *Peace* was the only vessel of the Upper Congo fleet at Leopoldville. The French steamer was away up the Alima, the *Royal* had gone to the falls and was only a few days ahead of the *Henry Read*, and the *En Avant* and the *A. I. A.* had gone to Bangala. The 8th of August saw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

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

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

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

1884 & 1885.
Route marked in Red.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Seven more villages in as many

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"GEORGE GRENFELL.

"To A. H. BAYNES, Esq."

Missionary Hymn.

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

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

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

Speedy Baptism in India.

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

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

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

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

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

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

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

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

Tidings from Rev. Daniel Jones, of Agra.

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

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

“AT WORK AGAIN.

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

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

“A HOPEFUL CHIEF.

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

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

"THE RAJAH'S SECRETARY.

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

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

Tidings from China.

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

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

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

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

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

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

THE JOURNEY.

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

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

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

"INCIDENTS OF TRAVEL.

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

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

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

A GREAT GRIEF.

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

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

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

that medical care and good nursing could do for him.

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

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

"SAMUEL COULING."

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

Simla Baptist Mission.

BAPTISM OF EIGHT CONVERTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GOOLZAR SHAH.

News from Mymensing, East Bengal.

BY THE REV. J. ELLISON.

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

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

THE DISTRICT.

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

THE START.

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

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

INCIDENTS OF TRAVEL.

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

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

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

MY SECOND JOURNEY.

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

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

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

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

MY THIRD JOURNEY.

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

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

BITTER TRIALS.

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

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

LIGHT AND SHADE.

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

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

MY LAST JOURNEY.

On the 31st of August we

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

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

Hoping this account will prove interesting and useful,

I am,

Yours in Christian love,

J. ELLISON.

Mymensing, October 1st, 1885.

Missions in China.

BY THE REV. RICHARD GLOVER, OF BRISTOL.

No. III.

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

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

And, first of all, I would note—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What a record for us to face and answer for!

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

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

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

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

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

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

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

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

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

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

What did it mean?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

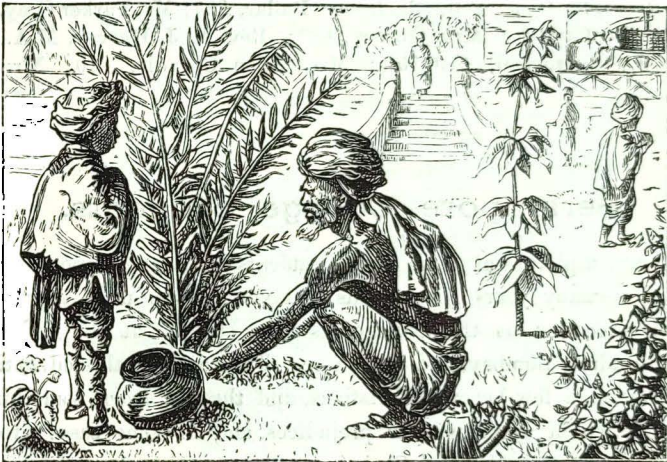
It looks as if the stream of Christian thought and feeling, originating in the Nestorian missions, had never ceased to flow, but had been running underground for the last six centuries.

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

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

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

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



Indian Gardener.

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

The Lord Loveth a Cheerful Giver.

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

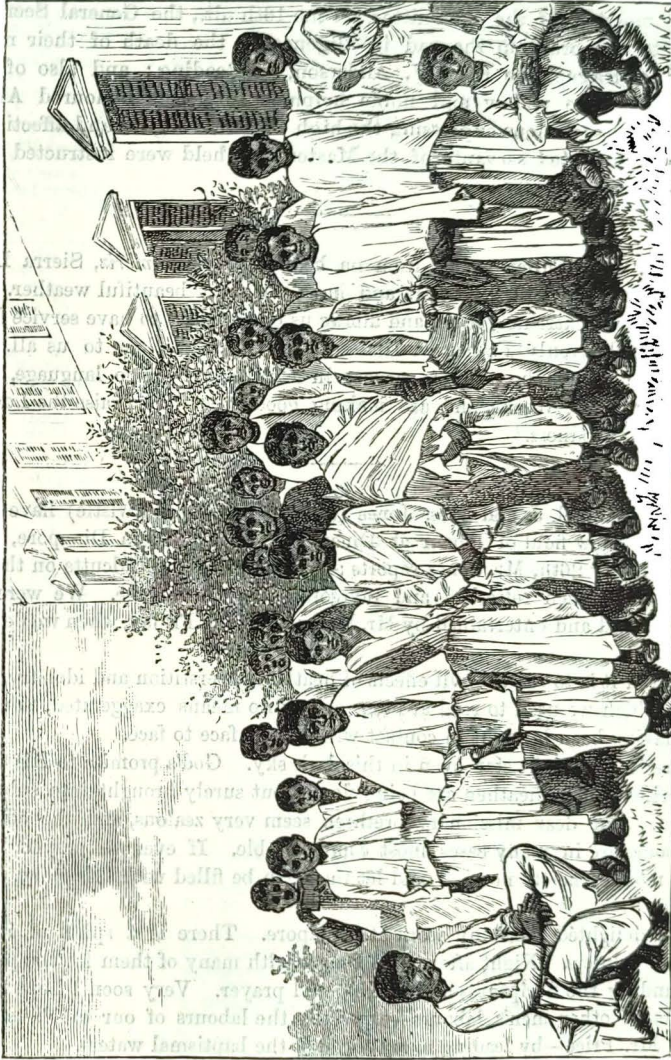
bracelet for the Congo Mission. To "two sisters at Bournemouth" for proceeds of an Amateur Christmas Annual, "copies of which friends were good enough to purchase" for the Congo Mission. To Miss Busby, of Thurleigh, for a silver watch, a microscope, and a measuring scale, for the Congo Mission, on behalf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

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

Serampore College Students.

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

G. H. ROUSE.



SERAMPORE COLLEGE STUDENTS.—(From a Photograph.)

Recent Intelligence.

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

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

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

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

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

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

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

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

Contributions

From 16th January to 15th February, 1886.

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

ANNUAL SUBSCRIPTIONS.

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

DONATIONS.

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

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

LEGACIES.

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

LONDON AND MIDDLESEX.

Abbey Rd. Chapel	37	0	0
Do., for <i>W & O</i>	8	18	8
Battersea Park, for <i>W & O</i>	1	1	0
Bloomsbury	28	13	0
Do., for <i>W & O</i>	13	18	8
Bow	11	9	4
Brixton, Barrington Road Sun. Sch.	10	15	2
Brondesbury Sunday School, for <i>Mr J. T. Comber</i> for support of <i>Congo</i> boys	10	0	0
Camberwell, Denmark Place, Juv, for <i>Congo</i>	4	3	1
Do., for support of child, <i>West Africa</i>	3	10	7
Camberwell, Cottage Green, for <i>W & O</i>	1	1	0
Chiswick Sunday Sch.	0	8	0
Clayton Downs Ch.	98	17	1
Do., for <i>W & O</i>	24	14	5
Do., for <i>Congo</i>	32	14	3
Do., Sunday School, for <i>Congo</i>	39	6	6
Crouch Hill, for <i>W & O</i>	3	16	6
Dalston Junction, for <i>W & O</i>	5	0	0
Drummond Road	6	12	2
Enfield, Highway, for <i>W & O</i>	1	1	0
Forest Gate, Woodgrange Ch., for <i>W & O</i>	3	3	0
Grove Road, Victoria Park, for <i>W & O</i>	4	0	0
Hackney, Mare Street	46	16	5
Hammersmith, West End Chapel	6	10	4
Do., for <i>W & O</i>	6	0	0
Hampstead	35	0	0
Do., for <i>W & O</i>	14	0	0

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

BEDFORDSHIRE.

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

BREKESHIRE.

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

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

BUCKINGHAMSHIRE.

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

CAMBRIDGESHIRE.

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

CHEESHIRE.

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

DERBYSHIRE.

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

DEVONSHIRE.

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

DORSETSHIRE.

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

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

DURHAM.

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

ESSEX.

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

[GLOUCESTERSHIRE.

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

HAMPSHIRE.

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

ISLE OF WIGHT.

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

HERTFORDSHIRE.

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

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

HUNTINGDONSHIRE.

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

KENT.

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

LANCASHIRE.

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

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

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

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

LEICESTERSHIRE.

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

LINCOLNSHIRE.

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

NORFOLK.

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

NORTHAMPTONSHIRE.

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

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

NORTHUMBRLAND.

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

NOTTINGHAMSHIRE.

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

OXFORDSHIRE.

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

RUTLAND.

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

SHEREPSHIRE.

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

SOMERSETSHIRE.

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

Frome, Badcox Lane, for NP	2	2	0
Do., Sheppard's Bar- ton, for W & O	2	9	10
Shepton Mallet, for NP	1	1	6
Street, for W & O	0	10	0
Do., for NP	0	16	0
Taunton, Silver Street	69	2	5
Do., for NP	0	15	4
Do., Albermarle Ch.	5	3	8
Wedmore, for NP	2	16	9
Wells, for NP	0	10	3
Western Association, on acct., per Mr J. Aldridge, Treasurer	40	0	0
Yeovil, for W & O	4	2	0

STAFFORDSHIRE.

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

SUFFOLK.

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

SURREY.

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

SUSSEX.

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

WARWICKSHIRE.

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

WESTMORELAND.

Crosby Garrett, for NP	1	14	9
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WILTS.

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

WORCESTERSHIRE.

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

Redditch, for W & O	0 10 0
Shipston-on-Stour, for W & O	0 9 6
Tenbury, for N P	1 17 6

YORKSHIRE.

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

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

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

NORTH WALES.

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

CARMAETHENSHIRE.

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

DENBIGHSHIRE.

Llanfair, Sion, for N P	0 4 8
Ruthin, for N P	0 5 0

MERIONETHSHIRE.

Traethcoch, for N P	0 2 0
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SOUTH WALES.

BRECKNOCKSHIRE.

Beaufort, Siloam, for W & O	0 2 6
Builth	2 4 0

CARMARTHENSHIRE.

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

GLAMORGANSHIRE.

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

MONMOUTHSHIRE.

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

PEMBROKESHIRE.

Glanrhyd	6 0 6
Manorbier	0 8 6
Neyland	7 2 0
Treffynon, for N P	1 10 0

SCOTLAND.

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

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

IRELAND.

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

FOREIGN.

AMERICA, U.S.A.

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

Warrambool, Mr. Arthur Stephens, for Congo	0 10 0
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EUROPE.

CONSTANTINOPLE.

Bebeck Sun. Sch., for Congo, per Mr W. Sellar	6 12 6
Sellar, Mr W.	1 0 0

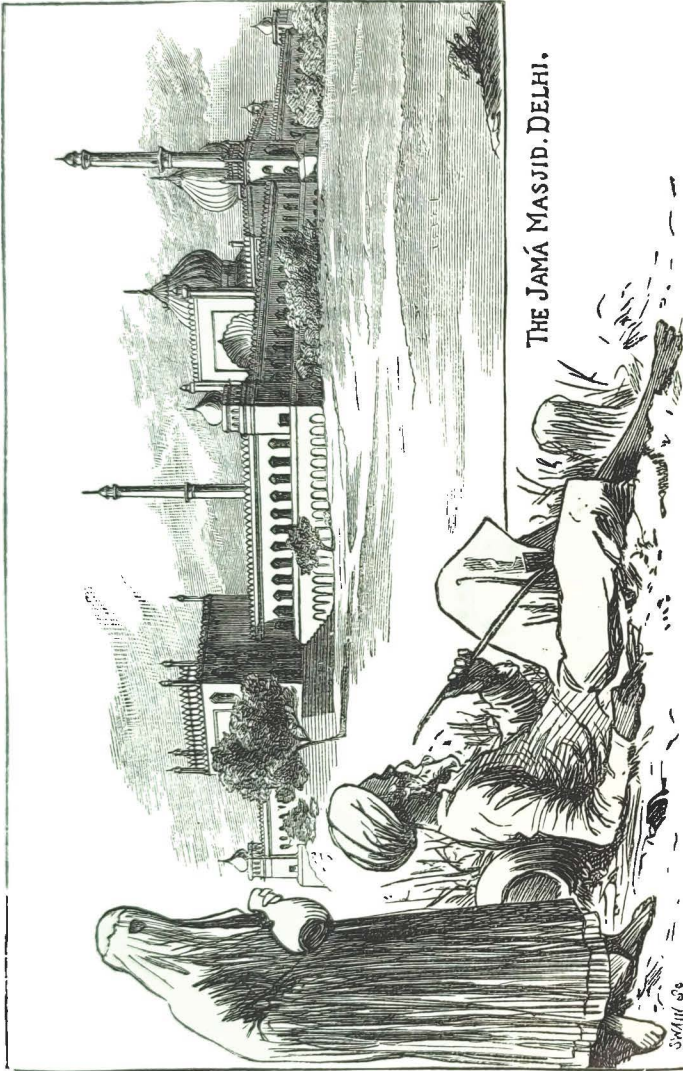
WEST INDIES.

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

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Fumival 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,
APRIL 1, 1886.



THE JAMÁ MASJID. DELHI.

SKETCHES IN INDIA. NO. III.—DELHI.

SMITH & Co

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,

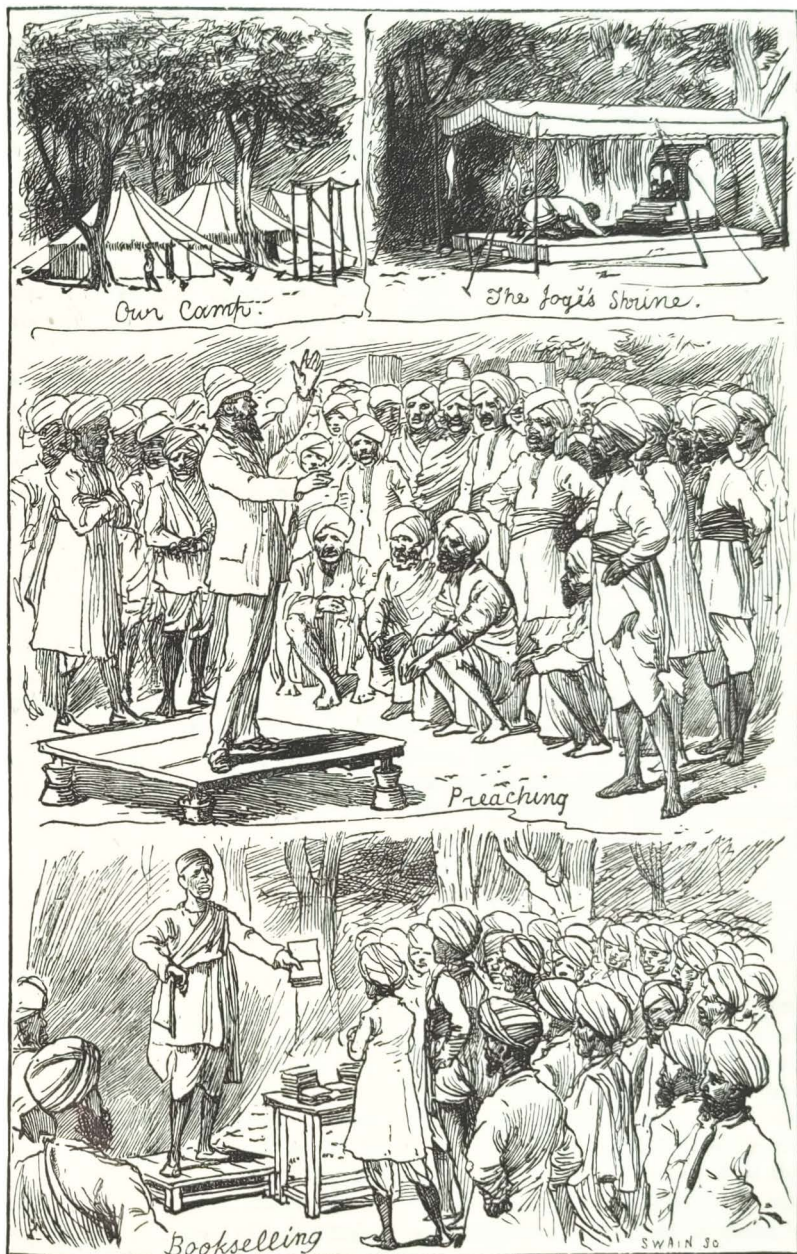
as I hope to be able to show further on.

“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



MISSION WORK AT SONEPUR MELA.

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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 Krishnu, 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
Anonymous	20	0	0
Badcock, Mr C.	1	0	0
Beach, Mr E. T.	3	3	0
Beeby, Mrs	2	2	0
Bilbrough, Mrs	2	0	0
Billing, Mr Joseph, Guildford	3	0	0
Blyth, Miss P. A.	1	0	0
Bradford, Mrs, Birmingham	1	1	0
Braden, Rev J. T.	1	1	0
Bult, Mr.	0	10	8
Burnett, Mr Egerton ..	5	0	0
Butterworth, Rev J. C., M.A.	2	0	0
Do., for <i>W & O</i>	0	10	0
Butterworth, Miss, M.A.	3	0	0
Do., for <i>W & O</i>	0	10	0
Do., for <i>Italy</i>	0	10	0
Do., for <i>Congo</i>	1	0	0
Collings, Rev. T.	1	0	0
Corner, Mr J.	1	0	0
C. D.	0	10	0
Do., for <i>Congo</i>	0	10	0
Dafforne, Mr J.	0	10	8
David, Mr. E.	1	0	0
Edmond, Mrs, Edinburgh	1	0	0
Edmonds, Mr J. W.	1	11	8
E. G., Hertfordshire ...	2	0	0
Fellows, Mr J.	1	0	0
Fellows, Mrs.	0	10	0
Field, Rev J.	1	0	0
Fergusson, Miss M. M., for <i>China</i>	1	5	0
Ditto, for <i>Congo</i>	1	0	0
Fletcher, Mr W., Barnstaple	5	5	0
Do., for <i>W & O</i>	2	2	0
Gotch, Mrs W. H.	1	0	0
Grant, Rey G., Dunstable	1	0	0
Greenwood, Mr B. J.	10	10	0
Greet & Smith, Misses.	1	0	0
Griffiths, Mr J. P., Eccles	1	10	0
Griggs, Mr B.	0	10	8
Gurney, Mrs Jos.	20	0	0
H. W. M., In Memory of Rev C. M. Birrell ..	12	0	0
Hanson, Mr W. D.	2	2	0
Hazzledine, Mr S.	1	1	0
Hepburn, Miss Eleanor Hines and Waterman, Messrs.	1	1	0
Holland, Mr and Mrs F. W., Upton-on-Severn	2	2	0
Hudson, Mr H., Upton-on-Severn	1	1	0
Imeary, Mrs S., Hexham	2	0	0
In Memoriam, Rev T. Burditt, A. M.	2	2	0
Irish, Mr F.	2	2	0
Karby, Miss	1	1	0
Do., for <i>Congo</i>	1	0	0
Lawrence, Mr T. C., Forest Hill	1	1	0
Milligan, Mrs	1	0	0

Merrick, Mr W. G.	0	10	0
Parkinson, Mr and Mrs, Skipton	2	2	0
Peto, Sir J. S. Morton, and Lady Peto	25	0	0
Pratten, Rev B. P.	1	0	0
Radcliffe, Mr R. H.	10	0	0
Rawlings, Mr E., for support of <i>Missionary</i>	172	0	0
Reynolds, Mrs C.	4	0	0
Roberts, Mr John (third instalment)	0	10	0
Robinson, Rev J. C., Keawick	1	0	0
Rouse, Rev G. H., M.A., LL.B.	5	0	0
Rowe, Rev W. R.	0	10	8
Sayce, Mr G.	5	0	0
Schaffner, Rev C.	0	10	0
Slack, Dr and Mrs	30	0	0
Smith, Mrs T., Birmingham, for <i>Mr Wall</i> ..	0	10	0
Smith, Miss R.	1	1	0
Sowerby, Mr E. J.	0	10	0
Stubbins, Rev Isaac ...	1	1	0
Tritton, Mr Joseph (monthly)	12	10	0
Walters, Mr John, Treherbert, for <i>Italy</i> ...	1	1	0
Weymouth, Dr R. F.	3	3	0
Under 10s.	0	10	0

Rees, Mr David, Llan-deloely	10	0	0
Do., for <i>N P</i>	5	0	0
Roberts, Miss, Clevedon (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
Walmley, 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	8
Do., for <i>Congo</i>	0	5	0

LEGACY.

Corfield, the late Mr R., by Miss Corfield	4	10	0
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DONATIONS.

A Friend, per Rev Dr Trestrail, for outfit and passage of <i>New Missionary to Congo</i> ..	50	0	0
A Friend at Norwood, for <i>Congo</i>	0	10	0
A. M., for <i>Congo</i>	0	10	0
A Well-wisher	0	10	6
A Working Man and Friend, Dumfries ...	2	2	0
Do., for <i>China</i>	2	0	0
Do., for <i>Congo</i>	2	0	0
Bible Translation Society, for <i>T</i>	200	0	0
Bennett, Mrs, Waterford, for <i>Congo</i>	1	0	0
Bult, Mrs Tilly	1	0	0
Bult, Mr (children's box)	0	7	6
Cooper, Miss Ada J., collected for <i>N P</i> ...	1	5	8
Curson, Viscount, M.P. E. M.	1	0	0
F. E. O., Thank-offering, for <i>Congo</i>	1	0	0
Good, Rev W. F.	1	1	0
Gotch, Fredk. W. (box) ..	0	14	7
Gotch, Edith W. (box) ..	0	14	0
Gray, Mr Parker, for <i>Congo</i>	25	0	0
Greenslade, Mr (box) ...	0	7	0
Harper, Mr W., Madoly "Hope"	0	10	0
Jenkins, Mr B., Croydon ..	5	0	0
More Crumbs for <i>Congo</i> ..	1	8	6

LONDON AND MIDDLESEX.

Bloomsbury Sun. Sch., for <i>Mr H. Thomas, 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., Bermondsey, 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	0
Ladbroke Grove Ch. ...	14	16	6
Metropolitan Tabernacle (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., Wandsworth 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. Missenden	4	11	9
Do., for W & O	0	12	6
Do., for N P	3	0	9
High Wycombe	48	12	8
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

CHESHIRE.

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

DORSETSHIRE.

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
Ifford, 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	8	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	18	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.

Ewias 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
Sevenoaks, Waltham-stow 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 <i>W & O</i>	0 17 5
Southport, for <i>N P</i>	0 6 4
Waterford	1 0 0

LICHTENSHIRE.

Leicester, Belvoir St., for <i>N P</i>	0 5 1
Oadby, for <i>N P</i>	2 0 9

LINCOLNSHIRE.

Gt. Grimaby	49 4 7
Do., for <i>N P</i>	2 6 11

NOBFOLK.

Aylsham, for <i>W & O</i> ..	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 <i>W & O</i>	1 2 6
Do., for <i>N P</i>	1 2 6
Shelfanger	1 11 10
Stalham, for <i>W & O</i> ..	1 0 0
Swaftam	36 0 0
Do., for <i>W & O</i>	2 12 3
Do., Castleacre, for <i>W & O</i>	0 10 0
Do., Sporle, for <i>W & O</i> ..	0 5 0
Yarmouth Park Ch. ...	24 12 11

NORTHAMPTONSHIRE.

Blisworth, for <i>W & O</i> ..	1 10 0
Do., for <i>N P</i>	0 18 8
Guilborough	3 11 2
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	2 8 10
Harpole, for <i>W & O</i> ..	1 0 0
Do., for <i>N P</i>	0 12 0
Kingshorpe, for <i>W & O</i> ..	0 10 0
Northampton, Princes St.	23 0 0
Do., for <i>W & O</i>	1 10 0
Do., for <i>Congo</i>	3 0 0
Towcester, for <i>W & O</i> ..	0 16 0
Do., for <i>N P</i>	0 18 6

NORTHUMBRLAND.

Newcastle, for <i>N P</i> ...	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 <i>N P</i>	2 1 0
Bloxham, for <i>N P</i>	0 8 4
Caversham, for <i>W & O</i> ..	7 7 0

Oxford, Commercial Rl., for <i>W & O</i>	2 0 0
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SHROPSHIRE.

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

STAFFORDSHIRE.

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

SUFFOLK.

Baddingham	0 4 6
Bures, for <i>W & O</i>	0 10 6
Lowestoft, for <i>N P</i> ...	1 8 10
Sudbury	2 15 1
Do., for <i>N P</i>	1 7 3
Walton	21 10 9
Do., for <i>N P</i>	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 <i>N P</i>	1 10 10
Lower Norwood, Chats- worth Rl.	21 8 6
Lower Tooting	3 0 0
Streatham	5 0 1
Do., for <i>W & O</i>	1 16 6
Do., for <i>Congo</i>	4 0 2
Sutton	38 0 6
Do., for <i>N P</i>	4 6 6
Do., for <i>Mr Guyton's</i> <i>N P, Delhi</i>	1 10 1

SUSSEX.

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

WARWICKSHIRE.

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

WILTS.

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

WORCESTERSHIRE.

Shipston-on-Stour	5 2 1
Stourport	2 10 0
Do., for <i>W & O</i>	0 10 0
Westmanocote	2 7 6
Worcester	9 16 1

YORKSHIRE.

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

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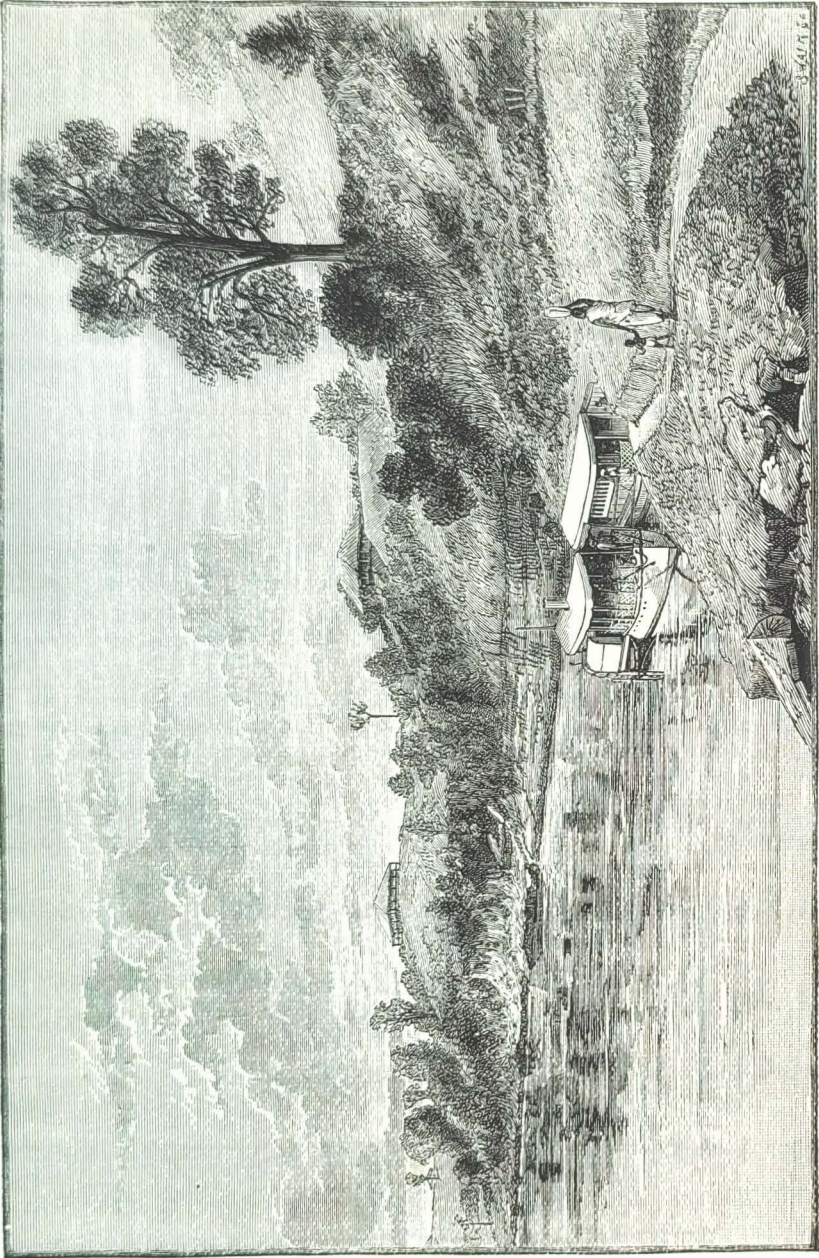
Ack. short last month.

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 18 10
Cwmaman, Bethesda	8 0 0	Marloes	4 6 0	Irvine	6 13 0
Llanelly, Greenfield Sun. Sch., for <i>sup- port of NP</i> " <i>Fran- 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, Furnival 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
Brondebury	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.

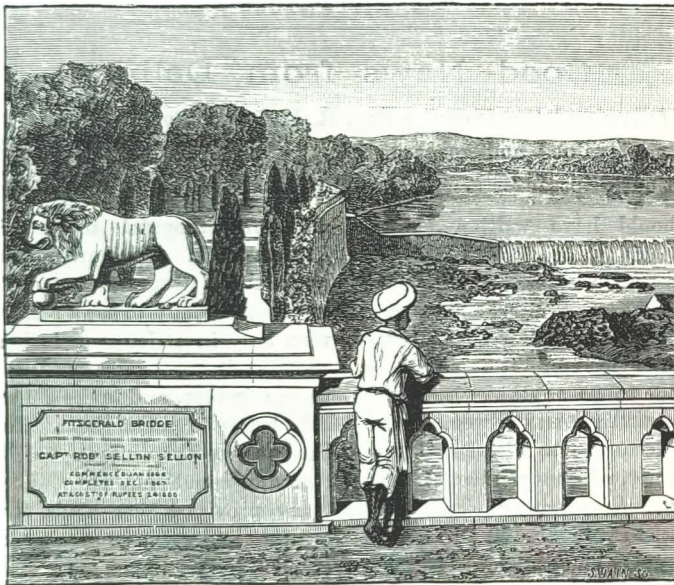
THE following letter from the Rev. R. F. Guyton, of Delhi, addressed to a most valued and generous friend of the Mission, has been kindly placed at our disposal for insertion in the HERALD:—

"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.

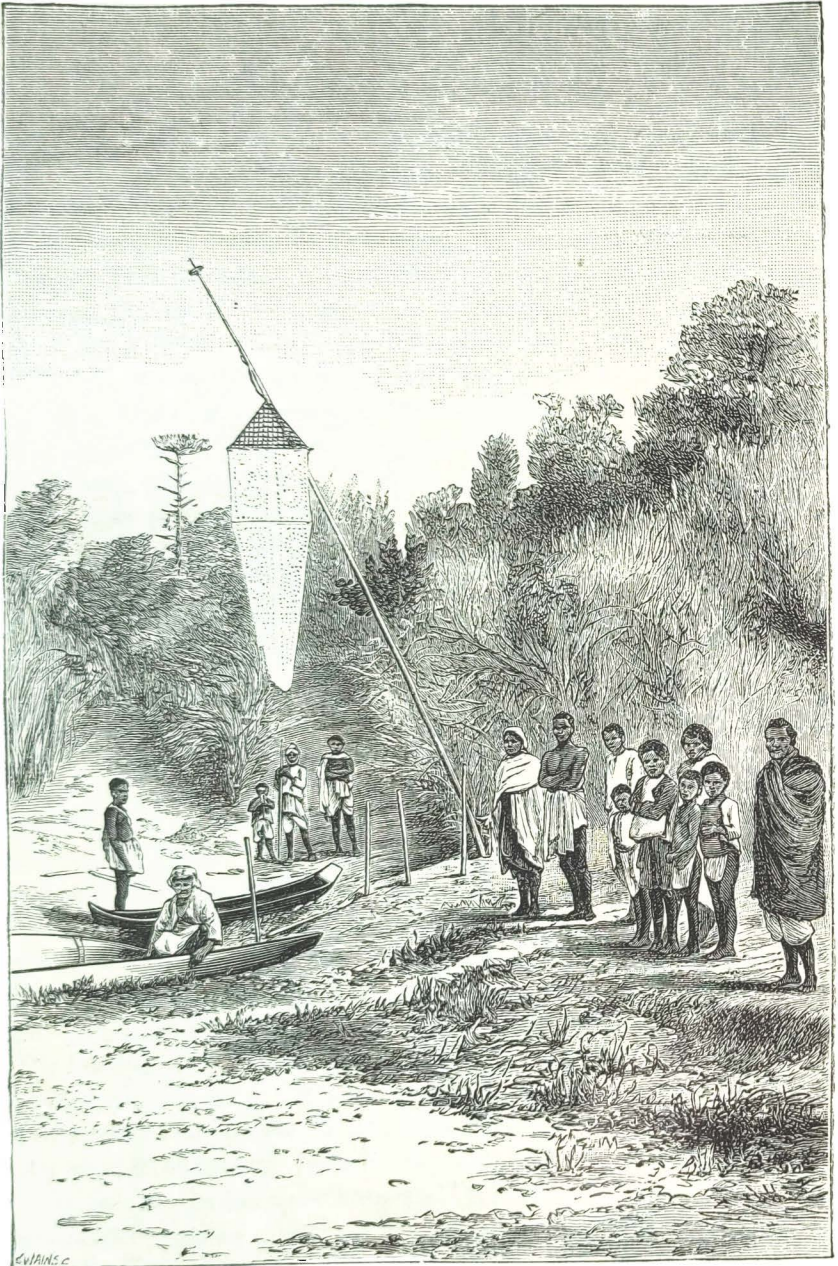
The Chittagong Hill Tracts.

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

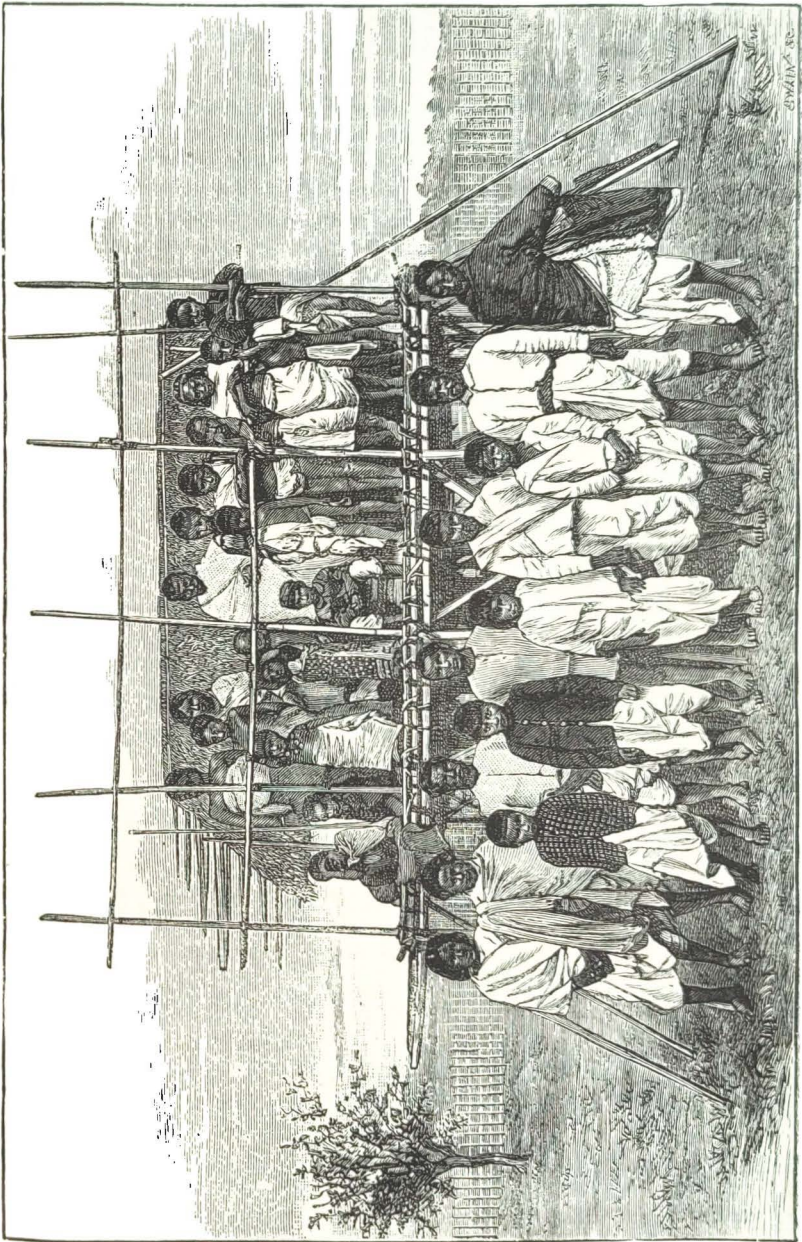
CHITTAGONG, some pictures of which were given a few months ago, is a growing port on the east of the Bay of Bengal, near the top of the Bay. It lies about eight miles from the sea, on the river Kornophulli. Twenty or thirty miles above Chittagong the country begins to get hilly, and the river for many 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 Tougtha, 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	<i>Magazine</i>	1 0 0	Road	2 4 6
Bell, Mrs, Sunderland,		Anon., Bath, for <i>Congo</i>	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		Cruickshank, Mrs E.,		Pinner, for <i>N P</i> under	
<i>China</i>	1 0 0	for <i>Congo</i>	2 15 0	<i>Mr Anderson</i>	7 1 8
Do., for <i>Congo</i>	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 <i>Congo</i>	2 0 0	Kingerlee, Mr G.	5 5 0	Do., for <i>Cameroons</i>	10 0 0
Cross, Mr J., Cottenham	0 10 0	L. E. P.	1 0 0	St. Peter's Park Sun.	
Dawes, Mrs	1 0 0	L. E. M., for <i>Congo</i>	1 10 0	Sch.	1 9 3
Dawes, Mr M.	0 10 0	Matt. vi. 1-4, for <i>Congo</i>	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 <i>Congo and Italy</i>	0 10 0	box, for <i>Congo</i>	0 14 7	Medical Mission	
Fowler, Mr W., sub-		Proceeds of collection		Upton Chapel, Y.M.M.	
and box	0 18 0	of minerals formed		A., for <i>N P</i>	12 0 0
Gardiner, Mr F.	5 0 0	by the late Miss Ethel		Wathamstow, Boundary	
Hamer, Mr Jas.	1 1 0	H. Tritton and given		Road	2 5 0
Haworth, Mr T., Accr-		by her special desire	8 0 0	Westminster, Romney	
ington, for <i>Italy</i>	25 0 0	"Sympathy"	1 0 0	Street	10 17 2
Haworth, Mr W., do.,		Two Friends in North-		Wood Green Sun. Sch.	5 5 5
for <i>Congo</i>	10 0 0	amptonshire	1 0 0		
Hoddy, Rev T.	1 0 0	Do., for <i>India</i>	1 0 0		
Hopkins, Mr W., Pon-		Do., for <i>Congo</i>	0 10 0		
tardulais	0 10 0	Under 10s.	0 12 9		
Kingerlee, Mr G.	5 5 0	Do., for <i>Congo</i>	0 5 0		
Klickman, Mr R.	1 5 0				
Lewis, Mr and Mrs T.	3 3 0				
A Widow's Mite, per					
do.	2 2 0				
Luntley, Mr & Mrs P. H.	10 0 0				
Mayo, Rev W.	0 10 0				
McMaster, Mr J. S.	15 0 0				
Murray, Mrs E. R.	0 10 6				
New, Mrs	1 0 0				
Pole, Mr L. W.	1 1 0				
Relf, Mr W.	0 10 6				
Runciman, Mr E.	0 10 0				
Russell, Mr J.	60 0 0				
Sheldon, Mr J.	1 1 0				
Small, Rev G., M.A.,					
for <i>China</i>	0 10 0				
Do., for <i>India</i>	0 10 0				
Do., for <i>Africa</i>	0 10 0				
Do., for <i>Japan</i>	0 10 0				
Supper, Mrs	0 10 0				
Trafford, Rev J., M.A.	3 0 0				
"Two lapsed subscrip-					
tions"	2 2 0				
West, Mrs John, Clifton	0 10 0				
West Wilts, for <i>Congo</i>	2 2 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 <i>Congo</i>	0 5 0				

LEGACIES.

Ash, the late Miss Sarah,		Ash, the late Miss Sarah,	
of Bristol, per Mr F.		of Bristol, per Mr F.	
A. Freer	50 0 0	A. Freer	50 0 0
Walton, the late Miss		Walton, the late Miss	
M. H., of Shipley,		M. H., of Shipley,	
per Mr J. R. Fyfe	45 0 0	per Mr J. R. Fyfe	45 0 0

LONDON AND MIDDLESEX.

Acton	9 9 0	Acton	9 9 0
Alperton	5 17 9	Alperton	5 17 9
Battersea	63 1 6	Battersea	63 1 6
Barnmondsey, Haddon		Barnmondsey, Haddon	
Hall	5 0 0	Hall	5 0 0
Brixton, Wynne Road	6 17 6	Brixton, Wynne Road	6 17 6
Brondesbury	23 16 1	Brondesbury	23 16 1
Camberwell, Cottage		Camberwell, Cottage	
Green	3 3 0	Green	3 3 0
Childs Hill Sun. Sch.,		Childs Hill Sun. Sch.,	
for <i>Congo</i>	8 7 4	for <i>Congo</i>	8 7 4
Commercial Road	4 0 0	Commercial Road	4 0 0
Do., for <i>W & O</i>	1 3 8	Do., for <i>W & O</i>	1 3 8
Hackney, Hampden Ch.	5 7 0	Hackney, Hampden Ch.	5 7 0
Do., for <i>W & O</i>	0 13 0	Do., for <i>W & O</i>	0 13 0

Hampstead Juv., for		Hampstead Juv., for	
Congo	11 8 0	Congo	11 8 0
Hanwell	4 16 6	Hanwell	4 16 6
Hawley Road	37 10 4	Hawley Road	37 10 4
Kennington Sun. Sch.	1 1 0	Kennington Sun. Sch.	1 1 0
Kilburn, Canterbury		Kilburn, Canterbury	
Road	2 4 6	Road	2 4 6
Do., Sun. Sch.	3 3 11	Do., Sun. Sch.	3 3 11
Maze Pond Ch.	17 6 4	Maze Pond Ch.	17 6 4
Metropolitan Taber-		Metropolitan Taber-	
nacle, on acct.	100 0 0	nacle, on acct.	100 0 0
Notting Hill, Talbot		Notting Hill, Talbot	
Tabernacle	6 0 0	Tabernacle	6 0 0
Peckham, Lausanne Rd.	7 1 8	Peckham, Lausanne Rd.	7 1 8
Do., for <i>W & O</i>	1 2 6	Do., for <i>W & O</i>	1 2 6
Pinner, for <i>N P</i> under		Pinner, for <i>N P</i> under	
<i>Mr Anderson</i>	7 1 8	<i>Mr Anderson</i>	7 1 8
Regent Street, Lambeth		Regent Street, Lambeth	
Sun. Sch.	6 0 0	Sun. Sch.	6 0 0
Do., for <i>Cameroons</i>	10 0 0	Do., for <i>Cameroons</i>	10 0 0
St. Peter's Park Sun.		St. Peter's Park Sun.	
Sch.	1 9 3	Sch.	1 9 3
Stoke Newington	14 1 4	Stoke Newington	14 1 4
Devonshire Square		Devonshire Square	
Do., Sun. Sch., per		Do., Sun. Sch., per	
Y.M.M.A., for <i>Delhi</i>	5 5 0	Y.M.M.A., for <i>Delhi</i>	5 5 0
Medical Mission		Medical Mission	
Upton Chapel, Y.M.M.		Upton Chapel, Y.M.M.	
A., for <i>N P</i>	12 0 0	A., for <i>N P</i>	12 0 0
Wathamstow, Boundary		Wathamstow, Boundary	
Road	2 5 0	Road	2 5 0
Westminster, Romney		Westminster, Romney	
Street	10 17 2	Street	10 17 2
Wood Green Sun. Sch.	5 5 5	Wood Green Sun. Sch.	5 5 5

BEDFORDSHIRE.

Luton	2 0 0	Luton	2 0 0
Do., Union Ch.	20 1 8	Do., Union Ch.	20 1 8
Do., for <i>N P</i>	0 7 9	Do., for <i>N P</i>	0 7 9
Maulden	10 2 6	Maulden	10 2 6
Do., for <i>W & O</i>	1 0 0	Do., for <i>W & O</i>	1 0 0

BERKSHIRE.

Maidenhead	8 13 8	Maidenhead	8 13 8
Do., for <i>N P</i>	1 4 0	Do., for <i>N P</i>	1 4 0
Reading, King's Road	102 17 6	Reading, King's Road	102 17 6
Do., for <i>W & O</i>	13 2 6	Do., for <i>W & O</i>	13 2 6
Do., Carey Ch.	32 10 9	Do., Carey Ch.	32 10 9
Do., for <i>China</i>	3 10 0	Do., for <i>China</i>	3 10 0
Do., for <i>Goolzar Shah</i>	5 0 0	Do., for <i>Goolzar Shah</i>	5 0 0

BUCKINGHAMSHIRE.

Cheesham	22 7 4	Cheesham	22 7 4
Fenny Stratford	2 9 2	Fenny Stratford	2 9 2
Gold Hill	2 4 6	Gold Hill	2 4 6
Haddenham & Chearsley	10 12 0	Haddenham & Chearsley	10 12 0
Long Crendon	6 2 11	Long Crendon	6 2 11
Princes Risboro	1 11 1	Princes Risboro	1 11 1
Quinton	4 4 0	Quinton	4 4 0
Do., for <i>W & O</i>	0 6 6	Do., for <i>W & O</i>	0 6 6
Stony Stratford	1 0 0	Stony Stratford	1 0 0
Do., for <i>W & O</i>	1 0 0	Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	0 17 6	Do., for <i>N P</i>	0 17 6
Towersey	0 15 0	Towersey	0 15 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

DOBESHIRE.
 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 Jessoro..... 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 ... 1 3 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

HERTS.
 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, Clarendon 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

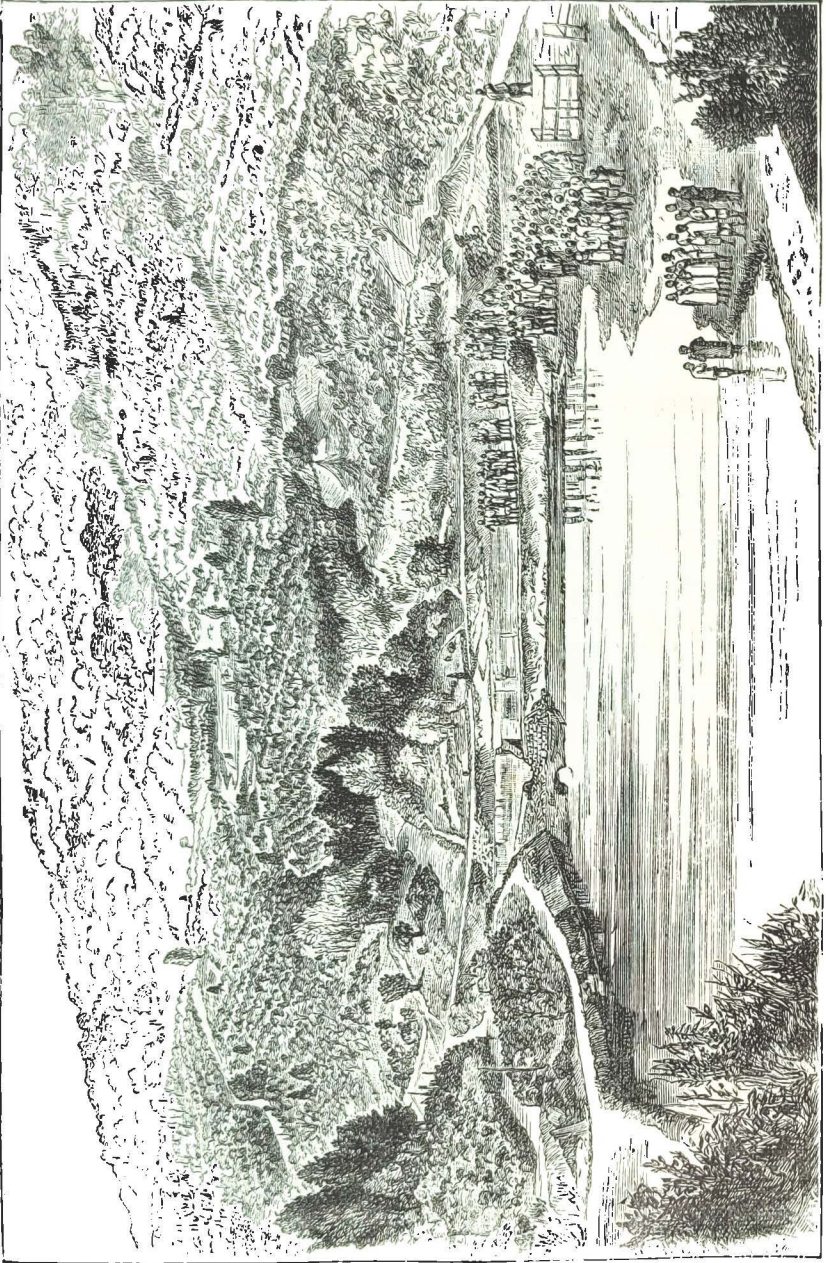
NORTHAMPTONSHIRE.
 Long Buckley, for W & O 1 10 10
 Do., for N P..... 1 5 0
 Northampton, Collego
 Street..... 1 9 10
 Do., for W & O ... 1 19 3
 Do., Grafton St..... 3 18 6

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.O., 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,]
JUNE 1, 1886.



BAPTISM IN THE LINDULA LAKE, ABBOTSFORD, CEYLON. (See page 308.)

THE MISSIONARY HERALD.

APPEAL FOR LIQUIDATION OF DEBT.

SINCE the issue of the May number of the MISSIONARY HERALD, in which we appealed for contributions for the Liquidation of the Debt of the Society, we have, we are thankful to report, received the following responses :—

SUMS RECEIVED AND PROMISED FOR EXTINCTION OF DEBT.

Mr. W. R. Rickett	£100	0	0
Mr. Ed. Rawlings	100	0	0
Mr. J. J. Colman, M.P.	100	0	0
A Member of the Committee	50	0	0
Mr. John Marnham, J.P.	50	0	0
Mr. J. B. Mead	50	0	0
Mr. Alfred Henry Baynes	50	0	0
Mr. Jas. Nutter, Cambridge	20	0	0
T. L.	20	0	0
Mr. W. W. Baynes, J.P.	10	10	0
Mr. Howard Bowser, Glasgow	10	0	0
Mr. W. B. Hodge, Glasgow	10	0	0
Mr. R. Cory, Cardiff	10	0	0
A Friend	10	0	0
Mr. J. Jenkins, Argoed	10	0	0
Anonymous, Taunton	10	0	0
Mr. Jno. Chapman, Harrow	5	5	0
Mutley Sunday School, Plymouth	5	0	0
Mr. J. A. Stanton, Cambridge	5	0	0
Miss Anderson, Bridge of Allan	5	0	0
Dr. Alfred G. Page	5	0	0
E. D.	5	0	0
Mr. Jas. Barlow, Accrington	5	0	0
Mr. T. H. Howell, Newport	5	0	0
Rev. G. H. Rouse, M.A., LL.B.	5	0	0
Mrs. Bell, Sunderland	5	0	0
Sums under £5	43	6	3
Total	£704	1	3

The balance of the Debt now stands at

£1,198 6s. Od.

Once again we venture to plead with the friends of the Society for further help, that by a united and prompt effort this balance may be raised, and the DEBT EXTINGUISHED.

The following Report records much and manifest blessing; on all hands there is the sound of "abundance of rain." The missionaries were never more hopeful; fields are "already white unto Harvest," 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 appeal to the Lord's people to clear away the debt, and set the Committee free to begin the New Year without burden or anxiety.

NINETY-FOURTH ANNUAL REPORT.

IN presenting the Ninety-Fourth Report of the Baptist Missionary Society the Committee desire to bear grateful testimony to the goodness of God in advancing his own great work in many and widely separated fields of labour.

The reports for the past year from the various mission stations exhibit continuous and steady progress. The leaven of Christian truth is manifestly working in the great mass of sin-stricken humanity, and blessed results are unmistakable and widespread.

The Church of Christ is evidently on the eve of great events. To-day seems the missionary opportunity of the ages.

India is full of hope, and seed long sown is springing up.

Only a generation ago, and China was almost unknown, her many doors closed and bolted. To-day she is abandoning her exclusiveness, her thousand ports are open, and her highways free.

Only a few years since Japan was a land of mystery, and shrouded with the sleep of centuries. To-day she is awake, instinct with a spirit of Western enterprise, and aiming at a fore-front rank in the onward march of nations.

Twenty years ago and the map of Central Africa was "a sheet of white paper"; to-day the dark Continent is stretching out her hands to God, and the clouds of her dreary night are gilded with the colours of the coming dawn.

To-day on all hands exclusiveness and isolation are passing rapidly away, and a new era is opening to the Christian Church.

To England, beyond any other nation, has been entrusted wealth, influence and power; and, above all these, to her the Divine Lord has granted exceptional facilities for bearing the Lamp of Life into regions of darkness and death.

Shall we be found faithful to our lofty trust?

In this matter the words of Mordecai to Esther may well teach us:—
 “For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise from another place; but thou and thy father’s house shall perish. And who knoweth whether thou art not come to the Kingdom for such a time as this?”

Even though we hold our peace and render no aid, relief and deliverance will arise. The only doubtful question is, whether the opportunity will be our spiritual exaltation or our ruin.

FINANCES.

The past year commenced with a balance in the hands of the Treasurer of
 £70 12s. 9d.,
 and has closed with a deficiency of
 £1,902 7s. 3d.;
 £1,697 1s. 2d. of this sum being on General Account, and £205 6s. 1d. on Widows and Orphans’ Account.

It is, however, very satisfactory to find that this debt is not due to any decrease in the General Receipts, but solely in consequence of increased Expenditure.

Notwithstanding widespread and severe distress, consequent upon commercial and agricultural depression, the General Income of the Mission has been more than maintained, as compared with the Receipts of the previous year—having amounted to

£61,417 12s. 0d.,
 as compared with £59,143 17s. 6d. for 1884-5.
 being an increase of £2,273 14s. 6d.,
 of this increase, however, £1,000 0s. 0d. has been devoted to the Widows’ and Orphans’ Invested Fund, and £1,000 0s. 0d. to Calabar College Fund, in pursuance of the special instructions of the legatee.

Many of the letters conveying generous remittances have been most touching, reporting in numerous cases a hand-to-hand struggle with want and hunger—with in some cases only two days of work per week, instead of six, and in many instances no work at all, owing to depression in iron and coal industries, and in farm labour. "*A Working Collier*" sends his usual contribution of £1 for the Congo Mission, because "God's work must have the first care," "although," he adds, in "consequence of working only two days a week instead of six we have had no meat in our house for more than a month. While "*A Farm Labourer*" sends ten shillings for the Society, although he "has earned only money enough to get one meal per day for his wife and family;" adding, "if we have to go short, we must not let the Lord's work suffer."

The General Expenditure for the past year has amounted to

£61,177 7s. 7d.,

as compared with £58,238 ls. 0d. for the year before, showing an increased outlay for the past year, as compared with the previous year, of

£2,939 6s. 7d.

This increase is mainly due to Missions in India and on the Congo, where recent reinforcements have added very considerably to the annual outlay.

It cannot but be cause for thanksgiving that the General Contributions from the churches exhibit a considerable increase over the previous year, as will be seen by the following figures—

General Church Contributions	1884-5	..		£41,572	0	3
Do.	Do.		1885-6	43,346	4	11
Increase during the past year		..	..	£1,774	4	8

and this is all the more satisfactory when the greatly depressed financial condition of many of our smaller churches in the Principality and the rural districts is taken into account.

Month by month the pages of the *Missionary Herald* have borne touching witness to the generosity of the rich and poor alike.

Numerous gifts have been received, indicative of a depth of interest in the work of the Society, specially the Congo enterprise, almost without precedent, the poor and struggling giving nobly out of their poverty, thanking God, as one wrote, for "the high privilege of being permitted in any way ever so small to help on a work so blessed and divine," and the

rich contributing with joy of heart for an enterprise so dear to the Master's heart.

Never before have the Committee had greater occasion to thank God and take courage; and never before has the work of the Society been more prospered.

Words used in last year's Report may most truthfully be repeated here—

“Gifts from the poor and needy, the widow and the fatherless, the blind, the halt, and the lame; from policemen, sailors, soldiers, bargemen, scavengers, and labourers; from bed-ridden women, and hard-worked seamstresses; from colliers and miners, and from costermongers and watercress sellers, telling strange tales of privation and pressure, gladly borne for ‘love of the work,’ have revealed how deep a hold the Mission enterprise has upon the hearts and sympathies, not only of the rich and well-to-do, but of the struggling and the obscure.”

“Whosoever shall give a cup of water to drink because ye are Christ's, verily I say unto you he shall in no wise lose his reward.”

“And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.”

With regard to the future, the Committee feel there is abundant cause for confidence and hope, for while the existence of a debt is certainly greatly to be deplored, the continued increase in the contributions of the Churches is, on the other hand, a most encouraging fact.

While exercising, therefore, wise prudence and caution, the Committee desire once again to give themselves to a FORWARD policy, firmly believing in the sympathy and resources of the Churches to sustain them in such action.

THE MISSIONARY STAFF.

During the past year twenty-one missionaries have been accepted for service, including two ladies, one of whom, Miss Lila Y. Dawbarn, of Liverpool, now on her way to China, is “thankful to relieve the Society from all pecuniary liability, her means enabling her to entirely support herself”; the other, Miss Martha Spearing, formerly associated with the American Baptist Mission on the Congo, returns to Africa to assist Mrs. Grenfell in her native girls' school at Stanley Pool.

Of the nineteen new brethren, six have been designated for India, nine for the Congo, and four for China.

The Committee have also accepted for the pastorate of the English Baptist church at Dinapore, Patna, the services of the Rev. Samuel J. Jones, late of Brighton Grove College, Manchester, and Oswaldtwistle, Lancashire, and cheering accounts have already been received from India of his happy settlement in his new and important sphere of work.

Mr. and Mrs. Crudgington, formerly associated with the Congo Mission, have, in consequence of medical advice, exchanged Africa for India, and are now comfortably settled in the city of Delhi.

Mr. Samuel Silvey, of the Cameroons, in re-established health, has exchanged work on the West Coast for service on the Congo River.

The Rev. J. J. and Mrs. Fuller have once again returned to their African home, and are now stationed at Bethel Station, Cameroons; and the Rev. J. H. and Mrs. Weeks have resumed work at San Salvador.

Early last autumn, the Revs. Daniel and Mrs. Jones, Robert and Mrs. Spurgeon, and W. R. James, after a season of change in England, returned to their much-loved work in India, at Agra, Barisal, and Serampore respectively; and the Rev. T. J. Comber to the Congo. The Revs. Leonard Tucker, M.A., of Serampore, J. T. Kitts, of China, and W. Hughes, of the Congo, in pursuance of medical advice, will not resume foreign mission work, and their official connection with the Society has therefore terminated. The Rev. Thomas Evans, formerly of Monghyr, being unable any longer to work in the plains, has been placed upon the Retired List, and has removed to the beautiful Hill station of Ootacamund, in the Nilgherries, where, in association with the venerable George Pearce, the Committee trust he may be able to do good work for the Master.

The following missionaries have been compelled, by impaired health, to return home for a while, medical testimony reporting such a change to be "absolutely needful":—

The Revs. Angus and Mrs. McKenna, from Soory, Beerbhoom; G. H. Rouse, M.A., from Calcutta; T. R. Edwards, from Serampore; Miss Gwen Thomas, from the Cameroons; A. K. Moolenaar, from the Congo; and R. Wright Hay and Thomas Lewis, from the West Coast.

The Rev. W. Holman Bentley, to his intense grief, is still kept in this country by the state of his eyesight. Surgical examination reports slow improvement, with confident anticipation, however, of ultimate recovery; but in the meanwhile the sight must not be used in any way, and patience must have her perfect work. The Committee deeply sympathise with their

esteemed brother in this heavy trial, and earnestly trust that, ere long, he may regain the full use of his sight.

While the Committee feel they have abundant cause for thankfulness, in view of the large additions that have been made to the staff of the Mission in "the regions beyond," they also feel deeply that the exceptionally heavy losses they have been called upon to sustain during the year throw them back in mute and humble submission upon the unfailing wisdom and goodness of the Divine Father.

In the Foreign field the names of such veteran toilers as

Thomas Morgan, of Howrah,
John Edward Henderson, of Montego Bay,
Ellis Fray, of Kettering, and
Helen Saker, of the Cameroons,

must ever be dear to the friends of mission work; while of those whose "sun has gone down while it was yet day," the names of

Andrew Cruickshank,
Alexander Cowe,
W. F. Cottingham, and
John Maynard,

of the Congo Mission; and

Carrie Comber Hay, and
Elizabeth Phillips Lewis,

of the West Coast Mission, will long linger in the memory as bright examples of accepted sacrifice and consecrated zeal:—

At home, from amongst their own number, the Committee have had to part from brethren honoured, trusted and beloved. The names of

James Phillippo Mursell,
Charles Kirtland,
Hugh Stowell Brown,
William Anderson,
Charles Stanford,
James Benham and
Elisha Smith Robinson,

all more or less associated with the conduct of the Mission as members of the Committee, must always be held in affectionate and tender remembrance.

Voices that for years past have stirred to noblest enthusiasm and splendid daring are to-day silent, save as by the inspiring record of lives of devout consecration, they being dead yet speak.

May the mantle of these faithful ones, now called to higher service, fall

upon those who are left to carry on this blessed enterprise! Fathers and leaders have fallen, but from their empty places beside us they solemnly appeal to us to rise above the old measure of our faith, and with a finer enthusiasm, and a fuller sympathy with the Divine Saviour, take our individual part in building up that enduring kingdom which Christ, through the efforts of His servants, is raising, not in the East and West only, but over all the world.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

BENGAL—Calcutta, Howrah, Serampore, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Furreedpore, Commilla, Mymensing, Barisal, Chittagong, Soory, and Jamtara.

NORTH-West—Monghyr, Patna, Bankipore, Dinapore, Cya, Benares, Allahabad, Agra, Delhi, Simla.

SUB-STATIONS	...	...	...	...	...	...	...	...	130
Missionaries (9 in England)	...	...	...	...	...	...	...	...	63
Native Evangelists	...	...	...	...	...	...	...	...	119

It is just eighty-five years ago since the Directors of the Honourable the East India Company placed on solemn record, in a formal Memorial to the British Parliament, "their decided conviction," after "consideration and examination," that—

"The sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast."

In this interval, measured by the days of the present century only, what hath God wrought?

Only a few months ago the present Lieutenant-Governor of Bengal, Sir Rivers Thompson, said:—

"In my judgment Christian missionaries have done more real and lasting good to the peoples of India than all other agencies combined.

“By their pure, unselfish lives, by their fearless, brave exposure of all wrong and injustice, by their self-sacrificing sympathy with distress and sorrow, by their living *with* the people and *for* the people, they have exercised a power and produced results that words cannot fully set forth; they have been the salt of the country and the true saviours of the Empire.”

In the eloquent words of Dr. Thoburn:—

“The changes effected by missionary workers in India during the present century are wonderful indeed. Should Carey and Thomas visit to-day the scene of their life-labours, it would seem a stranger land by very far than when they first touched its shores.

“Her sacred Ganges is now ploughed by government steamers, while twelve thousand miles of wire carry messages from her people. Then, the whole interior of the country sealed and the roads almost impassable; now, it is all open, surveyors are everywhere and ten thousand miles of ironway have opened up the continent.

“Then, a whisper against sacred customs through the mission fields, sent a panic through India and England; now, the re-marriage of widows, and the suppression of cruelties in festivals, with other changes more radical than the early missionaries dared dream of, are discussed weekly in purely native newspapers.

“Then, it was with difficulty that children could be hired to attend Christian schools; now, staunch Hindoos freely contribute to the support of these schools. Then, if natives could be induced to take Christian books as a gift, the missionary rejoiced in his success; books are now sold everywhere. Then the education of women was looked upon with terror or utter contempt; to-day, the education of the girls of India receives more attention than did that of the boys thirty years ago.

“In Calcutta nearly five thousand women are regularly taught in their zenanas, and many a young Brahmin secretly imparts to his wife daily what he learns in the public schools. It is not sixty years since an order was issued by the Indian government, that ‘missionaries must not preach to natives, nor allow native converts to do so’; now, the officers of the government vie with each other in praise of the work done by missions, while the modern leader of the Somaj holds up the very missionaries at whom the edict was aimed, to the everlasting gratitude of India.

“And the change wrought, or working rather, is greater even than these outward signs indicate. It is no mere intellectual satisfaction that we feel when we find Euclid, Cowper, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmins; for by this we know that we have clasped hands with our Eastern cousins, that for the Indian of to-day everything is possible; and already in vision we see, not far off, the time when between us and them ‘there shall be no more sea.’”

Mission work in *India* must always be specially dear to Baptists. By the hallowed memories of the past; by the apostolic labours of the great men whose names are inseparably associated with the commencement of this

great enterprise; and by the fact that the millions of this land are our fellow-subjects, India must always hold a most important place in the hearts and affections of the members of our churches and congregations.

And the condition of India to-day calls for special effort and prayer.

It has been well said by a thoughtful Indian missionary:—

“For the last fifty years we have been steadily transplanting British institutions to Indian soil; and by the extension of our university system of education, our courts of justice, our ideas of local self-government, not to mention our commerce, railways, and other material changes, we have been bringing about a noiseless but marvellous mental and social revolution. Western literature, philosophy and science, and all the subtle influences of modern life, have been imbibed with surprising readiness; and we have confronting us to-day—what a book recently published styles—a ‘New India.’ The age of unrest, of intellectual revolt, of new departures, has touched the immobile East; Western thought has broken the continuity of thirty centuries of Hindooism; and two civilisations, at very unequal stages of development, are brought face to face with each other.

“A large number of well-to-do educated natives pass continually from Government and other secular colleges, with no knowledge of Christianity, but with faith in the religion of their fathers severely shaken and often utterly destroyed. To help to fill this void, to guide those thus cut off from the old moorings from drifting away into ‘sunless gulfs of doubt,’ is a work eminently worthy of the enterprise of the Christian Church.

“The *destructive* influence of Western civilisation is at present far more manifest than the renewing power of Christianity. A critical and scientific education, which trains the intelligence and not the will, has succeeded in upsetting altogether the religious faith of multitudes, and with it many moral and social restraints; a condition of things which, if uncared for, must bring blight and death upon the nation. Losing a superstitious faith in Hindoo marvels, they reject, as a deception, the supernatural altogether. Religious indifference and moral callousness characterise this class—a far more serious obstacle to overcome than any speculative opinions.

“Many, however, are more positive in their opposition, and have adopted the theological or non-theological policy of the *National Reformer*—‘War against all religions.’ They search eagerly after whatever is sceptical and anti-Christian in current English magazines; and boast that they need no other Gospel than the ‘Fruits of Philosophy’—no other Bible than Secularism, Positivism, and Materialism. Madras has its Freethought journal, Calcutta its *Anti-Christian*, exposing ‘the absurdities of the Christian faith’; while London, America, and Australia are active competitors in the infidel trade. The outlook would be dark and sad indeed, did it not throw us back more entirely upon the Divine Spirit in our endeavours to meet the evil.”

Reviewing the work of the past year, the Rev. George Kerry writes from Calcutta:—

“There never was a time when missionaries in India were more full of hope of

great and early blessing on their work than now. There was probably never a time when the manifested indications of Divine working and power on the hearts of multitudes of the people of India were so apparent as now. There is a growing desire on the part of the people to possess and read the gospels, which are now generally sold, instead of being given away. Crowds listen attentively in all directions wherever the Gospel is preached, and evidently listen with more intelligence than in the earlier days of the mission. The opposition which is occasionally manifested is not violent or bitter, and oftener seems to spring from a spirit of mischief than from real hostility. Here and there secret disciples are met with, and people are found in out-of-the-way villages who meet together to read and study the Word of God. As in former times, so now, the fear of man bringeth a snare, and it is evident that but for this, many would openly avow themselves to be on the Lord's side.

"Most of the reports from our own stations give unmistakable indications of an increasing ferment and inquiry amongst the people in relation to the Gospel of Christ.

"There are also other facts that fill one with the highest hope of the blessing which is surely coming. Nor is it only in our mission; but in all. Missionary brethren were never fuller of hope than now. We feel very sure there will very shortly be a great gathering of the people to at least a nominal Christianity, if not at once to Christ. This will give us grave responsibilities.

"May the gracious Master grant us wisdom and power for the momentous time that is so surely coming."

One of the last public utterances of Keshub Chunder Sen was:—

"Christ will surely reign over India: already His benign rule has brought about many and grand blessings, and soon, in the full light of His complete revelation, darkness will pass away, and the full and everlasting light shine never to set again, for India is already won for Christ."

And, although this must be regarded as a rhetorical exaggeration, and the speaker as ignorant of the full meaning of the words he used or of the prophecy he uttered, certain it is that to-day in India inquiry as to Christ and Christianity has become so prominent, and seems to be spreading so rapidly, that the brightest anticipations may be entertained that the blessed day of India's emancipation is not far distant.

The Rev. Daniel Jones, of Agra, writes:—

"The changes going on in India to-day are to us astounding. Actually natives are going up and down the land lecturing against child-marriages. Widow re-marriage is rapidly gaining ground. New sects are constantly springing up, and vastly greater toleration is being exhibited by the natives towards Christianity.

"An undercurrent, reaching to the very foundations of Hindooism, is daily growing in power, and is sweeping away ignorance and prejudice—woman is speedily being raised, and is really beginning to *claim* her rights. Hindooism,

built as it is upon the sand, must fall, and great will be the fall. The Lord hasten it in His time."

Well might Lord Lawrence say, looking back upon his long and eventful Indian experiences :—

"Christianity, wherever it has gone, and no where more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed it has refined, and where it has not sanctified it has softened and subdued."

In many parts of India, the evangelist to-day, instead of being *roughly used and persecuted*, is kindly *treated*, and *even entertained*.

Brojo Nath Banerjea reports from Jessore :—

"In a village named Roymanick, a Mohammedan fakir and his wife received us and fed us at his home as they do their own religious teachers. I visited the village twice. They joined with us in prayer, and said they had become convinced that Jesus Christ was the only Saviour of sinners. In many other villages also the people fed us and gave us kindly shelter."

Mr. Bion, of Dacca, mentions that, while on one of his tours :—

"A Brahmin gentleman came almost daily to our boat for religious conversation. He not only took tea with us, but joined in our family worship. For three successive evenings some twenty English-speaking native young men sat with me on the deck of the Mission boat until nearly dark, listening with the deepest attention to my discourse on Jesus Christ and His claims and love."

Mr. Ellison, of Mymensing, reports that when out on one of his evangelistic tours—

"I stayed five days in the house of a Bengali, and had conversations with many Bengalis who came to see me about the Christian religion, and to whom I sold portions of Scripture.

"After five days the son of the Bengali, in whose house I was entertained, lent me a boat, in which I went three miles to a place called Gouripore, and there I stayed in the house of a Bengali widow, a great landowner. At the previous place and at this place everything in the way of food and table things and bedding were fully provided free of charge.

"I stayed here six days, visiting landowners in the morning, and preaching in markets in the afternoons.

"I also went to Muktagachu, where I remained for six days, preaching in a landowner's house, where I had everything provided for me free of all cost."

Many other brethren testify also to the great change that has taken place in their reception by the people—instead of opposition and persecution, as in days gone by, they are now welcomed and hospitality freely given.

In all parts of the field, whether in Bengal or the North-West, the

missionaries have devoted a large portion of their time to directly *evangelistic itinerant work*.

Cities and towns, bazaars and markets, villages and fairs have been constantly visited, and the blessed message of life and light preached in hundreds of spots never before visited by the messengers of the Cross.

The almost universal testimony of the brethren is that a very remarkable "spirit of hearing" is abroad, questions relating to Christ and Christianity "being asked almost everywhere," and "an evident desire on the part of large numbers to know something of the new religion."

Some interesting incidents are reported by the Rev. W. Bowen James, of Dinagepore. He writes:—

"My third tour was made through the north-west of Dinagepore and the eastern part of Purneah. On this and the three following tours I was accompanied by brother Surjya Kumar Dey. There are on the eastern side of Purneah about eighteen villages, which, on different occasions, have been visited by us, some of them we have been visiting for the last five years, and we have good reason to believe that a real change has taken place in many of the villagers. At Doobgul, the first village at which we stayed on our last journey, I missed a number of men whom I had expected to see, and, on making inquiries, I was told concerning one of them, whose name was Kreek Chaund, that he was dead and buried. As he was a Hindoo, I asked how it was that he had not been cremated according to the general custom of the Hindoos. Then I was told that on his death-bed he had asked his two brothers not to cremate his body, but to bury it. They expostulated at first, and reminded him that their own father and their ancestors had been cremated. 'Yes,' he said, 'but the dear Lord Jesus Christ who died for my sins was buried, and for this reason I wish to be buried.' They promised to carry out his instructions, and their promise was faithfully fulfilled. They buried their brother in a plot of land on the outskirts of the village, and that solitary grave is now regarded by the villagers as a testimony to them of Kreek Chaund's faith in the Lord Jesus Christ.

"It was in April, 1884, that I last saw Kreek Chaund. On that occasion he told me that he had long ago put his trust in our Saviour. On my asking him why he had not made a public profession of Him, he replied that by doing so he would expose himself to much persecution, and that he did not think it absolutely necessary, for he had read in the New Testament of secret disciples of Christ, and the Lord Himself had commanded His disciples to perform their religious exercises not before men, but in secret, and as a proof of his statement he mentioned the first verses of the sixth chapter of Matthew.

"I explained to him the meaning of that passage, and pointed out the mistake which he had made. I moreover endeavoured to impress upon his mind the fact that our Lord expects us not only to confess Him before men, but even to suffer persecution for His name's sake. 'He that taketh not his cross and followeth after Me, is not worthy of Me.'

“ Having reflected on these words he said, ‘ I will consider the matter, and will try and influence my friends to do the same. You must come to us again soon, and then we shall see if a number of people in this place will not openly confess the Lord.’

“ Nine months had elapsed when in January last I again visited Dubgul, and learned that Kreek Chaund had indeed made a profession of faith in Christ, but in a very different manner from what I had expected.

“ It is not the burial of baptism that has been the testimony of faith in his case, but the literal grave.

“ The people of the village received us most cordially on this occasion as they had done before, and manifested the same deep interest in the truth.

“ From Dubgul we went to Bedampore where we fully expected to see some fruit of our past labours. Here, too, we were welcomed by the people, but on this occasion I observed that some of them were ill at ease as if afraid of being seen with us. I soon learned the cause of it. A line of demarcation had already been drawn between them and the unbelieving Hindoos, who accused them of having become Christians. Their own wives threatened to leave them and return to their relations who had not been affected by Christianity. Under these circumstances they seemed unable to decide what to do. But one there was among them, who had fully made up his mind to follow Christ, cost what it might, a young man by the name of Honoo. At first this young man thought that a number of his neighbours would have courage enough to be faithful to their convictions, but finding that their courage failed them, he expressed a wish to accompany us to Dinagepore, that he might join the Christian community there. I advised him to remain at home, and told him that if he had really decided for Christ, he had better confess him there amongst his own acquaintances, and by doing so he might prove a blessing to them. He did remain, and was baptized in his own village—the first in these parts to have the honour of following Christ in baptism. I must now say how this young man was brought to the knowledge of the Lord. Four years last April he attended the Nekkard mela in Dinagepore, and one day came to hear our preaching.

“ Before he left he bought a copy of the Gospel by Luke. There were at the mela several men from another part of Purneah, two of whom came to my tent one night to converse with me about Christianity. A few days later, at their request, I visited Dhadipara, the village in which they lived, and from there the news of my arrival travelled to Bedampore, the home of Honoo. The truth which Honoo had heard at the mela had left some impression on his mind, and that impression had been deepened by reading the Gospel, and now he resolved to go to Dhadipara, a distance of eight miles, that he might learn more about Christianity. When he arrived there he was told that I had left on the previous day for Dinagepore. His disappointment was great, for he had hoped not only to hear the Word preached, but to purchase a copy of the whole Bible. Having heard that several of the people at Dhadipara had bought copies, he tried to influence one of them to sell his copy to him, as there were other copies there, while there was at Bedampore only one portion of the Bible. He succeeded in having it by paying one rupee and four annas for it, four annas more than it had cost the first purchaser. Some time elapsed before I heard of Honoo, but no

sooner was I informed concerning him than I arranged to visit Bedampore, and what I heard and saw there filled my heart with gratitude to God.

"A number of the villagers, through Honoo's influence, had made Christianity the subject of their study, and often assembled themselves together to hear him read the Bible; they began to compare the life of our Lord with the lives of their gods, and soon perceived what a vast difference existed between them. His life they found to be a life of unspotted purity, a life of self-denial and self-sacrifice for others. Theirs were characterised by human passions and human failings. He came to seek and to save that which was lost. They came to kill and to destroy. The comparison disturbed their minds and saddened their hearts. Their forefathers for ages had trusted in their gods, their relations and friends worshipped them at present, and they themselves had for a long time served them. How could they give up the old religion? And yet they felt that it must be done.

"Each time we visited them until the last, they seemed to draw nearer to the Kingdom of God, and although on the last occasion only one of their number had courage to take up the cross, yet I believe that amongst them the work of grace has been commenced in many a heart and in due time it shall be perfected.

"Our fourth journey was taken to the Dholdighi mela, where for seven days we preached the Gospel to the people. One day an elderly Hindoo who had been listening to our preaching followed me to my tent, and there told me that he had long ago given up the worship of the gods, for their worship had failed to secure for him the peace of mind which he sought. He afterwards tried to obtain it by means of good works, and spent a large sum of money every year in feeding the poor, but after all his soul found no rest. At last one of his neighbours, himself a Hindoo, but who had been favourably impressed with Christianity, directed his attention to Christ, and now he earnestly wished to know more about Him. The man seemed truly sincere, and had evidently tried hard to find the path of life. That path was now pointed out to him, and the impression he gave me was that he would walk in it.

"Our fifth tour was made to Ghoraghat on the south-eastern border of the district. One of the numerous places visited on the way was Daudpore, where the people manifested so much eagerness to procure the Word of God, that it was as much as we could do to supply them.

"Our last journey was taken to the Nekmard mela. Here we received the sad news of Honoo's death from cholera, the young man who, a short time previously, had been baptized in Purneah. Some hostile Hindoos tried to frighten the people of Bedampore by saying that the gods had killed him for changing Hindooism for Christianity, and the same wicked men I fear caused Honoo much suffering during his short Christian life. I was told that he had written two letters to me, neither of which I received, and a letter written to him from Dinagepore never reached its destination. I had hoped that much work should be done in Purneah through the instrumentality of this young man, and for this reason I persuaded him to remain there, never thinking that his career would close so soon, and that we should never again see him on earth. His death has cast a gloom over our work at Bedampore.

"In addition to the tours referred to, many visits have been made during the year to the churches which are situated in different parts of the district, and some of them are thirty miles away from the station. Our hearts have been greatly cheered by the spiritual progress made by some of the brethren, and the deep piety manifested in their lives."

The Rev. J. D. Bate, of Allahabad, writes :—

"There are several souls now seeking the Lord and desirous of wholly identifying themselves with His people. Some of these appear to be entering 'the Kingdom' gently and easily, as if drawn by cords of love; others are fighting their way through bitter social persecution, and are like people being 'saved though as by fire.' They all need our prayers, patient dealing, and gentle sympathy in the spirit of Him who doth not quench the smoking flax nor break the bruised reed.

"I am struck with one thing—the great extent to which the knowledge of the Gospel has been spreading. All the people that I meet with in this district seem to have *some* knowledge of the way of salvation as taught in the Gospel; the knowledge of some of them amounts to actual familiarity with the facts and truths of the Bible, and not unfrequently one meets with men who are even possessed of a more or less critical acquaintance with the grounds on which the claims of Jesus are based. All this is occasion for encouragement, joy, and thankfulness, though to be sure we must not stop short of the actual salvation of the souls of the people and their open decision for Christ. I am more and more carried forward by the tendency of events to the anticipation of such an event as that of entire village populations in these provinces turning in a body from the service of dumb idols to the worship of humanity's only Friend. By teaching, by the circulation of the Scriptures, by personal intercourse with the people the light is rising upon them, the leaven is operating, and better days are undoubtedly drawing near."

In connection with the evangelistic work of one of the native brethren at the great annual Hindoo festival which takes place in Allahabad at the junction of the rivers in January and February, Mr. Bate reports :—

"One difficulty only arose, and it was raised by one of the English Government officials—a fellow countryman of our own. A number of Hindoo priests and sellers of idols went to him, and, joining each his two hands in the form of supplication before him, they begged him to stop that man preaching (alluding to our good brother, old Michael), as he was injuring their trade. The people, they pleaded, would not buy their idols, and were becoming quite sceptical about the teachings of their priests; and, as they had to pay a heavy tax to Government for permission to ply their respective trades, they begged the said official to interdict poor old Michael from preaching the Gospel. No one would be more surprised than the said official to know that he was supposed to be a Christian. He therefore yielded at once to the votaries of the idols, and informed our good old native brother that, if he did not at once cease preaching the Gospel, he would either put him in prison or march him out of the city into some remote part of

the country, under a strong escort of police. 'Not only to the good and gentle but also to the froward,' the dear old evangelist bowed to the Magistrate's law. The melá was nearly over, and he did not think it worth while to bring the matter further to an issue. He came and related the whole circumstance to me, and I approved entirely of the spirit in which he had withdrawn from an unpleasant situation. Many of the English officials of Government, I regret to say, are much more ignorant of the Gospel than are the heathen around us. The man in question doubtless thought he was doing only his duty; but he was apparently quite unaware that the Queen's Proclamation confers freedom upon all classes of Her Majesty's loyal subjects in this land in the exercise of their religion, be it what it may, and *guarantees protection to the propagators of all religious beliefs—even though it be belief in the one living and true God.* Such a man is not to be regarded as representing Government in indicting a Christian preacher, he represents only himself, and he doubtless thought he was acting for the best. Let us hope that he may find mercy at the hands of the Great Judge 'in that Day.'"

At Simla and the adjoining districts of Ludiana, Putealla, Nalagurh, Kalka, Kharar and Repur, the work of evangelising has been very successfully carried on by Mr. Goolzar Shah. Referring to the work of the past year, Mr. Shah reports:—

"We have been labouring in Simla in spreading the Gospel net all over—in the bazaars, villages, and in the melas, to the hill people, as well as to those who come up from the plains, but here we have found very few to receive the truth. The Gospel is foolishness to the educated and a stumbling-block to others, and while we cried unto the Lord—'Master, we have toiled all the night and have found nothing,' He said, 'Launch out into the deep, cast your net on the right side of the ship, and ye shall find.' Accordingly, for the past four years, our attention has been directed more towards the people who come up from the villages below Kalka than to those of this place. The few workers that we have, our itinerant preachers, and colporteurs have been working diligently in those parts. Most of the villages between Kalka, Khara and Repur have been visited with the Word of Life, and also the many melas that have been held in different places. The Lord has blessed us with a good number of converts during the past four years—19 in 1882, 55 in 1883, 117 in 1884, and 77 up to the end of September this year. These are chiefly Muzbi Sikhs, and many of them have become voluntary labourers in speaking to their relatives and neighbours on the love of Christ which they have experienced.

"Of the 326 members constituting our native church, 216 are residents of the villages, who, with their families, wives, and children, compose a Christian community of 748 souls. Adding to this the remaining 110 members and their families, some of whom live in Simla, and others in the Ludiana, Putialla, and Nalagurh districts, we find that we have upwards of 900 souls including children connected with the Simla Baptist Mission, scattered over the country.

"In September last, in compliance with our invitation, about forty brethren from different villages came to Kharar, and we had a most happy meeting held in

the dawk bungalow there. Eight candidates for baptism were examined and accepted, and we baptized them there in a small river near the bridge on the road to Ropur. Many Hindoos and Mohammedans of the place, as also the chief Government officials, the Tehsildar and others, were present on the occasion. This baptismal service has, we believe, done good in removing from the minds of the spectators some of their prejudices against Christianity, and we believe several have been favourably impressed with the truth of our most holy faith.

The *sale* of Scriptures, Scripture portions, and religious books and tracts, has been larger far than in any previous year.

In former years it was most difficult to secure acceptance of the Scriptures as a gift even; now on all hands the people are most anxious to *purchase*.

Romanath R. Chowdhry, of Allahabad, writes:—

“The strange eagerness with which the people purchase the Word of God, and the great care with which they keep it and read it, and the many serious questions they ask as to the truth of Christianity, is indeed most remarkable.

“And the effect is remarkable too. The irresistible power of Gospel truth working amongst the people is destroying slowly, although quite perceptibly, the foundation of caste and idolatry.

“Men who protest against these can be found almost everywhere. These men, renouncing the religion of their forefathers, seem to distrust other religions; but these people are *born religious*, and cannot long remain satisfied without a religion. Let only their sins take hold of them and make them unhappy, and they will then certainly seek Christ for peace of mind, as, thank God! many of them have already done.”

Day-schools and Sunday-schools have considerably increased during the past year, and encouraging reports have been received of the progress of special work on behalf of the young.

Of the great importance of school work it is difficult to speak too strongly. In the words of the Rev. J. H. Anderson, of Barisal:—

“If we want the smaller churches to have men among them who can teach the rest, we should give education to them in their boyhood. If we want to have a good supply of teachers, pastors and evangelists, scholastic work must be the basis of their preparation.

“If we want to raise the entire community in intelligence, and in the ability to influence and instruct their fellow-men, and if we want the Church to have pecuniary resources more adequate than those they have now for the support and growth of Christian work among them, we must educate the young.”

There are now 3,827 children in our day schools, and 2,208 in our Sunday-school.

Good progress has also been made during the year *in developing the independence and self-support of the native churches.*

Mr. Anderson, of Barisal, reports :—

“Having now become well acquainted with the native churches, I think it quite likely that in a year or two more of the larger churches may become independent. The superintending missionaries must, however, keep on stimulating and encouraging the movement. And if our district class shall be carried on efficiently, and the native evangelists in charge of the smaller stations will co-operate with the missionaries in teaching in their own villages, faithful men to fit them for Christian work, I believe that, through God’s blessing, in a very few years *the entire community will be able to dispense with our pecuniary aid so far as the sustaining of the pastorate is concerned.* The larger churches in the course of time may be able to appoint and support their own pastors, according to our English method of making monetary payments ; but in regard to nearly all the rest, it is vain to entertain the hope that they will be able to do so while they continue small. Our plan is to hand them over two or three together to duly qualified brethren whose great and constant aim will be to teach the faithful men among them that they may be able to teach others also, and then the people must give to these men presents in kind, as seems to have been the practice in the primitive churches. It will be quite enough that in the small churches there should be this kind of acknowledgment of the services rendered.”

One of the most successful of missionaries in India, Dr. Phillips, of Midnapore, writes :—

“There is no token that cheers me so much in the outlook for India as the growing independence of the native church. It is an indigenous ministry that that India must have for her teeming millions. We of foreign birth and habits can do little at most, and poorly at best, for that vast population. Her own sons and daughters hold the key to her heart, and preeminently theirs is the work of evangelizing their native land.

“Every little church in India that cuts aloof foreign cash and control asserts her own independence, and uses it in spontaneous and hearty efforts for the salvation of her heathen neighbours, becomes an abiding and even increasing source of blessing. A free church with her native pastor and officers will not be looked upon long as an exotic. All the foreign missionaries may be driven out of the country but a native church remains. It was this that saved Madagascar. The strength of the native church of India was tested during the sepoy mutiny of 1857, and she nobly stood the test. Thank God, these intervening years have added much to her strength and influence. A second mutiny would find her truer and sturdier, more ready to dare and die for the truth.

“Our chief duty is to teach this Indian church how to help herself, how to stand alone, and how to woo and win the heathen around her. Hence the vast importance of our training schools for native helpers and all the machinery of our mission stations. The outlook for India’s speedy evangelization was never so cheering as now.

In some parts of the country converts to Christianity, however, are still subjected to privation and persecution. As an illustration of this, the

following incident, mentioned by the Rev. J. H. Anderson, tells its own tale:—

“ While we were at Rajehar one of our native preachers, accompanied by two or three native Christians, came to us bringing with them a young man named Nobin, who the day before, along with his wife, had come over from Hindooism, and entered the Christian community. He was called at once to suffer persecution. When I looked at him I thought he had not that happy expression of face that I should have liked to have seen in one who has taken Christ to be his Saviour, but I soon found out the cause of his being so sad. He and his wife had left their home, which stands alone in the midst of a large rice-field, to go to the wife's mother, who is a widow living not far away. During their absence some heathen neighbours, incensed with him for becoming a Christian, went to Nobin's house, removed and sent away five cows that Nobin had charge of, took possession of the homestead, and declared that he should not have it again. His father, who is a heathen, wanted to expostulate with them and to save his son's property, and with this intention went near to the house, but the men, about ten in number, threatened to beat him. When Mr. Anderson heard about these matters from the native preacher, he said he would go to the place and do what he could: told them to remain quiet, and very likely, at the sight of the mission-boat approaching the spot, the trespassers would be afraid and run away. On the morning of the third day we reached the place, and were very glad to find that Nobin's enemies had become alarmed, had quitted the house, and left only a poor woman to look after it. She, too, became alarmed, and asked that she might be taken to some other place. She was accordingly put into a boat and taken to a homestead not far off. She would not say who had committed this outrage. As soon as Nobin found his enemies had gone he went off to fetch his wife, and brought with them her mother and uncle and one of our Christian women belonging to the neighbouring Christian station, Kotaliya. They were so glad to find they could take possession of their house again. As they had an idea as to where the cows had been taken, Mr. Anderson advised three of the native Christians to go with Nobin in search of them, and if they should be found to give up the idea of going to law. The house had been robbed: ten rupees worth of rice had been taken off, but he was advised to suffer this loss. This man and his wife knew very little of Christianity, but he has a relation or two who are Christians, and a year ago he ceased worshipping idols. He could not say much more than this, that he believed the Christian religion to be the true religion. The name of Jesus, he was, of course, familiar with, but he knew but little of our Saviour's history. In some cases a general impression merely of the truth of our religion leads to the abandonment of Hindooism, which they see to be false. After we had had a good deal of conversation with them, Nobin's face acquired quite another expression, and he and his wife looked as cheerful as they had before been sad. We most affectionately urged the mother and the uncle too to embrace the Christian faith, and they said they would do so. We are thankful that they have kept their word, for a day or two ago the uncle and Nobin came to us at another station, and he gladly avowed that he was a Christian. While we were at Andermanich the place where Nobin lives, they brought us a round earthen plate on which is

painted the figure of the goddess Durga, the deity principally worshipped in Bengal, and this very plate had been the object of their worship. They gave it up to us, and it is in our boat with us now."

In the last Report the Committee gave expression to their feelings of gladness that the Australian churches were taking such a deep and growing interest in mission work, and specially in mission work in India.

It is very satisfactory to find that the contributions of these colonial churches are steadily increasing, and that the Calcutta Treasury received from Colonial churches during last year a total amount of £1,436, for work in Furreedpore, Mymensing, and Commilla.

With a view to deepen the missionary spirit by the diffusion of accurate information, the Committee have most cheerfully given their sanction to a request from the united Australian churches that the Rev. Geo. and Mrs. Kerry should visit the colonies, and hold a series of meetings in the larger centres.

Mr. and Mrs. Kerry left India for this purpose on the 4th of April, and contemplate a visit of some six or eight months' duration. The Committee anticipate the happiest results from this arrangement.

Mr. Panchanon Biswas, of Furreedpore, one of the evangelists supported by the churches of South Australia, writes :—

"Most of my attention, during the year, has been paid to a certain class of people called Sivanarayanis. These people belong to the class generally known by the name 'Bunas,' and as they are followers of Sivanarayan, a Hindoo reformer, they call themselves Sivanarayanis. Speaking of these Buna people, it will suffice to say that they (or their forefathers) were brought as coolies from Santalistan, Birbhun, Bancura, and other districts, by the indigo-planters, but when the progress of indigo planting was stopped by the Government, they began to settle themselves in various parts of Bengal. The present generation is well-settled and some of them are rather wealthy. Now, regarding the Sivanarayanis as a religious sect. I have already mentioned that these people are the followers of a Hindoo reformer called Sivanarayan. Sivanarayan was born in a village called Chandra, in the Azimghar district, of very poor parentage. He is not so widely known as Choitanya, Budha and other reformers, because he was born of poor parentage, and chose as the objects of his labour, the lower, aye the lowest, class; while Choitanya and others came of high families, and their work, also, was mostly among the high caste people. But, though he is known among low class people, still his teaching are in no respects inferior to those of any other reformers, not even to those of the Vedas; on the contrary, some of his precepts are far superior to those of Choitanya and others. Some say that his teachings have been taken from the Vedas, but it is impossible, because Sivanarayan was one of those people who had no right to hear or read the Vedas; but as some of the precepts are very nearly parallel to the precepts of the Bible, I think I do not exaggerate if I say that they are taken from the Bible, especially when it is a fact that Sivanarayan lived in an age when Christianity was brought to India. Sivanarayan is said to

have wrought some miracles, but in none of his own writings, nor in any of the writings of his disciples, do we find any mention of them. The fact is that, like all other Hindoo reformers, Sivanarayan has, after his death, been considered by his followers as an adorable deity instead of a reformer, and they, in order to prove his divinity, have introduced those traditions. The places of worship of the Sivanarayanis are called Dhams, and every Dham has one or more priests, who have a great influence over the people. I am happy to say that two Sivanarayani priests who were in charge of the Dham at Furreedpore have come out of the darkness of Sivanarayanism and been lately baptized, and thirteen of their former followers have followed them. After twenty years' labour and weeping, the season of reaping and rejoicing has come, and I have no doubt that this news will be 'cheering,' not only to the people of Australia, but to all whose hearts weep over dark, benighted and idolatrous India."

The Australian churches are also actively supporting Zenana Mission work. Miss Gilbert, of the Zenana Mission at Furreedpore maintained by Colonial contributions, writes :—

"The actual work of the zenana branch of our mission has been somewhat divided in nature and locality ; and this year of 1885 must form the beginning of an important era of increased missionary interest and aid, the latter consisting of both workers and money from Australia, New Zealand and Tasmania.

"It has pleased our Heavenly Father to bring this about through the instrumentality of our sister Miss Arnold, whose efforts, with His people's prayers, He used and greatly blessed in those colonies. Miss Arnold left us eighteen months ago in a critical state of health ; returning to Adelaide. It was generally felt by the friends here, that she would not be able to return to India, but, through God's goodness, she is restored again to us.

"While in Australia the South Australian Committee decided that Miss Arnold should visit the several churches in the large towns of the neighbouring Colonies with the aim of spreading information about zenana work, and provoking an interest in the same. Miss Arnold was enabled to work on uninterruptedly, and God brought to light very much latent good feeling concerning the work, which was waiting to be aroused. Numerous instances have been related by Miss Arnold of warm sympathy in zenana mission work expressed by very many kind friends she met. Some among these instances are deeply touching about the sacrifices of dear old people, whose hearts were full of love to their Lord and His work, but to whom He had given only a scanty share of this world's necessities. 'Their bodies,' they said, 'were too aged to offer for the work ;' so some gave a last relic of jewellery, others a coin, &c. Miss Arnold felt truly that these were 'widow's mites ;' sometimes she tested them by the question, 'But can you really spare this ?' 'Oh yes, take it for the Lord's sake, and say nothing about it ; we only wish we had more to give Him.' Returning last November, four other ladies from Australia accompanied Miss Arnold for zenana work."

With regard to *literary and translating work*, the Rev. J. W. Thomas reports that in consequence of the absence of the Rev. G. H. Rouse, M.A., he is only able to give an imperfect statement :—

“SCRIPTURES PRINTED AT THE MISSION PRESS FROM OCTOBER, 1884, TO SEPTEMBER, 1885.

For Bible Translation Society's Account.

	Copies.
Bengali—Matthew	6,000
” Mark	6,000
” Luke	6,004
” Luke	5,000
” John	7,500
” Acts	5,000
” Elijah	5,000
Mussulmani-Bengal—Matthew	5,000
” ” Luke	5,000
” ” John	5,000
Kaithi—Matthew	5,000
Hindi—Mark	5,000
” Luke	5,000

For Calcutta Auxiliary Bible Society's Account.

Bengali—Bible	4,000
Sanscrit—John	1,000

“Of the Sanscrit New Testament we have proceeded as far as First Corinthians, p. 456 ; last year we had printed up to page 216.

“I may add that the proofs of Hindi work were read by Mr. Bate. As the Gospel of Luke was urgently wanted, Mr. Jordan kindly saw it through the press ; while the Kaithi Matthew was edited by Mr. Benjamin Evans and Babu Prem Chand, of Monghyr. Mr. Jordan has undertaken to carry on the Bible Society's edition of the Sanscrit New Testament in Mr. Rouse's absence.

“I am able to say even less of the Tract Society's work, as I do not know for which of the tracts issued from the press Mr. Rouse was especially responsible.

“A second edition of 5,000 copies of the Mussulmani-Bengali tract, ‘Isaac and Ishmael,’ has been printed during the year ; also an Urdu translation of ‘Injil,’ one of the series named, and an English translation of four others.

“Of our own (Press) publications I have to report a new edition of Dr. Weeger's Bengali Grammar ; the first having been issued in 1840, the second in 1864. This has been thoroughly revised by Mr. Rouse, aided by Babu Mothura Nath Nath.

“The Children's Bengali Hymns (English metres) has been brought out in a new edition, with a few additional hymns ; also of Balya Sangit, Hymns for Children (Native metres), prepared at the suggestion of the Conference by the Rev. G. C. Dutt, a small edition has been printed. The Conference asked for a small Bengali hymn book ; it was arranged by Mr. Rouse, who, before he left, saw one forme through the Press and left the work in a forward condition.

The Rev. G. H. Rouse, M.A., writes :—

“I wrote two new Mussulman-Bengali tracts ; one on ‘The Prophecies regarding Jesus Christ,’ showing how the law pointed to the gospel, and how Jesus is

the only Saviour. Our work with the Mohammedans in India is somewhat akin to that which the Apostles carried on with the Jews, while work among the Hindoos is like that of old among the 'Greeks.' The second tract is on the 'Ten Commandments,' in which an endeavour is made to arouse in the Mohammedan mind the sense of sin which is so deficient. Four of my Mussulman-Bengali tracts have been translated into English, and a small edition printed. It was thought they might be useful to Mussulmans who know English, and also be adapted for translation into other languages. Application has been made to have them translated into Urdu, Tamil and Canarese, and copies have also been sent to Ceylon and China to see if they are suitable for translation there. One of them has been translated, with alterations, into Urdu by Mr. Imam Masih.

"During the year we commenced a series of tracts for Christians in connection with the Calcutta Tract Society, and I wrote the first three on "What is a Christian?" 'Prayer' and 'Christian Testimony.' I am preparing in MS. a brief commentary on the Old Testament in Bengali for the Tract Society, and have written notes on Jeremiah and Ezekiel. I brought out a revised edition of the Bengali Grammar, published by our Society. We have also brought out a small Bengali hymn-book, to be sold at the price of one anna (1½d.). We have finished during the year the reprint of the Bengali Bible, begun in 1883, and are still progressing with the Sanscrit New Testament. The monthly *Khristiya Bandhab* is still continued, and, I hope, does much good. In English, I wrote an explanatory appendix to a volume of essays on Biblical subjects, which is to be given with an English Reference Bible to all who pass the B.A. examination at an Indian University year by year. Part of my time was also given to the preparation of the memoir of my wife."

The *training of Christian natives* for work as pastors, evangelists and school teachers at Serampore, and in the Training Institution at Delhi, has made satisfactory progress.

The Elementary Vernacular Schools at Bishtopore and Barisal have also done good work, and have sent up to Serampore some specially promising native Christian lads as students.

Reporting on the Vernacular Theological Training Class at Serampore, the Rev. E. S. Summers, M.A., writes:—

"Since the starting of the class, in 1882, thirty-two young men, have been admitted to it. Since that time I thankfully acknowledge we have been making solid progress, and have been doing a work that will, I trust, prove more influential in its effects upon our mission than at present appears. At the same I feel that some very serious difficulties stand in our way and prevent us from doing more than we otherwise might do. I have sometimes felt sorry that Serampore College was built before our theological classes were large enough to be worthy of so magnificent a building. This circumstance provokes comparisons that visitors and others have not always been sufficiently courteous to keep to themselves, and what might appear no ignoble work if carried on within mud walls or in a one-storied bungalow seems dwarfed into utter insignificance in comparison

with the noble building in which it is carried on. But the small number of the students is the result of the small number of the converts throughout Bengal, and the increase of students and of converts will no doubt correspond. The comparatively slender previous preparation of the majority of the students is likewise intimately associated with, and the result of, the social condition of the majority of the converts. In the nature of things, therefore, it will be some time before there can be a correspondence between the classes, which are the soul of the work, and the building which is its outward shell. I make a rough calculation that 250,000 will not be too high to reckon the membership of Baptist churches in England and Wales, and 200 will be a high figure at which to reckon the sum total of students in theological colleges. I find in the Decennial Census returns of 1881, that the total membership in connection with our Society in India, including, I suppose, the North-West as well as Bengal, was 3,110. Subtracting 600 for other parts of India, especially Monghyr, Agra and Delhi, we have about 2,500 members in Bengal. Hence if 250,000 members in England and Wales supply 200 students, we may expect 2,500 in Bengal to supply two. As a fact we have fourteen Bengal students besides our two East Indian ones."

The new building for the Native Christian Training Class at Delhi is now nearly completed, and the students are already in occupation.

Reporting on the work of the past year, Mr. Guyton remarks :—

"I have observed with much grateful satisfaction, first, that there has been during the past year a very perceptible growth in the spiritual life of the students. Everyone here will understand how difficult it is to define so subtil an impression as that of growth or decay in spirituality in ourselves or others, but the impression is unmistakable. In their conduct in class, in the replies elicited, and in their public services, this deepening of spiritual apprehension has been principally perceived. It has been also a cause of pleasure and thankfulness to notice the increase of mental energy. At the first, the communication of an abstract theological idea, bordered on the impossible. It has grown to be not only possible, but in the higher class the rapid assimilation of thought and eager readiness to grasp ideas has been most gratifying. The industry of most has been satisfactory. The course pursued in these classes has been mainly regulated by the requirements of the grade examinations. The subjects have been studied, however, with a thoroughness not demanded by the examination. In the Biblical subject, for instance, so far as lay in my power, the books appointed have been thoroughly gone through, both exegetically and homiletically.

"In addition to the book-work, special attention has been given to preaching in Urdu and Hindi. A daily service at my house, attended by the girls' and boys' schools and such native Christians as live near, has been almost entirely conducted by them. The sermon preached was on the next day subjected to careful criticism, and not only defects pointed out, and points which had been missed supplied, but better methods of statement or arrangement suggested. On one or two occasions the students have accompanied Mr. Thomas to adjacent melas, and his kind notice of their work, in a recent number of the *Herald*, will be in the memory of some. Every week bazaar preaching has been carried on, in which they have taken part.

"In the last year's examination eleven passed the examination for the third grade of native preachers. These have all continued their studies during this year, and ten of them have now successfully passed the examination for the second grade. Of these, three names will be proposed to this Conference as fully qualified preachers of the second grade, and I may say here, in brief, that should they be accepted and appointed to work in connection with our Society, they will, I believe, do really good and honourable work. They have each my entire confidence. Two of the remaining passed students will return to their teaching work from which they were temporarily withdrawn, and one who has carried on his school at the same time that he was attending the class, continues as a teacher. They who remain have shown such exceptional ability, that they will be permitted to continue their studies up to the first grade.

"In the lower class, out of fourteen, ten have this year passed the third grade examination. Of these, only two leave the class, and these are appointed to branch schools in Delhi. The others will go on for two years' further study. I believe there is a great future for this class. If, as I am glad to hope will be the case, young men could be sent from other stations in the North-West, the work would be greatly stimulated. Hitherto, I have only received one from any other station—viz., Bihari Singh, from Agra; but I have communications from Agra, Benares and Dinapore which lead me to hope that five or six will enter for the work of the next session.

"It is intended to very much widen the course of study—to include Persian, Arabic and Sanscrit. The first two for the careful study of the Quran and some of its Commentaries and Hadis, and the latter to enable the future preacher to correctly quote some of the many passages to be found in books on the Hindoo controversy. Also, the course will be so arranged as to carry each student who may reach the first grade through all the books of the Bible. I expect to begin the new year's work with six in the first class, nine in the second, and eight in the third class, not counting those who may be sent from other stations."

Cheering reports have been received from Western India.

From the renowned city of Poona, the great Mahratta centre, the Rev. Hormazdji Pestonji writes:—

"The work carried on here is substantially the same kind of work as I reported upon in the year before. It consists of a Bible-class in two of the vernacular languages; a monthly meeting for prayer and conference in Marathi; an elementary vernacular school in the city for boys, and another for girls; a Bible and book shop and preaching place; and constant services in the chapel.

"At the outstations of Decksal and Dhond occasional services are held, both in English and the vernaculars. The English services are generally held on the railway premises; and the vernacular ones in the houses of the Baptist converts, and in the market-places of Dhond and Decksal, and the neighbouring villages of Rajgaum, Bhigwan, Coombergaum, Madenwady, Pulusdeo, &c.

Preaching Tours have been frequently taken in the districts of the Deccan as far as Raichore; and occasionally in those of the Concan as far as Baudra and Nasik. I have also taken, during the year under review, two lengthy tours in the Gujarat

districts, stopping mainly in the chief towns of Daman, Surat and Ahmedabad. All these towns and districts being, of course, within the Bombay Presidency, extend upwards of 700 miles from Raichore, in the Southern Mahratta country, to Ahmedabad, in Northern Gujarat. These preaching tours have been, as brief as twenty or even ten, miles from Poona, our headquarters; and as long as 400 miles on the south-east, and as many on the north-west of the same headquarters; sometimes for merely two or three days, and at other times for weeks, or even months."

With regard to the translation and revision of the Scriptures in Gujariti, Mr. Pestonji reports that he has devoted a goodly portion of his time to the revision of the New Testament, of which many years ago he had been one of two translators.

Mr. Pestonji writes :—

"Most of the members of our committee (our committee is composed of seven) have met in the past two years in the chief towns of Bombay, Surat and Ahmedabad, respectively. On each of these occasions our sederunts have been numbered by tens and twenties, each lasting for from two to four, and even five, hours; and two, and occasionally three, such sittings we have had each day; and that continuing for days and days together. We trust we all have rendered our best services in the name of our respective societies, as in years gone by, to the Gujarat branch of the Bombay Auxiliary to our British and Foreign Bible Society, and rendered them so unanimously and fraternally as to be prayerfully encouraged to meet again some time in this year, nearer to Poona, to go on with the same glorious work yet in store for us, hoping to bring it to a happy close by the end of 1886, if possible, or at least the middle of 1887, and then to resume the revision of the Old Testament."

In Bombay, the Rev. Wm. Bell, M.A., is drawing around him a church of earnest workers, while all his spare time is devoted to the acquisition of the vernacular, with a view to native work. In this he has made good progress, and is already able to deliver short addresses.

A minister's house, on land adjoining the chapel, is in course of construction, and the Committee have very cheerfully assisted the church by a grant-in-aid, so that the manse may be built free of all debt.

The work in Bombay is evidently prospering, and the ministry of Mr. Bell greatly appreciated.

In Southern India, at Ootacamund, the venerable George Pearce has been much cheered by the settlement of Mr. Thomas Evans, late of Monghyr, as pastor of the church. There has recently been a revival of religion in the station, and a considerable number of baptisms.

Mr. Evans, in a recent letter, writes :—

"Last week we had a beautiful and impressive baptism in the lovely lake of

Ootacamund, in the presence of many hundreds of the inhabitants of the settlement.

“There was great curiosity to know what sort of a thing Primitive Baptism was, and I have good reason for the belief that the sight of the ordinance in its primitive simplicity produced a very profound impression, and has already carried conviction into the heart of many who witnessed the service.

“Two of the ladies baptized were of high position in society, and the people marvelled greatly to see them so publicly following Jesus, ‘bearing His reproach without the camp.’”

CEYLON.

PRINCIPAL STATIONS :—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS	79
Missionaries	4
Native Evangelists	21

Reporting on work in the Colombo district for the past year, the Rev. F. D. Waldock writes :—

“The converts baptized during the year number 49. It is fifteen years since we were privileged to report so many in one year.

“The number of scholars in our day schools has, however, fallen from 2,085 to 1,820, entirely due to the wide-spread distress prevailing amongst the villages of the interior of the island.

“In our Sunday-schools we have 516 scholars, with 50 teachers.

“In many of the stations great suffering from scarcity and sickness has been experienced, and there is great want in many parts.

“At Hendala, the old unsightly and dilapidated chapel has been replaced by a neat substantial new one, paid for by the friends on the spot.

“At Korulawellu a good, devoted brother, Haramanis de Silva, labours for the church without the slightest remuneration from church or Society ; and he does much outside evangelistic work also.

“Sixteen converts have been added to this little church by baptism during the year. The people have themselves established a school in a remote and destitute village, among very benighted people, and maintain it.”

The condition of Mr. Waldock’s health rendering a speedy change to England absolutely needful, he contemplates leaving Ceylon during the current month.

“In view of his speedy departure, he writes :—

“Three native Christian students have, during the year, received as much attention as I could possibly give them with my other engagements.

“I can only hope that their profit has been as great as my pleasure, and that in their future it may ‘be manifest unto all.’”

"In looking back, if there is anything to excite my satisfaction and gratitude, it is the fact that I have been enabled to render some help to such and a number of others who felt themselves called to the Lord's work. Our great need in Ceylon is more and more able and devoted native agents."

The Colombo Girls' Boarding School, in the absence of Mrs. Waldoek in England, has been superintended by Mrs. Lapham, who has taken the deepest interest in the welfare and happiness of the girls.

At the Government examination in November a percentage of 90 was gained, taking Singhalese, English and needlework all round.

During the year, three have publicly professed Christ by baptism.

Since the acceptance of the pastorate of the Cinnamon Gardens Church by the Rev. H. A. Lapham, the Kandy district of the mission has been superintended from Colombo by Mr. Waldoek. On Mr. Waldoek's departure for England, Mr. Pigott will remove from Sabaragamawa to Colombo, with a view to take charge of the Colombo and Kandy districts; and Mr. Andrew Sims, who has already passed his first examination in the Cinghalese language with considerable credit, will reside at Sabaragamawa.

The Committee have resolved to send out an additional missionary at the earliest practicable date, as the growing demands of the work, and the great difficulty of efficiently superintending the work of the Kandy district from Colombo, render such a step absolutely needful.

Of the work of the Kandy district, Mr. Waldoek reports:—

"In this district eleven converts have been baptized during the past year. We have seven day-schools, with 231 scholars; six Sunday-schools, with 177 scholars; and 15 teachers.

"At Gampola, Mr. Ranasinghe reports a very interesting case of an old Kandyan Buddhist priest, who has renounced his false faith, and publicly professed Christ by baptism. He delights in attending the Gampola services, and walks all the way, although his home is five miles distant.

"Mr. Ranasinghe also reports that he is confident that by far the larger number of the youths in his school have lost all faith in Buddhism and believe in Christ, although, for fear of their parents' anger, they have not made a public profession. One of them told him that they went away into the jungle to pray under a certain tree, and that others do so also.

"Many Buddhists in this district, who formerly were bitter opponents of the Christian faith, are now quite ready and quite disposed to listen about Jesus, and the true way of salvation.

"In closing his report, Mr. Ranasinghe adds:—

"I can look back on work for Christ begun by me in 1846; and to-day I can say that in my belief the time is quickly coming, although it may yet be somewhat distant, when Buddhism and devil worship will disappear for ever, their images be thrown to the moles and the bats, and the blessed religion of Christ be the only religion in this isle."

At Kadugamawa the services have been well maintained by Mr. Thom, a Christian gentleman, son-in-law of the Rev. Charles Carter, who for so many years devoted himself to mission work in Ceylon. Mr. Waldoock well says:—
“Could such free Christian workers be multiplied, the aspect of things in the island would very soon be brightened.”

The very interesting work at Mr. A. M. Ferguson's, Abbotsford, estate at Lindula, so fully described in the last Annual Report, has been most successfully maintained by Mr. Alec Ferguson. Mr. Waldoock reports:—

“The work at Abbotsford has been steadily growing. Twelve converts have been baptized during the past year, and the little church has thus increased its membership from 15 last year to 27 this year. The Sunday-school has 36 children and 4 teachers.

From Sabaragamawa, Mr. Pigott, in view of his speedy removal to Colombo, writes:—

“We are very sorry to leave Ratnapura after a residence of eight years there. Pioneer missionary work in a region like Sabaragamawa is very difficult. The very ignorance of the people seems to act like a fetter of iron to bind them to their ancient faith. The priests and Buddhist temple officers have peculiar influence over the people in this district, as nearly all the paddy-fields belong to the temple property.

“Conversion and confession of Christ under such circumstances mean great pecuniary loss.”

Mrs. Daniel Perera, wife of the evangelist, and a former pupil of Mrs. Pigott's, will continue the special work amongst the women of the district, initiated by Mrs. Pigott; and Miss Bell, also a pupil of Mrs. Pigott's, will take the place of Mr. Pigott's daughter in the conduct of the girls' school.

Six Buddhists during the year have professed Christ by baptism; several of the senior scholars have joined the church during the past year, and fifteen of the boys in the mission school have publicly renounced Buddhism.

Mr. Pigott adds:—“The prospects are most encouraging.”

CHINA.

PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow, Sin Cheo.

SHANTUNG—Tsing Chu Fu, Pei Su Chu Fu.

SUB-STATIONS	...	...	...	...	...	66
Missionaries (2 in England)	...	...	...	...	...	18
Native Evangelists	...	...	...	...	...	20

It may with absolute truth be said that never before have signs of promise been so striking in the history of mission work in China as they are to-day.

Western life and arts have begun to stir the people; the appliances of electricity are entering the Empire; steam will quickly follow, and then, doubtless, new industrial arts, until at length from Siberia to the Indian Sea, from the ocean to the wilds of Turkestan, the leaven of Western ideas and thought will sweep over the Empire and revolutionise its life.

The extension of civilization, however, is not the extension of Christianity; the kingdom of the world is not the Kingdom of God; the power for the true recovery of man lies not in the arts of civilization, but in that Gospel which renews the heart. True missionary success must ever lie in the direct power of spiritual truth, energised by the Divine Spirit from whence it comes.

Thank God, a mightier force than mere Western civilisation and science is at work.

The event of greatest significance for China is not that she is to be penetrated with railways and girdled by telegraphs, her mineral resources developed, and her commerce freed and extended. Steam, electricity, and machinery do not constitute her true regeneration; these alone will never uplift and save. Better than all these, China is beginning to feel the touch of the Saviour, the power of the Divine life, and the uplifting hope of the world to come.

England, France, and other European Powers have gone to China to serve their own selfish ends, but, all unconsciously, they have wrought for the coming of China's Heavenly King. He it is who, specially now, seems to be about to build in China, as he has so often built elsewhere, "New heavens and a new earth wherein dwelleth righteousness."

"Only once let an intelligent Christian spirit take hold of, and possess the millions of China," wrote the late Consul Medhurst, "and you will have the

grandest type of man in the world—enterprising, hardy, independent, and aggressive.”

In urging upon the Committee far larger efforts on behalf of China, and pointing out special reasons for immediate action, the Rev. Timothy Richard writes :—

“The following things make the present time exceedingly opportune :—

“I. The repeated defeats the Chinese have received at the hands of Western nations have humbled their national pride, and convinced them that there is in Western nations a power, the secret of which it is a national necessity that they should know if they are to maintain the integrity of their Empire. This feeling pervades the official or ruling classes.

“II. The strange awakening and longing for a purer and more spiritual religion which exists among large classes of the Chinese (the devout classes), attracting them powerfully towards Christian teaching. They are, moreover, so numerous and persistent as to be a source of perpetual alarm to the Government.

“III. The removal to a large extent of the antipathy to missionaries which formerly existed, owing to their united philanthropic efforts to save the people during the great famine, and owing to their unceasing activity in spreading light and healing the sick at all their centres of operation.

“IV. The great activity showing itself in the Roman Catholic Church, as evinced by the recent appointment to the Chinese Court of a Papal Legate, making it probable that if something is not at once done by Protestants, Romanists may be before them in occupying the ground.

“V. The possibility and probability that if this desire for the knowledge and science of the West is not introduced by the Christian Church it will be supplied by anti-Christian agencies, who will create a new prejudice in the minds of the Chinese against Christianity; for we have no Christian Government there as in India.

“VI. If it is supplied by the Church of Christ, it will, on the other hand, give a fresh proof of the unfailling goodness of genuine Christianity, and, as the Chinese are highly rational and anxious to do the best, may we not reasonably hope, under God's blessing, that rulers and people will bid us God speed, and give every facility to have such a religion taught in their midst?

“VII. It is an opportunity unique in history to have a fourth of the human race *ready* to hear what the blessings of Christianity are! Ten years of present toil is worth a hundred hereafter; for to-day we have the marvellous opportunity practically in our own hands, *but each day of delay witnesses some of the talent being taken away.* Oh, that all the Churches of Christ should once more unite in the spiritual and lasting relief as they did in the temporal! Then, indeed, shall it be well said, ‘*How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.*’”

Of the fourteen additional missionaries that the Autumnal Meeting held in Leicester in October, 1883, resolved should be sent out to China, mainly in response to the earnest appeal of the Rev. A. G. Jones, the Committee

are thankful to report twelve have already been appointed, and offers of service from several other brethren are now under consideration; and, but for the lack of FUNDS, the remaining two might be sent out *at once*.

From Tai Yuen Fu, in Shansi, the Rev. Arthur Sowerby reports with what joy Mr. Turner and himself welcomed, in the early part of last year, the arrival of Mr. Morgan and Mr. and Mrs. Dixon. Very earnestly, however, he pleads for further reinforcements.

"There are many, many towns," he writes, "only ten, twenty, and thirty miles distant, where there are open doors, and only the want of labourers prevents us from stepping in.

"Large outlying districts, with hundreds of thousands of people, are wholly unevangelized.

"There is a splendid field open before us, but for this we need at least eleven brethren now and more later on. We seem almost to be leading a forlorn hope, for the want of some half-dozen additional brethren to work with us.

"Gladly and thankfully we acknowledge the generous and self-denying efforts of the Churches; we catch fresh inspiration and encouragement from the glorious Congo Mission, and from the noble work of our brethren in India and elsewhere; we know how great the strain is to uphold and carry on the work in which the Society is engaged; but from the midst of this gross heathen darkness, in the name of Him who died for men, we plead with our brethren at home, *send us more help and send it speedily.*"

The Rev. J. J. Turner reports very encouragingly of his work at the new station of Sin Cheo. He mentions the case of two recent enquirers, and writes:—

"There are two enquirers who are seldom absent from any of the services at Sin Cheo—Mr. Tung, a scribe in one of the official offices, and Mr. Flo, the head assistant in a large dyer's shop. They are both well advanced in life, and were formerly connected with an active sect of Taoists, which flourished in the neighbourhood some years ago.

"Tung is rather inclined to be conceited, and does not quite relish some parts of our teaching; but he appears to be in earnest, and is very regular. The other Sunday, when preaching about the 'two men who went up into the Temple to pray,' I enquired what he thought of them, and found that his sympathies were entirely with the Pharisee; and when I asked him if he thought himself a sinner, he quietly replied, 'When I was a young man I had the misfortune to lose my parents, and was consequently obliged to engage in trade. Of course, during that time I was a sinner. *All tradesmen are.* But since I have been a scholar, and a religious man, and especially since I have begun to learn your exalted doctrine, I have been free from sin.' There were some there who smiled in scorn at this open expression of self-righteousness. They would have humbled themselves lower than the publican for the sake of gaining favour with the missionary, and the possibility of making a little money. In this case the Pharisee was the better

man. Of course, he has much to learn, but perhaps he is not far from the Kingdom of Heaven.

“Mr. Flo is quite a different sort of man—very simple and ignorant—but a firm believer in the truth of Christianity. He is perhaps a little too credulous, but instruction will correct that in time, I hope. He is constant in his efforts to win over his friends and neighbours. It is now more than two years since he first heard the Gospel from our evangelists, during which time he has had to suffer a good deal of petty persecution on account of his religion, but he has remained a steady earnest enquirer, and, as far as we know, he has no thought of receiving any pecuniary benefit from his connection with the church.

“There are several other promising men in the neighbourhood, but their homes are at a distance from the city, so we have not seen much of them yet. Besides these, there are a few who come very regularly, and are very anxious to be reckoned as enquirers; but we feel sure they are only seeking employment, and are using religion as a means to that end. Such men are the sorrow of missionaries, and a serious hindrance to the work.

“Sometimes we have strangers at the services, who come to see what Christian worship is really like. A few Sundays ago, eight men came, by appointment, from a village six miles away. I heard afterwards that they are religious men. They are probably connected with the sect referred to above. They knew nothing whatever of Christianity, and had no knowledge of one Supreme God. Every act of worship—singing, praying, reading, &c.—had to be explained to them. It is strange work talking to men who have hardly any ideas in common with us; but they were very attentive, and I judged by their answers to my questions that they understood something of my meaning. They bought some books, and promised to see us again after they had read them.

“So we have a footing in Sin Cheo—a couple of workers, a few enquirers, and unlimited opportunities for preaching, and talking, and tract distribution, in city, and towns, and villages. Of course, I have presented the brightest aspect of the work, and there is a darker side, known to us *only too well*. But these brighter things are true; and perhaps the pains and sorrows and disappointments of the work are better told to God in prayer, than written about in a missionary report.

“It is a day of small things at present, and we are far from satisfied. But the ‘Kingdom of Heaven is like to a grain of mustard seed.’ ‘A little one shall become a thousand, and a small one a strong nation.’ We are often cast down by the manifold difficulties of the work; but when we think of the progress the cause of Christ has made in many lands, and when we read the promises of God regarding the future triumphs of the Cross, we cannot but feel that there is a glorious future before our mission in Sin Cheo, *if only* the Spirit of God would work mightily. Whether it shall be or not, depends in some mysterious manner upon the churches at home. Surely those who sent us out will uphold us by their prayers, and God, even our God, shall bless us.”

Much interesting work has been opened up by Mr. Sowerby at Shao Tien Tzu. Here, as elsewhere, a knowledge of medicine has been found very helpful in securing a friendly reception for the Gospel message.

Mr. Herbert Dixon writes :—

“ This medical work will, I feel sure, be found of great advantage to us all. The plan is to select some important market town as a centre ; to rent a shop in the main street ; to appoint an evangelist to reside there ; to visit and dispense medicines twice a week, the patients being preached to by the evangelist in the shop whilst waiting to be attended to ; to visit any serious cases in their own homes, and through the evangelist to follow up any who show an interest in the Word. Books are always on sale in the shop, and a systematic visiting of villages for preaching purposes set on foot. Results we will talk about when harvest time comes ; at present it is seedtime, and we are concerned that the sowing be done largely and well.

“ My servant brought me several cases of sickness to look at ; but finding the number rapidly increasing, I have had to stop all such work until I know more of the language. One case, however, may be worth mentioning. An underling of one of the officials received no small benefit from surgical treatment, and one day surprised me by a message to the effect that he wished to present me with a tablet by way of thanking me. He proposed coming in dress clothes, with a band of music, to hang the tablet outside my door ; but my wife's illness forbade any such proceeding. However, he had the board brought and hung up by a carpenter over our front door amid the banging of the inevitable Chinese crackers. The inscription declares the superiority of foreign skill over the Chinese, and gives names and dates.

“ Our work is only just opening out before us. Mr. Sowerby is practically working alone, Mr. Turner being engaged in opening up Sin Cheo, a town some fifty miles to the north ; whilst Mr. Morgan and myself are hard at work learning the language. Mr. Richard has been working here for some six years, chiefly amongst the officials of the upper classes and the better educated, and at translation work. Mr. Sowerby and myself think most promising work to be such as he is doing at Thao tien tzu, in dispensing medicine on certain days, thus opening villages and houses to us, and following it up by regular systematic services, visitings, and teaching. City work in China seems far less promising than country work ; hence, with some 60,000 around us, we go out to small villages of 2,000 or 3,000, but when we have more men at our disposal we shall attack the city itself.

“ So we are toiling on, slowly but surely, often dull and matter of fact, but sometimes catching glimpses of what the future, with all the blessings the Gospel shall bring, yea—even now bringing—to these poor benighted heathens—benighted and full of fears of ghosts, demons, dead men, &c. ; and then we quietly settle down and try to redouble our efforts to hasten the coming day.”

Of the work in Shantung, the Rev. A. G. Jones, writing from Tsing Chu Fu, reports :—

“ Here there is indeed much to encourage, and since my return I have been greatly cheered by the success of the work.”

Referring to his welcome back to China, Mr. Jones writes :—

“ Very shortly after my return, I arranged to visit the leaders of the country branch stations, and then as I went to their various prayer-meetings I had to go

through a double experience. First, there were the old faces that I had known so long—those weather-beaten, poverty-stricken, persecuted and tried men who had turned from idols to serve the Living and True God ; there they were in their same rude earthen houses, worshipping on the same clay floors, still steadfast in their profession of the one faith, and still untempted and unscared by the world—not by ones or by tens, but by scores and by hundreds. Still a feeble and despised people, scattered and weak in numbers and influence, but also still loved of the Lord, and, as surely as I looked on them, having in their midst that root of strength which is grounded in the eternal sources of all that is good and lasting. How blest we are that the various and changing scenes of life can make us see some things (or, at least, the corners, as it were, of some things) almost as God sees them ; and alas ! how sad it is that we ever get our eyes so blinded with the dust of the world as to see but dimly, and feel but coldly the preciousness of the human soul in its Father's sight.

“ Yes, here we were again, meeting as Christians and as men, making all kinds of inquiries. Was I well ? Was I strong ? Were all my family at home well ? Had I had a bad passage ? Was I fatigued by it ? Were all the church members and pastors at home in England well ? (!) Was the Society well ? (!) (These two last have to be answered in the sense they are asked.) And then they were so sorry for this and that—that I had tooth-ache, that I had a bad passage, and what not. Then comes the old well-worn tune and hymn, the united prayer of those long severed, and the good word of promise to the sons and daughters of the Lord Almighty ; and then—what nothing is complete in China without—the long talk and the tea and smoking, that are almost the only luxuries of their lives. This all soon made me feel that here was my home, and that here were my friends ; that the household of God and the brethren of the Lord, whatever their exterior or their circumstances, are, after all, the best and truest rests of the human heart here below.

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

Dr. and Mrs. Watson, Mr. and Mrs. Couling, Mr. Forsyth, and Mr. Spurgeon Medhurst are all working hard at the language, and write cheerfully of their work and prospects.

Many of the Christians in the Shantung district are called to suffer great hardship for Christ. Mr. Whitewright gives the following report :—

“ One in particular, an old man over sixty, has distinguished himself by his earnestness in preaching, entirely at his own expense, in numerous villages round

about his home. He has several times been driven out of villages where he went to preach, reviled, beaten and bruised, but I have never heard a single word of complaint from him. At his home, too, he not only gets no sympathy from his heathen friends, but, as the Chinese express it, he has to 'eat very much bitter' from them. In the beginning of the winter one of the native Christians told me about him, and it was one of the most painful stories of petty constant persecution that I have heard. His friends apparently do their utmost to make it as unpleasant as they can for him in every way. As the cold weather came on they kept his warm winter clothing for a long time from him; and in a Chinese winter that is no small thing, as the summer clothing he had was very light. After some time they let him have his warm garments, and the day or so after he had them one of his heathen neighbours came in and said to him, 'Well, and so you have got on a wadded gown at last; I suppose, according to your notions, the Old One in the Heavens sent that to you.' 'Yes,' he replied, 'I believe that God sends us all good things.' The man then produced a large stone, and laying hold of him commenced to pound him unmercifully on the shoulders and chest with it, saying 'Well, the Old One of the Heavens sends you this too, perhaps.' The old man broke away from him as soon as he could, without any attempt at retaliation, but not until he was beaten black and blue. I asked how the matter ended, and I was told that the Christian met the man who had beaten him in the street next day, and looked him full in the face, and spoke to him in a friendly way, but the other hung his head, and went past without speaking.

"I could give you many instances like this of persecution, borne and borne well and manfully for religion's sake."

It is well to remember that from the very first the fifty-five native churches in the Shantung district have been independent and self-supporting.

Many years ago Mr. Jones wrote:—

"In our judgment paying foreign money or giving any equivalent for the preaching of the Gospel, *within the range of native church action*, appears to be the way of procuring the extension of the truth—most surely tending to *attract the very worst people to it*.

"China can never be evangelised, save by fearlessly, and from the very first, letting the convert know that upon him rests the responsibility, not only of spreading the truth, but of supporting teachers of it in such a way as his spiritual instincts and appetites dictate to him."

And subsequent experience has only deepened and intensified the conviction that this, the *scriptural*, is in practice the wisest and the most efficient plan.

Much important work has been done during the past year in instructing and training the native pastors and teachers. These brethren study a few months of the year at Tsing Chu Fu, and then return to their homes in the country, their one desire being to better fit themselves for their work as pastors and leaders.

Mr. Jones reports that probably in the future Mr. Whitewright may devote a considerable portion of his time to this department of work. Four very promising Chinese young men have been sent for training to the Presbyterian College near Chefoo.

The distribution of suitable books and tracts to the University students has also been actively carried on. Mr. Forsyth writes :—

“ You will be glad to hear we had good work amongst the students who were assembled in the provincial capital for the triennial examination.

“ Instead of, as in former years, having to contend with opposition, scorn and contempt, there was a most eager desire manifested to secure religious books. Surely this is a sign of the breaking up of prejudice and superstition for which we should thank God and take courage.”

Mr. James, writing from Tsinau Fu, the capital of the Shantung province, and the great University centre as well, gives a graphic account of the distribution of books, Scriptures and tracts to the university students. Under date of September 24th, he writes :—

“ Yesterday we all worked hard at unpacking and arranging the books, inserting tracts in them and making our plans for the distribution. We have 4,688 books, and 4,322 tracts, to circulate, and as I looked at them I felt glad to be helping in such a hopeful work. I believe these books and tracts are very suitable, and will do much good. We shall make every effort to ensure the success of the plan. We must all pray for God's blessing, and then all will be well.

“ There is in the city a strong feeling against foreigners and their religion. Buying or renting houses is almost impossible. Yet I feel sure the city is not unhealthy, except in some places.

“ Among such a large population—some 200,000 souls—there must be some open to good influences. A work in this city amongst the upper classes would tend greatly to dispel the misapprehension and strong opposition to our work which these classes cherish themselves and propagate and maintain to a very large extent among the people generally. For the good of the work throughout the whole province, I feel sure that working among these officials and *literati* is really necessary. Such a work would be hard and discouraging ; but if well done and persevered in, it would bear fruit and enable many who are now overawed, and kept back from intercourse with us, or from giving any serious attention to our teachings, to learn the truth which makes wise unto salvation. However, God rules all, and He can easily direct His servants to do the best thing for the advancement of His Kingdom.

“ WEDNESDAY, 7 P.M.—The men started about a quarter of an hour ago. This afternoon I went out past the Examination Hall to take a survey of the place and surroundings, as to room in the street for distribution. We had a prayer-meeting just before they started and all went off in good spirits. In all, we have nineteen men—six of them are the chair-bearers ; they carry the books in ‘ mienpeis ’ (Chinese wadded coverlets) and wait on the men distributing. I do not think this is too many to do the work carefully and thoroughly.

"8 P.M.—Men back ; all finished. The students came out earlier than usual and in larger numbers each time the great gates opened, so it was well our men went early, and there were plenty of them at the circulation. We have reserved about 300 books for circulation on the road among the returning students. All passed quietly. A great crush ; but no insults, nor refusal of books. 'The Lord is thy keeper.' Total number of students, over 11,000.

"THURSDAY, SEPT. 24.—We have arranged the distribution of books on the road between here and Ts Ting Chu Fu. Six men return now.

"Our books are insufficient ; about thirty students called for books to-day, but I was quite unable to supply them. There is evidently a demand and a keen appreciation of the kind of books we have distributed."

China, as the oldest and most populous nation on the face of the earth, has peculiarly strong claims upon the Christian Church. Her long isolation, her state of semi-civilisation, her peculiar but widespread system of education, have long been barriers in the way of the proclamation of the Gospel ; but the day of better things is dawning, and the doors, so widely open, invite the Church to enter and possess the land. What has been done is but the merest beginning, compared with what is still before us. The difficulties that are yet to be encountered are neither few nor small. They are so great and so numerous, that those who know them, but do not understand the all-conquering power of the Gospel, think them insurmountable. But soldiers of Christ are not afraid of difficulties ; the Divine Lord summons His Church to overcome them, to prepare the way for the coming of the Lord ; to cast up the highway, to gather out the stones, that the King in His glory may come.

The great conflict between truth and error is to be fought in this land of the Dragon. All the forces of error, symbolised in that national emblem, are arrayed against the truth, as symbolised in the Cross.

The work of preparation already done in some places will prove of immense advantage, and enable the Church to enter on a career of prosperity, equipped in some measure for the work that opens before her. The results of the past, both as to the number of agents employed and the influence exerted, are but pledges of what must now be done. This vast empire has not been so widely opened, merely to show its extent and capacity. It is meant that we should go in and occupy it. The messengers of the Lord have gone through almost every part, and bring back the report that it may even now be possessed. By a large increase of agents, native and foreign, and the systematic division of the entire country, the whole land may soon be claimed for Christ, and the Gospel preached in every town and village. The way is open and the road made straight ; the means of travel are fully

adequate to the work, and the only lack is a spirit of full consecration of men and means on the part of the individual members of the Christian Church on behalf of this vast enterprise.

JAPAN.

PRINCIPAL STATION :—Tokio.

SUB-STATIONS	...	...	...	...	...	...	6
Missionaries	...	...	...	...	...	...	2
Native Evangelists	...	...	...	...	...	...	4

The following deeply interesting report has been received from the Rev. W. J. White, of Tokio :—

“During the year, we have had the privilege of receiving into church-fellowship, by baptism, no less than *forty* converts, and have been enabled to establish a chain of stations, six in number and extending over a route of over 150 miles, conveniently reached by rail at either extremity. At each of these stations the outlook is very encouraging, and there is every indication that ere long, at most of these, self-supporting churches will be established. But while these results of our past year’s work, and the cheering prospects of the present time, giving promise of still more successful effort in the years before us, may well fill our hearts with praise and thanksgiving; yet, having regard to our present situation, there are considerations, the gravity of which we cannot and dare not under-estimate, which cause us great anxiety. Men are accepting Christ’s truth, and are entering His Church. How are they to be instructed in His holy doctrines and precepts? Here are the flocks, but what about the pastors to feed and guide these flocks of Christ? These questions we are asking ourselves daily, and the only satisfactory answer to them which we can think of, must come from you in England. That answer is, *reinforcement!* We need brethren *at once* to help us, both in the general work of preaching and superintending, and in the more particular branch of training men for the responsible duties of the pastorate. I will now proceed to give you a brief description of each of our stations, the first of which is

“ MÔKA,

a small town of between three and four thousand inhabitants, situated some seventy or eighty miles to the north-east of Tokyo. Work was commenced here by our colporteur-evangelists, Sunaga and Ishiwara, in the autumn of 1884. On one of their Scripture-selling trips they happened to arrive at Mōka, at a time when one of the large *matsuris* or fairs was going on, and, as their custom is, they set up their stand for selling Scriptures and preaching to the people. There were some that heard the Word gladly, and the result was that, in the March of 1885, I had the pleasure of baptizing three men as the first fruits of the work here. A short time afterwards I again visited the town, and held a number of preaching services, and baptized three men and one woman, the wife of one of the first converts. Two months later, and the little river that flows through the town was

again the scene of another baptism; on this occasion there were eight converts baptized. In the meantime, a regular preaching place had been established, and the two brethren, Sunaga and Ishiwara, were placed in charge of the work.

“Eight or nine miles eastward of Mōka is Station No. 2,

“ISHIHŌJI.

Work commenced here under the efforts of one of the Mōka converts, Mr. Tetsuka, who goes on business to this little town regularly once a-week. Early after becoming a Christian himself, he felt he must do something for others, and so, when he made his weekly visit, he called some of the folk together, and, sitting down on the mats with them, told them the good news of salvation. In due course he invited our evangelist to extend his journey to this place, which he did, and was pleased to find that the seed sown by Tetsuka had indeed fallen into good ground. On his return from his last trip, he reported ten applicants for baptism at this station. The next, and third link in our chain, is

“HWANOMIYA,

a small town situated on the Oshū Kaido, the main artery of Japan north of Tōkyō. Here we have one believer, with five or six enquirers. The believer is the son of a well-to-do silk merchant, a very devout believer in Buddhism, and a cruel persecutor withal. Notwithstanding his kind hospitality to myself and wife when we visited this town in November, he has since disinherited his son and turned him, together with his wife, into the streets, because he would not renounce Christianity. Since his ejection from his father's house, he has written to me expressing his determination to follow Christ at all hazards. Our brother is an earnest man, and, in spite of great opposition on the part of many of his relatives and friends, is actively engaged in leading men to Christ, and it is expected that several will be baptized on my next trip to this place as the result of his work. About five miles west is station No. 4,

“NISHINUDZUSHIRO,

a large village of considerable importance. Here we have one believer and two applicants for baptism. Half-a-mile distant from Nishinudzushiro is the neighbouring village of Tomita, in which there are twelve applicants for baptism, the result of a very interesting work done by another of our evangelist colporteurs, Kurimoto. In this place, Tomita, there is a large provincial school, the head master of which came to meet me at Tochigi in November last, in order to be baptized. I knew so little about him that I asked him to wait until my next tour, when I would visit his neighbourhood and administer the ordinance. He is a man of superior intelligence and ability, and endowed with remarkable perseverance. He has a passion for geometry, which for a long time past he has been studying alone, with the sole assistance of a Japanese translation of a treatise on that subject. When I met him he exhibited with immense delight a volume on conic sections, which he had just obtained from a friend in Tōkyō. From the report of Kurimoto, there is every indication that his ability and perseverance are being consecrated by God to His own use and work. He has thrown himself into the work most heartily, and there is little doubt that the applicants for baptism are in a large measure the result of this one man's earnestness and faithful Christian life.

“Seven miles to the north-west of Nishinudzushiro stands the large and flourishing castle town of

“TOCHIGI.

our fifth station, where in the autumn I had the pleasure of addressing an audience of about 400 highly intelligent hearers. As yet we have no converts here, but there are several inquirers, and a large spirit of inquiry is manifested by the people, and I doubt not that ere long many will decide to become the disciples of Jesus Christ our Lord. Tochigi will form a splendid base for all our operations in the large province of which it bears the name, and is the capital. Our next and sixth station is

“ISHIUCHI,

which lies some twenty-five miles to the south-west of Tochigi. In this place an opening was effected by our evangelist Suzuki in July. The first baptism took place in October, when ten persons—eight men and two women (wives of two of the men) were baptized. It was found that the candidates had been well instructed, and were such as gave promise of being a splendid nucleus for a future church. The administration of the ordinance was highly interesting. It had already become dark before the place was reached where it was arranged that the baptism should take place. This was in a small stream by means of which the surrounding ‘paddy fields’ were irrigated, and by constructing a dam an impromptu baptistery was formed. As to the foot or two of mud at the bottom, our Japanese friends, who know how to get round a difficulty, quickly invented a plan for getting round this one, and so an old *door* was laid down upon which to stand, and the candidates ‘went down into the water, were baptized into the water, and came up out of the water,’ as in the way of old, while a large number of Japanese lanterns shed their glimmering light upon the eventful scene. Besides those received into our communion by baptism, there was also received a member of the Greek Church, who was an intelligent believer in Christ when he received the ordinance from that body. Again, in the following month of November, three other candidates were baptized. After the baptism, the Lord’s supper was administered, when thirteen converts gathered round the table of their crucified Lord to commemorate his death, for the first time. It was one of the most impressive services that I ever witnessed. Ishiuchi is the centre of a number of villages, some of which I visited, and held very interesting and encouraging services. In three of these we now have regularly established preaching places, in which our colporteur-evangelists hold services once or twice a week. I learn from their report, which has just been received, that there are ten persons who desire to be baptized, together with a large number of inquirers. From this general outline of stations in the interior, friends will perceive how rapidly the work is developing. Our membership has been more than doubled since December last, and there is a prospect before us of our present membership being also doubled before this current year closes. In Tōkyō the work is steadily prospering. In the church at Honjo a successful effort is being made to defray their entire expenses. The school in Kobiki Cho is in a very satisfactory condition under our present schoolmaster, who is a capital man, for he is both a good school teacher and a good preacher. And now, in conclusion, do let me urge the Committee to give every consideration to our appeal for reinforcement, and send us, if possible, *three* more men as early as possible. We are

doing all we can, but it is plainly evident that in a very little we shall be utterly unable to meet the demands that will be made upon us. The work here is greatly prospering."

Very gladly would the Committee reinforce the Mission in Japan if the finances of the Society permitted such a step.

No part of the vast mission field presents more inviting prospects than Japan. There is evidently a widespread spirit of inquiry abroad in the Empire, and far less opposition to the proclamation of the Gospel than in many other lands.

Mr. George Eaves, who a year ago entered upon his work in Japan, is making satisfactory progress in the language, and hopes very shortly to render efficient help to Mr. White. Writing of Christian work in the Empire, he says:—

"I am one of the most recent arrivals in this country, and it may seem out of place for me to utter an opinion upon the actual state of the work. I rejoice to admit that it is being very successfully prosecuted. But we must not conclude that the battle is finished or nearly finished. Years of patient and solid work are necessary before the whole harvest will be gathered. I imagine that, in this respect, India and Japan are in similar circumstances. There is an interest felt in Christianity among many classes of the people. But the path of Christian students is not strewn with roses, and the number of the peasant class professing adherence to the Gospel is very small, though, as a class, the peasants are probably a majority of the population.

"All over Tôkiô there are temples and shrines. In almost every house are 'Butsudan' and 'Kami-dani,' before which saucers of oil with burning wicks are placed every night. In unexpected places, along narrow streets, one happens upon tiny temples where passers-by continually turn in, cast their *rin* into the open coffer, and bend in the attitude of worship, repeating at the same time a rapid incantation to the resident deities, whose attention has previously been called by ringing a bell. Last January, the offerings made in this way at a single temple—that of the Water God—amounted to nearly a thousand yen, or about £150 of our money. Bear in mind that the gifts were principally copper or brass coins, and you will see what a throng of worshippers must have passed that day through the courts of that temple. Ascend any of the hills commanding Tôkiô and all around you see the city dotted with the heavy and picturesque roofs of these same temples; and you may mentally picture the scene in each one, of an endless procession of devotees casting their gifts into the treasury, and seeking aid from the great Buddha or from long-departed heroes.

"It is true that great advances in the direction of Western civilization have been made. But we must beware of supposing that railways, post-offices, newspapers, and telegraph wires are the lineal descendants of Christianity. These social improvements are quite consonant with a spirit of indifferentism in religious affairs, and can exist alongside of the densest superstition on the one hand, and the most scornful scepticism on the other. These things do not regenerate the heart."

PALESTINE.

PRINCIPAL STATION :—Nablous.

SUB-STATIONS ...	...	4
Missionaries ...	...	1

During the past year the Committee have assumed the conduct of the Palestine Mission, hitherto under the superintendence of Dr. Landels, of Edinburgh.

The principal station of the Mission is at Nablous, and the missionary is Mr. El Karey, who, with his wife and his wife's sister, have been labouring in Nablous and the district for many years past.

With regard to the character of the mission work, Dr. Landels reports:—

“ A most important part of Mr. El Karey's work is that of carrying the Gospel to the Bedouin Arabs, who are scattered over Palestine. For this purpose he makes missionary tours. These journeys he takes twice in the year (unless when quite impracticable), going from encampment to encampment, also stopping at towns that come in his way. Having for many years travelled about the country—first as a guide for travellers, and since (for some twelve or fourteen years) as a missionary of the Cross—he is well known to many of the ‘princes’ of the tribes, and is welcomed and treated with great respect by them. But as there are many tribes to whom he is not well known, and as the country is infested with robbers, his journeys are not without perils. Knowing the country and the habits of these wanderers of the desert, he is generally able to keep clear of thieves, and by God's protecting care has thus far been preserved from injury. He sometimes gets a fright, however. He gives two instances in one of his last year's journeys. Two hours after leaving a certain encampment, where, as well as preaching the Gospel, he had given medicine to ‘hundreds’ who were suffering from sore eyes and fever, he says :—‘ We met with sixteen horsemen. My man was frightened, but he discovered one that he knew amongst them, *and that saved us.*’ When leaving the next encampment, they had to pass through a thick wood. When about half way they came upon two armed men, ‘and,’ says El Karey, ‘they at once aimed at us, saying, “ Give up all you have at once, or you are dead men.” My man, having a gun, was going to shoot them, but I said “ Do not touch them.” I approached, saying, “ What do you want, my friends?” “ All that you have,” said they. “ All right, all right, friends,” I replied, and at once dismounted and said, “ Do you want my trousers?” They looked at me for some time, and then said, “ What are you?” I answered, “ I am Christ's servant, going about teaching, and, if possible, with God's help, to heal diseases.” “ Then it was you we heard of staying in yonder encampment, speaking and giving medicine to those who were sick?” “ Yes ; it was I.” “ Well, then, mount your horses and go in peace.”’

“ There is reason to think that good must result from his labours amongst these wild inhabitants of the desert, for he preaches the Gospel faithfully and fearlessly, and loses no opportunity of so doing. In many respects the habits of these wanderers are very much what they were in the time of Abraham. The manner of entertaining strangers, of preparing their food, &c., seems to be much like what we read of in Genesis.

“ The little church at Nablous is prospering ; with its Sunday services, Sabbath school, mothers’ meetings, and day schools for boys and girls. The first week of each year Mr. El Karey devotes to religious services. In a late letter Mrs. El Karey writes :—‘ This week we have been holding our daily meetings ; young men, women and children have taken part, praying earnestly before the Throne of Grace for God’s blessing ; and each night a young man has given an address on some Bible subject. We are so delighted to see the young of our congregation coming forward and speaking for the Saviour.’ ”

Western Missions.

AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

PRINCIPAL STATIONS ON THE LOWER CONGO :—

Underhill, Bayneston, Ngombe (Wathen), Stanley Pool, and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO :—

Bolobo, and Lukolela.

Missionaries (5 in England)	18
Medical Agent	1
Female School Teacher	1

Perhaps no movement in the present day is more interesting or significant than that which draws the eyes of all nations toward the great Continent of Africa. The discovery and peopling of America four centuries ago are the only events in these later ages which can be compared to it. Then Europe, under the impulse of commerce and political aims, sprang eagerly to the task of making a world out of the Western Continents. And now, under the sway of nobler motives, Europe and America join hands to make a world of Africa. Annexation, colonisation, and conquest are rapidly giving new and permanent political relations to all parts of the land and to all its peoples. Commercial interests are also awake and alert. Great trading companies already have taken their posts on almost every unoccupied coast, on nearly every available river-course, and are planting their factories far inland, to reach and

develop the unknown resources of this mighty territory. Scientific forces are equally active and energetic. Exploration is going forward systematically and persistently from many points of the eastern, western, and southern shores; great national societies and private corporations are thus engaged in tracing out physical features and accurately locating peoples, cities, and towns. The map of Africa is subject to revision almost every twenty-four hours, and the maps of a few years since are mainly useless to-day.

Now it ought not to be difficult to find the meaning of these wonderful facts. Why are the thoughts of nearly all Christendom moving at the same time along these different lines towards that Dark Land? All this is not accidental. What is the meaning of this which we behold? What Belgium means, what Germany desires, what France intends, what the nations expect, perhaps we cannot tell. But what the King of nations means we know full well. And what He intends—*that* is the true meaning of it all. King Leopold draws well and wisely the thread which passes to his control. Prince Bismarck holds his policy in his own hands and spins it well. Mr Stanley guides firmly the lines of power that fall to him. But not one of these alone, and not all these combined, holds the destiny of Africa within their grasp. The thread of fate for this new world proceeds from the mighty throne of God. And His will for Africa is the conversion of her sons and the Christianization of her social and political life. *That* is the end to which all these conspiring movements tend. *That* is why the great powers plan for her empire. *That* is why commerce seeks out her riches and laboriously develops her hidden resources. *That* is why explorers, traders, and scientists are traversing her breadth, trading with her people, building roads to the interior, and setting steam and electricity to their diverse errands in all her borders. One and all, they serve His purposes; one and all dumbly, or with articulate speech, they cry: "Repent! for the Kingdom of Heaven is at hand." This is the reason why missions to Africa are fraught with such momentous interest, and must of necessity absorb so much of our thoughts and forces in the near future. To the Christian regeneration of this great continent the Baptist churches of this country are definitely pledged. A more glorious inheritance, a more arduous and inspiring enterprise, it is impossible to conceive, and history is not likely ever again to furnish.

True it is, the history of the Congo Mission has been especially characterised by sacrifice and consecration. Memorials of accepted service mark the progress of the messengers of the Cross all along the reaches of the lower river.

In the words of David Livingstone :—

“In this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service.”

How clearly the brethren who have given their lives on behalf of this enterprise counted the cost may well be seen from the following extracts from their letters :—

“In this enterprise of winning Africa for Christ there must be I know much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building only ; but what of this ? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honour and privilege any servant of Christ must court and long for. I desire to go to this work feeling yet more intensely day by day, as the days pass on, that to live is Christ, and to die, gain ; and if He should ordain for me early death, after a brief season of obscure, pioneering work only—well, it must all be right ; for it means early and complete satisfaction. ‘Then shall I be satisfied, when I awake in Thy likeness.’”

Or the following :—

“DEAREST FATHER AND MOTHER, BROTHERS AND SISTERS,—If ever you read this it will be after I am with the Lord—it will be my *last letter*, for the next time I see you all there will be no need of letter-writing any more than of sun, moon, and stars. Recognising the dangerous climate to which, in the Gospel, I have been called to labour, I think it would be wrong of me not to have all settled that I wish settled.

“Let me first say to you all, that should you ever read this letter, do not *grieve overmuch* that you *have to do so*. You will certainly have no need to grieve for me, for you will know that I shall be ‘with Christ, which is far better.’ I shall be happy in the dear Master’s presence. Rather let it lead you to a deeper, more consecrated life in this present evil world, and create in you a more active vital interest in the world to come. And may it elevate your thoughts more and more to the time when gloriously complete in knowledge, in sight, in our whole being, spirit, soul, and body, we shall rise to meet our blessed Lord Jesus in the clouds, to be for ever with Him where is no separation or death, and where ‘*God Himself shall wipe all tears from our eyes.*’ If it is possible for me to see you all after death (if I fall asleep) it will give me great joy to mark you all *bowing* submissively in *heart* to the good will of our loving and all-wise God, and, if I am permitted, I shall hover around you, and minister unto you in your grief and in every time of trial. Whatever happens, either with reference to present or future, let us be sure infinite love and wisdom cannot err. Besides, remember, I might have died in my sins but for

His sovereign grace in apprehending me. Remember, also, that the angels in glory would court the privilege of labouring and dying for Jesus in the mission fields. I know that after the first burst of grief, you will be able to say, 'The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.' I am sure you could wish no more glorious end for me—with the exception of rising without death to meet the Lord at His coming, than dying in the thick of the fight against sin and iniquity for my Lord and Master, who died for me—even Jesus—than that I should lay down my life on the sandy shores of dark benighted Africa, which has drunk the blood and tears of countless millions for want of the knowledge of Jesus. And so we part, beloved ones, till the resurrection morning—'till He come.'

'Only good night, beloved, not farewell;
A little while and all His saints shall dwell
In hallowed union, indivisible, good night,
Good night, good night!'

I shall surely see you all in the morning, and together we shall see Him.

"On board the s.s. *Corsico*, off Old Calabar, West Africa.

"ALEXANDER COWE."

Or the following from T. J. Comber, telling of the last words of John Maynard:—

"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. Hope was now 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 January, John Maynard went into the presence of the King."

In the words of one of the sorrow-stricken parents:—

"The Lord must know best, and He *cannot have made a mistake.*

"This surely must be part of His divine plan for the up-raising of poor down-trodden Africa; and although the sowing time is bitter and sorrowful, and the sacrifice, humanly speaking, enormous, yet surely the reaping-time is not far off. Ere long, doubtless, we shall witness a rich and abundant harvest where so many of our loved ones have had the high honour of laying down their lives for the Christ they so dearly loved."

And so it must be. The order of the Divine Kingdom ensures it.

Already the influence of brethren "who, being dead, yet speak" has impelled others in all parts of the land to joyfully desire to be baptized for the dead, and never before in the history of the Mission have more offers for mission service been received by the Committee than during the past year.

In the words of one of the candidates:—

"Surely, were our losses ten times as numerous, they could only be regarded as so many clear and distinct calls for renewed consecration and more cheerful self-sacrifice.

"In such a service to die must be unutterable joy; while to live—solemn and blessed responsibility.

"It seems to me that the dear Master has, in great mercy, accepted our service on the Congo, and the lonely graves out yonder by the rushing waters of the mighty stream are so many speechful proofs of His Divine approval."

In the last Report a full statement of the plans adopted by the Committee with regard to the ultimate opening up and establishment of ten new Mission stations on the Upper Congo River was published. It will be needless, therefore, to repeat what has been so fully set forth already.

It will be sufficient to report that during the past year, and in pursuance of the ONWARD policy of the Society, nine additional missionaries have been sent forth. During the same period, however, four brethren have been called from the service of the Church militant to that of the Church glorified, and the names of Cowe and Cottingham, Macmillan and Maynard will long be treasured by all who pray for the Congo Mission.

During the past year the Committee have devoted much time and thought to the grave question as to what special means might be adopted to better preserve the health of their brethren on the Congo.

Dr. Frederick Roberts and Dr. Prosser James—both of whom have given special attention to the treatment of African fevers—have laid the Society under a deep debt of gratitude by the preparation of two special “Medical Manuals” for the use of the Congo missionaries, setting forth the best known methods of treatment, and containing a large amount of valuable advice, the results of special observation and experience. These books already have proved of great service, and the Committee desire to take this opportunity of publicly expressing their great obligation to Drs. Roberts and James for their generous and welcome help.

The Committee have also resolved to send out to the Congo at the earliest practicable date, one or two specially qualified medical men, so as to secure for the missionaries thoroughly efficient medical and surgical treatment—such professional men being, of course, pronounced Christians in full sympathy with mission work, and ready to the full extent of their opportunities to engage in evangelistic labours.

One of such medical agents is already on his way to the Congo, and the Committee feel confident that in Dr. Seright they have secured a missionary of the true type, who will make his high professional qualifications auxiliaries to his one intense desire to lead the sin-stricken sons of Africa to the Great Physician of souls.

The following report of the chief events of the past year is from the pen of the Rev. W. H. Bentley:—

“The twelve months which have just elapsed, have, for our Congo Mission, been a time of great preparation and investigation. The work there at present bears largely the character of FOUNDATION WORK, which must ever be rather unsatisfactory to those who are looking impatiently for the time when the structure shall assume some more definite character above the surface. Although there is little for our friends to see, it has been a time of ceaseless toil on the part of all engaged in it. Some brethren have been compelled to return to this country for a short season of rest, if such an egregious misapplication of terms may be applied to a missionary’s visit to his own country. Change would rather to call it.

“In January, 1885, Mr. Comber arrived in England, after nearly six years of pioneer work, and was followed, in March, by Mr. Weeks, who, according to the rules of the Society, was recalled on furlough, at the close of his first three years at San Salvador. Mr. Bentley was in this country pushing on with his work on the language.

“There were, therefore, at the commencement of the year under review, three brethren in this country, and only six on the Congo—namely, Mr. Grenfell at Stanley Pool, Messrs. Whitley and Darling at Wathen, Mr. Moolenaar at Bayneston, Mr. Hughes at Underhill, and Mr. Cameron at San Salvador.

“In August, Mr. Comber returned to the Congo, taking with him five new

brethren—Messrs. P. Davies, B.A., P. Comber, M. Richards, J. Biggs, and J. Maynard. Six months later, on January 28th, John Maynard died at Underhill. Ten days previously, Mr. Weeks had started back to resume his work at San Salvador, accompanied by his wife; Mr. Silvey, late of Cameroons; Mr. Scrivener, who, having served a term of apprenticeship in a printing office, will be able to advise us in working our mission presses, which have been kindly given us this year; and by Miss Pitt, our brother Maynard's betrothed. It had been intended that she should stay with Mrs. Weeks until Mr. Maynard's two probationary years had elapsed. Instead of receiving his greetings on her arrival, she had to learn of his death.

"Many and heavy have been our losses, and some friends might be tempted to urge our Committee to abandon the mission. But from the river comes no voice of faltering, only a cry for help; and at home the story of heroic death, heroic life, and heroic determination to carry on the glorious work commenced, has deeply stirred the hearts of many to come to our assistance. Some who, in the Colleges, and in various ways, were preparing themselves to join us in due course, were almost tempted to start before the completion of their studies. But it was no time for excitement or rash action, but rather for cool clear-headedness, for careful retrospect, and for the elaboration of careful enquiry and plans. Throughout the country it was felt that to stop before this Hill of Difficulty, when such mountains had been levelled; that to relinquish the work we had undertaken because some had fallen in the struggle, this would be unworthy of British pluck, unworthy of the nation which has produced heroes by thousands; unworthy, shameful, disgraceful to the last extent to those who have been brought out of as deep a darkness as that which now enshrouds Africa: to those who have been saved from the horror of an endless woe by the Son of God Himself, at such cost of suffering and death, even to the shedding of His own life's blood. Surely the very stones would cry out: Shame, eternal shame, on such weakness! The motto our Congo missionaries had taken was, 'Africa for Christ.' Those letters can never spell 'Retire.' Our Master has promised to be with us even unto the end, and unto the end we have pledged ourselves.

"Having then arrived at these conclusions, we set ourselves to look our difficulties in the face. In order to accumulate statistics and experience, careful record is being kept of every fever, temperature, phases, treatment, idiosyncrasies, &c., and Mr. Comber has already reported some cases to our medical advisers, who may thus be enabled to understand and suggest from time to time. Every station is supplied with a small ice machine, and a bath. The medicine cabinets, so kindly given by Mr. Charles Townsend, of Bristol, are well stored with useful drugs, and every arrangement has been made to render the most careful nursing possible.

"Measures are also being taken to make all possible improvements in the dwelling-houses, especially in the matters of raised floors and fireproof roofs. Bricks are also being made on our stations, in order that more permanent structures may be built.

"As to food, Messrs. Sutton & Sons, of Reading, have, with their wonted generosity, kindly undertaken to supply every year, free of charge, to each of our stations, a large tin of carefully selected seeds; and when we are ready to

give attention to such matters, they will obtain for us from India, seeds of any grains that may be more specially useful in the tropics.

“In travelling also, greater care is urged upon all.

“Amid all our trials and perplexities, investigations and preparations we have not in any way neglected, or lost sight of, the main point in view—namely, the establishment of our stations on the Upper River, which we ever regard as our true field of labour. Hitherto we have only occupied Stanley Pool. In preparing our plans for the Upper River, our first duty was to inform ourselves as to the positions affording the greatest strategic advantages, the distribution and character of the populations the physical features of the country, and the extent, navigability, and course of the great affluents of the River. To have made our plans without this knowledge would have been the wildest, wickedest folly. Mr. Grenfell applied himself to the task of investigating with that admirable energy, skill and thoroughness which have been so highly appreciated, not only by the friends of our Mission, but also by those who from other standpoints regard our work with a keen interest.

“The Kwa river had already been visited by Messrs. Grenfell and Comber, and at the close of the previous year we received an account of Mr. Grenfell's journey over the 1,080 miles of waterway on the main river, as far as Stanley Falls. The seven cataracts which constitute these Falls are passable by canoes, and thence the river is navigable almost as far as to Nyangwe. Mr. Grenfell also examined the Mbura and Aluhimi (Aruwimi) rivers, and others of less importance, ascending the Ukere (Loila) for 100 miles, and the Lomani for a distance of 100 miles; also the great waterway of the Mobangi for more than 400 miles, thus discovering the true highway to the Southern Soudan. It was a journey of 4,000 miles, of which one-third was in waters previously altogether unknown.

“There were yet some important rivers which needed examination, and in August Mr. Grenfell ascended the Lulongo-Maringa for a distance of 400 miles; also the Black River and its affluent, the Juapa, for another 400 miles. These investigations having been completed, we have the necessary material for the formation of our plans.

“It has pained us much to learn that our purpose in these investigations has, in some quarters, been misunderstood. It may be exciting, but it is certainly far from pleasant to be a target for poisoned arrows, or to run the frequent risk of being speared, and perhaps eaten by wild cannibals. The accounts may be thrilling, but whatever aspects such work may present to those who think the matter over beside their comfortable fireside at home, certainly those of us who have been obliged to do pioneering work, almost *ad nauseam*, would infinitely prefer quiet mission work on our stations to the privations and exposure which must inevitably attend all such journeys into the unknown interior.

“Mr. Grenfell has repressed these feelings, and has performed the duties which fell to him in so masterly a manner, and records his information in so interesting a style, that some of our friends who read the account regard it as a charming excursion only. Shall we blame Mr. Grenfell for not grumbling

at weariness, privation, dangers, and inconvenience; or because he abstains from making stock of the risk to wife and child, whose presence seems to have done more than anything else to make the journey a success. Shall we not rather admire the dauntless courage and self-abnegation which enabled him to perform his task with such good grace.

“Let us now turn to the more decided missionary aspects of the work. The Sunday services at San Salvador have been maintained by Mr. Cameron, one or two of our school lads understanding sufficient English to act as interpreters, but being alone on the station he could do little or no itinerating. In the other stations our brethren have not yet sufficient mastery of the language to do more than hold Bible classes with the boys and station assistants, and that only with great difficulty. The dictionary and grammar of the language have been retarded by the temporary failure of Mr. Bentley's sight; but we hope that they will soon be ready, and then this state of things will rapidly change.

“Our school work at San Salvador has been maintained by Mr. Cameron during Mr. Weeks' absence. There are at present over fifty boys in attendance, thirty of whom are boarders. When Mr. Weeks was starting for his change in this country, the senior lads, and many of the juniors too, promised to do all in their power to help Mr. Cameron, so that although he was a new-comer, and did not know the language, things should not go back. Reports all along have given us the assurance that the promise has been faithfully kept, and with such lads to help him Mr. Cameron has found himself in happy circumstances, even when solitary and strange to the work. We are awaiting with much interest Mr. Weeks' report on the progress of events during his absence.

“In other stations our school-work has been progressing well, in spite of the difficulties and shorthandedness that have beset us. Mr. Moolenaar speaks of sixteen boarders in the school at Underhill, and the last letter from Wathen speaks of twenty boys in the school there, all of whom are boarders. Late particulars of our school at Arthington (Stanley Pool) are not yet to hand; but the removal of the station to Nshasha, which we note further on, has doubtless already largely increased the number of scholars under Mr. Whitley's charge, and girls in Mrs. Grenfell's school.

“The number of our scholars may be considered small by some of our friends, but we must not forget that when to such a large extent stations are manned by brethren who have only been a few months in the country, it would be neither well for them nor their scholars if there were large schools to be managed without previous experience or mastery of the language. Of course, the first duty of a new missionary must be the acquirement of the vernacular; and while that is being studied he must learn how to adapt himself to his new surroundings, study the laws of health, and the principles of the construction of dwelling houses from such materials as may be at hand. These, and kindred matters, will have much influence on his future life and work. Ignorance or inexpertness will seriously hinder him. Stores need to be attended to, lest the white ants become masters of the situation. Caravans arrive, and goods require inspection. Arrangements have to be made for forwarding them into the

interior. It taxes faith and patience to be compelled to spend so much of one's time in what we might feel half inclined to speak of as secular work only; but it is foolish to make such distinctions. The operations at Underhill, our base station, where such work finds its maximum, are of vital importance to the entire mission, and our brethren feel that unless the duties there are faithfully performed, effective work in the interior will be impossible. These matters, however, will be simplified to a large extent as soon as the Congo railway is in full working order.

"Our station at Arthington has been shifted to Nshasha, the town where Messrs. Crudginton and Bentley had such a narrow escape of their lives on their first visit to Stanley Pool. The establishments of the Free State have already been transferred thither, impelled by the same considerations of position, health, and convenience. By this move nothing is lost, but very much gained. We were too far from the native towns when on the top of our high hill, the only site that was possible until the last few months. Now we can live with safety beside the populous Nshasha townships, and our prospects of usefulness are much increased. Our new station will be on the banks of the Pool, and the dangerous reefs, as we neared our beach, just above the Ntamo Cataract, are avoided. At Wathen (Ngombe), a more permanent edifice is being erected, a few hundred yards from the old temporary buildings, in a drier and more protected position. For these new concessions and transfers we have to thank His Majesty King Leopold, Sovereign of the Congo Free State, who was ready with his usual kindness to grant our requests.

"Such then is the record of the year. Beginning with six brethren only on the field, and three at home, we have at its close thirteen on the spot, two at home, besides Miss Spearing and Dr. Seright, who are now on their way, and Mr. Shindler, who hopes to go out with Mr. and Mrs. Bentley. Our staff has thus been doubled, our stores replenished, our investigations made, and we are hoping that the resources of the Society will warrant a forward movement. Whether, after all this sacrifice and preparation, we are to stand still must depend upon the readiness of friends to respond to our appeal for help. Where so many of our brethren have given their lives for the work, will the churches at home withhold their treasure? We have embarked upon a great enterprise, worthy of all our energy, abilities, and self-denial. Our great Master has already honoured our endeavours by clearing away many difficulties, let us remain true to our colours, and never falter until Africa is Christ's."

. Thank God, slowly but surely the dawn is breaking over the long-benighted continent. To them that sit in the shadow of death, light is upspringing.

The pathway into the vast interior is being made clearer day by day.

The area of the great Congo valley is estimated at one million three hundred thousand square miles, or one-tenth of the entire continent; the population at forty millions on this vast continent. In the spirit of the

great pioneer missionaries of the past, let us ATTEMPT GREAT THINGS FOR GOD, and EXPECT GREAT THINGS FROM GOD.

Where rolls the Congo River,
 In soft, majestic flow,
 Or where its waters quiver
 In foaming falls below ;
 O'er all its fertile borders,
 Where millions live and die,
 Oppressed by sin's disorders,—
 "Come, help us!" is the cry.

Shall commerce track the region,
 And lead an eager train ?
 Shall traffic with its legion
 Brave death itself for gain ?
 And shall the Lord's anointed,
 Who know the truth and life,
 To save the world appointed,
 Be backward in the strife ?

Awake, ye hosts of Zion !
 Behold the favoured hour ;
 Your Captain's word rely on,—
 His strength shall be your power.
 Forth to the land before you,
 His harbingers have gone ;
 And now, His banner o'er you,
 He calls, "Come on, come on!"

WEST COAST—CAMEROONS AND VICTORIA.

PRINCIPAL STATIONS:—

Bethel, Bell Town, Mortonville or Hickory, Victoria, and Bukundu.

SUB-STATIONS	...	...	...	...	10
Missionaries (1 in England)					3
School Teachers	...				3
Native Evangelists	...		...	...	9

In their last Report the Committee stated with regard to the work of the Mission at Cameroons and Victoria:—

"The outlook, at present is dark in the extreme, and it appears more than probable that the work of the Society on the West Coast, rendered so dear to

the denomination by the sacrifice of many noble lives, and the outlay of large sums of money, may have to be relinquished.

“Should this eventually prove needful, the Committee earnestly hope that the work there may be carried on by some evangelical German missionary organisation, whose agents may have the joy of reaping a rich harvest from the toils, the tears, and the seed-sowing of devoted workers, many of whom have fallen asleep.

“Under present circumstances, however, and while negotiations are being carried on with the German and English Governments by the Committee, it would be premature to forecast the future, or take any definite step in the matter.

“The Committee are devoting to this painful business their constant and careful attention, and they earnestly invite friends of the Society to unite in special prayer on their behalf, that they may be divinely guided to such issues as shall best promote the glory of God, and the truest welfare of the peoples of the West Coast.”

During the past year these negotiations have been continued, and are still in progress.

A careful review, however, of all the circumstances of this painful question, still further convinces the Committee that in view of the altered conditions consequent upon the annexation of the whole of the Cameroons and Bimbia district, and the entire sea-board and interior from Victoria to Old Calabar, by the German Government, the wiser course will be to relinquish work on the West Coast, provided satisfactory arrangements can be made with some evangelical German missionary organisation for the continuance of Christian effort throughout the district.

The following report from the Rev. Robert Wright Hay, of Victoria, bears upon the matter :—

“The work in the Victoria district during the past year has been pursued in the midst of most disadvantageous circumstances. Following the annexation of Cameroons by Germany in the end of 1884, general uncertainty prevailed there and at Victoria as to what the ultimate effect of the new regime would be upon the mission of our Society; and, when it became known at Victoria that the protectorate over the whole sea-board from the Rio del Rey, Old Calabar, to Victoria, including the Cameroon Mountains, had been ceded by England to Germany, the uncertainty developed into an anxious fear that soon Victoria might be included in German territory also. The people, naturally prejudiced in favour of the English, are quite averse to the thought of being placed under German sovereignty; and as from time to time reports floating along the coast reached them that the settlement had actually passed out of English hands, a very strong feeling of discontent was excited. This perturbation of mind as to things temporal was not at all favourable to concentration of heart on things spiritual and eternal, and our work in consequence suffered greatly. But, while it might have been hoped that this temporary disaffection would pass away with the temporary circumstances which were the cause of it, we have to deplore a grievous falling away on the part of the great majority of the members of the

church, and a general turning aside of the community into sin, in their having on the 1st October perpetrated a pre-arranged and most dastardly attack on a neighbouring town, which resulted in loss of life and great destruction of property. The exercise of the strictest church discipline was called forth on all the members implicated, and the result was that the membership of the church was reduced to eight. This looks discouraging in a tabular statement, and that it should have been necessary so to curtail the roll is matter for the deepest sorrow ; but it must be recognised that the church, as *a few faithful*, is in the position in which God can bless it, which, with a larger membership conserved by laxity of regard for the purity of the Church and the honour of God's holy law, it should not have been ; and we pray that soon God will work deep penitence in the hearts, and heal the backslidings of those who have so sadly erred from the truth.

“At Bakundu our brother Richardson has seen some fruit of his labours, having had the joy of baptizing three converts during the year ; and at Bonjongo there are eight candidates for church membership, whose baptism has been deferred, only that, in view of what has happened at Victoria, they may give the fullest possible proof of their faith in Christ and renewal by the Holy Spirit. There are evidences of true conversion in each case, for which we praise God.

“The immediate future of our West Coast Mission it is difficult, with any degree of certainty, to forecast, but circumstances seem clearly to point to the advisability, if not the necessity, of a transfer, sooner or later, by our society of its work there to some German evangelical missionary society. Certain it is that our extension into the interior is greatly hindered by the German annexations, and in recent events at Victoria we have an illustration of the evil of a stagnation of missionary effort at one point, which has a special significance at the present juncture. It seems, in any case, appropriate that German missionaries should evangelise German possessions ; and, where there is a disposition on their part to undertake the work, our Society, having the splendid work of the Basel and Bremen Societies on the Gold Coast, and the adjacent interior countries before it, would have the fullest warrant in becoming party to an arrangement whereby Victoria would be included in the territory belonging to Germany, and our work there and at Cameroons be transferred to some German evangelical organization. Any aversion to German rule which exists among the people would speedily disappear when it was seen that that did not involve cessation of missionary work in the country annexed ; interior tribes hitherto unvisited would have the Gospel preached to them by missionaries exposed to no special restrictions at the hands of, but likely rather to be encouraged by, their own Government ; while we could rejoice in seeing other brethren in Christ entering into our labours, and reaping a rich harvest to the glory of God from the seed sown in tears and patience by honoured fathers and brethren who have gone before. Let us but acknowledge Him in all our ways, whose we are and whom we serve, and surely He will direct our path.”

From the Cameroons, Mr. Robt. Lewis writes :—

“At Bethel Station the work has been carried on regularly during the year ;

the services and Sunday-schools are well attended, and the people seem to be greatly interested in what we have to say.

“Miss Thomas’s school, on the last examination day in December, numbered 164, and the advanced boys’ school about forty. We therefore had last year some 200 children under daily training.”

At Dikolo and Dibumbari a good work is being carried on, and successful schools are maintained.

Bell Town and Mortonville Stations have not been worked in consequence of their almost total destruction by the German forces in December, 1884. A few of the Christians, however, are now returning and beginning to rebuild. They have put a mat roof upon the old school-house, and hope a teacher may be sent to them.

Mr. Lewis closes his report by saying:—

“The whole country appears ready to receive the Gospel. The tillage of the ground has been done by those noble and devoted men who counted not their lives dear unto them, but gave up everything for the service of the Master.”

At present Mr. Fuller is the only missionary at Cameroons, Mr. Lewis having been compelled by the state of his health to visit England, while Victoria is without a missionary, Mr. John Pinnock, schoolmaster, being in charge of the mission premises in the absence in this country of Mr. Hay.

Miss Saker and Miss Thomas are also in England, seeking restoration to health by rest and change.

The past year has indeed been a sadly painful one in the experiences of Mr. Hay and Mr. Lewis; both these brethren, after a very brief term of happy married life, having been called upon to part with their wives.

The removal also to higher service in the Father’s house, of Mrs. Saker, after a long life of devoted service on the West Coast, has been deeply felt by the peoples of the Cameroons, who have from the first regarded her with feelings of the deepest affection, and who now mourn for her, in their own words, as “their mother in Israel.”

The West Indies Mission.

THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO,
HAYTI, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS AND CAICOS ISLANDS.

PRINCIPAL STATIONS :—Nassau and Inagua.

No. of Islands	...	...	...		19
Missionaries	...				
Native Evangelists	...	..			79

SAN DOMINGO AND TURKS ISLANDS.

PRINCIPAL STATIONS :—

Puerto Plata and Grand Turk.

SUB-STATIONS	...	...	...		13
Missionaries	...		...	..	2
Evangelists	...	..	...		42

HAYTI.

PRINCIPAL STATION :—Jacmel.

SUB-STATIONS	..	...	..	...	...	6
Missionaries	...		..		...	1
Native Evangelists	...	..				8

TRINIDAD.

PRINCIPAL STATIONS :—

Port of Spain and San Fernando.

SUB-STATIONS	...	...	...	..	...	...	11
Missionaries	...						2
Native Evangelists	13

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries		3
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The Superintendent of the Bahamas Mission, the Rev. D. Wilshere reports :—

“During the past year the mission has had to rejoice in the continued goodness of God. The devotion and earnestness of the people in seeking to render the places of worship decent and orderly in distant settlements; the faithfulness of many in temptation and poverty, and the consecration of some in special efforts for the glory of God, testify to the continuance of the Spirit of the Lord Jesus in our midst.

“In New Providence our congregations have declined, specially in Zion, owing to the removal of members to other islands and to the decease of aged members. Many of these left behind the testimony of ‘faith and a good conscience.’

“The extreme poverty of many of the island churches is a continual source of regret, and renders it almost impossible to provide anything like adequate ministerial oversight, but much has been done in the effort to develop Sunday-school instruction, about 3,500 children being now in these schools, hearing the truths of our Lord’s life and death, and of His great substitution.”

During the past year 186 members have been added to the Bahamas churches by baptism, and more than £500 raised for the support of native pastors and evangelists.

Recently the Committee, after special correspondence with Mr. Wilshere, have approved a new arrangement for the future conduct of the Bahamas Mission, by which the visitation of the island churches will be undertaken by native agents, and Mr. Wilshere set free to devote his entire energies to the work in Nassau.

By this plan the annual cost to the Society will be reduced, and, in the judgment of the Committee, greater missionary efficiency secured.

It will also have the additional advantage of placing more definite responsibility upon the native brethren.

From the TURKS and CAICOS ISLANDS, Mr. J. H. Pusey reports :—

“The year 1885 has left us cheering marks of progress in every department of our Christian work, and we are thankful to report that the *special efforts* we have put forth in the churches have not been in vain in the Lord.

“Throughout the Caicos churches a contagious fever has prevailed, and several hundred persons have suffered from it. Happily, it has been of a mild type, and consequently few cases have proved fatal.

“We now record our annual gratitude to Almighty God for the year’s blessing; and, notwithstanding *depression of trade, deep poverty*, and much sickness, we desire to press forward with renewed vigour in our work of faith and labour of love. Nineteen have died, and forty-nine have been baptized.”

From PUERTO PLATA, SAN DOMINGO, the Rev. R. E. Gammon writes :—

“The year just closed has been one of unusual commercial depression in

Santo Domingo, following a series of bad years, and unfortunately this condition has extended to the churches spiritually. During the whole period a cloud seemed to hover over us, only occasionally relieved by a little brightness. Nevertheless, the Lord has given us one or two tokens to revive our faith in His Divine promises.

"There has been a very encouraging case of a Haytien who applied for baptism, reminding us that God works in various ways; for this man was led to Christ by reading one or two tracts and the New Testament, in French, away in the interior with no one to direct him, and, after groping in the darkness for many months, has, I trust, been brought truly to see his need of a Saviour, and to believe implicitly in Jesus. Since his baptism he has gone back to Guayabin, where, it is to be hoped, he will be the means of doing good work for the Master. The name of this young man is Jaiques Irene Leonard. For the past three years he has been living in a far away interior town (Guayabin), about six hours' journey from Monte Christi.

"His testimony was, that for over two years he has been under deep religious conviction, feeling no longer satisfied with the various rites of the Romish Church, with which he worshipped until recently; seeking rest and finding none, he ultimately read a tract (in French) by a Baptist, giving his reasons for leaving the Methodist denomination. This convinced him of the scripturalness of our position. He also mentioned that his religious convictions were greatly deepened by reading a French translation of Mr. Spurgeon's sermon (No. 125) on 'The Fruitless Vine.'

"Ultimately he heard that there was a Baptist minister at Monte Christi, and walked the whole way in the hope of meeting me and being baptized, but found that I only visited that station occasionally, so he came up in a schooner to Puerto Plata.

"After several interviews with him, in which I questioned him very closely, thinking that he might yet hold many of his Romish beliefs, I was most agreeably surprised to find him remarkably free of these, and a man in whom the Spirit of the Lord had been evidently wonderfully working; hence it brought Peter's words to my mind, 'What was I that I could withstand God.' The result was, that I baptized him, and last week he returned to his home rejoicing.

"I am hoping to hear good things of him. Some few years ago, he was a director of a Haytien school at Arcahaie, and was also a Deputy (under the Presidency of General Domingue) for Trou, in the North of the Republic.

"Here, surely, we have an instance of the value of printed tracts or sermons as mediums, in God's hands, for leading men to Christ; for he stated that he had never, before coming here last month, attended a Protestant service, or heard a word of Christ from any missionary. Let us pray that he may be kept faithful and zealous to the end!

"On the 20th of December, I baptized five candidates in Puerto Plata, one of them being a young man (a son of one of our merchants), of whom I have great hopes; he is now studying with a view to prepare himself to go, later, to one of our colleges in England, if possible, to receive training for missionary

work. Should he continue as he has commenced, I feel sure he will do good service, some day, in the great mission-field.

“There are three or four candidates at Monte Christi whom I hope to baptize in a few days. Our people at this station have done remarkably well to raise £41 towards paying for their house of worship, during the year; this has indeed been a tug-of-war, and perhaps the incessant effort to raise funds has to some extent hindered other work.”

Mr. Francis reports encouragingly of the school work carried on in Puerto Plata. The number of scholars is steadily increasing, and the influence for good on them of the teaching is manifesting itself in many ways.

As an illustration of the lawlessness of the district, the following sad incident is reported by Mr. Gammon :—

“Last month, one of our oldest members, Mr. Laurie Williams, was shot by a young man, and died about an hour afterwards. It seems that the young man was enraged with a Haytian man and fired at him deliberately, but missed Laurie Williams then tried hard to dissuade him from shooting the Haytian, the result being that he (Laurie Williams) was shot instantly. This is another melancholy illustration of the *evil* custom, in this country, of carrying fire-arms. Scarcely a week passes but some such occurrence takes place, though, fortunately, this is the first instance of one of our members falling a victim. Such is the condition of life here.”

With regard to HAYTI, the Committee in their Report for 1885 stated the work there had been transferred to the Jamaica Baptist Missionary Society, the Society at home undertaking to subsidise the Jamaica Society for four years by an annually decreasing grant-in-aid, with a view to the Haytian work being hereafter wholly maintained by the Jamaica churches, the Jamaica Missionary Society having already undertaken work in the north of the Republic.

The Jamaica Committee have appointed Mr. R. H. Rowe, formerly a student in Calabar College, to carry on work in Jacmel.

The following is extracted from the last Annual Report of the Jamaica Missionary Society :—

“Enlarged responsibilities consequent upon the taking over of the Jacmel mission from the English Society have been entered upon, and one missionary has been sent across. The Rev. R. H. Rowe and Mrs. Rowe and child left their native land on November 11th, and arrived at Jacmel the following day.

“The Committee would press home upon the Jamaica churches the urgent need of seeking the evangelization of Hayti.

“There are hopeful signs manifesting themselves. The priests, with their ill-

used power, are losing hold of the people ; the hollow deceptions of the Papacy are everywhere showing themselves ; and the religion of Jesus Christ, as the 'good leaven,' is gently permeating society. The Haytians are feeling that the yearning of their inner nature cannot be satisfied with the teaching of priestism. They want something better.

"They need the Gospel in all its purity, simplicity and fulness. The Gospel of peace, and it alone, will rid the land of those periodic insurrections which are a curse and desolation.

The Rev. A. Papengouth, who for several years past has laboured in this district with such self-denying earnestness, proposes to remain in Jacmel for a short while longer with a view to assist Mr. Rowe in his induction into his future work, and then return to England.

From TRINIDAD, the Rev. W. H. Gamble, writing from Port of Spain, says :—

"The year 1885 has not, I am pained to say, been a very prosperous one as regards additions to the Church by baptism ; only nine, the smallest increase since 1870. I pray earnestly that the new year may be marked by a deep and wide-spread revival in our midst.

"Times here are becoming harder and harder ; the price of sugar is still declining ; work is scarcer, and the people are in really great distress.

"Our people here are deeply interested in the Congo Mission, and they intend to do all they can to contribute to its funds. They have given most generously to liquidate the debt on our new chapel, and they are determined to clear it quite off."

From San Fernando, Mr. Williams writes :—

"The past year in Trinidad has been one of great anxiety, time and hardship. Commercial depression, low prices of produce and unfavourable seasons, have caused great distress ; thank God, however, notwithstanding all this, our work has progressed, although not to such an extent as we could desire.

"Fifty-three converts have been baptized, and we have a large number of hopeful inquirers."

JAMAICA.

The following extracts are taken from the thirty-sixth Annual Report of the Jamaica Baptist Union for the year 1885 :—

"Reports, complete or partial, have been received from 130 churches, leaving seven from which no information has come.

“The gathered fruit of the year’s labours, so far as it can be ascertained from figures, shows an encouraging advance, though the reported net increase is considerably below what it has been for several years. Sixty-eight churches report a clear gain of 949, fifty-five a net decrease of 799, and seven remain stationary. Twenty-three have had no additions by baptism, and twenty-two no restorations; on the other hand, sixteen report no deaths, and ten no exclusions. There are seven churches which seem to have no inquirers, and eleven make no mention of deacons and leaders.

“Turning now to the summary of the statistics supplied, we find the following:—

“Additions:

By Baptism	2140
By Restoration	1091
By Receival	303—3534

“Losses:

By Death	746
By Exclusion	1758
By Dismissal	473
By Withdrawal	123
By Erasure	784—3384

“These figures give a clear increase in the numerical strength of the churches of 150. It should be stated, however, that of the 473 reported under the head of losses as ‘Dismissed,’ 300 were dismissed for the purpose of forming new churches, which churches apply to be received into the Union to-day. Regarding these 300 in this light, they cannot be considered lost, and the actual increase in membership therefore is 450.

“As compared with the previous year the returns now presented stand thus:—218 fewer were baptized, 35 more were restored, and 29 more were received by transfer from other churches. This comparison of additions, though not revealing all we may wish, yet, taking into account the adverse circumstances already referred to, furnishes matter for thankfulness and joy. On the side of losses, a comparison with the year 1884 is not favourable. There were 64 more who died, 155 more who were excluded, twenty fewer were dismissed and 54 more withdrew, and 252 more were erased. The growing number of those excluded from fellowship, and of those erased from the church roll should surely be suggestive of prayerful inquiry on the part of the churches.

“The number of churches in the Union at the close of the year was 157, with 57 ministers. The reported number of members contained in these churches is 30,654, and of inquirers under instruction 4,051. The churches which report the strength of their staff of officers are served by 1361 deacons and leaders.

“In the aggregate membership given above it is assumed that the seven non-reporting churches contain the same number of members as at the end of the previous year. The chapel accommodation provided is sufficient for 67,000 persons, exclusive of out-stations and class houses. We have thus chapel-room

for about one-eighth of the population of the island. The out-stations are 67 and the class houses 474.

“While all the churches have received blessings, some have been favoured with special seasons of refreshing, and with evident signs of spiritual and numerical progress. We note some of these to provoke thankfulness and minister encouragement.

“One report says:—‘During the past year the hand of our Good Master was with us, and we had the joy of seeing His cause prosper among us. Attendance at the Lord’s Supper was good, and the majority of us did our best in supporting the ordinances of religion.’ Another writes:—‘The spiritual life of this church has been somewhat quickened, and there is on the part of many of the members a desire to rise to a higher state of Christian life, becoming more and Christ-like, hating sin, and striving to let others feel their influence for good upon them.’ Another:—‘This little church continues to progress, and is making our hearts glad. Prayer meetings are regularly attended, and inquirers are coming in.’ Concerning one church the pastor says:—‘We have observed with feelings of gratitude and praise the desire manifested to maintain a consistent Christian walk, and the readiness to do something for the good of others and the glory of God.’ Another pastor reports:—‘It is encouraging to know that many believers are seeking a deepening of their own spiritual life, as well as taking an interest in the souls of others.’ From a different part of the country the report has come:—‘The past year has been one of progress. The services have been well attended, and, in regard to money matters, we have little reason for complaint.’ Of one church it is joyously written:—‘In every department of our church work we have much to occasion joy and thankfulness. The spiritual state of the church is healthy, and many of our members are striving after a closer walk with God. Our congregations have been exceedingly large. At the Lord’s Table we have enjoyed refreshing seasons. Backsliders have returned in great numbers, and the female workers have been instrumental in bringing salvation to many of the lost sheep of the house of Israel.’ Of another it is reported:—‘The work of our church has been carried on with a fair amount of vigour, and with evident signs of God’s approval and blessing. The Lord of Hosts is with us.’

“Several of the reports speak in terms of deep thankfulness and bright expectation concerning work which is being done for the benefit of the young. No work is more important or is likely to have larger, grander issues than this; and the more faithfully and earnestly it is prosecuted now, the bigger with blessing will the future of the churches of this Union be. A few brief extracts from the reports will reveal the interest which some churches, with their pastors, take in this special work; and in furnishing these extracts, we do it with the prayer that this interest may deepen and extend until, in connection with every church in the Union, it may be said that a work of grace is proceeding among the youthful portion of the congregation, and that they are coming forward and declaring themselves on the Lord’s side. One report says:—‘The chief matter of interest has been a nice steady work among the children, so that they have formed the majority of those baptized. We also find that the children baptized in previous years on the whole give solid proof of real conversion.’ Another

says :—‘The most cheering feature in connection with the work in this church is our educational and spiritual work among the young.’ Another :—‘Our Sunday and day schools have continued to increase in favour and in power, are effective agencies for good in the whole district, and are carried on with a cheering measure of vigour and prosperity.’ And another :—‘Our Sunday school is a branch of our work which gives us special joy, and some of the scholars during the year have put on Christ.’ A few more similar quotations might be given, but these will suffice to indicate the importance and promise of efforts for the welfare of the young.

“It is a hopeful sign, and an evidence of the existence and growth of the Divine life, when the churches look to the localities beyond, and seek to do aggressive work for the Lord, in attempting to make inroads upon the kingdom of darkness, and to enlarge the borders of the kingdom of light. In this direction much work was done during the past year. A large number of the reports speak of special efforts having been made. The seed of the world has been scattered broadcast o’er the land, and it cannot fail to bring forth fruit. It is particularly pleasing to note that this special work is not confined to the pastors of the churches, but that officers and members take an active and earnest part in it.”

Referring to the removal by death of brethren Henderson and Fray, the report adds :—

“The Jamaica Mission has been greatly blessed in its workers ; and as one after another has been called to the higher service of heaven, devout men have carried them to their burial, and made great lamentation over them. But of all who have been taken away in recent years, none are more widely and sincerely mourned than the two dear brethren whose names are coupled in this tribute of love and thankfulness. May the mantle of the glorified fall upon their successors in the service, and the work be continued with greater zeal and richer blessing !”

And the report closes with these words :—

“Thus we have attempted to tell the work of the churches for another year. But how little can be told, on the one hand, of the struggles and sorrows ; on the other, of the triumphs and joys ! There are hidden depths and glorious heights which reports can never reveal. A record of these is kept only before the throne. In ‘the book of remembrance’ is a record of our church life, or of our individual life, a record which ‘the day shall declare.’ ‘I know thy works,’ was the first words spoken by the glorified Redeemer to each of the seven churches in Asia Minor. He had a record of each ; and so of the churches which are represented here to-day. ‘I know thy works ;’ those which are evil and those which are good.

“May the churches of this Union so live and so labour that the King may be able to say, ‘I know thy work, and thy love and faith and ministry and patience, and that thy last works are more than the first.’

“Cheered by past blessings, undaunted by difficulties, conscious of infinite

resources of wisdom and power treasured in Christ, confident of the fulfilment of His every precious word of promise; let the churches go forth upon another year of their march in the wilderness, and of their conflict with sin, leaning on the arm of their Beloved; and they shall be 'fair as the moon, clear as the sun, and terrible as an army with banners.'

“ Thus onward still we press,
Through evil and through good;
Through pain and poverty and want,
Through peril and through blood:
Still faithful to our God,
And to our Captain true;
We follow where He leads the way,
The Kingdom in our view.’ ”

The Committee rejoice greatly in the large measure of prosperity that the churches in Jamaica have realised during the past year, and earnestly commend them to the continued blessing and guidance of the Divine Saviour.

CALABAR COLLEGE, KINGSTON, JAMAICA.

The Annual Report of the Calabar College for 1885 states:—

“The year has been one of considerable anxiety and vicissitude. In the month of May, the College buildings narrowly escaped destruction. A fire broke out in an adjoining yard, which caught a kitchen and out-buildings, together with the boarded fences next the Students' Hall. Some considerable damage was also done to the residence of the Normal School, Tuton.

“Happily, however, through the prompt assistance of the students and neighbours, and as soon as a supply of water was obtained for the use of the fire brigade, the fire was extinguished before it could spread.

“The damages done were fully to the extent of £100, the cost of repairing which has been generously met by the Baptist Missionary Society.

“Twenty-three have been in residence—seventeen in the normal school department, and six in the theological.

“THEOLOGICAL DEPARTMENT.

“The studies of the theological students comprised the following subjects as discussed in the Bible Hand-Book: The genuineness, authenticity, and authority of Scripture; and the peculiarities of the Bible as a revelation from God;—the President's lectures on the Being and Attributes of God, and on the Church History of the First Three Centuries;—Scripture History under both the Old and New Testaments—this subject having also been taken with the President by the Normal School students; and a course of reading in the first part of Mayland's Moral Science. A weekly sermon for criticism was also

produced in rotation. With the classical tutor the theological students studied the undermentioned portions of the following :—Class books—Smith's Latin Grammar, pages 1-61 ; Smith's Greek Grammar, pages 1-118 ; and translated Cæsar's Gallic War, Book II., chap. 1-16 ; Horace's Odes, Book I., 1-3 ; and the Greek New Testament, Acts ix.-xiv. ; Xenophon's Anabasis, Book I., chap. I. They also studied Angus' Hand-Book of the English Tongue, pages 367-415. With the Normal School tutor they pursued a course of study in history, geography, physical science and mathematics.

"The theological students have also been constantly engaged under the direction of the president in pastoral and evangelistic work, preaching once a month in rotation at Mount Charles, Rose Hill and Dee Side, and conducting services in the city of Kingston in the open-air, and also in schoolrooms at Allman Town and Fletcher's Land—populous outlying districts.

"Four Normal School students completed their course—viz. : Messrs. Bell, Nedrick, Armstrong and Anglice, and have taken charge of schools, with promise of becoming useful teachers. Mr. Bell is stationed in Spanish Town, under the Rev. C. Chapman ; Mr. Nedrick is at Fuller's Field, under the Rev. S. C. Morris ; Mr. Armstrong at Gibraltar, under the Rev. W. M. Webb ; and Mr. Anglice at Montego Bay, under the Rev. Charles Brown.

"THE HIGH SCHOOL,

which at the commencement of the year numbered about fifty boys, increased to between seventy and eighty in daily attendance. This increase of scholars, as well as the earnest desire of the committee to set the classical tutor free from the general routine of school duties, so as to enable him to give himself more entirely to class teaching in the higher branches of study, made it imperative to use every endeavour to secure the services of a second master. This was done by advertisement and by private enquiry. A large number of applications were received ; but no one of the applicants appeared suitable. Nor was it till the end of the year that a gentleman was met with, who, in the judgment of the managing committee of the college and of the tutors, is in every respect eligible. He has taken a high position as a teacher of a first-class school, which he held successively for several years.

"THE GENERAL DAY SCHOOL

continues to afford a practising ground for the students in training for the work of day-school teaching. Many scholars of the higher classes have left during the year for trade, and, as usual, there has been the occasional withdrawal to other schools, which so generally occurs in Kingston. But, notwithstanding, the numbers have been well maintained. The average on the books has been 142 boys and 83 girls—a total of 225. The average daily attendance has been 76 boys and 44 girls—a total of 120."

The report concludes thus :—

"Once more the institution is earnestly commended to the churches and to the friends of educated ministry and trained teachers. The demand is growing, as is seen in the Normal School department, where the services of the four

young men who left the Normal School at Christmas were sought by sixteen schools. And doors of usefulness are continually opening for ministers and missionaries, not only in Jamaica, but in the neighbouring island of Hayti, and on the continent of Africa. And if our young brethren are wholly consecrated to the Master's service and prepared to endure hardness as good soldiers of Jesus Christ, the way will open for the employment of all the zeal and energy which holy men of God can devote to it."

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS :—

Skien, and 17 other Towns.

Missionaries—15 Missionary Brethren assisted by an annual grant to the Norwegian Baptist Union.

In the Report of last year, it was stated with regard to Norway that—

"With a view to secure more accurate information with regard to the work of the Mission in Norway, the Committee requested the Revs. J. T. Brown, of Northampton, and J. G. Greenhough, of Leicester, to visit the country, and thoroughly investigate into the present condition and prospect of the churches.

"These gentlemen very kindly consented to do so, and, on their return, they presented a valuable and exhaustive report as to the present position and prospects of the whole Mission.

"In connection with this report the Committee have devoted much time to the consideration of the best measures to be adopted for the future of the work in Norway, and one of the results of such deliberation has been the termination of the somewhat exceptional arrangement with Mr. Hubert, as an agent of the Mission, acting independently of his brethren of the Norwegian Union."

The Committee are now able to report further that, with a view to prepare the way for a gradual withdrawal of pecuniary support from the Society, they have resolved that no grant-in-aid be made in the future to churches in Norway which are located in places of small or non-increasing populations; that every assisted church shall raise at any rate some portion of the pastor's stipend, and undertake a certain amount of direct systematic evangelistic work; and that all the churches aided by the

Society be informed that it is the intention of the Committee to gradually withdraw their financial grants, in the confident belief that ere long, by united and energetic efforts, the Norwegian churches may become wholly self-supporting and independent of outside assistance. With regard to the work done in Norway during the past year, the Committee are able to report steady progress and cheering indications of a revival of religion in many districts which hitherto have been in a very low condition. As, however, the Committee have received no detailed information, they are unable to give the usual particulars.

BRITTANY.

PRINCIPAL STATIONS:—

Morlaix and Tremel.

SUB-STATIONS ... ..	... 23
Missionaries ... ..	... 3
Native Evangelists ... ..	... 9

The Committee stated in their last Report:—

“That they had been contemplating, for some time past, the wisdom of gradually withdrawing financial support from the Brittany Mission, in the hope that a spirit of local self-help and independence might be the better evoked.

“For nearly half-a-century the mission has been carried on at the cost of the Society, and the Committee think that the time has now arrived when a movement in the direction indicated may, with advantage, be made. They propose, therefore, to gradually diminish their financial aid, and they confidently trust the mission may ultimately be maintained by local support.

“At the same time, the Committee intend permitting their mission houses, chapels and buildings to be used for mission purposes, for a merely *nominal rent*, with a view to render the maintenance of the work less burdensome to friends on the spot.”

Since July the Committee, in pursuance of this plan, have only met the personal expenses of the missionaries.

Mr. Bouhon, who towards the close of last year removed from St. Brieuc to Paris, and is now carrying on mission work in that great capital, writes:—

“The report for the past year begins with an interesting fact—namely the publication by the British and Foreign Bible Society of the Breton New Testament in a revised edition. Soon after I joined the Brittany Mission, the Rev. John Jenkins, the senior missionary, asked me to assist him in publishing the third edition of that Testament. We spent the best part of a year in the

reading and correcting of the proofs. Several editions have been published since, but they were simply reprints. The Bible Society having of late years corresponded with your missionaries, the Rev. Alf. Ll. Jenkins being his father's successor, and he being charged with the reading over of the proofs of a new edition, with a French text opposite the Breton, we both laboured conjointly, and the result of our labours (which were referred, for guarantee, to two learned Breton scholars) appeared at the Bible Society's depot in Paris, under the date of 1885. Thus, a work which began in March, 1883, was happily brought to a close in time for "The Exhibition of Labour" in the Paris Exhibition building of the Champs Elysées, and there the new work was to be seen, near the early editions published at Brest, alongside the other publications of the Bible Society.

The people of Brittany speaking the Breton language in four different dialects no one need be astonished to find dialectic differences, for instance, between Legonidec's version; our missionary version, called 'the Brest Testament;' and Mr. Lecoat's version, published by the Trinitarian Bible Society. Nothing has yet been published in the Vannes dialect."

Referring to the contemplated changes resolved upon by the Committee, Mr. Bouhon writes:—

"Correspondence on this subject, as well as the communications received personally from the Mission House in the course of the year, have all contributed to strengthen my belief in the constancy of the deep interest felt by the Committee on behalf of the Brittany Mission. The year 1885 will be an eventful one in the history of that mission, begun fifty years ago. If the native converts are thrown more on their own resources than in previous years, one may hope that in years to come the grace of God will manifest itself as in the past, and show us yet greater things. It is a matter of rejoicing to see natives able to preach, to carry on Sunday and day schools, to publish hymns in such numbers that they form already a 'Selection' in use in many parts of the country. The Breton hymn-book, called 'Canticon Christen,' has already had two editions. Mr. Lecoat's Testament is a very interesting result, and the colportage under the auspices of several Bible Societies can only produce a more general diffusion of religious knowledge."

The work at Morlaix and the surrounding stations has been vigorously carried on by the Rev. Alfred Jenkins during the past year, amid many indications of a cheering nature.

Mr. Le Coat, in the district of Tremel, has also continued his labours. Scripture circulation has been largely increased, and school work maintained with growing efficiency.

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY — Rome, Tivoli, Civita Vecchia,
Orbitello, Leghorn, and Florence.

SOUTH ITALY—Naples, Caserta and Avellino.

SUB-STATIONS	8
Missionaries	3
Native Evangelists	12

NORTHERN ITALY.

The work of the Mission in Northern Italy is mainly carried on in the two important cities of Turin and Genoa, and is under the superintendence of the Rev. Robert Walker, who resides in Genoa.

Signor Mattei, the evangelist in Turin, reports steady progress in the work under his charge; his evangelistic services are crowded, the Sunday school is flourishing, and the church united and earnest.

Mr. Walker writes:—

“The Sunday school in Turin appears to be making solid progress. I believe that in time it will supply a valuable contingent of Christian workers, well trained in Scripture knowledge. I rejoice with Signor Mattei in the manifest tokens of the Divine blessing enjoyed by him during the past year.”

From Genoa, Mr. Walker reports:—

“We all feel very sorry to lose Signor Jahier on his removal to Florence, but he has important work to do there doubtless. In July we had the joy of welcoming Signor Filippo Cuomo in the place of Signor Jahier. Since then he has enjoyed the sympathy, and I may now say the warm affection, of the whole church.

“He preaches well and clearly the simple Gospel. We avoid mere controversy, which draws crowds of people, but, so far as I have been able to discover, never converts. Our great aim is to preach Christ—to set Christ before the people and press His claims upon their hearts.

“Our meetings in Genoa are always largely attended, but this is owing to nothing sensational, for our experience teaches us that the old Gospel still attracts the people, and so we are encouraged.

“The number of our church members is larger than ever, and several are now waiting to put on Christ by baptism.

“Of one thing I am very sure, the Lord is working amongst us; and I regard the recent additions as so many tokens of His blessing and presence as droppings only of the showers which we constantly pray for and expect.”

CENTRAL ITALY.

The work of the Society in Central Italy, under the superintendence of the Rev. James Wall, consists of five important districts, viz. :—Florence, Leghorn, Civita Vecchia, Tivoli, and Rome.

Mr. Wall, reporting on the work in *Florence*, writes :—

“The past year has been one of great difficulty for the work at the station in Florence. This city is still suffering from the loss of the capital; trade too is very bad; misery among the lower classes is great; and all this seems to be reflected in the state of our work. The Church of Rome, embracing the opportunity of helping the poor, has made great efforts to regain her waning power, and has brought such pressure to bear upon all the Evangelical Churches in that city that they have unanimously sought to unite, and thus increase their strength both for defence and attack. This is, I believe, a departure in the right direction, although it tends to increase the distinction existing between us and other bodies, and for the moment gives the brethren a feeling of isolation. This, together with the persecution they suffer, makes the members feel themselves to be entitled to an amount of sympathy and support which we cannot possibly render. Independence and self-support are of slow growth both in Italians and Italian churches.

“The new evangelist, Signor Jahier, from the experience he has had of work in other provinces, is well qualified both to instruct and edify the members of the Church.

“I also trust that he may have been sent by the Master to grapple with the superstition and atheism which dominates the population in the centre of which our locale is situated. During the year I have repeatedly visited the station, encouraged the Church, held special services, taken the Sunday school for a day into the country, and sent printed bills, notices and tracts.

“The meetings for preaching have sometimes been well attended, but have not gone on to revival, so that the district round the hall has not yet been touched to the quick. However much the evangelist may desire to penetrate this region beyond, he has often had to recognise his own weakness; and when his eye has wandered over the living masses round, unless his ear has caught the Master's voice, discouragement must have set in. I am fully aware of this, and earnestly pray the Lord to bring this work near to our hearts and sympathies, that we may strengthen the hands of our brother.

“The present moment is certainly not the most propitious for the work in Florence. It is, I hope, however, but darkness before dawn. To-morrow the Church may be radiant with joy and the work bright with promise. Southern blood soon chills, but it as quickly boils. I see no reason to slacken our grip, but rather to tighten it. We are reaching Florence not only from Rome, but also from Pisa. More effort, more help, will probably be required, but our eye must rest upon the strong right hand of the living God.”

With regard to *Leghorn*, Mr. Wall reports :—

“The record of your evangelist at Leghorn, Sig. Barat'i, for the past year is

the most encouraging given for a considerable period. During the year I paid several visits to the station, and had thus the opportunity of seeing what I hear of weekly. Our good Secretary, Mr. Baynes, came to Livonia in May, when there was the opportunity of securing a fine locale in a central piazza, on the ground floor, and at once enabled us to secure it. To this step, next to the heavenly blessing, is to be attributed the pleasing results which I have to report.

“The *Meetings for Preaching* have been continued regularly throughout the year, without any noteworthy opposition on the part of the Catholics. The *roughs* have occasionally thrown a stone or threatened a stab, but even this was not from the Catholic so much as the atheistic element. The average attendance per month during the first part of the year in the old locale was 438, whereas during the latter part in the new locale it was 1,628. This shows the immense importance of good preaching places in Italy.

“The monthly attendances in the Sunday-school rose from 83 to 170, and those of the Sunday morning service, principally composed of believers, from 82 to 173.

“The *Night School* is well attended. Several English residents have contributed to the fitting up of the new hall; these belong to the Church of England.

“*Visits to surrounding places* have been frequently paid by Sig. Baratti for many years, and now, in several of these, there are friends of the Truth who desire something more than an occasional visit. During my last visit, I went with our evangelist to Pisa, which is not more than eight or ten miles from Leghorn. In a part of this city, where there is no meeting and where for years we have distributed tracts and Scriptures, a house was open to receive us. We had a most interesting meeting in this house on the banks of the Arno. That meeting has been continued in the house of one of the converts, by Sig. Baratti, who goes there every week, and there is the prospect of much blessing. Sig. Baratti visits several places near Leghorn, but it is not possible for him to do so regularly. We have, however, the names of persons visited in these places, and they now receive from Rome, every month, a translated discourse by Dr. Maclaren, which seems to be greatly appreciated. I very heartily commend this work to the prayers and practical sympathy of our friends.”

Reporting on work during the past year at Civita Vecchia and the neighbouring district, Mr. Wall writes:—

“Soon after sending you my last report, Signor Fasulo left Civita Vecchia and went to a station in the north of Italy, and Signor Legrand, who is thoroughly well educated, evangelical, prudent, and more advanced in years than Signor Fasulo, was sent there provisionally. As he had been working with us some years in Tivoli, and was acquainted with several European and Semitic languages, I thought him likely to be useful, especially in the port of Civita Vecchia. In this my hopes have not been disappointed.

“The *preaching* is now much better attended than it has been for some time.

"The *night school* is a very encouraging aspect of the work at this station, more than thirty young men come for instruction every night (except Saturday) in the week, and some of these are favourably inclined towards the truth.

"Signor Legrand has commenced a mission in the port of Civita Vecchia to seamen. His knowledge of German, French, English, Greek and Arabic fits him for this. During the year, among the sailors he has attended the sick and the dying; two of these latter belonged to our country. He has been of use in rescuing drunken English sailors more than once from danger and even prison. I consider this work not only excellent and necessary in itself, but also helpful to our mission.

"At *Corneto Tarquinio*, the few people who read the Scriptures have received the usual occasional visits from the evangelist.

"At *Orbetello* the church is small, but united and strong. The *locale* is now splendidly situated on the central square. The night school is kept by the deacon, who is a schoolmaster. The school is one of the best in Italy. The average attendance in December was above fifty. The Sunday-school is equally prosperous.

"*Grosseto* is the capital of the province. A small group of persons who call themselves Protestants, receive a visit from the evangelist every month. The place is liberal and will probably give the same results as Orbetello.

"*Massa Maritima* is a town among the mountains, about thirty miles beyond Grosseto, overlooking the sea, and the near island of Elba. It is built on the site of the ancient Etruscan city, Populonia. I visited it with Signor Legrand, and found the men of the place were nearly all extreme liberals and generally Freethinkers. They seldom go to the churches, and the bishop, I was told, scarcely ever appeared in public. The cathedral is very fine. It contains a very beautiful baptistery of the 13th century, where the ancestors of the present townspeople were *immersed*, which, like the altar to the unknown God, seems waiting for some one to explain its meaning. This place, which has never, I suppose, before been visited by a missionary, is now coming under the influence of truth, and, had we the means of doing work there, I think the results would be as encouraging as they are at Orbetello, because the people have the same religious and political methods of thought, both are under the same provincial capital, Grosseto, and both send Radicals to the Parliament in Rome. We are now sending Scriptures, tracts, and a *monthly sermon in Italian*, by Dr. McLaren, to these children of ancient Etruria.

"In this vast district the evangelist is the only evangelical minister. But we are only on the verge of an immense territory, stretching inland, where villages, town, and cities are without the Gospel. If you take the line we are working on as the base of that district, and strike off at right angles into the interior, from any point of it you may proceed for eighty or a hundred miles without finding a single messenger of salvation—a million of Italians hating their priests, hating their church, practically pagan and fast becoming a prey to communistic, revolutionary, and atheistic principles. If evangelised, this district, instead of helping the forces of anarchy which threaten Europe,

would send its missionaries to the islands opposite or to the near shores of Africa."

In this district, Mr. Wall circulates by post monthly more than a thousand copies of a sermon by Dr. McLaren, translated into Italian, the cost of which is generously met by a friend in Manchester.

Mr. Wall's report on the Tivoli district is as follows :—

"The way to Tivoli lies through two new quarters of Rome. The one outside the gate is nearly as large as Tivoli itself. About ten miles beyond this at the *Acque Alberte*, a village is springing up where the roads cross which radiate to the rapidly developing quarries on the Campagna and to several towns on the neighbouring hills. Every Saturday an evangelist leaves Lucina for Tivoli. Inside the city we have large verses of Scripture posted on the walls as a continual testimony, tracts are left or exchanged, and now we have a room offered to us here. The same is done in the new quarter outside the city, and at the village referred to on the Campagna, and any work the evangelist finds to do is done with all his might. When Tivoli is reached, tracts are distributed, on the back of which is printed a notice of the meeting for our locale in the evening, which now is always full, and on several occasions I have seen persons crowding round the door. The people who come regularly belong chiefly to the towns beyond, because opposition even now is so great that *no Tivolese* who depends for his living on his fellow-citizens can continue to attend the meeting without being ruined.

"Tivoli, however interesting, is but the door to the extensive district beyond, which remains in a semi-barbarous state, and for which revolution did little more than Papal despotism. Our plan at present is to send two brethren occasionally as we did last month. They went over a district of fifty by twenty miles, visited fifteen or sixteen towns, sold New Testaments, penny hymn-books, halfpenny illustrated scriptural almanacks, distributed tracts, posted up texts, preached when they could, visited secret disciples, and took the names of nearly three hundred persons who declare themselves willing to receive and read a monthly tract if we are prepared to send them. This method of working must have its centre in Rome, and the men who do it from time to time must be changed. No Italian, left to himself in Tivoli, would go round his district a second time; neither ought he to go alone. During the last tour, one of the brethren had to run for his skin because the saints' days were not found in our almanacks. Another place they had to leave before dawn, because the priest had organised the roughs against them. Strange it is that our evangelists are glad to meet with people who have enough faith to threaten them with a thrashing. This, together with the exercise and fresh wind of the Apennines, always send the brethren back from a tour bronzed, and better prepared to resist the miasmas, moral and physical, of Rome. They have seen the desolate and degraded state of the land. From the Apennines they have seen the Adriatic, to which this desolation, like an unbroken death, extends, without the light of a single evangelical church, and they have longed for help to enable them to carry the truth to their countrymen. From time to time isolated facts come

to notice which show that the stagnant waters begin to stir, even in the back parts of this province. We hear of persecution where we did not know there were Protestants. Occasionally a priest writes to us from the very shrines of Catholicism, and as thousands of persons come to labour in Rome, where they hear the Gospel, and then return to these towns and villages, we cannot but suppose the truth so widely scattered will bear fruit."

In the city of Rome, however, Mr. Wall's work may be said to centre. Of its many-sided character, and far-reaching influence, only those who have personally visited the various stations, and seen the work carried on in Trastevere by Mrs. Wall and her like-minded sister, Miss Yates, can form any fair estimate.

The head centre of operations in Rome is in the Piazza in Lucina. Of this Mr. Wall may well write :—

"The work in Lucina has, perhaps, more importance, since it is carried on under difficulties which we do not meet with at the other stations in Rome. In the very centre of the city, on the Corso, surrounded as we are by rich, patrician Catholic families, who are generally as opposed to us as they are ignorant of us, and who are as bigoted as they are aristocratic, we feel there is great cause for thankfulness in being permitted from year to year to hold forth the one, catholic, holy light of God's truth. In the flux and reflux of this rapidly increasing population, under the myriad glance of this many-sided public, the testimony is given, and sometimes penetrates where it might be least expected to."

Of the general work of the Mission as carried on in the Italian capital, Mr. Wall writes :—

" I.—PIAZZA IN LUCINA.

"In this, our central hall, the work has been continued during the year with increased energy, in consequence of the opposition of the Vatican, which has constantly become more violent. Spies are sent to all our meetings; persons are posted at the entrance to warn those who enter; a commission in direct communication with the inquisition sits in each parish to deal with all who come to us. No stone is left unturned, no sacrifice unmade by the Pope, to crush what is considered to be a pestilence, which threatens the very existence of the Catholic Church. The Pope is right, and the serpent tries to shield his head.

"The worship on the Sunday morning has often been attended by numbers which filled our room; the Sunday-school has struggled and prospered; the meetings for preaching have varied, but often been crowded. The total attendance at this station during the year were—Preaching, 15,073; Sunday-school, 3,578; Mothers' class, 1,137; total, 19,788.

"In Lucina we have many branches of work which, while helpful now, will be thoroughly important in the future.

“ 1. *Publication Work*—Printed during the year at the Mission Press :—

“ Edition of Italian Hymn-book—100 hymns	..	5,000
“ Bible Almanack for 1886	.. ..	5,000
“ Bible Wall Texts	.. ..	735
“ Small Notices	.. ..	33,731
“ Tracts distributed	.. ..	78,573
“ Gospels	.. ..	2,000

125,040

“ 2. *Juvenile Missionary Society*.—Every Sunday morning a collection is made in the school in Lucina for the support of a negro on the Congo, and last year £5 was sent to our parent Society.

“ 3. *Mutual Aid Society*.—This has for its object to relieve its members during illness, to assist them at death, and provide for their funeral.

“ 4. *Evangelists' Aid Classes*.—(1) Theological class, four mornings in the week. (2) Teachers' class, once a-week. (3) Helpers' class.

“ II.—TRASTEVERE.

“ This station is in the centre of a dense population, which becomes more favourable to us every year. All the branches of our work are flourishing. The harvest is great, but the *labourers* are few. The statistics are as follows :—Attendances at preaching during the year, 7,342 ; at the Sunday-school held but once on the Sabbath, 2,666 ; Medical mission consultations, 3,595 ; Mothers' meetings, 450 ; Mrs. Wall's work among the poor, 6,226 ; making a total of 20,279.

“ III.—CONSOLAZIONE.

“ We are still in the same little stuffy, damp room, where preaching is often anything but pleasant ; still the people generally fill it as soon as the doors are opened, and we could fill it more than once a day if we had workers. Many very interesting cases of conversion have taken place here during the year. The statistics are—At the preaching during the year, 9,781 ; Sunday-school, 2,625 ; consultations at the Medical Mission at this place, 3,212 ; total, 15,618.

“ IV.—SERPENTI.

“ This station is supported by a bequest left by the late Mr. Elisha Robinson, of Bristol, whose loss we mourn. The room is within a hundred yards of one of the chief arteries of Rome. The persecution, which was violent here, has cooled down, and we are expecting more fruit from the regular and extensive work carried on by the evangelist. The statistics are—Preaching, 6,996 ; Sunday-school, 274. The evangelist often preaches at a country station.

“ The spiritual state of the church has been a source of great thankfulness to us. Our evangelists, Sig. Dalcanto, Sig. Petocchi, and Sig. Giordani, have not only worked hard, but harmoniously and happily together. They have, I believe, grown both in grace and knowledge.

“ The Sunday worship has been well attended by the members ; so has the

weekly meeting for prayer, which has often been converted into thanksgiving for answers granted.

“During the year, ten of our members have died triumphantly in Christ; nearly double that number have been baptized, and more than four times that number have expressed desire to join us.”

Of the self-denying labours of Mrs. Wall and Miss Yates it is difficult to speak too highly.

Her mothers' meetings in Lucina and Trastevere on Mondays; her medical hospital patients' gatherings on Tuesdays and Fridays; on Wednesdays and Saturdays the same kind of work in the medical mission in Via della Consolazione; and the meeting for the poor in Trastevere in the afternoon of Thursdays. By personal visitation, by loving ministry to the poor, by Sunday-school work, hospital work, mothers' meetings, children's meetings, sewing meetings, and many other forms of Christian activity, Mrs. Wall and her sister consecrate themselves to efforts for the spiritual and temporal welfare of the Italians, and have been greatly cheered by numerous cases of clear and decided conversion. In the words of Mrs. Wall:—

“Thousands, for the first time, have heard of the love of Christ to poor sinners, and there are many now in glory who, though once despised and scorned by men, yet, believing trustfully in Christ, have died without the priests, having found pardon through the blood of the Lamb.

“The Lord hath done great things for us, whereof we are glad.”

SOUTHERN ITALY.

The southern division of the Italian Mission consists of the densely populated city of Naples and the adjoining centres of Caserta and Avellino, the work being under the superintendence of the Rev. W. K. Landels, resident in Naples, who writes:—

“In looking back on the year 1885, we have to acknowledge with gratitude the goodness of God, who has helped us to bear with, and in some measure to overcome the peculiar difficulties which beset His work in this great city. Our two Sunday and two week-night services have been regularly carried on, and we have always endeavoured to preach to the people the Gospel in all its beauty and simplicity, avoiding as far as possible all controversial preaching; and as a result of this we have had the joy of receiving into our fellowship thirteen new members, and in addition to these we have a considerable number of catechumens, some of whom will probably before long confess Christ in baptism.

“OUR MOTHERS’ MEETING,

conducted by Mrs. Landels, has been a great blessing and help to the women who have been attending. They have been assisted in making their homes comfortable, and at the same time have had the Gospel preached to them. As regards the spiritual results of this work, we are happy to be able to report that one of the mothers was baptized in the month of June; another has spoken of her desire to confess Christ in the same way; and in them all a great change is observable. Those who were bigoted Catholics listen attentively to all that is said, and take great pleasure in the religious exercises. Only those who understand and know the extreme bigotry of the Neapolitan women can appreciate the good that has been done in this meeting.

“THE SUNDAY SCHOOL

I consider to be one of the most difficult branches of our work. Having no day schools, we have no worldly advantages to offer to the children, and consequently it is a very difficult matter to get a school together at all. It cannot be expected that Catholic mothers will readily send their children to our Sunday school unless there is some advantage to be gained; and all that we have to offer is to teach their children those truths which are condemned by their spiritual advisers.

“OUR PUBLIC MEETINGS,

although the progress is very slow, are increasing in attendance, and we are hopefully looking forward to the time when we shall have far greater blessing. The brethren are unceasing in their prayers for the success of our work, and some of them meet together for prayer half-an-hour before all the evening services.

“OUR LITERARY WORK

keeps us very busy from morning to night. *Il Testimonio*, the Baptist paper conducted by our evangelist, Signor Greco, has met with considerable success. It is the organ of, and is supported by, most of the Baptist churches throughout the country. It is read, however, by a considerable number of our pædo-Baptist brethren, some of whom contribute to its columns. A number of letters from them show how much it is appreciated outside our own denomination. *Il Buon Genio*, our illustrated family paper, has, I believe, been doing a good work. It has become, what it aimed at, the friend of a number of Catholic families, and has been giving to them the truths of Christianity. We have this year introduced into it a number of modifications. In size we have reduced it by four pages, in price from three to one sou, and it is now published every week instead of twice a month as before. In this way we hope to secure a much larger circulation.

“OUR EVANGELIST,

Signor Nardi Greco, is especially useful in the literary part of our work. His past experience as a journalist is now being used for the glory of God. This year has been for him one of especially hard work, owing to my having been away from Naples for about four months during the summer. It is a wonder to me how he managed to get through all the work that had to be done at

that time. What with the two papers, the printing, and all the work connected with our meetings and evangelistic work, he must indeed have been busy, and I take this opportunity of expressing my appreciation of the able way in which he carried on the work in my absence.

“CASERTA.

“Our evangelist in Caserta, Signor Libonati, has for the past two years been carrying on one of the most remarkable works that I have ever known in Italy. While labouring among all classes of the people, his efforts have been principally directed to the soldiers quartered in the town, and these efforts have been crowned with most encouraging success. During the whole of last year large numbers of these men might be seen on any night studying the Scriptures, learning to read and write, or listening to the preaching of the Gospel. That this work has not been in vain may be gathered by the fact that, out of the twenty-six persons baptized by Signor Libonati in 1885, twenty-two were soldiers.

“There is one aspect of this movement which is rather disheartening, and that is, that we cannot hope to build up a numerous church by its means. The military service being for rather less than three years, the men remain with us for only a short time, and then are sent away to their homes all over the country. There is, however, a comforting thought in connection with their removal, and that is that they take the Gospel with them to their homes, and are thus even more useful than they could be were they to remain in Caserta. One of those who was with us for some time, having returned to his home in Palermo, began a work among the soldiers in that city, a work which has been crowned with considerable success, and I have no doubt that others of them are doing what they can to give the Gospel to their friends.

“AVELLINO.

Avellino is a town of about 20,000 inhabitants, beautifully situated in a large valley surrounded by the Apennines. Its distance from Naples is some thirty miles by road, and sixty-two by rail. Being surrounded by a number of large villages and towns, it is very important as a centre for missionary effort. It is rather more than a year since we first began to visit the place, and that our evangelist, Signor E. Taiani, removed there from Tivoli in the month of July, and has been labouring there ever since, in the face of great difficulties, but with considerable success.

“For a long time Signor Taiani was obliged to content himself by holding meetings in the houses of the brethren. He has, however, lately secured a room on a second floor, which will serve him until he can find something better.

“Notwithstanding his many difficulties, he has had the joy of seeing some fruit to his labours. A number have already confessed their faith in Christ by being publicly baptized, and others are under instruction and will shortly be added to the church.

“The most encouraging feature of the work in Avellino is the independent spirit of the people. We have at present twelve effective members in the church, and these men have shown a desire to help on the work, such as I have not seen in any church in the country, and which augurs well for the future.

“Nearly the whole of the furniture, &c., for the hall in which they are now meeting, has been paid for by the brethren themselves—pulpit, chairs, Bibles and hymn-books. In addition to this they pay for the cleaning of the room; they have also engaged a colporteur who is to visit the towns in the neighbourhood. Although so few in number, they raise nearly as much every month as our church in Naples does, and this without any pressure being brought to bear upon them. On this account I have greater hopes of the work in Avellino than of any work in the south of Italy. If we can only get a good hall for our meetings, I have no doubt that the labours of Signor Taiani will be greatly blessed, and that a really flourishing church will be built up there in a very short time.”

CONCLUSION.

The true missionary idea, as has been well said, “is the Christianization of the whole world, the extension of the Kingdom of God throughout the entire earth.”

“No comparatively technical and scholastic conception of a gathering out of heathen communities of little companies of the elect—correct as in certain aspects such a conception is; of merely saving here and there a few souls from eternal loss—noble as that enterprise might be, fills out the measure of the missionary idea expressed in Christ’s command to ‘make disciples of all the nations’—or satisfies the Gospel representation of the universality of Christ’s relations to men. The ‘world’ is the object of Christ’s ministry, and out over the hills, valleys, and plains of our own land, wherever the foot of the Christian pioneer has gone, his heart has been gladdened by visions of a ‘Kingdom of God’ co-extensive with all the earth. This blessed vision has entered the hearts of toiling women in remote country farmhouses, far away from city din and strife, and they have dedicated the infants of their cradles to the evangelization of ‘the world.’ It has touched young men in school and college, and has given them a new object to live for and an inspiration which has never waned. It has stood by dying beds, and amid the gathering shadows of mortality has prompted the bestowment of all that life could leave, in furtherance of all that life had loved and laboured for. It has taken possession of families, imparting a missionary character to whole households, joining brothers and sisters in the same labours, making sons succeed to their father’s toils. It has developed itself in the Church, modifying the very criteria of membership therein; testing Christian character by loyalty to this Christian

enterprise. It has reached out on every side, subsidising commerce, utilising art, developing literature, compelling the attention of governments, winning the interest of the secular press, becoming one of the great ruling ideas of the age, which statesmen, however they may estimate, must consider, and unbelief, however it may hate, must recognise."

How vastly poorer the Church of Christ would be to-day without the inspiring records of missionary consecration and sacrifice.

In this unheroic age the foreign enterprise of the Christian Church has kindled new stars, large and lustrous, in the galaxy of truest sainthood, and has added imperishable names to the glorious army of martyrs.

In the eloquent words of the Archdeacon of Westminster:—

"In 1862, in a negro hut, delirious, fever-stricken and pain wracked, on the malarious banks of an African river, died Bishop Charles Mackenzie. In September, 1871, a boat was seen drifting with the tide, under the burning sunlight, in the blue sea which encircles the Coral Isles. In it there lay a corpse, with a palm branch laid over the five wounds of which the man had died. There was a smile as of heaven upon the placid lips. It was the body of Coleridge Pattison, an English bishop, the son of an English judge aged forty-six, slain in revenge for the outrage of white scoundrels and kidnappers, by the savages of Nukapu, a Pacific isle. Two years later, amid the huts of the Kaffirs, on the shore of a lake of Central Africa, died David Livingstone, with no son or daughter or friend or white man near to close his eyes. All these men might have died, after lives of wealth and prosperity, happy, with children's faces round their beds; and, had they done so, they would have sunk in a year or two into the common oblivion of our commonplace religion. But far higher and far more heroic was the example which they left; an example which pleads trumpet-tongued to us—pleads trumpet-tongued to us against the seductions of a sleek and slothful life. It is worth more to the Church as an inspiring force than a million pompous ceremonies. It is the true Apostolic succession of inspired personalities—of men who have felt upon their heads the hands of invisible consecration. It is an immortal incentive to inspire the faint with courage and the cold with love."

"And we owe this work to the heathen. We owe it to them, not as a splendid generosity, but as our tardy reparation for intolerable wrongs. We have girdled the world with a zone of drunkenness. The footsteps of Aryan races as they traversed the continents in their careers of commerce or of conquest have too often been footsteps dyed in blood. Christians—they who bore that name—have sent to savage races, now the Jesuit and

the oppressor, now the bloodhound and the inquisitor, now the fire-water and the pestilence, now the flash of the firelock and the fetter of the slave. We have decimated aboriginal populations by disease and drink. They have melted before us as the line of snow in the sunshine. It is time, it is more than time, that we should show them that our true mission is not to destroy their bodies, but to save their souls. Horrible to them have been the feet of those who brought only the curse and the blight of our civilization; it is an awful debt due to the perishing remnant that beautiful upon the mountains should be the feet of them that bring good tidings, that publish peace. Our old crusading fathers took the Red Cross to rescue a sepulchre! Shall we be recreants from the nobler crusade of this our century to rescue, not one material sepulchre of Christ, but millions of His living temples for our living and risen Lord?"

When Judson was asked about the prospect of converting Burmah, his instant reply was: "It is as bright as the promises of God."

When the Christian Church looks only *without*, she may well question and falter; but when she listens only to the omnipotent voice of revelation, she will know that He who has all power in heaven and on earth can accomplish, in His own time and way, His sublime purpose of redeeming the world unto Himself.

And, in the words of the late Dr. Stanford, "enthusiasts alone can succeed in this world-wide enterprise. Such men, it is true, may sometimes fall into a mistake, and be hurried away into some sublime extravagance or noble rage, but the blunders caused by enthusiasm are nothing compared with those caused by the want of it; and the most imprudent things done in the Church, are done, not by its Edward Irvings, but under the influence of what are called 'prudent men'—men who never fling their souls into great movements, who never feel the rapture of a grand passion, who never favour a new thing; spiritual refrigerators—advisers who pass for safe and wise, mainly because the love of Christ has not made them enthusiasts.

"In God's affairs we act with soundest policy when we act with most enthusiasm. True enthusiasm will not be wildfire; it will not be rash eccentricity; it will not work reckless mischief in the Church or the world when it is a love—a love kindled by Christ."

Though as yet only the fringes of heathenism have been touched, it is abundantly clear that Hindooism, Buddhism, and Confucianism cannot stand when brought into direct contact with the religion of Christ. Already the Divine message is running very swiftly, and it but needs that God's people should awake to their duty and privilege of consecrating heart, life, and

means to the Saviour's last commission of sending the light of life to the lands in darkness, and then His spirit shall work in a degree but faintly apprehended by His Church.

Only let the Christian Church, measuring fully the enterprise committed to her hands, instinct with the Saviour's love, and inspired by the Master's example, address herself with all her sanctified energies and Divine resources to this vast work; and then, may we not look for the opening of windows in Heaven and the descent of the Spirit in mighty power upon all nations?

Surely to-day the fulness of the time has come for a great and united effort against the powers of darkness.

To-day the walls of nations lie flat, challenging us to move from every quarter, and at once take possession of the very capitals of Satan's dominions.

To-day the Word of God is translated into almost every teaching tongue; "the miracle of Babel reversed; the miracle of Pentecost crystallized into permanence."

To-day the coffers of Christ's disciples contain so much of wealth, that a small percentage only of their contents would easily supply all needful funds for the world's emancipation, while a tithe of Christ's present disciples would give one missionary to every one hundred of the globe's population.

What opportunity! what inspiration! All the Christian Church needs for this sublime enterprise is whole-souled consecration and sanctified organisation.

To the watchers on the wall there are signs manifest of a grand era near at hand, more momentous far than pen has ever yet chronicled, or pencil ever yet illustrated.

The revivals of true religion at home of the last century gave birth to the missionary organisations of the Church to-day.

There were no Sunday-schools until the missionary spirit had been enkindled; to-day they encircle the land with golden cords.

When relapse into barbarism threatened the converted Hawaiians, they resolved to undertake mission work on behalf of their still pagan neighbours, living on groups near by to keep themselves from practical apostacy, and in this they found new life and unknown joy.

The old Arab proverb runs, "Water poured on the roots of the cocoa-nut tree returns in cocoa-nut milk that falls from the top." So streams from the river of life, poured into the arid desert of heathendom, return on the churches at home in heavenly showers and cooling dews.

More than six centuries ago a marvellous Cathedral was projected at Cologne. The plan was perfected before the building was commenced. Then the foundations were laid; the great walls began to rise. But the first builders have long since changed to dust. They died without seeing their plan realized or their work completed. Twenty generations looked upon the uncompleted walls, and perhaps pronounced the work a failure. And often do we thus look upon the work of Christ in the establishment of His Kingdom in the earth. His plan is ages older than the foundation of the world. More than eighteen centuries ago He laid in His own life and atoning sacrifice, the sure foundations of His heavenly temple. All through the long centuries He has been raising the walls of this spiritual building. And he shall not fail nor be discouraged, till the topmost stone has been laid in peace. The Cathedral of Cologne, after long centuries of delay, has just been completed. And soon too shall the heavenly temple of redeemed and reunited humanity be completed in Christ. "He shall have the nations for His inheritance and the uttermost parts of the earth for his possessions." "He shall have dominion also from sea to sea and from the river unto the ends of the earth." "He shall not fail nor be discouraged, till He hath set judgment in the earth; and the isles shall wait for his law." "The Lord will hasten it in His time."

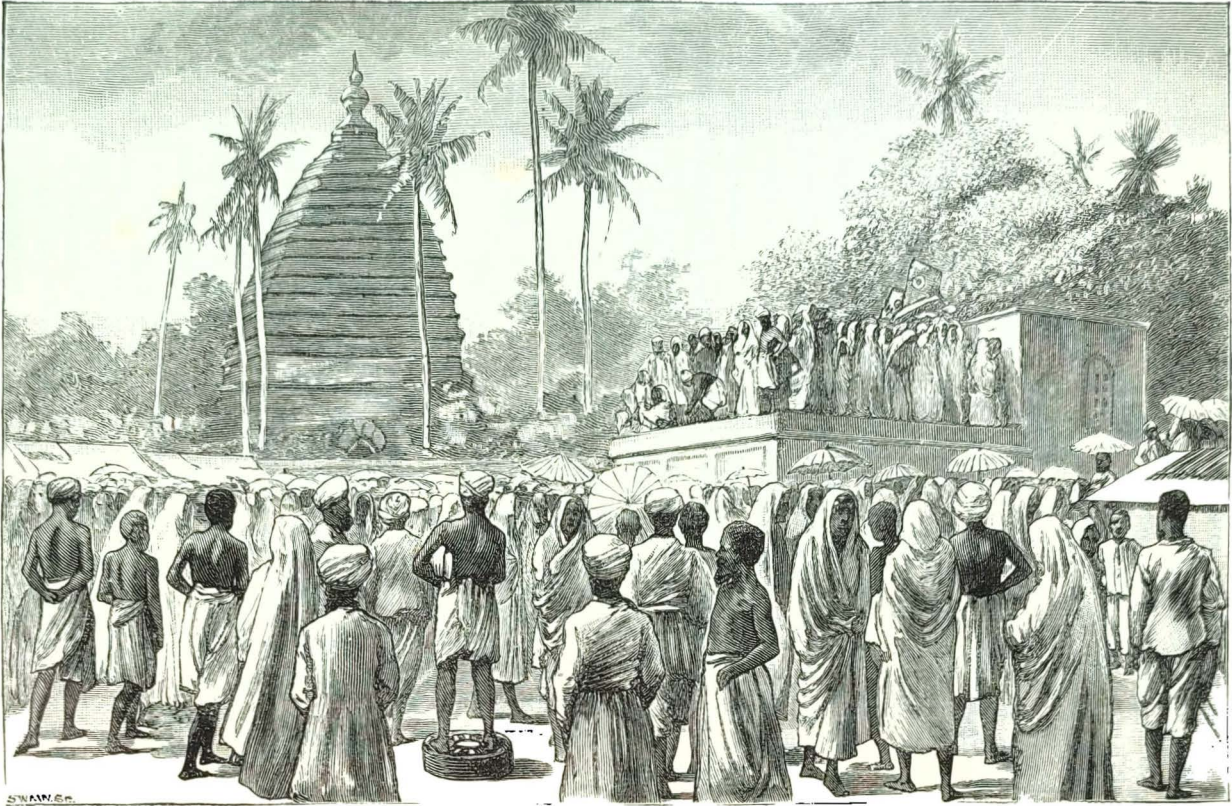
Baptism in the Lindula Lake, Ceylon.

(See *Frontispiece*.)

MR. ALICK M. FERGUSON, of Abbotsford Tea Estate, Lindula, Ceylon, writes:—

"MY DEAR MR. BAYNES,—I think you will be glad to hear of a service which took place here in February last. Mr. Waldock has from time to time given you accounts of the good work which has been going on on this estate, and of the baptisms which have taken place. Several more coolies being very anxious to be baptized, I asked Mr. Pigott, who was staying only seven miles from here, to come over and examine them. This he very kindly did, and being fully satisfied with all twelve candidates, he baptized them on Sunday morning, February the 7th, in our beautiful little lake which was used before for the same purpose. It was a very interesting service. There were over 200 natives present—coolies and carpenters belonging to the estate—most of them, of course, being heathen; and all were attentive and seemed impressed. In the evening all the Christians ate together to show that they had thrown off all their old feelings of 'caste.' We have now thirty Christians on the estate, and I trust more may be added by the end of the year."

THE MISSIONARY HERALD,]
JULY 1, 1886.



SWANSON

JUGGERNAUT BATHING FESTIVAL.—(From a Photograph.)

THE MISSIONARY HERALD.

The Juggernaut Festival at Serampore.

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

THE chief seat of the Juggernaut worship in India is in Orissa, but second to this in no place is it carried on with more enthusiasm than at Serampore. I retain the old spelling of the name of the god, because it is so well known in England, and moreover it fairly represents the proper pronunciation, whereas the more correct spelling Jagannáth—which means *Lord of the world*—would in all probability be mispronounced.

The accompanying pictures were taken last year. The larger one is by Mr. Edwards, and represents the Bathing Festival, which takes place generally in June. Mr. Edwards writes: "On this occasion the images of Juggernaut and his brother and sister are carried outside of the temple and placed on a high platform of brick-masonry. Thousands of spectators come together from all parts of the country to see the ceremony. While the idols are being hoisted to their respective positions deafening shouts of *Hurree bol* break forth from the assembled multitudes. Then while some of the Brahmins read *Mantras* (incantations) others pour water on the heads of the gods. The people watch the ceremony with great interest, because they believe that by so doing they will be subject to no more births, but will be admitted direct to heaven after the death of this body. At the close there is a great rush to the platform to get some of the water made sacred by contact with Juggernaut's body, to touch their foreheads with. The idols are then wiped, and after a short interval, carried back into the temple, where worship is performed before them. The bathing ceremony is in commemoration of the eating of rice for the first time by the god Krishna. It is the custom for Hindus to feed their children with rice for the first time when they are six, seven or nine months old. Before doing so they bathe them, repeating incantations. Krishna was treated in the same way when a babe, and in order to commemorate that event Juggernaut is

bathed as above described. Juggernaut's image is said to contain the bones of the god Krishna. The high platform on which people are standing is that on which the bathing takes place. One of the round hideous eyes of Juggernaut is visible. To the left of the platform is his temple, where he resides in state all the year round."

The group of small pictures were taken in the interval between the two Car Festivals. The first of these takes place two or three weeks after the Bathing Festival, when the image is hoisted on to the car, which is then dragged a certain distance along the road by the worshippers. It is left there for eight days, and then on the second Car Festival it is dragged back to its proper place. On each of these occasions tens of thousands of people congregate, and a considerable number remain in Serampore during the interval, so that they may attend both festivals. The road is lined with temporary shops, made of matting or other light materials. Hence preaching can be carried on with success for the whole time; and in the interval between the two festivals the people are more quiet, and therefore better prepared to listen to Christian teaching.

At the top is seen the image of the god, with those of his brother and sister by his side. To the right is a group of beggars. There are numbers of these people seated in the road, on a mat, often rolling about and shouting to attract the notice of the passers by, who throw coppers or rice on to the cloth which they spread before them. Now and then the beggars stop to take a whiff from the *hookah*, or pipe, to which the natives of India are so much attached. One or two of them have an umbrella over their heads to keep off the sun. To the left of the images is a picture of an ordinary merry-go-round, such as may be seen in any English fair. I am not sufficiently well up in "fair" language to know if this is exactly the right name for these revolving carriages, nor by what title to distinguish them from the wooden horses which are whirled round and round, and which are represented in the lowest picture. This last concomitant of an English fair it will be seen was set up right in front of Juggernaut's temple—a curious illustration of the way in which in India the East and West meet together. Another illustration of the same mixture was furnished in a Bengali almanack which I bought some years ago, which commenced with a number of pictures of the Hindu deities, went on to the time-table of the East Indian Railway, and finished with a Bengali poem on the virtues of Holloway's Pills!

The centre pictures represent the street, with Juggernaut's car, awaiting the Return Festival, and a temporary car to supply the place of one which had been recently burnt. For there are two rival cars at Serampore, and a few weeks before the festival one of them was found consumed to ashes.

Mr. Edwards writes: "The wooden car which was used last year has been burnt to the ground. The Brahmins say that Juggernaut did it himself because he wanted a new car. Educated men say that it was struck by lightning. We think it was set on fire purposely by the Brahmins for the purpose of getting a new car and deluding the people. Certainly the report that the car has been burnt, and that a new iron car is to be built, has attracted a larger number of people this year." The Calcutta Tract Society issued a four-page tract in rhyme, in very homely language, about the burning of the car, which was very popular, and was not only widely distributed among the visitors but has also entered many a Zenana, even as far away as Dacca. So much for Juggernaut and his millions of worshippers. In the right-hand lowest picture we see the motive power that is to sweep away to the moles and to the bats him and all his tribe, as it has already swept away the gods of Europe. Only a common mat hut, by the side of Juggernaut's massive temple; only a solitary preacher in the presence of the millions mad upon their idols; but the little one is becoming a strong nation, and our good brother Haran who stands there has thousands of brethren and sisters who are in one way or another making Christ known. Above all, Christ Himself is with them, and God's own word says "Every knee shall bow to Him and every tongue confess that HE IS LORD."

Every year a number of Christian workers of all denominations go to Serampore on the three great festival days to preach and sing Christ. Thousands of Scripture portions and tracts are sold or given away, and now and then the brethren join together and march along the road singing the praise of Jesus where His name is being so much dishonoured. Our Serampore brethren, including the college students, are specially busy, not only on the three days, but also all through the week between the two Car Festivals. And not the brethren only, our good friend Mrs. Ellis, and some native Christian women, were last year very active in singing, talking, and distributing tracts. Thus the seed is being sown, and the light is being spread.

G. H. ROUSE.

The Congo Mission.

WE are thankful to report that the latest tidings from our missionaries on the Congo are cheering and hopeful—the health of our brethren being good, and the mission work carried on at the various stations giving cause for increasing joy. We commend to the attention of our readers Mr. Comber's account of the first Congo baptism. Mr. Grenfell's important narrative of discoveries on the Kasai, the story of the wonderful escape of the Mission steamer *Peace*, and the following:—

TESTIMONY OF THE ADMINISTRATOR-GENERAL OF THE CONGO FREE STATE.

At the last meeting of the Royal Geographical Society in Burlington House, on Monday, June 7th, Col. Sir Francis de Winton, R.A., Administrator-General of the Congo Free State, read a deeply interesting paper on "Recent Explorations on the Upper Congo." Referring to the pioneer work done by Mr. Grenfell, he said :

"Next in importance to those of Lieut. Wissman and his brave comrades, are the discoveries and explorations made by Mr. Grenfell, of the Baptist Missionary Society of London. During the past two years, in the beautiful little missionary steamer the *Peace*, he ascended and explored the Mobangi, Losaka, Loika, and Maringa rivers, besides other smaller tributaries of the Congo, thus extending our knowledge in various directions for a distance of at least 1,500 miles. The most important of these rivers is the Mobangi. Mr Grenfell ascended it as far as 4°.30 N. latitude. He found it a noble river, resembling in many respects the Kasai. As he proceeded northward he perceived certain differences in the natives as compared with those he was accustomed to on the Congo. These latter are known by the generic name of Bantu, while the Mobangi native appeared to have characteristics similar to the natives of the Cameroons and the Gold Coast, which properly belong to the Fan tribe. As these rivers are explored, and the border lands of these two great nations—the Bantu and Fan—become better known, an interesting study will be afforded to the ethnologist.

"A little beyond 4° N. lat., Mr. Grenfell had to return, but not before he had ascertained that the course of the Mobangi had a decided tendency to the eastward.

"Now the size and the volume of water of this magnificent tributary of the

Congo, prove it to be the offspring of many waters coming from afar, whilst its general direction points out that it may have its origin in the Niam-Niam and Mangbattu countries, in fact, that it is the Makua or Welle of Schweinfurth. The sources of rivers are, as you all know, the sources of many surprises, and I submit this opinion with much deference. It is, however, always satisfactory when the disjointed discoveries of a great river are connected by a complete survey, and the unknown becomes the known. Let us hope this will soon be the case with the Mobangi, and whether it proves to be the Welle, or whether it has its origin in the territory lying to the north of the Congo (perhaps in the Adamawa country, or perhaps it has a connection with the mysterious lake Liba or Tiba), either problem will be most interesting from a geographical point of view; for if the former, it will complete the work begun by Schweinfurth; if the latter, it will add to our knowledge a portion of Africa hitherto unexplored.

"Let us also hope that Mr. Grenfell may be allowed to finish this all important work for the future of Africa; for in addition to his high merits as an explorer, he is an earnest, large minded, devout Christian missionary, and has gained for himself the reputation of being a most painstaking and accurate observer. Loved by all, and trusted by all—a true Christian pioneer."

The First Congo Baptism.—Letter from Rev. T. J. Comber.

UNDER date of "April 3rd, Nkaiji, near San Salvador," Mr. Comber writes:—

"MY DEAR MR. BAYNES,—As we are adopting an easier method of travelling, making only one march instead of two per day, I am able while on the march to do a little writing, and so the time spent in extra rest is not lost time. Mr. Davies and I are on our way down from S. Salvador to Underhill, whence Mr. Davies goes to the coast for a few days as far as Mossamedes for a change, after a rather obstinate attack of fever. It seems to me that when a new comer suffers from the climate rather more than usual, a little change of this kind is likely to be beneficial.

"SAN SALVADOR.

"After a pleasant, easy, and comfortable journey, we arrived at S. Salvador on the 27th ult. Mr. and Mrs. Weeks, Mr. Silvey and myself—Mr. Weeks thinking that from Mr. Silvey's experience with schools, he would be especially useful with our best school of S. Salvador. Anyhow, Mr. Silvey is located there for the present. The journey from Underhill to S. Salvador lasts usually six or seven days, and is sometimes accomplished in four. We took *eleven* days over it, travelling in very easy stages for the sake of Mrs. Weeks's health and comfort. The result, viz., the whole party arriving in good health, was worth the extra time taken over the journey. We took a somewhat circuitous route through Mpalabala, so as to avoid the Mpoze river system, taking a canoe at once across it near its mouth, and keeping north of all

its big branches—small Mpozo, Luso, and Lunda. This also protracted the journey.

"ON THE ROAD.

"Our hours of travel were from six to ten a.m., inclusive of a little rest here and there. At about this latter hour we pitched our camp. Each morning, but one, we were up at 4.30 a.m., and had our first meal before daylight, starting as soon as we could see the road. Happily the mornings were usually cloudy, the sun only making itself felt towards ten o'clock. Fortunately, too, for travelling, though not for the crops and general health, we had no rain after the first night. We had some unusually beautiful effects of dawn and daybreak, the sky passing from deep slate-colour to lightest grey, and this followed by a beautiful soft light on mountain and forest and grass; a light sometimes rosy red and sometimes silvery, but always soft, clear and beautiful. Then the sun would usually send forth a ray or two through the thin clouds near the horizon, and enter behind the thick merciful banks of clouds which protected us generally through the march. Mrs. Weeks was able to be carried all the way in a hammock, by eight stout Loango men, scarcely once having to descend from the hammock, even to go up the steepest hill; so there was no chance of her getting heated and afterwards perhaps chilled. We had a good staff of men and boys, and were able to get our meals quickly and nicely cooked. Altogether

t was by far the most comfortable journey I have ever taken in Africa.

“A WARM WELCOME.

“Upon our arrival at S. Salvador, we had the heartiest of welcomes. Our brother Cameron was not well, having a small fever, which, however, was finished before we left. Davies had quite recovered from his last attack of fever. Our schoolboys we found came to meet us at various parts of the road, as far as four miles away. The mission-yard was crowded with people, and the house so closely packed with welcoming visitors that to move a couple of yards was impossible. Men, women, and children, laughing and smiling, all talking at once, and holding out hands to be shaken. The welcome was one of the warmest.

“The day of our arrival was Saturday, and I was very glad to have the opportunity of speaking to the people on the Sunday. The services are held in a large schoolroom, instead of under the old tree. This schoolroom was well filled with people, and I had a quiet and attentive congregation, speaking to them from the parable of the fig-tree, spared in the hope that it might yet bear fruit. For my reading lesson I translated the story of John baptizing in Jordan; for the following day I was intending to baptize one of our boys.

“I am glad to tell you that we found the work at S. Salvador in a hopeful condition. Fifty-seven boys are in the school, thirty of whom are residents with us. Our old staunch friends, D. Manoel Mantengo, D. Miguel Nedelengani, Matoko, D. Alvaro Panzo Bako, were still staunch and true. How it would gladden our hearts were we to feel sure that these dear and tried friends had “entered

into life”! I cannot help thinking that they are “not far from the kingdom”; it may be already within, without our knowing it. They are all fine men between thirty and forty years of age.

“THE KING.

“As to the poor old king, I could find out so little about him, being only a few days there, and very, very busy all the time. I think he is getting more and more involved in the complication of his position, and he is beroyaled more than ever before. He was actually too royal to give us an audience the day of arrival. He has ‘gone in for’ a new and special wife, who has a position above all the rest, being called queen, wearing very fine clothes, silks and velvets, and sitting in a chair by his side while he receives. With all this, the old man was un-get-at-able. He was very glad to see Mr. Weeks back, and a lady with him to teach the girls, who swarm in the place, and was also very glad to see his old friend Vianga-Vianga. He also kindly welcomed Mr. Silvey. Presents were naturally interchanged, the occasion being special.

“FIRST CONGO BAPTISM.

“On the Monday morning, as I notified to the people on the Sunday, we proceeded to the nearest pool—a mile away—to carry out, for the first time in Congo, the ordinance of believers’ baptism, the subject being my boy William Mantu Parkinson. He has been a consistent Christian for two years or more, and was very glad when I proposed that he should confess Christ by being baptized. I had been hoping that there would be three candidates on this occasion; but one—Mr. Bentley’s boy Nlembo, who is also a disciple of Jesus—was still in

England, and the other one of Mr. Weeks's boys has had a charge made against him, which we believe to be false, but which has to be thoroughly sifted and disproved before we can admit him to the Church. We have, good ground for believing, however, that this boy also is a true Christian. Had a suitable piece of water been found nearer, and longer and exacter notice given, we should doubtless have had a large crowd of people to witness the baptism; as it was, we only had our school boys, several of the principal men in the town, and a few women. It was an impressive service; several hymns were sung, and a few words spoken on the subject of following and serving Christ.

"I am sure, from what William told me afterwards, that this first instance of administering baptism in Congo, has set many people thinking. Oh, for the time when 'the little one shall become a thousand, and the small one a strong nation!' 'The Lord hasten it in His time.'

"ATTITUDE TOWARDS THE GOSPEL.

"One thing struck me very much in my visit to the capital this time, and that was the strong party-feeling of our friends and followers in S. Salvador. There is a great deal of loyalty to us and our religion, and a strong feeling against the mummery of the Portuguese priests, with their images, crucifixes, and saints. This of course is the part of our followers, who generally speak of them contemptuously as worshippers of graven images. From what I hear, I should think the support of the people is pretty equally divided, numerically, between the priests and ourselves, but with much more *esprit de corps* on the part of our followers. This degree of loyalty to us is all the more note-

worthy, because the priests are constantly giving little presents to the people, to draw them on to their side. This is never done by us. Their presents to the King are also very far in excess of ours. As to the special men I have mentioned above the Doms, or noblemen of Congo, there is no doubt I think that if their attachment and support were to be bought, the priests would buy it. They are true to us, and have been so all along, partly I think from friendship's sake, and partly because they believe in the truth of our religion. My heart has often yearned for them that they may be saved. Oh, that there may be a glorious harvest from this our first Congo Mission-field!

"I only had four days in S. Salvador, leaving there on the Thursday morning. It is six months since we landed at Banana, and I have been travelling all the time—first up to Stanley Pool; then back to Underhill; to the coast to meet Mr. Weeks and party; and now to S. Salvador. I am very anxious to settle down to work at Wathen Station, and want to get there as soon as possible. Up and down the line, and visiting all our stations, takes up much time and makes one tired of travelling.

"I began this letter yesterday, but the curious, talkative crowd of people all around me, chattering like parrots, constantly asking me questions, wanting me to go and see one and another of their sick people, made writing almost impossible, so I gave it up.

"CONGO RAIN!

"To avoid the sun, we had pitched our tent under a tree, not thinking of low ground and possible rain—so little rain having fallen lately.

"This morning we woke up soon after 4 o'clock, and heard the patter of small rain on our tent. Soon it

came pelting heavily down, and not knowing what low ground we were on, we simply made up our minds that we could not start until late, and that we would have an extra hour in bed, and, with the last pleasant thought, we turned over and went to sleep again.

"Soon, however, we found that our tent was getting flooded, and shoes and light articles were swimming about on the surface of the water. By 7 o'clock, we found, upon sounding, that their were two inches of water all over the floor of the tent, and the rain pouring steadily down. Of course we were well above the water, high and dry upon our travelling beds, and not likely to hurt.

"Our cook was able to get us a good breakfast notwithstanding the rain, and we took a little extra quinine as a precaution. It is 11 o'clock and still raining, so we have ensconced ourselves in a native house, and are in for 'a day of it.'

"This is an instance of occasional discomfort in travelling, but I must confess it might have been avoided."

"I will bring this letter to a close now, praying that the Lord God will rain upon our work copious showers of blessing, and draw the hearts of these people to Himself.

"T. J. COMBER.

"To A. H. BAYNES, Esq."

The Congo Mission.

"There is much land still to be possessed."

DISCOVERIES ON THE KASAI RIVER.

MR. GRENFELL AND THE PEACE.

THE following letter from the Rev. George Grenfell, dated on board the Mission steamer *Peace*, the Kasai River, April 22nd, 1886, has just arrived:—

"MY DEAR MR. BAYNES,—In accordance with my intention, of which you are already aware, I have visited this river; and now that we are approaching Kwa Mouth Station, I must write a short letter, telling you something about the journey, so as to leave it, awaiting an opportunity for its being sent down to the Pool, in case I pursue my way to Stanley Falls.

"THE KASAI RIVER.

"The Kasai, which, as you know, falls into the Congo at Kwa Mouth, we have traversed for 500 miles, reaching a point where the rocky

rivers, Lulus and Luebo, unite to form a navigable stream. Here, at the close of last year, the State established a station at what was then thought to be the eastern extremity of the available waterway, at about 21° East Longitude; but, a few days before we reached Luebo Station, Dr. Wolff, of the King's Special Expedition, returned from exploring the Sankuru, which falls into the Kasai a little lower down, and reported it as navigable to the 25th meridian of East Longitude, and to within eight or nine days' land travel from Nyangwe. This is a most important discovery, showing, as

it does, that the river which at first was thought to be the Quango from the South, brings to the Congo not only the waters from that stream, but also furnishes an outlet for rivers from the South-East and East, which altogether afford not less than 1,500 miles of navigable channels. The great value of this discovery is found in the fact that a good waterway is proved to exist across nine degrees of longitude, and to a point already 'in touch' with the East coast; for Dr. Wolff found several natives who could speak Kiswaheli, and who had been to Nyangwe, as well as many not altogether gratifying evidences of commercial relationship with the Arab slave raiders.

"Had my way been plain I should have visited the Sankuru, so as to have been able to give you some idea of the prospect it affords for mission work; but, as several things conspired to prevent me, I must be content with telling you what I learned from Dr. Wolff, that the country is populous and fertile, and that its resources are such as will speedily attract the commercial world.

"COMMERCIAL PROSPECTS.

"From facts that came to my knowledge at Luebo Station, I have no doubt that the Kasai system of waterways will prove of more immediate importance to the State than even the Congo river itself; for it has a ready-made commerce waiting for an outlet. Signor Saturnino de Souza Machado—one of several Portuguese who know this part of the country well, and who have been in the habit of making long overland marches to and from Loandu—arrived at Luebo during my short stay there, and set out again to bring in the remaining portion of the 300 tusks of ivory he has purchased, and which the Stanley

will take down to the Pool for him on her next trip. I also saw a small tusk of ivory worth £3, bought for two necksets of beads which certainly did not cost a shilling. I mention these facts, as I think they will indicate to you where we may first expect the centralisation of European commercial enterprise.

"THE BAKUTU.

"You will remember, perhaps, that in the account of the first journey of the *Peace* sent home by Mr. Comber and myself, that we told you something of the character of the first hundred miles of the Qwa—that is, as far as the junction of the Qwango with the Kasai, which latter we then mistook for the Lake Leopold river. It now appears that on crossing the river from Mushie, we missed, by reason of the many low islands, the Lake Leopold river, and journeyed up the Kasai without knowing it. Beyond the Kwango, the Kasai loses its wide lacustrine character, and is content with a channel of half-a-mile or so, instead of one of two or three miles, where it disports itself among numberless islands and sandbanks for some forty miles beyond Mushie. Grass-covered hills bound the river, both right and left, for about a hundred miles beyond the Kwango, and, although they have mostly a narrow margin of forest where they touch the river, fuel for the steamer is a serious difficulty till after we have passed the Poggeberg, in 17° E.L. During this hundred miles, too, the villages are very small and poor, though the people are friendly. Beyond the Poggeberg we enter upon the country of the Bakutu, who were so hostile to Lieut. Wissmann's expedition last year. They have, however, apparently learnt better manners; for the only signs of hostility we encountered were

manifested by a couple of men who drew their bows at us; but who, in this case, cowered away before a shaken finger. These Bakutu are the warriors of the river, and have hitherto sufficed to stop all communication between its upper and lower stretches. However, we were not long before we had passed the forty or fifty miles they inhabit, and among the friendly Bangodi, whose towns are on the hills a little distance from the river. These people have no canoes. They are afraid of their Bakutu neighbours, from whom, in disposition, they are very different. In the morning time we found them decent folk enough, but by the afternoon they had partaken so freely of the ever-abundant palm wine, as to have become, I'm sorry to say, noisy drunken people. I may also say that this is not peculiarly the case of the Bangodi. It is a very far-reaching evil. By the time we had entered upon our fourth hundred miles from the Congo, we had reached the Badinga country, and were able to buy food and firewood very cheaply and in great plenty. A goat cost us two handkerchiefs, a small pig one; firewood we bought with beads and cowries.

"LULUA AND LUEBO.

"Just previous to entering upon the fifth hundred miles we came to the junction of the Sankuru, and made our way up its stream for a couple of hours or so before continuing our journey up the Kasai. The people, Baileo, were very friendly; though here as elsewhere (excepting between the Congo and the Quango) we could only communicate by signs, and the information thus gained was, necessarily, of the scantiest. At the point where the course of the Kasai changes from the north, to north-west, and

about thirty miles before we came to the end of our voyage, it receives the Lulua, up which stream we proceeded as far as its junction with the Luebo, where the Station is situated. The country in this neighbourhood is densely forested, and very hilly, but the character changes to rolling grass land when one passes some twenty miles to the south. Though not immediately surrounded by a dense population the Station is within easy reach of several villages which are remarkable for their well-built houses and larger plantations. In fact, the whole country, so far as one might judge from the river banks, seemed to be sprinkled with villages and plantations, though nowhere did we see a village of more than seventy or eighty houses. The people are evidently more industrious than on the Congo; and their handicraft is of a much higher class—their cloth is a really marvellous production. Lieutenant Wissmann told me too that the men do the lion's share of the plantation work. This is so generally left entirely to the women, that it is a fact to be specially noted. At the interior Station established at Luluaborg, a hundred miles south-east from Luebo, the State has a herd of thirty or forty cattle, and fine flocks of sheep and goats, which thrive very encouragingly. Their rice plantations are also a great success, as is evidenced by the fine quality of the bag of that cereal which Lieut. Wissmann very kindly gave us for use on our voyage down.

"THE PEACE.

"Of the 5,000 miles of navigable waterway accessible from Stanley Pool, the *Peace* has now traversed 3,400. Of the remaining 1,600, the Sankuru and other streams which flow into the Kasai furnish fully a 1,000, leaving a

balance of about 600 for the Congo affluents, which as yet, we have not visited.

"I am hoping that when we reach Kwa there will be news waiting for us that we are strong enough to make a move forward and occupy one or other of the up-river sites, to which we have been looking so long and so wistfully. If, however, I am again dissatisfied, and the hoped-for news is still deferred, the *Peace*, after a day or so's delay, will proceed to Stanley Falls, instead of to Arthington, to transport the Station *impedimenta*,

which have been waiting so long for the arrival of missionaries.

"If we go to the Falls, and if all goes well, we may be expected back at the Pool before midsummer, and though, in that case, I cannot give you the welcome information of the establishment of a new Station, I hope I shall be able to give you reports of good receptions everywhere and good tidings concerning the prospects of our work.

"GEORGE GRENFELL.

"A. H. BAYNES, Esq."

It will help our readers to further understand Mr. Grenfell's letters if they will refer to the map of the voyages of the s.s. *Peace*, published in the March number of the "MISSIONARY HERALD."

The Peril of the "Peace."

THE Rev. Geo. Grenfell dates the following letter from the s.s. *Peace* on a sandbank ten miles beyond Stanley Pool, March 4th, 1886:—

"MY DEAR MR. BAYNES,—You will be surprised to find me dating from a 'sandbank.' The fact is, it is an exceptional sandbank, never known to us before, and not one of the crowd we have previously made acquaintance with. We have been on it just a week!

"In accordance with the letter I wrote just before leaving the Pool, we started up river on the 24th of last February. We camped in the evening near 'Dover Cliff,' and by noon the next day were within six or seven miles of our present position. I was not well when I started, and did not get better as I went further, and by this time I had begun to feel that I must lie down. However, I held on till 12.50, and then lay down on the top of the cabin. But it seemed to me that I had no sooner dozed off than I

was awakened by a terrific crash, and a series of biting, scrunching, leaps worse than a nightmare.

"ON THE ROCKS.

"I found we had pulled up on a reef of rock, and in three minutes—it was 1.25 when we struck—the whole of the forepart of the steamer as far as the engine-room was full of water up to the level of the river outside; for all three of the water-tight compartments were 'bilged' by a series of holes not far from the keel. The first boat took off my wife and child, and two or three of our school children; the second took instruments, bedding, and our already soaked clothing. Another boat-load took our food stores; a couple of tons of firewood we threw overboard, and so lightened the steamer—her port gunwale forward

being at the water's edge, her starboard propeller aft was out of the water—that she righted a bit, and swung round broadside; but, unfortunately, she 'jammed' between two great hidden spurs of rock, and remained immovable, notwithstanding that we ran out a couple of anchors and pulled our hardest.

"A TORNADO.

"A tornado was looming in the distance, and a sorry fate awaited the poor *Peace* if we failed to get her off her hard bed. Happily, we had a couple of boats with us, and we determined to try to turn them to account by throwing the weight of the forward part of the steamer on to them] by means of ropes, making the ropes fast round the boats, and passing them under the keel of the steamer and hauling them tight, we found we were gradually able to raise the bows of the *Peace* off the rocks; and, after half-an-hour's hard pulling, we were quite free and floating down river. The signal, 'Go ahead, full speed!' was soon responded to; and a few minutes later we were safely ashore at a point some three hundred yards below. Happily for us our engine-room was clear of water and we were able to keep steam up; if the last hole had been two feet nearer the stern, we should, indeed, have been in a sorry plight. We had not been ashore five minutes before the wind came sweeping down between the hills which bound the gorge through which the Congo runs for the last hundred miles before reaching the Pool; and then the rain—such rain, and such torrents of it! But we did not mind the wind or rain; we were off the rocks and safe ashore, and great was our gratitude.

"THE DAMAGE DONE.

"The next morning we carefully

stopped the holes with cloth and cotton waste, and then baled out the water. We then proceeded to get up steam, and to run the steamer ashore. Our second attempt was so successful, that the last hole, twenty-four feet from the stern, and only three inches from the keel, was high and dry, with an inch or two of working space between it and the sand, which we soon increased by digging out. Three days later the eleven patches, some of them two feet long, were rivetted up, and we were watertight once more. Tuesday morning came, and the order was given to load up the boats and make ready for a start. Surely, we thought, we shall be able to put the *Peace* in the water again, and be ready for a start by noon. But noon came, and we had not moved an inch; night came, and we were still in the same place. We had pushed and pulled with all our might, and we had tried to dig the sand away from under the steamer and let her down into the water, and all without success; but seeing that we only had one fire shovel, and a couple of dozen tin plates to dig with, it is not very surprising that we failed to dig her out. There was nothing for it but to send to Arthington for shovels and help.

"GETTING AFLOAT.

"Happily, the *Henry Reed*, of the American Baptist Mission, and our brethren, Billington and Glenesk, were on the spot, and ready to come to our assistance; and, bringing Whitley and Biggs with them, by seven o'clock this (Thursday) morning they were in sight. Now, of course, there can be no difficulty, we thought. We shall soon be off. But the rope, though it was six inches in circumference, broke as the *Henry Reed* tried to pull the *Peace* into the water. We tried again, and yet again; and, after

all, had to give up the idea of towing her off, and revert to the old plan of digging her out. We—a dozen shovels now and a lot more men—by noon had a channel dug alongside, and a few minutes later we had pushed her sideways into it, and she was afloat again. It needed only an hour to make it just a week since we struck. It is now five o'clock, and we have nearly finished loading up our rain and water-damaged belongings; but, with the additional supplies the *Henry Reed* has so kindly brought us, we intend to follow our journey up river. At daybreak to-

morrow the *Henry Reed* goes down river; we go up. May God go with us all, and keep us even, as He has kept us, safely through all!

“GEORGE GRENFELL.

“P.S.—This has been a much heavier accident than that we met in the *Mobargi*; but through all the work it has involved I have had Mr. Charter's help—in fact, upon him the burden of the work has fallen; but he 'thrives' on it, for he is much better than when we left Arthington. I am, indeed, glad of such a colleague.—G. G.”

Extracts from Congo Letters.

FROM San Salvador, April 29th, Mr. Weeks reports:—

“Since I last wrote my wife and I have had fever, on and off, for about fifteen days. My wife had no complications that gave me any fear—indeed, she stood a high temperature better than I did.

“At present she is very well, but I have a little fever.

Mr. Cameron writes:

“The news of Mantu's baptism will, I am sure, be a cause of rejoicing to many in Britain who are praying for the work out here. Let them add praises to their prayers, and go on praying that the workers may be endued with power from on high, and that much people may be added to the Lord. We are not without many encouragements. We know of one or two who have endured

“We cherish large expectations from our schools, which we hope to increase as opportunities present themselves.

“We have now fifty-two boys in regular attendance. We have in attendance on Sunday from thirty-five to forty-five adults. These are regular, and most eagerly attentive.”

both reproach and positive loss for righteousness' sake, if not indeed, as we would fain hope, for the sake of Him who is the Lord our righteousness. We are hopeful, but we feel that the more eyes of those who sympathise with us are turned from us and directed to God, whose right arm alone can give the victory, the sooner will our desires be realised.”

Mr. Samuel Silvey, formerly stationed at the Cameroons, writes from San Salvador:—

“The country here is quite a change from Cameroons.

“Fine bold rocky hills, valleys with

grass, to nine feet high, beautiful woods along the banks of the stream. Scarcely any swamp to be seen.

"We arrived at Vendembo, about three miles from San Salvador, at 10 a.m., on the 27th, and we had to wait there until afternoon, as the sun was very hot. The people at San Salvador heard we were there, and several came out to meet us, and to give us a hearty welcome. We started from San Salvador at 3.30 in the afternoon. All along the road we met groups of school-boys coming to welcome their old teacher, Mr. Weeks. When we reached the Mission premises, we found it crowded with men and women, who seemed to go wild with delight at the sight of Mr. Comber and Mr. Weeks. Guns were fired in all directions. The noise was something fearful. Everybody anxious to shake hands, and the women pushing one another to get a good look at Mrs Weeks.

"Sunday morning, the 28th, Mr. Comber took the service. There were about 150 present. The next morning I had great pleasure in being present at the first baptism on the Congo. The stream was about a mile from San Salvador, and the pool selected was at the foot of a beautiful waterfall. The candidate was Mr. Comber's boy Mantu, who is well known to you. Mr. Comber baptised him. We hope and pray that soon many more of our elder boys will give their hearts to the Saviour, and publicly profess Him as Mantu has done.

"We paid a visit to the King and found him sitting in state to receive us with his Queen by his side. The next day he sent us two goats and a sheep for a present. The Queen also sent us a goat."

From Underhill Station Mr. A. Scrivener reports (April 13th):—

"I have been here now some six weeks, and, with the exception of a slight rise in the temperature on one occasion only, have enjoyed most excellent health.

"Every morning I have many sick folk to attend to. School has been commenced, and it is hoped that this branch will speedily develop. A room in our spare house has been set apart as 'printing office' (pending the erection of a separate building), and I have been

able to do a little preparatory work, such as erecting press, arranging type, &c., and I hope, when the remainder of the plant, so kindly given us by Mr. Wade, has come to hand, to make a start, printing lesson-books for the use of the boys on our stations.

"Glad to report that 'all along the line' the brethren are well. May God preserve our health, so that His work may go on unhindered!"

A later letter, May 8th, reports his having "well got over his first fever. I am strong and well again now," he writes, "and looking forward with great hope and bright expectation to the future." He has successfully set up the "Edwin Wade printing press," and longs to be at work, "printing copies of the Scriptures, school books, and tracts."

Mr. Philip J. Davies, B.A., writes from on board the s.s. *Portugal*, off Novo Redondo, May 11th :

"I am now on my way back from Mossamedes. When I land again at Banana, I shall be in splendid health. Mr. Comber thought it well I

should get to sea for a few days after my attack of fever, so I went to Mossamedes. As soon as I get back to Underhill, I go up to Stanley Pool."

From Wathen Station Mr. Michael Richards writes :—

“Here at Wathen there is a vast field, quite sufficient work for three missionaries: the daily school, visitation of towns, medical work, building, transport—all needing constant attention.

“I am exceedingly happy in the work, and I feel sure I am in my right place. We have constant medical work here, and a thoroughly good school. Some of our boys make rapid progress. The boys and the people in the district listen most attentively to the Word of God, and long to hear more.

“You would, my dear Mr. Baynes, most thoroughly enjoy the sight of a Sunday service in Congo. You would none the less delight to see the eagerness of the boys as they every Sunday afternoon listen to some Bible story.

“I am teaching the boys some easy English hymns, and they take great delight in singing them.

“Every branch of our work is progressing. Our cry is Congo for Christ, and it brings us much joy and

encouragement to see the dark veil lifting and letting in a gleam of light, even if it be ever so small. Certainly there is already some little improvement—some of the people beginning to question their old creeds and superstitions and to cast them away.

“‘Africa for Christ!’ Is that not an achievement worthy of the best efforts of the Church, and of the noblest powers of the most richly endowed? In the words of Griffith John I would say: ‘Young men, think of the unspeakable privilege and honour of having a share in a work which is destined to have such a glorious issue. Young men, think of it, dwell upon it; and if you hear the voice of God bid you go, manfully take up your cross, and go; and you will never cease to thank Christ our Lord for counting you worthy to be called missionaries.’

“Mr. Percy Comber is in excellent health, and joins me in Christian love to you.”

Mr. John E. Biggs reports from the new station of Nshasa, Stanley Pool (29th April):

“When the *Peace* left for the Falls at the request of my colleagues, I came over here to live and to superintend the building of our new station.

“A large house is in course of construction for Mr. Grenfell and Mrs.

Grenfell's school. I, myself, have just got into a comfortable two-roomed grass house.

“Our biggest job is the Dry Dock for the *Peace*, which I think will give every satisfaction when completed.”

Mr. Biggs is also giving himself to the education and training of native boys, and is very hopeful with regard to this important work.

Death of Mrs. Daniel Jones, of Agra, N.W.P.

THE following letter from the Rev. Daniel Jones, dated Landour Mussorie, May 18th, tells the sad tale of his heavy bereavement. Only those who had the privilege of knowing Mrs. Jones can at all understand what a sore loss has fallen upon not only the sorrow-stricken

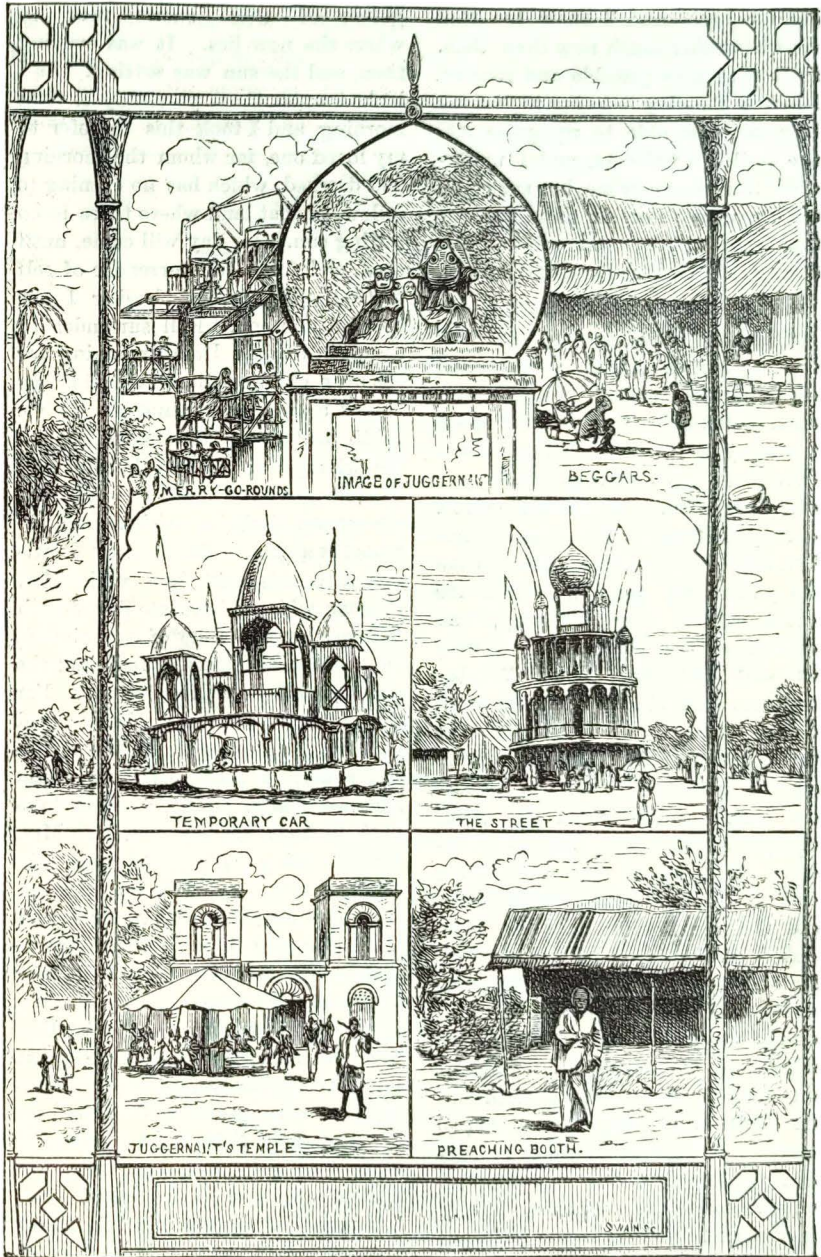
husband and family, but upon the whole Agra Mission circle. With rare self-forgetfulness and unobtrusive self-sacrifice, Mrs. Jones lived to make others happy, and by a life of affectionate solicitude for all needing help or sympathy, endeared herself to all classes of the community. Well might Mr. Potter write—"A heavy sorrow has fallen upon us all, how heavy only those who have worked with our sister can at all understand." Very earnestly do we commend our bereaved brother to the special prayers and sympathy of all our readers.

"MY DEAR MR. BAYNES.—Time after time in the *HERALD* have I read of the deep sorrow of one brother and another who had been called to part with a dear wife. It is my turn to-day to write and tell you of the departure of my dear devoted wife. I scarcely know what to call it. I am sure that it is her gain—but ought I to call it my loss, or even my children's? Would a loving Father do that which could be called my loss? I am bound to believe that it will be for 'our good.' How, I cannot say, but I can trust the guiding hand. Sad and sore at heart I am trusting. A loving wife—a patient devoted mother—has been taken away, and I am cast down, but not destroyed. I feel too in the midst of my sorrow that when God brings us down it is that He may raise us to a higher height than we have yet attained. The loss of companionship I shall feel—the word of sympathy when cast down—the encouraging word often needed in a heathen land. I shall miss—the loving welcome to our home in Agra, whenever returning from work, will not be mine—but it is not good for me to dwell on this aspect of the matter. There is very much more to be said on that side, but the Master's approval, and His sympathy, His presence ever with me is what I must entirely rely on. I cannot but praise Him in the midst of the storm, because I know He does not afflict willingly. He does all things well, and chastens whom He

loves. And, though for the present grievous, yet afterwards there will be blessed fruit, if at present I am rightly exercised. I pray I may not grieve my loving Father just now, but that I may glorify Him in the day of deep sorrow.

"HER LOVE FOR INDIA.

"Many will recall how weak my dear one appeared when at home, but to all I would say that she was delighted to be back again in India. It was a real joy to her. And she was so well up to the time she left for 'the hills.' She did not want to leave Agra to come up here. She always maintained that she could endure the great heat, which I greatly doubted, but for the sake of the little ones—four in number, one a baby five months—she felt it was her duty, and so she came. The journey is a very trying one for those not strong, and she was greatly tried by it, and was not very well for some days after she came up. She was getting better though, and I was feeling thankful that she was so, and that they were all safe out of the great heat of Agra. Up here though it was very cold, and she caught a chill, and on Sunday, May 9th, I had a telegram from Mr. Gregson—at whose house they were to stay for the season—saying that my dear one was suffering from erysipelas in the face. My heart sank within me at this news. I knew what it meant. Once before, just a fortnight after we were married, was



JUGGERNAUT CAR FESTIVAL (see page 311.)

she thus ill; and it was terrible suffering for her. And I knew too that she was weaker much now than then. I left as soon as possible and reached Landour Tuesday morning to find my dear one just able to recognise me. She smiled a welcome, and I understood that she knew me, but she could not converse. For six days was she thus unconscious, and what I felt during this time the Lord only knows.

“THE SABBATH REST.

“Sabbath morning, very early, at dawn of day, the change came that had all along been coming, and without a moan or struggle the redeemed spirit flew away to that blessed land where there is no more pain, no one is ever weary or tired. Forgetting myself and my children for the time, I praise God that one so near and dear to me has gained the peace and rest for which we all long and pray, and another of the Saviour's dear ones safe with Him where He is. Monday morning, May 17th, a little company wended their way up the steep side of the Himalaya, and on one of its heights, there laid we to rest, ‘in sure and certain hope,’ until the great trumpet sounds forth, the mortal remains, in sight of the ‘everlasting snows.’ It was a delightful morning, and the great mountains of snow looked glorious in the morning sun. Cold in themselves, and at times so ready to melt away, there they stand on the towering heights, in dazzling brightness, and unmelting. I could not but look upon this as a picture of the Christian, in himself so weak, so ready to pass away; so cold, so lifeless, yet how glorious, law-abiding, when raised to the everlasting hills of heaven, and dwelling in the full light of the Sun of Righteousness.

“EVENING AND MORNING.

“Six years ago my dear wife

and I had a beautiful view together of these snows near to where she now lies. It was evening then, and the sun was setting. As I looked upon them yesterday it was morning, and I took this to refer to my loved one, for whom the morning had dawned, which has no evening to follow, in that land where there is no setting sun. Our day will come, until then, oh! for a full surrender of self to God. This is the blessing I am now intent upon. Full surrender to the will of God. I am arranging for the dear children thus, and God has led us and will continue to do so. Edith will go to Woodstock School, the principal of which is the widow of a missionary; the staff of ladies there are earnest Christian workers, and the school is a most desirable one. Lewis and Gwennie will live with Mrs. Parsons, widow of the late Rev. Josiah Parsons, at one time of our mission. In both these places I feel that the children will be well cared for. For the future I have no plans. God will tell me what to do as the necessity arises. I leave that with Him. The wee baby, Nellie, I shall take back to Agra, and have written Mrs. Wilson asking her to get a nurse. In this way I am trying to do my duty. I go back to God's work in Agra, and I beseech you in all the churches to plead with God for special blessing upon our work there. Seeing that the Lord has visited us in that station with tears, we may be permitted great joy in seeing His cause prosper abundantly. I wish praise to be offered up to a gracious Father for sustaining grace. Already many have prayed to God for me, and He has heard. Let His name be praised for His mercy and goodness to us in this our time of great need.

“DANIEL JONES.”

Satisfied.

"He shall see of the travail of his soul, and shall be satisfied."—ISAIAH iii.

DOST Thou look from Thy travail sore,
 Lord Jesus, all the ages down,
 Expectant, till there wants no more
 One jewel to complete Thy crown?
 When the grand issue Thou shalt see,
 And "satisfied" for ever be!

The righteous servant, yet the Son,
 Thy merit must be spoken wide;
 That many a wanderer may be won,
 And by Thy knowledge justified!
 Our's the high honour to proclaim
 That Thou hast borne his guilt and shame.

Didst not Thou come the lost to save?
 Life of our life, to Faith revealed;
 For this endure the Cross—the Grave—
 And show us Mercy's fount unsealed?
 "Declared the Son of God with power,"
 In Resurrection's glorious hour.

Thou didst our sin upon Thee take,
 And bear it to the land remote;*
 Didst lofty intercession make,
 Whose gracious accents softly float
 Around us still, divinely free,
 For all, who come to God by Thee.

O Lamb, for sinners slain, we share
 Thy wealth of sacrificial worth!
 And fain would lovingly declare
 Such grace throughout the ransomed earth,
 Whilst Thou wilt Thy good Spirit give,
 That souls may hear, believe, and live.

Haste the glad day, when with the strong
 Thy portion shall divided be;
 And in Redemption's swelling song
 All lands shall lift the voice to Thee;
 A spoil of infinite renown,
 It's joy—thine everlasting crown!

J. TRITTON.

* Leviticus xvi. 22.

Zenana Mission.

DEAR MR. BAYNES,—May I ask the favour from you of insertion in the July HERALD the following paragraph, prepared for our July magazine, but which will reach the eyes, and hearts I trust, of many friends not otherwise accessible if inserted in the HERALD. You will, I am sure, much benefit our Mission work by so doing, and oblige, yours very sincerely, AMELIA ANGUS.

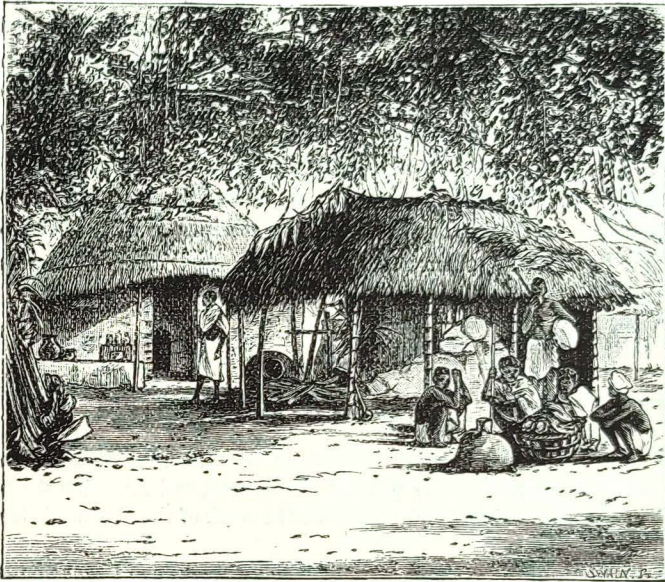
“*Our Christmas Gifts.* Before the next number of our Magazine is out we shall hope to have received from our kind friends a good supply of gifts to send out as Christmas gifts to the pupils in the zenanas and schools. We believe that in most cases, if not all, those friends have received letters from our lady workers who received the gifts last year, and have heard of the warm welcome and exceeding pleasure with which they have been greeted by the women and children. We can only say, by way of adding force to any plea for their recurrence, that it would be, we feel sure, a very bitter disappointment to both teachers and pupils if the supply were not forthcoming and were inadequate to the needs of the various stations. The universal testimony is this: ‘If only the kind donors could see the delight they give, they would feel sufficiently rewarded.’

“At Barisal, Mrs. Anderson specially asks for jackets, for the school children and native Christian women, of long cloth or coloured flannel, or remnants of print, &c., that will make them. Also fitted work bags and all kinds of working material, knitting needles and wool for knitting comforters, &c.

“At Delhi, Miss Thorn asks for some especially wide and large skirts, four

or five yards wide, not put into band, but a piece sent for band and pockets. The Chumani schools, too, in this place need special mention and special gifts; the girls are all very poor, and articles of clothing or for use in daily life are the most suitable presents. Scarlet flannel to be made up into courtas, would be most welcome; or thin long cloth, for chuddahs. Perhaps there may be some friends who have no time for needlework, who would kindly send gifts of money for buying material of this sort; or buying brass plates or cups, or even shoes for these children. Such gifts, if sent to Mrs. Angus, at The College, Regent's Park, shall be put to these uses in the best way possible. One lady, much interested in this work in Delhi, would gladly make up any flannel for courtas contributed in this way.

“At all places, dressed dolls, scrap books, work boxes, knives, pencils, thimbles, book bags, courtas, jackets, skirts, tops and other toys, remnants of prints or flannel, coloured pictures, Scripture pictures, and illuminated text cards in Hindustani, Hindi, Bengali, Tamil, or Telugu would be very welcome. Any boxes or parcels, if sent to the Baptist Mission House, 19, Furnival Street, Holborn, addressed to Mrs. Angus or Mrs. F. Smith, by the end of September, will be gladly received and carefully packed and sent to India. It is most desirable that each box or parcel shall contain a list of contents, with the *value*; and if the articles are designed for some particular lady or station, that should be clearly indicated.”



Bengali Village Grog-shop.

THE English rule confers, undoubtedly, great blessings upon India, yet in one respect, at least, it brings a great curse with it there as in almost all lands where it has influence—I allude to the spread of strong drink. Before we went to India, some of the lowest castes used to drink, but no respectable people did so. Now, however, thousands of the educated and intelligent classes indulge in strong drink; wretched grog-shops are to be seen in abundance in the Calcutta streets, and within the last few years drinking habits have greatly increased among the villagers—at least, in Bengal. This increase is to be largely traced to the introduction, a few years ago, of what is called the “outstill” system. Formerly liquor could be prepared only at what may be called the “county town,” the sudder station of the zillah; but a few years ago Sir Ashley Eden introduced the plan of outstills—that is, people were allowed to make the liquor in country places. The result was that the revenue improved at the cost of the morals of the people. Drink was brought close to the people, and wretched adulterated stuff was sold at a much cheaper rate than the liquor which used to be supplied from the sudder station. For this double reason thousands learned to drink who, otherwise, would have remained sober. Missionaries who knew the country protested long and loudly against the new system, especially our missionary, Mr. Evans, of Monghyr, and the American Baptist, Dr. Phillips, of Midnapore. The Brahma Samaj and

other individual natives joined in the appeal, and at length the present Lieut.-Governor, Sir Rivers Thompson, appointed a Commission to inquire into the facts. The Commission substantially corroborated the statements of the missionaries; and a scheme has been proposed which, if adopted, will obviate many, though not all, of the objections felt against the outstall system. I am not sure whether the scheme has been adopted; it had to be considered by the Board of Revenue, and, as the adoption of the scheme would lead to some diminution in the Excise receipts, there is always danger that it may be shelved. That the spread of strong drink is a growing curse among the people of India cannot be doubted.

G. H. ROUSE.

The Lord Loveth a Cheerful Giver.

WE are thankful to report the receipt of numerous gifts indicative of deepest interest in the work of the Society, and revealing the fact that in the hearts of rich and poor alike the work of the Mission is loved and prayed for.

Mr. J. B. Mead, of New Cross, writes: "A few weeks ago I sent you £1 from a village shopkeeper who previously sent ten shillings, proceeds of his farthing collection, for the Mission. He now forwards the following:—

"Enclosed is order for ten shillings, the farthing contribution, for the *Congo*; the other £1 is altogether extra, and, if you will bear with me a few moments, I will explain how I was led to send it. Last summer, after having sent you the farthing contribution, an earnest desire possessed me to offer the Lord something better than farthings. I prayed earnestly to the Lord to permit me to send some gold for His spiritual temple, and most graciously He answered my prayers, for last autumn my competitor in business in this village failed, and since that time I have had all the trade myself, as far as my village hop is concerned. I am now sixty years of age. I rise and commence business every morning at about half-past six, and more or less, continue till half-past nine p.m., and till eleven on Saturday; and yet, after so many hours all the week, a fortnight since I walked sixteen miles on the Lord's-day, preached two sermons—one at 11 a.m., the other at 6.30 p.m.—returning home in the evening none the worse, but rejoicing in spirit. Of course, my services were free. The other Lord's-day, lately, I went about twenty miles for the same purpose. So you see the seed you liberally and kindly sowed in this business eight years since has borne fruit in many ways, to the honour and glory of our gracious God."

Mr. A. Walker, of Manchester, sends a skin carriage rug for the *Congo* Mission. "A Working Man and Friend, Dumfries," sends £1 for *Congo* Mission and £1 for *China*, and writes: "I send you also a few articles of jewellery for the *Congo* Mission—a ring I got as a keepsake; also a pin. My wife sends also her marriage ring; a friend sends two rings and a pair of ear-rings. I only wish they were of more value; but, such as they are, I gladly and thankfully send them for the blessed work of the Mission." "W., South Hants," sends a small gift of jewellery

for the Mission, only deeply regretting "she has not better to give." "A Friend, Alnwick," per Rev. D. Ross, sends a few articles of jewellery for the Mission. "A young Christian, who has but recently put on Christ," sends, per Rev. A. Gibb, of Aberdeen, a silver bangle and two lockets for the Lord's work in distant lands. "B., Soho, Liverpool," sends a ring for the *China* Mission, "a thankoffering to the Lord for recovery from long illness." "A little girl, to whom Jesus has been very good, sends two shillings, a present to her, for His sake, to send a Bible to the heathen." "A Schoolboy" sends a pencilcase and one shilling "to help clear off the debt." "E. C. and A. R., Harrow," send a pickle cruet-stand for the *Congo* Mission, and ten shillings towards debt liquidation. £1 from "Johannes" for the Mission. "E. W." sends six silver spoons for the *Congo* Mission, "with an earnest prayer that a still further blessing may rest upon the Society." A. E. and R. Reynolds send several rings for the funds of the Mission. M. J. B. Redlynch, Downton, sends half-a-guinea, proceeds of sale of brooch, for the *Congo* Mission. The Rev. D. Howell, of Glasbury, writes: "I herewith send you three shillings and sixpence for the Mission debt, being one day's wages of a working-man, a member of my church, who greatly delights in reading month by month the MISSIONARY HERALD, and who says he cannot help giving to such a blessed work." "A Friend at City Road Chapel, Bristol," £10: "in loving memory of a precious mother to whom the missionary enterprise was ever dear." "A Friend, Exodus xxv. 2," sends a locket, brooch, and chain, for Missions on the *Congo* and in *India*. Mrs. Bloodworth, of Bays Hill, Cheltenham, sends, per Mrs. Wilkinson, a Communion cup for the *Congo* Mission. To the following friends, also, the most cordial thanks of the Committee are given for welcome and much-needed help:—Mr. G. F. Muntz, Umberslade, £100; "Anonymous," per Bankers, £50; Mrs. Kemp, Rochdale, for *Congo*, £50; "Zaccheus," Bradford, £20; "Twickenham," for *Congo*, £25; Baroness Solvyns, for *Congo*, £10; "Scotland," per Rev. C. H. Spurgeon, £10; St. Paul's Missionary Society, £10; J. W. A., £10; M. G. (£5 for *Congo*), £10.

The Debt.

THE following letter from the Rev. Richard Glover reports cheering and generous action on the part of Bristol and Weston friends, for which we feel most grateful:—

"DEAR MR. BAYNES,—At our recent Missionary meetings, a generous friend brought me £100 for the debt; another gives £50; another £25; three persons gave £10 each; and others smaller amounts, making a total of £301 10s.

"The friends at Weston-super-Mare also have set on foot a subscription with a view of raising, if possible, £100 for the same purpose.

"I trust these gifts will help to secure the small remainder still necessary to clear the Society of obligations, so that we may "go forward."

"I am, dear Mr. Baynes,

"Yours sincerely,

"Bristol, June 21st, 1886."

"RICHARD GLOVER.

Since the publication of the June HERALD, we have also received the following contributions:—

Bristol:—Mr. A. Robinson, £100; Sir S. Morton and Lady Peto, £25; Mr. C.

Townsend, £10; Mr. J. A. Rose, £5 5s.; Mr. A. Darby, £5; Mr. E. G. Field, £5; Mr. H. Ashman, £5; Mr. R. R. Glover, £5; Mr. Thos. Morris, £5; Mr. F. L. Smith, £5; Mr. J. Thompson, £5; smaller sums, £16 14s. 6d.; total, £191 19s. 6d. "Cannot go, but can send," £20; Edinburgh, per Dr. Landels, £11; E. P., £5; Miss Dixon, £5; Mr. F. Gardiner, Wisbech, £5; Mr. R. Hellier, £5; Miss Hayes, £5; smaller sums, £16 9s.

The Debt now stands at—

£933 17s. 6d.

A small contribution from each reader of the *MISSIONARY HERALD* would, without difficulty, and immediately, remove this burden; or perhaps some of our more wealthy friends would prefer to secure this most desirable result by larger gifts, setting free further help for the increasing work of the new year.

Respectfully and earnestly we plead with our friends to take up the matter and achieve this result.

Recent Intelligence.

AT the last meeting of the Mission Committee two candidates were accepted for the Congo Mission—viz., Messrs. Graham and Phillips, of the Pastors' College; two for the China Mission—viz., Messrs. Drake and Shorrock; and one for the Indian Mission—viz., Mr. Herbert Anderson, of Rawdon College, son of the Rev. J. H. Anderson, of Barisal.

Mr. and Mrs. Drake have had seven years' experience of mission work in North China in association with the China Inland Mission in Shansi Province, they will now take up work in Shantung Province, returning to China most probably toward the close of the current year.

Mr. Shorrock, of Regent's Park College, and Mr. Herbert Anderson, of Rawdon College, will remain in this country for a year longer with a view to prosecute special studies.

Our readers will be thankful to learn that Dr. Tweedy "confidently anticipates" that Mr. Bentley will be in a position to return to the Congo in July or August—"should he continue to make satisfactory progress." Should this be so, he will most probably leave for Africa early next month, taking with him Mrs. Bentley, Mr. Shindler, of Bristol College, Mr. Darby, of Ellenborough, and Messrs. Graham and Phillips, of the Pastors' College, as colleagues.

We are glad to hear that Mr. Holliday, the energetic Secretary of the Young Men's Missionary Association, has in preparation a lecture on China for the coming season, and that the Young Men's Association has undertaken to provide an exceptionally fine set of illustrations. The Rev. T. Richard is giving valuable help and information, so that this lecture should be at least as popular and useful to young men as the earlier ones on the Congo and India.

We are given to understand that the new *Missionary Journal* of the Young Men's Missionary Association, containing a missionary letter and other

information suitable for young men's classes and senior scholars, can now be had by *country* schools and associations on their subscribing five shillings per annum, for which twelve copies monthly will be sent post free. Address: The Secretary, Young Men's Association, Baptist Mission House.

The Mission at Tsing Cheu Fu, North China, begs gratefully to acknowledge having received from C. A. Rose, Esq., of Glasgow, the gift of a cask of cod liver oil for the use of the dispensary patients there, value £10.

We are glad to announce the arrival in England of the Rev. F. D. Waldoek, of Colombo, Ceylon, in somewhat better health than when he left Colombo.

Miss Pitt, from the Congo, has also returned to England, and, through the kindness of Mr. Charlesworth, has secured congenial work at Mr. Spurgeon's Stockwell Orphanage as Assistant Matron.

The Rev. Robert and Mrs. Walker, from Genoa, Italy, have just reached London, they will remain in this country for a few months taking much-needed rest and change.

The Rev. J. J. Fuller, of the Cameroons, has been suffering very severely from a very obstinate attack of coast fever. He writes under date of "Bethel Station, May 4th":—

"I do not remember to have had so bad an attack for ten years. This morning, although very weak, I am just able to sit up and write these few lines."

We earnestly commend our brother to the prayers and sympathies of our readers.

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.

With regard to the forthcoming *Autumnal Meetings*, it may be well to remind our readers that they will be held in the city of Bristol during the week commencing Monday, October the 4th; the *Missionary Day* being Tuesday, October the 5th. We hope next month to give full particulars of these gatherings. Will our friends please make a note of the date and try to be present?

The cordial thanks of the Committee are given to the following friends for welcome and useful gifts:—

To a Friend, per Mrs. Moore, of Kennington, for work bags for the Zenana Mission.

To Miss Jenkins and the members of the Girls' Sewing Class, Carey Chapel, Tondeu, for a parcel of shirts and caps for the *Congo* Mission.

To Miss Hope and friends at Red Hill and Reigate for a parcel of jackets for the *Congo* Mission.

Contributions

From 30th March to end of financial year, 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.			Wright, Mr. Henry ... 10 0 0			Office Box 4 5 7		
Adshead, Mr. Stockport	3 3 0		Under 10s.	0 5 0		Pottenger, Mrs. Harrogate, for Congo	0 10 0	
Air, Dr. A. G.	1 10 0		DONATIONS.					
A Regular Subscriber	1 0 0		A. C. S.	50 0 0		Regent's Park College Students	3 16 8.	
Arlom, Mr J. H.	0 10 0		A Friend, Salisbury	0 15 0		Do., for Congo	1 1 0	
Avery, Rev. W. J.	0 10 6		Do., for Congo	0 10 0		Nottingham	1 0 0	
Barnes, Mr T.	1 1 0		A Friend, Manchester, for Mission Ship "Manchester,"			Scrivener, Mr J. C., for Congo	0 10 0	
Betts, Mr Jno.	5 5 0		Barisal	150 0 0		Thank Offering	10 0 0	
Burls, Mr E.	2 2 0		Anonymous, "Bath"	1 1 0		Thank Offering	0 10 0	
Butcher, Miss Edith	1 0 0		Bible Translation Soc., for T	595 0 0		Tritton, Mr Jos.	250 0 0	
Do., for W & O	0 10 0		Bomford, Henning (box)	0 10 0		Trophimus	0 10 0	
Carter, Mr T. C.	1 1 0		Canham, Mr and Mrs W. J.	1 0 0		Walker, Mr W.	5 9 0	
Cartwright, Mr F. W.	5 5 0		Carter, Miss E., Southampton	10 0 0		Wates, Mr R. L.	5 0 0	
Curtis, Mr R. H.	1 0 0		Child, Mr T. S.	100 0 0		Weymouth, Misses	1 0 0	
Davey, Mr W., Wandsworth	1 19 6		Christian, Miss J.	1 1 0		White, Miss	1 0 0	
Davies, Mrs, Bromyard	2 0 0		Collier, Mr S., Ealing	5 0 0		Williams, Mr W.	5 5 0	
Dennington, Mr J. P., Birmingham	0 10 6		Cowe, Mr W., for Congo	1 5 0		W. T.	5 0 0	
Edwards, Messrs. E. M. & A.	2 2 0		E. H.	0 10 0		Under 10s.	2 11 1	
Edwards, Masters E. W. & E. C.	1 1 0		E. E. L.	0 10 0		Do., for Congo	0 8 6	
Farran, Miss	1 1 0		E. M.	1 0 0		Do., for Italy	0 5 0	
Gibson, Mrs	0 10 6		E. M. H.	1 0 0		CONTRIBUTIONS PER REV. DR. LANDELS, FOR PALESTINE MISSION.		
Glover, Mr T.	0 10 6		Do., for Congo	1 0 0		Berwick-on-Tweed	1 15 0	
Green, Mr W. S.	1 1 0		Elven, Mr C. W., Liverpool, for Mr Wall, for placards for walls at Rome	20 0 0		Birmingham	3 3 0	
Gover, Mrs, Leicester	1 0 0		Evans, Mr H. K., for China	1 0 0		Briton Ferry	0 15 0	
Haddon, Mr J.	0 10 6		F. M. P.	0 15 0		Edinburgh	2 0 6	
Haggis, Mr A. H.	3 3 0		Foster, Mr C. F., Cambridge	250 0 0		Kirkcaldy	3 7 0	
Howe, Rev. G. B.	1 1 0		Foster, Mr G. E., Cambridge	250 0 0		London	6 16 0	
Hudson, Mrs and Miss, Walthamstow	2 0 0		Friends, for China	3 0 0		LONDON AND MIDDLESEX.		
J. & C., Essex	2 2 0		Godwin, Mr J. P., Poole	1 1 0		Abbey Road	66 4 7	
Johnson, Mr G. W., M. A.	1 0 0		Goodman, Mr R., Ampthill	5 0 0		Arthur Street, Cambridge Gate	25 12 2	
Lewis, Rev. C. B.	5 5 0		Gough, Mrs (Sunday morning box)	2 7 6		Arthur Street, King's Cross, Sun. School	2 0 0	
Lloyd, Mr D. H., Bridgend	2 2 0		Gourlay, Mr A., St. Andrews, for Congo	0 10 0		Battersea Park Road	1 8 7	
Marnham, Mr J., for Congo Missionary (quarterly)	30 0 0		Hammond, Mr N. (Family box)	0 9 0		Do., for W & O	2 2 0	
Marsden, Mr	1 0 0		Hicks, Mr C. R.	0 10 0		Belle Isle	10 8 8	
Marshman, Mrs J. C.	1 1 0		H. M. D.	1 0 0		Bermondsey, Little George Street, Sun. Sch.	2 16 6	
Martin, Mrs E. R., Landport, for Congo	1 1 0		"Hope"	0 10 0		Bloomsbury	31 12 6	
Millis, Mr G. M. W.	2 2 0		Houghton, Mrs (Family box)	5 10 0		Do., for Sun. Sch.	8 8 3	
M. G.	5 0 0		Huntley, Mr G. A., for Congo	2 10 0		Do., for Congo	1 10 0	
Molding, Mr G. W., Burnley	0 10 0		Hutchins, Mr C. F., for Congo	1 0 0		Brixton Hill, New Park Road Ch.	36 16 1	
Olney, Mr J. T.	5 5 0		J. C., in memory of a departed husband	2 17 6		Brixton, Kenyon Ch.	0 10 6	
Olney, Mr T. H.	1 1 0		Jones, Mr J., Talbont	5 0 0		Do., for Sun. Sch.	6 7 1	
Pedder, Miss, Abergelle, for Congo	1 0 0		J. T. H., for Congo	0 10 0		Brompton, Onslow Ch.	27 5 11	
Roberts, Mr B. J.	2 0 0		J. M.	10 0 0		Do., for China	3 15 0	
Robinson (the late) Mr E. S., Bristol, for Serpenti Station, Rome (half year)	50 0 0		Kirtland, Miss Ada (box)	1 1 1		Do., for Special N P	36 0 0	
Scorey, Rev. P. G.	1 0 0		Mathewson, Mr. W., Dunfermline, for passage and outfit of Congo Missionary	120 0 0		Camberwell, Denmark Place Ch.	36 11 4	
Scudamore, Rev. G.	0 10 6		M. B.	10 0 0		Camden Road Ch.	161 7 10	
Scudamore, Mrs	0 10 6		N. M.	0 10 0		Do., for W & O	11 15 6	
Shaw, Mr Jno., Salendine Nook	10 0 0					Do., Sun. Sch.	36 7 9	
Simmons, Mr W. R.	1 0 0					Do., for N P	5 0 0	
Smith, Mr A., Gurney	2 2 0					Do., for Mr Comber, for Support of Congo boy	15 0 0	
Stevens, Miss L.	0 10 0					Do., for Miss Thomas's Sch., Camerouns	5 0 0	
Do., for N P	0 10 0					Do., for Italy	5 10 0	
Toll, Rev. J.	0 10 6					Castle St., Welsh Ch.	25 0 4	
Tritton, Mr Jos. (monthly)	12 10 0							
Voelcker, Mrs	2 2 0							
Do., for Congo	1 1 0							
Williams, Mrs, Swansea	1 0 0							

Obalk Farm, Berkley	
Road Ch.	2 10 0
Do., Sun. Sch.	1 10 0
Charles Street, Cambr-	
well New Road	3 0 6
Chelsea	38 6 8
Child's Hill	3 13 8
Chiswick Sun. Sch.	0 12 0
Clapham, Grafton Sq.	5 4 10
Clapton, Down's Ch.	112 11 0
Do., for Congo	43 4 9
Crouch Hill	14 5 0
Dalston Junction	27 4 3
Do., Sun. Sch.	8 19 8
Deptford, Octavia St.,	
Sun Sch.	1 10 0
Edmonton	7 18 2
Do., for W & O	2 2 0
Do., Sun. Sch.	13 3 3
Eldon St., Welsh Ch.	10 0 0
Enfield	23 0 6
Do., for Congo boy	1 5 0
Grove Rd. Ch., Victoria	
Park	6 19 8
Do., Sun. Sch.	27 0 0
Hammersmith, West	
End Ch.	27 1 11
Do., for N P	0 10 0
Hampstead, Heath St.,	
Harrow Sun. Sch., for	
N P	2 5 4
Highbury Hill	38 6 8
Do., Sun. Sch.	0 6 0
Do., do., for Congo	15 18 7
Highgate Road	45 12 2
Do., for W & O	10 6 6
Do., for China	4 2 1
Do., for Congo	19 19 0
Do., for Mr Comber,	
for Congo boy	3 0 0
Do., Y. M. B. C., for	
Congo	3 7 6
Highgate, Southwood	
Lane	1 3 0
Do., for W & O	1 1 0
Do., for N P	4 0 0
Do., for Congo	0 14 0
Do., Sun. Sch.	8 8 8
Hounslow	1 11 9
Islington, Cross Street	
115 4 6	
Do., for W & O	3 0 0
Do., Sun. Sch.	9 12 7
Do., Salter's Hall Ch.	19 17 8
Do., Sun. Sch. for	
Congo	1 1 0
Do., do., for Central	
Sch. Backergunge	5 0 0
James Street Sun. Sch.	1 8 0
Do., for N P	0 10 0
Kennington, North St.	
Sun. School, for	
Cameroons	3 18 6
Kingsgate Street	7 18 6
Kenington, Honiton	
Street	7 6 6
Do., for W & O	2 0 0
Maze Pond	28 17 3
Do., Sun. Sch.	40 10 2
Do., do., for N P	3 4 0
Do., do., for Wathen	
Station	3 0 0
Metropolitan Taber-	
nacle	60 9 6
New Southgate, for	
W & O	3 2 6
North Finchley	68 13 10
Do., for W & O	4 17 5
Do., for N P	4 5 11
Notting Hill, Ladbroke	
Grove	85 15 6
Do., Talbot Taber-	
nacle	1 15 0
Peckham Rye, Barry	
Road Sun. Sch.	2 3 11

Peckham, James' Grove	7 13 0
Do., Gordon Road,	
for W & O	0 10 6
Poplar, Cotton Street	
Sun. Sch.	3 1 2
Putney, Union Ch.	23 12 0
Regent's Park	171 18 10
Regent's St., Lambeth	
Rotherhithe, New Rd.	
Sun. Sch.	6 5 0
Spencer Place Ch.	5 0 0
Stoke Newington,	
Bouverie Road Ch.	
Sun. Sch.	0 19 6
Do., Devonshire Sq	
Ch. B lance	0 12 4
Stratford, Major Road	
Sun. Sch.	1 7 0
Teddington, for Congo	
Tottenham	0 10 0
Tottenham	32 11 6
Do., Sun. Sch.	18 16 7
Twickenham	1 1 0
Upper Holloway Sun.	
Sch.	11 8 4
Upton Chapel	65 13 3
Do., for W & O	8 17 10
Vernon Ch., for W & O	
Victoria Chapel, Wanda-	
worth Road	32 0 8
Walthamstow, Wood	
Street	16 19 8
Do., for W & O	
(moiety)	2 12 7
Walworth, East Street	
Sun. Sch., for Mr	
Hegin's Orphanage	
Wandsworth, East Hill	
Westbourne Grove	140 9 4
Do., for W & O	8 1 7
Do., for N P	3 2 1
Woodberry Down	79 8 1
Wood Green	17 2 10
Do., for N P	1 5 8

BEDFORDSHIRE.

Bedford, Bunyan Meet-	
ing	38 3 3
Do., for W & O	6 0 0
Do., for Congo	3 13 0
Do., Mill Street	11 7 9
Do., for N P	1 11 1
Biggleswade	22 13 0
Do., for W & O	1 1 0
Do., for N P	0 6 0
Blunham	0 17 0
Do., for W & O	0 2 6
Do., for N P	0 2 6
Dunstable, West Street	
Do., for W & O	16 6 0
Do., for W & O	2 0 0
Heath	2 10 5
Houghton Regis	4 0 0
Leighton Buzzard,	
Hockliffe Road	0 10 0
Do., Heath Street	38 7 4
Do., for W & O	2 7 10
Do., for N P	3 0 10
Luton, Park Street, for	
China	2 10 0
Do., for Congo	2 10 0
Do., for Gogon Chunder	
Dull's Sch.	10 0 0
Do., for Native	
Orphan Sch.	1 4 8
Do., Wellington St.	28 7 8
Do., do., for N P	4 5 7
Do., Union Ch.	1 10 0
Ridgmount	3 18 6
Do., for W & O	1 0 0
Stotfold	8 15 6
Do., for W & O	0 14 6

BERKSHIRE.

Abingdon	37 8 3
Do., for W & O	2 2 0
Faringdon	18 3 5
Do., for W & O	2 0 0
Do., for N P	3 17 2
Newbury	59 6 7
Do., for N P	4 10 7
Do., for support of	
Nile into Chuchro-	
bury	16 16 0
Reading, King's Road	
Do., for support of	
Congo boy "W.	
Anderson"	5 0 0
Do., Wycliffe Ch.	20 12 9
Do., do., for China	1 1 6
Do., do., for N P	4 8 8
Sandhurst	2 12 6
Sunningdale	2 7 6
Wallingford	34 12 2
Windsor	26 10 0
Do., for N P	1 12 4
Wokingham	30 0 0

BUCKINGHAMSHIRE.

Drayton Parslow	1 0 0
Great Buckhill	20 0 0
Do., for N P	3 0 0
Mursley, Sun. Sch.	0 17 0
Olney	1 10 9
Do., for W & O	1 5 0
Do., for N P	1 17 5
Do., for China	0 5 6
Winslow	5 9 9

CAMBRIDGESHIRE.

Cambridge, St. An-	
drew's Street	214 12 0
Do., for N P	3 13 0
Do., for Boy's Sch.,	
Barisal	1 4 0
Do., for Mr Summer's	
Sch.	8 0 0
Do., for Congo	5 10 0
Do., Zion Ch.	34 3 7
Do., do., for W & O	
Caxton	2 16 6
Cherryhinton, S. Sch.	0 19 3
Chesterton	0 10 0
Do., for W & O	0 10 0
Coton, Sun. Sch.	0 3 3
Cottenham	22 8 3
Grantchester, Sun. Sch.	2 15 11
Harston	12 7 0
Do., for N P	3 0 0
Ileham	6 18 6
Do., for N P	0 10 9
Landbeach	1 8 10
Melbourne	6 12 7
Shelford	24 4 6
Do., for W & O	1 3 6
Do., for N P	3 0 0
Swavesey	7 3 1
Do., for W & O	0 15 0
Do., for N P	0 5 0
Swaffham, Sun. Sch.	1 2 6
Waterbeach	4 8 0

Less, previously re-
mitted

373 4 0
247 12 0
125 12 0
Less expenses
£4 19s. 6d., and
balance in hands
of Treasurer,
£8 17s. 7d.
11 17 4
113 14 8

CHEESHIRE.

Birkenhead, Grange Lane Sun. Sch.	3	8	1
Do., do., for <i>N P</i> , India	8	9	1
Do., Jackson Street	3	10	3
Do., Welsh Ch.	6	3	1
Do., do., for <i>Brittany</i>	1	1	0
Do., do., for <i>Italy</i>	0	18	6
Do., do., for <i>Italian Evangelist</i>	1	12	1
Chester, Grosvenor Pk. Do., Ebenezer Mission Ch.	2	0	0
Do., do., for <i>W & O</i>	40	0	0
Egremont	1	1	0
	0	10	6

CORNWALL.

Falmouth	13	5	0
Do., for <i>W & O</i>	2	0	0
Liskeard	1	10	6
Penzance	22	0	11
Do., for <i>W & O</i>	1	1	0
Saltash	14	3	11
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	3	13	1
Do., for <i>Congo</i>	6	0	0

CUMBERLAND.

Maryport	0	5	6
Workington	2	5	0

DEVONSHIRE.

Appledore	5	1	8
Barnstaple	28	16	3
Do., for <i>W & O</i>	2	0	0
Chudleigh	36	11	10
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	1	8	2
Cullompton	1	18	7
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	17	10
Devonport, Hope Ch. Do., for <i>Child, Jessore</i>	3	19	2
Do., Morice Square	8	19	6
Do., do., for <i>W & O</i>	1	3	6
Exeter, South Street Do., for <i>W & O</i>	16	9	8
Do., for <i>W & O</i>	1	3	10
Georgetown and Croyde Kilmington	2	14	1
Kilmington	7	0	0
Kingsbridge	22	2	4
Modbury	1	19	9
Do., for <i>N P</i>	0	11	2
Newton Abbot, for <i>W & O</i>	1	1	0
North Devon, per Mr G. Norman, Treasurer	35	0	0
Plymouth, George St. Do., for <i>Congo</i>	5	3	3
Do., for <i>Congo</i>	0	5	0
Do., for <i>N P, Barisal</i>	0	14	9
Do., Sun. Sch.	5	4	10
Do., do., for <i>Mr Anderson's Sch., Barisal</i>	10	3	6
Plymouth, Mutley Ch. Do., Sun. Sch., for <i>N P, Delhi</i>	131	10	9
Do., Sun. Sch., for <i>N P, Delhi</i>	5	8	10
Swinbridge	5	0	0
Do., for <i>W & O</i>	0	10	0
Torrington	1	11	8
Torquay	68	15	0
Do., Sun. Sch., for <i>N P, Dacca</i>	18	0	0

DOBESHIRE.

Bridport	16	0	3
Do., Sun. Sch.	2	10	0
Dorchester, for <i>Congo</i>	3	2	8

Lyme Regis	14	0	0
Weymouth	14	18	1

DURHAM.

Darlington, Grange Rd. Do., for <i>W & O</i>	25	2	0
Do., for <i>W & O</i>	1	7	1
South Shields, Westoe Lane Do., for <i>W & O</i>	13	3	3
Do., for <i>W & O</i>	2	3	5
Do., for <i>Congo</i>	0	10	6
Do., Tabernacle	19	16	3

ESSEX.

Clacton-on-Sea	0	18	0
Colchester	16	16	9
Do., for <i>N P</i>	4	10	11
Halstead	17	9	0
Harlow	99	14	2
Do., for <i>N P</i>	8	10	3
Langley	2	4	6
Leytonstone	26	14	11
Loughton	27	16	4
Do., for <i>N P</i>	4	10	5
Maldon, Crown Lane	0	7	6
Romford	30	7	0
Do., for <i>W & O</i>	2	13	0
Waltham Abbey	11	17	6
Do., for <i>N P</i>	0	11	6
Do., for <i>W & O</i>	1	2	6

GLOUCESTERSHIRE.

Blakeney	4	15	5
Cheltenham, Salem Ch. Do., for <i>N P</i>	56	17	4
Do., for <i>N P</i>	2	15	6
Do., for <i>N P, "Manik" Colombo</i>	18	0	0
Do., for <i>Girls' Sch., Colombo</i>	1	10	0
Cheltenham, United Sun. Sch.	1	10	0
Coleford	26	12	0
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	3	2	4
Gloucester	22	12	6
Do., for <i>W & O</i>	3	2	6
Lydney	2	16	0
Shortwood	0	5	0
Stroud	18	11	5
Do., for <i>Italy</i>	2	0	6
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	2	1	9
Tewkesbury	9	4	6
Winchcombe	2	0	3

EAST GLOUCESTERSHIRE.

Bourton-on-the-Water. Do., Chipping Campden	20	2	9
Do., Chipping Campden	0	13	1
Cutsdean	3	15	5
Naunton	12	14	2
Stow-on-the-Wold	25	12	2
	62	17	7
Less District Auxiliary expenses	3	17	6
	59	0	1

HAMPSHIRE.

Bournemouth, Lansdown Ch., for <i>Congo</i>	0	13	0
Do., Westbourne	22	18	6
Do., for <i>China</i>	2	0	0
Do., for <i>Japan</i>	2	0	0
Emsworth	3	18	1
Portsmonth Auxiliary, per Mr J. A. Byerley, Treasurer	60	9	7

Pokesdown	1	0	0
Poulner Ringwood	0	4	8
Shirley, Union Ch.	4	13	0
Do., for <i>N P</i>	1	14	6
Do., Old Shirley Sun. Sch.	1	9	6
Southampton, East St. Do., Portland Ch.	23	5	0
Do., Portland Ch.	1	2	8
Southern District Juv. Assoc.	29	8	8
Whitchurch	1	1	0
Do., for <i>W & O</i>	0	10	0

ISLE OF WIGHT.

Ventnor	7	10	0
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HEREFORDSHIRE.

Peterchurch	3	6	7
Ryeford	2	6	1

HERTS.

Bishop Stortford	11	0	4
Boxmoor	1	0	0
Hemel Hempstead	22	10	5
Hitchin	28	12	5
Do., for <i>W & O</i>	5	8	0
Do., for <i>N P</i>	4	3	5
Do., for <i>Congo boys</i>	0	18	0
Kings Langley	4	9	2
Do., for <i>N P</i>	0	10	10
New Barnet	58	7	3
St. Albans	53	0	3
Do., for <i>N P</i>	4	4	0
Do., for <i>African Schs.</i>	1	8	6
Tring, New Mill	20	19	2
Watford	94	9	11
Do., for <i>W & O</i>	7	0	0

HUNTINGDONSHIRE.

Bluntingsham	24	19	2
Dean	1	0	0
Penstanton	6	6	6
Godmanchester	1	3	7
Hail Weston	0	7	8
Do., for <i>Congo</i>	0	5	0
Houghton	1	2	6
Huntingdon	25	15	1
Do., Brampton	0	7	3
Do., Hartford	0	5	6
Do., Buckden	1	1	1
Do., Staughton	0	9	0
Do., Stukeley	0	6	6
Kimbolton	1	7	6
Offord	4	5	8
Perry	0	4	9
Ramsey, Great Whyte St. Ives, Free Ch.	4	12	0
Do., Winwick	21	14	2
Do., Woodhurst	0	10	0
Do., Woodhurst	0	10	0
St. Neot's, Old Meeting Spaldwick	3	11	6
Spaldwick	2	10	9
Yelling	0	17	0

Less expenses £218s. 8d., and previous remittance £205 14s.	68	12	8
	34	10	4

For W & O Fund.

Dean	1	0	0
Godmanchester	0	14	0
Huntingdon	2	3	0
Kimbolton	0	15	0

Ramsay, Great Whyte	1	1	0
St. Ives, Free Ch.	2	0	0
Woodhurst	0	10	0
Yelling	0	10	0
	8	13	0
Moiety to London			
Missionary Society...	4	6	6
	4	6	6
Huntingdonshire, per			
Mrs Bateman Brown,			
for Italian Mission	40	4	6

KENT.

Ashford	0	10	0
Broadstairs	1	4	0
Bromley	7	6	0
Chatham	28	5	3
Canterbury	31	16	9
Do., for W & O	2	18	5
Do., for N P	0	5	0
Dartford	4	9	6
Do., Sun. Sch.	2	11	8
Deal	37	10	0
Dover, Salem Ch.	62	11	1
Do., for W & O	6	9	11
Do., for N P	0	17	6
Edenbridge	11	17	1
Do., for W & O	1	1	0
Do., for N P	1	15	7
East Plumstead	0	6	6
Eyethorne	30	11	0
Do., for W & O	1	0	0
Do., for N P	4	9	9
Do., for Congo	4	8	4
Faversham	7	13	0
Forest Hill, for W & O ..	4	10	10
Folkestone	51	17	6
Goudhurst	6	8	11
Gravesend, Sun. Sch.	0	17	7
Headcorn	0	10	0
Lewisham Road	16	2	0
Do., for Cameroons ..	4	0	0
Do., for China	4	0	0
Do., for Mr Anderson,			
Allahabad	20	0	0
Lee	59	7	3
Do., for China	1	1	0
Do., for Congo	1	1	0
Do., for India	2	2	0
Do., for Italy	0	10	6
Margate	36	19	1
Do., for W & O	0	6	2
New Brompton	4	0	0
Do., for N P	0	14	0
Plumstead, for Congo ..	10	0	0
Ramsgate, Cavendish			
Ch.	38	2	1
St. Peters	1	1	0
Do., for W & O	0	10	0
Sheerness	5	14	5
Do., for W & O	0	15	2
Sutton-at-Hone, Sun.			
Sch.	4	0	0
Tenterden	6	11	5
Do., for W & O	1	1	0
Tonbridge	7	15	6
Do., for N P	0	4	6
West Malling	1	0	0
Do., for N P	1	6	0

LANCASHIRE.

Bolton	0	18	8
Bury, Knowsley Street	8	9	9
Lancaster	21	12	1
Liverpool, Pembroke			
Ch., for Mr Wall's			
work	1	0	0
Do., Richmond Ch.	2	19	4

Do., Fabius Ch.	6	18	11
Do., do., for W & O ..	1	8	0
Do., do., for Mr			
Wall's work	1	0	0
Do., Prince's Gate ...	2	13	6
Do., do., for Congo ...	5	0	0
Do., do., for Mr			
Wall's work	16	1	0
Liverpool, Soho St., for			
Delhi	5	16	1
Do., Tue Brook, for			
Bethel Station,			
Cameroons	1	12	3
Do., Everton (Welsh)	55	6	9
Do., Mount Vernon			
(Welsh)	3	5	5
Do., Windsor Street			
(Welsh)	14	5	5
Do., do., for N P	1	9	2
Do., do., for Italy ...	4	2	11

MANCHESTER AUXILIARY.

Public Meetings (less			
expenses)	53	8	2
Union Chapel	280	0	2
Do., for W & O	14	18	0
Do., for N P, Shrinath,			
Boatman and new			
Boat	27	6	0
Do., Wilmot Street			
Branch	23	19	0
Do., West Gorton			
Branch	8	0	6
Moss Side	136	19	8
Do., for W & O	4	4	0
Grosvenor Street	76	19	4
Do., for W & O	3	0	0
Brighton Grove	17	2	9
Do., for Congo	2	12	0
Sale	42	15	6
Do., for W & O	2	0	0
Do., for N P	2	10	0
Salford, Gt. George St.	22	17	0
Do., for W & O	1	1	0
Stretford, Edge Lane,			
Union Ch.	20	18	1
Upper Medlock Street	16	15	3
Bowdon	11	16	0
Do., for W & O	1	2	0
Do., for Congo	0	10	0
Harpurhay, Queen's Pk.	11	18	0
Gorton, Ainsworth St.	4	0	0
Do., Wellington St.	0	12	0
Openshaw	1	18	0
Rusholme Road, Sun.			
Sch., for Congo ...	0	5	0

Less sums remitted on	789	7	5
account	437	14	6

	351	12	11
Radcliffe	5	10	0
Rochdale	40	0	0
Southport	103	10	10
Ulverston	0	14	0
Wigan, King Street ...	60	2	3
Do., for W & O	2	1	10
Do., for Congo	1	10	6

EAST LANCASHIRE.

Accrington, Cannon St.	125	15	4
Do., Bethel	4	11	6
Bacup, Zion	28	2	0
Do., for W & O	1	10	0
Do., Acre Mill	1	6	4
Do., Doals	13	7	6
Briercliffe, Hill Lane...	25	18	4

Burnley Zion	12	15	11
Do., for Congo	3	0	0
Do., for N P, under			
Chunder Dutt	25	0	0
Colne	14	10	0
Cloughfold	27	7	8
Darwen	22	8	1
Do., for W & O	1	10	0
Haslingden, Trinity Ch.	17	3	6
Do., for W & O	2	2	0
Do., Bury Road	18	13	11
Do., do., for W & O ..	1	4	2
Millgate	3	8	0
Padiham, Burnley Rd.	9	17	10
Ramsbottom	39	6	9
Do., for W & O	2	7	0
Do., for Rome	5	0	0
Do., for Congo	2	10	0
Rawtestall	3	2	10
Do., for W & O	0	17	6
Sabden	24	8	4
Do., for W & O	2	0	0
Sunnyside	9	15	0

	448	19	6
Less previous remit-			
ances	200	15	4
	248	4	2

LEICESTERSHIRE.

Leicester, Belvoir St.,			
Abbey Gate School ..	2	14	7
Do., Charles Street.	56	7	3
Do., do., for W & O ..	3	0	0
Do., do., for N P	1	4	6
Do., Victoria Rd. Ch.	10	11	0
Do., Melbourne Hall ..	1	10	6
Do., do., for W & O ..	1	10	0
Do., do., for Congo.	34	10	11
Oadby	0	8	6
Do., for W & O	0	14	2
Sutton and Cosby	1	8	3

	123	19	8
Less expenses	2	13	0
	120	6	8

LINCOLNSHIRE.

Boston	3	14	9
Do., for W & O	0	4	6
Horncastle	1	7	6
Lincoln	24	3	10
Do., for W & O	1	10	0

NORFOLK.

Attleborough	21	0	0
Aylsham	10	16	0
Buxton	4	12	6
Carleton, Rode	7	6	0
Downham Market	10	0	7
East Dereham	13	0	0
Fakenham	7	13	10
Foulsham	6	14	0
Do., for W & O	0	10	0
Great Ellingham	4	0	0
Lynn, Union Ch.	1	1	0
Neatishead	3	17	6
Necton	4	11	0
Do., for W & O	0	10	0
Norwich, United Mts.	60	17	7
Do., St. Mary's	465	1	10
Do., Unthans Road	113	0	6
Do., do., for W & O ..	7	0	0
Do., Pottergate Street			
Sun. Sch., for Mr.			
Guyton, Delhi	11	0	6

Norwich, Gildencroft	7	14	6
Pulham, St. Mary	1	3	0
Salhouse	1	0	0
Stalham	12	14	0
Upwell	0	6	9
Worstead	43	5	7
Do., for W & O	6	5	9
Wymondham	0	18	6

618 7 11

Less district expenses, £2 18s. 2d., and £471 15s. 11d. acknowledged before

474 14 1

341 13 10

NORTHAMPTONSHIRE.

Earls Barton	5	18	6
Northampton, College Street	0	10	0

NORTHUMBRELAND.

Berwick-on-Tweed	8	0	0
Newcastle, First Ch.	105	2	0
Do., for W & O (addl.)	0	2	6
Do., Eye Hill	29	13	6
Do., do., for N P	6	5	3
Do., do., for T	1	0	0
North Shields	11	15	6

NOTTS.

Newark	5	8	4
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OXFORDSHIRE.

Chipping Norton	12	5	0
Oxford, New Road, &c.	58	12	4
Do., for W & O	4	14	9
Do., for Congo	3	12	0
Do., for <i>Mutlah Mission</i>	13	5	2
Do., Commercial Rd.	48	3	10

RUTLAND.

Oakham	8	16	11
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SHROPSHIRE.

Oswestry	24	7	2
Do., for W & O	1	0	0
Do., for N P	2	11	0
Do., Maesbrook	3	9	2
Do., Welsh Ch.	0	12	1
Do., do., for N P	3	9	6
Pontesbury	1	6	6
Wellington	3	18	1

SOMERSETSHIRE.

Bath	3	2	0
Do., for Congo	5	10	6
Do., Manvers Street (balance)	71	3	10
Do., Twerton	5	11	0
Do., Hay Hill	30	3	8
Do., do., for W & O	1	1	0
Do., Bathford	0	17	6
Do., Dunkerton	0	13	6
Beckington	8	15	9
Boroughbridge	8	9	0

Bridgwater	14	11	10
Do., for W & O	1	16	3
Do., for N P	3	15	6
Bristol	86	1	2
Do., for outfit and passage to China	5	0	0
Corsham	13	1	0
Crewkerne	1	14	5
From	3	8	0
Do., Radcox Lane	34	10	11
Do., do., for Italy	2	2	0
Do., do., for Congo	1	0	0
Do., do., Sun. Sch., for native girls, Ellen and Saja-bolla, in Italy Sch.	12	0	0
Do., Sheppard's Barton	37	6	6
Do., do., Sun. Sch., for support of Rachel, at Italy	6	0	0
Do., do., Kurman Mundol, at Serampore College	5	0	0
Fivehead and Isle Abots	9	17	3
Do., for Congo	0	10	0
Paulton, for Debt	0	10	0
Shepton Mallett	2	9	8
Taunton, Albemarle Ch.	2	0	10
Watchet	3	13	0
Wellington	28	4	3
Do., for W & O	2	0	0
Wells	8	17	10
Weston - super - Mare, Wadham St., for W & O	2	8	0
Do., do., for N P	1	14	4
Do., do., for Mr. Jones' Native Sch., Agra	12	9	8
Do., Bristol Rd., for W & O	2	2	0
Wincanton	29	9	1
Do., for W & O	0	15	0
Do., for N P	1	4	11
Yeovil	61	17	2

Western Association	0	10	0
Thankoffering	8	9	0
Boroughbridge	4	14	9
Burnham	11	9	6
Montacute	1	0	0
Do., for W & O	4	3	0
Stogumber	1	18	6
Street	32	4	9

Less district expenses 5 6 2

26 18 7

STAFFORDSHIRE.

Burslem	8	0	0
Burton, Station Street	11	12	4
Latebrook	1	0	0
Coseley, Darkhouse	14	8	6
Do., Providence	8	16	4
Prince's End	24	8	0
Do., for W & O	1	15	5
Do., Sun. Sch., for support of boy in Mr Fuller's Sch., Africa	7	1	7
Less expenses	58	9	10
Wellington	65	15	6
Newcastle, Sun. Sch.	1	5	0

Stafford	4	12	3
Do., for W & O	0	15	0
Do., for N P	1	6	2
Wolverhampton	24	13	7

SUFFOLK.

Aldborough	1	18	0
Bury St. Edmunds	48	0	0
Do., for W & O	2	0	0
Do., for Congo	0	12	6
Eye	3	15	0
Ipswich, United Services (less expenses)	4	11	0
Do., Burlington Chapel	198	4	0
Do., do., for W & O	5	0	0
Do., do., for N P	2	16	6
Do., Stoke Green	36	5	1
Do., do., for W & O	1	1	0
Do., Turret Green	49	7	0
Do., do., for W & O	4	4	0
Do., do., for Congo	5	0	0
Do., do., for China	4	0	0
Do., do., for India	3	0	0
Lowestoft	9	18	0
Somerleyton	4	1	0
Do., for W & O	1	0	0
Sudbury	8	7	11
Walton	0	5	6
Do., for W & O	1	1	0

SURREY.

Addlestone	16	0	7
Do., for W & O	1	7	9
Do., for N P	1	14	11
Balham, Ramsden Rd.	22	19	7
Barnes	7	7	0
Do., for Congo	0	10	0
Do., Sun. Sch.	0	10	4
Do., do., for support of native girl, Italy Sch.	4	0	0
Croydon	32	2	8
Dulwich, Lordship Lane	2	7	2
Guildford, Commercial Road	32	18	7
Do., do., for N P	1	17	3
Do., do., for W & O	1	1	0
Kingston-on-Thames	20	8	8
Do., for W & O	3	0	0
Do., for N P, under Mr Anderson	5	0	0
Merstham, Sun. Sch.	1	2	6
Penge	35	2	3
Redhill	3	0	0
Richmond	12	13	11
Streatham	9	3	3
Surbiton Hill	24	4	0
Do., for Congo	1	0	0
Sutton	10	8	6
Do., for Mr Guyton, N P	0	6	7
Upper Norwood	20	18	0
West Norwood, Chateworth Road	17	2	6
Do., for W & O	0	10	0
Do., for China	0	5	0
Do., for Congo	0	10	0
Wimbledon	13	9	7
Do., for China	2	1	1
Woking	2	0	0

SUSSEX.

Battle	2	19	7
Do., for N P	1	7	3
Brighton, Queen's Sq.	28	4	6
Do., for China	2	0	0
Do., for Congo	0	15	0
Do., Sussex Street	12	14	3
Do., do., for N P	1	3	9

Eastbourne	0 10 0
Hastings, Wellington Square	59 16 10
Do., for <i>W & O</i>	3 7 0
Do., for <i>N P</i>	5 3 4
St. Leonards	46 15 0
Do., for <i>W & O</i>	2 16 3
Worthing	8 7 8
Do., for <i>W & O</i>	0 2 6

WARWICKSHIRE.

Birmingham, on acct. per Mr. T. Adams, Treasurer	185 19 8
Birmingham, Wychiffe Ch., Y. M. B. C., for <i>Debt</i>	0 0 0
Leamington, Clarendon Ch.	41 16 1
Do., do., for <i>Congo</i>	0 8 0
Do., do., for <i>San Salvador Sch.</i>	5 0 0
Do., Warwick Street	45 3 1
Rugby	3 11 0
Studley	5 5 0
Do., for <i>N P</i>	0 18 0
Umberslade	16 17 11
Do., for <i>W & O</i>	1 6 1
Warwick	4 5 6
Do., for <i>W & O</i>	0 17 2
Do., for <i>N P</i>	1 14 0

WILTSHIRE.

Bromham	2 17 6
Calne	11 10 5
Kington Langley	7 7 4
North Bradley	2 7 1
Do., for <i>W & O</i>	0 15 0
Swindon	19 16 2
Do., for <i>W & O</i>	2 9 8
Do., for <i>N P</i>	1 13 10
Do., for <i>Orphan in Miss Wells' Sch., Delhi</i>	4 0 0
Trowbridge, Back St. Do., Studley Green, for <i>Mr Fuller's work, Africa</i>	8 11 6
Warminster	5 0 0
Westbury Penknapp	8 12 3
Do., for <i>W & O</i>	7 14 8
Do., for <i>N P</i>	0 5 0
Do., West End Chapel	0 1 5
Westbury Leigh	12 7 6
Do., for <i>W & O</i>	1 1 4
Do., for <i>N P</i>	3 1 3
Winterslow	2 12 0

WORCESTERSHIRE.

Aitch, Lench and Dunnington	17 19 6
Do., for <i>W & O</i>	1 3 0
Dudley	10 5 6
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 3 8
Pershore	14 17 8
Do., for <i>N P</i>	0 12 4

YORKSHIRE.

Bradford, United Service, for <i>W & O</i>	2 1 3
Do., Westgate	70 0 4
Do., Zion Ch.	45 9 6
Do., Trinity Ch.	32 13 2
Do., Gillington	24 7 0
Do., do., for <i>W & O</i>	3 0 0

Do., Halfeld	32 8 5
Do., do., for <i>W & O</i>	2 10 0
Do., Leeds Road	25 0 0
Do., Heaton Ch.	2 9 3
Bramley, Salem	2 2 10
Halifax, Pellon Lane	0 11 0
Do., Trinity Road, for <i>Congo</i>	2 8 6
Hatrogate, Sun. Sch.	1 19 6

EAST RIDING DISTRICT.

Beverley	20 11 10
Do., for <i>W & O</i>	2 14 2
Do., for <i>N P</i>	5 0 0
Do., Woodmansey ..	0 12 6
Bishop Burton	5 10 7
Do., for <i>W & O</i>	0 10 0
Bridlington	14 4 3
Do., for <i>China</i>	2 6 10
Cottingham	25 0 0
Do., for <i>W & O</i>	5 0 0
Driffeld & Crauswick ..	2 3 9
Do., for <i>W & O</i>	0 16 0
Hedon	2 13 1
Do., for <i>N P</i>	2 7 6
Hull, George Street ..	20 19 1
Do., for <i>W & O</i>	0 12 0
Do., South Street ..	25 0 3

Less expenses £1 2s. and previous remittance £70	135 15 10
.....	71 2 0
.....	64 13 10

KIRKBY DISTRICT.

Barnoldswick	5 2 10
Cononley	1 10 0
Cowling Hill	2 5 1
Earby	3 10 0
Horkinstone	2 10 0
Howarth First Ch.	45 8 0
Keighley	26 13 6
Long Preston	14 7 0
Salterforth	2 10 8
Skipton	19 5 7
Slack Lane	12 6 6
Sutton	52 18 11
Do., for <i>W & O</i>	1 10 0

Less previous remittance	189 18 1
.....	145 7 8
.....	44 10 5

Lindley Oaks	10 18 10
Lockwood	27 6 3
Scarborough, Westgate ..	9 5 9
Do., Albemarle Ch.	22 10 9
Do., do., for <i>W & O</i> ..	2 0 0
South Stockton	5 6 4
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	0 16 6
York	7 13 8

WALES.

From 16th March to end of Financial Year.

ANGLESEA.

Ainon	0 13 0
Amiwlch	27 11 1
Do., for <i>Congo</i>	0 15 0
Do., Salem, for <i>W & O</i> ..	0 9 2
Beaumaris	4 1 10
Belan	3 18 2
Bodedern	5 10 5
Do., for <i>Congo</i>	1 0 6
Do., for <i>Italy</i>	0 10 0
Brynsiencyn	2 8 0

Caercellwg	4
Capel Gwyn	1 16
Capel Newydd	1 3 8
Cemaes, Bethlehem ..	6 6 0
Gaerwen	1 10 0
Garregfawr	0 16 6
Holyhead, Bethel	35 1 1
Do., for <i>N P</i>	2 19 0
Do., for <i>Congo</i>	1 1 0
Do., for <i>Italy</i>	1 1 0
Do., Siroh	0 19 6
Do., Hebron	3 2 0
Llanddensant, Horeb ..	2 16 4
Llanerchymedd	4 11 3
Llanellian, Bethania ..	2 0 2
Llanfachraeth	11 7 1
Llanfathlu, Soar	13 0 0
Llangefni	18 18 6
Llangedd	3 0 0
Do., for Pecanedi	5 0 0
Pensarn	1 1 10
Pontrhydybont	12 0 7
Rhosybol, Bethel	8 13 1
Rhydywn	11 8 2
Sardis	5 15 0
Traethcoch	1 9 3
Valley	7 5 3

Less County Home Mission and expenses	215 5 5
.....	64 0 10
.....	151 4 7

CARNARVON.

Ainon	1 6 6
Bangor, Eng. Ch.	7 0 0
Do., Pennel	19 0 0
Carnarvon	19 7 8
Conway	2 2 0
Capel y Beirdd	3 13 9
Dinorwic, Sardis	1 13 8
Garn	4 3 10
Glanwyddyn	2 3 5
Llanabhaiarn, Saron ..	1 3 6
Llandudno, Eng. Ch.	13 12 10
Do., for <i>W & O</i>	0 15 0
Do., Welsh Ch.	20 2 0
Llandwrog, Pisgah ..	1 0 0
Llanfairfechan and Gylfach	6 5 0
Llandwrog	0 6 6
Llanlllyfni	5 0 0
Llythfaen, Tabor	0 16 1
MorfaNevin, Caersalem ..	2 0 0
Nevin, Sion	2 4 6
Pengygroes, Calvary ..	1 19 6
Portmadoc, Beres	2 6 3
Do., Sion	7 6 2
Pwllbell	13 4 9
Rhwhirwain	3 1 6
Tyddynsion	2 4 11
Do., for <i>N P</i>	0 7 6

DANBIGHSHIRE.

Abergele	3 17 0
Bontnewydd	1 6 0
Brymbo	1 5 0
Bodgynwhe, Ainon ..	3 5 0
Cefnnewydd, Zion	1 12 0
Codau	2 8 0
Colwyn	2 5 0
Dolygwern	1 13 4
Glynceiriog	5 10 0
Llandyrnog	0 13 0
Llanefydd, Pentre	2 3 0
Do., Bryn Scotch Ch.	1 0 0
Llangollen, Eng. Ch.	4 7 6
Do., Welsh Ch.	3 2 0

Llanrhaidr, Salem, &c.	5	1	9
Llanrwst	4	17	0
Do., for Congo	2	0	0
Llansanan	1	13	7
Llansilin, Salem	1	6	0
Moolfeir	4	5	0
Moss	1	8	4
Noddfa, Garth	1	18	0
Ruthin	4	2	0

FLINTSHIRE.

Halkyn, Holywell	1	1	0
Lixwm	2	4	10
Mold	2	2	7
Rhuddlan, Sion	1	17	6
Do., for N P	0	12	1
Rhyl, Welsh Ch.	8	4	3
St. Asaph	1	10	6

MERIONETHSHIRE.

Barmouth and Arthog	2	5	0
Corwen, Cynwydd and Tre-arddol	3	19	6
Doigeley	9	17	0
Do., for Congo	0	6	0
Pandy Capel and Llanelidan	7	10	0
Penrhysdendraeth	3	0	0
Transfynydd	1	3	0

MONTGOMERYSHIRE.

Caerswells	2	7	6
Cwmbellan	3	0	4
Llanfair, Caerainon	5	5	8
Do., for Italy	0	15	6
Do., for Congo	0	10	6
Llanidloes	16	13	4
Llanfyllin and Bethel	8	0	0
New Chapel	3	6	10
Newtown	22	1	4
Do., for W & O	1	4	5
Sarn	4	17	0
Staylitle	4	0	0
Do., for Italy	0	15	0
Talywern	4	5	4

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington	13	8	9
Do., Watgate	1	16	7
Do., do., for N P	0	10	11
Brynmawr, Sion	1	16	0
Do., Tabor	6	15	0
Crickhowell	6	18	9
Erwood	0	2	0
Glasbury	2	16	10
Llanynidr	7	19	10
Do., for W & O	2	15	2
Maesyerllan	1	12	9
Do., for N P	4	6	3
Pantycelyn	1	2	0
Penyrheol	1	1	0
Pontestyll	0	12	0
Talgarth, Tabernacle	1	6	4
Trevil	1	12	4

CARDIGANSHIRE.

Aberyswith, Eng. Ch.	10	0	0
Do., Bethel	14	11	9
Do., Moriah	1	2	1
Blaenwenen	1	14	3
Cardigan, Mount Zion	17	3	9
Do., for N P	4	1	9

Do., for Africa	2	10	0
Do., for China	2	10	0
Do., for Italian Evangelist	1	0	0
Goginan, Jezreel	0	18	6
New Quay Bethel and Llwyndafyd	0	11	7
Penrhyncoch	0	11	0
Penyparc	7	7	2
Do., for N P	2	2	10
Swyddfyuon	1	4	5
Talybont	3	3	9
Verwig	4	11	6
Do., for N P	2	9	8

CARMARTHENSHIRE.

Aberduar	5	4	0
Amroanford	2	17	10
Amor Llanfynydd	0	18	4
Bethel Plashtet	2	13	3
Do., for N P	2	6	11
Brynamman, Siloam	1	3	0
Do., for N P	2	7	9
Bwlchgwynt	5	11	0
Bwlchnyaudd	4	16	2
Bwlchysarnau	5	10	0
Caio, Bethel	2	5	0
Do., Salem	2	5	0
Carmarthen, Tabernacle	26	16	4
Cwmdu	4	2	6
Cwmdudd	1	11	9
Cwmfelir, Ramoth	9	14	6
Cwmifor	1	16	5
Drefach	7	2	6
Elim Park	0	10	0
Felinfoel, Adulam	10	5	8
Do., for N P	2	19	7
Ferrygwn, Sittim	2	18	0
Ferryside	0	19	1
Do., for N P	0	3	6
Kidwelly, Siloam	1	14	5
Llancaubie, Saron	1	14	2
Llanidlo, Ebenezer	0	16	1
Do., for N P	2	16	9
Llandoverly, Ebenezer	2	12	3
Llandyfael	0	15	7
Do., Ebenezer	0	14	0
Do., Hebron	0	14	3
Do., Rehoboth	0	18	6
Llanedi, Sardis	0	18	2
Llanelly, for Congo	0	2	6
Do., Bethany	31	16	3
Do., do., for N P	0	10	9
Do., Moriah	62	17	1
Do., Bethel	11	9	1
Do., Calvary	8	19	4
Do., Bethany New Dock	7	15	10
Llangunnoch, Ebenezer	5	7	5
Do., Salem	2	15	5
Llwynhendy, Soar	14	8	0
Llannon, Hermon	0	11	3
Maescauer	1	7	4
Mydrim, Salem	11	5	0
Noddfa Fochwan and Bethany Talog	1	5	11
Pembrey, Bethlehem	2	2	3
Do., for N P	1	7	9
Do., Tabernacle	5	17	0
Do., for N P	1	6	0
Porthyrhyd, Bethlehem	3	0	3
Rhydargeau	1	0	0
Rhydfelen	9	5	0
Rhydwyllm	13	5	7
Do., for N P	4	14	5
Whitland, Nazareth	18	17	4

GLAMORGANSHIRE.

Aberdare, Calvary	37	1	2
Do., Carmel	28	10	11
Do., Mill Street	18	4	7
Do., Cwmbach Beth'y.	7	18	0

Do., Lwydcoed	3	17	0
Do., Gwyllys	7	17	4
Do., do., for N P	6	12	8
Do., Gwawr	9	1	5
Do., Mountain Ash, Nazareth	19	14	5
Do., Rhos, Welsh Ch.	52	0	0
Do., Penrhwiceiver	5	13	7
Do., Ynyslywd	18	7	2
Do., Zion, Cwmanan	11	1	0
Do., do., for Italy	0	15	0
Do., do., for Congo	1	10	0
Do., do., for China	1	0	0
Aberavon	6	1	4
Blackmill, Paran	2	2	0
Brynaman, Siloam	1	3	0
Do., for N P	2	7	9
Blaenycwm	18	4	11
Do., for India	1	5	3
Do., for Congo	1	10	6
Do., for N P	1	1	4
Blaenyrhonda	2	4	2
Brigden, Hope Ch.	5	8	4
Do., for N P	3	4	2
Brigden, Bethel	0	13	0
Do., Ruamah	2	12	0
Briton Ferry, Rehoboth	6	8	8
Do., Salem	1	4	10
Caerphilly, Eng. Ch.	2	6	5
Caersalem, Newydd	11	18	6
Do., for N P	7	4	1
Cardiff, for Italy	0	5	6
Do., Bethany	64	10	3
Do., Tredegarville	64	19	0
Do., Canton, Hope Ch.	5	7	1
Do., Sun. Sch.	7	15	8
Do., do., for N P	9	19	1
Do., Tabernacle	89	4	0
Do., Salem	17	4	6
Do., Tongwynlas, Aion	0	15	10
Do., do., Salem	1	9	9
Do., Bethel, Mt. Stuart Sq. Sun. Sch.	15	3	10
Do., Grange town, Sun. Sch.	5	15	0
Do., Long Cross	10	0	0
Do., Woodville Rd.	20	16	4
Clydach, Calvary	2	4	2
Corntown	1	17	0
Do., for N P	1	8	0
Do., Bethlehem	2	4	0
Cowbridge, Ramoth	2	10	9
Croesypparc	2	17	0
Do., for N P	2	12	3
Cwmanon	3	19	9
Do., for N P	1	0	9
Cwmtwrch, Beulah	1	9	0
Do., for N P	2	3	0
Cwmparc, Bethel	1	16	2
Deri, Tabernacle	7	6	0
Dinas, Zoar	20	18	6
Do., for Italy	1	2	3
Do., for Congo	6	16	4
Dowlais, Beulah	2	0	0
Do., Hebron	9	6	4
Do., Moriah	0	14	3
Do., Caersalem	4	10	0
Ferndale, Salom, Newydd	6	5	0
Do., Nazareth	1	13	8
Fochriw, Noddfa, for N P	0	11	9
Gelligaer	1	10	0
Glyn Neath, Bethel	2	2	0
Hengoed	12	1	0
Hirwain, Ramoth	7	6	1
Llandore, Dinas	12	12	0
Lantwit Major, for Mr Jones, Agra	1	0	0
Lisvane	0	17	3
Do., for N P	1	5	0
Llantrissant, Tabor	2	0	0
Do., for N P	0	15	5

Liansamlet, Adulam	4	1	0
Do., Aion Birch Grove (2 years)	8	0	7
Llwynypia, Jerusalem	15	10	0
Loughor, Penuel	0	19	0
Do., Bethany	0	6	8
Maester, Caersalem	0	15	6
Do., Salem	1	11	5
Do., Tabernacle	1	0	6
Mardy, Zion	4	0	1
Merthyr, Tydvil	2	2	0
Do., Aion	2	7	7
Do., Abercarnaid, Siloh	4	0	9
Do., Carmel, Cefn, Coedcymmer	1	11	0
Do., Ebenezzer	5	0	6
Do., Elin Pendarren	8	11	10
Do., High Street, for W & O	1	0	0
Do., Tabernacle	20	4	4
Do., Zion	7	14	0
Morrison, Zion	4	6	7
Nantymoel	5	13	0
Neath, Orchard Place	26	7	11
Do., Bethany	14	5	0
Penarth, Eng. Ch.	17	0	4
Do., do., for W & O	3	6	0
Do., Penuel	1	0	0
Do., do., for NP	0	19	0
Penclawdd, Trinity Ch.	1	18	6
Pentre, Moriah	3	7	6
Pengam	10	17	8
Do., for NP	0	6	3
Pentych, Penuel	3	17	8
Pontardulais, Taberle	2	5	0
Pontlottyn, Soar	14	5	8
Pontrhenllwyd, Siloam	2	5	9
Do., for NP	1	14	5
Pontycymmer, &c.	5	15	8
Pontrilw, Carmel	1	4	0
Penrhifwr, Zion	4	2	1
Pontygwath	3	15	0
Pontypridd, Eng. Ch.	4	4	7
Do., for NP	7	3	2
Do., Tabernacle	23	4	7
Do., do., for Italy	0	10	0
Porth, Salem	10	3	0
Do., Tabernacle	6	4	3
Fyle, Pisgah	0	15	6
Resolvent, Bethany	3	12	2
Rhondda, Welsh Ch., for NP	4	18	4
Rhydfeien	4	5	7
Swansea	10	9	0
Do., Mt. Pleasant	33	11	3
Do., for "Mount Pleasant" Congo Sch.	7	13	0
Do., for support of Congo boys	5	13	0
Do., Belle Vne Ch.	12	0	0
Do., Brynhyfyd	5	10	7
Do., Philadelphia	3	13	0
Do., York Place Sun. Sch.	5	0	0
Do., Walters Road	6	0	0
Do., Bethesda, Welsh Ch.	20	0	8
Do., Calvary, Raven Hill	6	1	7
Do., Foxhole Tabernacle	0	9	0
Do., Cwmbwrla, Libanus	4	12	0
Do., do., NP	3	9	0
Tondu	0	16	6
Ton Ystrad, Hebron	15	5	6
Do., for Congo	0	10	6
Tonyrefrail, Aion	9	5	4
Treslaw, Bethlehem	5	12	2
Treforest, Calvary	3	11	0
Treherbert, Eng. Ch.	4	2	0
Do., Libanus	24	3	0
Troedyrhiwfwch, Beth y	2	15	3

Treorkey, Horeb	1	5	0
Do., Nodda, Welsh Ch.	22	0	10
Troedyrhiw, Carmel & Smyrna	7	10	8
Wanarllwydd, Welsh Ch.	2	12	0
Wanntrodau, Ararat	5	7	1
Ystalyfera, Soar	2	5	10
Do., Caersalem	1	0	6
Ystradgynlais, Aion	2	3	0
Ystrad, Rhondda, Nebo	10	15	3

MONMOUTHSHIRE.

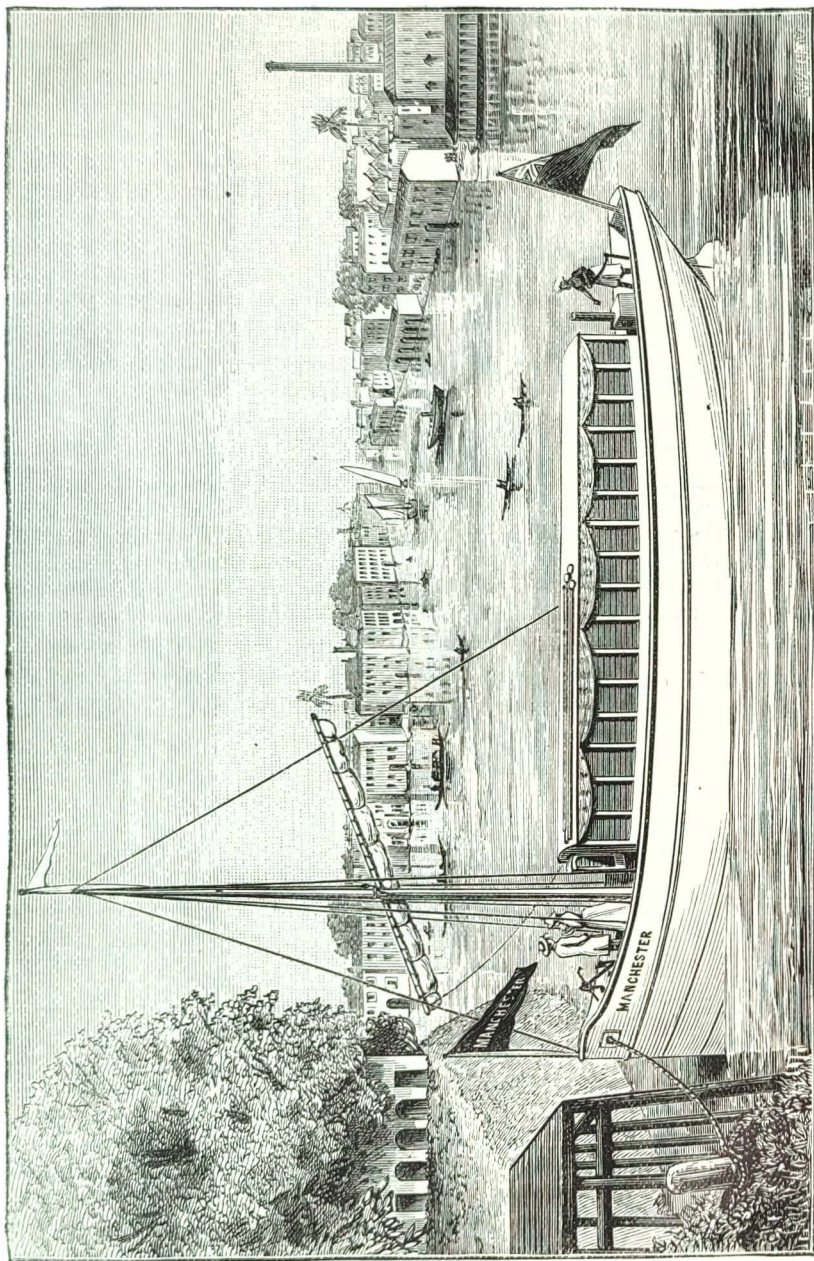
Abercarnae, Welsh Ch.	5	13	7
Abergavenny, Bethany	2	10	0
Abertillery, Eng. Ch.	9	7	6
Do., Ebenezzer	2	11	5
Argoed	35	8	0
Bargoed	17	16	0
Do., for Italy	0	15	0
Bassaleg, Bethel	14	19	10
Do., for NP	2	1	8
Bedwas	5	6	0
Blackwood, Welsh Ch.	2	9	1
Blaenan, Gwent	10	9	1
Do., for NP	5	10	11
Blaina, Salem	16	0	9
Blaenavon, Broad St.	3	3	7
Do., King Street	2	11	10
Do., Ebenezzer	6	13	0
Do., Horeb	12	1	3
Caerleon	4	0	0
Castletown	23	12	3
Chepstow	5	16	5
Do., for W & O	1	4	5
Clydach, Bethlehem	3	13	9
Daranzelen	2	4	0
Ebbw Vale, Zion	9	3	8
Do., Nebo	9	2	9
Do., Brynhyfyd	5	12	8
Goytre, Saron	4	12	0
Do., for NP	4	2	3
Llandewi	4	13	0
Llanhiddel	2	19	0
Llantarnam, Ebenezzer	0	19	0
Llanvhangar, Ystrad	3	16	0
Llanwenarth	9	4	2
Machen, Siloam	3	10	8
Do., for NP	1	18	4
Maeystymwr	3	3	9
Michaelstonevedw, Tirzah	8	0	0
Monmouth	8	11	0
Nantyglo, Bethel	9	5	3
Do., Hermon	5	4	0
Do., do., for NP	2	16	0
Newbridge, Eng. Ch.	21	14	0
Do., Beulah	8	9	5
Newport and Maundee	8	0	0
Do., Commercial St.	91	0	0
Do., Charles Street	14	11	4
Do., Commercial Rd.	31	10	3
Do., Stow Hill	25	17	5
Do., Maundee, Summerhill	18	9	1
Do., do., for NP	1	13	10
Do., Temple	5	12	4
Do., Maundee, Duck-pool Road	2	0	0
Do., Alma Street	19	18	0
Do., do., for Agra	0	7	0
Pontrh, Zion	8	3	0
Do., do., W & O	1	0	0
Pontnewydd, Merchants' Hall	3	17	1
Pontrhydyrun	0	0	0
Pontypool, Tabernacle	8	1	6
Do., Crane Street	22	1	3
Do., do., for W & O	1	0	0
Do., Upper Trosnant	2	12	8
Rhydney, Penuel	36	2	6

Risca, Bethany	5	17	6
Do., for Sch., Barisal	2	3	8
Do., Moriah	8	8	0
St. Brides	2	18	2
Sirhowy, Carmel	2	3	0
Tafarnau, Bach	0	10	0
Talywain, Pisgah	8	0	0
Tredegar, Church St.	2	0	0
Do., Saron	6	1	0
Do., for NP	3	15	0
Do., Siloh	8	9	0
Tyde, Bethesda	6	15	0
Victoria, Ebbw Vale, Caersalem	4	14	0
Do., for NP	0	11	0

PEMBROKESHIRE.

Bethabara	6	13	3
Blaenfos	18	8	9
Do., Ebenezzer	7	16	4
Blaenconin	21	15	7
Do., for NP	7	1	3
Do., for Evangelist, Rome	1	16	8
Do., Gelly	14	11	7
Do., do., for NP	9	1	8
Do., do., for Evangelist, Rome	6	15	10
Blaenllyn	9	7	8
Do., for NP	2	8	10
Do., Newton	2	8	0
Do., do., for NP	1	19	0
Blaenywaun	24	3	3
Broadhaven	4	4	4
Caersalem	5	19	6
Do., for W & O	0	12	0
Do., for NP	2	15	4
Do., Jabez	5	6	9
Do., do., for W & O	0	10	0
Do., do., for NP	3	5	10
Cemaes, Penuel	6	3	11
Cidwofwr and Bamoth	4	8	10
Cilgerran, Penuel	10	12	0
Clarbston	0	2	6
Crossgoch & Trevine	15	4	5
Dinas, Tabor	8	2	11
Do., do., for NP	1	19	3
Do., Zoar	20	18	6
Do., do., for Italy	1	2	3
Do., do., for Congo	6	16	4
Fishguard, for Italy	1	0	0
Fishguard, Hermon	9	16	4
Do., for NP	0	17	5
Gerasim	6	3	8
Do., for NP	1	2	0
Harmony	5	2	8
Haverfordwest, College	2	12	0
Do., Bethesda	53	7	0
Do., Hill Park	21	4	6
Do., Bethlehem	5	14	6
Do., Salem	5	0	0
Do., Pope Hill	0	7	6
Langwm	0	17	8
Letterston	8	14	1
Do., for NP	3	15	5
Llanfyrnach, Hermon	17	18	0
Do., for NP	1	10	6
Llangloffan	13	8	4
Maenclochog, Horeb	1	5	0
Do., Smyrna	3	9	0
Martletwy	3	9	2
Middlemill and Solva	16	1	7
Do., for Italy	0	5	0
Molleston	1	1	4
Narberth	25	16	5
Do., Lawhaden	2	0	3
Newport	0	8	0
Do., Bethlehem	24	2	3
Pembroke	21	2	6
Penna	4	14	7
Penuel Rock	1	6	6
Penybryn	6	16	1

[THE MISSIONARY HERALD
AUGUST 1, 1886.



MR. SPURGEON'S NEW MISSION BOAT, THE "MANCHESTER."

THE MISSIONARY HERALD.

Work in Eastern Bengal.

NEW STATIONS AT MADARIPORE.

THE REV. ROBERT SPURGEON, of Barisal, designated by the Committee for the new station at Madaripore, writes:—

MY DEAR MR. BAYNES,—You will be glad, I know, to have the map prepared by Mr. Tregillus and now forwarded, as it will help the readers of the *HERALD* to localise the new station at Madaripore. It must be many years since an entirely new work like this was begun in any part of Bengal by our Society, and I rejoice that the privilege of commencing it has fallen to me. It should be remembered that Madaripore is the name both of the town and the district of which it is the centre. The town stands at the junction of two rivers, and stretches along the south bank of the Koomar about a mile. It is on this bank, a little to the west, that the site of our station is situated. We found a native gentleman, of large heart and friendly disposition, acting as magistrate, and have already received help and encouragement from him. All the educated native residents and most of the lower classes are eagerly watching our preparations and plans. The advent of a European missionary will be an unprecedented event amid such a population. The magistrate's

house, the school house, the jail, and a mosque are the only brick buildings in the town at present. It is about sixty miles from Fureedpore, and seventy-five from Barisal. In the whole area of the 679 square miles that comprises the district represented on the map we shall be the only Europeans. Our nearest neighbours will be at the two places mentioned above. The population is very dense, and the map could have been crowded with names of villages where the 689,704 inhabitants live. Surely this will be a large enough field for us to evangelise, and bring to the Master's feet!

THE NEW STATION, MADARIPORE.

Madaripore was, some ten years ago, a portion of the Backergunge district. Now it belongs to Fureedpore. Very little missionary effort has been expended upon the population of the outlying villages, though our native Christians sustained a small mission for a few years in the town. We have called at the markets on our way to and from the native churches every year,

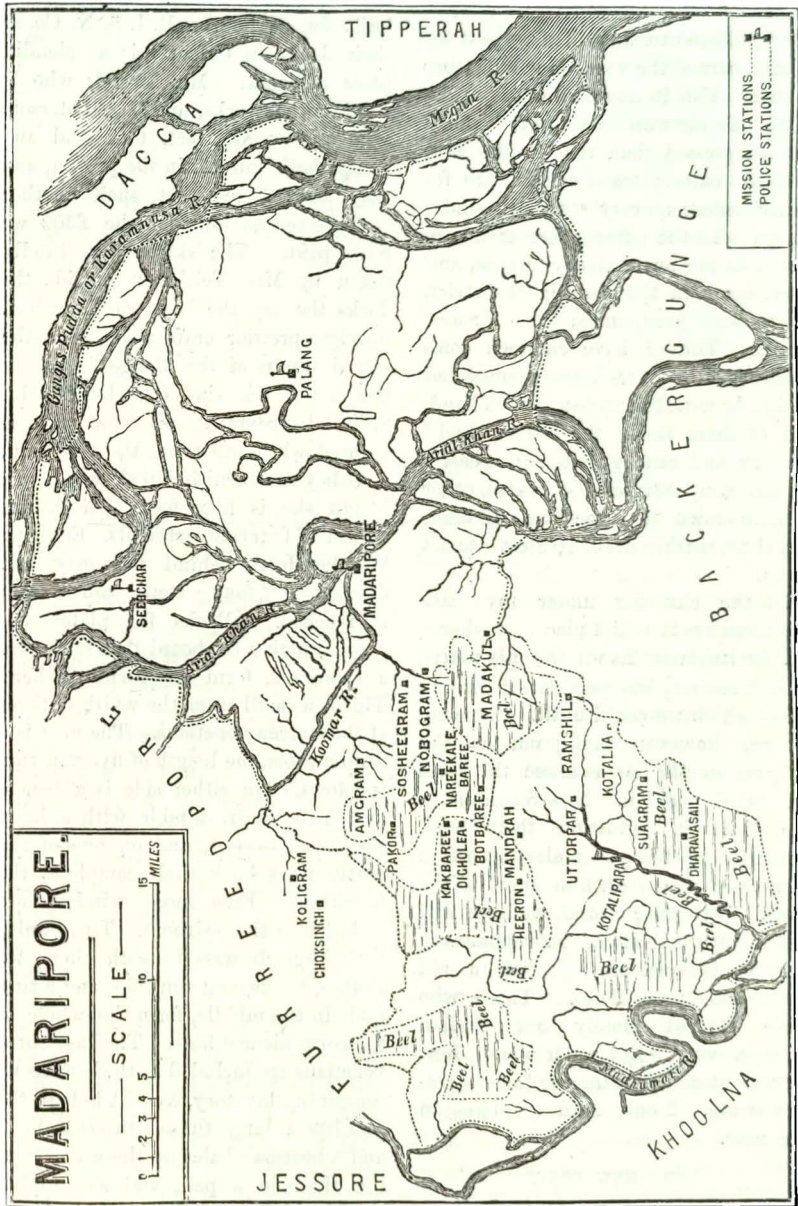
but these were desultory efforts. Now it will be our object to reach every village, if not every individual, with the light of the Gospel. Mr. Tregillus and I presented the truth to many who had probably never heard it before while on this tour. The *Manchester* was at anchor before the magistrates' courts during our stay, and many hundreds of natives who had come to town on some legal business sat or lay on the grass all day in the shade of the trees. On arriving most of them came down to the water to bathe, or wash, or drink, for they had walked long distances. These were all very eager to secure tracts and Gospels as soon as they knew we had them. Two of my boatmen stood amongst them one day for hours giving away leaflets; and at evening they fairly swarmed about us when we appeared on shore laden with books. Indeed, we sold more Scriptures there than at a mela we had visited the day before. This shows that our opportunities to disseminate truth will be only limited by the number of hands we have at work.

You will remember, dear Mr. Baynes, the view of Madaripore you had when out here in the Mission boat. As the town is approached along the Arial Khan it presents a most busy scene. Some hundreds of native canoes, boats, and cargo barges crowd the shore as far as the eye can reach. On the high banks rows of native shops with corrugated iron roofs and mat walls stand compact together. The rushing waters of the Arial Khan have broken away in the last few years immense blocks of earth, and left huge pieces hanging loose awaiting the next rainy season's operations. Large trees and many houses have gone again and again into the current; and efforts are being made now to remove the remaining homesteads further inland, to avoid

the coming catastrophe. A little to the east is a splendid site that would have suited well for our mission-house had it not been for fear of the rushing waters that already are undermining the place. On the right hand, as we sail into the Koomar, gigantic boats laden with wood attract attention. It is the great wood mart of the district. Felled trees are floated or brought in large boats from all directions to this place for sale. Native sawyers are seen at their work here and there amid the quantities of wood that lie about on the shore or partly in the water. Coolies are heard singing or shouting at intervals that regulate their "long pull, strong pull, and pull all together," when some large and heavy trunk requires moving. It is always a busy scene. Ferries cross to and from Madaripore in many directions all through the day, for no bridges could stand on these rapid and uncertain streams. At the market, twice a week, the immense numbers of people that gather resemble those at a fair. Boats laden with cows, vegetables, rice, and everything else common to an eastern market are then seen on the rivers in still larger numbers. The two long streets of shops are regular, and have their wares spread out far beyond the shade cast by the mat fronts that are supported by bamboos. After you leave these two busiest streets a road runs along, with the river on one side, and shops on the other, till the law courts are reached.

In some respects Madaripore is quite outside the line of civilisation, as we understand it, in India. There is no telegraphic communication, no daily steamer service, and no European officials as at other stations. It is on no great route either, where visitors might possibly call in on the missionary to offer a word of sympathy. No traders or travellers ever travel that way, for

there is nothing to induce them to neighbours, it seems practically very so. There s not even a branch of the much further. Yet it is just the spot



Brahmo Somaj there. Though only two or three days from our nearest

for true work for our Master, and He will be ever nigh.

THE DISTRICT.

A glance at the map shows that Madaripore is a land of rivers. Almost every village can be visited by boat for a large part of the year. No undulating country exists in any portion of the district. To the west, perhaps, the land is more depressed than that to the east, and the parts marked "beels" are for many months every year all under water. All the villages there given are names of our own native churches, and they, being in the Madaripore district, are to be superintended from our new station. Thus I have eighteen communities of believers already connected naturally with the project now in hand. All of these lie in the lower "beel" country, and can be visited most easily in the rainy season. Of course, other villages crowd the same tract of land, but those marked are of greatest interest to us.

Of the churches under my care Digholea has the chief place, for when I left for England this was the only native church entirely independent of foreign aid of which we could boast. Since my return, however, Koligram, at the extreme north, has assumed the same privileged position. Now Suagram in the south is following their good example, and the pastor-elect awaits a visit from me to set him apart to the work. One other church we hope will fall in with this onward movement and become independent of foreign aid before the year closes. Those who have studied closely our Indian Mission will fully understand how important and encouraging these statements are. I only refer to places on the map.

THE NEW BOAT.

In such a district as this a boat is as necessary as a house to the missionary. Indeed it becomes for a great part of

the year our floating home. No other means of travel are available, seeing that roads do not exist. The boat just built for us by the B. I. S. N. Co. at their docks in Calcutta, is a splendid piece of work. Mr. Tyrrel, who is head of the works, and Mr. Paterson, who was its architect, took real and sympathetic interest in the project, and they assured me that such another could never be built for the £300 we have paid. The sketch was kindly taken by Mrs. Teichman outside the docks the day the boat was launched. Surely a prettier craft never rode the sacred waters of the Ganges! She is the first of the kind ever built. Her hull and girders are all iron. She is painted white excepting the venetians, and they are varnished teak wood. In length she is fifty feet. The cabins consist of four compartments. Entering by the doors behind the mast and descending four steps the larder is reached. Racks for plates and glasses, with a cupboard that serves for a sideboard, form the furniture here. This is a small room, the width of three of the sixteen venetians. The next is a dining room, the length of five venetian windows. On either side is a bench, and in the centre a table with a lamp suspended over it, and on one of the partitions a book shelf completes the furniture. Five more windows are included in the bedroom. Two bunks, with large drawers beneath them for clothes, books, and sundries, and a tiny table in the middle, form the whole of the conveniences here. The last three venetians are included in the bath room, containing lavatory, &c. A hole in the roof has a large funnel inserted in it, and a boatman bales up the water from the river in a pail, and so supplies the bath. The boatmen cook at the stern, and the steersman stands there to guide the vessel. The

flags flying at prow and stern are the kind gifts of friends at Devonshire Square Chapel. To complete the arrangements inside, I need a small filter, a clock that has no pendulum, because of the rocking of the boat, and enough cutlery and spoons for two or three persons, as sometimes two or three missionaries travel together. You will not soon forget, I know, the tour you took through Fureedpore, Backergunge, and Jessore in the large boat that has so long served our mission; and I wish you could take a trip now with me in the *Manchester*. She is of course smaller than the other

boat; but she is as quick a traveller as one needs out here, and inside there is plenty of room for comfort and health. Indeed she is all I can desire; and I trust that for many years she may bear messengers of the Gospel to the heathen around, when this poor "tongue lies silent in the grave."

With warmest regards, dear Mr. Baynes, from my dear wife, and indeed from all our party here, I remain,

Yours faithfully,

In the Master's service,

ROBERT SPURGEON.

A. H. Baynes, Esq.

Latest Tidings from the Congo.

THE following letter from Mr. Comber, dated Wathen Station, Congo-River, May 30th, has been just received:—

"MY DEAR MR. BAYNES,—After a long journey made under many difficulties, I am at last at what I wish to look upon as my Congo home.

"A VERY DRY SEASON.

"You will remember that in previous letters I have told you of the great scarcity of rain during the rainy season, which has just ended. This lack of rain has made the season an unhealthy one, although our God has graciously preserved us from sickness of any extent or severity. Food has also been very scarce from this drought, and is almost double the price it used to be; indeed, it was with the greatest difficulty that I could get sufficient food for my carriers coming up. The people almost everywhere have blamed the white man for this scarcity of rain, and caravans have been stopped and turned back; our carriers sometimes cut with knives and fired upon; bales and cases have been

mauled and injured, traffic sometimes suspended, and new routes adopted. As an illustration of the scarcity of food (the pea-nut crop failing entirely), a Dutch gentleman told me that his firm had sold altogether 100 tons of rice to the natives about the coast.

"FLOODS.

"All this was changed, however, during the latter part of last and the former half of this month, and we have had terrific rains. Rivers everywhere have been swollen; ferrying canoes torn away from their moorings by violent floods; native bridges, rope-suspension and tree-trunk, have been washed away, or have disappeared from view, the water being many feet above them; low-lying places have become swamps; valleys have been flooded, and, as you can understand, travelling has been very difficult. Indeed, I never had such a disagreeable journey. At some rivers we had to wait two or three

days, as no canoemen would venture to put us across. At one we had to make a suspension bridge of the tough forest creepers, with a span of sixty-five feet, over a rushing torrent—a bridge entirely of natural rope, without a stiff stick in it. Sometimes we had to feel our way carefully with naked feet over a tree bridging some little gully or canal, with the water reaching to the waist or neck (above the rude bridge), and keeping our balance by holding to a rope-tier as a hand-rail from side to side. The roads were often slippery or slushy—hammock-riding out of the question—and eight hours were spent in doing a journey of four. The poor donkey we had with us—'Bloomfield,' a present from our kind friend Mr. Tritton, of Bloomfield—had even more trouble than usually falls in the way of donkeys. Often he had to be dragged through the water, and at the Luvu River, which we crossed by a flimsy bridge, six men had to swim across, dragging him, very reluctantly, by a rope. The men and donkey were carried so far down the strong swift stream that I feared for their lives. They were, however, splendid swimmers. At Lukunga, three days from here, I had the joy of meeting my brother Percy, who had come thus far to meet me.

"You must not think that in Congo travelling we often have such troubles and difficulties as described above. It is most unusual, and the effect of the very heavy rains, which seemed to have been pent up, and to burst forth with special violence. I am thankful to say that all along the road I was very well, save occasional sleeplessness, prickly heat, &c.; of course, I adopted all the precautions.

"LOSS OF MAILS.

"I am sorry to have to report a case, the like of, or anything approaching

thereto, I have never heard of on the lower Congo. The Lisbon March 5th mail reached Underhill on the 31st, and letters for all our brethren at Wathen, Arthington, and above were dispatched by a Loango courier on the 1st of April. This man was coldly and deliberately murdered by two men at a town a day's march below this.

"We had been trying a new route, and this town was on the new line. His gun and the bag of mails were taken by the men. We can't understand what the motive can have been. Our friends here say, 'Oh, they were savages and wild.' We, of course, put the matter into the hands of the Congo State, and have hopes that they will be brought to justice; the more possible, as everywhere between Naunga and here the people sympathised much with us, and were alarmed at such an unusual occurrence.

"Next to the murder of the man, our mails being lost is the most serious affair. Letters are so precious out here. If any letters of importance were sent by that mail to Messrs. Grenfell, Whitley, Charters, Biggs, Richards, or Percy Comber, they had better be repeated. We have sent several people privately to the place to see if they could recover anything, and they have brought in three private letters for Mr. Grenfell, one for Mr. Biggs, a sheet of one for Mr. Whitley, and two sheets of one for my brother—all of them wet and covered with dirt. This is all they have recovered out of perhaps thirty letters. The town implicated has sent back the gun carried by the courier, and made an offer to pay two men for the outrage; but I have told them the matter can't be taken into our own hands, as the Congo State Government rules in the country now.

"WATHEN STATION.

"So much for road news. And now

about our Wathen Station. There is a strong impression abroad that this station is very unhealthy. But Stanley considers it the healthiest place on the lower Congo, and I certainly think it as healthy as any place, except above Stanley Pool. On January 5th I left this place for the coast, leaving it in the hands of my brother Percy and Mr. Richards. I have been away four-and-a-half months, far longer than I expected; and I have all the time been somewhat anxious as to the health of these brethren, both of them new to the climate, the language, and the people. I am full of thankfulness on my return to find them pictures of good health, and very happy in their work. They have wonderfully improved the appearance of the station, and several thousand bricks are ready to go into the kiln for our permanent houses. During my absence they have had two or three attacks of fever, but none of a serious nature. For all this my heart is full of praise and gratitude to God.

“THANK GOD, AND TAKE COURAGE.

“I do think, my dear Mr. Baynes, that we and the churches at home have cause for thanksgiving for the answers to prayer given by our Covenant God. From May, 1884, to May, 1885, we had to mourn the loss of six of our number. The Church with ourselves has since then continued in prayer, earnest and urgent, that our lives might be spared; and from May, 1885, to May, 1886, only one of our band has been stricken by death.

“SPECIAL PRAYER.

“I am just reading the ‘Lives of Robert and Mary Moffat,’ and of their noble work among the Bechwanas. Their difficulty was not sickness, but an utterly indifferent people. For the first ten years of the Bechwana Mission,

I read that ‘not a ray of light shot across the gloom to cheer the hearts of the missionaries. A dull and stolid indifference reigned.’ Mrs. Moffat writes: ‘The people seem to think they do us a favour in coming’ (to chapel). ‘The school is miserable.’ ‘Perhaps if we gave a meal of meat every day, or a few beads, we might have the place crowded, but on no other condition.’ ‘We have no prosperity in the work—not the least sign of good being done.’ The story reads on: ‘At length, in 1829, a marvellous awakening began; . . . meeting-house crowded; . . . outpourings of impassioned prayer; . . . six selected from many candidates to receive the rite of baptism;’ and, Mrs. Moffat writes, ‘I hear from my friend, Miss Lees, that the very time of the awakening here was the season of extraordinary prayer among the churches at home. What a coincidence! and what an encouragement to persevere in that important Christian duty!’ Yes, ours is a ‘prayer-hearing and prayer-answering God.’ ‘More things are wrought by prayer than this world dreams of. Therefore, let your voices rise for us.’ God has heard our earnest prayers. We will praise Him for His lovingkindness, and go on to plead for further blessings.

“THE WORK OF THE SPIRIT.

“And not alone, dear Mr. Baynes, for health, but for the outpouring of the Holy Spirit upon the hearts of the people. Many at our oldest station of S. Salvador are now well instructed in the Word of God, and understand the way of life. Some of them, indeed, seem to have their feet just outside the Kingdom of God. One of the brethren there wrote me recently, ‘What we now need is just a baptism of the Holy Ghost;’ and so it is. We want God to ‘give the increase’ from the sowing

of one and the watering of another. Let there be fervent prayer among the churches. The principal work here just now is among our eighteen school-boys. Ngombe boys' hearts are, I truly believe, good soil. For many things we are much attached to these bright, intelligent, high-spirited, and fine-looking Ngombe boys, and we do earnestly want to bring them to Christ. As soon as we can build a good brick school-room and living-house (for they are all boarders), we shall try and get our number increased to fifty, or even a hundred.

"Since my return I have not been into the towns, as I have been suffering from a painful boil. Later on I will

tell you more about the people. I hope we shall all three be able to continue at this station; at any rate, until our permanent buildings are finished. If we are to do good thorough work—preaching, school, medical work, &c.—our station must be well manned.

"Mr. Grenfell is expected back at the Pool by Midsummer. I suppose we shall be soon writing to you about upper-river stations.

"My colleagues here, Percy and Richards, join me in affectionate regards to you; and I remain, my dear Mr. Baynes, yours very sincerely,

"T. J. COMBER.

"To A. H. Baynes, Esq."

Death of the Rev. J. P. Chown.

BY the death of the Rev. J. P. Chown a very heavy loss has fallen upon the Mission—ardently attached to the work of the Society, ever ready by wise counsel, unselfish service, and unobtrusive but constant generosity, to further its work, the vacancy caused by his sudden removal will long remain.

Only in June last, in a letter to Mr. Baynes acknowledging the receipt of the official intimation of his election by the Annual Members' Meeting to the Honorary List of members of the Mission Committee, he wrote:—

"I feel quite unworthy of the honour put upon me, but yet I trust my great gratitude may lead me to seek wisdom and grace, by which I may still render such service as may in some measure honour the Divine Name and exalt the Divine Kingdom. To do this, in the smallest degree, will be to me an unspeakable joy and privilege."

His colleagues fondly hoped that for many years to come they might have had the help of his loving presence, his bright and beaming face, and his wise and sympathetic counsel.

But it has been ordered otherwise, and the loved and trusted counsellor, the wise and gentle leader, the manly and brave companion, has passed to his rest and reward, and—

“Earth the poorer seems,
While Heaven the richer grows.”

“Blessed are the dead that die in the Lord.” Farewell, dear friend,—

“Until the morning breaks,
And shadows are no more.”

The following resolution was adopted at the last meeting of the Mission Committee, amid tender expressions of love and sympathy of no ordinary kind :—

REV. J. P. CHOWN.

“The Committee of the Baptist Missionary Society, gratefully remembering the many services rendered by the Rev. J. P. Chown to this Society, record their sense of the loss they have sustained by the death of their honoured and beloved colleague, and their thankfulness to God for the great grace bestowed upon him. The same qualities—his simplicity, his amiable and kindly spirit, the consecration of his life and powers to the cause of the Saviour whom he loved so well—which won for him such high and wide esteem served to endear him to the hearts of those who were more closely united with him in the fellowship of Christian labours.

“From the commencement of his pastorate at Bradford, in 1848, to the close of his career on earth, Mr. Chown took a deep and growing interest in the missionary enterprise.

“For more than a quarter of a century he was a member of this Committee, and for several years chairman of the Candidates' Sub-Committee.

“In this latter capacity Mr. Chown rendered specially valuable service. His sympathetic and gentle nature never failed to win the confidence of those who offered themselves for mission work, while his discrimination and knowledge of men enabled him to perform difficult duties with rare tact and efficiency.

“His counsels and influence in committee were as valuable as his attendance at the meeting was most regular and punctual. As a pastor, Mr. Chown fostered and extended the missionary spirit in his congregation and among the young, while few oftener and with more effect pleaded the cause of missions, both from pulpit and platform. In his various service, and even yet more in his character as a man who ‘walked with God,’ and whose manifest but unostentatious devoutness pervaded his life, brightened all he did, his brethren of this Committee will never cease to rejoice that they were associated with him in the great and good work of the world's evangelisation. They also respectfully tender to Mrs. Chown, and Mr. John Chown, the expression of loving sympathy with them in the heavy loss they are called to suffer, and the assurance that prayer will often ascend on their behalf to Him who is the ‘God of the widow, and the Father of the fatherless.’”

Notes from India.

A CHEERING INCIDENT.

THE Rev. W. J. Price, of Dinapore, writes:—

“Recently I had the pleasure of baptizing another convert from Hinduism, a Brahmin. His brother, who has been a Christian for some sixteen years, was present on the occasion, and related how for many years he had prayed for his brother’s conversion. That when he first became a Christian he had urged him to become one too, but only to be spurned away. To-day he rejoiced before God that his brother had been brought to Christ. The convert, too, before going down into the water, in a short address gave his experience, and told how he had abandoned caste, idols, and everything, and now placed his sole trust in Christ.

“This makes the eighth we have baptized during the past six months; we thank God, and ask for many more.

“The coming of Mr. and Mrs. Jones, of Oswaldtwistle, has been a great comfort to us all. The more they are known, the more they are loved. Mr. Jones’s health has considerably improved, and both he and Mrs. Jones seem to be very happy in their work. The English congregation to which he ministers is increasing; and last Sunday Mr. Jones received two brethren into the church by baptism. He is vigorously pushing forward the work in the neighbourhood with much promise of success.”

A NEEDY DISTRICT.

The Rev. Arthur Jewson, of Comillah, writes:—

“Brahmanbaria is a large town forty miles north of Comillah. There are both civil and criminal courts there, but there are no Europeans, and the influence of Christianity has scarcely reached it. Mrs. Jewson and I left this place yesterday, after an eleven days’ stay. Each day I expounded and enforced the Gospel to attentive crowds. We sold over three hundred Gospels, and gave with each a tract and a hymn sheet. It was our custom to go to call on one or two native gentlemen every morning. At one house, a lawyer’s, quite a number gathered in his office to see us. When my wife went into the inner court to see the women, the younger part of the audience followed her. But as the presence of these men and lads hindered the women from conversing freely, my wife sent

them out to request me to sing to them. In the meantime I was talking about the addresses I had given in the Government school, and said that the great need of the country was that the boys should remember their Creator in the days of their youth. The lawyer said, ‘Yes; though we generally say that the first stage of a man’s life should be devoted to study, the second to business, the third to the family, and the fourth to religion; yet it is a mistake not to teach children about God when they are young.’

“I said, it is so, for very young children are quick to learn. Your little girl cries, and you tell her there is a jackal outside, and that if she does not leave off crying you will tell it to carry her off. She stops crying for very fear, but her five-year-old brother

knows that there was no jackal there ; but you told a lie to save yourself trouble, and he thinks that was a very good idea, and copies it himself the next day. Then I told how my father used to take me on to his knee, and tell me of the God who lived up in the bright blue sky, and loved me more than he himself did, and had given me the flowers and all the nice things I had. Then my wife came with an invitation for me to go to the door of the court where the women lived to sing to them. We then all trooped out there, and I sang and explained a hymn to them. Sometimes poor women called us, and we, sitting down in the shade of their houses, spoke to them and their neighbours of God's holy will, and Christ's benevolent life and sin-atonng death. Once my wife arranged for me to go and speak to about a hundred women, besides many children. I told them how Christ had honoured women ; how He received and blessed little children, and died for the sins of the ignorant and wicked. We were exceedingly encouraged by a young man named Gobinder, who

bought a New Testament of me when I was at Brahmanbaria last year. He is a messenger in the Deputy Magistrate's Court, and aged nineteen years. He at once identified himself with us, and helped me to sing and sell books in the bazaar. He visited us constantly in the boat, read the Bible with me, and several times engaged in prayer. He seemed to be really solicitous for the salvation of his parents and fellow-countrymen, and took me about to all the best points for reaching the people, and was always desirous to explain the hymn sung, and to exhort the people to come to Christ. His friends opposed his coming to see me, and their persecution led him to wish to return with me to Comillah to be educated for the Christian ministry. However, I persuaded him to stay at his post for the present. I have great hopes that the Holy Spirit is working in the hearts of several others also. Thus God seems to be indicating that He has purposes of mercy toward the people of Brahmanbaria, and it is a most desirable thing that a missionary should be stationed there."

MEDICAL WORK IN KHOOLNA.

The Rev. Gogan Chunder Dutt, of Khoolna, sends the following interesting account of medical evangelistic work in the Khoolna district :—

"Our Christian mela of Kuddremdy is over. It lasted for two weeks instead of one. The latter part of the mela was well attended. Our Kuddremdy Church paid all the expenses of the mela, huts, &c. Daily hundreds have heard the Gospel, and received medicines from us. It was a refreshing sight to see men, women, and children coming in the morning and afternoon, bottles in their hands for medicines, and gradually filling our large and spacious mela houses. When the house is fairl

filled we used to commence our work. After singing, preaching and praying, we distributed the medicine, and applied the electric battery in various diseases for which it is suitable. The electric battery created a great sensation among the people, and many hundreds have been cured by its judicious application, and its effects seem almost miraculous to our people. I cannot but gratefully remember the kindness of Mr. S. Coxeter, of Regent's Park for sending the battery in time

for our mela. I made two preaching tours before the mela, and the battery was a great help to us.

“I give a few illustrations :

“Fala, a Mohammedan agriculturist, had a tremendous fall from a date tree eighteen feet high. For thirty-two days he was laid on his bed, and could not move his hands or feet or change his sides. He passed day and night moaning in pain. When his friends heard about my arrival at Kuddremdy, they carried him to us in a bamboo bedstead. When I came to him, the poor man told me about his sufferings in most pathetic language, and began to address me as his father. We first applied the battery, and then arnica, and within three hours he sat up, and commenced walking with the help of a bamboo stick. Think of the sensation it created. Fala is perfectly cured. He heard the Gospel, and in the presence of his fellow Mohammedan co-religionists, he cried out the Mohammed must be an impostor, and Christ the only Saviour.

“Khairoolah is another Mohammedan, whose arms were sprained and swollen to such an extent that he felt they would be useless throughout his life. On the fourth day of the mela he was perfectly recovered by the application of the battery and taking suitable medicines. He, after his recovery, proclaimed everywhere that our mela is for the glory of God, and to do good to men.

“Thud is a Hindu agriculturist. He had lockjaw, and suffered nearly six months from this disease. He also has been perfectly cured by the use of the battery, and taking aconite. I informed our English friends that all our melas were visited by the Mohammedan

doctors of divinity for religious discussion in former years. This year we have not seen one, and the Mohammedans and Hindus heard the preaching of the Gospel without interrupting, and many admitted openly that our religion is true and from God. Since we learned the wise and right use of medicines, our Christian influence over the people has much increased, and the whole district seems preparing to receive the Gospel. While I was busily engaged with my helpers in working towards the south and east of the district, my other helpers were visiting Doomoria, and its neighbourhood towards the west of Khoodna. They have informed me that about 500 Hindus, belonging to the lower class, exhibit an earnest desire to know more of Christianity, and to embrace it. A few well-to-do Hindus with their families also wish to be baptized.

“Please pray that we may have proper strength of body and mind to reap the harvest.

“One day, during the mela, as I was walking up and down on the bank of Kuddremdy Khul, an old woman of Kuddremdy, led by another, came to me, and requested that she might speak to me privately. I entered into my boat, and expected she would ask me to help her in her old age. The poor woman, with tears in her eyes, however, gave a rupee to me to be used for the extension of Christ's Kingdom. She said she earned the money by husking rice for many days together. It is a widow's mite indeed. She works hard to support herself, and I could very well understand how she could only save the rupee by denying herself.”

Tidings from Shansi.

THE following letter from Mr. Dixon, formerly of the Congo Mission, now in China, will be read with interest by many; it is dated from Tai Yuen, November 23rd, 1885:—

“MY DEAR MR. BAYNES,—My last letter to you, under date 29th April, announced our safe arrival here, and promised an early description of the country we had journeyed through. That promise must be forgotten, for as time sped on the things behind were forgotten on looking forward to things before, until their importance had dwindled away to nothing, and I long ago gave up all intention of recording them. But now I feel it due to yourself to inform you of our doings since April, and, if time permits, I would like to draw your attention, and possibly the attention of a larger circle, to the work which lies around us here—a sphere large enough for the most enthusiastic amongst us, and of such importance as to command far more serious consideration from our churches at home, whenever they shall begin to inform themselves on the subject.

“OUR HOUSE.

“The first six weeks we were guests of Mr. and Mrs. Sowerby, during which time we began our study of the language, bought such Chinese garments as we needed, and sought after a suitable house in which to set up independent housekeeping. After seeing some six or seven, we decided on one which had been occupied at one time by the American missionaries (who are now located forty miles to the south of this). It is situated in one of the principal thoroughfares of the city, but yet is well shut in from dust and noise; close behind is a large open common, giving plenty of fresh air. Its two courtyards are large, and

the rooms of convenient size and arrangement.

“Horses we all keep—that is, we each have one—for exercise and for journeying or visiting the villages around, thus saving the Society the cost of hiring animals for such purposes.

“The place needed sundry repairs, and to make it more cheerful I laid out several pounds on painting around the inner courtyard. Two trees (evergreens) were promised from a gardener's, and what had been called a wilderness of a home soon became quite bright and homelike. On June 4th we moved in, and soon after Mr. Morgan came and joined us.

“A VILLAGE STATION.

“About the same time I rode out with Mr. Sowerby to the village station of Shao, Tien-tzu, where he is carrying on medical work, with a view to opening the people's hearts to the Gospel. On one or two occasions I went alone to the same place in Mr. Sowerby's absence. Such work I think will prove by far the most promising in opening the villages to our message. The plan is to select some important market town as a centre, to rent a shop in the main street, to appoint an evangelist to reside there, to visit and dispense medicines twice a week, the patients being preached to by the evangelist in the shop whilst waiting to be attended to, to visit any serious cases in their own homes, and through the evangelist to follow up any who show an interest in the Word. Books are always on sale in the shop, and a

systematic visiting of villages for preaching purposes set on foot. Results we will talk about when harvest time comes; at present it is seed time, and we are concerned that the sowing be done largely and well.

“My servant brought me several cases of sickness to look at, but finding the number rapidly increasing, I have had to stop all such work until I know more of the language. One case, however, may be worth mentioning. An underling of one of the officials received no small benefit from surgical treatment, and one day surprised me by a message to the effect that he wished to present me with a tablet by way of thanking me. He proposed coming in dress clothes, with a band of music, to hang the tablet outside my door; but my wife’s illness forbade any such proceeding. However, he had the board brought and hung up by a carpenter over our front door amid the banging of the inevitable Chinese crackers. The inscription declares the superiority of foreign skill over the Chinese, and gives names and dates.

“THE LANGUAGE.

“The summer proved very trying to both my wife and myself. My wife has had several attacks of Congo fever, but I myself have been free from it. Possibly it came in some of my old Congo things. Altogether, from one thing and another, my wife has spent fully a third of her time ill in bed, but is now much stronger since the cold weather has set in, and will, I hope, become acclimatized. My own health is now excellent; but during the summer I ran very low, and though my legs kept sound, my memory played me sad pranks, making study almost impossible. I write you frankly as to our bad health, for I think it will pass off, and, anyhow, you need not

anticipate seeing me at home under ten years, unless, indeed, I am plucked in my ‘examinations.’

“You will not be surprised to hear that progress with the language has been very slow indeed; in fact, I may have to plead for leniency in my examination, and as my illness impaired my memory, I should not feel ashamed to do so if driven to it; but at my present rate of progress, I am hopeful of passing with ‘honours’ almost, if not quite, half way on toward my second year’s course. My wife’s illnesses have sadly handicapped her, but she bravely pegs away when strength permits.

“THE DISTRICT.

“December 10th.

“The mail went before I could finish my letter; but on re-reading it I find nothing of importance to add.

“The country lying around us here consists of an immense plain bounded by mountains ranging from 1,000 to 5,000 feet above the level of the plain. The plain is about 120 miles long, and from forty to sixty miles broad, and is said to contain a population of five millions, who are engaged in agriculture, various manufactures and trade—the Shansi men being noted for their business aptitude. The mountains are comparatively sparsely populated, what inhabitants there are being supported chiefly by mining coal and iron, in which the whole country is remarkably rich; coal of really good quality being delivered in the city for 10s. to 12s. per ton. With machinery and railways it will one day be the great manufacturing district of the Empire. The population seems very equally distributed; the plain contains twelve first-class cities, ranging from 100,000 downwards—so at least the Chinese estimate—60,000

downwards would be my own estimate, but the houses are usually greatly overcrowded. Villages appear to be usually about a mile or so apart, and contain from 200 to 10,000 souls. The soil seems rich, and with a fair rainy season must be capable of raising enormous crops; but in spite of all the advantages bestowed by nature, the country cannot be termed prosperous.

“OPIUM SMOKING.

“Nearly everything seems tumbling down, and but very few new buildings are to be seen. The reasons for this are many, but the chief one is official corruption, which impoverishes the people by extortion, and must effectually damage private enterprise; whilst it allows public works to decay without an attempt at repair. The second chief cause of distress and misery is the extensive practice of opium smoking. Native estimates say nine out of every ten men smoke opium, and, in many places, nine out of every ten women also smoke it. The degradation of opium smoking is terrible; it is not noisy in its operation like drink, but is far more certain and terrible in the hold it gets on men, and in its deadening effect on the moral instincts of a man. Already I have seen some sad examples of clever, industrious men utterly ruined by it. The remedy for it, as for so many other evils, must be the Gospel, for mere human strength cannot withstand the temptation.

“OUR FORCE.

“The southern portion of this plain is being worked by the A.B.C.F.M.; but at present they have only six men in the field. Tai Yuen, which lies at the north-eastern side of the plain, is occupied by the China Inland Mission and ourselves. The China Inland Mission have a doctor, two single men,

and four or five single ladies located here, while we have three married and one single men, two of whom will soon be settling farther north. Our work is only just opening out before us, for Mr. Sowerby is practically working alone, Mr. Turner being engaged in opening up a town some fifty miles to the north; whilst Mr. Morgan and myself are engaged in learning the language. Mr. Richard has been working here for some six years, chiefly, as far as I know, amongst the upper classes and at translation work. Mr. Sowerby and myself think the most promising mode of work to be such as he is doing at Thao-tientzu in dispensing medicine on certain days, thus opening villages and houses to us, and following it up by regular systematic services, visitings, and teaching. City work in China seems far less paying than country work; hence, with some 60,000 around us, we go out to small villages of 2,000 or 3,000, but when we have more men at our disposal, we shall attack the city itself. Our house is well situated, and will, I hope, become ere long well known amongst both town and country people. Only to-day a patient of mine came to inform me that he wished to present me with a tablet similar to the one I mentioned above, only, as he said, twice as long.

“THE FUTURE.

“So, my dear Mr. Baynes, we are toiling on slowly but surely, often dull and matter of fact, but sometimes catching glimpses of what the future with all the blessings the Gospel shall bring, yea, even now bringing, to these poor benighted heathens—benighted and full of fears of ghosts, demons, dead men, &c., and then we quietly settle down and try to redouble our efforts to hasten the coming day.

“Congo news has been dearer than ever to me out here. Dear Cowe gone home—his grave, probably, in our little garden, amid my geraniums at San Salvador. Sidney Comber taken away so quickly, and others whom I did not know, but of whom I had read, all gone home so soon, whilst I am sent so far away to this heathen clime. Do you know I often dream of my visit home ten years hence? Of going down to Tientsin by rail, thence by sea to Zanzibar or other port, there to take the train for Tanganyika, and away westward to

Ngangue, thence by steamer visiting our stations along the mighty Congo, and finally taking a glimpse at the future San Salvador—to be blotted out, I am afraid, under cursed Portuguese rule. It is a dream now, but it will be a reality then, and you and I will, I hope, live to see it.

“With kindest regards from my wife and myself,

“I am, my dear Friend,

“Yours affectionately,

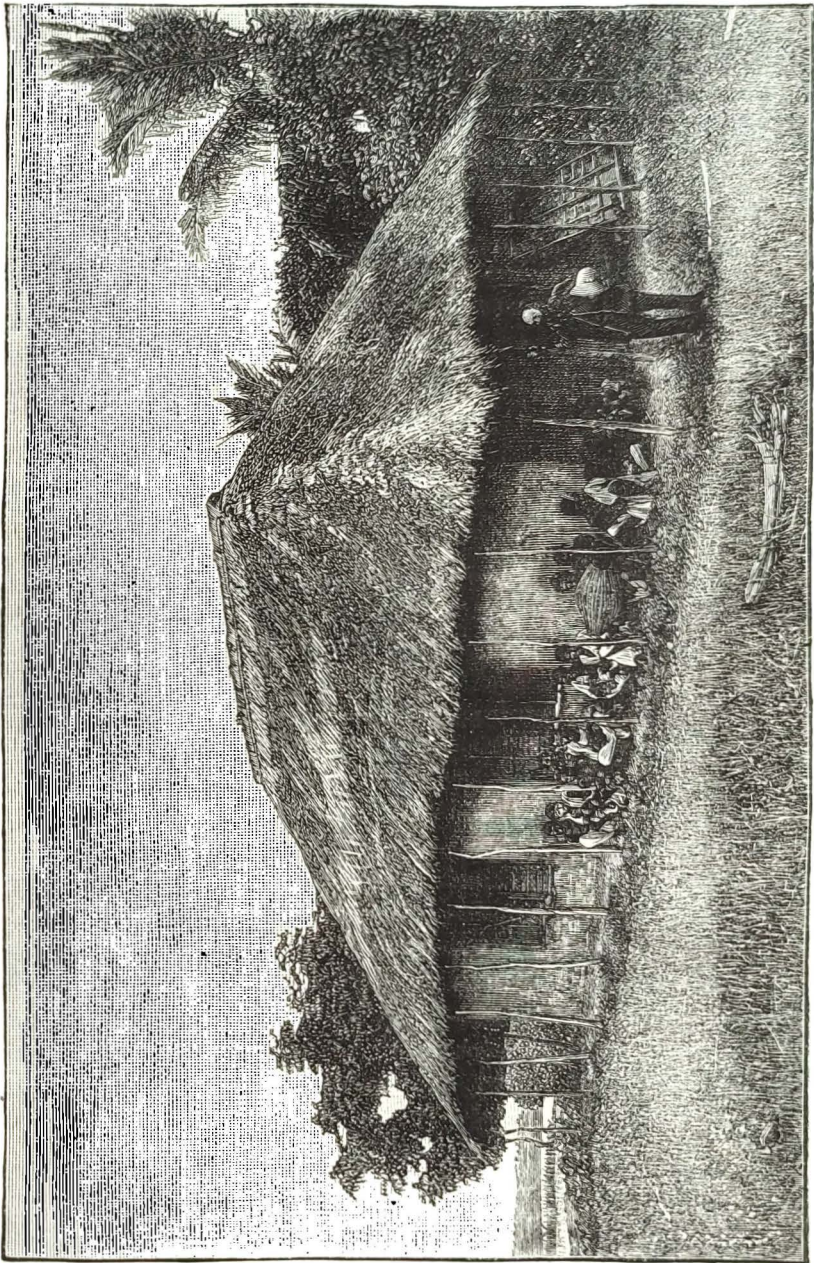
“HERBERT DIXON.

“A. H. Baynes, Esq.”

Khari.

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

KHARI is the largest station of what are called the “Southern Villages,” that is, the villages to the south of Calcutta which are connected with the Baptist Missionary Society. There are nine Baptist churches in this district, of which Khari is the largest and the furthest from Calcutta, being about forty miles distant. A railway has been opened within the last two or three years, which renders Khari and two other churches more accessible than they used to be. The train takes us twenty-eight miles, and the rest of the journey is performed in the canoe, called a “salti,” a picture of which is given. These canoes draw very little water, being flat-bottomed, and in them we go along the water-channels and in the rains over the fields. They are pushed along by men at each end armed with long poles, and the missionary sits or lies under the awning, which keeps off heat, cold, and rain. Perhaps the mention of “cold” may be thought unsuitable for India, but it would not be thought so by anyone who has spent a January night in Northern India. I have felt it as difficult to keep warm at night in India as I have ever done in England, and have enjoyed a blazing fire there as much as in this country. In travelling by night in the salti in the cold weather, we keep on our clothes, put a thick rug at each end of the awning to keep out the nasty damp cold of that season in Bengal, wrap ourselves well round with rugs, and very possibly cover our head all over also. Even then we are none too warm. I suppose we feel the cold more because of the contrast with the heat of the day. Salti



KHARI CHAPEL IN BENGAL.—(From a Photograph.)

[THE MISSIONARY HERALD,
AUGUST 1, 1888.]

travelling is slow work. The men do not push it more than two or three miles an hour, and the waterways, except in the rainy season, wind about a great deal; the result is, that the journey from the railway to Khari, though not more than sixteen miles in a straight line, would take us nine hours or more. These canoes are not used in many parts of Bengal, not much outside of the district to the south of Calcutta, but here there are thousands of them.

THE CHAPEL.

The chapel is a brick building, with a thatched roof. In front are seen some native Christians with their instruments of music, and myself, with my big pith hat under my arm. These hats are almost universally used by Europeans who have to go into the sun in India, being light, and affording a good protection from the sun's rays. They are of all sorts of shapes; the one represented in the picture is shaped like a coal-heaver's hat, some look like a gigantic mushroom, others are helmet-shaped, and some are double, with arrangement for ventilation between the two coverings. These last we call "two-storey hats."

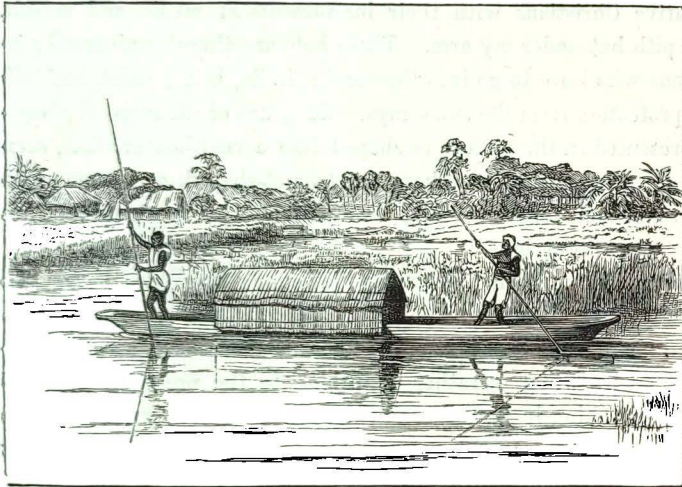
The chapel is well-filled when the Christians assemble there. They all sit on mats on the floor, the men on one side, and the women on the other. The young children often crawl about and make a noise, according to their own sweet will, which is rather disturbing to the preacher. A missionary was once preaching in Bengal, and there was a little boy present who kept making a noise, and would not mind his mother. The preacher stopped once or twice to look at him, and shame him into quiet, but all in vain. He then stopped again, and gave out a hymn, and while the congregation were singing it he took the boy outside and gave him a whipping, and then came back and resumed his sermon with no further interruption!

When we pay a visit to Khari we generally live, eat and sleep, in the chapel. A low wooden bedstead is brought in, on which we put our bedding, and the Christians rig up our mosquito curtain by fastening the four corners with strings to nails in the wall. We always have our candle and matches close by, so that if we should have to get up in the dark we may see where we are going, otherwise we might inadvertently tread on a snake, the bite of which would kill us in a few hours. Snakes—even poisonous ones—often live in the thatch of houses.

CHRISTIAN DISCIPLINE.

The native Christians in Bengal have an inner and an outer community, in both of which they exercise discipline. The inner circle consists of those

who have been baptised and are full church members. Discipline among them is carried on much the same as with us. The outer circle comprises the whole Christian community, men, women and children. If any one of these should commit any flagrant sin, the rest of the Christians will probably refuse to eat or smoke with him, and thus show that they do not regard him as belonging to their community. In India only those of the same caste eat one with another. Hence the act of eating with another implies that he is regarded as belonging to the same community, and thus disgracing the other members of that body if he does anything wrong.



BENGALI CANOE.—(From a Photograph.)

The Apostolic injunction in regard to men who bear the Christian name but live a wicked life, "With such an one no, not to eat," has a special force in India which it has not here. The question comes up sometimes whether our Christians shall eat with Roman Catholic natives, and they generally decide it in the negative. The reason is this, that when the heathen reproach our people by saying "Christians have idols, look at the Roman Catholics"; the reply is, "No, they do not belong to us, we do not eat with them"; and this at once settles the question. They belong to another community. If they ate with our Christians, the heathen would consider our people in a certain sense responsible for what the Roman Catholics do.

Work in Japan.

THE Rev. W. J. White, writing from Tokio under date of March 20th, reports:—

"I have just returned from a tour in the country, having visited all our stations. Everywhere the work is prosperous and very encouraging. The converts are working zealously; and, as a result, I was permitted to baptize eight converts—one woman and seven men. At a place called Tomita a new station has been opened, with five converts, all good men and true. Interesting services were held, at which great interest was manifested. Our meetings were held in a large upstairs room, which was filled with an intelligent audience of about 350 persons, while between one and two hundred more who could not find room upstairs sat about on the mats in the rooms below and listened to our preaching. To the best of my belief, this was the first time that the gospel of Jesus Christ had been preached publicly in this town, and hundreds listened to the word of salvation for the first time. We are doing our utmost to follow the rapid progress which our work is making, and shall continue to do so; but we trust you will remember us,

and, if you can, give us another man. We are in nowise forgetful of the heavy claims that other fields have upon you, and we fully realise the fact that the proportion of workers in Japan representing the various evangelical churches, is much larger here than in many other countries; but we are face to face with a work that is, under God's good hand, the work of our beloved society, and while with much joy we labour shoulder to shoulder with all our evangelical brethren to bring our Japanese brethren into the knowledge of God and of His Son Jesus Christ, yet we feel that our own special work has its special claim upon our brethren at home, and it is the increasing demand which this is making upon ourselves which impels us to send the old cry of Macedonia, 'Come over and help us.' Our honoured committee have our deepest sympathy, and we cease not to make mention of them in our prayers, that the God of all grace will bestow upon both them and yourself His choicest blessings. Please remember us for good."

Preaching at an Agricultural Show.

By THE REV. ARTHUR JEWSON, OF COMMILLAH.

THERE is no evangelical agency, not even a colporteur, in the whole district of Noakhally. Therefore the Calcutta Tract Society asked me to represent them at a mela and Agricultural Show which the collector of Noakhally was about to inaugurate. I was sorry to interrupt the regular studies of my Training School,

but I felt that it would be a golden opportunity for spreading the knowledge of Christ; and as the Christians of Commillah have a dread of the Mussulmans of Noakhally, I thought the going there with me would embolden them. Therefore I sent off four of my students with the bullock-carts, to go round by the road, a three days

journey, and on March 3rd, at 3 a.m., I started with another gentleman who was going to see the Show. We drove the first twenty miles, and then rode straight across the country on an elephant, and reached Noakhally at 5.30 p.m. A landowner had kindly placed an empty mansion at my disposal, as I wished to be somewhere where I should be easily accessible to inquirers of all classes.

We preached at the mela or in the bazaar night and morning, and had congregations sometimes large, always attentive. No one attempted to argue with us, nor did those who had arrived at years of discretion cause us the least annoyance. The exuberance of Mussulman juvenility alone caused us uneasiness, as day by day when it got a little dusk, they pushed us about and pelted us with dry mud; but these things have fallen out rather unto the furtherance of the Gospel. Last Saturday, seeing the tumult beginning, I dismissed the students and tried to make my way home, but had great difficulty, because the field I was in was covered with wort-like ant-hills, and it was very difficult for me to keep my feet; also all round was a deep dry moat, with a bank on the inner side, and I knew from experience that if I tried to descend they would trip me up and fall over me. Just at this junction seven students from the government school sprang to my rescue, and striking out right and left with enthusiastic cries of "Kill him," "Kill him outright," they drove my tormentors off, and, forming a guard of honour, conducted me home. I have received much kindness from Indian schoolboys, but never have I had cause to delight in boys so much. The consciousness that they were doing what was noble and right seemed to animate them. As we walked along they asked whether I belonged to the

Salvation Army, and it became evident that its heroes had aroused their admiration not a little. I afterwards found that they were going to the Brahma Somaj (New Dispensation), and accompanied them. The service was one of song and prayer; but there was such an air of peace and meditation about it that it reminded me most vividly of a Quaker's meeting. I had the pleasure of selling them a copy of the Bengalee Bible for their Somaj library. I also sold another copy to the librarian of the more progressive Brahma Somaj. From that time I and the young men were fast friends, and every night they had an eye to my comfort and convenience.

We secured a very nice shop in the Agricultural Show for the sale of our books, and during the nine days we spent in Noakhally we sold upwards of fifty-five rupees' worth. Most of these books were copies of the Gospels at one pice each. The *Daily Almanac* and the *Child's Friend*, published by the Calcutta Tract Society, were in great request. We sold nine English Bibles and twenty New Testaments, and could have sold more if we had had them. With the books sold we gave away five thousand tracts. At first we gave one tract with each pice book, then two, and at last three. These tracts were very much appreciated. One boy came to me and said he could understand the tracts better than he could the Gospels.

There is no Episcopalian church here. Noakhally is visited only once or twice a year by the Chaplain from Chittagong. The Judge and Magistrate are, however, zealous in the maintenance of the ordinances of the Lord's house. On Sunday I had the pleasure of conducting the church service and preaching at the Magistrate's house. I cannot help hoping that a church will not be built here until those in

authority in the Episcopalian Establishment will concede to members of other communions the right to conduct services in their buildings. I afterwards sent the subscription paper round the station, and received very substantial help toward rebuilding the chapel at Commillah.

On the last evening of my stay I gave a lecture in English to the native gentlemen, on the Resurrection of Christ.

During my stay at Noakhally many Babus and schoolboys visited me. All spoke with high admiration of Christ. Two of them spoke of the consciousness of sin almost plunging them into despair.

In tenderest yearnings I leave my heart behind me at Noakhally. Oh, that the Church of Christ would awake to the fact that the broad fields of India are white unto the harvest!

A. JEWSON.

A New Station in Rome.

THE REV. JAMES WALL, of Rome, sends the following cheering news:

"MY DEAR MR. BAYNES,—After great difficulty I have succeeded in renting a room for our Mission in the new quarter beyond the Tiber. This quarter is really a new city. Bridges, barracks, government offices, immense palaces, fine streets, and magnificent squares, are rapidly being completed. Our new *locale* is composed of two shops united, and large enough to hold one hundred and fifty persons. On this spot three and twenty centuries since, Cincinnatus possessed 'four acres and a cow' when he was recognised Dictator of Rome by the messenger of the Senate. The street in which the room is runs straight to the Vatican, is on a line with the Pope's private apartment, and can be seen by the hermit Pontiff. As we need more help now the work is increased, during the hot months we shall have a noonday meeting only four times a week. This we think possible for the men who work early and late, and therefore take three hours for rest and sleep in the heat of the day. In this part of the day the churches are closed and the priests

dream dreams. Over the entrance on a black ground in large gilded letters is 'Sala Cristiana'; on the right hand the notice of the subject. Inside nothing but chairs, a table, texts of Scripture round the walls, a large Bible, tracts and hymns, and the beautiful harmonium you so kindly sent, the expense of which was defrayed by our lady friend in Scotland. The people round the hall seemed rather surprised when they saw the sign put up, but no single hint of opposition was noticed. There were great reasonings, and the conclusion some of the people came to was characteristic. They thought that there was no catholic church in the new quarter and no priest, the evangelical being first and alone, and having all the rights of possession, really was the 'curato.' I opened the place on the Sunday evening with a discourse on, 'These things are written.' Then we commenced the meeting at noon. The number of persons at the five meetings during the first week was four hundred and four. They listen, return, learn the

hymns, and some seem deeply touched as they listen to the news from heaven. There is plenty of work, important work, before us in the Prati meadows of Cincinnatus.

“ We have now two places, the only two beyond the Tiber, one on the right, the other on the left of the Vatican. The friends in Edinburgh have nobly sustained the first; the church in Derby Road, Nottingham, has a special interest in the second. We hope to be able to prosecute that branch of the Mission in Rome with

energy. The municipal elections which took place recently were favourable to the Papal party. The Pope is trying to set the Roman against the Provincial, and is succeeding in some measure. Our meetings are keeping up well. At three recent baptizings in Lucina, sixteen believers were immersed into the Sacred Name, and others are waiting.

“ Believe me, dear Mr. Baynes,

“ Yours very affectionately,

“ JAMES WALL.”

Other Sheep.

JOHN X. 16.

“ Other sheep I have,”—

Oh, Jesus, write it deepest on my heart,

When most I feel how precious
In Thy shepherd's love Thou art ;

When most I prize the shelter
And comfort of the fold,

Let me think of those that wander
Weary, out on wild and wold,
With no shepherd's hand to lead them,

And no shepherd's voice to cheer,
As they stumble o'er the stony way,
Or faint in darkness drear ;

Let me think of them as Thou dost,
Who hast died for them and me,
Till I know how great Thy love of them,
How great their lack of Thee.

“ Them I must bring,”—

Dear Jesus let me go with Thee, I pray,

To seek these ‘ other sheep ’ of Thine
On mountain-wastes that stray ;

Sweet is the shelter of the fold,
The rest of perfect trust,

But mighty is the suasion
Of the love-impelling *must* ;
If Thou must tread the rock-waste,

And climb the rugged height,
Urged by the bleat of lost ones,
On through the starless night,

Oh, chide the heart within me
That inclines to idle rest,
And breathe in all its ardour
Thy great zeal into my breast.

“They shall hear My voice,”—

Yes, Jesus, they shall hear Thy voice, not mine;
Hearts catch the faintest whisper
When the whisper is Divine:
I'll walk with Thee in silence,
In the hush of holy thought,
That Thou may'st use my lips to call
The sheep that Thou hast bought
Home from the desert bleakness,
And the blight and bane of sin,
Home to the greenest pastures
And the rest of 'gathered in';
And all the way Thou'lt whisper
The truth Thou once hast told,
Of the blood-bought flock ingathered
To 'one Shepherd' and 'one fold.'

Victoria, W. Africa.

R. WRIGHT HAY.

Reinforcements for Japan.

IN the report published in the HERALD for June, under the head of Japan, the Committee say:—"Very gladly would they reinforce the Mission in Japan if the finances of the Society permitted such a step."

To the earnest and touching appeal from our two Missionaries at Tokio, published in the March issue of the MISSIONARY HERALD, the Committee were most reluctantly compelled to return a negative reply, and the following letter from Mr. Eaves acknowledges the receipt of the Committee's response:—

"DEAR MR. BAYNES,—At our last periodical business meeting we talked over the present condition of the mission here in the light shed upon it by your very kind letter. Mr. White has asked me to undertake the duties of secretary, so in that capacity I write now to thank you for your letter, and to convey through you to the Committee our sincere regret that our request cannot yet be granted, and our sympathy with the committee; for we believe it was as hard for them

to refuse as for us to be refused what we thought so very modest a request. It is quite true that Japan is better supplied with missionaries than are some other fields; and we acquiesce in the position that those fields where the labourers are fewest, and our own Society most deeply involved in responsibilities, should receive the largest share of attention and assistance.

"At the same time we are quite sure that the condition of things in this

country calls for the gravest apprehension and the most self-sacrificing labour. In other lands the labourers may be fewer, but they are terribly few here. The casual visitor who sees missionaries grouped in a few coast towns, and does not grasp the actual work that some, at least, of the missionaries are doing, may speak of Japan in terms of glowing eulogy, so far as her prospects of evangelisation are concerned, and may think the missionaries here are on a bed of roses. But those who know the facts will be more careful in their estimates, and we are grateful to recognise in your letter a distinct acknowledgment that the Committee would like to increase the foreign staff out here. It is because we are in full sympathy with the Committee that we tender to them our

respectful acknowledgments, and assure them that we shall work on together, with whatever native assistance God in His good providence may raise up for us, and shall endeavour our utmost to inculcate principles of self-help among the various communities of Christians which He is causing to spring into existence under our care. We may, and almost certainly shall, have to appeal for funds to provide catechisms and, perhaps, some other books. We take this opportunity to bespeak the assistance of members of the Committee in such necessary undertakings. In these and all other matters we seek the guidance of our Lord and the sympathy and prayers of home friends.

“GEORGE EAVES.

“Tokio, Japan.”

Appeal from Peurto Plata, San Domingo.

MRS. GAMMON, of Peurto Plata, sends the following appeal, which we hope will secure a speedy and sympathetic response—

“MY DEAR MR. BAYNES,—“As so many pressing appeals are made from time to time for the needs of mission stations in other parts of the world, I do not like being one to add to their number; but, as our Church in San Domingo is still small, and the people attending it mostly composed of the labouring class, they find it hard to supply many things needful. Therefore when, at our last teachers’ meeting, it was suggested that books, picture-papers, and reward cards, in English and Spanish, were required for our Sunday-school, I thought I might venture to appeal to generous friends in England to aid us in this matter.

“As our greatest hope for the ultimate success of the Mission lies in the children,

we wish to attract as many as possible to the Sunday-school by making it bright and pleasant, as well as helpful to them.

“I feel sure that many of the churches at home having a surplus stock of these things would willingly share them with us here. The papers would not require to be new, so long as they were in good condition, and a variety—*i.e.*, not too many of any particular periodical, as our school is still small in numbers; but we should be glad if as many books as could be spared suitable for reward.

“By granting this request, we should not only be helped, but feel very grateful; and I am sure the delight of the children on receiving such a package from England would be very manifest.”

Books, pictures, or magazines sent to the Mission Home for Mrs. Gammon will be sent out at once.

Death of the Rev. J. B. Burt,

OF

BEAULIEU RAILS, HAMPSHIRE.

BY the death of the Rev. J. B. Burt, a further loss has fallen upon the Mission. The following resolution of the Committee expresses the affectionate esteem in which he was held by his colleagues and friends connected with the Society.

REV. J. B. BURT.

“In recording the death of the Rev. J. B. Burt, of Beaulieu Rails, Hampshire, this committee of the Baptist Missionary Society thankfully acknowledge the services rendered by their brother in past years as a member of the Committee, and magnify the grace of God which kept their honoured friend near to the Saviour and faithful to duty through a long and toilsome life.

“This devout piety, unselfish service to his village congregation, and manifold labours in promoting home and foreign missions, are gratefully remembered, and his memory will be esteemed, as he was, for his work's sake.

“The Committee request Mrs. Burt to accept this expression of their sympathy, and of their earnest wish that her path may be brightened by the sunshine of the Saviour's love till she shall be called to the rest and enjoyment of the heavenly home.”

The Lord Loveth a Cheerful Giver.

WE have received a silver necklet and locket from a friend, who desires the gift acknowledged as “a little thankoffering for God's great goodness, the proceeds to help to patch up the steamship *Peace* on the Congo.” Some trinkets for China from a “Chapel Keeper,” per Mr. E. B. Pearson, of Hounslow. A collection of old copper coins from Wales for the Congo Mission. “A Friend,” who sends £20 for the Congo Mission, writes: “It is most delightful to one's spirit to realise the increased interest in Mission work; and I think it would be increased a hundredfold if Christians would but remember that Mission work means obedience to our dear Lord's command. How intensely interesting the *HERALD* has become! I am always longing for a fresh number. What treasures of men you have in Mr. Comber and Mr. Grenfell, with his *Peace* explorations.” A friend in York writes: “Please accept the illuminated text that I have sent you towards the expenses of the Congo Mission. I should like to have sent you help in another way, but I thought I might do something towards helping on your funds by working a little in my spare moments, you being able to dispose of the work to the best advantage. I have not much spare time at my disposal, having other work for the blessed Master to engage my attention; but the love of missionary work being kindled in me, has enabled me to make an extra effort in the early morning, and in a few spare

moments at night, to do something which I trust may help on the great command of our Saviour which he left to His faithful followers." "A Governess" sends a small silver pencil case for the China Mission, "earnestly praying for a blessing on the work." Two silver bracelets from a friend in Alnwick, per Rev. David Ross. The Committee are also most grateful for the following welcome and timely contributions. Money was never more urgently needed than just at present, the Society being compelled to borrow considerable sums in order to meet current and immediate payments:—Mr Geo. Sturge (half-yearly instalment of £1,000), £100; Miss E. B. Houghton, £50; Mr J. Marnham, for *Congo* (one quarter), £30; Mr Joseph Wates, £20; In loving memory, for *Congo*, £20; Mrs. J. P. Bacon, for *China*, £13; A Friend, £10; Mr J. McIlvain, for *Congo*, £10; Ditto, for *New Missionaries to China*, £10; Two Friends, Mutley, for *Mrs. Teichman's School*, £10 2s.

The Debt.

THE following contributions towards the extinction of the debt are most gratefully acknowledged:—A Friend, £50; Mr. J. B. Mead, £50; Mr. J. Marnham, £50; Mr. T. S. Child, £50; Sheffield, £20; Mr. F. Doble, £5 5s.; Mr. G. Shepherd, jun., £5; Miss Thomas, £5; Mr. J. B. Meredith, £5; A Friend, Mutley, £5; Denmark Place, £5; smaller sums, £10 9s. 6d. Bristol: Mr. George Pine, £25; Mr. H. A. Medway, £10; Ditto, for *W & O*, £5; Mr. J. F. Taylor, £10; Mr. J. Davies, £10; smaller sums, £10 0s. 6d.

The balance of debt still remaining is

£702 0s. Od.

Is it too much to hope that ere the issue of the next number of the MISSIONARY HERALD this balance may be contributed, and the debt extinguished?

Acknowledgments.

THE Committee beg gratefully to acknowledge the receipt of the following gifts, and to return their thanks to the Children's Missionary Sewing Class, Wilmott Street, Manchester, for a box of clothing, toys, &c., for Mr. Silvey, of San Salvador, Congo River. Mrs. Hunt, of Bournemouth, and other friends, for a parcel for Rev. T. J. Comber. Miss Kemp and the Ladies' Missionary Working Society at Edinburgh, for a parcel of shirts and tunics for the Congo Mission. Referring to the acknowledgment last month of a parcel from the members of the sewing class at Carey Chapel, Tondou, it should have been stated that the contents were thirty-two shirts and twenty caps for the Congo Mission.

We have much pleasure in calling the attention of our readers to the "North India Tune Book," containing Bhajans and Ghazals with native tunes, compiled by Mrs. Bate, wife of our esteemed missionary, the Rev. J. D. Bate, of Allahabad and published by Messrs. Alexander and Shephard, of 21, Furnival Street,

London, price 5s., post free. The book contains 78 tunes, and a valuable introduction. It is well printed, and will, we are confident, be very warmly welcomed in India.

Recent Intelligence.

THE Rev. George and Mrs. Kerry, of Calcutta, have been most warmly welcomed by the Australian churches. Writing from Adelaide under date of May 20th, Mr. Kerry, reports :—

“ We reached this place on the morning of May 7th in good health and spirits, and were met by Mr. S. Mead, who conducted us to the pleasant home of our hospitable friends, Mr. and Mrs. C. H. Goode, where we remained. In ten days we have attended and addressed seventeen meetings, these have been of a deeply interesting and enthusiastic character. Our Christian brethren in this Colony are thoroughly alive about Mission work, ministers and people, men and women, and children, too. The funds raised this year are considerably in advance of those of last year, and this notwithstanding an unexampled depression in the trade of the Colony. The Annual Meeting of the South Australian Missionary Society was held last night, there was a large gathering, Mrs. Kerry and I were most warmly and lovingly welcomed, and what we told of the Mission work was well received. In a day or two we leave here for Queensland, where it is arranged we should be for three weeks, and then we come down to Sydney for another three weeks.”

Cheering intelligence has been received from Dr. Seright and Miss Spearing, both these friends having reached the Congo in good health.

The Rev. David Thomas, B.A., of Barisal, and formerly tutor in Pontypool College, has been compelled by failure of health to return to England, greatly to the sorrow of his colleagues in Eastern Bengal, by whom he is much beloved and esteemed.

It may not be generally known that all the expenses connected with Mr. Thomas's work in India have been borne entirely by himself. It being the desire of Mr. Thomas to save the Society from all outlay on his account.

The Committee have also heard, with feelings of great regret, that the health of Mr. Martin, of Allahabad, has so completely given way as to render his return to England absolutely needful, the medical judgment being that he is constitutionally unfit for residence in a tropical climate.

The Rev. James Stephens, M.A., of Highgate, being, “to his great regret,” unable to spare the time involved by a seat on the Mission Committee, the

Committee have invited Sir Nathaniel Barnaby, K.C.B., of Lee, to accept the vacant post.

Dr. Tweedy having given his sanction to the return to the Congo of the Rev. W. H. Bentley, arrangements are being made for his departure for Africa at the close of the current month.

Four additional brethren will accompany him, viz., Messrs. Shindler, Darby, Phillips, and Graham, also Miss Seed, of Sheffield, engaged to be married to Mr. Darling, of Underhill Station.

Mrs. Bentley will also accompany her husband to the Congo.

In connection with the departure of these friends, it is proposed to hold a farewell meeting at the Downs Chapel, Clapton, on Friday evening, the 27th inst., at half-past seven o'clock. Mr. W. R. Rickett has kindly consented to preside, and a deeply interesting meeting is anticipated.

With regard to the Brittany Mission, the Committee have resolved, after conference with the recent deputation appointed by the Welsh Baptist Union, to visit Brittany, and after careful consideration of their report to continue the Breton work in the Morlaix District, the St. Briec Station having been closed, and the Breton work at Tremel being now sustained by a district organisation, the Morlaix district, is the only one at present unprovided for.

The Rev. Fraak Darling, writing from Underhill Station, Congo River, under date of June 8th, asks us to acknowledge the receipt, with many thanks, of a sawmill, of special construction for transport; two-and-a-half gross of assorted pocket knives; ten dozen pairs of scissors; and one small anvil—given by members and congregation of the Baptist Church, Glosop Road, Sheffield. All these things will prove exceedingly useful. The sawmill will shortly be forwarded to my old station at Ngombe."

Contributions

To 30th June, 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 COLLECTIONS.		Cannon Street Soirée	Bannister, Mr H. C. ...	3	3	0
Bloomsbury Chapel,		(less expenses).....	DO., for Congo.....	1	1	0
Annual Sermon	20	10	Batten, Miss M. J.....	0	10	6
Exeter Hall, Public	9	6	Bray, Mr D., Swansea	0	10	0
Meeting	93	0	Burt, Rev J. B.	2	2	0
Do., Juvenile do.....	30	3	Buxton, Sir T. F., Bart.	5	0	0
			Cauldwell, Mr A.....	0	12	3
		ANNUAL SUBSCRIPTIONS.				
		Barnaby, Mr J. W.				
		(half-year).....		0	10	6

Collings, Mr W. B.....	1	0	0
Cox, Mr T., Luton.....	0	10	6
Crudgington, Miss.....	1	1	0
Cunnington, Mrs.....	1	1	0
Danford, Mr Warren.....	5	5	0
"Ebenezer".....	1	0	0
Fergus, Mr R.....	5	0	0
Fountain, Mr W., Odiham.....	2	0	0
Habergham, Mr C.....	0	10	6
Harris, Miss A.....	0	10	0
Harcourt, Rev C. H.....	1	1	0
Harling, Miss E. A.....	1	0	0
Do., for W & O.....	0	10	0
Do., for Congo.....	1	0	0
James, Mr G., Merthyr Jones, Mr W., South- ampton.....	0	10	6
Johnson, Mr.....	0	10	0
Do., for Congo.....	0	10	0
Do., for China.....	0	10	0
Leeson, Dr, Twickenham	1	1	0
Kemp, Mrs, Rochdale, for Congo.....	50	0	0
Macalpine, Mrs T., Paisley.....	1	0	0
Maynard, Mr F.....	1	0	0
M. G.....	5	0	0
Do., for Congo.....	5	0	0
Norris, Mr Thos.....	1	1	0
Osborn, Mrs, Hemel Hampstead.....	0	10	6
Do., for Congo.....	0	10	6
Owens, Mrs L. W.....	1	0	0
Pitt, Mr G.....	5	0	0
Priestley, Mrs, Forest Hill.....	2	0	0
Ridgway, Mrs, Primrose Hill.....	1	0	0
Short, Miss E., Mine- head.....	0	10	0
Southey, Mr Jas., Southsea.....	1	0	0
Tritton, Mr Jos. (3 months).....	37	10	0
Watts, Mrs, for Congo Do., for Mrs Wall's work.....	1	1	0
White, Mrs, Wands- worth.....	1	0	0
Sums under 10s.....	1	7	6

DONATIONS.

A Friend.....	10	0	0
A Friend.....	8	0	0
A Friend.....	0	10	0
A Friend, Brighton, for Congo.....	1	0	0
A Friend, for do.....	0	15	0
Anon., per Bankers.....	50	0	0
A Widow's Mite, for Congo.....	0	10	6
A Working Man and Friend, Dumfries, for Congo.....	1	0	0
Do., for China.....	1	0	0
Baroness Solwyns, for Congo.....	10	0	0
Barnes, Mr Theodore, Breakfast box.....	1	0	0
Beechwood, Reigate, Sunday Morning box, per Col. and Mrs Croll Biggs, Mr J. E., for Congo.....	5	18	0
Collins, Miss M. A.....	0	10	6
Collins, Mr, for Congo "Cannot go, but can help to send".....	20	0	0
E. C. W., for Rome.....	1	0	0
Fairey, Mrs E.....	0	10	0

"Farmer".....	0	10	0
Friends, per Rev R. W. Hay.....	0	18	0
H. B., per Rev C. H. Spurgeon.....	5	0	0
Hunter, Mrs H., Lass- wade, for Mr Comber H. W. and A. W., Two Fellow-Servants.....	1	0	0
I. E. C., In Loving Memory of A. B. Angus.....	5	0	0
J. W. A.....	10	0	0
"In Memory of My Mother," for Congo Jenkins, Mr Isaac, Argoed, for Mr Wall's work, Italy.....	1	0	0
Jones, Mr W.....	0	10	0
L. E. P.....	1	0	0
M. E. C.....	0	10	0
Muntz, Mr G. F.....	100	0	0
M. E., for China.....	2	10	0
Do., for Congo.....	2	10	0
Nicoll, Mrs W., for India.....	1	0	0
"One who wishes to give something to- wards preaching the Gospel of Christ," for Congo.....	4	0	0
Peake, Mr (box).....	0	19	7
Rawlings, Mr E., for Goolzar Shah's Mis- sion.....	5	0	0
Rough, Mr George, Dundee, for Congo.....	5	0	0
St. Paul's Missionary Society.....	10	0	0
"Scotland".....	10	0	0
Seymour, Mrs, for Congo.....	2	0	0
S. G. B., for Gagon C. Dutt's Sch.....	1	0	0
Short, Miss E.....	0	10	0
Smith, Miss J. C. (box), for Congo.....	0	12	6
Smith, Miss Ella, coll. by, for General Medical Fund, China.....	4	6	10
Smith, Mr J. C., Stratford-on-Avon.....	0	10	0
Sykes, Mr J., for Congo T. O.....	0	10	0
Theo., for China.....	0	10	0
"They that sow in tears shall reap in joy" (box).....	0	10	6
W. B. P.....	5	5	0
Williams, Mrs Mary, Bangor, coll. for Italy.....	0	17	6
Westwood, Mr A., Rawdon College Study Box, for India.....	0	12	0
"Zaccheus," Bradford Sums under 10s.....	20	0	0
Do., for Congo.....	0	9	6

**SPECIAL DONATIONS TOWARDS
LIQUIDATION OF DEBT.**

A Friend, for Debt.....	10	0	0
A Friend.....	0	10	0
A Friend, St. Albans.....	1	1	0
Do., do.....	1	1	0
A Friend, per Rev W. C. Upton.....	1	0	0
A Friend, per W. N.....	1	0	0
A Member of Com- mittee.....	50	0	0

Anderson, Miss, Bridge of Allan.....	5	0	0
A. G.....	2	0	0
Anon., Hornsey.....	0	10	0
A. M.....	2	0	0
Anon, Sheffield.....	2	0	0
A Widow's Mite.....	1	0	0
Bannister, Mr H. C.....	1	1	0
Barlow, Mr J.....	5	0	0
Baynes, Mr A. H.....	50	0	0
Baynes, Mr W. W.....	10	10	0
Bell, Mrs, Sunderland.....	5	0	0
Bowen, Mr David, Haverfordwest.....	1	0	0
Brown, Rev J. A.....	2	10	0
Bowser, Mr H., Glas- gow.....	10	0	0
Butterworth, Rev J. C., M.A.....	1	0	0
Butterworth, Miss M. A.....	2	2	0
Carter, Mr S. N., Bir- mingham.....	2	2	0
Chapman, Mr John, Harrow.....	5	5	0
Collier, Mr Joseph, Mitchelstown.....	1	0	0
Colman, Mr J. J., M.P.100 Courar, Mr H. S.....	1	0	0
Cory, Mr Richard.....	10	0	0
Dixon, Miss.....	5	0	0
Doble, Mr Frank.....	5	5	0
Dodds, Mr A. J., Ber- wick.....	1	1	0
E. C. A. R., Harrow.....	0	10	0
E. D.....	5	0	0
E. P.....	5	0	0
Gardiner, Mr F. J., Wisbech.....	5	0	0
Gould, Mr and Miss, Bournemouth.....	4	0	0
Hellier, Mr Richard.....	5	0	0
Harling, Miss E. A.....	1	0	0
Hodge, Mr W. B., Glasgow.....	10	0	0
Hollings, Mr A., Sale of Chain.....	0	10	0
"Hope".....	0	10	6
Howell, Mr T. H., Newport.....	5	0	0
Hughes, Mr J., Swindon.....	0	10	0
Jenkins, Mr J., Argoed J. M. A.....	10	0	0
Knott, Mrs S., East- bourne.....	1	0	0
Lane, Mrs R., Highgate Larkworthy, Mrs.....	1	0	0
Lewis, Rev T.....	20	0	0
Leonard, Mr J. H.....	2	2	0
McPherson, Mr Isaac, Newport.....	0	10	0
Newcombe, Mr F.....	0	10	0
Nutter, Mr Jas.....	20	0	0
"One of the least".....	0	10	0
Page, Dr. Alfred G.....	5	0	0
Poole, Miss.....	1	0	0
Page, Miss Minnie, York.....	0	10	0
Rawlings, Mr E.....	100	0	0
Rickett, Mr W. R.....	100	0	0
Rouse, Rev. G. H., LL.B.....	5	0	0
Salter, Mrs.....	3	3	0
Sharpe, Mr W.....	0	10	6
Shepherd, Mr G. J., Bacup.....	5	0	0
Skeet, Mr H., Rush- mere.....	1	1	0
Smith, Mrs A. M., Hampstead.....	1	0	0
Sturton, Mr J. A., Cambridge.....	5	0	0
Templeton, Mr J., F.R.G.S.....	2	2	0
T. W. B.....	1	0	0

Walker, Mrs E.,		
Epping	1	1 0
Young, Rev. S. R.	1	0 0
Sums under 10s.	2	0 6

LONDON AND MIDDLESEX.

Acton	8	6 8
Do. Juvenile	1	14 3
Arthur Street, Camberwell Gate	6	10 0
Do., for <i>W & O</i>	2	0 0
Battersea, York Road	7	0 0
Battersea Park	6	1 6
Do., Sun. Sch.	1	1 0
Bermondsey, Drummond Road	10	7 6
Do. Long Lane, Mothers' Meeting	0	6 8
Bloomsbury	69	14 4
Do., Sun. Sch., for <i>Mr Wall</i>	5	0 0
Do., for <i>Congo</i>	1	0 0
Do., for <i>Miss Spearing, Congo</i>	5	0 0
Bow S. Sch.	7	10 9
Brentford, Park Ch.	5	2 0
Do., S. Sch.	8	17 6
Do., do.	10	5 0
Brixton Hill, New Park Road	12	0 0
Brixton, Wynne Road	2	8 9
Do., Kenyon Chapel	10	2 10
Do., do., S. Sch.	2	0 0
Do., St. Ann's Road	1	0 0
Brondesbury	8	10 0
Camberwell, Denmark Place Ch.	37	2 0
Do., Juvenile, for <i>N P, Barisal</i>	2	0 0
Do., Cottage Green	5	4 6
Do., do., S. Sch., for <i>Mr J. J. Turner, China</i>	12	10 0
Camberwell, Mansion House Ch.	0	7 0
Clapton, Downs Ch.	31	3 10
Charles St., Camberwell New Road	5	5 11
Dalston Junction	22	0 0
Do., Sun. Sch.	5	0 0
Deptford, Octavia St.	10	2 11
Ealing Dean S. Sch.	7	0 0
East London Tabernacle, Orphan boys, for <i>Congo</i>	1	5 0
Edgware Road, John St.	10	0 0
Forest Gate, Woodgrange Ch. Sun. Sch.	1	11 6
Gt. Hunter St. S. Sch.	2	0 0
Grove Road, Victoria Park	5	5 0
Hammersmith, West End Ch.	10	10 6
Do., Avenue Road ..	7	17 3
Hampstead, Heath St.	30	0 0
Harlington	13	0 0
Hawley Road, St. Paul's Chapel	20	7 11
Harrow	9	0 0
Henrietta Street	2	1 2
Highbury Hill	16	1 7
Do., Sun. Sch.	1	6 6
Hounslow, Providence Chapel	2	2 0
Islington, Cross Street ..	9	5 4
Do., Salters' Hall Ch.	10	2 11
Do., Do., Sun. Sch., for <i>Central Sch., Backergunge</i>	5	0 0
Kilburn, Canterbury Road, for <i>Congo</i>	3	0 0
Do., Sun. Sch.	3	14 5

Little Wild Street	3	10 8
Mase Pond Ch.	15	0 0
Metropolitan Tabernacle	101	1 0
Do., Sun. Sch., for <i>Mr. Weeks, Congo</i>	6	5 0
New Southgate	6	6 4
Do.,	10	16 8
Do., Sun. Sch.	6	18 5
Notting Hill, Ladbroke Grove	10	1 0
Peckham Rye Lane ..	33	3 8
Peckham Park Road Sun. Sch., for <i>N P, Agra</i>	6	0 0
Do., do., for <i>Ram Chunder Ghose</i> ..	6	0 0
Do., James' Grove, per <i>Y. M. M. A.</i> ..	2	8 0
Do. Barry Road	2	2 0
Poplar, Cotton Street ..	3	3 0
Putney, Union Ch.	29	5 5
Romney Street, Westminster	2	7 6
Spencer Place Ch. Sun. Sch.	3	0 0
Stockwell	19	18 7
Do., for <i>Congo</i>	0	16 8
Stoke Newington, Devonshire Square Ch.	15	17 9
Stockwell Orphanage ..	10	10 2
Tottenham	6	13 1
Twickenham, for <i>Congo</i> ..	25	0 0
Upper Holloway	81	7 10
Do., Y. M. C. U., for <i>Congo</i>	5	0 0
Vernon Chapel, Y. M. B. M. S.	20	0 0
Victoria Chapel, Wandsworth Road	10	12 9
Walthamstow, Boundary Road	4	6 0
Do., Sun. Sch.	2	14 0
Wandsworth, East Hill, per <i>Y. M. M. A.</i> ..	2	6 8
Wandsworth, Chatham Road	5	0 0
Do., Sun. Sch.	7	17 4
Do., Bollingbroke Hall Sun. Sch.	2	1 6
West Green	7	9 1
Do.	8	1 0
Do., Sun. Sch.	0	13 0
Walworth, Ebenezer Sun. Sch., per <i>Y. M. M. A.</i> ..	3	19 5
Do., East Street	3	17 6
Walworth Road	20	0 6
Do., for <i>N P</i>	5	0 6
Do., for <i>Mr Comber</i> ..	5	0 0
Do., for <i>Mr Richard, China</i>	2	10 0
Do., for <i>Mr Wall, Rome</i>	2	10 0
Do., for <i>Mr White, Japan</i>	2	10 0

BEDFORDSHIRE.

Laton, Union Ch., for <i>India</i>	0	10 6
Do., for <i>Italy</i>	0	10 8

BREKSHIRE.

Wokingham	0	6 4
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BUCKINGHAMSHIRE.

Loosley Row	2	10 3
Princes Risborg'	11	11 0
Stony Stratford	13	16 3

CAMBRIDGESHIRE.

Gamingay, Old Mtng.	3	14 0
Soham	1	2 6
Willingham	1	16 3

CHESHIRE.]

Chester, Hamilton Pl. Sun. Sch.	2	3 6
Do., Grosvenor Park ..	5	0 0

DEVON.

Exeter, South street ...	4	8 4
Plymouth, George St. ...	20	0 0
Do., Mantley Chapel Sun. Sch. (special) ..	5	0 0

DORSET.

Weymouth	6	5 7
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DURHAM.

Gateshead	25	4 4
Sunderland, Bethesda ..	1	12 6

ESSEX.

Barking	1	6 0
Chadwell Heath	1	10 0
Leyton	3	9 3
Do., for <i>W & O</i>	2	0 8
Leytonstone	9	17 10
Do., Juvenile	0	16 1

GLOUCESTERSHIRE.

Nailsworth	0	6 0
Naunton and Guiting, for <i>West Africa</i>	0	10 0
Shortwood	2	5 4
Do., for <i>Debt</i>	1	9 0
Yorkley, for <i>W & O</i> ...	0	6 0

HAMPSHIRE.

Camberley	1	10 0
Christchurch, for <i>N P</i> ..	0	5 6
Southampton, Carlton Ch., for <i>Boy under Mr Scrivener</i>	3	1 0
Do., for <i>N P</i>	0	3 0

HEREFORDSHIRE.

Stansbatch, for <i>N P</i> ...	2	3 6
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HERTFORDSHIRE.

Boxmoor.....	0 10 0
Do., for <i>Debt</i>	0 10 0
Rickmansworth.....	18 4 6
Watford, for <i>China Medical Fund</i>	4 6 10

KENT.

Ashford.....	6 8 0
Do., Sun. Sch.....	1 15 7
Beckenham.....	5 16 0
Belvedere.....	7 3 0
Bexley Heath, Trinity Ch.....	6 3 9
Do., Sun. Sch.....	2 7 9
Brockley Road.....	36 14 3
Bromley.....	5 0 0
Crayford.....	8 13 0
East Plumstead, for <i>N P</i>	0 1 6
Faversham.....	9 18 7
Forest Hill, Sydenham Chapel.....	8 13 5
Gravesend.....	0 10 0
Greenwich, South St.....	14 5 9
Lee.....	8 12 8
Loose, near Maidstone.....	0 5 0
St. Peter's.....	6 3 9
Do., for <i>Congo</i>	0 2 6
Woolwich, Queen St.....	3 0 0
Do., per <i>Y. M. M. A.</i> , for <i>China</i>	5 0 0
Do., do., for <i>India</i>	5 0 0
Do., do., for <i>Boy under Mr. Silvey</i>	5 0 0
Do., Parsons' Hill.....	12 13 10
Do., do., for <i>Debt</i>	1 15 6

LANCASHIRE.

Bootle, for <i>W & O</i>	2 1 6
Liverpool, Myrtle St. (on account).....	100 0 0
Do., Richmond Ch.....	4 13 0
Do., Soho St. S. Sch.....	3 19 2
Lumb, for <i>W & O</i>	2 0 0
Rochdale, Water St.....	0 5 0
Waterfoot, Bethel.....	1 5 6

LEICESTERSHIRE.

Leicester, Belvoir St.....	4 10 6
Do., do., for <i>N P</i>	0 8 3
Do., Harvey Lane, for <i>Debt</i>	0 15 0
Do., Victoria Road, Sun. Sch., for support of " <i>J. G. Greenhough</i> ," <i>Congo</i>	18 0 0
Do., Emanuel Ch.....	8 2 5
Market Harborough.....	3 14 6

NORFOLK.

Buxton, for <i>N P</i>	0 6 0
Diss, for <i>Debt</i>	0 5 0
Kenninghall.....	1 2 0
Norfolk, on account, per Mr. J. J. Colman, M. P., Treasurer.....	30 0 11
Stalham.....	11 0 0
Swaffham.....	20 0 0

NORTHAMPTONSHIRE.

Aldwinkle Sun. Sch.....	1 10 0
Hackleton.....	13 10 10
Northampton.....	220 12 6
Do., for <i>Congo</i>	3 0 0
Do., Mount Pleasant for <i>W & O</i>	0 12 0
Do., do., Sun. Sch.....	2 0 0
Ringstead.....	4 4 4
Ronde.....	3 5 4
Rushden, Old Baptist Ch.....	21 18 8
Thrapston.....	20 0 0
Woodford, Mr. Thrapston.....	0 11 4

NORTHUMBRLAND.

Alnwick, for <i>Congo</i>	2 11 3
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NOTTINGHAMSHIRE.

Collingham.....	1 0 0
Nottingham, Derby Road, Juvenile Association (on account).....	10 9 8

SHROPSHIRE.

Coxall.....	1 1 0
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SOMERSETSHIRE.

Bristol Auxiliary, per Mr. G. H. Leonard, Treasurer.....	1117 13 11
Do., for <i>Debt</i>	191 19 6
Do., Boadmead, for <i>W & O</i>	13 12 6
Do., do., for Mr. <i>Hay's Sch</i>	9 19 1
Do., do., Sun. Sch., for <i>Ceylon Sch</i>	1 15 3
Do., Buckingham Ch., for <i>N P</i>	2 9 0
Do., City Road, for <i>N P</i>	2 5 9
Do., Counterslip for <i>Congo</i>	4 15 0
Do., do., for <i>Boys at Mr. Whitley's Station</i>	5 0 0
Do., do., for <i>Boys at Mr. Butcher's Station</i>	5 0 0
Do., Cotham Grove, for <i>Congo</i>	0 5 0
Do., do., Sun. Sch., for <i>Schs. W. Africa</i>	3 14 5
Do., do., for Mr. <i>Wall, Rome</i>	1 0 0
Do., Tyndall Ch., for <i>Congo</i>	0 2 6
Do., do., for <i>W & O</i>	11 0 3
Do., King Street, for Mr. <i>Wall</i>	1 11 0
Do., do., for <i>Girls' Sch., Serampore</i>	6 10 0
Do., do., Sun. Sch., for Mr. <i>H. Thomas, Delhi</i>	8 0 11
Do., do., for Mr. <i>Even, Benares</i>	8 0 11
Do., Chew Magna, for <i>Congo</i>	0 10 0

Burton.....	0 2 7
Taunton, Silver St., for <i>Debt</i>	10 10 0
Wellington, for <i>Debt</i>	0 14 0

SUFFOLK.

Bures.....	4 4 0
Do., Sun. Sch.....	3 3 0
Stradbroke.....	5 10 6
Do., for <i>W & O</i>	1 0 0

SURREY.

Croydon.....	24 12 3
Dulwich, Lordship Lane Sun. Sch., for <i>China</i>	5 2 0
Esher.....	3 0 0
Mitcham.....	2 0 0
Redhill.....	2 0 0
Sutton.....	9 5 7
Do., for Mr. <i>Guyton's N P, Delhi</i>	1 5 11
Upper Norwood.....	8 12 8
West Norwood, Chatsworth Road.....	15 13 9
Do., Sun. Sch.....	6 2 3

SUSSEX.

Arundel Sun. Sch.....	0 15 0
Portslade Sun. Sch.....	1 5 0

WARWICKSHIRE.

Alcester, for <i>W & O</i>	1 0 0
Birmingham, Y. M. B. M. S. for <i>Serampore</i>	24 0 0
Do., for Mr. <i>Guyton</i>	36 0 0
Do., for <i>Bishopore Sch</i>	78 0 0
Rugby.....	1 15 5
Do., for <i>W & O</i>	1 1 3
Studley, for <i>Debt</i>	0 12 6

WILTSHIRE.

Calne, for <i>Debt</i>	1 2 3
Westbury Leigh, for <i>Debt</i>	0 12 0
Yatton Keynell.....	1 8 0

YORKSHIRE.

Armley, Juvenile.....	0 11 9
Bradford, Leeds Road.....	0 11 6
Do., Trinity Ch., for <i>Debt</i>	0 6 0
Harrogate.....	3 3 11
Hebden Bridge, for <i>Debt</i>	0 10 0
Leeds, South Parade.....	25 9 1
Lindley Oaks, for <i>Congo</i>	4 0 0
Rawdon, Sun. Sch.....	1 10 0
Salendine Nook.....	1 6 0
Shipley, for <i>Gagon Chunder Dutt's Sch</i>	2 0 0
Sutton-in-Craven.....	2 5 0
York, Sun. Sch.....	4 2 11

NORTH WALES.		MONMOUTHSIRE.					
CARNARVONSHIRE.		Abercarne, Eng. Ch....	17	0	Greenock, for Congo...	0	1
Bethesda Tabernacle...	9 5 0	Caerwent	1	1	Kilmarnock	2	0
DENBIGHSHIRE.		Chepstow, for Debt ...	1	0	Kirkcaldy	6	0
Llanrwst, for Debt.....	0 2 6	New Tredegar, Saron	1	4	Do., for Congo.....	1	0
SOUTH WALES.		Rhymney, Jerusalem	4	18	Leith, for N.P.....	0	7
CARDIGANSHIRE.		Tredegar, Siloh	0	19	Leslie	3	12
Cardigan, Bethany.....	2 7 4	Do., Church Street...	0	10			
Verwig, Siloam	0 2 6	PEMBROKESHIRE.		IRELAND.			
CARMARTHENSHIRE.		Blaenffos, Ebenezer,			Athlone	2	5
Llanelly, Bethany	0 5 0	for Congo	1	3	Ballymena.....	3	2
Llangyndeyrn	1 3 6	Blaenywaun, for Congo	1	17	Do., Clough	0	11
GLAMORGANSHIRE.		Cemaes, Penuel	0	6	Banbridge	2	12
Abercwmboye, Beth-		Cilgerran	0	15	Belfast, Regent St. ...	3	2
esda	2 15 3	Haverfordwest, Hill			Do., Gt. Victoria St.	7	6
Aberdare, Carmel	2 11 7	Park	7	10	Carrickfergus	3	0
Do., Cwmdare, Nebo	5 17 0	Llanfrynach, Hermon	2	15	Donaghmore	12	15
Aberdulais, Welsh Ch.	4 0 0	RADNORSHIRE.		FOREIGN.			
Cardiff, Mt. Stuart Sq.,		Knighton	0	10	France, Croix du Nord		
Siloam	0 5 0	Vehindre	3	6	Sun. Sch., per Rev.		
Ghais, nr. Swansea.....	0 6 2	SCOTLAND.		C. Faulkner			
Maeesteg, United Ser-		Aberdeen, for India...	2	10		4	0
vices	5 11 2	Do., for Congo.....	2	10	QUEBEC.		
Merthyr, Ebenezer.....	5 0 6	Do., for Japan.....	1	0	Rev. D. Marsh.....	1	0
Nantymoel, Saron	1 2 0	Do., for Mr. Wall ...	1	0	NEW ZEALAND.		
Pendarren, Elin.....	6 11 10	Do., for China.....	2	0	Auckland, Mr. J. F.		
Pontlottyn	1 1 9	Broughty Ferry	2	0	Stevenson	10	0
Skewen Horeb	1 10 4	Burray	1	5	Tasmania, Launceston	0	5
Tondu, for Congo	0 17 0	Dumbarton	0	13	WEST INDIES.		
Do., Welsh Ch., for		Edinburgh, for Mr.			Trinidad, St. John's,		
Congo	1 1 0	Wall's Roman			for Congo	10	0
Ystalyfera, Soar, for		Mission	8	0			
Debt.....	0 10 0	Do., Dublin Street,					
		for Debt.....	11	0			
		Glasgow, Adelaide					
		Place	20	0			
		Do., John Street.....	5	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,
SEPTEMBER 1, 1886.



GROUP OF TŌDAS. (See page 398.)

THE MISSIONARY HERALD.

The Congo Mission.

DESTRUCTION OF STANLEY POOL STATION BY FIRE.

FROM the following letters, just received, it will be seen that a very heavy pecuniary loss has fallen upon the Congo Mission, amounting, so far as present estimates show, to no less a sum than

£3,000,

and crippling, at any rate for a season, the establishment and equipment of the new up-river stations.

Immediately on the receipt of these sad tidings, steps were taken to despatch further stores and supplies; and, ere the current issue of the *MISSIONARY HERALD* can be in the hands of our readers, large shipments will be on their way to the Congo.

This severe loss, coming at a time when the financial resources of the Society are already taxed to their utmost to meet the heavy permanent liabilities consequent upon recent and large extensions in India and China, cannot but cause grave anxiety and concern to the members of the Committee, a feeling which, they feel well assured, will be shared by the entire constituency of the Mission.

It is certainly most desirable that this loss should be recouped by *special contributions*, and not come upon *the ordinary receipts*. The Committee, therefore, venture with all confidence to appeal to friends of the Congo Mission to come to their assistance at this time, and, by a special

and united effort, to raise a sufficient fund to replace the lost stores and equipments.

The prospects of the [Congo Mission were never so bright as they are to-day.

Letters received by the last mail report that in some parts "there is a great awakening among the people; special meetings are being held daily, and there are very many inquirers seeking to know more of Jesus; the people listen to the story of the Cross as they never did before, and a time of special blessing seems close at hand."

"Much of the pioneering work has been done," writes one of the brethren, and "on all sides there are cheering indications; the people delight to listen to the story of the Cross, and school work is greatly prospering."

The Committee desire very earnestly to urge upon the generous and prompt consideration of the churches, the touching appeal contained in Mr. Comber's letter printed below.

It is of urgent importance that PROMPT aid be rendered. A large outlay has already been incurred, and as the Committee are at present heavily under loan to their bankers, in order to meet ordinary payments, they are not in a position to meet such a large extra demand upon the resources of the Society without grave and pressing difficulty. A united effort would at once secure all that is needed, and supply the requisite funds for replacing the lost stores and equipments.

With all earnestness the Committee appeal to the friends of the Congo Mission to come to the help of the Society under these special and trying circumstances.

LETTER FROM MR. H. G. WHITLEY.

"B. M. S., Arthington,
 "Stanley Pool,
 "Congo River.
 "Friday, June 25th, 1886.

"MY DEAR MR. BAYNES,—I regret to say it becomes my painful duty to inform you of a very heavy loss which our Mission has sustained, in the destruction by fire of all the stores at this station, together with the goods contained in them.

"This terrible disaster occurred yesterday, while I was temporarily, though unavoidably, absent from the station. You are aware that we are removing

Arthington Station from its old inconvenient site on the top of Kintambo Hill to a plot of ground which we have secured near to Kinshassa. Mr. Biggs has been living at this new station superintending the erection of the various buildings, and in view of the expected return of the *Peace*, a comfortable house had been prepared for Mr. and Mrs. Grenfell. To save us the heavy labour and expense of transporting the necessary material, furniture, &c., overland, Mr. Glenssk, of the A.B.M.U., very kindly has placed the *Henry Reed* at our disposal for a few runs, and we have thus been able to

get a considerable amount of building material, &c., conveyed to Kinshassa in a short space of time. Yesterday, as Mr. Glesesk purposed going to Kinshassa to procure grass for building, he again offered to carry a load for us. I gladly seized the opportunity, and the steamer was soon laden with the remainder of the galvanised iron sheets and wooden doors and windows sent out for the substantial re-erection of the new station. We also carried a few of Mr. Grenfell's boxes, a number of goats, food for Mr. Biggs' men, and other articles, making altogether a good load.

"I took six men with me, to assist on the steamer and to unload. We left Ntamo at 8.15 a.m., and reached Nshassa in about fifty-five minutes; the steamer was unloaded as fast as possible, and, after breakfast with Mr. Biggs, the steamer left at 12.15 p.m. for a short run into the Pool, while Mr. Glesesk's men were collecting more grass. Mr. Biggs accompanied us, and we intended to return in such time as would permit us to load up the remainder of the grass, and be down to Ntamo by about 5.30 p.m. On our return to Kinshassa, at about 4.30, however, we were met on the beach by Mr. Greshoff, who told us that our Ntamo station was burned to the ground. With all possible speed we ran down to Ntamo, and ascended the hill, to find the smouldering ruins of all our stores and their valuable contents.

"THE FIRE.

"I had left the station under the charge of our best carpenter, H. A. Shaw, of whom you have heard formerly in connection with the *Peace*. He is a steady, industrious, and trustworthy man, and has frequently had sole charge of one or other of our stations. He was alone for some months at Bayneston during the time we were so short-

handed here. With him were left four hands and two boys. When the fire occurred, Shaw at once wrote to Mr. Biggs a short note, and, in Mr. Biggs' absence, Mr. Greshoff kindly opened the note, and sent off thirty or more of our Kinshassa workmen to Ntamo; but, as all the Ntamo houses were of grass, the wreck was complete long before these men arrived. Baron von Nimptsch, Chief Administrator of the Government of the Congo Free State of Leopoldville, at once rendered all the assistance in his power, and 140 Kaffirs who had lately arrived with Capt. Coquilhat were called in to help but all to no purpose. A few boxes were saved by tearing down the walls of such stores as could be approached, but I do not think their value will exceed £100.

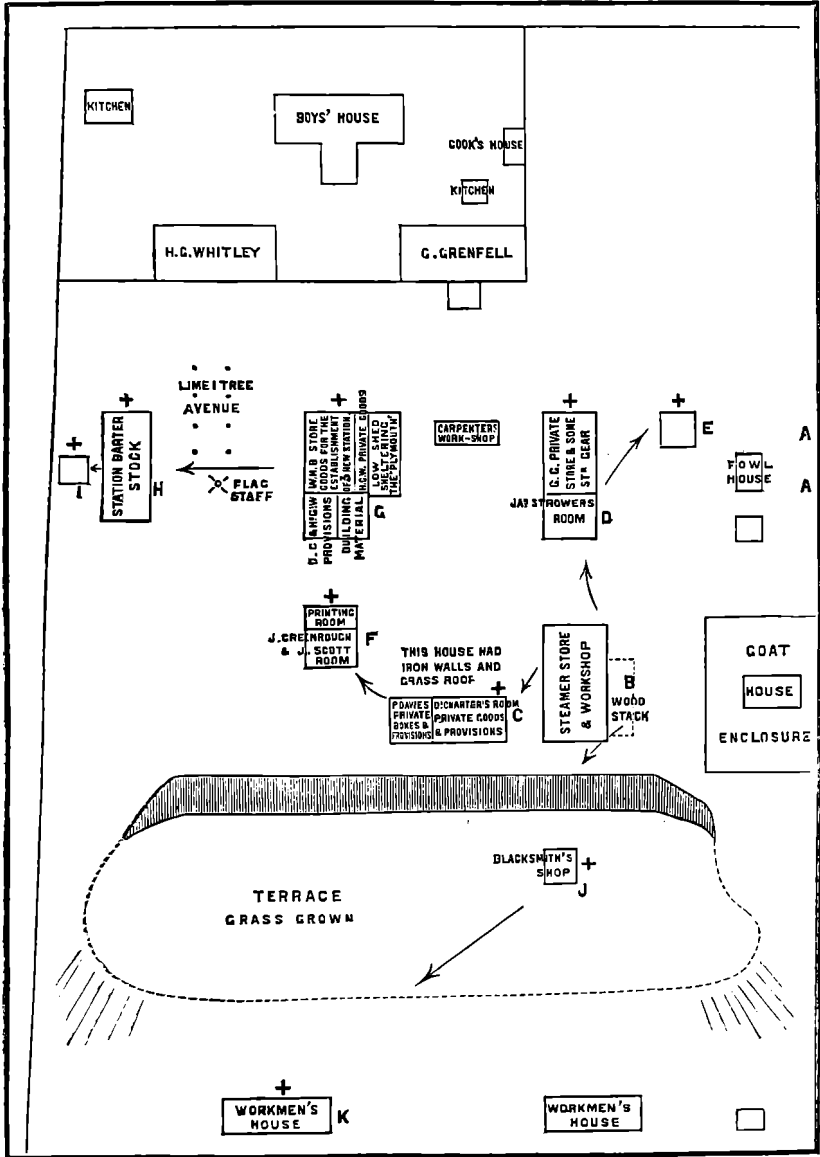
"ORIGIN OF THE FIRE.

"I have made various enquiries into the origin and progress of the fire, to the clear comprehension of which a plan of the station will be necessary. (*See plan of Station on next page.*)

"During the two previous weeks I had had my men at work clearing away the long grass from around the station, on purpose to lessen the risk of fire. This work was completed with the exception of a small piece at A on the plan. Yesterday a strong breeze was blowing from the southward of west, that is, from the top right-hand corner of the plan down towards the bottom left-hand corner. Shaw says that while at work at about 11.30 a.m., a grass fire came through the bush towards the fowl-house. He at once got his few hands together and with branches they succeeded in beating out the advanced edge of the fire, only to find that the wind had carried sparks right over the fowl-house and goat-yard, and set fire to store B. Shaw at once rang the bell to call assistance, and with the few

people then on the place attempted to clear out store G, which contain the most valuable goods. The Zanzibaris,

while the Kaffirs also came in ; but by that time sparks and blazing grass, carried by the wind, had set fire to



down in the state camp, saw the fire and rang their alarm bell, and at once hastened up with Baron von Nimptsch,

stores and houses C, D, E, F, H, I, J, and the flames were so fierce that all hope of extinguishing them was aban-

done, and men were put on the roofs of the old dwelling-houses to put out falling sparks there, while a cordon was formed down the hill to arrest the further march of the fire through the grass, as the station of Leopoldville was seriously endangered. Capt. Coquilhat says that he and the other gentlemen at Leopoldville were just sitting down to breakfast when they heard the bell, when they at once hastened up, and proceeded as I have already described. The fire burnt fiercely for some hours, and, when they thought it was all over, house K caught, and soon was levelled with the ground. When I arrived the fire had been got under, and we immediately set all hands to work to secure from amongst the embers all that was of the least value. They worked till pretty late, and then we set a strong watch until dawn, when our work of salvage was renewed, and is now going on.

"SAD DESTRUCTION.

"You will see by the plan that all the goods stored here for the outfitting of our three stations up river have been completely destroyed. The barter stock of this station also, and, worse than that, all our steamer fittings and gear. Of private goods, Messrs. Charters, Davies, Grenfell, Bentley, and I have lost large quantities, and of provisions Messrs.

Charters and Davies have lost all that they had here. Mr. Biggs has lost a considerable proportion of his, and, I believe, Mr. Grenfell also. I have lost nearly the whole of mine.

"I am very sorry to say also that our best men—James Showers, John Greenhough, and Jonathan Scott—have lost all that they had here, which, I suppose, will be the major portion of their personal property.

"I have written down river for any goods for this station which may be in the country to be sent up at once, and they will be stored at Kinshassa, where stores are now being prepared for their reception. We shall not, of course, build here again. As all the stores for new stations are destroyed, we shall use up here anything at all available—such as nails, &c. In the meantime, we are absolutely without supplies of any sort for barter stock, except damaged wire, which, I fear, the people will not take.

"We expect Mr. Grenfell down daily, and, with his aid in valuing the steamer gear lost, we hope to be able to estimate the total loss, which it is evident will be very heavy. I send this down country at once, to make sure of catching the mail.

"Yours faithfully,

"H. GEO. WHITLEY.

"A. H. Baynes, Esq."

LETTER FROM REV. T. J. COMBER.

"Wathen Mission Station,

"30th June, 1886.

"MY DEAR MR. BAYNES,—With this you will receive from Mr. Whitley the news of our terrible disaster at Stanley Pool—all our Arthington stores burnt to the ground. The loss is simply appalling. All the goods ready for three new up-river stations, stored at Arthington to be at hand directly our numbers

would permit of our going forward (the time is now at hand), are destroyed. This alone means over £1,000. All the barter-stock (Congo monies) of Arthington Station and for the *Peace*, certainly £800. All the gear, extra fittings, tools, &c., of the *Peace*, value of which can only be correctly estimated by Mr. Grenfell; and also a large quantity of the personal belongings of Messrs. Grenfell, Whitley, Char-

ters, Biggs, and Davies—food stores, clothing, books, &c. I question very much if £3,000 will cover this terrible loss. It is so fearful that I shrink from the figures as they stare at me from the paper I am now writing upon. All the details about this fire are in Whitley's letter. From our other stations we are trying to supply the immediate needs of our brethren at Arthington. Mr. Davies is here *en route* for that station, but they write for him to stay at Wathen, as they are in straits themselves for want of food. I am sending by this mail to Mr. Bennett to re-ship all the things for the new up-river stations, as Bentley will be here I hope shortly, and we shall then be waiting for goods to commence our new up-river stations.

"THE FIRE.

"The stores appear to have caught fire from the annual grass-burning, which is sometimes prematurely and carelessly carried on. Who fired the grass it is impossible to say. Our houses being all of wood, bamboo and grass, they ignite very readily. It is almost a wonder that this is the first fire we have had in our mission, save two insignificant conflagrations at the same station. It teaches us that we must have permanent buildings of brick or stone, corrugated iron, or entirely of plank. These we are pushing forward, as I think you know. At Underhill Station we have our beautiful plank house, and a small iron store; at San Salvador our old stone house, though with thatch roof; at our new Arthington site (Nshasha), one house, at any rate, of corrugated iron and wood, also thatched; and here at Wathen the pretty little clay and timber house (thatched), built by Mr. Darling. At Arthington brick-making has commenced. Here we have many thousands of bricks already made, and

five thousand are to-night burning in our kiln. I hope we shall soon have some brick houses built.

"WHAT OF OUR TERRIBLE LOSS.

"But what is to be done about this terrible loss of mission property? We must appeal to our special Congo Mission friends. I do not think the ordinary Mission funds should suffer in any way. WE WANT A SPECIAL SUBSCRIPTION LIST TO BE OPENED, AND SPECIAL COLLECTIONS TO BE MADE IN OUR CHURCHES — AY! AND OUR SUNDAY-SCHOOLS TOO. I should like to appeal specially to our London churches, and to ask our many staunch and nobly generous friends in our dear old City of London to come to our help at this time. It is not so interesting as to subscribe to a new station or a new steamer, I know, but it is our great and present pressing need, and this surely will excite sympathy.

"I believe the London churches can and will cover this loss, without going to the provinces. Perhaps I am too presumptuous—I don't know. But it would be a noble THING IF LONDON BAPTIST CHURCHES WOULD TAKE THE MATTER IN HAND ALONE, AND WE MIGHT AFTERWARDS APPEAL TO PROVINCIAL CHURCHES FOR OUR NEW UP-RIVER STATIONS.

"GOD'S HAND.

"Of late much earnest prayer has been ascending on our behalf that we might be kept in life and health. Our God has been answering these prayers in a marked way. From June, 1884, to June, 1885, six of our number were stricken down by death; from June, 1885, to June, 1886, we have only had to mourn the loss of one—dear Maynard.

"The *Peace* is just 'safe home in port' after her long four months' cruise

Mr. and Mrs. Grenfell and Charters all well. Grenfell writes me : 'The whole of the upper river, which was so uneasy, is as quiet as pastoral Wilts, no single sign of hostility anywhere, and plenty of food. We passed no group of towns without entering into friendly relations. All is well up river, and very promising.' (Truly the *Peace*, with our brethren, Grenfell and Charters, is doing splendid work.) Have not our friends a thankoffering due to our Lord for His rich mercy towards us? Will they not in a noble way, worthy of the crusade we are trying to wage on the Congo, give us the special help we now ask for? It is no glory with us that we give our lives, living here exiled from the dear presence of those we love in the home-

land, no honour to us, 'necessity is laid upon' us, we can do no other. I believe, too, hundreds in London envy us our work, and would press forward to this crusade, but their circumstances, age, family ties, &c., prevent. We will try and do our part. They will not, I think, shrink from theirs.

"Friends at home, I pray you come now to our help, and come at once.

"I must not write more as the mail must be dispatched.

"With affectionate regards to you, dear Mr. Baynes (in which my colleagues here join),

"I remain,

"Yours very sincerely.

"T. J. COMBER.

"A. H. Baynes, Esq."

BAPTIST MISSIONARY SOCIETY.

AUTUMNAL MISSIONARY MEETINGS

TO BE HELD IN BRISTOL ON

TUESDAY, OCTOBER 5th, 1886.

WE have great pleasure in making the following announcements respecting the Meetings to be held next month in the City of Bristol.

The nature of the arrangements which have been made, together with the well-known missionary spirit of the Bristol friends, lead us to anticipate meetings of no ordinary interest.

TUESDAY MORNING.—7 O'CLOCK A.M.

MISSIONARY SERMON TO YOUNG MEN,

By W. P. LOCKHART, Esq., of Liverpool.

10 O'CLOCK A.M.

A PUBLIC MISSIONARY CONFERENCE.

Chairman: Sir S. MORTON Peto, Bart.

Short Papers will be read on

PRESENT-DAY ASPECTS OF MISSION WORK"—

In India, by the Rev. SAMUEL VINCENT, of Plymouth;

In China, by the Rev. RICHARD GLOVER, of Bristol; and

In Africa, by the Rev. W. J. HENDERSON, B.A., of Coventry.

A Resolution in connection with these Papers will be moved by the Rev. EDWARD MEDLEY, B.A., of Nottingham, and seconded by W. R. RICKETT, Esq., of London, to be followed by Conference.

IN THE AFTERNOON, AT 3 O'CLOCK,

THE AUTUMNAL MISSIONARY SERMON

Will be preached by

The Rev. J. OSWALD DYKES, D.D.,

Of Regent's Square Presbyterian Church, London.

IN THE EVENING, AT 7 O'CLOCK,

A PUBLIC DESIGNATION & VALEDICTORY SERVICE

WILL BE HELD IN

COLSTON HALL.

Chairman: CHAS. TOWNSEND, Esq., J.P., Bristol.

The following missionaries will be present and take part:—The Rev. Dr. Carey, late of Delhi; and Mr. Herbert Anderson, of Rawdon College, missionary-elect to India; the Rev. S. B. Drake, of China; the Revs. R. Wright Hay, of Victoria, and T. Lewis, of Cameroons, West Africa; the Rev. H. K. Moolenaar, of the Congo; the Rev. R. Walker, of Italy; and the Rev. Geo. Gray, missionary-elect to Ceylon.

The General Secretary will describe their fields of labour, and a special address to the departing brethren will be delivered by the Rev. A. MACLAREN, D.D., of MANCHESTER, after which the missionaries will be commended in prayer by the Rev. J. T. BROWN, of NORTHAMPTON.

Collections will be made, after the close of each service, on behalf of the Baptist Missionary Society.

“The Quarterly” on Modern Christian Missions.

WE are pleased to direct attention to an important and valuable article in the current number of the above “Review.” The extracts we quote will be read with deep interest.

The article begins thus:—

“Exactly one hundred years ago, a little parlour in Northampton was the scene of an incident which, although trivial enough in its circumstances, is well worth recording as a landmark in the evolution of modern missionary enterprise. The Baptist ministers of the district being assembled for edifying converse, and a definite subject for discussion being needed, suggestions were invited from the younger brethren by the senior of the company, a Mr. Ryland, father of the better known Dr. Ryland, who during the first quarter of the present century occupied a leading position in the Baptist denomination. A pause followed, which at length was interrupted by the modest and hesitating, yet earnest, voice of a young man of twenty-five, a poor village shoemaker, who, while earning his livelihood by cobbling, had sufficiently educated himself to obtain acceptance as a local preacher in the neighbouring chapels. What he ventured to propose for discussion was the question, ‘Whether the command given to the Apostles, to teach all nations, was obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?’ It seems that the question, harmless as it looks now, fell like a bomb-shell into the midst of the startled audience. ‘You are a miserable enthusiast,’ shouted the grey-headed president, ‘for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first.’

“The humble enthusiast of this story was William Carey, who seven years later sailed for India to raise the standard of the Cross among the heathen and Mohammedans of that vast peninsula; and after forty years of devoted and successful labours, which earned for him the title of the ‘Father of modern English missions,’ was laid to rest in his own settlement at Serampore, honoured and lamented by all the noblest and best in the land of his adoption.”

After referring to Southey’s defence of Carey against the ribald attacks of Sydney Smith, the writer proceeds:—

“We have called the incident, which redeemed from insignificance the little Baptist meeting at Northampton in 1786, a landmark in the history of missions, because it strikingly marked their darkest hour just before the dawn of their brightest day. At that time the evangelising energy of Christendom had almost died out. From these islands, happily now the source and centre of the grandest and most systematic attempt to scatter the darkness of heathendom that the world has ever seen, there was not in the foreign mission-field a single labourer of any religious denomination whatsoever! The Church of England, Southey wrote, had learning and talent, but its age of fermentation had long been over.

Not that it was doing absolutely nothing, or had no eye except for its own home concerns ; but it failed to find so much as one among its sons to carry forth the Gospel torch where darkness still brooded over the nations. Its oldest religious Association, the venerable and large-hearted Society for Promoting Christian Knowledge, founded nearly a hundred years before, had in its youth heard with sympathy and joy of the sending forth of the little Lutheran mission, under the protection of the Government of Denmark, to labour among the natives of the Danish settlements on the extreme south-east coast of India, and for three quarters of a century had been year by year giving its generous support ; but no Englishman, cleric or lay, had ever moved a finger in personal help. No lips, touched by the fire from the altar, exclaimed, 'Here I am, send me.' To honour the devoted Lutherans was one thing, to imitate them quite another. In vain did the Primate, Archbishop Wake, the President of the Society, address to them, in 1718, the following glowing eulogium :—

“Your province, brethren, your office, I place before all the dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes ; let them glitter in purple, in scarlet, or in gold ; let them seek the admiration of the wondering multitudes, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame.’

“No Englishman’s heart burned within him ; and as the eighteenth century drew to its close, what between the growing rationalism of Germany and Denmark, and the wars which swept over the Carnatic, this coast mission, made illustrious by the apostolic labours of Swartz during half a century, but never in its palmiest days sustained by a European staff larger than could be counted on the fingers, languished and dwindled till it sank into a state almost of inanition. What other small contribution towards the extension of Christendom was made by England during that dark century was almost entirely confined to the North American Colonies, to which help was occasionally sent by the Society for the Propagation of the Gospel to carry on the labours begun by Eliot in the preceding century for the conversion of the Indians ; but even this was a Colonial rather than a British enterprise, the mother-country having little direct share in it. It remains literally true that when the Northamptonshire cobbler propounded his question, not a single native of Britain was engaged in pioneering the way of the Gospel among the heathen.”

* * * * *

“Look, then, where one might, at the moment when, a hundred years ago, in the village shoemaker’s heart the fire of missionary zeal was kindled, the prospect of the extension of Christendom in any appreciable degree by the winning over of the outlying world to the Gospel must have seemed like a Utopian romance. Yet the hour had come for the Divine Spirit to breathe upon the stagnant churches, and raise out of them an army of evangelists. The humble enthusiast, whose one consuming idea was, to use the Prophet Jeremiah’s striking phrase, ‘as a burning fire shut up in his bones,’ urged it on his provincial brethren in season and out of season, until in 1792, with much fear and trembling, a dozen of them, assembled at a little conference at Nottingham (Kettering), agreed to found the Baptist Missionary Society, and subscribed among them £13 2s. 6d. to start the enterprise of converting the world. The following year Carey himself went forth as the first missionary, accompanied by a pious medical man named Thomas, who had

already been in India, their two wives and four children, the entire party to be allowed a sum not exceeding £150 a year, until they should be able to support themselves as the Moravian missionaries did. This was the turn of the tide, and from that day it began to flow steadily onward, although at first with a slow and tentative movement. In 1795, after Carey's first report from India had been received, was founded the London Missionary Society, undenominational in its constitution, but now practically in the hands of the Congregationalists; and four years later the Church Missionary Society, which at the present time stands at the head of all the evangelistic organisations of Christendom. About the same moment the Presbyterian Churches of Scotland caught the sacred fire, and two societies, the Edinburgh and the Glasgow, now merged in Boards of Missions, began their work in the West and South of the dark continent. Early in the present century, various churches and sects of Europe and North America were moved to emulation; and since 1810, while the older societies have been continuously acquiring strength and extension, few years have passed without seeing the birth within reformed Christendom of new missionary associations. The total result has been such as to entitle the last half of the nineteenth century to be called emphatically the era of Christian missions. Never before, since the primary Pentecostal outpouring, has the work of evangelisation been pressed forwards on so vast a scale, by such varied agencies, at so great a cost, and over so wide an extent of the earth's surface."

Several very useful tables are presented, showing missionary statistics, of various kinds, up to the present time. After treating with the prospects of missionary labours, the writer proceeds:—

"But, it may here be asked, is the missionary zeal which has been so remarkably rekindled in the present age likely to burn on without exhaustion, and continue to inspire the sacrifices in the absence of which evangelisation on an adequate scale for the world's conversion would be impracticable? An affirmative answer is suggested by several considerations. We would point, in the first place, to the great change which has passed over the world's estimate of the missionary vocation since the early part of the century, when such choice phrases as 'consecrated cobblers,' 'tub-preachers,' 'maimed and crippled gladiators,' 'apostates from the loom and anvil,' were freely flung at the heads of the adventurous few who dared to open the Lord's controversy with the natives of India. A cause which filled the hearts and inspired the prayers of such prelates as Heber, Cotton, and Milman can no longer be treated with disdain. The last eighty years have enriched the Christian inheritance by the memory of many heroic pioneers of the Gospel, whose achievements 'smell sweet and blossom in their dust,' and extort even the world's admiration, while they serve as a model and a spur to younger generations of the faithful. As best known to ourselves, we may mention among the evangelists of the East, Carey, Judson, and Martyn, in the spring-time of the revival, followed by Wilson, Duff, and Morrison; in the Islands of the Pacific, Williams, Ellis, Selwyn, and Patteson; in the wilds of Africa, Moffat and Livingstone, Mackenzie and Steere, and latest of all the intrepid Hannington, whose blood, poured out last autumn at Unyalla, will doubtless fertilise the soil

for Christ. Of such spiritual heroes it is the prerogative to bequeath their mantle to the churches; and already the result may be discerned, both in the nobler estimate of missionary enterprise which now prevails, and in the self-dedication to the work, often at great personal sacrifice, of many of the Church's most promising youth. Cambridge has now its own corporate mission in the seat of the old Mogul Empire at Delhi; Oxford in the modern capital of Calcutta; the two Universities combine to sustain a powerful mission for Eastern Africa at Zanzibar; Dublin has just caught the sacred fire; from the three hundred colleges of the United States one hundred and eighty-seven candidates are reported as offering themselves for the missionary fields; China is being traversed by a band of pioneers, recruited from among Cambridge athletes and Edinburgh students; to Japan, stretching out her arms to us, Cambridge again is giving of her best. Here is a better augury than even the steady growth of funds already mentioned. And it ought to be remembered how closely, according to universal experience, the two things are connected—the vital energy and the material supplies. If the awakening of the churches to a sense of responsibility for the heathen has produced the missions, the missions have reacted upon the churches, and helped to stir up a tenfold activity in evangelising the masses at home. Of this the story of the Church of England presents an illustration which is almost startling. Her contribution to foreign missions during the last twenty-five years is estimated at somewhat more than ten millions sterling. But so far from this large export of her resources having crippled her domestic work, during the same quarter of a century she has voluntarily spent at least seventy millions more in strengthening her position and making effectual her labours among her children at home. Surely her gifts to the heathen have returned into her own bosom! And now that our colleges and public schools have come eagerly forward to plant missions in our crowded cities, where the old parochial organisation was overpowered by the concentrated masses of the population, we may be sure that the claims of the heathen will not long be overlooked by them. Already we hear of at least two of our great schools beginning to send succour to the work in India. Let it be recognised, too, that recent events exhibit the presence of a spirit in the churches which difficulties and dangers cannot daunt. When the news of Bishop Hannington's murder reached England, a few months ago, the immediate response to it was the offer of a score of men, some of considerable standing, to go out and reinforce the mission in the service of which he fell, or any others where help was needed. So also we hear it has lately been in the Roman Communion. Their mission in Cochin-China suffered severely in the late war with France; to quote the recent report of the head of it, Bishop Camelbeke:—

“In a few days the work of thirty years was annihilated; the Church of Eastern Cochin-China has disappeared; 24,000 native Christians were murdered; churches, schools, orphanages were destroyed; a few priests, with a miserable remnant of their flocks, found refuge on the coast at Quinhon, under the guns of a French man-of-war, from the deck of which could be seen the blaze of burning Christian villages.”

“And now we see it stated that 130 young theological students in Paris were recently ordained to go out as foreign missionaries, most of them to China, to repair the losses produced by violence. As we mark such signs of the times as these, there seems good reason to anticipate the permanence of missionary zeal, and the still

further growth of enterprise to hasten on the complete evangelisation of the world.

Lastly, we draw an augury from experience, and invoke the testimony of the mission-fields themselves to the effects which the labours of the churches during the present century are producing. Foremost stands out convincing evidence that Christianity is what it professes to be—a Catholic religion, a religion divinely adapted to the needs of mankind at large, whatever their racial varieties and characteristics, and capable of lifting up even the most debased tribes to participate in the fellowship of regenerated humanity. There is not a race with which it has failed. Out of the cannibals of the Pacific, the Eskimos of the frozen zone, the Indians of the American prairies, the Negroes and Hottentots of Africa, the Papuans of Australia and New Guinea, the savages of Patagonia and Tierra del Fuego, it can now summon a crowd of witnesses to testify of its power to awaken and develop the man, where little more than the brute had for ages manifested itself. Into St. Paul's words, 'Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman,' modern missions have put a fulness of meaning beyond anything that the apostle could have anticipated. It is a familiar remark, to which Sterne, in his 'Sentimental Journey,' added emphasis in a well-known passage, that, for impressing the mind general statements are not comparable to particular instances. Such an instance, therefore, we venture to give from a recent private letter from a town in Northern India, and we the more readily select it because of its ordinary and common-place character :—

" 'I had before me to-day,' says the writer, 'a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quite native style, came into the little drawing-room, and sat down and talked with us as if she were a motherly old English lady, as simply and freely, and with perfectly well-bred propriety. It was marvellous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longings in her breast, shocking as the conduct of her Christian sister would seem to her.'

" Our space will not allow of our doing even the barest justice to this part of our subject. We can but glance in passing at a few of the results of the older missions of the century : such as the abolition throughout a large part of the South Sea Islands of infanticide, cannibalism, human sacrifices, and debasing idolatries ; the ingathering to Christendom of half a million of converts from the woolly-haired races of Africa ; the birth of a civilised nation in Madagascar. But there are two fields of missionary labour to which attention ought to be specially directed, because they are the great battle-fields of aggressive Christianity, containing between them three-quarters of the non-Christian population of the globe, and also because they supply indications of approaching change which our statistics do not even faintly indicate.

" The noblest of all mission-fields is greater India, with its 270 millions of human beings ; for the most part by no means barbarous, but docile, peaceful,

industrious, capable of high culture ; inheriting an ancient civilisation which had its own poets, philosophers, mathematicians, artists ; and compacted together under the just and enlightened sway of England, which ensures for all protection of life and property, and perfect religious toleration. Now among this enormous aggregate of humanity what have Christian missions done, or are they doing ? Sixteen years ago Sir Bartle Frere declared that they were already producing 'a great moral and intellectual revolution,' not the least remarkable feature of which was the curious unconsciousness shown by nearly all the missionaries of the effects which their work was causing. The missionaries, the late Governor-General Lord Lawrence used to testify, have done more to benefit India than all other agencies combined ; a statement which will cease to seem exaggerated when we recollect that they were the instigators of all philanthropic reforms which have been carried out in that vast peninsula since Carey began the Gospel campaign, such as the abolition of suttee, infanticide, slavery, and other horrible customs, by which hundreds of thousands of lives used annually to be sacrificed. Nor has more formal official recognition of the worth to India of the labours of the missionaries been withheld. In a State paper, issued about a dozen years ago, it was gratefully acknowledged that they were 'infusing new vigour into the stereotyped life of the great populations placed under English rule, and preparing them to be in every way, better men and better citizens of the great empire in which they dwell.'

"But so rapid is the change passing over India, that already these testimonies of a few years ago may be called obsolete. The extension of primary education throughout the land ; the introduction on a continually growing scale of the language, literature, and science of England ; the freer communication by railways ; the increased activity of the vernacular press ; the drawing closer of political and social relations with the seat of empire ;—these are secular instrumentalities which are shaking to their foundations the old systems of belief and the dividing lines of caste, and are presenting to the various evangelising agencies such opportunities of success as are entirely without precedent. And these opportunities are not lying waste. Of the missionary organisations in our lists between fifty and sixty are busily taking advantage of them, occupying at present about 750 stations dotted over the length and breadth of the country ; with a male staff of 1,400 ordained ministers, of whom half are natives, and 3,000 native lay-helpers ; a female staff of 500 Europeans and Eurasians and 2,000 natives ; and congregations of converts already numbering nearly 700,000. To this last figure must be added the still larger number of Roman and Syrian Christians, bringing the total up to nearly two millions of natives professing Christianity ; but there is no doubt that the yearly increase of these by conversions proceeds at a very slow pace compared with that which takes place in the Protestant missions.

"Now as regards the Hindu population, it is certain that the mission stations, with their extensive apparatus of colleges, schools, and printing-presses, are doing far more than can possibly be expressed by statistical returns. They may be likened to so many wedges driven into the huge mass of idolatry, loosening its cohesion, and preparing it to fall asunder. A striking symptom of this loosening is presented by the rise of the theistic sects known as the Brahma-Somaj, which have numerous branches, with places of worship, schools, and a propaganda of

lecturers. A similar testimony is borne by the frequent reluctance of the students entering the Government Universities to enrol themselves as professing Hinduism; they prefer to return themselves as inquirers or as theists. Only the other day a missionary remarked to us that living Hindu thought is everywhere moving out of the old benumbing Pantheism towards belief in a personal God. Caste, the main support of Hinduism, is being undermined and relaxed; educate our women, say the natives themselves, and it is doomed. Professor Christlieb even goes as far as to say that 'Brahmanism is undergoing a complete process of decomposition.' If this seems extravagant, it may at least claim support from the well-known words of Chunder Sen, the founder of the Somaj:—

"The spirit of Christianity," he declared, 'has already pervaded the whole atmosphere of Indian society,' and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christianity. Christ, not the British Government, rules India.'

"With the Mohammedan population, it is true, things are very different; and this is a fifth part of the whole. Its faith is a simple and purer one. It has no idols to get rid of, no philosophical bondage to escape from, no horrible customs to throw aside. Taken altogether, if not so quick-witted and versatile as the Hindu, the Indian believer in the Koran has generally more solidity of character, more steadfastness of habit. Hence he is the more difficult to convert, the more tenacious of his ancient faith. All the same, he does not escape being influenced by the Christianity which is now in the air of India. There are signs of movement and reform even here. Some firstfruits have been ingathered which are full of promise; and out of Indian Mohammedanism—so we have lately heard a missionary prelate of our Church say—there may some day be expected to arise great bishops to play a leading part in building up the native Church of India."

* * * * *

"Of the vigour with which it (the missionary enterprise) is being prosecuted by the churches, and of the extent of ground which it covers, there cannot be two opinions. It is the most characteristic feature of the Christianity of the present century. There have been eras of consolidation, of reform, of revival; this is, above all, the era of advance, of conquest. May we not say that it has come providentially, to answer the unbeliever's taunt that the religion of Christ is effete, and ready to vanish before the progress of science? The faith, which within a century has doubled our churches at home, and sent out its messengers into all lands, must be at least as living as anything that the world can show. And, immense as the work which remains to be achieved appears, when stock is taken of the peoples still to be evangelised, the story of which a fragmentary outline has been passing before us seems to rebuke doubt of the ultimate result. Long indeed may be the toil, fluctuating the progress, great the necessary sacrifices. But if, in face of the inevitable difficulties, the heroic pioneers of the Gospel are at times depressed, they may find a cordial in the past history of the Church. There have been seasons when the odds against the extension of Christianity appeared far more overwhelming, the obstacles barring its path far more fatal. But, in spite of all, Christendom held its own, extended its borders, carried yet higher the standard of the Cross. From this experience of the past, hope

may replenish her lamp, when its flame burns dim in the day of trial. By its charter the Church Catholic is the heir of the world, and the Divine Power, which has prospered it hitherto, may be trusted in due time to put it in possession of its inheritance.'

Tödas.

"TÖ DAS"—ABORIGINES OF THE NILGIRI HILLS, SOUTH INDIA.

BY THE REV. THOMAS EVANS, OOTACAMUND.

(See *Frontispiece*.)

THE word *nil*—or as we would write *neel*—means blue, and *giri*, or *geeres*, is the Sanskrit name for a mountain, so that *nil-giri* means the blue mountain. The aspect of these hills from the plains is decidedly bluish, caused I think generally by the reflection of the bright blue sky above.

Now, however, these hills are literally blue, as they are covered either with the cinchona plants, or the Australian blue gum, which thrives wonderfully on these hills; but the wood is of little use except for fire. We greatly miss the forests of oak trees so abundant on the Mussoorie hills but are considered quite a curiosity here.

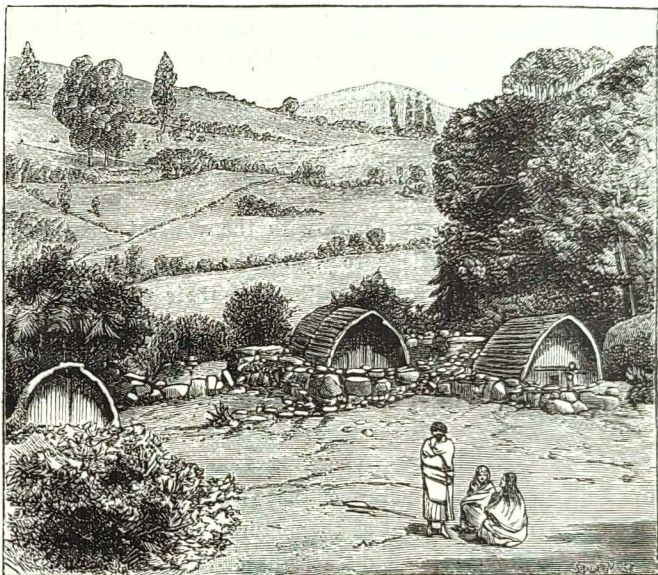
I send, for the benefit of the readers of the *HERALD*, two photos: one is a fine group of men, women and children, who are said to be the aborigines, or original settlers of these hills, and who are called by the singular name of *Tödas* or *Toadas*.

It is said that when the English first came up to these hills, some eighty years ago, this hill tribe numbered several thousands. But, according to the census taken some three years ago, it was found that the race had diminished to six hundred. I say *race*, for they seem to be quite a different lineage from both the Hindus and the Mohammedans of India. One can at once see from their peculiar physiognomy that they are neither Dravidian, Aryan, nor Mongolian, and the question is, *who* and *what* are they? One gentleman, who has written a book on Indian tribes, conjectures that they must be a portion of the "lost tribe" of Israel. The people themselves can give no account whatever of their origin or nationality. They are all of one caste or clan and do not mix with others, either in the business or the marriage relation of life.

They all wear long bushy hair, with low foreheads and small, penetrating eyes, deeply set. The nose is quite an ornament and of a strong Grecian type, while the general form of the face is sharp and good looking. They

are very proportionate and symmetrical in build, with splendid limbs, and tall withal. Were they but clean and nicely dressed they would present a good specimen of the human race, though they are dark in colour like the other people of India.

They are by no means deficient in courage, and one of them will not hesitate, I hear, to attack a tiger with the huge bludgeon which is their only weapon of defence.



HOUSES OF THE TÖDAS.

Their language is very peculiar, and utterly different from all other Indian tongues. I do not think any European ever attempted to learn the strange dialect, the sounds of which resemble the lowing of the buffaloes to which these strange people attend.

Manual labour of any kind they will not do. They say such work is beneath their race.

They are generally very poor, very proud, and very indolent. They attend to cattle, and eat sodden grain with *ghee*, or clarified butter, and drink milk largely. Yea, and they have of late years acquired a fatal liking for the "fire-water" of the American Indians.

They are known (though poor) to pay as much as three rupees (six shillings) for a bottle of good brandy, and to indulge in cheaper liquor most freely.

Though they are too proud to work, they are not too high to beg; and

they greet any European who might visit their villages with shouts of "Illām," "Illām," which means a present, or *bukshish*.

There is not a Christian Tōda. An attempt has been made to get some of their children to school; but they would not learn, though they know Tamil, the language generally used here. Government sent two of these men for exhibition both in England and America. One of the two died, and the other has lately arrived back here, and he is now trying to get his people to send their boys to school to learn.

They have, I hear, no idols. But they have a priest, and a primitive temple, in which the priest performs a kind of worship by looking up towards the sky, and holding milk in his hand, as an offering, it is supposed, to the sun.

They have one celebrated festival in the year, when many buffaloes are sacrificed in honour of departed friends.

I forgot to say that the two men with the white turbans are chiefs of a village, who have the privilege to wear a headdress, which none others are allowed to do. As the picture will show, their clothing consists of a simple sheet of white cotton cloth wrapped round the body. The women's hair has been brushed up for the occasion, for none of them indulge in the luxury of a comb and brush, and the head has always the appearance of a black mop.

The second photograph gives a charming view of a part of the hills on which are built some of the houses of the Tōdas, which are those strange, arch-like objects in the forefront of the picture. They are hardly as large as many an English pigsty, and often eight or ten live in one house. The so-called door is so low that they can only crawl in by lying flat on the ground, and there is no other opening. The rough-looking cottage under the big tree, on the right hand, is the place where the women are to stop whenever they are considered unfit for domestic duties.

Medical Work in China.

MR. EVAN MORGAN, of Tai-Yuen-Fu, Shansi, sends the following:—

"MY DEAR MR. BAYNES,—The following case may not be altogether uninteresting to you. The foreign doctor was able to do what a native doctor, having no knowledge of surgery, could not do. The people recognise this, and some take advantage

of the superior knowledge of the foreigner. In the following case the people were helpless, and so they sent for Mr. Sowerby. The message was brought to Mr. Sowerby on the morning of the 5th instant, the second day of the Chinese new year. The man

who brought the message told us it was a very serious affair, a case of attempted murder and suicide. Having reached the house we were shown into the room where the would-be murderer was lying. Seeing a great pool of blood on the floor, Mr. Sowerby sent for Dr. Edwards, of the China Inland Mission, to come and help him. This done, the man's wound was next examined. He had cut himself from one angle of the jaw to the other. The knife had passed above the wind-pipe, severed the epiglottis, and penetrated into the vesophagus. As Mr. Sowerby could do no more than dress the cut, he left the man until Dr. Edwards came, and attended to the woman. She had been hacked frightfully. Her right hand was cut in six places. One very ugly cut across the back had damaged the tendon. Her face and head were equally disfigured. There was one deep wound in her forehead, and two in her right cheek. The crown and back of the head had six gashes, one of which had severed a small artery. Covered as she was with clotted blood, she looked very pitiable. When Mr. Sowerby and Dr. Edwards had finished dressing the hand, which took a long time to do, owing to the stuff put on the wound by the native doctor to stop the bleeding, the man was revisited. To all appearance he had but little life left in him. Dr. Edwards examined him and was unwilling to touch him as there seemed no hope of curing him. The friends of the suicide pressed him to try to do his best. Before touching the man, however, he requested his responsible friends, *i. e.*, his nephews and landlord, to stand by, and see the whole operation. This precaution was taken to prevent any charge of foul play being brought against the foreigner in case the man died under the operation.

“When the doctor and Mr. Sowerby were moving the man, up he jumped, and struck out at the doctor. This unforeseen energy in the all-but-dead man scared everyone. We all quitted the room in a hurry and left the about-to-be-dead man master of the situation. He was not slow in taking advantage of this. After he had locked the door he armed himself with a tailor's iron, about two feet long, and very heavy at one end. Then he took and damaged some of the surgical instruments which had been left in the room. When he had gained a little strength (:) after this exertion, he unlocked the door and through a small glass opening glared at those who were standing outside. Knowing his precarious condition, that was a weird sight. When he had satisfied himself as to our intentions, this foot-in-the-grave man, armed with the iron, rushed out into the yard, and after us into the street. Just as he reached the street the head of a mandarin procession came up. The standard-bearers on seeing such a man charging into them flung down their banners and fled helter-skelter. A relative, seeing that matters had come to a crisis, took a long pole, with which he had previously armed himself, and gently pushed him over. He was taken back to the house and tied up. His exertion helped the doctor to diagnose the wound, and he refused to have anything to do with it as it was a hopeless case. In about half-an-hour the man died, but not before he had attempted to hasten death by putting his head in a pan of water which was at hand. This, however, did not kill him, as all the breathing was carried on through the cut.

“Curiously enough the mandarin who passed by when the ‘suicide’ rushed out into the street was the man's own master. He was employed as a writer in the ‘yomen.’

"The woman's head was dressed, the whole taking about seven hours to do. She has been taken to the Christian Inland Mission Hospital, where she is doing well.

"The cause of it all was jealousy. The husband had before threatened to kill his wife. His intention was, it is said, to cut her up piecemeal; but she escaped from him before he succeeded in carrying out his object. Seeing that his wife had escaped him the man took up her clothes and set fire to them. He next tried to set the house on fire, and on his nephews remonstrating with him took up a knife and cut his throat.

"A word ought perhaps to be said in defence of the three foreigners. Why did not one of them attack the man, in spite of the weapon he carried, and knock him down? Everyone, I

should think, will agree with me that to knock down a man whose head looks as if it would tumble off his shoulders any moment, would be a very delicate undertaking. For the foreigner to have done it would have been madness, as the Chinese might turn round upon him and charge him with the man's death. We have to be very careful of our actions in this country. Mr. Sowerby would have written an account of the above had he been quite well. His nerves were a little upset, and he has a cold. He is, however, getting well.

I am glad to say that my health is good, and I am able to go on with the language. I have not yet done much public speaking. I have occasionally taken Mr. Sowerby's class. I trust you are quite well.

"EVAN MORGAN."

A Seven Days' Journey.

THE Rev. S. Couling reports his first trip in the following letter:—

"MY DEAR MR. BAYNES,—I have recently taken my first little trip into China proper (Chefoo can hardly be called Chinese, it has such a strong foreign element), and I think a few brief notes of what I saw may interest you.

"Mr. Westwater, of the U. P. Mission, asked me to accompany him on a short journey of seven days, and I consented, hoping to gain something in health, in experience, and in knowledge of the language.

"OUR EQUIPMENT.

"Our travelling establishment included a teacher, a servant, and a muleteer, our own two horses, two

mules bearing a covered litter, wherein was stowed away our bedding, our books and food for a week, and, lastly, there was a donkey to carry the teacher and servant by turns, and their bedding.

"A ROUGH RECEPTION.

"Our first day's journey was twenty-four miles over the roughest roads I ever saw—mere bridle-paths leading over rocks and hills, along the edge of deep gullies, or down the dry beds of torrents. As we drew near Lou ti hsia, our first stopping place, we saw there was a large fair being held. At a point where the river-bed, or summer-flood bed, in which we were travelling nar-

rowed to the width of the Thames at London Bridge, we saw an immense crowd. The whole space was filled with men, while the women, in gorgeous clothes, were altogether on the hill-side. We should have preferred a quieter way, but there was nothing for it but to go through; so we put on a look of unconcern and rode quietly up. But no sooner were we seen than the theatre was neglected, and thousands came surging round us with hooting and yelling. Probably I had never seen so large a crowd before; and not knowing enough of their speech to gather what their sentiments were, I could not feel so comfortable as I tried to appear. Presently Mr. Westwater was struck on the leg by a stone. We immediately wheeled, and he remonstrated with them, and I backed him up with my grieved expression. Then we went forward, always at a walk, to show we were not in the least afraid. Twice again, however, we had to turn when stones were thrown, and the last time we turned very suddenly, taking care not to hurt anybody; but at our charge the whole multitude broke and fled, leaving us in sole possession of the field, and losing several shoes in their flight. At last, we did what we might have done before, except for the look of it—put our horses to the gallop, and in two minutes were out of sight.

“Such was my introduction to the Chinese of the interior. Perhaps to some of them the episode was more exciting than to us; simple villagers coming from a distance to the fair, who had never seen foreigners before, and would return home to tell with pride how they had seen two foreign devils in barbarian garments.

“OUR QUARTERS.

“The next day, to show we were not afraid, we went back to the fair on foot.

There were fewer people by many thousands, and we looked at the stalls and talked with talkative Chinese without much molestation.

“At this village I saw a Chinese room for the first time. It was the best room of a private house, hired for us by the teacher. A little dirty yard had on one side a wall, opposite was a stable, the third side was a barn, the fourth, adjoining the stable, was our room.

“As soon as I could see after coming in out of the fierce sunlight, I noticed the walls were mud, the floor was mud and very uneven, the windows were wooden gratings pasted over with paper, and the space beneath the door would have let in a draught if it had been smaller, but it was big enough to let cats and dogs come in. The furniture consisted of the bed, a mud bank some 2½ feet high on which we were to spread our bedding and sleep; a small table and several stools like carpenters' sawbenches, seven inches wide, and none of them would stand firm because of the unevenness of the ground.

“Here, as everywhere, we were greatly troubled by visitors. I believe that during our short stay we were visited by every man and child out of arms in the village. At one time I counted thirty people in our little room, besides dogs. We worshipped with the four or five Christians in the place, my companion talked with them and explained the doctrine to the visitors, and then on the second day we left, knowing that as two years had elapsed since a foreigner had visited the place, so it might be years again before another came.

“A CHINESE TOWN.

“The next day we were travelling from 9 a.m. till 8 p.m., with a short mid-day rest, over splendid hills and across dreary stretches of sand. It was

dark when we got into a place, the name of which is, by interpretation, Warm-stone-bath. All was quiet and no lights anywhere when we entered; but as a Chinaman, in the middle of the night, has nothing to do but get up and walk out, it was only a few seconds before we were surrounded by an inquisitive crowd. With some difficulty we got an inn, a vile-smelling, dismal hole; but we were glad to sit down anywhere and eat some food. Hardly had we made ourselves comfortable, however, when we were obliged to stand up to let the string of animals—two horses, two mules, and a donkey—pass through our bed-room into theirs! Now, as the beasts work all day, they have to be fed during the night; and we thought it too much that the muleteer should come through our room several times in the night. (It is fair to state that this inn was exceptionally bad.) There were two alternatives: to take the further room ourselves and let the animals have ours (it would have been small loss in point of cleanliness), or to find another inn. We chose the latter, and while we ate our supper, the teacher found another place for us; smaller, and with the raw benches, only five inches wide, a poor rest for a man who has been many hot hours in the saddle; still, the place was private, and we slept there that night.

"A SOLITARY CHRISTIAN.

"The following day we walked to several of the neighbouring villages. In the first there was only one Christian, a young girl living with an idolatrous brother and sister-in-law. Can you imagine her position? Our interview with her was in the middle of the street. Some workmen, who were building a house close by (beginning Chinese fashion with the roof), cour-

teously brought us a stool, and we sat down in the midst of a little crowd. Mr. Westwater and the teacher talked or preached and answered the questions of the workmen, who stood smoking and listening.

"In another village we found two men sitting on a door-step, a few women near, and a great many children round them. The men, with the common Chinese politeness, insisted on our sitting down opposite them on a fallen trunk. After some conversation, one of the men asked to have the doctrine explained. This I thought was very gratifying; but Satan was] near in the person of a one-eyed woman on our left, who began a family quarrel with a shrill-voiced woman on our right. Mr. Westwater was at a disadvantage; his congregation being only five feet away, he could not shout, but without shouting his voice was lost in the angry cross-fire of the women. The man soon began playing 'five-stones,' even while he seemed to listen, and we soon rose and went.

"AS IT WAS IN THE BEGINNING.

"Near there we fell into conversation with a man ploughing his little field with the usual Chinese plough—they seem all alike in this neighbourhood. I asked him what the entire implement cost, new, and he mentioned a sum equal to about five shillings and sixpence. At night the men just shoulder a plough and walk home with it. Everything I saw seemed after this fashion—primitive, and of one unalterable design. The oldest resident in the sleepest English village can remember some startling changes: the decay of mail coaches, the institution of the penny post, &c. But in these Chinese villages, probably the old men whom we met, of eighty-five and thereabouts, saw their grandchildren dressed in the

same kind of clothes, living in the same kind of house, tilling the same fields, and reading the self-same books that they at the beginning of the century were familiar with. No scientific discovery has touched their lot; no great war has made them familiar with foreign names and faces; they still regard the occasional foreigner as a barbarian or foreign devil, and still know no more about us than many church members in England know about them.

"The rest of our little journey I need not recount. We visited one large city where many American missionaries had laboured for years. We stayed there two nights, and on the seventh day after our start saw Chefoo again.

"With kind regards,

"Believe me, dear Mr. Baynes,

"Yours sincerely,

"SAMUEL COULING.

"To A. H. Baynes, Esq."

THE Rev. J. Wall, of Rome, communicates the following

FACTS :—

I.

One of our members recently died sweetly trusting in the Saviour. The burial taking place on a feast day, quite a number of our members attended. The deceased, being a member of a mutual aid society, the officers of that society were present with their banners. They attracted considerable attention as the procession moved through one of the principal streets of Rome. When we reached the cemetery, which is a mile away from the city wall, one of the guards led the hearse to the mortuary chamber and ordered the body to be deposited there. The friends said they had come to the burial. The guard replied that the burial could not take place except at dawn on the following day. As the people were indignant at such treatment, and becoming excited, I stepped forward and insisted on being conducted to the director of the cemetery. He, I was informed, was not in the office. At last we found

his representative, who informed us that the burial could not take place before the morrow morning. He was requested to telephone to the central office in the city stating that two hundred Protestants were waiting to bury their dead in their own part of the cemetery, and that the gates were shut against them. He refused to do this. It was then decided to hold the burial service where we then were, in the Catholic part of the cemetery. He was informed of this; and as the people were talking loudly and the friends of the deceased weeping with rage, I resolved to take no further responsibility, and desired him to call the guards immediately. At this he dropped the official tones, and becoming silent and sullen walked on towards the Protestant section of the place. The guards understood that the sub-director had yielded, and went forward to open. We were informed that no Catholic would be allowed to enter. We replied that that did not concern

us. Meanwhile the word passed through our ranks. When we reached the gates of the Protestant part of the cemetery we found three guards posted at the gates. At first they refused to let any pass whom I did not certify to be Protestants. In this way some were kept back. These became indignant; and one shouted furiously asking me if that was the light and liberty we were bringing to Rome. This necessitated my explaining to them that I was not at all responsible for the new method thus established of catechising Romans, and the return of the Inquisition, thus persecuting the dead; and that if the guards present did so, it was not because they were not Romans as much as any of them, but simply because illegal pressure had been put upon them. While I was speaking the guards managed to disappear, and all present freely entered the burial ground. The service at the grave was extremely touching. The people listened attentively, and many wept through the service.

II.

A member of our catechumen class was taken ill and carried off to the hospital. While delirious with fever, the priests had given her the wafer and extreme unction, and made preparations for her departure as a Catholic. Instead of dying she was restored to consciousness and then to convalescence. Seeing everything changed about her, and the priests and nuns jubilant that she had become a Catholic, and been miraculously restored, she asked them if they knew that she was a Christian and had nothing to do with them. They replied that she had received the last sacraments, and of course belonged to them. She replied, "While I was unconscious you might have given me these or what you desired; but now I

am in full possession of my faculties, I protest that I love the Lord and Him only." She has returned to the meeting.

III.

One of our members lost a very dear child. Being poor, the municipal car was sent, as usual in such cases, by night. With the car there was a priest. Our friend protested that he, the father, was a Christian. The priest assured him that the child would be deposited for burial in the Protestant cemetery. On the morrow we found the unbaptized child had been buried in consecrated soil, and we have not yet succeeded in obtaining its removal to our own cemetery. This was done by the priest to avoid the public burial service, and the testimony which the increasing number of Protestant graves render to the existence and spread of the truth which they deny and seek to ignore.

IV.

Mrs. Wall was one day outside one of the city gates when she heard some one call "Signora, Signora." On looking back she saw a man before some small wares he was offering for sale. He said, "Signora, do you not know me?" She was obliged to say she did not. He then drew a little book from his pocket and asked her if she knew that. It was a copy of the Acts of the Apostles which she had given him at one of the meetings. It was carefully tied up with several tracts. He said, "I have found such beautiful things in this book that my heart is filled with peace I never felt before. Mrs. Wall said, "Has it ever struck you that what this book has done for you it could do for others. Why do you not get them to read it?" His face lighted up with joy and he said, "Signora, if you had been here a few minutes earlier you

would have seen five men listening to my book. I told them not to trust in saints, but only in Jesus." He then said, "I have a wife and children, and I want to bring them all to the meeting."

V.

Mrs. Wall says:—"A man came to me after a meeting begging me to give him another Gospel. He had sat up nearly all the night before reading with his wife, who had troubled him because he would take this copy with him to his work during the day. When he received the second copy the tears came into his eyes, and according to the simple custom of his own village he kissed his hand and then turned the hand he had kissed into mine as a sign of the gratitude he felt."

VI.

M. R., a young man employed in one of the Government offices, went to a somnambulist to interrogate the spirits about evil things. There he received a copy of the Scriptures as a proof of spiritualism. He read and trembled, finding himself condemned. This terror remained for some time, when passing by one of our meetings he heard the word "Abraham," and

thought it must be from the book he had read. He listened, returned, was converted and baptized, and now four other of his relations are interested in the Gospel, and one a candidate for membership.

VII.

B. N. was an unbeliever, an atheist; and such was his hatred to Christianity that he took a bronze crucifix, broke it into pieces with a great hammer, and sent it through the window. Some time after his wife read John iii. 16, which I had had posted through Rome. She repeated it to her husband, who enjoined her to go and inquire who had put it up. The text she had read was providentially placed over one of the meeting places. She asked the neighbours what place it was, and they replied, "The Protestant stable." She came, and her husband came with her. They have frequented our place for a year, and have been baptized. I have a hundred places in Rome where verses of Scripture are posted. To continue this, and to extend it to other cities, would require very little effort of expense. I wish some friend of the Bible would interest himself or herself in this work, because it is not likely to be done by any of the Bible societies.

New Illustrated Missionary Lectures.

MR. HOLLIDAY, the Secretary of the Young Men's Missionary Association, begs to call attention to the lectures which he has prepared, and which are illustrated with high-class limelight dissolving views.

Arrangements, it will be seen, can be made both for London and country engagements.

THE CONGO.—Its Scenery, Modes of Travel, Trade, Health, Village Life, Fetishes and Superstitions, The *Plymouth* and the *Peace*, Our Mission Losses and Repulses, Progress and Prospects, &c. Illustrated with

Fifty Views from Photos and Sketches by Messrs. Bentley, Comber, and Grenfell, and by Mr. H. M. Stanley (by special permission).

"I am sure that every one, both young and old, will take a more real and lively interest in Mission work after listening to your graphic Congo Lecture. We shall be happy to send you fresh information and pictures from time to time."—*Rev. W. Holman Bentley.*

"Your Congo Lecture at Upper Holloway was full of information, and the Views were excellent."—*Rev. J. R. Wood.*

INDIA.—Its Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions, Hinduism and Muslimism, Caste and the Condition of Women, Dr. CAREY and the First Mission Band, The Baptist Missionary Society's Medical School, and Zenana Work of TO-DAY from Serampore to Simla. With Sixty Views, from the best Photographs extant.

"Your Lecture on India is well adapted for either young men or Sunday scholars."—*Rev. G. H. Rouse, M.A., LL.B.*

"The Lecture you gave us on Carey and India not only afforded us a pleasurable evening, but was calculated to stir up fresh interest in Missionary work. The Views, too, were exceedingly good."—*Sir N. Barnaby, K.C.B.*

CHINA.—Its Early Civilisation and Literature, The Worship of Ancestors, Confucianism, Taoism, Buddhism, Boys' Schools, Examinations, The Classics, Opium and the "Opium War," The Tai-ping Rebellion, The Great Famine, Queer Notions concerning the "Heathen Chinese," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—Its Work, Worth, and Want.

The Illustrations for this Lecture will be superior to any now produced, and will include a large number of the finest hand-paintings.

"So little is known about China, that I am delighted you are taking up the subject. The Lecture will be of great service to us, and to the churches and schools at home."—*Rev. Timothy Richard.*

Mr. Holliday can usually deliver the Lectures personally in the London district, and he will lend his MS. to country churches engaging the Views. London terms to subscribers to the Y.M.M.A., £1 11s. 6d. inclusive. To others, £2 2s. In certain cases, where good reasons are sent, the Lectures will be given at a still lower fee; but as the cost of specially-painted slides and of exhibition is very heavy, the Committee earnestly appeal for fresh subscriptions.

The Views, with the MS., can be lent to country churches and schools on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. for "Congo," and 12s. 6d. for "India" or "China." Village churches and others arranging to use them for three or more consecutive evenings can have them at much lower rates.

Early application, giving three or four alternative dates, must be made, addressed "The Secretary," Y.M.M.A., 19, Farnival Street, Holborn.

Mission Work in China.

THE REV. J. S. WHITEWRIGHT, of Tsing-Chu-Fu, sends the following account of his work:—

"MY DEAR MR. BAYNES,—I am writing you now on an extemporised desk, composed of a volume of Prof. Bruce placed on my food-box, which is again placed on a rickety table. I am now at an inn fifteen miles from Tsing-chou-fu city, having been visiting stations. The room here boasts of a mud *kang* as bedstead, the aforesaid rickety table, and a still more rickety stool, the latter being so bad that I have had to rig up the desk above mentioned to write on to you.

"With all this lack of comfort I am very comfortable here, and moreover feel, what one does not necessarily always feel at an hotel at home, that I am being hospitably entertained. The landlord and landlady have, in various little ways, tried to make me comfortable—ns, for instance, the landlady just now, looking in through a wide crack in the door and seeing me standing, called out, 'Shall I go and fetch you another stool?' She would give me a chair if she had one, but this being a poor inn does not boast such a luxury. The landlord has, moreover, kept off a group of urchins who wished to inspect the barbarian more closely, and who, summarily disposed of, are

enjoying themselves in the street outside, and making the air melodious with shouts of—'foreign devil.' I often think, when resting quietly at an inn after a day's work, how different missionary life and work appears when one is in the thick of it to what it appears at home. There is very little of the dash of the cavalry charge here; it is mostly slow, steady work in the trenches. But it is a grand work and an intensely interesting work, that absorbs one's whole body, soul, and spirit.

"To-day I was at a station five miles from here. As I rode up to the village, a man whom I had never seen before ran out and greeted me cordially, and then led me to the chapel, where I got the hearty welcome they seldom fail to give. They seemed really glad to see me. 'We have expected you many days,' they said. I was glad to meet three literary men in the little company of ten persons. These men take a very deep interest in all Western affairs, and seem to have read a good many of our books.

"It is seldom that we meet anything like the proportion of reading men in the congregations that I met in this.

As you know, the bulk of our Christians are small farmers or farm labourers.

"VISIT TO STATIONS.

"A few weeks ago, in company with Mr. Forsyth, I visited some stations in this county, concerning two of which and the leader of one of them I have been asked to write to you. The services being held were the half-yearly Communion services, at which two or three stations usually join at one place.

"At the first of these places three stations met together and joined in the service. After the first part of the service was over they all knelt down and repeated together the vow which is always taken before partaking of the Communion, after which I spoke simply for a few minutes on the love of Christ to us and our duty towards Him. We were surprised to see that most of the people were in tears as they partook of the bread and wine. After the service I called upon the leader of one of the stations, a man named Chen, to lead in prayer, but he could scarcely do so for sobbing, while throughout the little congregation we heard the sound of stifled crying. We were somewhat surprised, as I have said, to see the people moved in that manner; it seemed to show that they realised considerably what Christ, 'the saving Lord,' had done for them. Chinese are not given to express emotion in that way much; it is a thing quite seldom seen. Of course, mere emotion is worth very little in itself, but there is something very real about the religion of these people. The services I am now writing about took place a month ago, and only to-day I heard at the station I was visiting that Mr. Chen, the man I have mentioned above, had been there, forty *li* (about thirteen miles) from his home, preaching and distributing

books. This was before there were any Christians at this place. This work he did without a cash of foreign money, entirely at his own expense, without even the knowledge of the foreign missionary.

"I know, too, that this man, when he was the only Christian in his village and neighbourhood, used to walk seven English miles to the nearest station and rain, snow, or ice never kept him from worship.

"A year and a-half ago I was at one of the stations not far from his home, when he came in late at night with his clothes torn to pieces and his body bruised, from a beating that he had had from his heathen neighbours on account of his religion. His religion then is not merely a matter of feeling, but of life, and work, and endurance for his Master's sake.

"A FURTHER STATION.

"The next station we visited was five miles off, but as it was a steep hilly road, it takes at least two hours to get over it.

"I could not remember the way among the hills, as there were so many cross roads, but the difficulty was got over by Mr. Chen coming forward and volunteering as guide. We did not wish him to come, as he is an old man over sixty, but he insisted upon it, saying, 'It would be a poor thing for me not to go with you fifteen *li*, seeing that you have come fifty thousand *li* to preach to us.' So saying, he settled the matter by placing himself at the head of the cavalcade, and marching on. We stayed that night at a place two *li* from our destination, and going on next morning found the people met together. Those of another station had also come, having come over the hills five English miles in order to attend the service.

"The room used for worship deserves

some mention. It is perhaps the poorest chapel among all our stations, though it is the best room they have in the house. It is a little place, twelve feet long by about eight or nine broad, the furniture consisting of a square table, a bedstead, two chairs, and a few forms. A shelf hung by ropes from the rafters served as a kind of storeplace. On a former visit four men slept on that shelf while I slept on the bedstead below, a fact I was not likely to forget, as the whole thing is anything but secure; and as it ominously creaked through the night, I should not have been surprised much if the shelf and the four brethren had come down upon me. The whole place would not bear comparison to a good English stable; but still I enjoyed with all my heart the services here a year ago and again at this time.

"During the service the room was given up to the women of the two stations, while the men sat outside in the little court. The congregation only amounted to about twenty-five persons from both the stations, though they did not represent the whole number of worshippers of the stations, but only those who had passed their probation of a year and a half satisfactorily and had been baptized.

"After the service a somewhat similar scene was enacted to that described above. While partaking of the bread and wine most of the people were in tears. Snow had commenced to fall during the service, and it was a strange sight to see the people there sitting in the snow with the tears running down their cheeks.

"RETURN HOME.

"The snow continuing to fall, we could not hold a second service as intended, and after some refreshment we

started for an inn seven miles away on our road home. By the time we got there we found that our bedding, which had been sent on before, had got wet by the way, and though we were twenty miles from home we determined to make a hard try to get in that night. The snow had turned to rain and the roads had got slippery, making riding unpleasant.

"Mr. Forsyth was mounted on a donkey which he had hired and I on my pony; we rode as hard as we could, but it was almost dark when we reached a broad river seven miles from the city. The river was spanned by a movable wooden bridge placed on trestles, and not being safe to ride across, we dismounted to lead our animals over. I had got over half way when I heard Mr. Forsyth calling through the darkness to come back and help him, as he had no means of persuading his donkey to attempt the bridge.

"It required all our united energies, Mr. Forsyth pulling his head and I pulling his tail, to get him on the bridge at all. With about ten minutes' hard labour we got him half way across, but there he stood stock still, refusing to budge an inch. We might have left him there to his fate, but the bridge was too narrow to allow us to pass, so after a rest we set to work at him again, and finally persuaded him to go over. By the time we got fairly across it was pitch dark, and though I had been over the road, or track rather, scores of times by daylight, it was no easy matter to follow it at night; so whenever we got into a difficulty we let the horse and donkey settle it between them, and they finally brought us to the city gate. The gate we found shut, but being on good terms with the gatekeeper he soon got the key from the *ya-mên* for us and let us in.

"We were glad to get home that

evening; home always seems a pleasant place after dirty inns, and sometimes having to eat food not over clean out of dirty vessels. The light shone out very cheerily that evening in the little compound. The home of a missionary always seems to me like a little bit of England in a foreign country, or, better

still, seems like something of the glad Christian religion shining out warm and bright in the midst of the cold, dark superstitions of the heathen city.

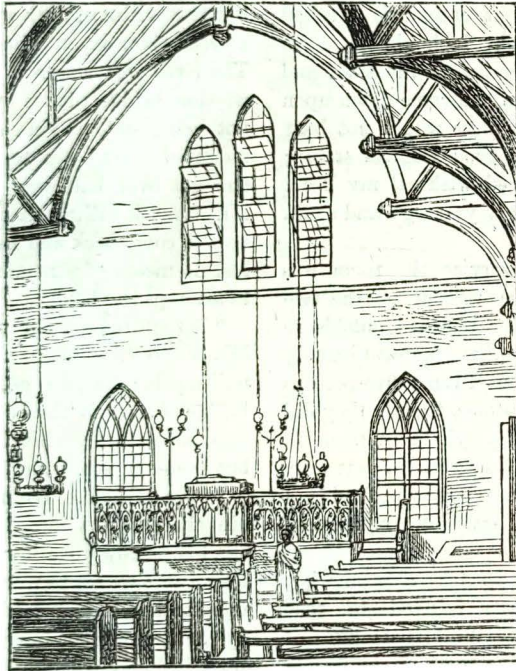
“With very kindest regards,

“I am, my dear Mr. Baynes,

“Yours very heartily,

“J. S. WHITEWRIGHT.”

Enlarged Chapel at Port of Spain, Trinidad.



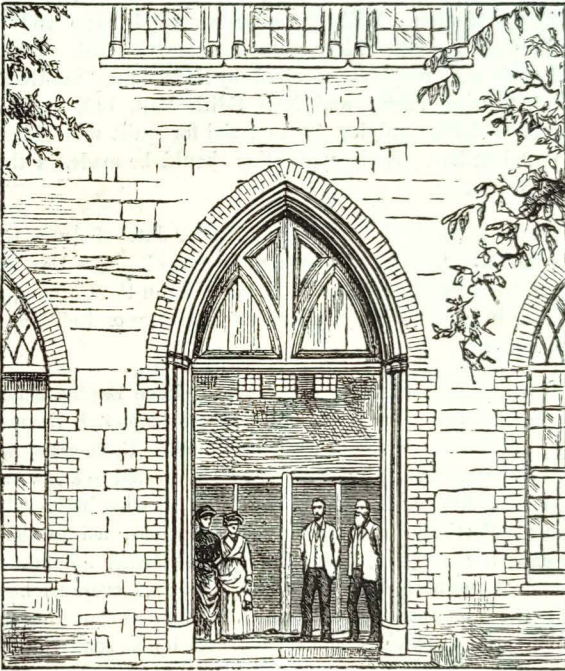
FROM PHOTOGRAPH, SHOWING INTERIOR.

LETTER FROM THE REV. W. H. GAMBLE, OF PORT OF SPAIN, TRINIDAD.

DEAR MR. BAYNES,—Enclosed please find photographs of St. John's Church Interior and West Front. They are but poor—the work of an amateur—but they show something of what the church is like since its enlargement.

You mentioned some months back that if I sent you a photograph you would have it copied and put in the *MISSIONARY HERALD*. If you think the enclosed are worthy of being copied—worthy of having a place in your very

popular and much-prized magazine—I know our people would be glad to see a cut of their church in the *HERALD*. I read a good portion of it the first Wednesday evening of the month, and by that means our people have learned to take a deep and practical interest in our work on the Congo. Mr. Inniss, my worthy, energetic helper, is sending you a P.O.O. for £10 sterling for the support of the boy John Guntop; and with it, or by the same mail, he sends you a newspaper containing a short account of our



FROM PHOTOGRAPH, SHOWING WEST FRONT.

missionary meetings. The Sunday-school children are hoping to get a photograph of the boy. If Mr. Comber would choose the boy, call him John Guntop, and send us his photograph, he would confer a great favour on our Sunday-school children. You will see they raise about £5 sterling per annum with their coppers, and I am sure Mr. Comber would be glad to encourage the children.

We have lately had a visit from Mr. James Wilson, of Glasgow and Falkirk, and he has kindly given us 100 dollars to help us with our debt. Because of this and other favouring causes, we hope to send you £100 sterling about the beginning of July, and we further hope to clear off the debt early in 1887.

Recent Intelligence.

WE are requested to insert the following circular note :—

“Camden Road Sunday-school Missionary Working Meeting.—Dear Friend,—In connection with our annual sale, on behalf of the Congo Mission, we are making ‘an association quilt.’ All contributors of one shilling will receive a square of red or white material on which to work their initials or monogram. Application to be made to Miss E. Pewtress, 41, Penn Road, Holloway, London. When complete, the quilt will be sent to Rev. T. J. Comber as an expression of regard from his many friends. The entire proceeds will be given to the Congo Mission. Will the readers of the HERALD and the friends of Mr. Comber help us to make this ‘quilt’ a success? Gifts of work or fancy articles for the sale will be gladly received by Mrs. Jonas Smith, St. Leonard’s, Carleton Road, Tufnell Park; and Miss Edith Ball, 143, St. Thomas’ Road, Finsbury Park. Friends applying for material for quilt will oblige by sending one-shilling postal orders. Early application should be made, as the work must be finished by November.

Tidings have been received from Chefoo, under date of June 15th, reporting the safe arrival of Miss Lilla Y. Dawbarn, of Liverpool. Miss Dawbarn writes :—“I am thankful to say I am quite well. I have begun the Chinese, and like the language. I remain here until September, and then I go on to Ts’ing Chu Fu with Mr. and Mrs. James.”

Mr. J. G. Robins, Superintendent of the Wood Green Baptist School, writes :—“I have the pleasure to enclose postal order value one pound, the amount having been raised by the members of our Young Women’s Bible-class, who desire it applied to mission work in India. You will be interested to know that the report contained in the MISSIONARY HERALD of March last, of what had resulted elsewhere from systematic collection of small weekly subscriptions, led to the members of this class (numbering eleven) determining upon a canvass amongst their friends for subscriptions of one halfpenny per week. Their perseverance has produced in three months the amount enclosed, which I hope is but the first of many quarterly subscriptions which I shall have occasion to send you from them. I may add that the foregoing is quite independent of, and in addition to, the personal contributions of the class, who continue, as heretofore, to support their school missionary box.” We very earnestly commend this plan to Sunday-school senior classes throughout the country.

Contributions

From 1st July to 16th August, 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.					
Ashbridge, Mr S. P.,		Dodd, Mr J. T. G.	5 0 0	Mann, Mr N.	0 12 0
for Congo	1 1 0	Fearnall, Mr W., Bootle	0 10 6	Marnham, Mr J. (quar-	
Baynes, Mr and Mrs		Gale, Misses	3 3 0	terly, for Congo.....	30 0 0
H. Arnold	5 5 0	Hammond, Mr N.	1 0 0	Page, Miss O. Belle, for	
Cust, Mr B. N.	1 1 0	Little, Mr F.	0 10 0	<i>Palestine Mission</i> ...	5 0 0
		Livett, Mrs T. M.	1 0 0	Paul, Mr T. D., for	
		McEwan, Mrs L. B. ...	0 12 0	<i>Palestine Mission</i> ...	1 0 0

Pigg, Mr T., Orsett.....	1	1	0
Pullar, Mr L.....	2	2	0
Robinson, the late Mr			
E. S.....	281	5	4
Do., for <i>Italy</i> (half-			
year).....	50	0	0
Sargent, Mr S., New-			
haven.....	1	0	0
Tritton, Mr Jos.			
(monthly).....	12	10	0
Do., for <i>Palestine</i> ...	2	2	0
Wales, Mr G. B.....	1	1	0
Williams, Miss H. (ad-			
ditional).....	0	10	0
Williams, Mr R., Holy-			
head, for <i>Palestine</i>	1	1	0
Wise, Mr Jacob, Well-			
ford, for <i>Congo</i>	0	10	0
Wright, Mr J. W.....	3	0	0
Under 10s.....	0	5	0

DONATIONS.

A Friend, Barnolds-			
wick".....	1	0	0
A. E. S.....	0	10	0
A Friend, Portsmouth,			
for <i>Congo</i>	1	0	0
A Friend, per Mr J. B.			
Mead.....	50	0	0
A. D. and M. T., for			
<i>Congo</i>	0	15	0
Anons. (Missionary box)	1	10	0
A. S., for <i>Congo</i>	1	0	0
Anon., Thankoffering			
for Unnumbered Mer-			
ceries.....	1	0	0
A Thankoffering, for			
<i>Congo</i>	1	0	0
Bacon, Mrs, for <i>China</i>			
Bennett, Mr E., In			
Memory of late Q. W.			
Thomson.....	10	0	0
Compston, Mr J. U.,			
for <i>San Salvador</i> ...	0	10	0
Crumbs from Bible			
Class, for <i>Congo</i>	0	10	0
Dodd, Mr J. T. G., for			
<i>Congo</i>	5	0	0
G. B. D.....	0	10	0
Gould, Mrs, Collected			
by, for <i>Palestine</i>			
Mission.....	20	8	0
G. W. R.....	15	9	10
H. H., Llandudno, In			
Memory of a dear			
Little Boy.....	5	0	0
"Hope".....	0	10	0
Houghton, Miss E. B.			
H. W. A., Gloucestershire			
H. Z., for <i>Congo and</i>			
<i>China</i>	0	10	0
In Loving Memory, for			
<i>Congo</i>	20	0	0
M. A. B., for <i>Congo</i> ...	1	0	0
Phillips, the late Mrs,			
of Bath, by Mr W. W.			
Phillips.....	5	0	0
Do., for <i>W & O</i>	5	0	0
S. M. (Children's box)	0	10	0
Surge, Mr G. (half-			
yearly instalment of			
donation).....	100	0	0
Ridley, Miss, for <i>Congo</i>			
Students at Regent's			
Park College.....	2	15	2
T. T. R.....	70	0	0
"Ulcooby".....	6	10	0
Vickers, Mr S. E.....	0	10	0
Ward, Mrs M., for			
<i>Congo</i>	0	10	0

Wates, Mr Jos.....	20	0	0
Under 10s.....	0	12	2
Do., for <i>India</i>	0	2	6
Do., for <i>Congo</i>	0	10	2

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A Friend, H. R.....	10	0	0
A Friend of Mission ...	0	10	0
A Friend, Barnstaple	6	0	0
A Friend of Missions			
in Westmoreland.....	10	10	0
Anonymous.....	2	0	0
A Widow.....	0	10	0
Barran, Mrs.....	25	0	0
Child, Mr T. S.....	60	0	0
Davis, Rev Jno., Clifton	10	0	0
D. K. S.....	1	0	0
E. H.....	1	0	0
"Faith".....	0	10	0
Farley, Rev E. J.....	5	0	0
Fergusson, Mrs M. M.....	1	0	0
G. W. R.....	5	0	0
"Hope".....	0	10	0
74 H-g-n.....	0	10	0
Lewis, Mr W., Merthyr	1	1	0
Manning, Mr B., Enfield	0	10	0
Marnham, Mr Jno.....	50	0	0
Mead, Mr J. B.....	50	0	0
Meredit, Mr J. B.....	5	0	0
M. P. H., E. P. H., & A.			
P. H.....	3	0	0
Parkinson, Mr J. Skip-			
ton.....	1	0	0
"Pharmacology".....	1	0	0
Plowman, Mr C. K.....	1	0	0
Sheasby, Mr D., Coventry			
Smith, Genl. F. Nepean			
Thomas, Miss.....	1	1	0
Thomas, Miss.....	5	0	0
Wright, Mr J. W.....	2	0	0
Under 10s.....	0	10	6

LONDON AND MIDDLESEX.

Alperton.....	3	3	6
Arthur Street, King's			
Cross.....	2	2	0
Bloomsbury Ch.....	37	8	9
Do., for <i>Debt</i>	20	0	0
Do., Sun. Sch.....	6	0	4
Do., do., for <i>Mr J. J.</i>			
Fuller.....	5	0	0
Brixton, Kenyon Ch.....	13	8	0
Do., Sun. Sch.....	5	16	0
Camberwell, Denmark			
Place Ch.....	8	14	4
Do., for <i>Debt</i>	5	0	0
Do., Cottage Green...	4	4	0
Chiswick Sun. Sch.....	0	11	9
Crouch Hill.....	6	11	11
Enfield.....	11	15	11
Do., for <i>Congo Boy</i> ...	1	5	0
Enfield Highway, Sun.			
Sch.....	5	1	6
Hackney, Mare Street,			
on account.....	30	0	0
Hampstead, Heath St.,			
on account.....	30	0	0
Harrow Sun. Sch.....	2	10	1
Highgate Road.....	31	8	9
Do., for <i>Congo</i>	10	3	6
Do., Y. M. B. C., for			
<i>Congo</i>	4	8	10
Highgate, Southwood			
Lane.....	3	0	0
Islington, Cross Street	6	2	6
Do., Sun. Sch.....	8	4	4
James Street.....	5	19	0

Kilburn, Canterbury			
Road.....	1	0	0
Do., for <i>Congo</i>	1	19	9
Kennington, North St.			
Sun. Sch., for <i>Came-</i>			
roons.....	1	16	0
Peckham, Park Road			
D., Barry Road Sun.			
School.....	1	18	10
Do., James's Grove...	4	3	3
Præd Street.....	1	0	0
Stoke Newington.....			
Devonshire Square			
Ch., per Y.M.M.A.....	2	17	9
Do., Bouverie Road			
Sun. Sch.....	1	5	0
Stratford Grove.....	2	14	2
Do., Carpenter Rd.			
Sun. Sch.....	3	0	0
Tower Street Mission			
Sch.....	2	12	6
Upper Holloway Sun.			
Do., Y.M.C.U., for			
<i>Congo</i>	5	0	0
Vauxhall Sun. Sch.,			
per Y.M.M.A.....	5	19	0
Victoria Ch., Wands-			
worth Road.....	8	9	2
Walworth Road.....	5	0	2
Walworth, Ebenezer			
S. Sch., per Y.M.M.A.....	3	0	0
Wood Green, Y.M.B.C.	10	13	3
Do., for <i>India</i>	1	0	0
Do., for <i>N.P.</i>	0	5	0

BUCKINGHAMSHIRE.

Amersham.....	18	16	10
Princes Risboro', Free			
Church.....	4	0	0

CAMBRIDGESHIRE.

Cambridgshire, on ac.,			
per Mr G. E. Foster,			
Treasurer.....	132	17	10

CHESHIRE.

Birkenhead, Grange			
Lane Sun. Sch.....	6	5	

CORNWALL.

Saltash.....	1	0	0
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DEVON.

Buckland Newton ...	4	1	8
Do., for <i>W & O</i>	0	11	6
Do., for <i>Debt</i>	0	5	0
Cullompton, Matley Ch.,			
for <i>Debt</i>	5	0	0
Do., for <i>Mrs Teich-</i>			
man's Sch., India	10	2	0

ESSEX.

Buckhurst Hill S. Sch.	1	4	0
Great Leighs.....	47	6	5
Do., for <i>Congo</i>	5	0	0
Hornchurch.....	1	10	0
Leytonstone Sun. Sch.	11	9	7
Waltham Abbey.....	7	13	0

GLOUCESTERSHIRE.

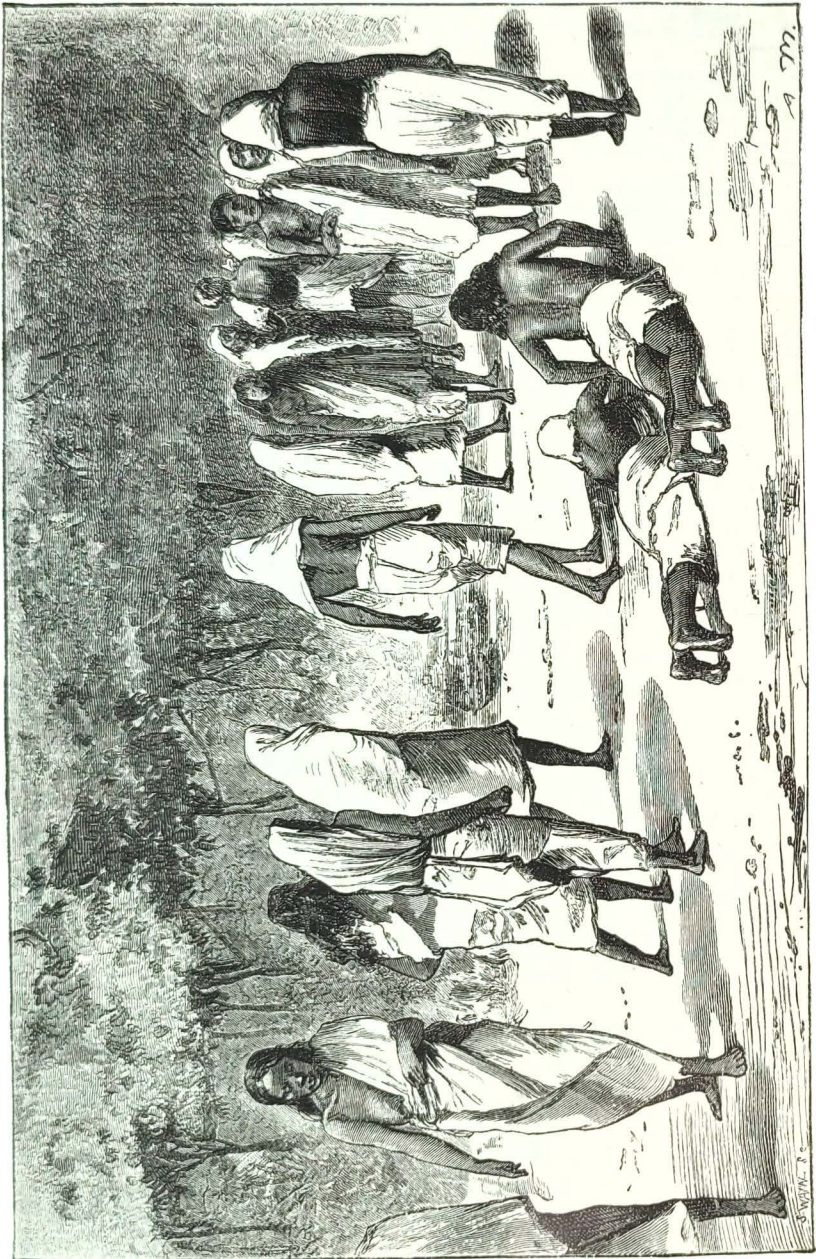
Lydbrook.....	1	19	0
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HAMPSHIRE.		Guisborough.....	2 11 6	NORTH WALES.	
Lavington, for <i>Debt</i> ...	0 6 0	Harpole.....	0 5 8	CARNARVONSHIRE.	
Waterlooville.....	10 10 0	Heyford.....	2 15 10	Carnarvon, for <i>Pales-</i>	
Westbourne.....	7 18 2	Kettering.....	104 9 7	<i>tine Mission</i>	
Do., for <i>Congo</i>	7 8 8	Do., for <i>W & O</i>	2 10 0	0 0 0	
Do., for <i>China</i>	2 12 6	Do., for <i>NP</i>	3 2 1	DENBIGHSHIRE.	
Do., for <i>Japan</i>	1 0 0	Do., for <i>Congo</i>	1 0 0	Llangollen, &c., for	
HERTFORDSHIRE.		Kingsthorpe.....	8 5 3	<i>Palestine Mission</i> ...	
Wootton.....	16 8 3	Long Buckley.....	23 0 0	3 2 6	
Hemel Hempstead.....	7 19 3	Moulton and Pitsford	12 16 9	Rhosllanerchrugog	
St. Albans, for <i>Congo</i>		Northampton, College		Welsh Ch.....	
<i>Boy</i>	2 10 0	Street.....	4 0 0	0 13 6	
HUNTINGDONSHIRE.		Do., for <i>Debt</i>	14 16 8	MERIONETHSHIRE.	
St. Neots, Old Meeting	1 0 0	Do., Barrack Road		Glyndyffrdwry.....	
KENT.		Sch.....	1 7 0	Llansanffraid.....	
Bexley Heath Old Bap-		Walsgrave.....	2 0 0	0 8	
tist Ch. Sun. Sch. ...	1 9 2	West Haddon.....	4 12 0	1 2 0	
Dartford.....	4 5 6	SOMERSETSHIRE.		SOUTH WALES.	
Forest Hill, Sydenham		Bath, Manvers Street	3 15 6	BRECKNOCKSHIRE.	
Chapel.....	3 1 4	Bristol, on account.....	15 0 0	Brynmawr Calvary ...	
Sutton-at-Hone S. Sch.	2 3 3	Do., for <i>W & O</i>	5 0 0	Do., for <i>W & O</i>	
LANCASHIRE.		Do., for <i>Debt</i>	55 0 6	3 6 2	
Barrow-in-Furness,		Taunton, Albemarle		0 10 0	
Abbey Road.....	2 14 4	Chapel.....	1 19 0	GLAMORGANSHIRE.	
Doals.....	2 13 6	STAFFORDSHIRE.		Canton, Hope Ch. Sun.	
East Lancashire, on		Little London.....	1 12 0	Sch.....	
account, per Mr. W.		SUFFOL.		7 1 6	
Snappe, Treasurer ...	40 0 0	Ipswich, Burlington		Merthyr, High Street,	
Liverpool, Myrtle St.	50 0 0	Ch., for <i>Debt</i>	2 0 0	Morlais Ch.....	
Do., Soho Street.....	11 3 6	Sudbourne.....	3 5 0	4 7 7	
Do., Sun. Sch.....	4 17 3	SURREY.		Do., for <i>Debt</i>	
Do., The Brook.....	1 4 0	Balham, Ramsden Rd.	8 7 9	6 18 8	
Oswaldtwistle.....	6 0 0	Cheam.....	17 7 4	Swansea, Mount Pleas-	
Southport, for <i>Debt</i> ...	1 0 0	Dorking.....	12 19 2	ant, for " <i>Mount</i>	
LEICESTERSHIRE.		Lordship Lane Sun.		<i>Pleasant</i> " School,	
Leicester, Belvoir St...	4 13 6	Sch., for <i>China</i>	5 4 0	<i>Congo</i>	
Do. Sun. Sch., for		Lower Tooting, Long-		10 18 8	
<i>Congo</i>	15 0 0	ley Road Sun. Sch...	0 11 3	MONMOUTHSHIRE.	
Do., Belgrave Road	1 16 9	New Malden Sun. Sch.	9 9 6	Newport, St. Mary St.	
NORFOLK.		WARWICKSHIRE.		6 0 0	
Norfolk, on account,		Birmingham,		PEMBROKESHIRE.	
per Mr. J. J. Colman,		Y. M. M. S., for Mr		Dinas Cross, for <i>Congo</i>	
M.P., Treasurer.....	61 11 3	<i>Grenfell, Arthing-</i>		3 1 0	
Yarmouth Park Ch. ...	41 19 2	ton Station.....	17 3 2	SCOTLAND.	
Do., for <i>G. C. Dutt's</i>		Do., for <i>Support of</i>		Aberdeen, for <i>Palestine</i>	
<i>Sch.</i>	6 0 0	<i>Congo Boys</i>	30 0 0	<i>Mission</i>	
Do., for " <i>Park Sch.</i> ,"		WILTSHIRE.		0 10 0	
<i>Agra</i>	7 10 0	Bratton.....	10 9 10	Cupar, Provost Wynd	
NORTHAMPTONSHIRE.		Imber.....	0 9 6	Sun. Sch.....	
Blisworth.....	24 7 5	Littleton.....	0 16 0	0 13 0	
Do., for <i>China</i>	0 10 0	Westbury, West End...	0 13 0	Edinburgh, Bristol Place	
Do., for <i>Congo</i>	0 0 0	YORKSHIRE.		5 0 0	
Bugbrook.....	10 2 1	Lockwood, for <i>NP</i> ...	0 12 11	Do., Ladies' Working	
Burton Latimer.....	7 15 8	Milnsbridge.....	4 14 0	Society, for <i>Congo</i>	
Deshborough.....	1 5 7	Sheffield.....	27 7 9	1 4 6	
Earl's Barton.....	0 18 8	Do., for <i>Debt</i>	20 0 0	Do., do., Sun. Sch.,	
		Ycrk.....	4 13 9	for <i>NP</i>	
				3 12 6	
				Greenock, for <i>Congo</i> ...	
				10 0 0	
				Do., for <i>New Mis-</i>	
				<i>sionaries to China</i>	
				10 0 0	
				Kirkcaldy, Whyte's	
				Causeway.....	
				2 13 6	
				Do., for <i>Congo Boy</i>	
				1 5 0	
				SPECIAL DONATION FOR OUTFIT	
				AND PASSAGE OF NEW MIS-	
				SIONARY TO CHINA.	
				Wathen, Mr C.	
				150 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,
OCTOBER 1, 1886.]



THE TARKESHOR MELA.—(From a Photograph.) See page 429.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE CONGO MISSION.

THE STANLEY POOL FIRE.

IN the **MISSIONARY HERALD** for last month, the estimated loss consequent upon the disastrous fire at Stanley Pool was stated at £3,000. By the last Congo mail, a letter was received from the Rev. George Grenfell, dated "Stanley Pool, July 29th," giving detailed information relative to the actual loss, from which it appears that, instead of £3,000, it amounts to a little over

£4,000.

On the receipt of this definite information, the Committee, after careful consideration, resolved to issue an appeal for special help towards the Fire Fund to pastors of all our churches, feeling confident that even the least wealthy of our churches would desire to do something to show their deep and sympathetic interest in the Congo Mission, specially in such a season of grave and urgent need as the present, and that a united effort would immediately produce all that is required to replace the destroyed stores and buildings.

Already, in response to the statement in last month's **MISSIONARY HERALD**, and private appeals, a noble sum has been contributed, more than half the total loss having been already received.

Gifts from the rich and the poor, the widow and the fatherless, the blind, the halt, and the lame; from sailors, soldiers, bargemen, scavengers, and labourers; from bed-ridden women, and hard-worked seamstresses; from colliers, costermongers, and watercress sellers, telling strange tales of privation and pressure, gladly borne for "love of the work," have revealed how deep a hold the Congo Mission has upon the hearts and sympathies, not only of the rich and well-to-do, but of the struggling and the obscure.

"Whosoever shall give a cup of water to drink because ye are Christ's, verily I say unto you he shall in no wise lose his reward."

From all parts of the country expressions of sympathy and interest have been received of a most hearty and cheering character.

The Rev. C. H. Spurgeon, sending £277 from the Metropolitan Tabernacle, writes:—"I hope every church is going to give a special collection at once." The Treasurer of the Society, sending a personal contribution of £200, writes:—"I believe we shall surely secure a large amount of sympathy and aid. The Congo Mission is very dear to our churches." "An Aged Widow," sending £2, writes:—"I send you this small gift out of my income of £30 per annum. I wish I could make it as many pounds as shillings. I well remember the great fire at Serampore, when the gracious Lord opened so wonderfully the hearts of His people to cover the entire loss, and I feel sure He will do so now on behalf of our Congo Mission. Has He not all power in heaven and on earth, and will He not appear for His own cause? I do not fear at all. I am very old, nearly ninety, but He never fails, and His blessed work must go on." "A Hard-worked Seamstress" sends 5s. for the Congo Fire Fund, the result of night-work, wishing only "she could work long enough to make the shillings into pounds." "A Sunday-school Teacher" can send £1 for the fund by giving up a new autumn dress, and "it is so blessed to give up something for the Master's work." "A Blind Girl" sends five shillings, her savings from the gifts of friends; and a "Watercress Seller" three shillings. Pages of the HERALD might be filled with similar extracts, showing how deep and widespread is the interest excited by the Congo enterprise.

The Committee confidently anticipate that, should the churches generally respond favourably to this appeal, the whole £4,000 will be raised without difficulty, and that they will be able to report, in the next issue of the HERALD, that the heavy pecuniary loss caused by this sore disaster has all been met.

The following is a list of special contributions received on behalf of the fund up to the date of going to press. To all the donors the Committee

return hearty and grateful acknowledgments for help, which has been doubly welcome because rendered so promptly and freely :—

£ s. d.		£ s. d.		£ s. d.	
A Friend, Coventry	1 0 0	Mathewson, Mr W.....	50 0 0	Enfield—	
A Friend, Ipswich	5 0 0	Medhurst, Mr W. T. C.		Arlow, Mr C. P.	5 0 0
A Friend, Hastings	1 0 0	and Friends	0 16 0	Field, Mr S.	2 2 0
A. H., John-street	5 0 0	M. E.	3 0 0	Harris, Miss.	0 10 0
Allen, Mrs E. P.	5 0 0	M. G.	10 0 0	Prentice, Mrs	1 0 0
An Aged Widow	2 0 0	Mitchell, Mr J.	5 0 0	Ridley, Mrs	1 0 0
Anon	5 0 0	Morgan, Mr J.	1 0 0	Shaw, Mr F.	2 2 0
A Sunday-sch. Teacher	1 0 0	Muntz, Mr G. F.	100 0 0	Taylor, Mr W. S.	1 0 0
A Sympathiser	1 0 0	Ness, Mrs	100 0 0	Whitley, Mr G.	10 10 0
Bagster, Mr S. S.	1 0 0	Nisbet, Mr H.	3 3 0	Whitley, Mr & Mrs T.	10 0 0
Barrow, Mr R. V.	10 10 0	Pedley, Miss.	1 0 0	Whitley, Miss S.	2 2 0
Baynes, Mr and Mrs		Peto, Sir S. Morton &		Whitley, Miss E.	0 10 0
A. H.	5 5 0	Lady	20 0 0	Under 10s.	0 3 5
B. M. N.	1 0 0	Pierce, Mr J. J.	5 0 0	Forest Gate	7 12 8
Benham, Mrs James	20 0 0	Powell, Mr J.	1 0 0	Greenwich, South-st.	7 14 6
Benham, Mr W. J.,		Price, Mr E.	0 10 6	Hampstead, Heath-st.	70 0 0
B.A.	15 0 0	Pullar, Mr R.	10 0 0	Hendon	1 0 0
Bennett, Mr J.	0 10 0	Rains, Mr J.	5 0 0	Kingsgate-street Sun-	
Betts, Mr J.	5 10 0	Rawlings, Mr E.	100 0 0	day-school	1 3 6
Bowen, Mr and Mrs	0 10 6	Rooke, Rev T. G.,		Leyton	1 2 0
Braby, Mrs	5 5 0	LL.B.	5 0 0	Lee	10 0 0
Briggs, Mr Arthur.	100 0 0	Rose, Mr C. A.	10 0 0	Maze Pond	7 0 0
Brown, Mrs Aaron.	5 0 0	Rose, Mr Hugh	20 0 0	Metropolitan Taber-	
Brown, Mr R.	1 0 0	Rough, Mr G.	2 0 0	nacle, Collection	277 3 6
Burchell, Mrs	1 0 0	R. S.	1 0 0	Bible-class, per Mrs.	
Burnett, Mr Egerton	5 5 0	Russell, Mr Jos.	50 0 0	Allison	2 2 0
Burns, Rev Dr D.	5 0 0	R. Y. D.	1 0 0	Notting Hill, Ladbroke-	
Burns, Mrs D.	0 10 8	Scott, Mr W.	5 0 0	grove	26 6 0
Butcher, Mrs	1 0 0	Serpell, Mr R. C.	30 0 0	Twickenham	2 2 0
Butcher, Miss	0 10 0	S. G. B.	3 0 0	Walworth-road	21 3 10
Casburn, Miss M.A.	0 10 0	S. H., E. H., & Mrs H.	3 0 0	Anstruther Sun-sch.	0 10 0
Child, Mr T. S.	25 0 0	Sharman, Mr J.	50 0 0	Barnstaple	7 0 0
Chrystal, Mr J. R.	1 0 0	Short, Rev G., & Mrs.	5 0 0	Bath, Hay Hill	1 10 0
Churchill, Mr J.	14 14 4	Sing, Mr Joshua	12 0 0	Bourton	3 9 7
Clarke, Mr D.	5 5 0	S. M.	10 0 0	Caversham	5 16 0
Cockbill, Mr W.	0 10 6	Small, Rev J. M.A.	1 0 0	Cheltenham	0 10 4
Colman, Mr J. J., M.P.	20 0 0	Smith, Mr J. J.	50 0 0	Chippenham, Station-	
Cory, Mr and Mrs R.	50 0 0	Summers, Mr T.	5 0 0	hill	1 6 0
Crowe, M. and S.	1 0 0	Swan, Mr A.	1 0 0	Crewkerne	0 15 1
Dickson, Mr. J. H.	2 0 0	"Sympathy"	10 0 0	Cullompton	1 11 0
D. J. C.	5 0 0	"Sympathy"	1 0 0	Cwmaman	0 7 0
D. L.	10 0 0	"Sympathy"	1 0 0	Diss, Sunday-school	0 6 0
Dodd, Mr J. T. G.	5 0 0	Tarring, Miss	0 10 0	Guildford	1 18 3
Eastman, Mr W. E.	0 10 0	Thank Offering	25 0 0	Jersey, St. Helier	7 3 3
E. C. W.	1 0 0	T. M.	20 0 0	Lancaster, Mr Shaw's	
E. H.	10 0 0	Tooth, Mrs R.	5 0 0	class	0 6 7
Field, Rev J.	1 0 0	Tritton, Mr Joseph.	200 0 0	Liverpool, Princes-gate	15 1 3
Fisher, Mrs	0 10 0	Turk, Mr T. E.	1 1 0	Llanfachreth	1 2 0
Foster, Mr C. F.	200 0 0	Underhill, Dr E. B.	5 0 0	Leicester, Victoria-road	
Gale, Misses	2 0 0	Upton, Mr E. J.	1 0 0	Sunday-school for	
Gilbert, Mr J. M.	5 0 0	"Upper Hill-street"	1 0 0	loss of J. G. Green-	
Green, Miss	1 1 0	Vinall, Mr J. S.	1 0 0	ough	0 0 0
Hallam, Miss, and Mrs		"Water"	10 0 0	Michaelstone Vedw	1 0 0
Birt	25 0 0	W. B. T.	0 10 0	Newbridge	1 0 0
Harvey, Mr E.	0 10 0	Weymouth, Dr	1 1 0	Newcastle-on-Tyne—	
Hepburn, Mr T. H.	50 0 0	Whale, Mr G.	1 1 0	Westgate-road S.S.	1 0 0
Hickman, Mrs	1 0 0	Whiffin, Mr W.	2 2 0	Newport, Commercial-	
Higham, Mrs	1 1 0	White, Mr Thos	50 0 0	street, Sunday-sch.	3 3 0
Hill, Mr	10 0 0	Williams, Mr R. Wynne	0 10 0	Oxford, Commercial-rd	0 11 0
Hine, Bros., Messrs	5 5 0	Wills, Mr W. H.	5 0 0	Plymouth, George-st.	56 9 0
"Hope"	0 10 0	W. J. M.	0 10 0	Reading, Carey Ch.	12 0 0
Humphrey, Mr W. B.	2 2 0	Woodroffe, Mr C. G.	1 1 0	Do., Wycliffe Ch.	5 10 0
In Memoriam	1 0 0	York, Miss E.	0 10 0	Do., Wycliffe Sunday-	
In Memory of Rev		Young, Mrs J. C.	0 10 0	school	1 4
Hugh Stowell Brown	10 0 0	Under 10s.	5 1 0	Redhill	2 11 0
Johnson, Mr R.	10 0 0	Abbey-road Ch.	8 11 6	Redlynch, Bible-class	0 6 0
Johnson, Misses	1 10 0	Brixton, Kenyon Ch.		Richmond, Duke-street	
Johuson, Mr G. L.	1 1 0	Sunday-school	8 5 0	Sunday-school	1 8 2
Joyce, Mrs.	5 0 0	Brockley-road	40 0 0	Romford—	
Kemp, Mrs	50 0 0	Brondesbury Ch.	0 18 6	Jennings, Mr S.	1 1 0
Lane, Mr R.	1 0 0	Do., Sunday-school	2 2 0	Temploton, Mr J.	1 1 0
Lewis, Mr W. Pendaron	5 0 0	Camberwell, Cottage-		Rotherham	1 5 0
MacAlpine, Rev C. S.,		green	4 4 0	Shetfield, Attercliffe	
B.D.	0 10 0	Do., Charles-street	3 5 0	Sunday-school	1 6 6
MacMaster, Mr J. S.	20 0 0	Clapton Downs Ch.	50 0 0	Stow-on-the-Wold	2 10 0
Mann, Mrs.	5 0 0	Rickett, Mr W. R.	100 0 0	Swindon	3 14 0
Martin, Mr Thos.	2 2 0	Dalston Junction.	10 12 0	Torquay, Y. M. B. Ch.	1 0 0
				Worcester, Sun-sch.	1 4 0

A Special Appeal for Prayer from China.

THE following deeply interesting appeal arrived by the last North China mail from the Rev. J. J. Turner, of Hsin Cheo, Tai Yuen Fu:—

“MY DEAR MR. BAYNES,—The fact that you have published some of my letters emboldens me to write again, and, through you, to address the readers of the *HERALD*, on behalf of the work here.

“NOT FOR MEN OR MONEY.

“The object of this letter is not to raise money, nor is it an appeal for more missionaries. The need of money is fully known to all who take an interest in the work, and almost every letter from the mission field is a prayer for more men. I am quite alive to these needs, but more than money, more even than new missionaries, we need here just now a band of converted natives; and I write to ask for special prayer on behalf of the enquirers at Hsin Cheo.

“I know the *HERALD* is read by the best men and women in our churches—earnest spirits, who would do anything for the spread of the dear Redeemer’s Kingdom among the heathen. I would not presume to teach such their duty, but I would earnestly and affectionately point out how they can best help this work just now.

“This is a comparatively new station, and we cannot tell of souls saved yet; but a few enquirers are gathering about us, and in view of the mighty possibilities of the future, I feel constrained to make this appeal for help.

“There are twenty or more men in this neighbourhood who are somewhat interested in Christianity. Many of these come regularly to the Sunday service, some attend an enquirers’ class during the week; others who live at a

distance only come occasionally; but they have Christian books, and they know a good deal about the Gospel. These are the men who (as the result of past efforts) have been brought into close contact with us, and it is in them that our great hope for the immediate future lies. At present they are ignorant and superstitious. Possibly some of them come to us from very mixed motives. But they are so far won that they are willing to learn—some of them seem very anxious to do so.

“A LIGHT IN THE DARKNESS.

“There is among them a man named Liu, who works hard for a living as a seller of ‘raro’ (a kind of rice pudding with dates in it). He has to be up at dawn, and he carries his tray of ‘raro’ about the city till dark. In the evening he comes to the enquirers’ class. He is an ignorant man, and can only read simple books with great difficulty; but he has a vast amount of energy, and has already learned a great deal of Christian truth. One day, when he had been telling me how he had to get up before daylight, and work hard all day to make a living, I expressed a fear that he would find very little time for reading and prayer of a morning. ‘Oh,’ said he, with a look I shall never forget, ‘I can easily get up a little earlier.’ Surely it would be worth while to help such a man by your prayers. Thoroughly converted, he might be of untold blessing to this city. For twenty years he has lit a lamp every night, and placed it in the gate tower of the south suburb, as a guide for travellers who may be trying

to find their way across the swampy plain to the city. Not a very great act, but it means something in a country like this, where most men are too utterly selfish to do anything that does not benefit themselves alone. I know men, not far from this city, who do all in their power to get travellers' carts stuck in the mud, so that they may make money by the job of getting them out again. But Liu, night after night, lights his lamp, and places it where it will best serve to guide the wanderer home. With the light of the Gospel that man might be the means of leading hundreds of souls to God. He is trying to learn. Who will help him?

"A HOPEFUL BUDDHIST.

"There is a carpenter in a town fifteen miles from here who is a zealous Buddhist. He is not a priest; but some years ago he went to a celebrated temple near T'ai-yüen-fu, received a course of instruction, and took most of the vows that priests take when they are ordained. I am told that he is a man of great influence, and that he has a band of fifty or sixty earnest religious men, who look up to him as their leader. He is not often in the city, but when he does visit Hsin Cheo he always comes to see us. He has read many of our books, and I believe he really prays. The last time he was here he told the evangelist that he believed the Gospel, but was afraid to break the solemn oaths he had taken (when ordained) of faithfulness to Buddhism.

"In the Western Hills, not far from this city, is an old man, of good family, who has spent the last three years looking after the repairing of a temple. He gets nothing for the trouble, but does it as a work of merit.

"PRAY FOR THESE.

"Twenty years ago that man was an

inveterate opium smoker. He had smoked heavily for fifteen years, but for some reason or other—it was not lack of money—he resolved to give up the habit. His friends said it would kill him to do so. He had neither doctor nor medicine, but, with a determination rarely met with in an opium-smoker, he shut himself up in a place by himself, and, after forty days of intense suffering, came out a free man. He told us that during the first part of that time he used to lie on the ground and writhe with pain, all night long. He is a Pharisee now—full of his own superiority to the common herd, and he is inclined to patronise rather than learn of Christ. I do not reckon him as one of our enquirers; but while talking to him I could not help wishing he were converted, and it is that wish that prompts me to ask you to pray for him.

"Not far from the city, in another direction, there is a young man who makes a living selling calico at fairs. A few years since he went on a pilgrimage to Wu-t'ai, a celebrated mountain, three days journey from his home, to ask the priests 'how he could be saved.' They told him he could do nothing but become a vegetarian, and worship Buddha, and they did not seem to care much whether he were saved or not. However, he followed their advice, till a few months ago he received one of our books, and heard for the first time the Story of the Cross. He has been to some services, and is learning what he can during his spare time, but he cannot attend services regularly just now.

"The evangelist saw him the other day, and he said that when the autumn fairs are over he should like to bring his bed, and food, and stay with us for a few weeks to receive Christian instruction. We will gladly have him do so.

"I could tell some such story of many others who are reckoned among the enquirers, but I cannot write a long letter this time.

"There are so many influences against Christianity here that men cannot remain mere enquirers long. They must be converted, and become out-and-out Christians, or fall back into a state of indifference to Christ. Every such lapsed enquirer is a dead weight to our cause, while every true convert becomes a missionary of the Cross to all who know him.

"BRETHREN, PRAY FOR US.

"Will not the readers of the HERALD pray that the enquirers at Hsin Cheo may be converted, and filled with the Holy Ghost, so that they may preach the Gospel to their fellow-countrymen, not for money, but from the necessity of souls filled with Divine power?

"This is what we need above all things. This country can never be evangelized by foreigners; but we have in these enquirers a band of men who could shake the devil's kingdom here—

if only God would convert them and fill them with His Spirit.

"Oh, that the most earnest members of our churches all over England would take this matter up, and publicly, and privately, plead with God for these men—that those of our readers who know the power of prayer would wait upon God in daily importunate prayer for these men. Surely God would honour their faith!

"We often hear that, if every member of our churches would contribute a trifle each week to our funds, the income of the Society would be vastly increased. Surely if every member would spend a few minutes daily in earnest prayer for these enquirers we should soon have to rejoice in an abundant increase of spiritual blessing.

"Commending this matter to the consideration of all who sympathise with the work,

"I remain, dear Sir,

"Yours very sincerely,

"JOSHUA J. TURNER.

"A. H. Baynes, Esq."

Indian Thought about Christ.

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

"I WILL draw all men unto Me," are words which are being fulfilled in India as elsewhere. Around the person of Christ the battle thickens at home, and it is the name of Christ which is emblazoned on the banners borne by the soldiers of the Cross abroad. Whether they will or no, men must hear of Christ, they must accept or reject Christ. Even in the last few years we have made considerable advance. Not very long ago people in India did not care to hear the name of Jesus. We might preach against idolatry and men would listen; but as soon as we began to mention the name of Christ our congregations would disperse. It is different now. People in the streets are more desirous to hear of Christ, and many experienced missionaries have given it as their experience that it is now rather an advantage

than otherwise to have the name of Christ on the books we seek to sell. People will buy a Gospel called "The Life of Jesus Christ"; but if offered Isaiah, or Daniel, or Acts will say, "We do not want that book."

If this is the case with those who know only the vernacular, it is still more so, I believe, with the educated, at least in Bengal. The late Mr. Vaughan, a devoted Church of England missionary, in his book, "The Trident, the Crescent and the Cross"—one of the best books to read in regard to Mission work in Bengal—says that in the course of many years' work among educated natives he had never heard one word spoken against Jesus. So it is still; men may speak against Christians—they have too much reason to do that—they may speak against the Christian system, but Christ Himself they can only praise as one of the best of men and greatest of teachers. Some of Keshub Chunder Sen's most eloquent lectures were on such subjects as "Jesus Christ, Europe and Asia"; "India asks, Who is Christ?" The great Brahmist leader spoke of Christ in terms of so great reverence and love that many regarded him as almost, if not quite, a Christian, though more meaning was thus put into his words than they were meant to convey. But a recent article in a Calcutta paper is even more striking, because of the source from which it comes. A few years ago, owing to Keshub Babu's marrying his daughter under the legal age to the Raja of Kooch Behar, there was a secession from his branch of the Brahma Samaj. The seceders, who comprised the largest and most intelligent section of his followers, formed what is called the Sadhāran, or General Samaj. They have their own institutions and papers, in English and in Bengali. The English paper is called the *Indian Messenger*, and it has contained recently a series of articles headed "Christ's Opinion of Himself," which are very noteworthy, especially when we remember that this branch of the Samaj started with a tendency to a lower view of Christ than that held by Keshub and his party. I have not seen the articles, but quote the following from a review of them published in the *Indian Christian Herald*. It may be noted here, as one of the signs of the growth of spontaneous effort in the native church, that this paper, which is published in English, has been started, conducted, and supported for many years entirely by native Christians. The editor writes:—

"Let us look and give a place in our columns to the remarkable admissions made. Here they are:—

"1. 'Christ believed Himself to be a superhuman being with Divine powers,' or, as otherwise expressed, 'Christ believed and represented Himself to be a superhuman being with Divine powers, . . . so that it might be evident that the Christ of the Gospels . . . is not the

mere human prophet and teacher of modern Unitarians.'

"2. 'Christ believed Himself to be the Son of God in a special sense not in that sense in which all men are sons of God, nor merely in that higher sense in which men of extraordinary power and holiness may be said to be sons of God . . . according to this the other prophets and teachers who came before

Jesus were mere servants, but He Himself was *the Son* of God . . . so Christ not only believed Himself to be the Son of God in a special sense, but also to have possessed the keys of the Kingdom of Heaven, and the right of giving them to others. The following extract brings out most clearly the speciality of Christ's supposed relation to God :—

'For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.' Now, whatever the full and exact meaning of 'begotten Son' may be, it cannot mean anything less than a 'son who shares the father's substance or essence,' in however small a measure. So that a 'begotten son' of God must mean one who shares the Divine essence—a Divine Being, a God, though not God [the Father] Himself. . . . It is evident that Christ believed Himself to be the only begotten Son of God. He ignored the divinity of man as man, claimed an exclusive share in the Divine essence, and believed Himself to be the only being who was Divine.'

"3. 'Jesus believed that God had committed the moral judgment of mankind into His hands, and that at the end of the world He would come to judge the dead and the living.'

"4. 'Lastly, Christ believed that He existed with God even before the creation of the world.'

"Summing up this part of the subject, the *Indian Messenger* concludes :—

It is evident that He believed Himself to be a Divine Being, and not a mere man, to bear a relationship to God which no man or angel bore, to

have existed with God before the creation of the world, and to be the moral judge of mankind.'

"Now turning from Christ's opinion or beliefs concerning Himself, let us see what the *Indian Messenger* thinks or Him. Well, to begin with, he utterly repudiates the idea of His having been an impostor. On the contrary, 'Jesus was a true *Yogi* [spiritual ascetic]; He enjoyed the deepest communion with God. With the clearest and brightest faith He beheld the face of God. His heart flowed with the deepest love; and His will was in perfect harmony with the Divine will. Thus in heart, mind, soul, and will He felt the closest spiritual union with God. Of this deep spiritual union He saw no other illustration around Him. Of all whom He saw and came in contact with, He alone felt and realised that union. Around Him He saw only sin, degradation, unbelief, dryness, and worldiness.'

"The moral and spiritual teachings of Jesus Christ commend themselves to us by appealing to our Reason, Conscience, and our Spiritual Instincts. It is on this ground alone . . . that we accept Him as a prophet and teacher.'

"These are remarkable admissions by the acknowledged organ of the Sadharanite Brahmos. We hope their future teaching concerning Him will, at least, be consistent with these. We are not at present concerned with the negative, destructive, or modifying positions laid down at the same time, nor are we concerned as to whether they are consistent with these large and valuable admissions of what the editor truly calls 'the truth as it is in Jesus Christ.'"

Zenana Mission Work in India.

A FRIEND, deeply interested in Zenana Mission work, writes :—

“A very interesting private letter has just been received from one of our Zenana workers in India, giving an account of untiring efforts on behalf of the women and children. Our missionaries have but little time and strength left to write to friends in England in the midst of multiplying and constant claims. Will our friends earnestly take to heart the solemn call for quick and ready help contained in the following extract? It is in reference to training advanced pupils for medical and educational work :—‘Christian girls must head the lists for some years, their education is so much better than that of the heathens; but the heathen, in every direction now, are rousing themselves. I wonder if Christians at home know or consider that the opportunity for their giving the Gospel to the women of India is fast passing away; that we are daily giving instruction to the Mohammedan and Hindu girls, who themselves, in a few years, will be able to teach their co-religionists, and will not then value the Christian teacher as they do now. Believe me, a heavy responsibility rests on the Church to-day; more doors are open on every side; we cannot do half the work we might do. People beg us to teach them, but it will not be always so. Pray for us; we need your prayers; never have we needed Divine guidance more than now. Yet we know truly that He upholds us day by day.’ There are several young friends who have consecrated their lives to this service for their Lord, waiting to be accepted and sent forth, either to relieve those who are at present over-worked, to occupy new ground, or to fill places that will soon be left vacant. One of these who desires to receive a short preliminary medical training, but whose object during school-life has been to prepare herself for this special work, writes thus :—‘I am now nineteen; ever since I was nine years old I have been asking God to send me to work for Him in India, and now my desire is stronger than ever to go and tell heathen women and children of the love of Jesus.’ Christian friends, shall she go? We might ask the same question for many others. Whilst there is an increasing debt on our Mission, what ought we to do?”

Portrait of Nil-Kanto.

BY THE REV. ROBERT SPURGEON, OF BARISAL.

THE preacher now introduced to the readers of the HERALD is one wholly supported by the children of Newbury Sunday school. It was for *them* that the photograph was taken and the following account written; but I trust all will be interested in the account translated.

“BARRISAL, April 17th, 1886.

“MY DEAR MR. HUGHES,—Enclosed

is the first ‘proof’ of Nil-Kanto’s

portrait, with an account of himself. I forward it to you, through Mr. Baynes, so that he may, if he desires, print the whole in the HERALD. Being a literal

translation I felt that what I have inserted in parenthesis would be helpful to a better understanding of the whole. The other copies of the photo shall reach you as soon as possible.

‘ Please give my warmest love to all

the friends at Newbury. Hoping to hear from you shortly,

“ I remain, with fraternal regards,
 “ Yours in the Master's service,
 “ ROBERT SPURGEON.”

Nil-Kanto Chokroborttee's account of himself literally translated :—

“ I was born in the English year 1840, in a Brahmin family, in the village of Uneshea, in the sub-division of Kotálepára, in the district of Backergunge. At the age of ten I received the title of ‘ Twice born,’ and wore the poita. (Brahmins all wear the sacred thread called the poita over the left shoulder and passing under the right arm. On donning this they become ‘ twice born,’ and enter at once on their priestly duties. The ceremony of initiating is as follows : The head is shaved, and the ears pierced ; and after bathing, the poita is put on by the gooroo. A sacred sentence is then whispered in the ear that must never be uttered aloud to anyone. A staff is put in one hand and a bag in the other, indicating the mendicant character of the life now entered on. For twelve days the youth has to beg from door to



PORTRAIT OF NIL-KANTO.
 (From a Photograph.)

door, and live on the food bestowed.) At the age of thirteen I was initiated into the worship of our household god by another sacred phrase whispered in the ear. But at this time I could neither read nor write. My before-born (elder brother) once compelled me to begin by beating me. But as soon as I could write my name I thought, ‘ This is enough. I am by caste a Brahmin. I shall be able to live by my priesthood.’ However, I was greatly ashamed once at a feast by some youths who asked me to spell. What could I do? I was immersed in

sadness. One night I was lying down when suddenly I thought, ‘ It is better to hang oneself with a rope than live a fool.’ I arose from my mat, took deadly poisons with me, and went out. But I was afraid to die. So I fled to

another part, and after three days arrived and took refuge in the house of a Brahmin in the village of Kiowalie Para, near Dacca. After refreshment, the master of the house advised me, saying, 'You stay with me and read,' and I, much obliged, remained three years. After passing the minor examination I resolved to return home. Taking farewell from the feet of my teacher I went to Jessore, and spent two years in the village of Nohatta with another Pandit. Then I returned home.

"Three years after this, one of my brothers became a Christian. He began to press me to accept that religion; and at the age of twenty-one I did so. But I knew nothing about the religion. So Sookeeram, now in heaven, began to instruct me. Gradually all my faith in Hinduism disappeared, and faith in Christianity increased. At this time the illustrious Page Sahib placed the Soogram school in my hands. I was married soon after. The Sahib brought me into Barrisal, and gave me a Bible. I have it still, and read it. In 1862 I was baptized.

A little afterwards I joined the police, but falling ill, had to give it up. I was now very poor and helpless. I had to beg from door to door. But the Sahib, glancing pityingly on me, sent me to help a preacher at Anondspore. Thus my Heavenly Father opened for me a door that I might obtain more knowledge of Him and His fear. When the illustrious George Pearce Sahib opened a class at Serampore I was sent as a student, and was accepted. At the end of two years I returned, and was appointed to a church; but having to carry on a great law-suit against some Hindus, connected with breaking of caste, I was suspended (by the missionary in charge) for six months, and was in great distress. The Lord did not forsake me, but once more raised me to work in His vineyard. Through His grace I have laboured for the last twenty years, and on the 12th of this January was appointed helper to the illustrious Robert Spurgeon Sahib in preaching the Gospel, and I live in Barrisal. My age is forty-five and six months."

The Tarskeshor Mela.

BY REV. T. R. EDWARDS, OF SERAMPORE.

(See *Frontispiece.*)

AT the Zenana breakfast in Cannon Street, I mentioned one of the most distressing sights I had witnessed in India, and now I send an illustration taken upon the spot, hoping it will bring vividly before the minds of the readers of the *HERALD* the sad spectacle. As will be seen from the picture, it represents men and women making their way to the temple of Tarskeshor by measuring the hard roads with their bodies. Two, a woman and a man, are seen prostrate on the ground. To the right of them there is another man about to cast himself down in the same way, and to the left there is a group, consisting of three women and one man, on the point of

doing the same thing. These people are making their way to the temple, about a quarter of a mile distant, and every inch of the distance they will cover with their prostrate bodies. You see they cast themselves upon the ground with their faces downwards, and then stretch out their arms to the full length, making a mark on the road with a nail or piece of brick which they carry for the purpose. This mark serves as a starting-point for the next prostration. Before commencing this wearisome journey, they bathe themselves in a tank. The water dripping from their bodies soon makes the road wet and muddy, and through this mud they have to go. I shall never, never forget the shock I had when I first saw these poor creatures. I had no idea that in the enlightened India of to-day such degraded fanaticism existed. And suddenly to see a stream of women and men madly prostrating themselves in this fashion, covered with dust and mud, trodden under foot by the surging crowd, weak and faint with the exertion, was a sight never to be forgotten. I wish I could take the readers of this to the spot and let them witness all I witnessed. I am sure your hearts would bleed within you, and you would experience a sorrow you had never known before. And this I wish, not to unnecessarily sadden you, but to fill your hearts with Divine love and sympathy for these poor creatures, who know no better, and hope by extraordinary sufferings of this kind to obtain salvation.

Dear readers, how can you hope to be for ever happy in the presence of the Saviour in heaven until you have done all in your power to rescue these poor brothers and sisters of yours? Would not the consciousness of having left these to die in their misery and sin make the smile of Jesus a rebuke rather than a joy to you?

I was sorry to observe that the majority of these prostrate pilgrims were females. And I learned, too, that they were chiefly widows. What a sad tale this tells! Widowhood anywhere is bad enough, but in India it is crushing. In England, it has all the love and sympathy of a sympathising public; it has the never-failing consolations of our Divine religion to support it; and it may in time cast aside the robes of mourning and put on again the bridal robes. But in India there is nothing of all this for the poor crushed widow. All her hopes of earthly happiness die with her husband, and she is cursed by her friends and relations, and cursed by her religion. Every comfort she is compelled to set aside, and live the life of a recluse, despised by all about her. Having no hope in the present world, she performs the most difficult pilgrimages, and undergoes the most terrible sufferings, in the vain hope of ameliorating her condition in the world to come. And this explains the presence of so many widows at Tarskeshor. I have seen some of these widows coming the distance of a mile or more in

this slow, painful way. Some of them had become so weak that they could hardly raise their bodies for the next prostration. One woman, I noticed in particular, had become hysterical, and was rolling about wildly on the bare, heated road. Her long dark hair was spread all about and covered with dirt. Her body was partly naked, and pushing about around her was a dense crowd of pilgrims, all shouting out at the top of their voice the praises of the god. It was, indeed, an awful sight, and made my heart sick within me. I felt I could run away and weep rivers of tears. I told the people how foolish, how debasing to themselves, and how displeasing in the sight of God were the things they were doing, but my words only added fire to their enthusiasm, and drew forth from them louder and louder shouts to the praise of their god. O, God! that on this fair earth such a religion as this can exist, and that in this nineteenth century of Christianity such deeds as these can be performed! We shall deserve God's severest condemnation if, with the blessed Gospel in our hands, we cease in our efforts to rescue these perishing people.

These processions of prostrating pilgrims continued for several days. But before the festival was over a terrible calamity befell the place, as if a judgment from God was poured down on the town. A house caught fire, and the fire spread until the whole town was in flames. That was another sight I shall never forget. The pilgrims and townspeople were rushing away from the burning town, loudly bewailing their fate and madly demanding of their god why he had brought this great calamity upon them. Others sorrowfully exclaimed that their god had gone away and forsaken them. Nearly every house and shop—and there were some hundreds—were burned down. I did all I could to arrest the progress of the fire. Failing that, I went round the thousands of pilgrims, beseeching them to let this fire show them the inability of their god to do anything for them, and to worship only the true and living God we had preached to them.

T. R. EDWARDS.

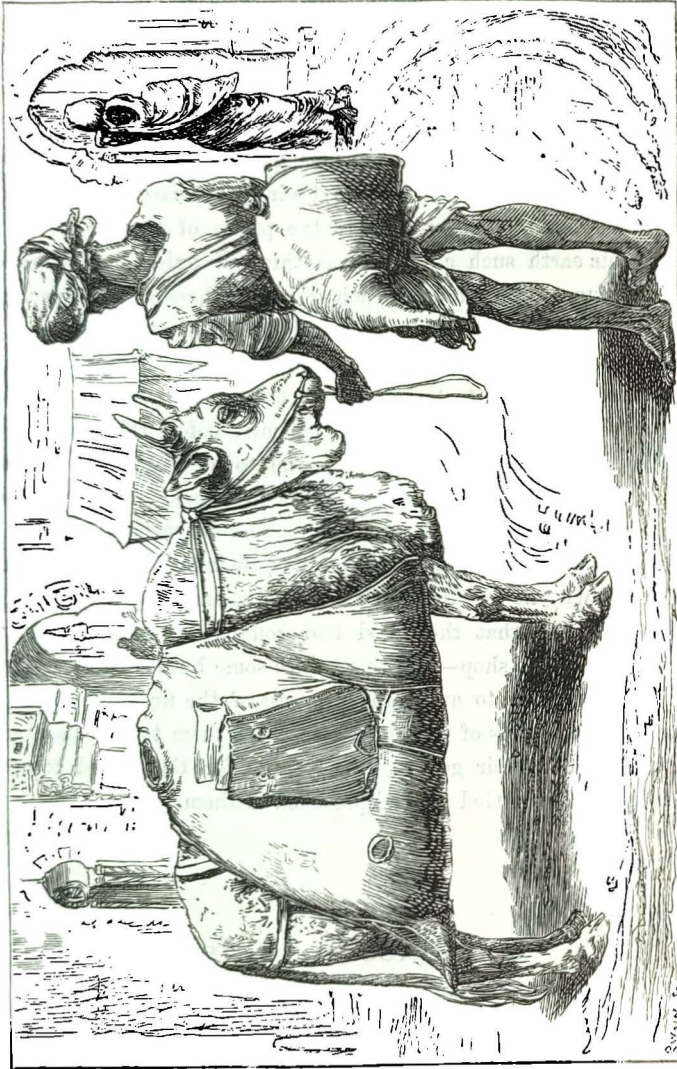
Sketches in India.

No. IV.—AGRA.

THE member of the Agra Mission whose portrait accompanies this notice is the necessary water-carrier of the compound—a gentle-eyed, useful creature, rejoicing in the name of a Brahmin Ox. The two large skins of water balance one another on either side; and so burdened, but noiselessly, the little creature plods along, doing the work which India—hot, sultry

India—needs so much. The man who follows, and also bears a water-skin, is called the “Bihishti,” or “Man of Paradise.”

I know that our friends in Agra will pardon me if, in order to describe their work as lucidly as possible, I say they belong to the Bihishti caste.



THE AGRA WATER-CARRIER.—(From a Photograph.)

Their work is as unremitting and as necessary to the soul as the life-giving labour of the “heavenly ones” is to the body. Varied as their employments may be—preaching, healing, learning, or teaching—the great aim ever kept in view is to bear to the thirsty souls of India health-giving

draughts from the fountain of life; and surely such manly and womanly efforts, sanctified by a Christly love, *must* eventually succeed, as Christ counts success.

The work here appeared to be prospering cheeringly when I recently visited the city. Brethren Potter and Mackintosh were devoting their time to vernacular preaching, and generally directing the native helpers. Good congregations seemed to reward their earnest toil; and while I was with them three Hindu women were received into the church by baptism. Mr. Wood, as pastor of the English church, whose place of worship is called by the honoured name of Havelock, has abundant opportunities of usefulness among the soldiers in the Fort; and anyone who knows his zealous spirit will rest confident that none is wasted. Mrs. Wilson numbers her patients who attend the dispensary by thousands, while her skill has won for her a name which many physicians might envy. During the first half of last year 3,006 *new* patients applied for help, and through the week of my visit the average number of applicants was one hundred per day. It was quite a picturesque sight as the poor women gathered in the court, many with their little children and very wretched; some veiled entirely, being Mohammedans. These all carry a text of Scripture on their cards of admission, and listen, while waiting, to the Gospel of Christ from the lips of a Christian woman. So the seed is sown. In connection with the Zenana Mission also an active work is carried on. Schools are also conducted by Miss Thomas, Miss Smith, and other ladies.

A little beyond Agra the marble Taj glitters in perfect beauty, and wonderful art, over the low banks of the Jumna, while every traveller is attracted to its shrine. But what of the temple of the living God—no pure white tomb, however beautiful, but a building instinct with life—which these quiet workers are rearing?

A complaint which our missionaries have made in many places is well worthy of our thought. Tourists so seldom in passing through these districts make any effort to find what is being done. They move in another circle—stay at hotels, visit the chief wonders, and pass on to give the idea that missionaries are either insignificant elements in society or pure creatures of the imagination. They have not seen the men, and to a large extent have not heard of them. If, however, they would go into the bazaars and mix with the people; if they would find out the dispensary, buried in the midst of a wretched population, or look for schools where best school work can be carried on—they would find something more to win their admiration than Taj or Fort in Agra, and wonders of self-denial to record in India, as well as wonders of art.

Students from the Delhi Training Institution.

THE Rev. R. F. Guyton, of Delhi, sends the following interesting details relative to three of his students, who have just been sent forth for mission work amongst their fellow-countrymen:—

“MY DEAR MR. BAYNES,—The other day I sent you photographs of the three men who have just been sent out from our training class to labour in Agra, Dinapore, and Gyā. If you should be able to find a place in the HERALD for their portraits, the following information will be acceptable to its readers:—

“JAIMAL SINGH.

“The eldest, Jaimal Singh, a Mazhaki Sikh by birth, has been for some years a teacher in one of our low caste schools. When this class was begun, now more than two years ago, he expressed a great desire to attend it, and so fit himself more completely for his work. He has shown great aptitude for learning, and has been uniformly punctual and diligent in his attendance. In all Christian work, he has been among the foremost in visiting melas, bazaar preaching, and in the basti meetings in the city. His sermons in our Christian service have been warmly appreciated. Your readers will at once recognise him by his spectacles and long beard. His wife, Sarah Singh, has been a most useful and trusted worker in connection with the Zenana Mission.

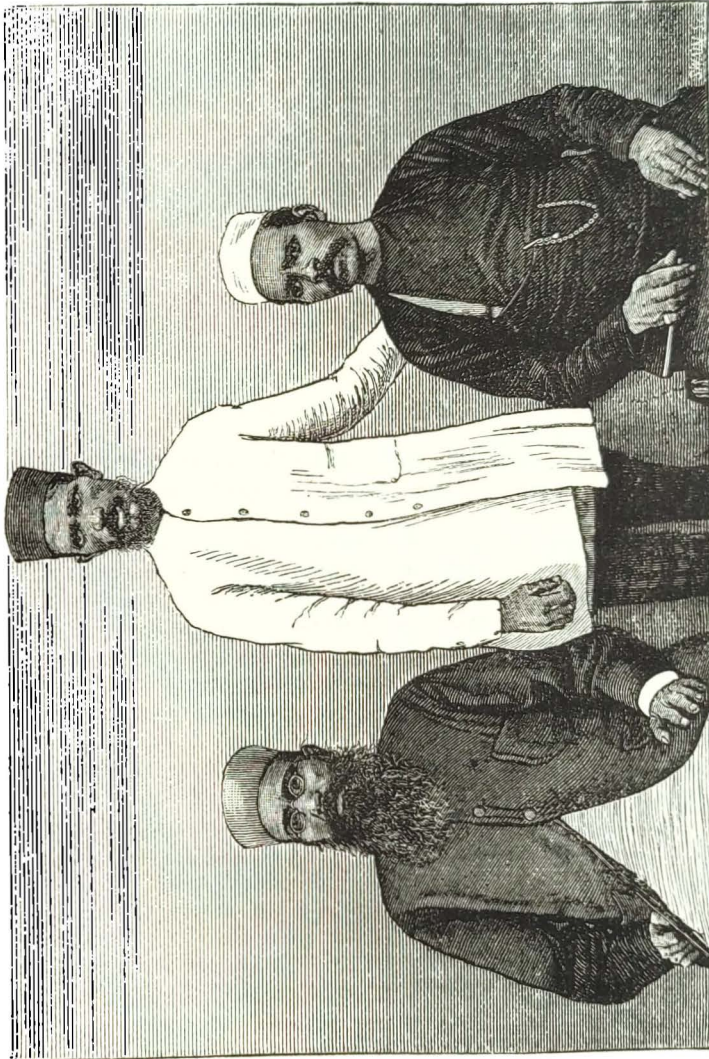
“ALLAH BAKHSH.

“Allah Bakhsh, who is standing in the centre of the group, has also been engaged as a teacher in our low caste schools. His story is a singular one. Many years ago, during a time of great distress, he was placed in a Christian boarding school at Gyā. After a short

period he ran away from school, and found his way to Allygurh, and mingled with his co-religionists, the Moham-medans of that place. He soon found employment with some of the wealthy people of that city, and, to all outward seeming, the knowledge he had gained in the Christian school was lost. The Bible he brought away from school was taken away from him by force, and thrown down a well. But the results appeared after many days, and the seed sown brought forth fruit. He became anxious to find the way of Salvation, and it was our pleasure here to receive him for instruction in the way of peace. He has now been for some years an honoured and consistent member of our Church. Now he is sent back in the Providence of God to the same place whence he ran away, taking back with him to the place where the first seeds of Christian truth were sown in his mind the trained and matured Christian life of his manhood. I grieve to say that a terrible trial awaited him there. In less than a week, his wife and infant child were burnt to death during his temporary absence. I had a letter from him a few days ago, in which, though greatly sorrowing, he expresses the most complete resignation to the Divine Will. I am sure your readers will offer for him their sympathetic prayers.

“YAQUB.

“Yaqub, the third of the group, was at one time caretaker at the mission



JAIMAL SINGH, ALLAH DAKISHI, AND YAQUB, STUDENTS FROM THE DELHI TRAINING CLASS.
(From a Photograph.)

[THE MISSIONARY HERALD,
OCTOBER 1, 1880.

chapel in Chandui Chowk. He showed so much devoutness and eagerness to learn, that I felt it my duty to offer him the opportunity of preparing for the Lord's work. He has been a great comfort to us. His earnest Christian spirit, consistent life, and ready willingness to do anything asked of him, has made him dear to all of us, in parting from him we feel we have separated from a friend. But he seemed to us fitted for the growing work at Agra, and a helper was needed there, so we separated him for the work to which we felt he was called. So far as we can judge, these three have gone forth in the true

spirit of devotedness to the Saviour's cause, and will, we trust, be greatly helped and blessed.

"I am confident that the readers of the HERALD will remember these dear brethren in their prayers; and they will, I hope, remember also the training classes from which they have been sent. We all, teachers and students, need their prayers that the Spirit of God may rest upon us.

"With sincere regards, I am, dear Mr. Baynes,

"Yours sincerely,

"R. F. GUYTON.

"A. H. Baynes, Esq."

The Congo Mission.

THE following interesting letter has been received from Mr. Michael Richards by Mr. Palmer, of Scarborough:—

"MY DEAR MR. PALMER,—In a few days from now I shall have been in Congo six months. Doubtless you are thinking that I must have seen much to write about. Well, at last I find myself relating to you something of my experience in this dark, degraded land, a country full of superstitions.

"The first six weeks of my time was spent with Mr. Charters at the Bayneston Station, after which I journeyed hither to join Mr. Percy Comber, and he and I are in charge while Mr. Comber is at the coast on business, before he returns here to accompany Mr. and Mrs. Weeks to San Salvador. We look forward to his returning in about three weeks. I then expect to go to Stanley Pool. Possibly Mr. Whitley and I will go up river to open a new station.

"I have had very good health on the whole, but of course have had my share of fevers. Thanks to God for all

His care and mercy. I have never regretted the step I took, and it is my sincere wish to live and die labouring among the heathen for the extension of the Master's Kingdom. 'Sowing the seed, casting the bread, and what is the promise? 'My word shall not return unto Me void.' The work is hard, but glorious. We have our Master's words to cheer us, 'Lo, I am with you alway,' and 'I will never leave thee.' I feel it to be a great privilege to be engaged in this work—a work which brings much gladness.

"I have thoroughly enjoyed the 200 miles of walking, and, seemingly, even the black people knew my enjoyment; for, ere I arrived at Bayneston, my African name was given me. It was 'Mfumu Njimba,' which means 'strong man to walk the road.' The 'roads out here are about half-a-yard wide through grass varying from one to eighteen feet. The traveller has to go

up hills of all heights—one from the Mpozo River to Mpalabala, 1,600 feet ; not bad, if one is not in a good humour for climbing, is it ?

“Down he goes again into a valley, crosses a rivulet or a stream, or a fast-flowing river, through a wood, the trees swarming with birds, the bushes with insect life. Up again some 800 feet across a plateau, now riding in a hammock carried by two strong blacks, singing a native song as they briskly walk or trot through the long-standing grass. Halt ! here is our luncheon-place or sleeping-place. If luncheon, Munde (white man) shouts, ‘Tiam’ e nkuni. Lung’ o tiya nswalu’ (‘Go for wood, and light a fire quick’). Soon the water boils, and he sits drinking his refreshing cup of tea, which is enjoyed, whilst a fowl is being made into soup, &c. If it is the sleeping-place, up goes the tent, out comes his travelling bed, while one or two are busying themselves in preparing the evening meal. A good sleep ; if otherwise, it is all the same. Up at five o’clock next morning, and by six the ascending and descending and crossing plateaus begins. Four, five, or six days, and the missionary is at his station. Now, what is his work ? Building, brick-making, doctoring, teaching, preaching, &c. Here, at Wathen, there is sufficient work for three missionaries. The towns about us are large and well kept ; but, notwithstanding, we get every morning a good deal of medical work. The boys in our school are making marked progress. They are very happy boys, and I believe all are anxious to be better men than their fathers. I am teaching them the English hymn, ‘Jesus loves me, this I know ;’ and it is surprising how quickly they learn the tune and words. The preaching in the towns has been postponed for a time in consequence of the death of Mfumu

Ngombi, the chief of this district. He is to be buried next Sunday. His coffin is about four feet high, and the same broad. The reason of this enormous sized chest is because all the people out here wrap round their dead all the cloth the deceased possessed.

“When the services are held we always get a good congregation whatever town we visit. We take our school-boys with us to sing. One goes round the town ringing a bell, and soon we have two groups seated in front of us—one of men, around their chief ; the other of women ; both groups being dotted with children. This would make a very interesting picture, shaded, as we are, by some large tree. We have lately beautified our plateau with a new boys’ house, a new school, a new store, a new fowls’ house, a goats’ house, and a small garden. We have four Accra brickmakers here, and soon we shall hope to commence a brick house for the white men. An iron store arrived yesterday. The heavy rains of late have broken down the bridge that crosses the Tombe close by. So we have a good deal of work yet before the station and its surroundings are complete.

“I am very thankful to be able to say that every branch of our work at this station is prosperous. It is the Lord’s work, and He is blessing it. The week consists of four days in Congo. Every day there is a market somewhere near. Every eighth day there is a great market at Makwekwe on Konzo. I visited this market some time since, and I don’t think it will tire you if I give a short account of what I saw.

“On approaching the market you hear the hum of 2,000 voices, men, women, and children, as they are bartering. The Congo have the English fashion of departments. In one department you have mats, bags, baskets, and cloth ;

in another, gunpowder ; in another, fowls, goats, and pigs ; in another, native-made implements of agriculture. There is also the eating-house department ; and, should you be hungry, your hunger could be satisfied with soup, rats, bats, beetles, caterpillars, pork, &c., all served up on large leaves, or in baskets. If you refuse all these dainties—well, one is left in the shape of fish, which may not have seen water for some time. I can assure you none of these things tempted me, and I waited till I arrived home before I partook of my midday meal.

“A day or two ago I went to a large town close by, Kindinga; and, hearing singing and drum-beating, inquired what had happened. A child had died, and the women were mourning its loss by drum-beating and singing the following: ‘Ngyele, mandumba, kana kisadidi ko, yavwanda jala mandumba’ (‘gone a long way; we shall not see him again; he only sat down; he never did any work to be seen by his chief’). What else could a child do? The following is an account of a witch palaver in consequence of the illness of a child. It took place in Lutete, close by our station here:—

“A great many women, married and single, and children were gathered together, seated around a woman who held the palaver. The ‘doctress’ had on her knees a plate containing a mixture of native cabbage, red earth, and palm wine. Around the plate was placed, at equal distances, gunpowder, which was ‘let off’ amidst singing, the ‘doctress’ pointing to the smoke. All the mothers present drank a little of the contents of the plate; then the children took their share, lastly coming the sick child. Poor little innocent thing; it refused to drink, so the mixture was forcibly administered. We offered our medicine. This was refused

by the ‘doctress.’ She was not willing to forfeit a few beads, a piece of cloth, or a brass rod or two.

“We were told that she would name her charge in a song she would sing in the night.

“Some of the people are very superstitious; others, seemingly, have little faith; for I bought a very important fetish some time since with a half a box of Bryant and May’s Patent Safety. At Nyungi I was informed that if I touched a certain stuffed shell I would die. I touched the shell. No death. ‘If you put it on the ground it will kill you.’ This was done. No death. It was very disobedient, doing everything opposite to what the owner said. So I bit it, caressed it, &c., &c. Still no death. ‘Ah! it will not kill white men.’ So I tried black boys; and, having four schoolboys with me, handed it to them. They fearlessly played with it. No death followed; and the owner, rather angrily, said: ‘Oh! put it back, and leave it alone.’ We obeyed in this. I did not leave until I had denounced all fetishes, and spoke of God’s love. The people out here have fetishes that are supposed to make them strong when carrying; to keep away sickness and death; to find out who is the cause of death; to bring rain; to make wise; to protect during the darkness of the night, &c., &c.

“Nothing but the Gospel of Jesus Christ can remedy the sins and sorrows of the degraded Congos. Millions of people, and a mere handful of men to tell out the blessed tidings of the Gospel!

“Why, sir, the other day two explorers called here on their way home; and they report finding three large rivers wending their way to the Congo.

“They found fine people; large, well-kept towns; found the country abounding in elephants and buffaloes; the

people hunting and filling their towns with ivory.

"God, in His providence, is opening up countries, and smoothing the path for the advance of the missionary. He is saying to-day, 'Go ye into all the world, and preach the Gospel to every creature.'

"I say to young men, 'Come over and help us,' and if any should hear the voice of God bidding them, let them manfully take up the cross and go forward, and I doubt if any will ever regret the step they take.

"I believe there are great things in store for Africa. The souls of these poor people are so dark that the light

we bring is too dazzling at present for them.

"I must now close, having many letters to answer by this mail. Before I sign my name, however, I would ask a continuation of your prayers at Albemarle. I have not forgotten you. Without the prayers of the churches at home we become weak; but, if our hands are held up, if we are sustained, then we become mighty.

"My Christian love to all the friends at Albemarle, to yourself, and Mrs. Palmer.

"I remain, yours very sincerely,

"MICHAEL RICHARDS.

"Wathen Station, Ngombe, Congo River, March 21st, 1886."

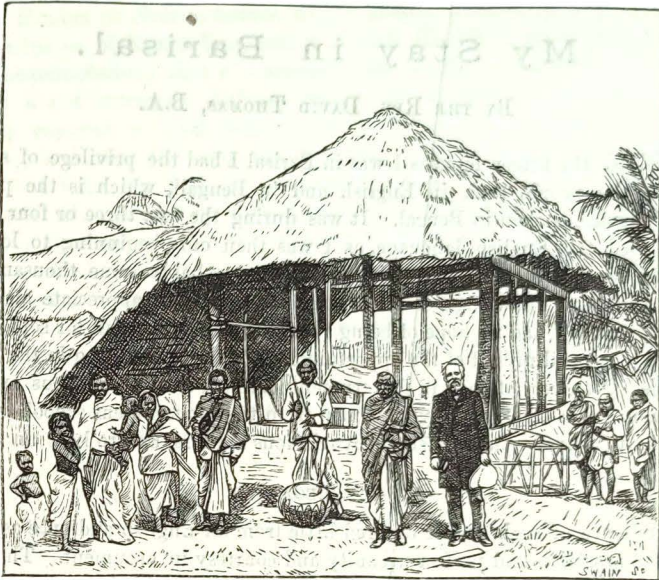
Kalo Megha.

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

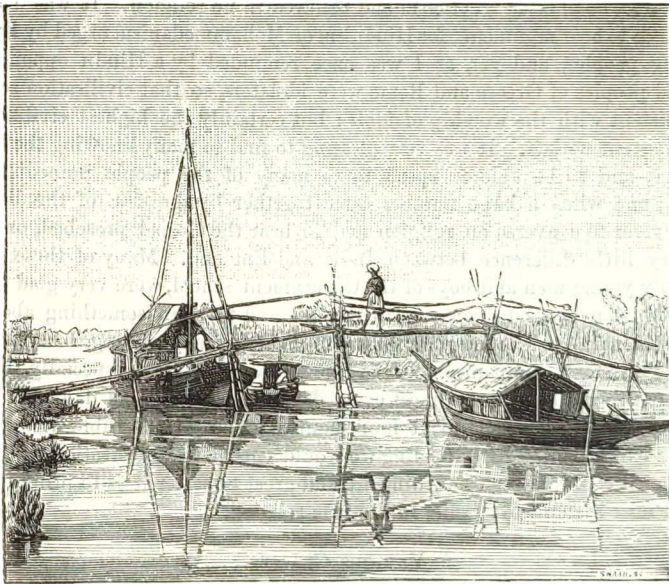
KALO MEGHA is a very small place, not far from the sea, in the district of Backergunge, in Bengal. Mr. Anderson and I paid it a visit in February, 1885. A man belonging to the Christian community, in the northern part of the district, some years ago was compelled to leave his home owing to some misconduct. He went far away, and was lost to sight for some years. He built a house at Kalo Megha, where he keeps a small shop. In course of time he redeemed his character, and sent for one or two relatives to live with him. They all live in one homestead, and they are the only Christians for miles around. He has built a little chapel, which is represented in the picture, and there he holds service every Sunday, and at other times, inviting his neighbours to join him, and to learn about Christian truth. He is seen in the centre of the picture, prepared to beat the drum at his feet, with which he announces the time of service to his

neighbours. To his left is John Sircar, who has been for so long assistant missionary in Backergunge. On his left stands Mr. Anderson. To the right of our good brother with the drum stand members of his family.

The other picture represents the mission boats, as they were moored at Kalo Megha, and a bamboo bridge across the stream. These bridges are very common in Bengal, as they can be so easily put up and taken down. It is difficult even for Bengalis, with their bare feet, to walk over them without slipping—it would be almost impossible for persons with boots to do so. As we were sitting at breakfast the day we were there, with the windows of the boat open, we found that about twenty persons were standing or sitting on the bank, staring at the strange process of seeing white men eat. We felt that we could sympathise with the inhabitants of the Zoological Gardens when the crowd gathers to "see the lions feed!



KALO CHAPEL, MEGHA.—(From a Photograph.)



KALO BRIDGE, MEGHA.—(From a Photograph.)

My Stay in Barisal.

BY THE REV. DAVID THOMAS, B.A.

DURING the fifteen months I was in Barisal I had the privilege of speaking to the people both in English and in Bengali, which is the principal language spoken in Bengal. It was during the first three or four months that I used the English language, as I was then only beginning to learn the language of the people. In Barisal there are probably some thousands who possess sufficient knowledge of the English language to appreciate an English address; and as I had no hope of being able to speak in Bengali for some time, I was happy to avail myself of the opportunities offering of speaking in the English language. Numbers of men in Government employ, and some Babus or Hindu gentlemen, and a great many young men from the Government school, appeared very glad to converse in English about religious matters, and to hear an address.

MY CONGREGATION.

An audience of such people differed little from an English audience as regards respectful attention and perfect urbanity and courtesy in argument. There were among them some who were favourably inclined to the Christian religion; but the greater number, notwithstanding the English education they had received, were firm believers either in Hinduism or in Mohammedanism, while some belonged to the Brahma Somaj, the society founded by Keshub Chunder Sen, and there were some who affected scepticism and believed in no religion. It was a strange experience to hear arguments for Hinduism or Mohammedanism urged by English-speaking people; and yet, as I was once reminded by a Hindu opponent, the civilised peoples of Greece and Rome were idolaters, so that civilisation seems to be consistent with the worship of idols; but certainly the highest civilisation is not consistent with it. It was very pleasing to find so many knowing the English language, and to be able to speak to so many of the people immediately on arrival; and when a large number came together by the side of the beautiful Barisal river to converse on religion and to hear the Gospel preached, one often felt very little difference between India and England. Many of these people, especially young men and boys of the Government school, were very glad to come to the Mission-house to converse in English and to learn something about any matter belonging to European civilisation. Seeing many coming, I invited them to come in small companies to read the Bible in English, especially the New Testament; and they came almost every day, one company one day and another company another day, for about four months, and read the Bible with me and received expositions. After reading we would engage in conversation, and it was then that it could be seen how difficult and great a matter it is to bring men out of their false systems to a belief in the true religion.

VARIOUS CLASSES.

There were, as it has been suggested, some four or five different classes of men to deal with—Hindus, Mohammedans, members of the Brahma Somaj, and men who believed in no religion; but as the great masses of the popula-

tion are Hindus or Mohammedans, so the greater number of those who came were Hindus or Mohammedans, and it is with Hinduism principally and then with Mohammedanism that a missionary has chiefly to contend. One might think it a not extremely difficult matter to convince an intelligent Hindu who has received a good English education that idolatry is wrong and degrading, and that the best and the only true religion is the religion of Christ; but I did not find it a more hopeful task with educated Hindus than with people who had had no advantages, and I am inclined to believe what one of the Bengali preachers told me—that the educated and wealthy classes are less open to conversion than the illiterate and common people. Still, some among those who came to read evinced an inclination to leave idolatry and to become Christians; but when they were pressed to confess Christ openly, they made the excuses that their parents or guardians would not be willing, that they would be driven out of society, that they would lose their caste, their property, and their prospects. These excuses, doubtless, constitute the reason why it is so difficult to persuade the educated and wealthy classes to enter the Kingdom of God. But the masses of the people have not so much to lose by making a public confession of Christ, and they can see and feel that the religion of Christ brings them out of the ignominy attached to their castes by the higher classes; so that there is greater hope in labouring among the masses than among the educated and wealthy. At the same time, one class influences another, and as the more wealthy and educated are made to see the great error of idolatry and brought to a better appreciation of the truth of Christianity, they will offer less opposition to the conversion of the poorer people, who are at present to a large extent morally guided and governed by them. When the leading people of a nation are in the depths of darkness, the condition of that nation is very low indeed. How can we enlighten the leading men of India, the educated and wealthy? Much has already been done in this direction, and the bitter opposition which converts to Christianity are apt to experience from landowners is not so great now as it was. The work must go on chiefly in the most promising field, and that field is the common people; but it is not to be overlooked that, as with Christ and the Apostles, so also with the missionaries in India, there are, and there will be, among the educated and leading people, men who will not be ashamed to confess Christ and who will prove themselves of great worth in His cause.

LEADERS.

One of these guides of the nation, a Brahmin and the son of a wealthy landowner, often came to the Mission-house for conversation on religion. When he first came he was inclined to believe in the religion of the Brahmo Somaj, but he had not openly joined that society for fear of losing his caste and his property. The claims of Christ were set before him and, after repeated conversation, he came to the state of mind in which many are found in India, a state of inclination to believe in Christ, but of inclination only falling short of that belief which is essential and which leads to the public confession of Christ. When I left Barisal, he had not made up his mind to own Christ openly. Still I have much hope concerning him. Mr. Anderson, our superintending missionary at Barisal, said, after conversation with him, that he was a most intelligent inquirer and was very pleased to speak with him.

Another young man, who was a landowner and attending the Government school, often came to converse about religion. He was one of the most thorough idolaters that could be met with; but after many months, during which he heard preaching and came for conversation, he greatly changed in his belief, and on being asked about a month before I left Barisal what his opinion then was, he said that he believed that all the gods did not after all come to more than one God, but added that he had not yet settled his belief. Such a change was very gratifying, for he used to speak for polytheism with great determination. Another who came to read the Bible in English said, even when he first came, that he believed in Christ and that without Him he could not be saved, but that his guardian would not allow him to become a professed Christian. I often told such young men that their parents and guardians acted very unreasonably and tyrannically, and that everyone ought to be left free to do as he chooses in religion; and I showed them the superiority of English civilisation in this respect. The children are, as a rule, kept as it were in iron chains by their parents and guardians, who use most dreadful threatenings to prevent them from professing Christ. A fourth example of an increasing class of persons, who are to all appearance not far from the Kingdom of God, was an intelligent young man who was attending the school and had won a scholarship to sustain him there; he also made the usual excuses for not professing Christianity. One time as I was arguing on the road-side with some very zealous Hindus, this young man came to my side and spoke very firmly with me in favour of the religion of Christ. Such conduct came near to open profession, but still he remained a professed Hindu.

THE BRAHMO SOMAJ.

Those who are idolaters are more open, as a rule, to Christian truth than those who have left idolatry without becoming Christians. Such are the sceptics and the members of the Brahmo Somaj. These people seemed to have the conviction that they had just discovered the true way, and that they were not in need of any more light. The Brahmo Somaj recognise no authority in religion besides their own judgment and their own conscience; they profess to receive what they judge to be right in all religions, and they appear to have as much regard for Mohammed and Chunder Sen as they have for Christ. Their religion is a kind of ecstatic Deism, and their unbounded ecstasies in public worship seem to be a kind of re-action from the barrenness of their creed. When they said that they believed in Christ I was obliged to say that they did not believe in Him, because they did not believe that He was the Son of God, and that, since they rejected His teaching concerning Himself, they did not accept the great doctrines which are the authority for all His other teachings and their spirit and life. To believe in Christ is to believe in His Divinity, and the Brahmo Somaj have not this belief.

The scepticism of this country naturally appears in India among those who have a natural tendency in that direction. Two or three sceptical men came one evening for conversation, and urged that the writings of Darwin and Herbert Spencer set aside the Bible and made it antiquated; and I took the opportunity of impressing upon them the necessity of choosing Him as the highest teacher who had given the strongest credentials and proved Himself possessed of Divine authority. As in this country, so in India, men will choose a sceptical life and

follow sceptical leaders, not because of the intrinsic worth of the scepticism they affect, but because it is more in agreement with the natural tendencies of their own natures. Such men were but little inclined to become believers in Christ. There is so much pride of intellect belonging to the sceptic that he appears far more anxious to make a display of knowledge and intelligence than to earnestly endeavour to find the truth. There is room for doubts, and great doubts, in religion, as we see in the case of Thomas; but a life of doubt is sinful, and betrays a sinful nature.

THE HINDUS.

The Hindus are much given to argument, and they are always very cool in arguing; they are very desirous of learning; they have many good social qualities; and they are the really leading people among the native community, having given their language and much of their religion—I mean, more especially, the caste of their religion—to their former conquerors, the Mohammedans. The latter people are stronger and more active physically than the Hindus, and they are a more earnest and practical kind of people, but they are apt to be fanatics, and they are not disposed, like the Hindus, to argue much on religion, and they are less open to conviction. There were, however, many among the Mohammedans who appeared to hear without much prejudice, and sometimes even with a decided inclination towards the religion of Christ.

(To be continued.)

My First Visit to the Beels.

BY REV. R. H. TREGILLUS, OF BARISAL, EAST BENGAL.

WE commend the following graphic account of a visit to some of the Backergunge churches to the special attention of our readers:—

A visit can only be made once in a lifetime. During the trip from which I have just returned I paid my first visit to the Beel district, so I may be permitted to say something of the trip. I left Barisal on Thursday evening, August 5th, in company with Mr. Spurgeon, in the new mission boat, *The Manchester*.

A MERCIFUL PROVIDENCE.

An incident, which might have been attended with very serious consequences for us, marked the opening of the second day. As a huge river steamer, with a large barge on either side in tow, swept round a bend of the river, it came perilously near our little craft. As it

was, we grazed the side of the barge nearest us from the centre to the end. It was the sudden rounding of the corner which brought us into such danger. We were devoutly thankful when the peril was past. During the remainder of that day we made steady progress on our journey. Towards evening we passed some delightfully wooded parts; the growth was as luxuriant as any I had previously seen. A very narrow water-way was left us for some distance. The boat had literally to creep along midst overhanging branches and bushes. These swept our sides and roof with considerable force. Such a delightful retreat

would be much valued by London people, were it but within their reach.

THE BEELS.

On the Saturday I was properly introduced to the Beels. This district has often been described at home by our Barisal missionaries. Whilst I pretend not to describe, I may be able to say something of what I saw. It is known that the Beels during the rainy season are covered with water. The depth of water varies from three or four feet to nearly twenty feet. At one time this district was considered uninhabitable. A colony of people being driven thither formerly by the curse of a Brahmin, found themselves obliged to make it habitable. This was done by raising mounds of mud, on which they built their dwellings. In many cases the cavity from whence the mud was taken served as a tank, in which water was stored for the dry season. The greater part of the submerged districts are under cultivation. Here rice will flourish; whatever the depth of the water, the rice plant rises above it to the height of two or three feet. Boats are propelled through the rice by means of bamboo poles pushed against the soil beneath. Men, women, and children are proficient in this art of propelling boats. Boys, apparently not more than five or six years of age, balance themselves with ease in the slender native boats, and glide along at a rapid rate. A boat leaves no long track behind it, as the rice plants when pressed under water soon raise their heads again. (All things are not what they seem: this, I think, is beyond dispute. As I have commenced by speaking of things as they are, a word or two as to what they seem may not be amiss.)

THE BEAUTY OF THE BEELS.

Sailing along through the rice,

you appear to be gliding, without the noise of wheels, across an extensive English park. There is a sound as of a distant sea. This is occasioned by the corn sweeping the sides of the conveyance. A most delightful green sward seems to stretch in every direction, constantly relieved by clusters of trees. These clusters mark the positions of the raised homesteads. It would almost appear that these trees wish to keep the fact a secret, for only here and there can glimpses of thatched roofs be obtained. The horizon generally seems bound by an unbroken line of trees. As you approach, this line becomes separated into distinct clusters, and another such a line is still before you. On my first day in the Beels I had a good opportunity of watching the approach of a storm. The advance of the wind could be marked by the motion of the trees and the commotion amongst the rice. The trees of one cluster after another began to nod their heads more and more violently. It might be said that these trees were shaking their heads as though to rebuke some mischief contemplated by the wind. Clearly there was mischief in the gale. When it reached us it took our sail and spread it like a flag; one of the ropes of the sail relieved Mr. Spurgeon of his large sun-hat, and away it flew to explore the rice-fields on its own account. One of the boatmen soon recovered it. The wind was now accompanied by a deluge of rain. For a while we were busy in protecting our things from the rain, which would find its way inside.

ASKOR CATHEDRAL.

By the time the storm subsided we had reached Askor. This was not our first destination, but we stayed a little while that I might have an opportunity of seeing the

chapel. Askor Chapel is known as the cathedral of the district. It certainly does present a cathedral-like appearance when it is compared with the other native chapels. The building is in shape like a cross, and the centre is surmounted by a dome. Over the porch stands a modest cross. There are neither cloisters nor vestries. As you enter you can see the whole of the interior. In place of seats there are mats; instead of pulpit or desk there is a plain table, where the pastor stands when preaching. On Sundays the building is well filled by about 400 people. The church is quite independent, and has a membership of more than 200. The church life is vigorous. Many schools are sustained in the neighbourhood. If this spiritual oasis were alone in the district, Baptist missions in Backergunge could not be spoken of as a failure.

SUAGRAM.

Our first stopping place was to be Suagram. On our way we made a short call at a native market. The market sheds, upon a mound of mud, presented a busy scene. Crowds of boats were outside, but still from different directions people were gathering to do business. We reached Suagram early on the Saturday evening. The chapel here is more of the native type; its roof is of thatch. Correctly speaking, there are two roofs. The centre roof is higher than the other, and covers a sort of upstairs loft. The building rests upon rough posts. The appearance of the place suggests catholicity of spirit and breadth of view, for the people inside are not walled around. There being no walls, it is not easy to say which is the entrance. There are not mats to cover the mud floor, but the people sit upon forms about two inches high. The

chief service arranged for that Sunday was for the setting apart of the new pastor for his work. This service had to be postponed a day in consequence of the heavy and continuous rain.

A RECOGNITION SERVICE.

There was an early service for the children, an adult service at 10.30 a.m., and another service in the afternoon. Early on the Monday morning a fair number of children and adults were gathered in the chapel. Mr. Spurgeon showed and explained a series of pictures, which illustrated various scenes of the life of Christ. Early in the afternoon the rain began to fall very heavily, and we feared that the recognition service might again be interfered with. First there was the exhibiting pictures, illustrating "The Pilgrim's Progress." Before this had been completed the rain was less, and a large congregation had assembled. The recognition service was then proceeded with. The address to the church was delivered by Sree Nath, of Ooturpar; the charge to the pastor was given by Mr. Spurgeon; and Pastor Dulie, of Ombolia, offered special prayer. The Suagram Church has recently become independent, and this is the first pastor they have begun to support. The pastor seems to be a man of a truly Christian spirit. There is an untried future before him and the church, and both deserve our prayers.

DHARABASHAIL.

We left Suagram on the Tuesday afternoon, and began our journey towards Dharabashail. We went on quietly until it became dark, and anchored for the night in a clear space of water. It seemed almost as though an invitation had been issued to the insects of the district to come and inspect our dining cabin. When the lamp was

lighted, these came in such swarms that we were obliged to retreat to our bedroom for our dinner. We reached Dharabashail on Wednesday morning shortly before eleven o'clock. Our boat was moored by the side of what had the appearance of a rather rough landing-shed. I soon learnt that this was the Baptist chapel. It will be understood from this that there was nothing intricate in the building. The chapel and furniture consisted of a thatched roof, sixteen posts, a raised mound of mud, and five rush mats. I may here remark that, in my opinion, a chapel of this kind, provided the roof be sound and the mats clean, is far better suited to the requirements of the natives than any thing more elaborate. On the afternoon of our arrival, the pictures of the Life of Christ were shown.

A NATIVE CHURCH MEETING.

Early the next morning there was a preaching service, followed by a church meeting. There was much of a novel character connected with that meeting. Each member was anxious to say something more or less connected with the business in hand. It was quite new to see members, as business proceeded, go off to smoke the "hookah." One member of the church unites in himself the offices of church secretary and treasurer. As he possesses neither the gift of reading nor writing, his accounts are kept by proxy, and when read to him he tests their accuracy from memory. We visited Heeron on the Thursday. There are but a few Christians at this place, and, unfortunately for those few, there is no

preacher in charge. On the second day the chapel, by far the worst I have seen, could scarce contain a half of the crowd that gathered as the Life of Christ was sketched by the aid of the pictures. The majority present were Hindus. Saturday and Sunday were spent at Mandrah.

GROWING INDEPENDENCE.

The Mandrah Church is to become independent at the end of the year. An earnest prayer-meeting was held on the deck of the boat on the Saturday evening, as the moon was shining clearly. The services on the Sunday were well attended. Two or three hours on Monday morning were spent at Pakor. As is so often the case where members are few and weak, there was trouble in the church which needed Mr. Spurgeon's attention. We left this place about nine o'clock, and the rest of the day was needed for our journey to Madaripore. Tuesday and Wednesday were spent at Madaripore. Arrangements were concluded by which additional land was procured for the site of the new Mission-house and compound. We safely reached Barisal on Friday evening, August 20th. All who know anything of native Indian churches must allow that there is much room in the midst of them for spiritual growth. Remembering, however, the state of heathen society from which so many of them have been brought out we may well exclaim with grateful wonder—What hath God wrought! Blessed be His Name!

R. H. TREGILLUS.

Barisal, East Bengal.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to "X., Crewkerne," for a gold ring for the Congo Mission; "F. S., Hampstead," for a silver brooch, locket, and bracelet for the Congo Mission; "Forest Gate Church," for gold pearl ring, given at collection for Congo Mission; to the Rev. Richard

Richard, of Pembroke Chapel, Liverpool, who writes: "I enclose cheque for £4 2s. and postal order for 2s. 6d., which represent the proceeds of the sale of certain articles of jewellery which a lady entrusted to me to dispose of in the interests of our Missionary Society. I do not know the lady's name; she attended one of our services a little while ago as a perfect stranger, and was so impressed with a sermon which I preached on 'The Widow with her Two Mites, that she brought me all her jewellery to dispose of a few days after, without leaving either name or address." To "R. D.," Penner, Newbridge, who writes: "I am very thankful and glad to be enabled to send you the enclosed Post-office order for £6 3s. 10d. from the sale of my preserves and some wool-work which I have had exquisite pleasure in doing to help on the cause of my dear Redeemer in Africa. I am wishful that £1 shall be devoted towards the sad losses at Stanley Pool Station, and £5 3s. 10d. for the Congo Mission. I feel an increasing desire that this grand work shall go forward and prosper greatly, till the knowledge of the love of Christ shall cover the whole earth; and I esteem it as a great privilege as well as duty for us, who are daily praying 'Thy kingdom come,' to labour earnestly in some way or other, to the utmost of our ability, as if it were our very own business, in order to hasten on that glorious time." "A Friend," Brighton, for necklet and locket for the Congo Mission, who writes: "These were given to me as a twenty-first birthday present by a very dear friend, and I have prized it very much, but I feel that my Father has asked for it, and I cannot keep it back; I wish I had more to send. I was delighted to see the account of the first Congo baptism in the MISSIONARY HERALD. How we ought to rejoice over the first fruits! May our Father hasten the time when the small one shall become a strong nation." To the Rev. Richard Glover, who writes under date of September 20th: "Yesterday an aged man came into my vestry, declining to give his name or even tell me whether he belonged to Bristol, who, having said he understood I was a member of the Missionary Committee, wished to send a gift to its funds. He gave me in cash £150. You are requested to insert acknowledgment of the same in next HERALD thus: T. T., per Rev. Richard Glover, for India, £100; for Congo, £50." To Mr. and Mrs. Gray, of Edinburgh, for several small articles, wedding presents, to be sold, and the proceeds placed to the Debt Liquidation Fund. "An Old Soldier," for an old coin for the China Mission. "A Governess," for a silver locket for the Indian Mission. "A Watercress Seller," for a silver spoon for the Congo Mission, left her as a legacy by her grandmother. Very grateful thanks are also given to the following friends for most welcome and timely contributions:—Mr. T. M. Russell, per Rev. J. Stephens, M.A., £200; T. T. R., £70; A Friend, £50; Matthew vi. 1-4, for *Support of Congo Missionary* (half year), £60; Mr. W. C. Houghton (*Congo*, £10), £15; Mr. J. T. G. Dodd (*Congo*, £5), £10; Bootleite, for *Congo*, £10; Mr. Ed. Bennett, Bury, £10. For *Debt*: Mr. Crew, Bristol, £50; Mrs. Barran Leeds, £25; Mrs. Gurney, £20; Mrs. J. Benham, £10; Mr. W. J. Benham, B.A. £10; A Friend of Missions in Westmoreland, £10 10s.; A Friend, H. R., £10; Northampton, College Street, £16 14s. 2d.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following gifts:—
 Messrs. Sutton & Sons, of Reading, for a box of seeds for the Rev. W. H. Bentley, of the Congo Mission; Erskine Beveridge, Esq., of Dunfermline, for two cases of medicines for Youhannah el Karey, of Nablous, Palestine; "A Friend," Sheffield, for a parcel of cutlery for the Rev. Robert Spurgeon, of Barisal; Mr. Bloomfield, of Maidenhead, for a clock and pictures for the Rev. R. Spurgeon, of Barisal; Mrs. Hunt, of Bournemouth, for a parcel for Rev. T. J. Comber, of the Congo River; the members of the "Greenfield Missionary Sewing Meeting," Llanelly, for a parcel of clothing for the Congo Mission, per Mrs. Thomas, of Wellfield House; also for the sum of four shillings, sent "in memory of a beloved Sunday-school scholar," by Mrs. Thomas, of Wellfield House.

Recent Intelligence.

GOOD tidings have been received from the Congo Mission party, now on the way to Africa, from St. Vincent. Mrs. Bentley writes:—

"We have had so far a beautiful passage, and most of our party have borne it well."

Mr. H. Ross Phillips reports:—

"We greatly rejoice to feel that at last we are now really on our way to the Congo, and we are looking forward with bright hopefulness to the future. Brethren Shindler, Graham, and Darby are all well; so is our dear leader, Mr. Bentley."

The Rev. Timothy and Mrs. Richard, the Misses Corpe, Maitland, and Weedon, and Messrs. Nickalls and Farthing, embarked at Marseilles, on the 12th of last month, for Shanghai, in the French mail-steamer *Oxus*. Will our readers specially remember these friends at the throne of grace?

The following letter from Miss Pewtress refers to the Congo Mission Quilt:—

"Your readers will doubtless be glad to know that the 'Quilt' noticed in the last *HERALD* has made good progress. The applications for squares have already exceeded 1,200. The greater part of these have been distributed in about a dozen churches only, but Mr. Comber must have friends scattered through hundreds of our churches whose attention has not yet been directed to this movement.

"If the secretaries of the missionary working parties in every church would introduce the idea at their meetings, or the teachers of senior classes to their members, a real enthusiasm would be quickly stirred, and a noble result achieved bringing substantial help to the Mission Fund, while the whole cost will be borne by a few friends, and every shilling contributed will find its due acknowledgment by the contributor's own initials appearing in the quilt itself, or in one of the quilts which the great number of squares may render it necessary to make up.

"I shall be glad to correspond with any ladies who are willing to forward the movement in their own locality."

The author of the deeply-interesting sketch, entitled "Our Foreign Mission Work," with a view to further the interests of the Society, authorises us to say that he is prepared to offer a copy of this work for any Sunday-school library for the cost of the postage only—viz., twopence. Applications should be made direct to the publishers, Messrs. Alexander & Shephard, 21, Furnival Street, Holborn, London.

We hope next month to publish, in the HERALD, the various papers to be considered at the approaching Missionary Conference, in connection with the Autumnal Missionary Meetings in Bristol, on Tuesday, the 5th inst. In the meantime, we beg the prayers of our readers on behalf of these gatherings, that they may be marked by special blessing, and be memorable as a fresh starting-point for increased consecration and more earnest effort.

We are glad to announce the arrival in England of the Rev. A. Papengouth, of Jacmel, Hayti. Mr. Papengouth is in somewhat broken health, but it is hoped that a season of rest and change may speedily restore him to strength. He is at present staying in Naples on a visit to Count Papengouth, his father.

In connection with the Missionary services to be held in Bristol, we are glad to announce that at three o'clock in the afternoon of Wednesday, the 6th inst., there will be a meeting in connection with the Ladies' Zenana Mission in Old King Street Chapel. Chairman: Howard Bowser, Esq., of Glasgow. Speakers: Mrs. Ellis, of Calcutta; Mrs. Campagnac, of Bristol; Miss Compston and Miss Toone shortly leaving for Zenana work; and Rev. C. W. Skemp, of Bradford. A collection will be made on behalf of the Zenana Mission. Also, on Thursday afternoon at 3.30, there will be a Ladies' Conference on Zenana Mission Work in the Lecture Hall of Tyndale Chapel, to which all ladies visiting Bristol are cordially invited. Tea will be provided.

Contributions

From 16th August to 15th September, 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.	Watson, Mrs. Horsforth, for Congo	0 10 0	Bickham, Miss Mary, for Congo	1 0 0
Bannister, Miss	Under 10s.	0 15 0	Birmingham Ladies' Negroes Friend So- ciety, per Mrs Cud- bury, for Congo	5 0
Cruickshank, Mr E.	Do., for Congo	0 5 0	School	5 0
Field, Rev J.	Do., for Breton Mission	0 5 0	Butcher, Miss, Black- heath	1 1 0
Grenfell, Miss M.			Butterworth, Mr R. H., for Congo	1 1 0
Masters, Mr & Mrs J.	DONATIONS.		Do., for India	1 1 0
Matthew vi. 1-4, for Congo	Allmack, Mr W., for Congo	0 10 0	Collins, Mr W. B., for Congo	0 10 0
Parris, Mrs	A well-wisher, for Congo	2 0 0	C. M., for Congo	1 0 0
Robinson, Mr J. C., Keswick	A Working Man and his friend, Edinburgh, for Congo	4 0 0	Cooke, Rev J. H.	2 2 0
Smith, Rev Jas., New- market				
Tritton, Mr Jos. (monthly)				

Friends	2 10 0
Greenwood, Mrs. Ossett	2 0 0
G. F. P., for Congo	1 0 0
H. W. M., for Congo	5 0 0
Henderson, Rev W. T. and family, for Congo	1 0 0
Leriche, Mr., Bexley, coll. by	0 14 0
Lewis, Mrs., Stratford- on-Avon, for Japan	1 0 0
M. C.	1 0 0
Do., for W & O	1 0 0
Proceeds of sale of jewellery	4 4 6
Tuer, Mrs., Bury	0 10 0
Under 10s.	0 7 6
Do., for Congo	0 4 9

**SPECIAL DONATIONS TOWARDS
LIQUIDATION OF DEBT.**

A Friend to Missions...	1 0 0
Allen, Mrs. E. P., Cheadle	5 0 0
Coxeter, Mr C., Abing- don	1 0 0
Gurney, Mrs.	20 0 0
S. H.	1 0 0
Sympathy	5 0 0
Under 10s.	0 5 0

LEGACY.

Nixon, the late Mr William, of Cam- bridge, per Mr W. Nixon	100 0 0
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LONDON AND MIDDLESEX.

Camberwell, Denmark Place Ch.	7 8 6
Do., for N.P. Barisal	9 18 6
Do., Mansion House	0 7 6
Dalston Junction Sun. Sch.	10 0 0
Deptford, Octavia St.	1 14 0
Hampstead, Heath St.	30 0 0
Hammersmith, West End Ch.	5 17 7
Hatfield Street, Golden Lane Bagged Sch.	1 1 0
Hornsey Rise, Y.M.B.C.	1 2 6
John Street, Edgware Road	7 8 0
Lambeth, Regent St.	2 4 2
London Baptist Assoc- iation, Northern District, coll. at Devonshire Sq. Ch.	7 16 6
Metropolitan Taber- nacle Sun. Sch., for Mr Weeks	6 5 0
Twickenham	7 17 6
Upper Holloway, Y.M. C.M., for Congo	5 0 0
Vernon Chapel	8 0 0

BUCKINGHAMSHIRE.

Quainton	4 4 0
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CHEESHIRE.

Cheeter, Grosvenor Pk.	4 0 0
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DEVON.

Ilfracombe	1 7 8
Lifton	0 8 9
Thorverton	1 5 6

DORSET.

Weymouth	19 1 8
Wimborne	2 2 0

DURHAM.

Stockton-on-Tees, Wellington Street ...	8 0 0
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ESSEX.

Barking Sun. Sch.	3 10 8
Clacton-on-Sea	0 7 6
Leyton	1 0 0
Theydon Bois	1 9 2

GLOUCESTERSHIRE.

Cheltenham, Golden Valley Sun. Sch.	0 10 0
Miuchinhampton	1 19 6

HANTS.

Odiham, Hillside	1 0 0
Portsmouth Auxiliary, per Mr J. A. Byerley, Treasurer	185 19 11

KEET.

Ashford Sun. Sch.	1 17 0
Shooters' Hill Road ...	4 10 0
Woolwich, Queen St. Sun. Sch., for Japan Do., Parson's Hill	4 0 0 5 15 7

LANCASHIRE.

Oswaldtwistle	4 10 8
Waterfoot, Bethel	2 8 0

NORFOLK.

Swaffham	10 0 0
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NORTHAMPTONSHIRE.

Clipstone	25 16 6
Towcester, for Congo	0 4 0

NOTTINGHAMSHIRE.

Nottingham, (Derby Rd.	9 17 0
Do., Bentick Road ...	2 19 0

SHROPSHIRE.

Snaitbeach, Lord's Hill Sun. Sch.	0 15 0
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STAFFORDSHIRE.

Wednesbury	3 12 7
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SURREY.

Carshalton	4 13 0
Kingston-on-Thames ...	10 19 3
Lower Norwood, Gipsy Road	10 0 1
New Malden	2 10 9
Redhill	7 11 0
Wimbledon	4 6 6

SUSSEX.

Worthing Sun. Sch. ...	3 0 0
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WOBCESTERSHIRE.

Evesham	6 4 4
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YORKSHIRE.

Armley Sun. Sch.	0 12 6
Farsley, for Debt	2 16 0
Harrogate	23 6 7
Leeds, South Parade ...	18 11 10
Mirfield	0 8 5

NORTH WALES.

ANGLESEA.

Holyhead, for Palestine	0 10
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SOUTH WALES.

GLAMORGANSHIRE.

Aberdare, Gadlys	6 11 0
Ferndale, Bethel	0 18 3
Pengam, for Congo ...	0 12 0

PEMBROKESHIRE.

Broadhaven	3 0 0
Penybryn	4 12 0

SCOTLAND.

Glasgow Auxiliary, for Italian Mission	25 0 0
Do., Adelaide Pl.	25 0 0
Grantown	1 16 0

FOREIGN.

Netherlands	2 0 0
Jamaica B. M. S., for West Africa	50 0 0
Do., for Congo	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,
NOVEMBER 1, 1886.



MEMBERS OF THE AVELLINO CHURCH AND THE REV. W. K. AND MRS. LANDELS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE 1886 BRISTOL AUTUMNAL MEETINGS.

IN the retrospect of the Bristol Autumnal Services of Tuesday, October 5th, we feel we have special cause for thankfulness and expectation. They will long be memorable for the manifest presence and power of the Divine Master.

Early in the day, at the special service for young men in City Road Chapel, the right keynote was struck by Mr. Lockhart, of Liverpool, in his powerful and practical discourse on the words of St. Paul, in the first chapter of the Epistle to the Romans, and at the 14th verse—

“ I am Debtor.”

This early service was succeeded by a public Missionary Conference in Broadmead Chapel, under the presidency of Sir S. Morton Peto, Bart.

In arranging for this Meeting, it was the special desire of the Committee that it should have for its object an appeal to the heart and conscience rather than an occasion for seeking immediate giving, it being their confident conviction that an intelligent review of the present-day aspects of Mission work on the three great continents of India, China, and Africa would necessarily enkindle sympathy, and, as a natural outcome, result in enlarged support.

We are glad to be able to give our readers in this issue of the *HERALD* the introductory speech of the Chairman, the addresses of the *Revs.* Samuel Vincent, Richard Glover, and W. J. Henderson, and the speeches of Mr. Medley and Mr. Rickett, and we beg for all of these careful and thoughtful consideration, confident that their perusal must

produce a far truer estimate of the special and paramount claims of Mission work to-day, and a far higher realisation of the lofty privilege and solemn responsibility resting upon every individual Christian in relation to this vast enterprise.

It will be well, also, to give publicity here to the resolution which was so unanimously and deliberately adopted by the Conference, and to express our earnest hope and confident assurance that the Pastors and Delegates by whom it was so cordially adopted will in their various centres of work and influence do their utmost to give it practical and speedy effect.

COPY OF RESOLUTION.

Resolved—“That this Conference of the representatives of the Baptist Churches of Great Britain and Ireland, having heard the papers now read, relative to the Present-Day Aspects of Mission Work in India, China, and Africa—the three main fields occupied by the Baptist Missionary Society—desires to express its devout gratitude to Almighty God, who has so singularly opened the heathen world to the Gospel, enriching us with the accomplishment of the prayers of our fathers. And, further, recognising in this opening, and in the yearning cry of human hearts, a Divine call to go in and possess the land, the members of this Conference, under a deep sense of personal responsibility, desire humbly to pledge themselves to do all that in them lies for the furtherance of this enterprise, being persuaded that He who has prepared the way has amply provided resources, both in men and means, for its prosecution.”

The Afternoon Sermon in Tyndale Church, by the Rev. J. Oswald Dykes, D.D., of Regent Square Presbyterian Church, London, from the words:—

“How then shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” (Rom. x. 14, 15)

was a fine and masterly discourse. We believe hundreds went away unable to find even standing room, the church being crowded to the doors.

This noble argument must be read to be rightly appreciated, and we very earnestly commend its perusal to all our friends.

A special debt of gratitude is due to Dr. Dykes for so generously rendering

the Society this important service, amid special public engagements of a more than usually urgent and absorbing character.

This memorable day was brought to a fine and fitting conclusion by a remarkable designation and valedictory service in Colston Hall, which was crowded in every part by a deeply sympathetic audience, who remained until the end of the meeting at ten o'clock, and even then seemed disinclined to leave.

From the opening speech of the Chairman, Charles Townsend, Esq., J.P., of Bristol, to the closing prayer by the Rev. J. T. Brown, of Northampton, the service was one of unusual interest and inspiration. The never-to-be-forgotten words of Dr. Maclaren as he addressed the departing Missionaries, summoning all present to a loftier faith and a finer enthusiasm, in tones the spell of which must be heard to be fully understood, cannot but produce lasting and rich results.

We are glad to be able to print this address in this number of the *HERALD*.

To Bristol friends: His Worship the Mayor, the Chairman, Treasurer, Secretaries, and Members of the Local Committee, to friends in Bristol, of all sections of the Christian Church, we tender our grateful and respectful thanks for arrangements so perfect as to leave nothing wanting, and for hospitality most generous and hearty.

Only such as are practically acquainted with large gatherings are at all aware how much of laborious effort is required to secure the successful and pleasant working of the various and, often times, perplexing arrangements connected with so many meetings.

To the Chairman and Secretaries of the Local Committee, Brethren Gange, Jarman, and Mayers, special acknowledgements are due, as also to Mr. Townsend, and Mr. Carlile, the Treasurer and Vice-Chairman of the Local Committee, for special kindness and help.

We are devoutly thankful in the belief that, through the presence and blessing of the ever-living and never-failing Lord, the interest of our churches in the great work of the Society is extending and deepening, and we cannot but believe, also, that—resulting from these Bristol services—there will be a still more intelligent and devout recognition of the special claims and privileges of this blessed enterprise upon the personal sympathy and support of every individual Christian, so shall the autumnal gatherings of 1886 prove, not only a rich blessing to our churches collectively, but also and specially to each individual member.

Address of Sir S. Morton Peto, Bart., AT THE MISSIONARY CONFERENCE.

MY DEAR BRETHREN,—Called once more to occupy a position I never expected—from a severe illness and age—again to fill, I am deeply anxious, in looking back to the long course of years in which it has been my happiness to be connected with our much-loved Foreign Mission, to draw some lessons from the past experience, and to give you the impressions of my own mind with the freedom your long-tried and valued friendship has always permitted me to use.

But before doing so, I must refer to the happy augury with regard to the Autumnal Meeting being held in Bristol—the metropolis of Nonconformity—ever memorable to Baptists, in connection with Robert Hall, John Foster, Dr. Ryland, and Thomas Crisp; and in later times Nathaniel Hayeroft and Thomas Winter, and noble-hearted laymen, known, loved, and highly esteemed by many now present—Elisha Robinson, the munificent Friend of Missions, and Samuel Morley, the great Christian philanthropist, whose wise discrimination and graciousness in giving were as eminent as the largeness of his gifts. Bristol also is pre-eminent in the fact that she contributes more towards the Missionary Society than any city in the Kingdom.

I would first refer to the growth of our Mission since my official connection with it began, now forty-two years since. Then our annual income was £20,268; last year it was £64,364, and, in addition, £8,799 raised in foreign countries, and expended at the various stations connected with our own Foreign Mission. This, of course, does not include contributions raised in Jamaica, as they do not belong to our Foreign Mission, the churches in Jamaica being quite independent of the Society. Then the number of our European missionaries was 53—last year they numbered 154; the number of native evangelists was 115—last year it was 377. Then the Zenana Mission, practically a highly-valued branch of our own, did not exist; last year it had an income of £8,451, and, working as it does with our missionaries, whose wives are some of its most valued agents, and giving access to the mothers who must train in youth the next generation, we cannot too highly appreciate its work. Then, how great a change has arisen in our power of communication with our fields of labour. Then a letter to India took near a year to be answered; now, on an emergency, we can communicate and get a reply in a day! I recollect an observation of my dear old friend George Stephenson, the father of railways—“You will see steam and electricity will produce the greatest social revolution the world has ever known.” Now what a change must this effect in the Oriental mind—how travelling must affect the impossibility of preserving caste; and with all this upheaving of ignorant superstition, how important is the occupation of the fields of usefulness now open to us; then, either not known to us, as was the Congo, or not permitted to be occupied, as in China.

When first connected with our Society, the West Indies was the chief field of our work, now, happily (though still needing our loving sympathy and help in the Calabar College), training many, and so ably, for ministers and missionaries, yet we can thankfully state that these Islands are practically as well, or better supplied with the means of grace by self-supporting churches than our own country, and we are looking hopefully to efficient aid for our African Missions to Jamaica itself.

Then, I think, as Livingstone says, "if opportunity means responsibility," the responsibility of our churches to-day is enormous, for practically the whole world is open. During the last twenty-five years, lands that have been blocked for centuries, are to-day wide open; and the cry of the missionary prayer meeting of forty years ago, that the Lord would open the doors, has been so marvellously answered, that scarcely a door is shut, and I think this is one tremendous argument to lead Christian people to seriously reconsider whether they are doing what they ought in the light of an open world, and as to what means can be adopted for deepening the interest of the churches in the work of the Society; and I would suggest, for the consideration of my dear brethren here who are pastors of churches, that they should periodically—say, once a quarter—devote a Sunday evening to rehearsing to the people what God is doing in heathen lands. I think a very agreeable change to the ordinary sermon might be made by giving a sketch of what is being done by the various societies in different parts of the world. It is, as you know, very difficult, except on the Sunday, to get masses of the people together. The great enemy we have to contend with is ignorance. With knowledge comes interest, and with interest the earnest desire to support the cause of Missions. If the people are earnestly and lovingly told what the Mission is doing—what remains to be done—what can be done—when men and means are forthcoming, I believe it will be always found that practical help will be forthcoming. The work of Foreign Missions is, so to speak, far off, while the claims of work that is proximate and local are always before the people. We need systematic information in order to maintain real interest, and this can only be given effectually by the pastors themselves, rather than by anyone else.

The next subject to which I would earnestly call your attention is my deep conviction that all our missionaries require to be kept more in touch with home life. Now, how is this to be done? If it is, as I deem it, all important that it be done, certainly not by the officers of our Society. They have, I know, and often had deep regret in the knowledge, more to do than can be done with the greatest devotion of life and purpose. Brethren, we who are not officially attached must become so in this matter if it is to be done; and why should we not be so engaged? I would suggest that some friend, who cannot himself go to the heathen, should consent to be the *alter ego* of some missionary in the field, and keep him supplied with at least one of our best weekly papers, one of the denominational papers, and MISSIONARY HERALD, and, from time to time, interesting books, and write to him personally, and have the privilege of being the custodian of all the family anxieties, which so often press the missionary brother down; I would further suggest the obtaining from the Religious Tract Society their admirably illustrated works; these for the missionaries wives and the Zenana ladies; I know they greatly interest the native ladies; they teach, and great good results from their use.

This continued intercourse with our missionary brethren would very greatly help in every way. Isolated from all the old, and very dear home associations, it would be a source of real strength to the missionary, and real heartfelt pleasure to the brother at home who thus ministers to him.

Then, I think, that no missionary, under any circumstances, should be more than ten years without a visit to Great Britain. I think seven years better. Long continuous routine work, absence from all religious helpful intercourse, is not good for any mind. A visit to the old home, the opportunity of seeing old and dear

friends, intercourse with the churches, telling them of the great things the Gospel has done for the heathen, the opportunity of personally explaining to the officers of the Society how further good may be effected, their being present at our Committees, and giving them the pleasure of considering with him how this may be best effected will be of the greatest value.

I know it may be said that, from illness, the missionary is called home more frequently in a shorter period, but my point is that many who are blessed with good health are not considered eligible to return when, I feel sure, it would be well for them, for the churches, and all that they should return for a time for refreshment and intercourse.

I am deeply impressed that though our churches are more largely aiding our Society in every way, we are very far from having attained all that should be done, or that, with a well-considered system of working, as evidenced by what some of our churches do, can easily be generally carried out. Then we must all intensely desire to see greater consecration to Christ in the matter of giving.

Individuals must feel that they only follow Christ in so far as they obey His commands. Are men known to be wealthy doing this by one annual subscription of £5? We all need reminding from time to time that we are not our own, and in all we possess we are simply stewards acting under the supreme command, "Occupy till I come." Then, too, the poor, who form the bulk of our supporters, should be encouraged in the privilege of weekly giving. These members of our churches, whose incomes are paid them weekly, should all give, if but a penny a week, and, when unable to do this, surely they might be assisted by better circumstanced friends. Were this done our income would be doubled.

Then every member should read our MISSIONARY HERALD. If this is done, all would be well acquainted with our work and its difficulties, its reverses and its successes. And intelligent and earnest constant prayers, supplementing giving—all will be well.

The next point which I feel to be even more important than any preceding is the grave necessity of our keeping constantly before us, and never allowing anything for a moment to divert our attention from it, that the sole end of all our effort should be to bring the heathen to Christ, and build up a native ministry to preach Christ.

I believe that medical skill used as a stepping-stone to the Gospel is very valuable, and I have seen many instances in which it has so proved, but we must not allow this or any other admirable secular work to be the work of our missionaries, but simply an adjunct to it.

There may be, as is no doubt, much that may be done outside our own work, and whenever wealthy friends join together to do it we shall wish them God speed, and do all that we can to encourage and aid them, but never, in so doing, cause our missionaries to leave the work to which they have devoted their lives—viz., to preach the Gospel, and, by every means in their power, to make it known as the power of God unto salvation when blessed by Him, who is always with his servants, and will not allow His Word to return unto Him void.

And now, dear brethren, I feel I must not longer occupy your time. We have much before us, and I trust that our conference will be largely blessed to the advancement of our mission, and renewed whole heart consecration of all engaged in the promotion of its future work.

Present Day Aspects of Mission Work in India.

BY REV. SAMUEL VINCENT, OF PLYMOUTH.

WHILE Jesus Christ has commanded His disciples to preach the Gospel to every creature, and while we as His followers share in that common obligation, Englishmen have been specially called, as by a voice from the throne, to evangelise India. Our political power there creates for us this unique responsibility. And amongst Englishmen, Baptists ought to take a foremost place in this magnificent and holy enterprise which William Carey began, when it is believed no Englishmen was labouring as a missionary in any foreign land.

At that time, and by one of us, God roused a slumbering church to proclaim the quickening Gospel of Jesus Christ through the length and breadth of a dying world. That honour is a perpetual call to us. If Englishmen are bound to evangelise India, then Baptists should be found in the front rank. But though we set India first, we shall be but poor servants of Jesus Christ and unworthy successors of William Carey if less than the whole world can fill our hearts or satisfy our ambition. Let the noble leaders in China and on the Congo have all the help they ask for, and more if we can render it. We only set India first amongst our mission fields because God has already done this for us in His Providence.

And what a vast and varied Mission-field it is—a continent of many countries; 1,900 miles in length and 1,900 miles in greatest breadth, with a population of 250,000,000. Or, if we speak only of the area under direct British administration, seven times the size of Great Britain and Ireland, with nearly six times our home population. Races and religions are as strangely commingled here, and as strangely distinct, as the rocks in certain geological formations. Non-Aryans and Aryans, the almost savage Hill-men, and the subtle Brahman may meet in India to-day; the cruel rites of the Khands disappeared but yesterday; the old Vedic faith still has its votaries; Buddhism lingers in the land; and Hinduism and Muhammadanism are contending for supremacy at this hour. And all the long changes that these various creeds suggest may fill us with hope for the rapid spread of Christianity. For where new truths have been proclaimed in the past, men have turned toward them wistfully. Even partial light has often been eagerly welcomed. For example, the rise and triumph of Buddhism in India shows this. God had not yet revealed Himself in Jesus Christ, that one “adequate revelation of the Father. There was but faint starlight in place of the splendour of noon. But starlight is welcome by night, and He made the stars also. Will not India turn to the rising sun? And we may cherish another hope from the recollection that when Buddhism was driven from India, it had gathered to its allegiance in the meantime one-third of the human race. And how? By generations of Indian missionaries, who for centuries passed out in a ceaseless stream to other Eastern lands to win them for the new faith. Need we despair then, brethren, of the rising up of Christian missionaries in a land whose sons have won one-third of the world in other days? Even feeble-faith might trust the Lord of the harvest to raise up labourers from such a land; even he might expect that the religion of Jesus Christ would be as victorious as Brahmanism and Hinduism,

as the systems of Gautama and Muhammad, as supreme finally in the East as it is in the West, where it makes other religions impossible. And such a faith is easy to men who know Jesus Christ to be God's Son, heir of all things, maker of the worlds, the effulgence of His glory and the very image of His substance. Shall not He reign? If any of us think that our times are dark, let us remember the man who trusted God's gracious promises, and distrusted discouraging appearances; and, like the lark, rose up over the drowsy West to sing that God's day was coming in the East. There was not a sign of it except in his own soul. He sang by faith; not by sight. But everybody can see the light now. Ziegenbalg's work had been done three-quarters of a century; and Schwartz, also in Southern India, was nearly completing his long and apostolic labours, when Carey's work began, under the shelter of Denmark, who, to her everlasting glory, spread a shield over Christian missions for a century, while England looked upon the motley races and conflicting creeds contending in the darkness, where the blood of the innocents cried from the rivers, and widows—many of them but young girls—burned by the thousand, and Christian England said, "It is very good," and strictly charged all her sons not to speak at all, nor teach in the name of Jesus there. And a clergyman, whose words chimed with the average thought of Lords and Commons, of Universities and Churches, set the best society in England laughing over the walnuts and the wine at consecrated cobblers taking ship to upset the religions of the East. When they laughed at the cobbler, they mocked at the Carpenter unawares. Only ninety years ago this happened in England, and yet it seems as remote from to-day as the Sanhedrin's scourging of Peter and John. Ninety years ago! What hath God wrought since then! And yet to worldly wisdom the enterprise was laughable, ridiculous, and grotesque. But now where is the wise man, where is the scribe? Hath not God made foolish the wisdom of the world?

The opposition of Government to missions is gone. Governors and Governors-General say that missionaries have done more for India than soldiers, politicians, and merchants combined. We are not soon likely to see any name set before William Carey's as a friend to India. In that complex of nationalities and creeds, North, South, East, and West, Christ has been preached. The languages of the East have become a common study in the universities of the West. The vast labours of translating the Scriptures into the vernaculars is far advanced, so that the Gospel is widely read as well as widely spoken. The old superstitions are largely discredited amongst great masses of the people. The rites of cruelty and death have ceased. Child marriages and the permission to widows to marry again are constantly discussed by natives themselves. Countless Zennas are open to Christian teachers. Preaching in the bazaars and melas is in vast districts and many cities more common than street-preaching at home, and often of a far higher character, and not rarely appealing to more thoughtful men; for the best Englishmen in India—the missionaries of our various societies—take part in it. Sunday-schools are formed, and in many places flourish exceedingly. Native converts abound; probably there are at this time 700,000, of whom 170,000 are communicants. The most promising of them are being diligently trained by most missionary societies as evangelists and pastors, and of these there were, in 1881, nearly 3,000. Native churches are in many places self-supporting, and engage in mission work amongst their heathen countrymen. Men and

women go from this land in increasing numbers, trained to care for the bodies as well as for the souls of men, that healing and preaching may show Christ's love and power as at first. Everywhere the old order is changing, and the leaven is slowly spreading through the measures of meal; so that we have a thousand encouragements that the old workers lacked. They, few in number—with much apathy at home, and much thwarting abroad, with languages to learn now rendered easier of acquisition by their labours, with translations to make and prejudices to overcome—did, as pioneers, what seems to us a magnificent work. They prepared the fields and the tools for us. How shall we best avail ourselves of opportunities unequalled in the history of the world? For, remember, the mighty task of evangelising India lies yet before us, and only the preparatory work is done—enough to show us the stupendous magnitude of the undertaking that Jesus Christ has specially committed to English Christians as their supreme and crowning honour. Look, then, at the India of to-day—that, from a glance at its condition, we may see its present and special need.

Here and there are spots like the garden of the Lord; but these are only as oases in the vast surrounding deserts. The work amongst the Kōls and Santals reads like a romance; and Tinnevely, Madura, and Nellore are as household words. On good authority I hear that "there are parts of South Tinnevely where a European missionary is hardly needed." And yet in these regions, where native help is so efficient and abundant, Christians are but six per cent. of the population. What, then, must the desert places be? Inland parts of the Northern Circars, Hyderabad, some of the Rajput States, Central India, the North-West Provinces, and the Punjab are miserably deficient in missionaries; and the Native States generally neither have, nor care to have, missions within their borders. It is curious, too, that nearly three-fourths of all Christian converts in India are found in the Madras Presidency, containing an area and population of less than one-sixth of India. What a sprinkling of native Christians, then, over the vast remaining area. Nor must we forget in estimating our work that India is not a manufacturing, but an agricultural country. It is the land of villages. Only twice the population of London live in towns of more than 20,000 inhabitants. All the rest live in towns and villages, and 240,000 of these have less than 200 inhabitants, and there are 200,000 more with under 1,000 inhabitants. So that we may settle down in the great cities, and evangelise the country around them for miles, and still leave the great India untouched! Vast regions are practically unaffected by missionary influence to-day.

The ignorance of the people, too, must be taken into our account. In 1877-8 the attendance at every kind of educational institution in British India showed only one pupil for every hundred of the population. In Bengal, out of 9,000,000 girls under twelve years of age less than 12,000 went to school, or only one girl in 750; the proportion was but a shade better in the North-West Provinces, "with their numerous and wealthy cities." Amongst the hill tribes not one per cent. of the people can read. Government education is progressing rapidly, and the readers of India are increasing daily; but we see from these statistics what limitation ignorance sets to the use of the printed word, and what need there is for the living voice. And one word as to the poverty of the people. Multitudes live upon the verge of want. For instance, strong women will collect wood upon the hills, and get eightpence for a week's work of seven days! You

may hire a servant who will board himself and support a wife and family on two shillings or half-a-crown a week. Skilled workmen may get fourteen shillings a month. And what has this to do with our subject? Such poverty leaves little leisure for hearing the Gospel. Why, think what the mere struggle for existence must be with scores of millions of these men and women, hardly able to get rice enough to satisfy their hunger, and in the cold season, when Englishmen find two and even three blankets a comfort by night, with little more than a cotton cloth to cover them. And again, how easy it must be by slight pecuniary advantages to bribe the least worthy of them to a false profession, and how honourable the self-supporting native churches should seem to us, where riches of liberality abound in such deep poverty. And yet how can we wonder at the poverty of a people where early marriages are the general rule; with such lavish expenditure at weddings that poor men often become hopeless debtors for life to usurious money lenders! How can a race be sturdy and thrifty with girl-mothers of thirteen so common as to cause no surprise? And making all due allowance for the earlier maturity of Eastern people, Indian marriages are often shamefully premature, injurious to body and soul, to parents and children, to the individual and the race. At the same time that the struggle for existence is intensified, the individual is made less fit to sustain it. Early marriage, prodigal expenditure, hopeless debts, deep poverty, general ignorance, and a population scattered over an immense area are all hindrances in our path; but these have been for ages the abiding conditions of Indian life. There are other conditions of to-day consequent upon the advent of the English and of Christianity.

The whole educated youth of India is athirst for an English education; even the Muhammadan, who has till lately scornfully held aloof, is being every year more surely borne on by this stream of tendency, and there is a secret conviction, deepened by almost all that transpires, that to learn English is to lose faith. And so it is. Tens of thousands of thoughtful Hindus are losing faith in Hinduism, and combining hypocrisy and scepticism. For while they have outgrown their old religion, they diligently practise its rites for the sake of peace at home and consideration amongst their countrymen. Others openly avow their denial of all revealed religion, and there is no general turning of the educated men of India to Christianity. For while the hollowness of heathenism has appeared to them, Christianity has been grossly discredited before their eyes by the lives of so-called Christians, and by an infidel literature sent them across the seas from Christian England, and Germany, and America. And many, quite content with a superficial view of Christianity, ask why they should turn from one discredited faith to another! Some are content with Tom Paine, and Bradlaugh, and Ingersoll. Others have turned to listen to the mystical theosophy of Colonel Olcott and Madame Blavatsky, flattered hugely by the incense these people have offered up before the shrines of the East. And still others are ardently hoping to renew and repair the old faiths, so that they may seem in harmony with modern thought, and fit for the India of to-day. To purge Hinduism of its crude and superstitious accretions, and to return to the nobler, simpler faith of the Vedas, is a patriotic passion with many a devout Hindu. And it is noteworthy that a similar movement has arisen for the spread of a liberalised Muhammadanism that should welcome and "accept the general thought of the nineteenth century in literature, science, and philosophy." And who has not wistfully considered a

more famous movement than either, and read the speeches of Kashub Chunder Sen, to discover what this Brahma Samaj thought of Jesus Christ? Its division into three contending parties has weakened its aggressive power. In many parts of North and North-western India, the Brahma Samaj is hardly more than a name, nor does it make headway in the South. Its attitude towards Christianity has various interpretations, and naturally so through the diversities of belief in its 300 Samajes, and may we not add through the different aspects which Christianity itself presents, not all of them lovely. It is much more important to ask what is their attitude toward Christ. Only this past summer the organ of the Sadharano Brahma Samaj summed up much that I should like to quote of Christ's belief about Himself, thus: "It is evident that He believed Himself to be a Divine being, and not a mere man, to bear a relationship to God which no man or angel bore, to have existed with God before the creation of the world, and to be the moral judge of mankind." And what does this writer think of Him who thought thus of Himself: "With the clearest and brightest faith He beheld the face of God. His heart flowed with the deepest love; and His will was in perfect harmony with the Divine will. Thus in heart, mind, soul, and will, He felt the closest spiritual union with God." This is what many of the Brahmists were thinking of our Lord this summer. I should like thousands of young Englishmen to think the same through searching the Scriptures for themselves. It is credible that men who see as much as that are led by the Spirit of God, and will seemore than that.

And so educated India is being greatly moved—some men toward coarse infidelity, some toward theosophy proclaimed by charlatans, others toward a renovated Hinduism, others toward an accommodated Muhammadanism, others toward the Brahma Samaj, whose members are by no means all as definite or as reverent as the writer just quoted. But alas! few of these men who are turning from their former beliefs turn to Christ, and boldly say, "I am a Christian." That the more childlike peoples of India—like Kôls and Santals—should turn first to Christ, creates no surprise; that from low-caste and outcast Hindus—the vast bulk of the people—we should have the main body of our converts, is as we should expect, they have less to lose and more to gain than high-caste folk from a religion that proclaims equality; but two considerations are as important as they are sad—the thinking men of India who are changing their creed do not become Christians in any considerable numbers; and of nearly fifty millions of Muhammadans throughout India, rich and poor, learned and unlearned, our converts are singularly few. In our Delhi Mission the Muhammadan converts are to Hindus only as one to twelve. And one of the best authorities on this subject in India assures me that there are "probably not more than ten Muhammadan converts in South India living now." And yet while the immensity of the work that lies before us dwarfs the definite results attained, these ought to fill us with gratitude and hope. Converts multiply in an increasing ratio, and our decennial statistics show that past comparison Christianity is the aggressive and victorious faith. And beyond all definite results men are aware of subtle and rapid changes that portend a vast revolution in the social and religious life of India. What then ought we, in such conditions as these, to do for the India of to-day?

Probably *all* forms of missionary work help on the great end of making Christ known. But I will refer only to those forms of work that our own society might

at once adopt, or, if they are already adopted, carry on with renewed vigour. Therefore I mention only to pass by the founding of orphanages, by which mainly the Roman Catholics have gained their preponderating numbers; and also the educational work of the Scotch churches, which has laid India under everlasting obligations, and joined the name of Duff with that of Carey; for I doubt whether this society could, or would, at present adopt either of these missionary methods. Medical missions, too, and even Zenana work, I pass by, because we are all agreed that these are as urgent as they are excellent. The same may be said of the preparation of a wholesome Eastern literature in the vernaculars—pithy and clear for children and adults, for gentle and simple. These are all admirable forms of Christian service.

But I am specially moved to urge that more attention than ever should be given

TO THE CHILDREN OF INDIA.

Possibly all Protestant missionary societies could co-operate to press forward more rapidly than ever the constantly extending system of primary education for the whole of India. Ignorance is our enemy. Let a united pressure be brought to bear upon every Government to fight that foe of the people and of Christianity. The ten million readers of India may be raised to one hundred million in this generation, and so a way be made into all homes throughout those multitudinous Indian villages for the written Word.

And then I would provide religious instruction for the children by starting immediately, or extending,

SUNDAY-SCHOOLS AT ALL OUR STATIONS.

The era of these schools is only just beginning in India, where, I am told, there is soon likely to be a Sunday-school Union. God speed the day! And here I would give double care to the children of our native Christians, who are the hope of the Indian churches. For from amongst these children we must look for our future teachers, pastors, and evangelists, sending on the pick of them to our institutions at Serampore and Delhi. Do not our own deacons and evangelists and pastors come from our English Sunday-schools? Is not our hope for India in her own sons? For, however we may need to increase our European staff, our hope for evangelising India is in the natives themselves. We can only officer the army, and act as recruiting and drill serjeants to the soldiers who are to win India for Christ. But where are the workers to come from for the care of these children? Strengthen the staff of every well-chosen centre where we intend to stay. Efficiency is true economy, and a wise concentration of effort pays. Why might not numerous

BANDS OF HOLY WOMEN

go out to India, in connection with our own and all societies, to make these children their care and to evangelise the poor women of India? The high caste women of India are visited in the Zenana; might not the low caste women be visited in the villages by their English sisters? Such women, skilled in nursing and in song, making tours through well-chosen districts about our main stations, would win the hearts of mothers and children, and fathers too, and greatly strengthen the hands of our missionary brethren. What would such wise, womanly effort for the

children of India do in fifty years? A more fruitful field for consecrated labour is hardly conceivable. Village schools and churches would be formed that would yield us the pastors and apostles of another generation. And everywhere in these schools and churches should be taught the solemn duty and privilege of churches to support themselves and evangelise their neighbours. I spoke a moment since of poverty, but everywhere the poorest hill tribes and the humblest villagers bring sufficient offerings to maintain their present religious rites; and no faith is less costly in its ceremonial than primitive Christianity. Poor as the people are, India is a land where the little gifts of the many are all-sufficient; and what they do for the false they will do for the true.

In this way, while the children and their mothers would be cared for in the villages, teachers and pastors and evangelists would be trained, and converts taught the sacred duty of helping self and others.

There is another comparatively neglected class—

THE MUHAMMADANS.

These are one fifth of the population, or, for all India, fifty millions; a larger number than in any other country in the world. Of all the faiths of the world Muhammadanism now presents the most undaunted front to Christianity, and here and there openly vaunts its converts from our faith. Now if every false religion "has some sustaining truth in it," what pillars are these? That there is one God, and that submission to His will is man's first duty. These Muhammadans holding aloof from education and practically uninfluenced by what is called modern thought, are as firm as the hills in their faith in their prophet, and the Quran, and proudly contemptuous of any religion but their own. But every year even they are becoming more accessible to Christian influence. In Bengal, the very home of our mission strength, half the Muhammadans of India live, and in Eastern Bengal they are from sixty to eighty per cent of the population; and yet generally speaking, though I remember what some of our missionaries have done for them, and the Christian literature provided for their use, they are neglected by almost all missionary societies. To work effectively amongst them a man must be master of Arabic and Persian, the languages of the Quran and its commentaries; and, strange to say not a dozen missionaries of all the societies throughout all India are so qualified. It is so much easier and pleasanter to denounce Hinduism than to argue with a skilful Moulvie. A speech in the Calcutta Conference by our missionary, Mr. Allen on this whole subject deserves letters of gold. Now, why should these men who often make invaluable converts, be any longer so largely neglected? Converts in goodly numbers in India would carry dismay into Islam the world over, for India is the very fortress of that faith. No profounder impression of the power of Christianity would be made by any conceivable accessions to our number than that produced by many Muhammadan conversions. Let our society resolve that men shall be specially trained at home in the languages named and in this most difficult controversy. In this matter there lies a reproach against Christianity. It is cowardly and criminal not to face boldly in Christ's love this defiant and aggressive faith.

But both in reference to Hinduism and Islam let us give heed first and foremost to

PREACHING IN THE VERNACULARS.

That is our special work to day. Others say this of us. We may be justly proud of the men we have had and still have who give themselves to this work. Let us increase this strength by seeing that our brethren are not hindered by a crowd of other urgent duties. Let us remember how few, comparatively, Indian readers are, and how great, therefore, is the need of the living voice in such a land. We need not depreciate other methods to exalt this: all are good; but we ought to remember *whose* method this is by pre-eminence, and that when there was no printing press, and no Sunday school, a few preachers turned the world upside down; and that in every great spiritual reformation, from that day to this, the human voice has been primary; and as it was in the beginning, is now, and ever shall be.

But in thinking of those who speak in other tongues, we must not forget the vast and influential throng of men, increasing daily in the large cities of India, who are asking: "Who will show us any good?" Ought there not to be missionaries specially qualified and trained to work amongst them? and have the English, the Scotch, the American churches no

LIVING VOICES TO SPARE

or a short season to influence these men, who are, and are to be, the leaders of India? What good might come of it if we Baptists, who sent them Carey, could send them, during their pleasant winter season, a couple of brethren qualified to speak such words about our Lord as would bless the earnest and inquiring thinkers of India to hear. If Manchester could spare us one man and Bristol another (I name no names) there are cities in India where two or three thousand men, the pick and flower of the land, men who understand English as well as we do, would gather together and listen with delight, and, as I believe, with everlasting profit, to the message sent them from the West, and from Heaven. Such a visit would cheer every far-away worker in our Indian Missions; it might even refresh the bodies and souls of our brethren themselves, and the cost to the Society would be absolutely nothing, for Manchester and Bristol are cities where they know how to do things gracefully; and if some of us were to offer to occupy their pulpits during their absence they might then be doubly sure of a welcome home.

But in reference to all our methods and fields of labour, would it not be profitable to hold such

A CONFERENCE

as this, with all societies who were willing to assemble in London, say, every five or ten years, to discuss how best to win India and the world for Christ? If ever the whole Church needed wisdom to use its great opportunities 'tis now. Great times were ever at men's doors; but never before was the whole world open as it is to-day, and waiting to receive some new impress and vast impulse from Christendom. The East was never changeless as we dream; but never did change progress so fast as now; never was there such an opportunity of levelling up the nations and bringing the backward into line as to-day. We are foolish in supposing ours to be the only important time, but not wrong, I think, in reckoning this to be one of the great epochs of time. The

world once open is open for ever in these days of rail and wire and post. There is no return to isolation for any people. Such an opening, then, comes once and once only, and this century is the time. It were well, then, to take wide counsel about these days. And even while we wait and look, the kingdom comes.

“ Old customs change, great empires have their day,
And temples moulder on the silent hills
Where old religions once had worshippers.”

God is making all things new before our eyes. God's work seems slow only because we do not think aright. When we were children you remember that six days seemed an incredibly long time for God to take to make the heavens and the earth and all the host of them ; and 'tis only because we are children still, perhaps, that He seems long in making the new Heavens and the new Earth.

'Tis but five and a half years to the close of the first century of Modern Missions, and what hath God wrought? The century began well. Carey's work really looks adequate to his opportunities, and that is saying much. Will our successors say the same of those who are to close the century? Will the end match the beginning? If our Secretary can have his way it will. God help us! We ought at least to double our staff and make our normal income £100,000. Would that seem too much for India alone? She is in English hands, administered by us from end to end; preparing therefore, fast for self-government. There is no land on earth like this splendid heritage of ours. The religious spirit of the people is written large in the very rites we abhor. What shall we do for her? Have we come to the Kingdom for such a time as this? The old faiths must die in the light that this century brings. Shall the true light rise upon her through us? Shall she, through a common creed, forget her castes and rivalries of race, and, unified by Christianity, step out as a nation to take her place among the great peoples of the earth, and send out legions of her sons to other nations of the East, and as she won a third of the world for Buddha, help to win all the world for Christ? The future seems to hold that great possibility. Shall we do our best to realise it? Our best? Carey thought Hindostan alone should have 10,000 missionaries; but then he attempted great things for God, and they who do so, have grace to expect great things from God, and get them. What shall we attempt; and what expect?

Present Day Aspects of Mission Work in China.

BY THE REV. RICHARD GLOVER, OF BRISTOL.

THREE is no mystery greater than that of the unequal distribution of Heavenly light.

Why should some regions lie in darkness and in the shadow of death, while others are bathed in the fulness of Gospel light? Why should the seeking after God have a success so slow and partial? Why should vast races of mankind be

left dependent for their light on the ministry of others, and suffering from their neglect? These are amongst the darkest of earthly mysteries.

On the other hand, man's power to help his fellows, the diffusiveness of light, the way in which truth spreads naturally and easily wherever it is disclosed, its power to strengthen and maintain its hold from age to age, are amongst the brightest features in the aspect of the world.

The most interesting feature in human history has been the movement and diffusion of Heavenly Light. Nothing has moved so freely over the face of the earth as Light. Judaism enriched many nations with its light; in every surrounding land some were found who turned to welcome, with fervent homage, its blessed Light on God. Judaism gathered, as well as gave, and came back from exile in Babylon with her creed of the future life enlarged and defined from contact with the higher reaches of Zoroastrian thought.

Mecca has been a centre from which light on the Unity, the Providence, the Judgment of God, has spread amongst and raised effectually idolatrous peoples over a vast area, extending from the Atlantic seaboard of Africa to the islands of the Eastern Archipelago.

Gaudama, Prince of Oude, who, three and twenty centuries ago, mourned the miseries of life, worked out a system of stoical philosophy, gave in his moral teaching a calm clear guide to common duties, and by his doctrine of the future enlarged the range of expectation and the sense of a moral responsibility which dignified men, has found a welcome accorded to his teaching, by one-fourth of mankind, and is to-day the sage at whose feet millions in Southern India, Burmah, Thibet, Mongolia, China, sit to learn and almost to adore.

While the creed of Christ, working changes infinitely greater than any of these, has reached an empire greater still. The 120 names of the first disciples has become the great Christendom, so that one-third of mankind—and that the third most forward in civilisation, most rich in liberty, most strong in the forces of moral energy—give to Him who was crucified the name that is above every name.

There is no stagnation, therefore, in the thoughts of men. We live in a give-and-take world, the habit of which is to welcome, believe, obey any truth of God which reaches it from any source.

We need some such preamble of assurance before proceeding to deal with the question of the evangelisation of China—the vastest, most impossible, yet most hopeful, task to which the Church of Christ has to address herself.

China proper has a territory equal to one-half of Europe; but the Chinese empire extends over an area half as large again as Europe. There is a population equal to that of the whole of Europe in *China proper* alone. This vast continental people is remarkable for other elements of dignity as well as numbers.

Their civilisation is the oldest in the world. They have led mankind in all the arts of life. Their literature is old as the Scriptures. However distant our retrospect may search, we cannot find a barbaric age, nor trace the steps by which they emerged from it. And yet, though her institutions are as old as the long dead civilisation and arts of Egypt, they are vital still.

She has had her revolutions—many of them. But though six-and-twenty different dynasties have wielded her power in the historic period, under all changes, she has kept the identity of her laws, of her customs, of her forms and

methods of Government. Education has been cultivated for ages amongst her people.

In the great virtue of filial piety they have set an example to mankind, and have found the secret of national unity and greatness. Their people are amongst the hardiest in the world. The severity of the winter climate invigorates them. The keen struggle for existence incident to a population of great density, permits the survival of only the very fittest. So that the Chinese as a race are of exceptional force. They have the enterprise to move abroad. They overflow into neighbouring islands—are found in Borneo and Singapore in great numbers. They are counted by the scores of thousands in Queensland and New South Wales. In San Francisco they are a tenth of the population, and are increasing swiftly in other parts of the United States. The West Indies are beginning to be flooded with their labour. And when we remember that they make as good mechanics as coolies; that they have skill, ingenuity, and intelligence, as well as strength; and that, crowning all, they are the cheapest of all cheap races, it is evident we have to deal in their case with a people of singular power. They have naturally a pride which matches their numbers, their antiquity, their civilisation, their strength. They are Pharisees of the Pharisees in the complacency with which they despise all other nations. Every embassy that European States despatched to them, till of recent years, was assumed to represent the submission of Western lands. Our presents were accepted as tribute, and the name of England was added to their proud roll of peoples who were wise enough to seek the protection of China. We were understood to be a remote and ill-conditioned race, who would perish for lack of Tea, but for the plenty of their land and the generosity which permitted that prime necessary of life to be exported.

We were assumed to be barbarian, and it was axiomatic that China's place was to teach, and not to learn from the other nations of the world.

Into this ancient, separate, and marvellous people we had, until 1845, no entrance whatever; and till 1861 our entrance was restricted to the five Treaty ports.

Such being the character and position of this great people, the questions before us to-day are of utmost moment. What entrance has Christianity had into this land? What welcome has it received? What can we do to secure a larger and speedy welcome for the Gospel of the Cross of Christ?

In attempting to put before you in mere outline the present position of the Christian cause in China, I omit all reference to earlier Christian missions. One sentence may comprise all I shall say of Catholic Missions. Since the Jesuits went to China, 300 years ago, their work went forward until the commencement of last century, when a long period of neglect and decay and persecution set in. Since 1845 advantage has been taken of the opening of China, and in 1881 there were reported 41 bishops, 664 European priests, 559 native priests, 34 colleges, 34 convents, and 1,090,000 converts. These figures most probably include Cochin China, China proper taking a little over one-half of the numbers stated. As they stand, making all abatements for what of the religion of these converts is merely hereditary, sacramental, or superstitious, there is in these figures a record of energy and service which we should generously recognise and set ourselves to surpass.

But, confining our attention to Protestant Christian Missions, we have to ask On what scale are they carried on, and what measure of success have they enjoyed?

From the latest statistics I can find—those in Miss Gordon Cummings' recent interesting work*—we may take the number of Protestant missionaries on active service in China to-day as somewhere about 500. Five per cent. of these are from the continent of Europe, the remainder have been supplied by England and America—rather more by England than by America (55 per cent. to 40 per cent.). These do not comprise as large a proportion of veterans as we might expect, for it is of late years, chiefly, they have been gathering. As many, for instance, went out to China in 1883 as had gone out from 1800 to 1845. Five hundred Protestant Christian ministers is simply one-third more than are found in the list of clergy and dissenting ministers given in the Bristol Directory; and represents a clerical staff which would be found in any English city of half a million of people.

This small staff, unaided by any large staff of voluntary workers such as our deacons and Sunday-school teachers, unhelped by holy home influences, or by a literature, like that of England, imbued with Gospel sentiment, has to face this mighty fortress.

Add to this, that from the gradual course of the opening of China one-half of the whole staff of missionaries is concentrated in seven or eight cities—the Capital and the Treaty Ports. Nine of the provinces, each of them about the size of England, are without a single resident missionary. The language is probably the hardest in the world to learn; many never learn it thoroughly, and some give up the attempt in despair. Remember, also, that, especially amongst the English half of the workers, there are many with no mental culture which would fit them for mastering the language, and but little of the other culture which would enable them to understand the mind and feelings of people so differently trained from themselves, and you will feel that *to-day is a day of small things*, in English Interest and Consecration, and to-day must be a day of small things in Results as well.

Especially when it is remembered that a further grievous disability rests on our brethren there. The great vice of opium smoking, all but absolutely unknown a century ago, has risen, spread, rooted itself like a huge cancer in the land, and *for that she has to thank England*.

Heavily weighted, it might have seemed impossible for us to do anything effective in that land. And yet much has been done. The heart lies open to God: and the same sense of need which makes us welcome the Gospel at home, and which made China 1800 years ago send forth an embassy to learn the Truth of God, and which welcomed greedily all the higher truth Buddhism could impart,

* Number of English missionaries	...	...	...	...	282
Number of American missionaries	...	...	...	...	215
Number of missionaries from Continent of Europe	...	...	...	...	28

525

103 of the above are single women, and 430 only were in active service, the rest being at home on sick leave. These numbers are probably those of 1884.

prevails to extend a welcome still to the fuller and unmixed light of the Gospel of Christ.

There is no commonness in the story of Jesus Christ, and no other consolation that can compare with it. And, accordingly, every mission which has laboured there has found a success awaiting it which has assured it of future victories. Our own mission, though in its present fields only ten years old, and though it is only within the last three or four years that our two senior brethren have had the help of any colleagues in Chinese preaching, has been blessed to the founding of sixty or seventy little churches, numbering altogether 1,400 members.

The English Presbyterian Mission, commenced in 1847, numbers 20 missionaries, and over 3,000 converts. The Church Missionary Society in South and Mid-China, commenced in 1845, has 18 European clergy, and about 2,500 converts. The American Presbyterians have about 60 missionaries, and 3,000 converts; the China Inland Mission 177 missionaries, including wives, and 1,314 converts. The London Missionary Society, begun in 1843, has 28 missionaries, and over 3,000 converts. So that all the societies rejoice in a great blessing; while we, who have been the last to enter on the work and the smallest in numbers, rejoice in a success which is marvellous.

Forty years ago six converts to Protestant Christianity were known to exist in China. The six have become nearly 30,000, who, at the Communion-table, confess the Lord Jesus as their Saviour and their Master. *One hundred thousand persons regularly attend the mission services.*

There is every reason to believe that the work done has been as solid as it is extensive. There is a very strait gate for disciples of Christ in China—a fierce intolerance of any departure from ancestral ways. Neighbours persecute them; rulers persecute them; societies are formed to resist the progress of Christianity. *From petty persecutions, such as beating, boycotting, refusing water from the village well, up to the burning of their houses, imprisonment on vamped-up charges, and the administration of torture, our own converts in Shantung have had in scores of cases to bear, and have borne bravely and patiently, all kinds of molestation.*

In Southern China there have been persecutions which did not stop there. Within a hundred miles of Canton, at Christmas, 1879, five men were tortured with a view to induce them to recant. Refusing to do so, they were bound to crosses swathed in cotton; the cotton was saturated with oil; and thus they were burnt alive. Can success so large, so strong, so vital, be a casual thing without significance? Or are we not right in concluding that we have here the first-fruits of a great harvest, which is fast whitening for the sickle?

It may be wrong to generalise too absolutely, and affirm that the main movement of the spiritual life of mankind is onward; but a very wide induction of facts might be made in support of such a thesis.

In China itself you can trace the stratification of religious thought very clearly, and see how, from age to age, there has been a readiness to receive all that might enlarge or ennoble their spiritual thoughts and relationships. The creed of China seems to have been always rising. The lowest stratum is the old Materialistic Theism, combined with reverence to the spirits of ancestors. The fuller teaching of Confucius on the duties of the various relationships of life augmented the practical value of their creed. Yet, though an excellent moralist, he was void of the sacred curiosity which ennobles man, and had nothing to say of the soul, its

discipline, or its relationships. There was an aching void left in the heart and faith of China which all felt so powerfully that, in the sixty-first year of our era, a mission of eighteen persons was despatched to India to enquire about "the Divine Person" of whose appearance, teaching, and acceptance they had heard. Buddhism could give them much of what they lacked, and they at once received its fresh light. They got in it a still fuller morality—a discipline for the development of the soul; a great doctrine of future retribution, seeming grotesque, perhaps, to us in its suggestions of awaiting transmigrations, but very profound in its assertions of the continuity of character, and the absolute dependence of destiny on the cumulative character—the Karma—built up by us in successive existences. These were clear gains to the stock of doctrine held by the people.

But Gaudama did not see all things clearly. Like Confucius, the only Deities he knew were such as he could hardly commend to the worship of men. So in Buddhism—there is no proper place for prayer, no God to pray to. His hope of immortality, also, was of the sort which despair has largely tinctured. By great efforts, possible only to priests and hermits, after many transmigrations into more honourable developments of human life, the earnest soul may reach the great rest of Nirvana. But that is passive, not active rest: not death, yet not life; a sort of hibernation of the soul, in which it is "without consciousness" of an external world and "without desire" rising from internal want; without longing; without link to anything. This left part of the aching void still unfilled. And that has been in due course supplied. Universally throughout China, in every Buddhist temple, amidst the statues of other deities two are always found, and these two receive the most universal homage. One is the Goddess of Mercy, who embodies their highest divine ideal—her name, Kwanyin, meaning "The Answerer of Prayer;" her nature—Love so pure that she has sworn not to enter on the enjoyment of heavenly rest till she has incarnated herself in every world whose sorrows need a Saviour. The other is the God of Immortality, who bestows a living immortality, and leads not to Nirvana, but, to a heaven of conscious and perfect rest.

So this creed has grown—refusing nothing good—gathering from all sources, in the strangest manner. Their great creed came from India. Their God of Immortality from India. While Kwanyin is honoured with a liturgy, which probably did duty first in some Christian churches in the Island of Socotra or the shores of the Red Sea as a liturgy of the Virgin Mary.

Have they all the heart longs for? Alas! no! No Chinaman even would suggest that. Buddhism is in a state of decay, has lost a great part of its Asiatic conquests, has been proscribed by law, is wretchedly represented by a priesthood ignorant and degenerate. The most living belief in China is the superstitious belief in lower spirits, whose help may be secured and whose malignity may be counteracted by the magic which Taoist priests profess. Probably no nation of mankind is so enslaved with superstitions as the Chinese, or finds its superstitions such a burden. They have never deified Vice as other heathen nations have, but they have no light on the heart of God; no Christ, near yet high, saving, pitying, comforting. Their Goddess of Mercy is beautiful, *but not supreme*. They have no certitude—no peace—no rock beneath their feet—no quickening motive—no knowledge of salvation—no knowledge of The All-constraining Love. Some feel their blank so utter, that with great intensity of yearning they are seekers after

God. In every province this Generation that seeks the face of God is found, with strange thoughts of a Supreme God—saving by self-sacrifice, giving immortality to those who trust Him—and clinging to these thoughts so fervently that no persecutions succeed in the effort to extirpate these. To the number of some millions they are found, “waiting for Redemption.” These men, when they hear the Gospel, have an instinctive sense that the Gospel is kindred to all that is deepest in their nature. What is the secret of such? Is it not “They have seen a star in the East?” Tell them where the Child is, and the next step will certainly be “*They will come to worship Him.*”

There is, therefore, from the age-long habit of welcoming all that is good—from the widespread longing for fuller light—from the acceptance already given to the Gospel—from the change of estimate entertained of Christian men and women—every reason to expect that we shall see a marvellous development of Christianity in China. And if this expectation be well founded, it carries with it the responsibility to send the Gospel where its advent is so much needed and would find such blessed welcome.

There are one or two considerations in connection with future Mission work in China which, in faithfulness to our brethren on the field, ought to be brought before this assembly.

It is the judgment of brethren of great experience and knowledge, a judgment in which the China Committee thoroughly agree, that in two directions the missionary efforts of the past may be improved on.

First, more attention might with great advantage be paid to the devout class in China; and, second, more attention should be paid to the educated classes than has hitherto been done. The universal message of Christianity to all classes is not overlooked, but when special doors of great promise are opened, it is held that special efforts should be made to enter them.

There is an order in the invitations the servants are to give to the Great Feast. They are, first, to *call* the bidden; they are, second, to *bring* those of the streets and lanes of the city; they are, third, to “*compel to come in*” those of the highways and hedges. That is to say, the most prepared and most likely to accept the Gospel are to have the first appeal. The less likely are afterwards to be sought; and, compensating for later call, they are to have more sedulous service—are to be not “called” merely, but “brought” and “compelled.” This rule would send us, first, to the members of the secret sects found everywhere in China; would make us inquire for the worthy, and set us to work with them. From this class, several hundreds of our best converts have already come. They were men of influence before—they have become men of greater influence still.

For this work, of course, the supreme necessity is a great human heart, with great grace in it; but the men fitted for it are, perhaps, but few.

It is so easy to assume that there are no Corneliiuses in China—no workings of God's Spirit; so easy to miss the life and truth possessed, in view of the weakness and error mingled with it, that one of the very greatest needs of the work in China to-day, is Barnabases, who will know the Grace of God when they unexpectedly come on it, and will command the confidence, and meet the questionings of these inquirers after God. Obviously, men who are probing with bleeding hearts all human questions, weighing the great fears and hopes of men in balances, need men of weightiest character, ripest experience, largest sympathy.

Roundest, ripest, natures, with instinctive understanding of heart movings, and power to instil light and conviction, are evidently the sort of natures needed to deal with these.

And then, secondly, our brethren urge—and we feel the cogency of their representations—that the educated classes have been comparatively overlooked; that they are open, in a degree not realised, to our influence; and that if we could but avail ourselves of the opening thus presented, we should find in that class many “leaders and commanders” to the people who would do the work of the Lord as we cannot.

Let me say a very little on this point. There are more literary students in China than in all the universities in Europe put together. The learned is the ruling class—the only aristocracy—all office being reached by competitive examination. Hitherto this class has been the strongest in their antipathies to foreigners. Their studies are exclusively ancient classics, ancient wisdom, and ancient rules, and they embody, in most emphatic form, all the conservative prejudices of antiquarian wisdom. From them chiefly has come the opposition to and persecution of Christianity; as from their arrogance has arisen the chief difficulties and conflicts China has had with the nations of the West.

But they have learned much that modifies their views

The two greatest statesmen of China, who have for twenty years guided her absolutely, have both come into close contact with Europeans and learned to respect them.

Li Hung Chang, the greatest Viceroy in China, has felt that the life of his wife was saved by Dr. Mackenzie's skill; and, in the gratitude of his heart, he has taken on himself the entire support of all his medical missionary work in Tientsin.

Some ladies of the family of Prince Kung, the brother of the late Emperor, are Christians.

Then Chinese customs, duties, under an English administration, have yielded exactly double of their former amounts, though the tariff remained unchanged.

For other things than truth and honesty they are valued.

Europeans are over their arsenals—Europeans discipline their armies—a European saved their empire.

European medical science is everywhere in demand; and the educated classes are exactly those who are feeling first, and most keenly, that they have much to learn from those whom formerly they disdained to teach.

And, accordingly, the Government has been taking a new departure in the last few years. It sustains an Anglo-Chinese College at Peking, is securing translations of scientific works into Chinese, has sent to Europe and America students to learn here the culture of the West, and the secret of its power. They have sent an embassy to see and hear as well as to report. They have charged their officials, and candidates for official life, to acquire what knowledge they can of Western ways and Western science.

Our brother, Mr. Richard, enjoyed in a very high degree the intimacy and the confidence of the rulers of the province in which he lived. They visited him, came gladly to his home for lectures on the history, the science, the religion, of the West. One of the great officials intimated his willingness to put the requisite

college buildings at the command of Mr. Richard, if he could bring teachers out from England who would use them for the instruction of university students.

Probably, if there was sufficient fervour and grace amongst Englishmen of riper culture to lead them to consecrate themselves to the Saviour's work in China, the direction of the higher education of China might be in their hands within the next twenty years. What that would mean for China, which has between one and two millions of literary students, whose college course ends in some position of influence when they succeed, can more readily be imagined than described. To show that such a possibility is not remote, let me quote two sentences on the recent educational action of the Japanese Government from the great book which the German Professor Rein has published on Japan. After alluding to the defects of the previous modes of education, "At present," he says, "nearly two million children are trained in more than 50,000 schools, in a different spirit and according to Western principles and books—principles arising from the spirit of Christianity, and pervaded by Christian morality. And this great blessing is enjoyed by the child of the Heimin as well as by that of the Samurai; for the school is open to every child, irrespective of the social position of the father, in return for the modest payment of from 9d. to 3s. per month, according to the grade of the establishment." ("Japan," J. J. Rein, p. 430.)

When we endeavour to realise the greatness of the opening presented by the change of mental attitude of the cultivated classes in China, there must arise in all Christian hearts a longing desire that, with the light of Western science, the holier Light of heavenly truth may enter their souls, so that from amongst themselves there may arise men who will be to China what scholars, like Jerome, Cyprian, Augustine, Luther, Calvin, Knox, were to Europe. For while God can employ the lowest gifts, He can and does hallow all, and employs them to advance His great purposes.

At all events, the facts that China is the most highly educated heathen land; that her educated classes hitherto have been the foes and persecutors of Christianity; that they are now showing some openness to the Light, all will, I think, be felt to constitute a call for the very best men that grace, nature, and culture can make for this work of God. We want the cream of our churches and colleges for this work. We want them all the more, because a large proportion of the English missionaries in China have been without any special training for this great work.

With 300,000 professed believers in Christ in the fellowship of our Churches, is 20 men to be the poor limit of our contingent to this great and blessed task?

I have trespassed already the limits assigned me, and have to close, feeling how superficial and external my treatment of my theme has been.

I must beg of you to remember that the movements of which I have spoken, and the figures I have submitted, are movements and numbers of souls; that Gospel Light carries not improvement only, but salvation; that an eternity of service sanctity, and joy springs from each true conversion; that an infinite joy gathers in the heart of Christ over the multitude of sinners repenting; that our highest duty, distinction, and achievement here is to aid in the quickening of immortal souls.

Remember that to England and America this work is providentially committed.

Remember that on a heavenly Olivet the Saviour still is standing ; that His gaze is fixed on the Jerusalem-world, and that with Tears, that are the mystery and glory of heaven, He still exclaims, " O that thou hadst known ! "

Let us not sin through the smallness of our effort and our expectation, but labour, till some tears of Him whom the woes of earth still make a Man of Sorrows are transmuted into smiles of Divine Delight.

Present Day Aspects of Mission Work in Africa.

BY REV. W. J. HENDERSON, B.A., OF COVENTRY.

" Out of the shadows of night
The world rolls into light ;
It is day-break everywhere."

The star of day for the Dark Continent has arisen in the heart of the Church. Although it would be a grateful task to survey the Christian work which other societies, both British and foreign, are doing in Africa, the brevity of the time at our disposal compels us to deal exclusively with our own Congo Mission. Our first word must be

GRATITUDE.

God has given us a great work and many incentives to perseverance, and thereby He has put a new song into our mouth. Even the fire at Stanley Pool has not been an unmixed evil, inasmuch as it has stimulated generous interest within and beyond our own borders, and has caused the churches to show their determination that no disaster shall be allowed to stop our march into the regions of sorrow and superstition. So, " the things which have happened to us have fallen out rather to the furtherance of the Gospel." Friends at home are steadfast, and yonder there are allies. Is there not a friendly secular power seeking to administer justice, to promote amity among the tribes, to foster commerce? Have we not by our side brethren supported by an American society, with whom it is our duty and privilege to co-operate, so that men and means may be economised, and all the people taught? You are blessed with agents of uncommon faith, zeal, courage, and self-sacrifice. Though it might be too bold to adopt the Psalmist's words—" there was not one feeble person among their tribes"—we may rejoice in the high average of the ability displayed, and exult in the exceptional gifts which here and there have been disclosed. Comber, Grenfell, Bentley, though young men's names, have already acquired a power of making thousands of hearts to glow with thankfulness and sacred pride. This Mission has its scholar, who is shaping tools for other workmen ; and its explorer, who has visited regions hitherto less known than lunar mountains and valleys, and who, having spied out the land, entreats us to take possession of it for Jesus Christ. Consecrated medical skill is discovering means whereby the climate may lose many of its terrors. Experience is kindling warning lights on the rocks which have proved so fatal. Latterly our hearts have been spared the terrible pain of thinking of

graves opened in quick succession to one another. Moreover, Christian women, married and single, begin to shed their gentle light upon the Congo darkness. Did we dream that a celibate mission was possible? The dream has vanished: it could not attain to reality. Teutonic blood must make homes; and now heathen girls as well as boys will be instructed, and Christianity will receive illustrations from family life. To see a man surrounded by his children does something to break down the sense of difference, and touches a chord of sympathy which will the more easily vibrate when smitten again. It is the human element—the evidence of a common nature—which allures, disarms suspicion, and creates confidence. Stanley writes:—"To such an impressionable being as a native African, the self-involved European, with his frigid, imperious manners, is like a sealed book; but let the strange white man relax those stiff, pallid features, let there enter into those chill, icy eyes, the light of life and joy, of humour, friendship, pleasure, and the communication between man and man is electric in its suddenness." As one's eye travels from station to station, it is refreshed with the spectacle of men and women who have been filled with Christ's own friendliness, and whose love will save them from disdain the vilest and the dullest. The Church at home has been surprised at the revelation of a heroism which was latent before one and another sprang up from cities and villages to volunteer for a service entirely barren of earthly reward and fraught with numerous perils. We have been stung with wholesome shame, and stirred to new work close at hand, as some young soul has dared to go forth speaking Paul's words: "I count not my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." While no recklessness, however splendid, shall win our praise, thanks be to God for dauntless pioneers who, at the cost of their very life, are ready to extend the boundaries of Christ's Kingdom! Our men would rather live for Christ than die for Him, and we earnestly applaud their preference; and yet it is good to hear echoes of the grand old missionary voice: "Yea, and if I am offered upon the sacrifice and service of your faith, I joy and rejoice with you all; and in the same manner do ye also joy and rejoice with me." Men seeking to find new lands for Christ are evidently not excelled by the pioneers of commercial enterprise. It was needful to learn that, needful to hear the heroic lines from Christian lips:—

"O to die advancing on!

Are there some of us to droop and die? Has the hour come?

Then upon the march we fittest die; soon and sure the gap is filled—

Pioneers! O pioneers!

"Not for delectations sweet!

Not the cushion and the slipper, not the peaceful and the studious,

Not the riches safe and palling, not for us the tame enjoyment,

Pioneers! O pioneers!

"Still with sound of trumpet

Far, far off the daybreak call; hark! how loud and clear I hear it wind!

Swift! to the head of the army! Swift! spring to your places,

Pioneers! O pioneers!"

Another word for the time is

PATIENCE.

None who have seriously considered the enterprise have expected to read of swarms of converts and of the founding of churches after brief toil. It is easy to gain wondering, admiring eyes for buildings, cloth, guns, and boats,—whereas appreciation of the virtues of civilised life and of Christian principles is secured with difficulty. Always the savage man has a long way to come before he is on the confines of our mental world. Shrewd he is, and can drive bargains, and sometimes he is eloquent; but his nature is tainted with foul and loathsome habits, practised for many generations. If he attains through teaching and discipline to a better life, that bad past haunts every particle of his blood, so that it is not strange that now and again fearful backsliding is witnessed. The Church must take account of heredity so as to moderate its anticipations for a time, and yet must be confident that the laws of heredity will in due season tell mightily in favour of its most glorious hopes. The new man kills the old slowly as by crucifixion, and not as by the sword. Errors that have entwined themselves with all the details of family and tribal life will not easily give place to the truth. Doubtless it is very ridiculous to ascribe supernatural powers to a stick, a rag, a bird's claw; but the strength of fetishism is not to be gauged by its absurdity; this superstition has myriad roots, and only patient stubbing of the fields will rid them of the noxious growth. The missionaries are not to be hurried and worried by an extravagant eagerness, blind to hindrances and impatient of what seem to be the tardy steps of Providence. A merely nominal success would be a calamity. We begin with individual minds, and through the private heart and conscience we seek to reach the community—a method of procedure implying that for a season success will be partially veiled. Labour! labour, and wait.

I hasten, however, to give expression to our

CONFIDENCE.

“Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together.” The gulf is very wide between the present spiritual condition of the Congo peoples and that which is depicted by our hope; nevertheless, our own progress shows that the miraculous change can be effected. “Look to the rock whence ye were hewn, and to the hole of the pit whence ye were digged.” We, with our ordered cities, and complex, social life, might hear something like the declaration—“A Syrian ready to perish was your father.” There is proof that our ancestors had trials and sufferings and barbarities similar to those reported from the Congo. Did they not fight and hunger and steal as they wandered from their home in the far East? Did not tribe war with tribe, even long after the hardy race had settled in this land? Was not God figured as a bloodthirsty warrior, and heaven as a scene of drunken revels? Yet the Teuton was being moulded by the good God of whom he was ignorant. He was taught chastity, was made to honour womanhood, was inspired with the passion for liberty. The battle was stern and awful; it was with “confused noise and garments rolled in blood,” but it was ever upward. The savage was tamed, refined, inspired,

Jesus appeared to him, and then he made fewer mistakes, learned something of brotherhood, was taught to weld his tribes into a compact nation, and now he is so changed that a picture of his former self would affect him with horror and disgust. The miracle has been wrought on a large scale. That miracle can be accelerated. Saker's work shows that in one lifetime very much can be accomplished with the most unpromising materials. Experience in the South Seas shows that in a generation old things may pass away and all things may become new; for are not the sons of cannibals and idolaters heads of Christian households and members of peaceful communities, that read our books and welcome our commerce? "They that were in their graves have heard the voice of the Son of God." The Spirit of Jesus Christ does not despair in the presence of degradation, however foul. Christianity is proving by the logic of facts that it is a universal religion. Our hopes are large and bright. Divine promises are eggs that are sure to be hatched.

Heed should be given to a word which comes to us directly from the Congo brethren. It will be remembered that one of the earliest of the consecrated band when bidding us farewell at a Plymouth meeting adopted King Arthur's words—

"More things are wrought by PRAYER
Then this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day."

The same voice, mellowed by experience, and conveying the entreaties of earnest comrades, sounds across the sea calling us to prayer. "Brethren, pray for us," is the request of brave men who share Paul's belief that spiritual work requires the Spirit's might and grace, and that saints, though at a distance, may be "helping together by prayer." We are reminded that "for the first ten years of the Bechwana Mission not a ray of light shot across the gloom to cheer the hearts of the missionaries," and that then "a marvellous awakening began at the very time when there was extraordinary prayer among the churches at home." In the olden time a prophet standing in the midst of a valley of dry bones was commanded to prophesy; and, as "he prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone; and lo! the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them." Here is the Congo version of that:—"Many at our oldest station are now well instructed in the Word of God, and understand the way of life. Some of them, indeed, seem to have their feet just outside the Kingdom of God." The vivifying breath so sorely needed will surely come; for the prophets who have seen the first half of the miracle are urged by the Lord to cry, "Come from the four winds, O breath," and, as you join in the fervent entreaty, you are making sure the report—"the breath came into them, and they lived and stood up upon their feet an exceeding great army."

Our concluding word is

RESPONSIBILITY.

"We are debtors both to the Greeks and to the Barbarians. Savage tribes are not elevated except when impulses come to them from without. No fermentation of their own thought can yield Christian truth. The conception of the better life must be conveyed to them, and the desire of it must be quickened and fed by

agents in whom the Spirit of God is a welcome guest. In conjunction with others, your hands have been guided and empowered to throw wide open the door into Africa, where you have been made to see millions sitting in darkness and the shadow of death. You have heard the slave-hunter's rifle, have noted murdered men and burnt villages, and you have vaguely guessed the nameless vices and cruelties of beings whose passions are restrained by no powerful influences. Does Christ, at this date, look upon the multitudes without compassion? Is it only over cities that His Spirit weeps? Or does He not say through you to African tribes, "I would gather you as a hen gathereth her chickens under her wings"? Difficult and vast is the undertaking, but we are committed to it. Mere spectators we cannot be. Do more and more we must. Expectations have been created. Help has been promised. Foundations have been laid. Some land is ploughed, and the gaping furrows wait for the incorruptible seed; some patches here and there have the springtide flush of green; nay, a few firstfruits have been presented in the temple. Territory surveyed, territory partly occupied; work projected, work done, call for more strenuous effort. It was scarcely open to us to decline the enterprise when first it was mooted, and now there can be but one policy—the steady advance up the mighty river till we can join hands with other labourers coming to meet us from the East, and can praise God that there is a long line of Christian homes constituting a zone of light from side to side of the Dark Continent.

Address by the Rev. Edward Medley, B.A., on moving Resolution.

MR. CHAIRMAN, FATHERS, AND BRETHREN,—I am not unconscious of the difficulty and delicacy of the task assigned me this morning. We have heard a statement as to the present-day aspects of mission work in India, China, and Africa, made by those amongst us, of all perhaps best fitted to make it. It is for me to try to give some faint expression to your feelings and resolves. There reaches us, not muffled, but distinct and articulate the cry, "Come over and help us": it is for us assuredly to gather that the Lord hath called us to preach the Gospel unto them.

It is evident that, on the material and physical side of the life of man, the whole world is being drawn together. With a reasonable prudence the Christian missionary may traverse the length and breadth of the Chinese Empire; India every year becomes more completely accessible; Delhi is nearer to London than a hundred years ago was Vienna or the Island of Skye. Africa is being penetrated on all sides; every year her map has to be corrected to date, the blank spaces are being filled up, the old fables about arid deserts, impossible mountains, a reversal of geographical laws obtaining elsewhere are vanishing into thin air. Africa is found to be a continent of magnificent waterways, rich vegetation, and possibilities of trade that should make Manchester and Sheffield glad, but with a population terror-stricken and savage in its fears. And beyond what we may call this material aspect of affairs, these various peoples are becoming aware of the advantages of Western civilisation and Western life. The hard prejudice of ages

the fears of ignorance, and, in some cases, the bitter sense of wrongs inflicted, are giving way. India welcomes education, China is eager for scientific and technical teachings, and even African chiefs are beginning to appreciate the value of a school. But what for us is of still deeper interest, we find a moral and spiritual awakening abroad. As when the morning light falls on the eyelids of the sleeping child, and through the veil touches the inner eye, and the child moves and smiles and wakens so it is amongst the millions of these lands that to-day are upon our hearts. The dark processes of the ages gone seem now approaching completion. There is a coincidence between external advance and the spiritual condition which suggests the working of an Infinite Mind, a Supreme Will, a Gracious Heart, with whom one day is as a thousand years, and a thousand years as one day. China doffs the harness of her pride, and in her noblest sons and daughters avows her sorrowful discontent, her longing for something better than ceremonial and moral laws which carry in them no inspiration. The law is becoming her schoolmaster to bring her to Christ. India is beginning to leave her temples unrepaired, to apologise for the sins of her gods, and to educate her daughters; and she, too, not uncertainly expresses the spiritual discontent of one who is weary and heavy laden. The altars on which her faith and hope were set now visibly crumble beneath her slackening grasp. Shall she sink in the dark waters of an utter unbelief, and the negation of all spiritual things? Africa, long despised, has shown that she, too, is human, and as such is capable of the divine; she has already furnished samples of what may be in the devout and lovely lives of some who have come into the light of life. For the possession of her inner populations even now the race has begun between gin and the Gospel, muskets and the peace of God. This condition of affairs calls for our deepest gratitude. How good God is that we are permitted to see such a time as this! Our fathers, strong in faith, gave glory to God in that they did their work in the darkness; faith urged them on to obedience to a command that was not lit up for them with the flush of opening day. They cast themselves on the bare word of promise, plunging into a darkness that might be felt. Carey was smuggled into India like a thief in the night; Morrison knocked at the gates of China all his life, and never entered the land he loved. The men of Serampore were almost intoxicated with joy when they gained one convert; it seemed to them that the great day of God had come, in the one they saw the myriads of the future. These men obtained a good report through faith, God having provided some better thing for us, that they without us should not be made perfect. Yes, God willed it so, we are the children of the day; our embarrassment lies in the vastness of our opportunities, not in the lack of them. The fields that seemed so hard and sterile are now white unto the harvest; we need not wait four months, we have but to put in the sickle, for the hour has come. Other men laboured, and we, O, fortunate generation—we have entered into their labours. Surely no devout heart can think of all this and be quiet; with folded hands and thankful spirits we recognise the Divine goodness. Kings and righteous men desired to see what we are seeing, and saw it not. I say, brethren, let us give thanks to the Giver of every good and perfect gift. But emotion in the economy of our nature ends not in itself, it should always lead us to the Recognition of Duty. "We recognise," says the resolution, "in these openings, and in the yearning cry of human hearts, a Divine call to go in and possess the land." We are not atheists;

we believe that, just as behind all movement in this material world, in the ultimate analysis there is a Divine will, so behind all light in the souls of men there is a Divine Spirit. The God of Providence is the King of Grace, and the coincidence of an opening field with opening hearts points to a dramatic unity in the currents of the world's affairs that bespeaks a God who lives and loves and works. And so the condition shapes itself as duty. We are called of God to go in and possess the land. Remember that it always requires faith, the prophet's eye, to see a great occasion at the time and mark promptly the duty of the hour. This is what we need. When the bridegroom tarried all slumbered and slept, but when the cry was made, "The bridegroom cometh, go ye out to meet him," then the faithful ones saw the open door and entered in. It is ever thus—duty comes to all, but only faithful souls are ready to see the opportunity and possess themselves of it. Christ expects every man to do his duty—humanity, honour, and the constraining love of Christ command the advance.

And yet do you not see that, even as you gaze at duty, she stands "apparelled in celestial light"?

Duty is but a shorter word for privilege.—When the disciples, in the misty twilight, saw the Lord standing upon the tumbling waters, they cried out for fear; but when He went up into the ship with them their fears were turned into joy, and they worshipped Him as the Son of God. And so sometimes duty fills us with fears; but when we welcome her we discover that she wears "the God-head's most benignant grace," she is no longer terrible but our joy and crown. We possess the great occasion; God loves us so that He elects us to the highest service, and that service is a grace bestowed, a priceless gift. One could almost think that those who have gone before us to the land of the light, whilst they are careless of our gaudier joys, do envy us this great opportunity that puts part of the world's redemption within our grasp, and they might say:—

"Bliss was it in that dawn to be alive
But to be young was very heaven."

And now, grateful to God, recognising our duty, another step remains—"The members of this conference, under a deep sense of personal responsibility, desire humbly to pledge themselves to do all that in them lies for the furtherance of this enterprise, being persuaded that He who has prepared the way has amply provided resources, both in men and means, for its prosecution." Here thought and feeling are to be gathered to a point. You will see that the determination, which I hope we shall make our own, is expressed with austere simplicity, in words of truth and soberness. This is far too serious an occasion for exaggerated phrases which for the moment tell and then are dismissed by an abused common sense. The resolution runs that we do "what in us lies." That is all, but that is everything. Remember, we are not called upon to garrison the world with Christian soldiery as though we had to keep down a hostile population. We are not called upon to force the English type of Christianity upon all the world. Ours is a nobler and an easier commission; we are to help the nations evangelise themselves; we are to occupy points of advantage, and give our best to the work that they may raise up and direct those who shall evangelise their fellows. For this we are to do what we can, standing as we say it in the clear light of Christ. Our responsibility is our own, not to be shifted on the shoulders of another generation

Our faith in God compels us to believe that we do now possess resources which, if put in His hand, shall be equal to the occasion. These countries come to us as did the Prophet to the widow of Sarepta ; they are equally sent of God ; we are bidden to take of our store and give it to them ; let us do it ; and neither barrel nor cruse shall fail. Many are doing their utmost and even more ; but do all who profess and call themselves Christians fairly and honestly assess themselves ? I dare not believe it. We ask no more than this, that one and all do what in them lies ; let that be done and the world is won. It may be said that this new call comes at a time of exceptional difficulty. Undoubtedly it does ; a dark cloud of depression, now, in some parts, happily, lifting, lies upon the trade of our country. In the district from which I come local industry is paralysed, and the voice of complaining is heard in our streets. But, yet, is it not often so that our faith is tested by what looks like an impossible demand ? It is not the first time that a clear voice has said to men with but five barley loaves and a few small fishes in the face of hungering thousands, "They need not depart ; give ye them to eat." Our pledge this morning is not that we will accomplish great things, though we may do that, but that we will do what in us lies, being quietly assured that command and ability go together. Brethren, this foreign mission work of the Church is already supplying us with a new and magnificent apologetic. It is helping us to see the real unity of the race, for we discover in all men the lost image of God. It is enlarging our conceptions of the Divine purposes ; we see that they have a wider sweep than we had ever thought ; it is bringing on a larger apprehension of the glory of Christ, for each nation brings a new interpretation of Him ; it is illustrating afresh the living energy of the Holy Ghost. It repays anything that we can do for it a hundredfold. Our gifts make us richer ; our interest enlarges the narrow circle of our lives ; our very difficulties make us better understand the mind of Christ. And when at length, for us, the day breaks, and the shadows flee away, in the land of light where we shall see things in the right perspective, it will be found that our highest interest and our duty exactly coincided, and we shall adore the goodness that gave us this opportunity. It will be enough for us, then, if the generous lips of Christ shall say of us, in this matter, that we have done what we could. Shall we not try to win that word from Him ?

Address by W. R. Rickett, Esq.

Mr. W. R. RICKETT, in seconding the resolution, said he had attended the conference under a very deep sense of the responsibility that rested upon him individually in relation to the great enterprise which had called them together. He hoped they would all go to their homes fired with fresh enthusiasm, and resolved that they would, in the future, set a much higher value on their privileges than they had done in the past. They had now opportunities which they never had before. God had in a short time abundantly answered the prayers of their fathers, and sent a blessing which really seemed almost too much for them. They had to consider the position in which they were placed, and to see in what way they could enter into the full enjoyment of the privileges which God had poured upon them. Their difficulties to-day arose from their past success, and

those difficulties would have to be removed in the same way that the difficulties of their fathers were removed. They would have to be very earnest, and very importunate in prayer, that their spirits might be strong, able, and willing to rise to the new tasks which were laid upon them, but in connection with which they had such very great encouragements. It was true that the present was a season of commercial depression, though that depression appeared to be lifting in some quarters. Our material prosperity was greatest about 1873. From 1874 down to the present the profits of a great many of the industries of our land had been diminishing from time to time, until now, in some cases, they were brought to the diminishing point. But it was very noticeable that the income of the Missionary Society had been increasing during the same period, a circumstance which showed that the resources of the denomination were not exhausted. Some were, no doubt, doing as much as they ought to do, but he did not think the majority were doing that. He trusted that, after the conference, in the privacy of their own homes, they would be so blessed of God as to anxiously long to rise to the fulness of their responsibility. The speaker thought that a great deal of the success of the past few years was due to their friend Mr. Myers, and the way in which he had brought the claims of missions before the churches. A great deal more might yet be done, and there was good ground for the hope that by the close of the century the income of their society might be raised to £100,000. There were difficulties in getting hold of people, and there was a great deal in favour of seeking to interest people in missions when they were present on the Sunday. There were other ways in which the enterprise could be furthered—for instance, by bringing missionary matters prominently forward in the family and interesting children in those things which so thrilled the souls of their parents. This would end in young people asking for fresh opportunities of giving and collecting for the missions.

The Rev. Dr. Maclaren's Valedictory Address,

To REV. GEO. and MRS. GRAY, *proceeding to Ceylon*; REVS. HERBERT ANDERSON and R. WRIGHT HAY, *proceeding to India*; REV. S. B. and MRS. DRAKE, *returning to China*; REV. DR. CAREY, *returning to India*; MISS GWEN THOMAS and REVS. T. LEWIS and H. K. MOOLENAAR, *returning to Africa* and the REV. ROBT. WALKER, *returning to Italy*.

DEAR BRETHREN AND SISTERS,—You are here this evening probably never to meet again till you together give account of your stewardship. A momentary association in this hall will be followed by a wide separation to strangely different conditions of work. As Rome's eagles parted at the city gates to march east, west, north, and south, pushing forward in every quarter the boundaries of the empire, you go forth to bear the dove of peace further than Rome's eagles ever flew.

What strangely divers spheres you are being called to fill! There is India with its immemorial creeds, with its labyrinthine mythologies, pathless and vast as its jungles, with its subtle thought, with its mysticism and its passivity. There is the antithesis of that land in China—of the earth earthy, secular, practical,

with little consciousness of the Divine, with an arrested civilisation, full of promises unfulfilled—buds destined never to open. There is Africa with its teeming millions of tribes without a history, whose religion is a chaos of terror, cruelty, and ignorance. There is Italy, where a corrupt Christianity has sowed the soil full of tares, which are only too likely to choke the Word; and to all these widely different conditions of society you go with one purpose and one remedy. May we not hail, in your meeting together here this evening, a living embodiment, all the more impressive, because wholly accidental, of the world-wide ambition of the Gospel, and of its fitness for all varieties of human suffering, need, and sin?

I am not here this evening—it would ill become me to assume any such office—to offer to you special advice with regard to the methods of your labour. It would be especially unbecoming in the case of those honoured brethren among you who have already proved their armour and won their spurs. As for you, dear friends, who are returning to your posts, we rejoice in your past service. We are glad to have again seen your faces and heard your voices. Many of our churches have learned to know you well, and will follow your work with quickened sympathy and deepened personal interest. I may, however, venture to congratulate you on the prospects before you. We do not part with you, dear friends, as from martyrs. We know, in some measure, the difficulties and toils of your lot. We can imagine, in some degree, the pain of solitude, the despair which it is almost impossible to avoid when the missionary looks out over the dead level of ignorance and sin stretching like some dismal swamp to the very horizon; and we feel with you that not the least of your trials will be the slow progress and imperfect Christianity of your converts. “But the Lord is able to give you much more than these.” The great law of compensation will bring full equivalents for what you surrender. You will have fuller scope. You will be removed from the profitless noise of our home janglings. You will be set in fields where whatever is in you of manhood or Christlikeness will be developed; and the harder the task the nobler the character that is formed from it, and the brighter the reward. Better be in the van, though the marching be more toilsome and life less safe, than in the secure, but more inglorious, rear.

My pleasant task, this evening, is a very simple one: to become the mouthpiece of the whole constituency of our Society in bidding you, dear brethren and sisters, “God speed.” You have the advantage that you can reckon, I think, upon a distinctly quickened missionary spirit in our churches. I appeal to the representatives of the churches to say “Amen” to the pledge which they have bid me give—that we will bear you, dear friends, in our memories and in our hearts, that we desire to share in your hopes, your gladnesses, and your joys, that we will follow your work with affectionate interest, and give it and you a place in our prayers.

I may express a wish that you may be able to fulfil and put into practice some of the practical conditions of success in your work. Bear with me, while in a few sentences, in a fragmentary, and not very orderly fashion, I lay my finger on some of those conditions of success.

I would ask you then, first, *to have ever clear before you the ultimate object of your work.* All great work which requires for its accomplishment the co-operation of many hands, and the realisation of many lesser ends, is exposed to this danger—that the nearer ends, which are only means, should obscure and blot

out from the busy workers the remoter ends for which they are labouring. It is easy work going up a hill when we can see the top all the way up ; but men get very tired when the configuration shuts out the summit, and "Alps upon Alps arise." If, among all the trivalities, we can see shining lofty above us, as our ideal life's purpose, the making known Jesus Christ, and Him crucified, then, and only then, will the small things become great, because they are ancillary to the greatest, and the commonplace become awful and sublime, because eternal issues depend upon them. Every life which is filled with a great purpose is blessed, noble, beautiful. Do you, brethren, drive a great purpose through your lives, like a bar of iron, and it will give them steadfastness, and round it you may flourish all manner of Arabesque for beauty and delight ; for the men who live most constantly under the continuous gripe of one great, all-inspiring purpose, are the men best able, with infinite flexibility, to change their methods as prudence suggests.

May I further say to you, "*Be enthusiasts.*" It is a soul all aflame that does the work. If you want to drive a pointed piece of iron through a thick board, the surest way to do it is to heat your skewer. It is always easier to burn our way than to bore it. The world tells us that enthusiasm is dangerous, that prudence is a virtue. Enthusiasm is prudence under certain circumstances ; and surely there can be no conditions which make enthusiasm sobriety more certainly than the conditions under which you are privileged to labour for your Master. Oh, that you in your work, and we, at home in ours, may have more of the spirit of Him who is our pattern in this as in all things, and of whom His disciples remembered that it was said, "The zeal of Thine house hath eaten Thee up" !

May I say, further, *Cherish a boundless hope in the possibilities of your work.* I mean, not only the possibilities which depend upon the concurrence of circumstances beyond your control, but the possibilities which depend mainly upon yourselves. If we who are parting from you, and you, the hour of whose departure is at hand, could see what you are going to—some to early death possibly ; some possibly, to repeat the heroic lives and fruitful toils of the great missionaries—what solemnity would fall upon our farewell ! But it does not need the foresight of the future ; it only needs the insight into the present which pierces beneath the surface, to see what issues may hang on this parting. You may have fears, have little success, but, in spite of that, cherish an unbounded hope in the possibilities of your work. "Why did not we cast him out?" "Because you did not believe you could." The confidence—"God helping us, we are going to do it"—is a large element of fitness for your work. When hope is built upon God's promises, and is not the efflorescence of our own imagination, then it becomes sober and exalted into the faith which draws large cheques against the infinite treasures of fulness that are laid up in Christ.

But the last word with which I venture to trouble you is that which is the one thing needful for you, for all Christian men and women, and that is—*Live in close communion with your Lord.* By much meditation, by patient communion with Him, as declared in Scripture, and as realised in the secret chambers of the believing heart, by self-suppression, and by continually abiding in and referring to Him in all the details of life, get near and keep near to that ever-loving Lord and Helper. All the power is there. We only draw from Him. If we try to do our work when the connection between us and Him is broken, we shall repeat the

experience of the exorcists of old, and the evil spirit will only answer, "Jesus I know and Paul I know—the power that redeemed I know, and the men through whom it flows I recognise—but who are ye?" As long as a piece of rusty iron is held in contact with the magnet, it is itself magnetic. Drop the contact, and the mysterious energy passes away. So "abide in Me." That is all, the secret of everything. "Abide in Me." "He that abideth in Me and I in him, the same bringeth forth fruit." "Without Me ye can do nothing and are nothing."

And now, dear friends, the languages of many nations have different forms of leavetaking. We would say (and I think I can pledge this sympathetic audience) to you with the Hebrew, "Peace be unto you," the peace of conscious communion, the calm of a quiet heart, the rest of faith, the tranquillity of submission, be ever yours. We would say with the Greek, "Rejoice," with the joy which may blossom amidst sorrow like the blue and delicate flowers that bloom on the very edge of the glacier—the joy which Christ Himself has connected with keeping His commandments, and abiding in His love, the joy of the Lord into which faithful followers even here may enter. We would say with the Roman, "Be strong," strong with the strength of those who wait upon God, and, therefore, mount up with wings as eagles in contemplation, who can run without weariness in occasional spurts of severe effort, and can walk without fainting along the monotonous dusty road of petty duties. We would say, in our own familiar English, only venturing to put it in its enlarged and proper form, "God be with you!" May He, whose presence makes the solitary place glad as with a sudden burst of light, be always with you. May He be with you, for your wisdom and your success, for your shield and exceeding great reward. We wish you peace, joy, strength. But our highest wish is that which includes them, and a whole universe besides. Farewell, and God be with you.

The Rev. W. Holman Bentley.

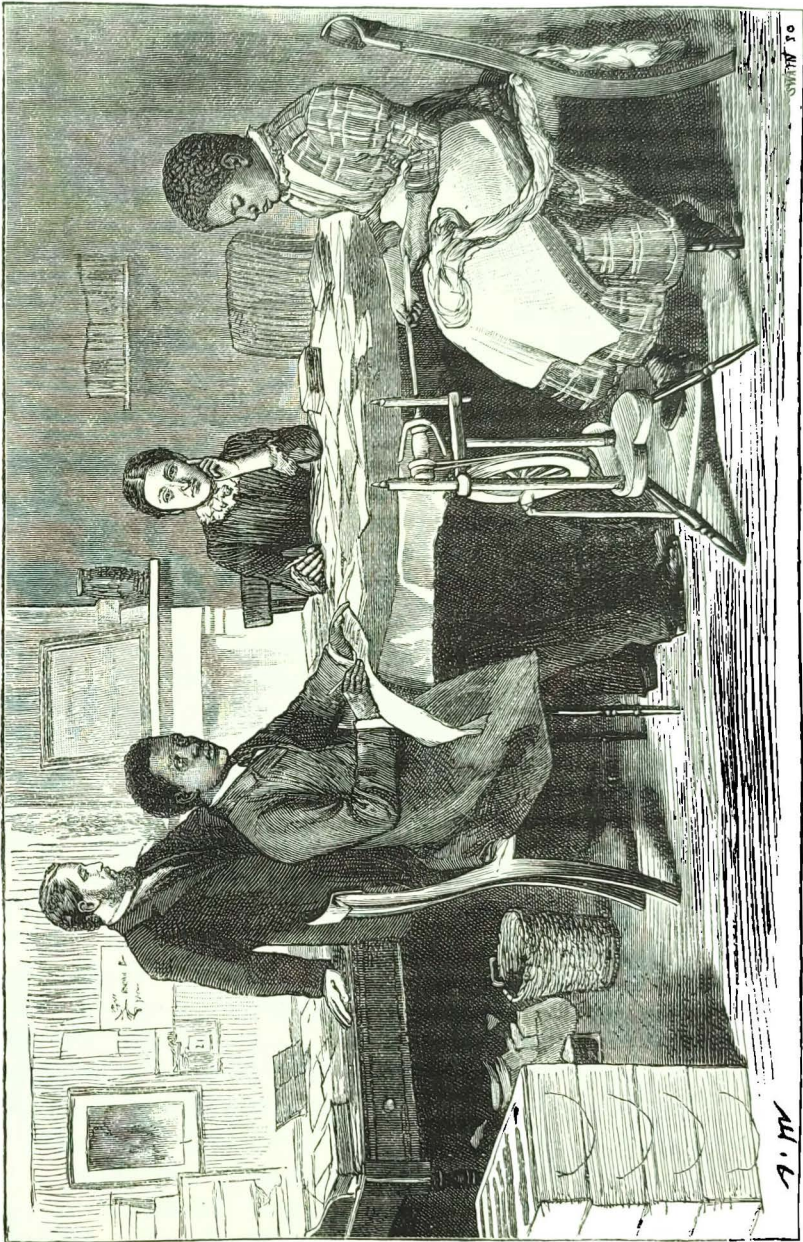
BY THE REV. T. VINCENT TRIMMS.

HOLMAN BENTLEY was born October 10th, 1855, at Sudbury, in Suffolk, his father the Rev. William Bentley being then the pastor of the Baptist church in that town. After attending private schools for a time, his education was finished at the Nonconformist Grammar School, Bishop's Stortford. On leaving school he was engaged for about a year in a shipbroker's office. Another year he spent in the service of Mr. Thomas Whitley, whose son subsequently became a Missionary on the Congo, and is to-day at Stanley Pool. At eighteen years of age Holman Bentley entered the Alliance Bank, and remained there up to the time of his acceptance for the new African Mission. It will be seen from these facts that he has not had the advantages of a college training, but he

has always been a student in the best sense of that word. During the years of his business career, he devoted many leisure hours to mental improvement, and especially to the study of languages. Assisted by his father he made considerable progress with New Testament Greek, and gained some acquaintance with Hebrew; thus early evincing those tastes and gifts which have since been consecrated to the work of creating a written language for the Congo people. These studies were not pursued without some conscious and increasingly definite reference to future work as a Missionary. Before the Congo Mission was launched he had looked about for the most neglected and needy quarter of the world; and seriously worked out the problem of getting into that region of Central Asia which was then almost as hidden from European knowledge as the middle of Africa, but has since been opened out by English exploration and Russian conquest.

But during these years Mr. Bentley was not merely musing on future Christian work, or spending all his leisure in self-culture. In 1874 he was baptized, and joined the church at Clapton, and very soon became an active member. His influence among young men was strong and always for good. He was so modest, yet so frank and outspoken in his religious convictions; so decided, but so tolerant in his views, and so ready to extend sympathy and help to others, that he was loved and esteemed by all who knew him. He was of great assistance to Mr. Josiah Baines, the leader of a young men's Sunday afternoon Bible class at the Downs Chapel, and for some time acted efficiently as the secretary of the Young Men's Association. He devised also a very useful but difficult work for Sunday evenings, which has been considerably developed by other young men since he left. In the summer season he would take pithy illustrated tracts, and distribute them among the pleasure seekers who crowded the local trains and omnibuses, and amused themselves on the river Lea and the adjacent fields. In the winter time he visited the public-houses along the chief thoroughfares between Clapton and the City, getting into conversation with those who loitered in the bars, and generally succeeding in finding favour with the landlords, who, to their credit be it said, seldom stand in the way of such attempts to do good to their customers.

When the Congo Mission was being launched in 1879, it appeared to some of Mr. Bentley's friends that he was pre-eminently fitted for such an undertaking, and that it would furnish a much more satisfactory field for his energies than an independent mission to Central Asia. A conversation held with him, just before the committee was to meet and accept candidates for the work, disclosed the fact that he had privately formed the same opinion,



MR. AND MRS. HOLMAN BENTLEY AND THEIR CONGO ASSISTANTS.—(From a Photograph.)

[THE MISSIONARY HERALD,
NOVEMBER 1, 1860.

but had shrunk from offering himself, mainly because he feared that his lack of college training would be regarded as a disqualification. His application, therefore, was made in a somewhat hasty and informal way; but the committee recognised in him a God-trained man, and accepted his services with anticipations which years have amply justified.

Mr. Bentley's work in Africa has been chronicled from time to time in the *HERALD*, and need not be dwelt upon at length. His first location was San Salvador, from which town it was hoped that a way might be opened to Stanley Pool. After various attempts in this direction had been frustrated, Mr. Bentley started with Mr. Crudgington to get up to the Pool by the northern bank of the river. Mr. Stanley had made a road for a small part of the way, and several Missionaries belonging to another Society had pushed still farther inland; but as yet no European had ascended the Congo as far as the great Pool which Stanley had seen on his journey down from the interior. In about a month Messrs. Bentley and Crudgington had gone to the front of all explorers from the west, and gained that goal which has now become the starting-point for the journeys of the *Peace*. Here they were assailed by about 200 savages in their war paint. By faith they stood calmly facing their adversaries where most men would have turned, and fled, and perished. The warriors were amazed; their violence was quenched by this unwonted demeanour, and our friends escaped the sword. The news of this achievement changed all the plans of the Mission. The line of advance was shifted to the river; new stations were immediately projected; more men were called for, and sent out; the steamer *Peace* was built to do duty on the upper Congo; and, while San Salvador was held as a centre of Missionary labour, the main forces of the expedition were directed towards the vast regions opened by the waterway from Stanley Pool.

During the three following years Mr. Bentley laboured in founding new stations, and in collecting materials for a grammar and dictionary of the native language. His health was reported to be excellent; but as a precautionary measure, and to enable him to pursue his literary work and pass the books he was preparing through the press, the Committee urged him to visit England, and in the spring of 1884, he reached home. His arrival in our midst, however, brought him no rest. Deputation work and a correspondence of portentous proportions with people interested in the African enterprise, made great inroads upon his time, and he felt compelled to write and revise proofs during hours when nature needed sleep. The result was a perceptible loss of general strength. Presently his eyesight was impaired, and at length he was virtually blind. Oculists attribute the mischief to malarial poison lurking in his blood and aggravating the evils

produced by excessive use of the eyes. Happily, however, the disease has greatly yielded to treatment, and there is every hope that his sight will be restored to its former vigour.

In September, 1885, Mr. Bentley was married to Miss Kloekers, daughter of a missionary formerly in China, but now in Holland. In this lady he found an efficient and zealous helper in his literary work. Thanks to her assistance, supported by several volunteers at Clapton, the dictionary went on in spite of the author's inability to read, and is now almost ready for publication. On August 28th, 1886, Mr. and Mrs. Bentley departed for Africa, accompanied by four recruits for the Congo Mission, and while these lines are being written the news arrives that they have almost completed their journey.

The picture which appears with this sketch does not supply a very vivid likeness of Mr. and Mrs. Bentley, but good portraiture on a scale so small is almost impossible. The figures in the foreground represent two young natives, who have contributed to the great task of reducing their vernacular speech to grammatical form. The youth upon the left is Nlemvo, a native of San Salvador whom Mr. Bentley has trained for several years. Full of fun and humour, of quick intelligence and a sincere disciple of Jesus Christ he may hereafter become a considerable power among his countrymen. The girl upon the right is Harko, a native of the Upper Congo brought down by Mr. Grenfell. She was early carried away from her home as a slave, and can tell of having seen human flesh cooked and eaten as the best of food by her masters. The picture shows this interesting party at work. The table is covered with slips of paper, each one bearing an English word with its equivalents in Congo (and there are usually several). Some idea of the work accomplished may be formed from the fact that for one half only of the dictionary (Congo-English) more than 20,000 of these slips had to be written and revised, and afterwards compared with printed proofs. This moreover is only the mechanical work, which could not be done until all these words had been taken down from the lips of natives, their meanings carefully determined and their inflections ascertained. It affords no small satisfaction to know that the language thus laboriously formulated is singularly rich, and well adapted for accurate discourse. With various dialectical modifications, which printed books may gradually suppress, it is also spoken over an immense territory.

If space allowed I might gratify myself, and please the readers of the *HERALD*, by writing many things of interest in connection with Mr. Bentley and his work. I shall close it, however, with this final word. When our friend was coming home, Mr. Comber wrote to me saying, "We all look

up to Mr. Bentley as our true leader." These words are equally honourable to their author and their subject. Mr. Bentley says the same thing of Mr. Comber. Happy may we count ourselves that our two senior Missionaries on the Congo are thus animated by a spirit of mutual honour and esteem, and that those who have joined their band regard them both with entire confidence and love. God grant that both may long be spared to carry on the work to which their lives are consecrated!

Tidings from Italy.

THE Rev. W. K. Landels, of Naples, has just sent home the following very encouraging report, relative to Mission work in Avellino :—

"MY DEAR MR. BAYNES,—We have just returned to Naples after a two months' sojourn in Avellino. We chose Avellino for a summer outing, partly for the sake of the mountain air, but principally because the work had been suffering from severe persecution, and we hoped by our presence and co-operation to help and encourage the brethren there. The great difficulties with which our evangelist has had to cope date from the 1st September, 1885, when the municipal authorities refused to give up the key of a hall which we had taken from them, and for which we had already paid a deposit. This was a serious blow to our work, because of the effect it had upon the public, and because it put us into the uncomfortable position of having to carry on our work for another year without having a regular place of meeting. I was strongly urged by some friends to take legal action against the Town Council, but thought that, on the whole, the wisest plan was to pass over the matter, and to remedy it as best we could.

"In these trying circumstances, Sig. Taiani did all that was possible to carry on the work. Meetings were regularly held in the houses of the

brethren, and, on the 27th of September, 1885, six of these, one of them eighty-four years of age, confessed Christ in baptism.

"In January of the current year a small room, on the second-floor of a house in a narrow back street was taken, and the meetings were held there until the end of August last.

"FIERCE PERSECUTION.

"While there the Church was subjected to fierce persecution on the part of the priests. This began in March, and was so fierce that for some time Sig. Taiani's house had to be guarded by the police both day and night. In the month of May, which is especially dedicated to the worship of the Virgin, a preacher came to Avellino by invitation of the clerical party, and he, every day in his sermons, inveighed against the evangelicals, and on several occasions called on the people to rise up and drive them out of the town. About this time I went to Avellino in order to visit some of the towns in the neighbourhood. The day I left, a deposit or straw under one of the churches took fire, and the report was immediately spread abroad that I had set fire to the church, and then had run away by

train, and for two or three days there was some talk of my being arrested on that charge. This fire was the occasion of further demonstrations outside Taiani's house ; and one night, between ten and eleven o'clock, it was attacked by some six or seven roughs. Happily a number of the brethren were there at the time, and the assailants were beaten off. Things had now become so serious that it was thought necessary to bring the matter before the prefect. This was done, and we had the satisfaction of knowing that the revolutionary preacher was ordered to leave the place.

“PROGRESS.

“Since then the open persecution has ceased, and we have been able, with God's blessing, to place the Mission on a much firmer footing. Through the kindness of one of the deacons, we were enabled at length to rent a suitable hall on the first floor of a house on the principal street. We entered into possession on the 1st of September, and had arranged to hold the opening meetings on the 9th, 10th, 11th, and 12th of this month. Unfortunately, however, owing to the severe illness (diphtheria) of Sig. Taiani's child, the meetings had to be put off, and did not take place until the 12th, 13th, and 14th, when the child was pronounced to be out of danger.

“In connection with this illness an interesting incident occurred. On Wednesday, the 8th inst., there was said to be no hope of recovery, and the next morning a priest delivered the following letter to Sig. Taiani :—

“SIR,—Having come to our knowledge that your daughter is dangerously ill, we pray you to let us know if the said daughter has been baptized or not, according to the rite of the Holy Roman Catholic Church. If she has not been baptized, we desire to know if, in case we came in person to your

house, or sent our delegate, should we be received, or repulsed with violence. Awaiting an immediate answer, as it is a question of the safety of a soul,

“Your devoted servant,
“FRANCESCO, Bishop.”

“This letter was the first step toward refusing burial in case of the child's death. Happily, however, we were saved the scandal which must have followed such a refusal ; for the child, although unmistakable signs of death had set in, took a turn for the better, when both the doctors and friends had given up all hope, and she is now quite recovered. This recovery, which even in the eyes of our enemies seemed almost miraculous, we must attribute to the devotion and courage of the mother, and also to the prayers of the Christians, who met together both day and night to seek God's blessing on the means used in fighting the disease.

“NEW LOCALE.

“The first meeting in the new hall was held on Sunday morning, the 9th of September, at eleven o'clock, and was attended only by the members and adherents. As far as I remember, there were about twenty of us who met together to break bread, and to ask the blessing of God on the new locale. What added greatly to the rejoicing of that morning was, that Sig. Taiani's little one was at length declared to be out of danger.

“During the day we sent out handbills to be distributed, announcing the public meeting in the evening. This gave the municipal authorities another opportunity of showing their inveterate hatred of the evangelical movement. Just after the distribution had begun, two of their guards appeared on the scene, and, having boxed the ears of the boy who was giving away the bills,

took from him all that remained, and tore them up in the street. This action being altogether contrary to law, I felt it my duty, in the interest of religious liberty, to take immediate legal action against the Town Council, and this was done the next day.

"Notwithstanding this opposition, however, we had a very nice meeting of about forty persons, most of them belonging to the educated classes. They listened with great attention to Sig. Taiani's discourse, and seemed to be very favourably impressed with all that was said and done. On the Monday evening Sig. Greco came through from Naples to preach, and had an audience of about fifty. On the Tuesday I gave an address to about sixty people. Since then the ordinary meetings have been well attended, and we have every reason to hope that the work is now established on a firm basis, and will continue to prosper.

"POINTS OF INTEREST.

"And now, before closing this letter, I would like to call your attention specially to two points of interest in the work of Avellino:—

"1. *The liberality of the brethren.*—From their first report I gather that during the past year they have raised among themselves enough to pay nearly all the current expenses of the work, such as salary of chapel-keeper, lighting, hire of harmonium, &c. In addition, they have bought all the furniture for the hall—pulpit, chairs, table, lamps, Bibles, and hymn-books, &c.—and have contributed about £4 to the poor fund. In all my experience, I have never seen such liberal spirit anywhere in Italy. Sig. Taiani sets the example by contributing ten francs a month, and the members follow him in doing what they can. They are hoping before long to be able to pay the rent

of the locale also. In order to help them a little, and encourage them in their efforts to reach such a state of independence, I would here like to make an appeal to the readers of the *HERALD* for the gift of a harmonium. I am sure that if any church in Italy deserves encouragement, it is the one in Avellino; and if the brethren could obtain from some friend or friends the gift of a harmonium or of an American organ, the money now spent in the hire of the one they have would go towards the rent of the chapel.

"2. *The opportunities we have of preaching in the towns round about.*—From all parts we have received invitations to announce the Gospel, and we have already established one station at a town called Atripalda, about two miles from Avellino. Meetings are regularly conducted there, either by Sig. Taiani himself, or by Sig. Barrecchia, one of our deacons. And these services have already brought forth fruit. A man and his wife have been converted, and the former, a shoemaker by trade, was baptized about six weeks ago.

"In another town called Altavilla, we have about a dozen adherents. The difficulty, however, of working this place is its distance from our centre. To drive there costs about ten francs each time, which is more than we can afford; and to walk it, ten miles there and ten miles back, besides holding a meeting, is more than Sig. Taiani can do in this climate. I went with him one day in the broiling summer sun, and so can speak from experience. While there we had a most interesting talk with the people, who seemed very anxious that we should begin a regular meeting. Sig. Taiani would be glad to do this, but how is it to be done? The only way out of the difficulty would be to buy a donkey for him. The cost of

one, with a year's keep, would be about £10 10s. This would enable him to do a great deal of mission work in the country, and to visit a number of towns where the people are anxious to hear the Gospel.

"PHOTOGRAPH OF AVELLINO
CHURCH MEMBERS.

"With this I send you a group of some of the members of the Avellino Church, taken on the occasion of the opening services. On the left hand side of the front row are Mr. and Mrs. May, two English friends, who have been a great help to us in the work. Mr. May, having business in Avellino, resides there with his family, and his wife most kindly plays the harmonium for us. Next to Mrs. May are my wife and daughter. Sitting on the ground in front is a young man employed by our English friends, and immediately behind him is their daughter Maggie. Next to her on the right is a young girl, Ermelinda Pulite, who accompanied us to the country; and seated

beside her is Don Michele, an old man 85 years of age, whom I have mentioned as having been baptized last year. Behind him is standing Signor Lucadamo; then on his right comes Captain Barecchia, a deacon of the church, who helps in conducting the meetings in Atripalda. Next to him is Don Domenico Curcio, in whose house we met when you visited us last year. Then we come to Signor Taiani, our evangelist, standing just behind Mrs. Landels. Between him and myself in the background is Don Federico, the colporteur of the church, who, in four months was successful in selling 9 Bibles, 146 Testaments, 558 portions, 77 books, and 517 tracts. The old man who is standing behind me is Don Luigi Lombardi, a colporteur of the Bible Society, who first took the Gospel to Avellino.

"I am, my dear Mr. Baynes,

"Yours affectionately,

"W. KEMME LANDELS.

"A. H. Baynes, Esq."

For Christ's Sake and the Gospel's.

THE REV. J. G. POTTER, of Agra, writes:—

"On Sunday, August 22nd, two men were baptized in Agra in the presence of a large company of friends, both native and European. One of the men was a convert from Hinduism and the other from Mohammedanism. The latter had been the subject of many prayers, and hence special interest was manifested in his baptism. The story of his persecution for Christ's sake has touched many hearts here, hence we have thought that some record of it may help to

call forth the prayers and sympathies of friends in England. First of all let me speak of how he was brought to Christ. Three years ago he entered the service of the then Manager of the Agra Bank, who with his wife took great interest in the spiritual welfare of his employés. In addition to instruction at the house he was sent to our Mission school, where he learned to read the Scriptures for himself. When his Christian employer left for England he became a servant at the recently

established Zenana Home. There his religious instruction continued and opportunity was given him to attend both the Sunday-school and the services on the Lord's day at the Mission chapel. By-and-bye the seed sown bore fruit, which was first manifested in his daily life. Before he had come to us asking for baptism, one who saw his daily life had said 'Should L—— ever profess himself a Christian we should have every confidence in recommending him.' That confession soon came, and the evidences of a change of heart seemed clear. He was, however, coming daily for instruction to the Mission House. Long before this he had confessed Christ in his home and many means had been employed to keep him a Mohammedan. No violence however was used until it was reported that he was about to be baptized. Other means having failed, five of his relations entered the enclosure of the Zenana Home one Sunday afternoon and carried him off by force to another part of the station. There a number of friends had gathered, who asked him why he wished to become a Christian. Finding him firm and unyielding they first beat, then bound, and afterwards carried him away to his father's house. In that house he remained a prisoner for six days. Night and day he was watched lest he should make his escape, and during most of the time he was kept locked up in an inner room. But on the seventh day he succeeded in making his escape, and took refuge with us till his baptism. The story of his six days' imprisonment is very touching. His mother cried and threatened self-destruction if he should persist in becoming a Christian. His father and friends alternately threatened and persuaded him to give up his faith

in Jesus. Promises of money, land, or anything he should ask were held out to him on condition that he remained a Mohammedan. Learned Mohammedans came day by day to persuade him that the Koran was the Word of God and Mohammed the Prophet of God. He was taken away twice to the Mosque that there he should repeat the Mohammedan prayers. A Mohammedan magician was called that he by his enchantments should keep the lad from becoming a Christian. But promises, persuasions, threats, and charms all proved of no avail. Boldly in the presence of all he confessed Christ as his Saviour.

"Mr. Jones and I visited him in his imprisonment and were allowed to see and speak with him from a distance. Yet as we spoke one man guarded the door and his father held him firmly by the arm lest he should escape.

"Prayer was made continually for him, and after six days' confinement he escaped from his persecutors and took refuge at the Mission House. Still for fear of his life he dared not leave the Mission enclosure. As the threats continued we thought it best that he should go before the Magistrate and ask the protection of the law, which he accordingly did. How far that protection may avail him we cannot tell, but we remember that God, in whom he has taken refuge, has said, "I will never leave thee, I will never forsake thee." I am sure that we need not ask for the sympathy and prayers of Christians in England for this young man and the thousands who in India and other lands are suffering persecution for Christ's sake.

"J. G. POTTER.

"Agra, August, 1886."

THE CONGO MISSION.

THE STANLEY POOL FIRE FUND.

IN the last month's issue of the *MISSIONARY HERALD* the Committee expressed their confident conviction that:—

“Should the Churches generally respond favourably to the ‘Fire Fund appeal, the whole **£4,000** needed would be raised without difficulty.”

They are now devoutly thankful to report that this has been accomplished, the contributions received up to date of going to press exceeding this sum.

Dr. Cox, in his “History of the Work of the Society,” reports, with regard to the great fire at Serampore, which took place on March 12th, 1812, that

“No sooner did the mournful intelligence arrive in England than the Christian public hastened to repair the loss by an unexampled liberality of contribution.

“Great as were the difficulties of the country in respect of commerce, yet, amidst them all, the contributions of Christians increased beyond all former examples.

“The entire sum on account of the fire was raised in the short space of *fifty days*. But the greatest advantage was the powerful impulse given to the Mission by rendering it more generally known, and producing a simultaneous feeling of interest in all denominations.

“And this did not subside after the immediate effort. Multitudes who had scarcely heard of the work before continued to subscribe to its funds, to plead its cause, and to pray for its success. In this point of view it may be regarded as one of those remarkable manifestations of Providence, by which an All-Controlling Wisdom directs, restrains, and combines events, so as to educe good from apparent evil, and to make calamity itself the instrument of the Church's prosperity.”

And no more fitting words can be found to describe the response to the appeal on behalf of the Congo Fire Fund, even to the number of days during which the whole sum asked for has been received.

The earnest desire and confident expectation of the Committee is that, in like manner, those who, out of sympathy, only have been induced to contribute to this Fund, but who hitherto have known but little of the great work prosecuted by our brethren on the Congo, may “continue to subscribe to its funds, to plead its cause, and pray for its success,” that so “out of apparent catastrophe good may be educed, and calamity minister to the real prosperity of the Churches, and the progress of the Mission.”

To the brethren on the field this generous and prompt response will come as fresh inspiration and incentive. In the words of one of our foremost pioneers who to-day occupies a front place on the field—

“Should only our friends at home respond bountifully to this appeal, we out here shall feel fresh strength and courage to go forward, having the practical sympathy and prayers of the churches to help us onward; and

what inspiration this is, only those can rightly appreciate who are far away from home and friends—we *dare not doubt*; we *cannot doubt* the sympathy of the churches at home; the past of the Congo Mission renders this impossible, and the future brightens so rapidly that we are confident this present trouble must have in it some real good. Our path is onward, ever onward."

To friends and helpers in all parts of the country, and of manifold sections of the Christian Church, to pastors of churches, officers of Sunday-schools, Missionary associations and auxiliaries, we return hearty and grateful thanks for help so lovingly and gladly rendered as to be almost without precedent, and so promptly remitted as to enable all needful payments to be met without a day's delay.

Many pages of the HERALD might be filled with deeply touching illustrations of the rare self denial and consecrated sacrifices of large numbers of the contributors to the fund, telling strange tales of privation and pressure, and revealing a wealth of interest and prayer on behalf of the Congo enterprise that cannot fail to bring down upon all workers engaged in it a rich and abiding blessing.

It may be well that friends who still contemplate securing contributions to the fund should know that any amounts received *in excess of the actual losses occasioned by the fire* will be devoted to the expenses of maintaining the work on the Congo, the ordinary expenses of which, in consequence of large recent reinforcements, have been greatly increased, involving a permanent liability which can only be met by a corresponding augmentation of the ordinary annual income of the Society; the receipts of last year being inadequate by nearly **£2,000** to cover the year's expenditure.

Nor should it be forgotten in this connection that the numerous reinforcements recently sent out to China involve also a large permanent addition to the ordinary expenditure of the Mission, amounting to at least **£3,000** annually. It is therefore clear that the current year's expenditure can only be met by a very considerable increase of the ordinary receipts, and for this the Committee feel confident they may firmly rely upon the generous sympathy and growing support of the churches.

Contributions towards Congo Fire Fund received to 16th of October:—

£	s.	d.	£	s.	d.	£	s.	d.			
Alysson	3	0	0	B., Mrs W.	0	10	0	Bowen, Mr H.	0	10	6
Angus, Mr G., New-	25	0	0	Badenoch, Mr J. S.	1	0	0	Blake, Mrs J. G.,			
castle-on-Tyne	10	0	0	Barker, Miss	0	10	0	Gosport	1	0	0
Anonymous, Taunton	5	0	0	Barrett, Miss A.	1	0	0	Brain, Mr H.	0	10	6
Do.	5	0	0	Batten, Miss M. J. and				Bruton, Mrs R.	1	1	0
Austin, Mr, Salter's	1	0	0	Friends	0	10	0	Brown, Mr G., Greenock	2	0	0
Hall Chapel	5	0	0	"Beckington"	0	10	0	Buck, Mr	0	10	6
Aplin, Mr Weston	200	0	0	Bilbrough, Miss	1	0	0	Burt, Mrs, Beaulieu	1	10	0
Arthington, Mr Robt.	200	0	0	Bilbrough, Miss L.	0	10	0	Burton, Mr S. B.	5	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
Rush, Mrs. and Class.	0	10	6	Rose, Mr Andrew A.	5	0	0	Knall, Mr E.	0	10	0
C. E. S., and Wife	1	0	0	Rose, Mr Hugh, jun.	5	0	0	Knall, Mrs.	0	10	0
C. H., Cheltenham	1	0	0	Rossitor, Mr J.	0	10	0	Under 10s.	0	0	0
Chapman, Mr John	3	0	0	Rowell, Mr David	10	0	0	John-st., Belford-row.	5	0	8
Chapman, Mr J. L.	1	1	0	St. Dalmas, Rev H.G. de	2	0	0	Maze Pond	0	0	0
Churchill, Mr W. S.	2	0	0	S. G., Hallam Hall,				Peckham, Rye-lano	0	12	8
Clifford, Miss	0	10	0	Clevedon	1	0	0	Do., Park-rd. Sunday-			
Cornwall, Mr G.,				Shaddock, Mr W.	2	2	0	School	2	4	2
Penarth	1	1	0	Shepherd, Mr G., jun.,				Regent's-park Chapel	39	13	0
Cunnington, Mrs	1	1	0	Bacup	5	0	0	Stockwell Orphanage			
Cox, Mr John	1	1	0	Sincere Lover of				Sunday-school	1	16	0
Danford, Mr Warren	5	5	0	Jesus, A.	1	1	0	Tottenham	2	10	0
Davies, Mr David	2	2	0	Swan, Mr R., Stirling	0	10	0	Twickenham Y.M.B.C.	1	0	0
Dodwell, Mrs E.	1	0	0	Thomas, Mr Daniel,				Upper Holloway	82	0	0
Ebenezer	0	10	0	Pontypool	5	0	0	Do., Sunday-school	9	0	0
E. P. M., Newtown	1	0	0	V. S.	10	0	0	Upton Chapel	12	14	1
E. S. S.	0	10	0	Various, per Rev R. W.				Do., Sunday-school	10	0	0
Evans, Mr H. K.	0	10	0	Hay	4	0	0	Wood Green	11	10	6
Evans, Mrs M., Cardiff	2	0	0	Vickers, Mrs, Notting-				Appledeore	0	16	0
Faleide	0	10	0	ham	1	10	0	Atleboro	0	15	0
Friend, A.	1	0	0	Walduck, Mr T. H.	5	0	0	Aylsbam	1	0	0
Friend, A.	1	0	0	Walker, Mrs Edmund	2	2	0	Bardwell, Sunday-sch.	0	7	0
Friend, A. Kirkcaldy,				Walsley, Mr C. J.	2	0	0	Do., Chapel	0	4	6
per Miss J. Lang	1	0	0	Warmington, Miss H. B.	5	0	0	Balham, Ramsden-rd.	11	5	2
Friend, A. Kirkcaldy,				Watts, Mrs, Bristol	3	0	0	Do., Bible Class	1	11	0
per Mr W. L. Ireland	1	0	0	Watts, Rev J.	1	0	0	Belvedere	6	10	0
Friend, A. Maryport	1	0	0	Webb, Mr Jas. S.	1	1	0	Birkenhead, Grange-rd.	6	14	6
G. C., Bristol	0	10	0	W. M.	10	0	0	Do., Welsh Church	1	1	0
Gisby, Mrs E., Margate	1	0	0	Working Man and his				Blackmore	1	2	6
Goosey, Mrs, Kettering	5	0	0	Friends, Edinburgh	4	0	0	Blockey	1	16	0
Gregory, Miss M.	0	10	0	W. T.	5	0	0	Buntisham	2	14	9
Grose, Mr W. M.	10	10	0	Under 10s.	3	5	0	Bournemouth			
Gurney, Mrs.	5	0	0	Bermundsey, Drum-				Howell, Mrs.	0	10	0
Harding, Mrs	0	10	0	mond-road	1	1	0	Howell, Miss	0	10	0
Harling, Miss E. A.	1	0	0	Bloomsbury	11	13	10	Saunders, Mrs.	1	0	0
Haworth, Mr and Mrs				Brewery-road	5	0	0	Ware, Mrs.	0	10	0
T. Accrington	25	0	0	Brixton, Solon-road	11	2	6	Under 10s.	1	0	0
Haworth, Mr W., Ac-				Brompton, Onslow-rd.—				Do., Westbourne Ch.	12	8	0
crington	10	0	0	Chisholm, Mr R.	1	1	0	Bratton	7	10	0
Hill, Mrs, Astwood				Lowman, Mrs	0	10	0	Bridgnorth	2	6	6
Bank	2	2	0	Mayers, Mr W. T.	1	1	0	Bromley Sunday-school	1	0	0
Houghton, Mrs	5	0	0	Swaine, Mr Jos.	1	1	0	Buckland Newton	1	10	0
Howard, Mr Chas.	0	10	0	Under 10s.	1	3	6	Burford	1	5	0
Huntley, Mr G. A.	0	15	0	Camden-road	68	0	0	Cambridge, St. An-			
J. M.	10	0	0	Carter-street School	1	10	0	drew's	39	17	7
Jones, Mr W., South-				Chelsea Sunday-school	2	2	0	Canterbury—			
ampton	0	10	6	Do., Chapel	3	3	0	Collection	8	5	0
Karby, Mrs, Brixton	1	1	0	Dalston, Junction Sun-				Cooper, Miss L.	1	0	0
Knott, Mrs S.	1	0	0	day-school	1	10	10	Finch, Miss Ade	0	15	0
Lockhart, Mr W. P.	2	2	0	Enfield	2	5	6	Cardiff, Tredegarville—			
Lovatt, Mr Josiah	0	10	6	Forest Gate, Wood				Collection	8	8	0
Lovell, Mrs, sen.	1	0	0	Grange Sunday-sch.	1	8	5	Cory, Mr J., J. P.	10	0	0
Macalpine, Mrs T. W.	2	0	0	Hammersmith, West				Carrickfergus	1	12	2
McCree, Rev G. W.,				End	15	15	0	Catford Hill and Bell			
and Friends	5	0	0	Hampstead, Heath-st.	21	0	0	Green Mission	15	2	8
Marnham, Mr J., J.P.	100	0	0	Highbury-hill Sunday-				Do., Sunday-school	2	0	0
Marnham, Mr Herbert	5	0	0	school	1	10	0	Caversham Women's			
Martin, Mr E. H.	2	2	0	Highgate-road—				Bible-class	1	5	0
Milligan, Mrs	1	0	0	Y.M.B.C.	1	0	0	Cheddar	2	0	0
Moser, Mr E. J.	5	5	0	Collections.	44	18	0	Cheltenham, Salem			
M. R.	0	10	0	Donations.	8	0	0	Chapel	11	4	6
M. S. B. and Friends.	0	10	0	Cameron, Mr	0	10	6	Do., Sunday-school	2	2	9
Mullings, Mr J.	1	1	0	Coxeter, Mr	50	0	0	Corsham—			
Mullings, Miss M.	0	10	0	Bowden, Mrs	1	0	0	Collins, Miss.	0	10	0
Murch, Rev Spencer	10	0	0	Francis, Mr	2	2	0	Sunday-school	0	10	4
Newton, Rev T. H.,				Haines, Mrs	1	0	0	Under 10s.	0	7	6
and Mrs.	0	10	0	Harman, Mr	0	10	0	Coventry, Queen's-rd.	21	10	6
October 5th	70	0	0	Marshall, Mr Milton	0	11	0	Crewkerne Sunday-sch.	0	15	1
Olney, Mr W.	5	0	0	Pearson, Mr	5	0	0	Doals	1	1	0
One of Pastors' College				Pickworth, Mr.	5	5	0	Edinboro, Bristo-place			
Students' Homes.	1	1	6	Sedcole, Mr	2	0	0	(per Mr A. McKenzie)	10	1	0
Parry, Mr J. C.	5	0	0	Smith, Mr T.	5	0	0	Folkestone	20	0	0
F. B. S.	0	10	0	Stephens, Rev J.	2	0	0	Forest Hill, Sydenham			
Pedley, Miss, East-				Walsham, Mrs	2	2	0	Chapel	4	5	0
bourne	1	0	0	Young Men and Ladies				Foxton	0	16	0
Perston, Mrs.	5	0	0	of Tottenham House	0	17	0	Frome, Badcox-lane	7	6	6
Fin Money	1	0	0	Under 10s.	0	19	0	Glasgow, Adelaide-			
Foole, Miss	1	1	0	Hornsey, Campsbourne				place	2	0	0
Rees, Mr David, Llan-				Chapel	1	16	6	Grantchester Sunday-			
deloy	10	0	0	Islington, Cross-street—				school	1	0	0
Rees, Mr W. H., Swan-				Anonymous	0	10	0	Great Leighs Y.M.B.C.	0	12	6
sea	1	0	0	Bennett, Mrs E., and				Harrgate	8	0	0
R. H. H.	0	10	0	Sister	0	10	0	Holyhead, New Park-st.	0	11	0

	£	s.	d.		£	s.	d.		£	s.	d.
Hoywood—				Wates, Mr.....	25	0	0	Ramsgate, Cavendish			
“A Friend” (per				Under 10s.....	0	5	0	Chapel Prayer-mtg.	5	18	7
Rev. J. Dunckley)	1	0	0	Littlemore.....	1	10	0	Reading, King’s-road	32	14	0
Do., do.....	0	10	0	Liandiloes.....	1	10	0	St. Andrew’s.....	2	15	0
Under 10s.....	1	18	0	Lochce.....	0	10	8	St. Peter’s.....	0	10	0
Ipawich, Turret-green	6	1	0	Luton Union Chapel...	10	0	0	Salisbury, Brown-st.			
Jabez.....	0	16	10	Lutterworth—				Ch. and Bible Class	14	10	0
Jedburgh.....	0	12	0	Bedells, Mr J.....	1	1	0	Selkirk.....	1	11	0
Kettering, Y.M.B.C. ...	4	4	0	Heap Miss H.....	1	1	0	Sherborne.....	0	2	6
Kibworth, Harcourt				Under 10s.....	0	5	0	Stalham.....	0	10	0
Congregational Ch.	3	13	3	Maldon, Crown-lane ...	0	7	6	Stafford Sunday-school	1	1	11
Kingston-on-Thames	10	6	8	Manchester, Brighton-				Streatham—			
Langham.....	2	1	8	grove.....	2	0	0	Collection.....	3	6	11
Leafeld.....	1	4	0	Middleton-in-Teesdale	2	0	0	Do., Juvenile.....	0	5	0
Leeds, Blenheim Ch....	11	2	8	Milton—				Eckermann, Mr.....	1	0	0
Leicester, Victoria-rd.—				Steel, Miss.....	1	0	0	Jones, Rev D.....	1	0	0
“A. B.”.....	1	0	0	Under 10s.....	0	5	0	Sutton-at-Hone Sun-			
Barfoot, Alderman....	5	0	0	Mills Hill.....	1	0	0	day-school.....	0	10	0
Brown, Mr. Geo.....	5	0	0	Newbridge-on-Wye ...	1	0	0	Teddington Y.M.B.C.	1	0	0
Palmer, Miss.....	5	0	0	Newcastle-on-Tyne ...	4	0	0	Warrington.....	1	0	0
Paul, Mr and Mrs ...	25	0	0	Norwich, St. Mary’s...110	2	8		Waterfoot.....	5	0	0
Walker, Mr Ralph ...	5	0	0	Oxford, Commercial-				Watford Sunday-sch.			
Walker, Misses.....	3	0	0	rd. Sunday School	0	8	6	and Bible-class.....	9	8	2
Collected at Mission-				Do., New-road.....	3	15	0	West Norwood, Chats-			
ary Breakfast.....	4	18	3	Pewsey, Zion Chapel	0	5	0	worth-road.....	27	7	6
Leicester, Belvoir-st.—				Plumstead, Conduit-rd.	0	10	8	Weymouth.....	6	0	0
Bennett, Mr J.....	5	0	0	Plymouth, George-st.				Wisbech—			
Clark, Mr. J. O.....	0	10	0	Y. M. B. C.....	0	12	0	Dawbarn, Mr R.....	1	1	0
Clark, Mr W.....	0	10	0	Do., Mr. Bond’s Bible				Tyars, Mr J. F.....	1	1	0
Fobson, Mr.....	10	0	0	Class.....	1	10	0	Woodford, George-lane			
Goddard, Miss.....	20	0	0	Do., Mutley Chapel	32	10	0	Sunday-school.....	0	14	6
Goddard, Mr.....	10	0	0	Pontlottyn, Zoar.....	0	15	8	Do., do., Prayer Mtg.	1	3	0
Horton, Mr. W.....	2	2	0	Pontypridd, Carmel ...	2	0	10	Woodhurst.....	0	5	0
Maxfield, Mr.....	10	0	0	Portsmouth, Lake-rd.	5	13	0	Woolwich—			
Porter, Mr. J.....	1	0	0	Princes Risboro.....	2	14	0	Parson’s-hill.....	3	16	3
Vicars, Mr. G. H....	0	10	0	Do., Free Church ...	0	15	0	Wilson, Mr.....	0	13	0
Vicars, Mr P.....	1	0	0								

Tidings from the Congo.

LETTER FROM THE REV. GEORGE GRENFELL.

THE following letter from the Rev. George Grenfell, of Stanley Pool, dated July 26th, has just been received:—

“MY DEAR MR. BAYNES.—I promised to write you more details concerning our recent journey, but the time has slipped away and mail day is with us, and my letter is not ready. Half-yearly accounts, loss by fire account, and little illnesses, have so filled up the days, that the month between the mails is nearly gone. I have only an hour or two which I can devote to the fulfilment of my promise.

“IT IS GOOD, MASTER.

“In May I wrote you from up river concerning the earlier portion of our

voyage—that up the Kasai—and, I think, told you of the illness we had had, and how, at one time, half our crew were on the sick list. By the time we had left the Kasai, and entered the Congo, we were rejoicing at being, as we thought, safely through it all, when suddenly, one evening, Sulimani, one of the two boys from Tippto Tib, brought down river by Dr. Sims and myself, had a relapse. We treated him at once, and succeeded in so mitigating the symptoms that we quite hoped the worst was over. Mr. Charters shared his cabin with, and took every care of

him; but by the morning the poor fellow was no more, having passed quietly away during the night. His last words—he had just bidden us good night—were ‘*Mbote, nfumu, mbote*’ (‘It is good, master, it is good’). We were at this time running along the high land which extends some thirty miles beyond Bolobo, and were about halfway between that place and Yumbi, which occupies the last spur of this elevated tract. This high land is well peopled, and it was impossible to find a quiet spot where we could dig a grave, for the natives always object to a stranger being buried anywhere within their borders. However, by noon we had reached a nice wooded point, some five miles from any town, and here, under the shadow of the trees, we buried poor Sulimani. This was the second death we have had on board the *Peace*. The first was that of a sick little boy of about seven, whom we brought away from Stanley Falls, on our first journey, in the hope of saving him, but he was too far gone, and died a week later while we were among the hostile people we encountered up the Lomami; and as there we could not go on shore at all, we had to sew his body up in canvas and commit it to the water as though we had been at sea.

“CUTTING WOOD.

“The hostility we encountered at so many points on that voyage stands out in remarkable contrast to our four months’ experience during this last journey. At the Aruwimi, where then four hundred armed men came out to give chase to us, we were now able to go ashore and buy food, and also to get some of the natives to help our crew in wooding-up. This matter of

firewood involves no small amount of labour and anxiety. It usually takes about four hours to cut wood enough for eight hours steaming—that is, if everything runs smoothly; but at high water, when the men have to work up to their knees in water, and sometimes up to their waists, wooding goes very slowly; and then, as you may imagine, the fuel is *rather damp*. Difficulties in cutting wood are not the only drawbacks involved. There are dangers, too, sometimes; for though it is simple enough to get a dry tree down if there is only room for it to fall, it is a different matter when the forest is so dense that two or three other trees have to be felled before you can get the right one down, and it at times becomes a very difficult problem to forecast in which direction the fall will take place, and how one is to keep clear. On one occasion on our homeward journey, as we were standing round a half-fallen tree, and were doing our best to get it right down, it suddenly came with a run, breaking off one of its branches, which, after falling forty feet, struck Bob the fireman on the shoulder, and carried him to earth a senseless heap. We lifted the branch, which lay half across his chest, scarcely knowing how much to fear, but signs of consciousness soon began to manifest themselves, and a little later we were able to make sure that no bones were broken, and then had him carefully carried on board. We were very grateful that he had suffered nothing more serious than a few bad bruises and a general shake up. A fortnight later he had so much recovered that he was able to look after his work nearly as well as ever. As Bob was getting better he was much exercised by the thought of his narrow escape both from the crocodile and the falling branch, and seemed to be seriously debating

whether it was not time for him to leave the Congo. We should be sorry to lose him, for he is a useful fellow, and is graduating as an engineer; but I think I succeeded in satisfying him that the kind Providence that had so specially taken care of him on the Congo would continue to do so just as well here as anywhere. Poor fellow, when he came down river and found that his watch and chain and good clothes, and the few things he had left behind him had all been destroyed in the fire, he had another fit of 'blues,' but is recovering.

"FRIENDLINESS OF THE PEOPLE.

"The improved relationships with the natives made the constant work of 'wooding up' a much simpler matter than on our first voyage—it is no joke to go into the forest and work there four hours a day with the possibility of an attack by hostile natives as an ever present contingency—for we were not only able to work without anxiety, but often succeeded in securing help. We were also relieved from all trouble about food supplies, for at Bokumbi, a few miles beyond Bangala on the other side of the river, we were able in a few hours to lay in such a stock of smoked cassada as not only sufficed to last us till we reached the Falls, but that held out till we had quite completed our voyage.

"Another pleasing matter was the discovery that some of the long reaches, which we previously thought were uninhabited and uninhabitable, were in reality fairly well peopled, and afforded many opportunities for future development. What we took to be nothing but a great swamp, turns out to be but a narrow fringe of low-lying country, which separates the river from the good land a little distance at the back.

"THE STATE GOVERNMENT.

"When on our previous visit to the Falls Station we found the place dominated by the Arabs, and the State establishment only existing by their sufferance. The natives, recognising the Arabs to be the stronger, were, of course, loyal to them, and disloyal to the State; but just as the strong measures resorted to by the authorities on the river have resulted in the peaceful attitude of the people, so the show of force and of independence at the Falls has secured the allegiance of many of the disaffected. The Arabs themselves can scarcely be afraid of the force which might be opposed to them, but they are evidently restrained from dealing in the same high-handed manner as before—we suppose, by diplomatic action at Zanzibar. At any rate, the chief of the Stanley Falls Station is able to assert his position, and so far has managed to maintain it, though when we left matters were becoming rather critical.

"A BRAVE OFFICAL.

"It appears that, a short time before our arrival, a slave woman took refuge in the State camp, and the Arabs, finding out her retreat, applied to Mr. Deane (an Englishman), who is chief of the station, with the natural result that he refused to send her back. A few days later, however, the Arabs caught her, flogged her severely, and kept her prisoner. An opportunity for escape occurring, she immediately fled to the camp once more, and during the time we were at the Falls, Bwana Sige, Tippo Tib's deputy, came across, and made formal application for her. At this juncture Mr. Deane asked us missionaries to be present as witnesses at the palaver, and on our arrival proceeded to explain to Bwana Sige that he had

no wish to act in any unfriendly way towards the Arabs, but that the woman must decide for herself; if she wished to return the way was quite open, but that it was quite impossible for him to hand her over. As an officer of the State he could not, and as an Englishman he would not, be party to compelling the woman to return to her masters against her will. He, at the same time, expressed his readiness to call her, that she might be heard; but this Bwana Sige would not agree to, as he well knew the woman feared, as she had every reason to do, for her life, did she but once more fall into Arab hands. Bwana Sige proceeded to enquire whether Mr. Deane had well considered what he said, and whether he could take care of his head.' Mr. Deane, replied that he had considered the matter very thoroughly, and that he thought he could 'take care of his head'—at any rate, he would try. Bwana Sige, finding that he could not arrange the matter to his satisfaction, began to lose his temper, and after awhile left in high dudgeon. I may say that if the worst came to the worst the chief of Stanley Falls Station and his forty or fifty men would 'give a good account of themselves.' Mr. Deane, having seen a lot of hard service in India, has had to 'take care of his head' a good many times. A year ago, in an affair with the natives, he was surprised during a heavy storm at night, and was speared right through the thigh (a wound that very nearly cost him his life); but he did not lose nerve, for, drawing the spear out of the wound, he fought with that, as he could reach no other weapon without irretrievably exposing himself to his assailants. I am afraid, however, if it came to a rupture with the Arabs, that his bravery would not save him— even Gordon was overcome by numbers.

"BROTHERLY SYMPATHY.

"During the time we were at the Equator Station of the American Baptist Missionary Union, on our way up river, Mr. Eddie, who was alone, was taken ill. He had been ailing for some time; but one afternoon, as he was standing at the top of the companion leading down to the forecabin on board the *Peace*, he suddenly lost consciousness, and fell to the bottom of the steps. I was soon down after him, and lost no time in lifting him into one of the berths. A little later, as he was coming round, he asked, 'What was that noise I heard.' Poor fellow, he understood half-an-hour later what that noise meant; the bruises on his head and arms helped him to comprehend what I tried to explain. We stayed a few days, hoping he would quickly get all right again; but his progress was very slow, and we determined that, as he could not be left alone, he must either accompany us on our journey, or allow us to take him down to the Pool. He chose the former alternative, and, though he had a nasty touch of fever on the way, we were able to leave him on our return, some five weeks later, in comparatively good health.

"He was a little anxious, a few days before our return to the Equator, as to how he would find his station, as he had only left a few workpeople to look after things. However, the old Chief of Mokuli, one of his nearest neighbours, had kept his promise, and not only refrained from troubling anything himself, but had prevented others from doing so, for he had sent word to the surrounding chiefs that his friend the white man, being sick and compelled to go away for awhile, he (the Chief of Mokuli) would see to it that nobody troubled the white man's people or goods, and that if anyone

ventured to interfere with them they would have to reckon with their neighbour, whom they knew of old. It is a very gratifying fact that it is possible to leave one's station in safety, notwithstanding that the nearest white neighbour may be a hundred and fifty miles away up river, and down river a hundred miles still farther off.

"Mr. Eddie has been devoting a great deal of attention to the language of the people in the neighbourhood of Equatorville, and has succeeded in collecting several thousand words, and in making some progress with the grammar. This language, the Kilolo, is one of the most widely distributed of the dialects we have as yet encountered. We know it extends eastward for more than four hundred miles.

"LANGUAGE LABOURS.

"This matter of the languages spoken on the banks of the river is one of the most important to which we can direct our attention in these early voyages. During this journey Mr. Eddie and I have managed to make a collection of fifteen hundred new words. At present there is no native of the Pool district who knows enough of English or even of Kixi-Kongo to act as our interpreter up river, so that our means of communication are of the slightest. There is much sheer hard work at the languages to be done before we can hope to do much direct mission work among the people. We are only just beginning to understand where the language divisions occur, but we hope it will not be long before we have such a general idea as will plainly indicate the best lines upon which to work. I fully intended to have printed the various vocabularies I have collected upon our return, and was greatly disappointed to find that our small printing office and all its contents had

been destroyed by the fire. I am afraid I felt their loss, and that of the gear belonging to our much-prized steamer, far more keenly than the loss of the more costly bales of cloth and boxes of beads.

"NSHASHA STATION.

"This is written from our new station at Nshasha to which point we hope to move from our old site, about five miles away, in a month or so. Mr. Charters occupies the old position, where he has docked the *Peace* for painting and repairs. Our new permanent dock is in progress; one-fourth of it is completed ready for the rails which we hope are now on their way up country. We are utilizing the clay which we dig out of the dock for making bricks, and have five thousand ready for burning and are turning out five hundred per day. We hope next week to commence our first permanent brick building; it is to be a store for our more important goods. You will be able to sympathise with us in our uneasiness about temporary buildings, and to endorse, I feel sure, our immediate action to provide something more fire-proof than the grass houses of our old station.

"You will see, my dear Mr. Baynes, that with steamer, dock and new buildings we have sufficient to make us busy, and to account for our being especially glad of the expected reinforcements. Mr. Davies we are daily looking for; Miss Spearing too we hope is on her way up country.

"Praying that God may continue to bless us who labour out here and enable us to serve Him more faithfully, and that He will bless you who at home labour with us in the same work,

"I remain,

"Yours very sincerely,

"GEORGE GRENFELL.

"To A. H. Baynes, Esq."

Mr. Weeks, of San Salvador, reports that he has been able to translate seventeen chapters of St. Matthew's Gospel, and has already put into type up to the fourth chapter. He expects to have the whole of the Gospel printed by Christmas.

Mr. Michael Richards writes from Wathen Station, Congo River:—"Our work is progressing wonderfully. In consequence of our very successful medical work here the native doctors are fast losing both *patients* and *patience*. The people are ever ready to listen to the good news, and the prospects are most inspiring."

Mr. A. E. Scrivener reports from Underhill:—"I have had a fine continuance of most splendid health, leaving nothing to be desired on this head. Our work is greatly prospering here. Our Sunday afternoon service at Kinkanda is not without signs of blessing. During a recent service, after answering a question put to me relative to the mission of Jesus Christ, I asked the people if they believed what I had told them. Upon their replying in the affirmative, I at once said they could not believe in the 'God Palaver,' and trust in their charms too, at the same time pointing to a piece of looking-glass placed over the doorway of the house, under the roof of which I was sitting. One of the men immediately rose, and with the handle of his knife smashed the charm to pieces. This is at least an evidence that their belief in their charms is being shaken. God grant the time may soon come when these people, now sitting in such gross darkness, will see the light of the Gospel of Jesus Christ, and, seeing it, be led by it to a nobler and better life."

Miss Spearing, dating from Stanley Pool, writes:—"I am thankful to say I have arrived here, well and strong, and glad and rejoiced to commence the work God has given me, and in which my whole heart is centered. The prospects for the future are most encouraging, and I am confident great good is being done amongst the native girls in the school here."

Mr. Robert D. Darby, one of the new missionaries of the Congo party led by the Rev. W. H. Bentley, writes:—

"On board SS. *Sao Thomé*, off Principe Island,
September 21st, 1886.

"DEAR MR. BAYNES,—You will be glad to hear that we have arrived safely on our journey thus far. We anchored off the Island of Principe this morning. We expect to reach San Thomé to-morrow, the 22nd inst. Probably we shall leave there on the evening of the same day, and two days afterwards we hope to be at Kabinda; another day's sail will bring us to Banana. We do not expect to be later than Sunday, the 26th, in arriving in the Congo. So far we have had most lovely weather; a high wind, or anything approaching a storm, being entirely out of the question. We are eagerly looking forward to our work, and hope to be spared, and used, many years, for the Master's service.

"P.S.—Should we reach Congo on the 26th, as we anticipate, our voyage from leaving Lisbon will have occupied only twenty days."

My Stay in Barisal.

BY THE REV. DAVID THOMAS, B.A.

(Concluded from last month.)

THE BENGALI LANGUAGE.

As I was beginning to gain some knowledge of the Bengali language, I thought it best to give up the use of the English language, in order the sooner to be able to speak in the language of the people. The Bengali language is in many respects exceedingly different from English and from my native language, the Welsh, although they are all three originally the same, belonging to the Indo-European family of languages and having the same roots. But the difference is great, both in the building up of words from the roots and in the sounds. I have roughly reckoned that there are at least twenty-two consonantal sounds different from any sound in English or Welsh; many differ only slightly, but quite perceptibly, and many differ greatly. For example, I may mention that there are two distinct t's, one being sounded at the edge of the upper teeth and the other far back in the roof of the mouth, while it is at the fore-part of the roof of the mouth that the English or Welsh t is sounded. The consonants k, g, t, d, p, b are much softer in Bengali than in English, and there are many aspirates and some nasal sounds unlike any sounds in the English language. It takes a long time to acquire an easy and tolerably accurate pronunciation of such a strange language. The grammatical construction of the language is a very instructive study. One remarkable feature of the language is the use of a verb which means to do or to practise as an auxiliary, with verbal nouns to form verbs, so that not only actions and thoughts, but also the emotions, are in this manner represented as actions and habits. "Do not fear" is in Bengali "do not practise fear"; "he hopes" is "he practises hoping"; "he is angry" is "he practises anger." This use of the verb "to do" is as if the auxiliary verb "to do" in English were used with all verbs, as "he does fear," "he does hope." The use is so extended and pervading in Bengali that it throws much new light upon mental operations, and especially indicates the responsibility of man for his emotions, as well as for his thoughts and actions. Another beautiful feature of the language is that many of the most useful verbs can be made causative by the single insertion of the letter a (sounded like a in "father"); the verb *karo*, for instance, means "do" (command), and *karao* means "cause to do"; so *utho*, "rise"; *uthao*, "raise"; *dekho*, "see"; *dekhao*, "show or cause to see." The prepositions are placed after a noun, and not before it, and so are called post-positions. The order of words in a sentence is, roughly speaking, the reverse of the English order. The sentence, "The moon throws its silvery light upon the lake," is, in Bengali, "The moon the lake upon its silvery light throws"; and the sentence, "Tell him to come to me quickly," is, "Him me to quickly to come tell."

After acquiring some practical knowledge of the language I essayed to speak on the roads and in the bazaar, and for about three or four months I preached almost daily, generally both morning and evening. Knowledge of the language brings one into closer contact with the masses of the people, and enables him to gain a clearer insight into their inner life. Reading in books about Hinduism

gives some idea of what it is, it is true ; but in a book it is only a curious system ; among the Hindus it is something very real, something that is part of their nature. One could feel that to destroy Hinduism and to preach the Gospel was to destroy the nature of the Hindu and to implant in him a new nature. Such a work is the work of God, and such is the work that He, by His Gospel, has been doing, and is still doing, in the world. When an earnest attack is made on idolatry the idolater will accuse us of blasphemy ; he will weep and lament, and use most endearing epithets about his gods, his idols, and the various objects of nature which he worships. What power is sufficient to change such a nature ? Yet it is by means of preaching that God effects renovation. The people were ready to admit that Christ was a good man ; they would say that He was an excellent man ; but when they were taught that He was Divine, and that He was the only true and living God, they would manifest great opposition, saying that their gods also were true gods, and that Christ was a true God only for Christians. It was necessary, therefore, to preach and teach especially the Divinity of Christ, and the all-sufficient atonement He had made for the sins of the world. When told that I taught the existence of two Gods, the one God whom they also professed to believe in and Christ, the reply was that the one God of heaven and earth was Christ, and that beside Christ there is no God. It is usually affirmed, especially by the educated, that there is in Hinduism a belief in one God, and that the various gods are His representatives ; but really such a statement is theoretical only, and practically of no value, and idolatry is what it is represented in the Bible—the departing from the one God, and the worshipping of the very idols the people have made, and creatures human and animal, and various natural objects. Yet, in argument, it was necessary to take their statement that there was only one God, and then to teach that the one true and living God was Christ, who had died for all men. When it was seen to be implied in this teaching, and especially when it was clearly made known, that God in Christ had died for all men, they would make the objection that death did not belong to God. If so, they said, then the world and all things would cease to be. The former verses in the 1st chapter of the Epistle to the Hebrews afforded a reply ; for it is there taught that He who was upholding all things by the word of His power made (by His death) purification of sins ; and their objection had validity so far as it is related that the world itself experienced a great change, since, when Christ was dying, darkness came over the land, the sun's light failing, and the earth did quake, and the rocks were rent, and the tombs were opened, and other great changes took place. The death of Christ was proof of His Divinity ; for such great changes in nature were not suitable to the death of a man ; such great changes took place because God Himself in Christ was dying to make atonement for the sins of the world. One name of Christ, it was taught, was Emanuel, God with us, and it was because Christ was the true God, who had taken our nature in order to come near us and to die for us, that we desired them to accept Him. If Christ was only a man, then we could not have the confidence which we have that His atonement is sufficient for the whole world. It is because God Himself has in Christ visited us, and made atonement for our sins, that we urged the acceptance of Christ. The Mohammedans were averse to believe that God in Christ had died for us, and one man came crying and complaining to the people around that it was teaching that God,

could eat and drink, and suffer hunger and thirst, and die like man, because I did teach that God, having become man, did so, and Christ teaches that even the Father supps with the believer, and Christ and the Father are one. The death of Christ, who is Divine, is all-powerful against the cold and lifeless Deism of the Mohammedan, and equally powerful against the professed ignorance of the Hindu respecting the nature and character of the only one God in whose existence he says he believes. For the Hindu has imbibed much of the Deism of the Mohammedan, and readily admits that there is only one God, but says that he knows nothing concerning Him, and that he therefore worships the gods as His representatives. That Christ who is God died for all men and rose again, that He who is immortal laid down His life for the world, this marvellous teaching of the New Testament is mighty through God for the pulling down of strongholds. The death of one who is only man is not the death of Christ; it is the death of Him who is God manifest in the flesh that has the power to demolish the false religions. The effect of a doctrine is seen by the opposition and anxiety which it causes; and it was the death of Him who is the only true and living God become man that caused the greatest opposition among all classes of the people and among all the different religious communities. As Mr. Spurgeon, of Barisal, said, so long as we preach platitudes on morality the people listen contentedly; but when the distinctive doctrines of Christ are preached, they manifest unwillingness to hear, restlessness, and opposition.

Hinduism appeared to me to be characterised by two allied traits, frivolity and cruelty; their religious ceremonies and festivals are often accompanied by the greatest light-mindedness and gaiety not to be equalled anywhere in this country, while their religious belief demands an incredible amount of human torture, and their social life is marred by the greatest cruelty to women, and especially widows; the burning of widows having been exchanged for a kind of slow torment for the whole of their remaining life. The whole fabric of this frivolous and cruel system will shake to its foundations when the death of the Saviour is constantly preached as the only great and sufficient sacrifice for sin; frivolity will give place to sober-mindedness, and the demoniacal spirit of cruelty will be cast out for the entrance of kindness and love. It was a great privilege to preach the Divinity and the death of Christ to this degraded and benighted people, and it is a joy to think that the Gospel of Christ is gradually but surely undermining the false religions, and bringing about the period when the nations of India shall make it resound with the praises of Him who shall have called them out of darkness into light, and from the power of Satan unto God.

In the rainy season, when missionaries go out into the Mofussil to do evangelistic work, Mr. Kerry, of Barisal, invited me to accompany him in his boat on one of his tours, and I was happy to accept the offer, and I was with him for four or five days. He had with him two Bengali preachers, and the crew were all Christian, so that we were really a small church carrying the glad tidings along the beautiful rivers to the numerous market-places that were situated on their banks. In those market-places thousands of people came together from the surrounding villages to buy and sell, and the solitary band of preachers entered the throng, and preached and taught and sold various portions of Scripture and distributed tracts. Most of the people had very little if any knowledge of the Gospel, and one was impressed with the vast extent of the field of labour and the fewness of the labourers; yet.

every year and for months in the year large districts in India are in this manner visited by the labourers of our Society, and the seed of Gospel truth is sown far and wide.

The amount and value of the work done by the native agency connected with the Society is really great. It was my privilege to hear from time to time about fifteen Bengali preachers, and those times were among the happiest I spent in India. Their preaching was excellent, showing the possession of sterling Christian character, and calm and deep conviction of the ultimate triumph of the cause they advocated. There was no difference, as to soundness of principle and a clear-ringing Christian tone, between their preaching and the best preaching in our own country. They do honour to the Society and to the missionaries under whom they were trained. One of these Bengali preachers, an elderly man stationed at Barisal and whom I often heard preach in the chapel there, was an especially excellent preacher, possessed of all the qualities, without exception as it appeared to me, which go to make a Christian orator of the first class. He is gifted with a rich, melodious voice of great compass, and a bright imagination; has command over the best language, and preaches with great ardour the truth as it is in Jesus; and this preacher, who is now over seventy years of age, has been spending a great part of his life in preaching the Gospel to his benighted countrymen. What great good must have been done by him! What great influence for good he must have exerted over thousands, yes, thousands and thousands of the people of India! If we think of him as a bright example of the ninety-nine or more native preachers who are connected with the Society, we can see that the work which is being done by them is real and great. When European missionaries accompanied them in their work, they naturally appeared happier than when they went alone; for in some respects it is a greater task for them to stand before an Indian crowd than for the European, because they are seceders from the crowd, and have left the religion of their own people to preach a religion which is so thoroughly opposed to the native systems. But often the Bengali preachers will go alone to unfold the banner of the Cross among their countrymen. Truly they are doing a great and noble work, and they have a claim to be especially remembered in our prayers along with the missionaries with whom they labour.

D. THOMAS,

Women's Work in China.

THE following letter has just been received from Mrs. Turner, of Tai Yuen Fu, Shansi, reporting on new work just taken up in Sin-cheo:—

“DEAR MR. BAYNES,—Having recently joined my husband at this new Mission Station, I thought it might be well to write you briefly about our Chinese sisters in Sin-cheo. I had long been wishing to come, and feel it a privilege to be the first who has had the opportunity of telling these poor heathen women the tidings of God's love; but

it is certainly a great responsibility also. My little boy and I created quite a sensation when we first made our appearance in public. Men and boys not only followed us about, but also heralded our approach; and as soon as the women saw us coming they would hobble along as quickly as their little deformed feet would allow, and call out

all their companions to catch a sight. Fearing to cause undue excitement, and thus hinder the work already going on among the men, we decided to give up walking in the streets, although we felt it needful for health's sake to get occasional exercise outside the city by riding to and fro in a cart. But this plan had its drawbacks too. A report soon got about that we went out to sow eggs in the fields, which when hatched would destroy the good luck of the place. The curiosity of the good folks had to be lived down somehow; so since then I have tried walking out regularly every day, and with good result, for we are allowed to go on our way more quietly than at first. These hot summer evenings the women sit at their doors—some sewing, others idly gossiping. As I pass by they frequently place a mat and ask me to sit down and talk, or else they invite me into their houses. A thorough inspection of little Charlie's and my own apparel, and almost endless questions concerning our food, age, parentage, occupation, &c., are inevitable preliminaries, and sometimes it is well-nigh impossible to give a more profitable turn to the conversation. But at this early stage of the work it is by no means lost time, though one may only have succeeded in making a few friendly acquaintances. It is still more satisfactory when there has been opportunity to speak of the great subject in which we long to get them interested. Many women have called to see me—nearly 400 altogether, I suppose—so that I am now getting pretty well known all round this neighbourhood. My sewing machine is a great source of wonderment, the women sometimes almost beg to see it. It goes by the name of the iron tailor, and I have been asked more than once whether it is a man or a woman. I suppose it is pretty generally known

that in China betrothals are often contracted (by the parents) at a very tender age. One of my visitors seemed to think me rather lax in not having already arranged for a wife for our little one, who is barely three years old, and suggested that there was a girl in a neighbour's family who would do nicely for him. I did not enter into her plan enthusiastically. I feel encouraged by the readiness which these women show to admit me into their houses. Would that it were as easy to find an entrance for God's truth into their hearts. Their thoughts, aims, and hopes are all centred in this life, and the majority of them are amazingly ignorant of all that has to do with the spiritual part of their being, and seem utterly indifferent to the welfare of their souls. 'We are dull and stupid; we do not understand anything about these things,' is a common remark; and, for the most part, they seem all too content to remain so. Realising how utterly in the dark these poor women are as to the glorious blessings and privileges which God is ready to bestow upon them, who would not long to do something to help them? I am aiming at getting a weekly instruction class, and shall be rejoiced, indeed, if God prosper me in securing even a few regular attendants. We might well give up our task as hopeless had we not the assurance that He who sent us to this people is Himself watching over them with an infinite compassion, and is 'mighty to save. I trust we shall soon be able to tell of Sin-cheo women, whose names are not only on the church-roll, but also in the Lamb's Book of Life. Meanwhile, we need the earnest prayers of God's people.

"With kindest regards,

"I am, dear Sir,

"Yours faithfully in Christian work,

"ANNA TURNER.

"To Alfred H. Baynes, Esq."

A Missionary's Visit to one of the Little Islands in the Caribbean Sea.

CAYMAN BRAC is a little island in the Caribbean Sea, about 130 miles from Jamaica, seventy from Cuba, and seventy from Grand Cayman. It is about twelve miles long and two broad; the eastern end rises 100 feet perpendicular out of the sea; the land on the top for a considerable distance is very productive. From the sea the island is wedge-shape in appearance, as the land gradually declines to the sea level at the western end. There are about 400 people on the island; most of them are white, there being only three or four black families on the island. The majority of the people came from Grand Cayman, and are the descendants of shipwrecked crews from various nations. They are a tall, well-developed, industrious, quiet, intelligent, and kind-hearted people. Their chief occupations are cocoa-nut and yam growing, hook and turtle fishing. Montego Bay is the chief port to which they bring the produce, from whence it is shipped to England and America. Their houses are large, clean, airy, and substantial, being built of ironwood, candlewood, and various other hard woods. Some roofs are shingled, but most are covered with fan-thatch, a species of palm.

On the wharfs here, and in the hospital, I became acquainted with some of the people, and have given them tracts to be distributed by them at home, and many earnest invitations have I had to visit them; so, on the 8th of May, 1881, I sailed in one of their little vessels. We were three days on the voyage. Our services on board were profitable and happy. When I arrived, the people enthusiastically welcomed me. I was regarded as an angel of God. The people hungered after the Word of Life. The first service was held in one of the largest houses, which was crowded. Next day, under my directions, a tent was erected with poles, ropes, and sails, which made a splendid shelter from the sun and rain. Here for seven days the Word of God was proclaimed. I visited from one end of the island to the other, either on horseback or by sea in a canoe; entered every house, saw every individual, and ministered to the sick. The greatest attention was paid whilst I preached and sang to them the "wonderful words of life." One night there was much blessing—about thirty, under a sense of sin, weeping and praying for pardon. In all my experience in the Lord's work I was never more happy and blest. I presume more than two-thirds of the people had never heard the Gospel preached until from my lips. On one or two occasions a missionary on his way to Grand Cayman held a service at the western end of the island, but, with that exception, no missionary had ever before been there. I was pleaded with to remain with them, with the promise of liberal support. They would build a house for me, and three little churches, one in each district. They earnestly entreated me to try and get them a missionary, and it is their wish that a Baptist should be sent. If a suitable brother can be found—one that will teach the children for three days in the week, as well as preach the Gospel—I am sure he would be very liberally supported. The people are able and willing, and have promised to do it.

About six miles from Cayman Brac is another island about the same size. At present there are only forty inhabitants. Some of the people came to my Sunday services at Cayman Brac.

I left the island on the 18th of May, thoroughly tired *in* the work, but not *of* the work. The people loaded me with presents, and we parted amid many tears and prayers. I was brought back in a vessel belonging to a family named Foster, who came to Montego Bay on purpose with me. After five days of successive gales and a dead beat all the way up, we arrived safely at Montego Bay. My visit to that little island will ever be fragrant to my memory, and their kindness I shall never forget.

My people welcomed me home, and were deeply interested in the tale of my missionary tour.

Montego Bay, Jamaica.

J. H. SOBIEY.

“And He said unto them, ‘Go.’”

HAST heard the voice, my brother,
That pleadeth from above—
“Bear out among the nations
The message of My love” ?
Hast heard it pleading—pleading,
In the stillness of the night,
And above the din of doing,
When the day is long and bright ?

And dost thou know it, brother,
That voice that pleads with thee ?
‘Tis the voice that sobbed thy pardon
In gloom-girt Gethsemane ;
‘Tis the voice that sang Salvation,
To thy soul when whelmed with woe ;
Thou hast heard its *Come* obedient,
Wilt thou not obey its *Go* ?

By Bethlehem’s humble manger,
Where the world’s Redeemer lay ;
By Calvary’s cross where, dying,
He the world’s sin rolled away ;
By the sceptre which He claimeth
O’er a subject world to wield,
He is pleading with thee, brother,
He is pleading—wilt thou yield ?

By the eyes that watch and weary
For the morn that does not wake,
By the hearts with nameless longings
That in darkness boat and break,
By the need of living millions,
And the need of those that die,
He is pleading with thee, brother,
Canst thou then stand idly by ?

Go tell thy dusky kinsman,
As he bows by Ganges’ tide,
Of the sacred stream that courses
From a Saviour’s riven side ;
Go kneel where China stretches
Her hands into the night,
And teach her say, “My Father,”
To the God who reigns in light.

And Afric, sunny Afric,—
Where the sand has drunk hot tears,
From the brimming eyes of millions,
Through the long ungracious years,—
Go, call her children brothers,
Bid their dark eyes flash with glee,
As they list the wondrous story,
Christ hath made them men and free.

Where’er the gloom is deepest,
Brightest souls must shed the light ;
Where’er the foe is fiercest,
Valiant men must wage the fight ;
Not ours the light, the valour,
But Christ’s whom we can take :
“Lo I am with you alway”—
That is heathendom’s daybreak.

“Lo I am with you,” brother,
Go forth *that Christ may go*,
With the fulness of salvation,
Where the earth has fullest woe ;
Let Love’s truce-speaking banner,
O’er the wide earth be unfurled,
Proclaim the world for Jesus,
And Jesus for the world !

R. WRIGHT HAY.

The Lord Loveth a Cheerful Giver.

ONCE again we have the pleasure of reporting numerous gifts indicative of deep personal interest in the work of the Mission. The cordial thanks of the Committee are given to "F. R.," of Bath, for a spade guinea. To the Upton Vale Young Men's Class, Torquay, per Mr. T. Horton, for half a dozen 4oz. bottles of Howard's Quinine to help in the refitting of the stores of the Congo Mission recently destroyed by fire. "T. S." for a flute, the proceeds of its sale to be devoted to the Debt Liquidation Fund. Mr. W. Puryer, of Watford, for a bicycle, the proceeds to be devoted to the Congo Fire Fund. "A Servant" "who has no money," but sends a gold pearl ring, the most valuable article she has, for the Congo Mission. "Two Brothers at Swansea," working in the copper mills, for 4s. worth of stamps for China, and who write:—"Wages are very small. We have a great interest in the Mission work and the brethren who devote themselves to it, and often feel that we should like to be amongst them to share in the great work in which they are engaged. If we do not happen in the future of our lives to be missionaries, we are very grateful to God for having given us a heart to sympathise and pray for the progress of the work. We read how our brethren have to work, and while reading tears fill our eyes, and we wish we could do more to show our sympathy for our brethren, and the difficulties with which they have to contend. We wish the Mission God speed, and our brethren good health." "A Working Man and his Friend," Edinburgh, for £4 for the Congo Fire Fund. "A Poor Shoemaker" for stamps to the value of 5s. for the Congo Fire Fund. "She whom Thou lovest is sick," for 5s. in stamps for the Debt Fund. "An Old Pensioner" for a silver ring for China. "A Thames Bargeman," for an old silver watch, for the Congo. "A Pupil Teacher," for a small silver pencil case, for India. And also to the following generous donors for most welcome and timely gifts:—Mr. W. Thomas, Llanelly, £100; Mrs. W. Thomas, Llanelly, £10; Mr. H. Thomas, Llanelly, £10; Two Friends, Yarmouth (Congo, £70), £75; Mr. J. Marnham, for *Congo Missionary* (one quarter), £30; E. K., for *New Congo Boat*, £20; A Lady, per Mr. T. Matheson, Liverpool, for *Stanley Pool*, £20; Mr. Joseph Wates, £20; Miss Warmington (*Debt*, £5), £15; Mr. D. Harmer, Coaley, for *China*, £15.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—"Willing Helpers," Bloomsbury, dolls and text cards for Miss Spearing, of Stanley Pool; Mrs. Spurgeon, Norwood, a parcel of books for Mr. Stubbs, of Patna; Mrs. Spicer, Highbury, frocks, antimaccassars, caps, pinafores, and fancy articles, for Rev. E. S. Summers, M.A., of Serampore; Mr. Harmer, Coaley, clothing for China; Dunfermline Baptist Church Work Society, garments for Rev. Daniel Jones, Agra; Mrs. Thomas, Putney, text cards for Miss Thorn, of Delhi; Friends at Red Hill, clothing for Rev. T. Evans, Octacamund; Young Women's Christian Association, Clapton, dolls for Calcutta

Mission Schools; Messrs. J. J. & P. E. Davies, of Newbury, a filter for Rev. R. Spurgeon's boat, Barisal; Mrs. Rogers, native dresses for Mrs. Price, Dinapore, and dolls and schoolbags for Mr. Comber, of Congo; "A Friend" at Wolverhampton, text cards for Mr. Gammon, Puerto Plata, San Domingo; Rev. C. Philp, of Gosport, dolls, &c., for Rev. R. F. Guyton, Delhi; Working Party at Redlynch, Downton, per Mrs. A. G. Taunton, shirts for the Congo Mission.

Recent Intelligence.

WE have much pleasure in announcing that Mrs. Coxeter, intends to have a drawing-room sale of useful, ornamental, and artistic work at her residence, Bathurst, The Grove, Highgate Road, London, specially on behalf of the Congo Mission Fire Fund, on Tuesday and Wednesday, the 16th and 17th of the current month, from 2 to 9 o'clock.

We earnestly trust that many of our readers will be able to be present and assist Mrs. Coxeter in her generous efforts to further the interests of the Congo Mission.

WE are glad to state that our Young Men's Association intends offering valuable prizes in books to the Auxiliaries and Schools affiliated with it for the best Missionary Essays on the following subjects:—"China" (for young men and women, 17-21)—First Prize twenty-one shillings; Second Prize, ten shillings and sixpence. "India" (scholars from 14-17)—First Prize, twelve shillings and sixpence; Second Prize, seven shillings and sixpence. "Africa" (scholars under 14)—First Prize, ten shillings and sixpence; Second Prize, five shillings. The examiners will be Rev. R. Glover, of Bristol; Rev. Jas. Smith, late of Delhi; and W. C. Parkinson, Esq., of Camden Road; and the papers are to be sent in by the end of January.

The Young Men's Missionary Association is, in many ways, giving valuable help to the Parent Society, and we wish every Young Men's Auxiliary and Sunday-school would join it.

We understand that those who subscribe at once can participate in the competition and will, as well, receive a number of the new *Missionary Journal* for distribution monthly. Further particulars can be obtained on application to the Young Men's Missionary Association Secretary, at the Mission House.

THE Committee of the Camden Road Sunday School Missionary Association request us to mention that their annual "Congo Sale," will be held on Wednesday and Thursday the 1st and 2nd December, and is expected to present features of unusual interest. The sale last year was much the most successful, which has yet been held, producing a net amount of £70 for the benefit of the Congo Mission, and the Committee wish to very cordially thank the many friends, both near and at a distance, who so kindly assisted them, at the same time hoping that the present year may witness a still larger result. They feel

that while the recent special efforts made for the "Fire Fund" have somewhat drawn upon the giving powers of the churches, the need for continuous help is greater than ever, and they trust that the old experience that those who give more are still the most willing to give may again be repeated. Contributions of work, &c., towards this sale will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, 143, St. Thomas' Road, Finsbury Park.

The Rev. Arthur W. Wood, pastor of the Havelock Baptist Church, Agra, contemplates returning to England early next year, he being medically advised that a change to England is needful for the re-establishment of his health.

Mr. Wood leaves Agra most regretfully, and to the great sorrow of the church. His ministry has been greatly blessed, and the church under his pastorate has enjoyed a season of special prosperity.

Under these circumstances the Havelock Church has appealed to the Committee of the Baptist Missionary Society to use their good offices to secure a suitable successor to Mr. Wood.

The church suggests that the new pastor might, with advantage, be about twenty-seven years of age; physically strong; mentally up to the average; unmarried, and with two or three years' experience of a home pastorate; a devout, evangelical, godly man, with warmth of heart, genial disposition, accustomed to look at the cheerful side of things.

The General Secretary, Mr. A. H. Baynes, will be glad to receive communications relative to this important and promising post.

At the Autumnal Meeting of the Committee held in Bristol, on October 4th, the offer of Mr. Percy Bruce, of Regent's Park College, for Mission work in China was cordially accepted. With his college colleague, Mr. Shorrocks (Missionary-elect to China), Mr. Bruce will have the advantage of twelve months of special study bearing upon his field of labour under the guidance of the Rev. Samuel Vincent, of Plymouth, who most generously has undertaken this important service in compliance with the earnest request of the Committee.

On the 28th ultimo, in the British India steamship *Dacca*, the following friends left London—viz., Mr. and Mrs. Gray, for Ceylon; and Mr. Herbert Anderson, Mrs. Bate and children, Miss Compston, and Miss Toone, all for Calcutta.

We are thankful to report the safe arrival in Shanghai of the Rev. Timothy and Mrs. Richard and family, and also of Messrs. Nickalls and Farthing, and the Misses Corpe, Maitland, and Weedon—all in good health.

On the 20th of last month, at Shanghai, Miss Corpe was married to Mr. Spurgeon Medhurst; Miss Maitland to Mr. Forsyth, of Tsing Chu Fu; and Miss Weedon to Mr. Morgan, of Tai Yuen Fu.

Contributions

From 16th September to 16th October, 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.	
Booth, Miss	1 1 0
Buck, Mr	1 1 0
B., Mrs W.....	0 10 0
Chapman, Mr J. L.	2 2 0
Coxeter, Mr J., for <i>Palestine</i>	2 2 0
E. G., Hertfordshire ..	5 0 0
Edminson, Mr John ...	1 0 0
Flower, Mrs	1 0 0
Forster, Miss E.	5 0 0
Gott, Mr	1 1 0
Gott, Mrs	0 10 6
Houghton, Mr W. C. ...	5 0 0
Marnham, Mr J., J.P., for <i>Congo Missionary</i> (Quarterly)	30 0 0
Neal, Mr I.	2 2 0
Do., for <i>Congo</i>	1 1 0
Ormsod, Mr S.	0 10 8
Price, Mr J., Garthfawr Richardson, Mrs, Mid- dlesborough	0 10 0
Tritton, Mr Jos. (monthly)	1 1 0
Walmsley, Mr C. J., Rhyl	12 10 0
York, Miss E., for <i>China</i>	1 0 0
Do., for <i>Congo</i>	0 10 0
Do., for <i>Japan</i>	0 10 0
Under 10s.	0 10 0

DONATIONS.	
A Lady, per Mr T. Matheson, Liverpool, for <i>Stanley Pool</i> <i>Station</i>	20 0 0
A Friend, for <i>Congo</i> ..	5 0 0
"Alyason"	2 0 0
Anonymous, Taunton, for <i>Mr Walker's</i> <i>Mission Hall, Genoa</i> ..	5 0 0
Anon., for <i>Mr Ander- son, for Boat Repairs</i> ..	1 0 0
Allmark, Mr A. (Box) ..	0 10 1
Bennett, Mrs, Water- ford, for <i>Congo</i>	1 0 0
"Bootleite" for <i>Congo</i> ..	10 0 0
Cayford, Mr E., for <i>Genoa Chapel</i>	2 2 0
Clark, Miss, for <i>Congo</i> Davison, Mr T., for <i>Congo</i>	0 10 0
E. O. (Box)	3 0 0
Grant, Rev G.	3 3 8
E. A., for <i>Congo</i>	0 10 0
Do., for <i>Debt</i>	0 10 0
Harmer, Mr D., Coasley, for <i>China</i>	15 0 0
H. V. I., for <i>Congo</i>	2 0 0
"Hope"	0 10 0
Houghton, Mr W. C., for <i>Congo</i>	10 0 0
James, Miss C. (Box), for <i>China</i>	0 10 0
J. G. D.	1 0 0
L. L. J., for <i>Congo</i>	2 18 0
Rosenbaum, Mr W. J., for <i>India</i>	1 10 0
Russell, Mr T. R.	200 0 0
Swift, Rev J. H.	0 13 0
S. M.	1 0 0

Skeats, Mr G., for <i>Congo</i> ..	1 0 0
"Southport" for <i>Debt</i> ..	1 0 0
T. T., per Rev R. Glover, for <i>India</i>	100 0 0
Do., for <i>Congo</i>	50 0 0
Warrington, Miss H. B. ..	10 0 0
Do., for <i>Debt</i>	5 0 0
Wates, Mr Joseph	20 0 0
Watts, Mrs, for <i>Debt</i> ..	3 0 0
Webb, Mr C., for <i>Congo</i> ..	1 0 0
Under 10s.	0 10 6
Do., for <i>Congo</i>	0 17 6

LEGACIES.	
Eason, the late Miss, of St. Albans, per Mr W. Pearce	19 10 0
Osborne, the late Rev John Henry, of Poole, per Mr J. P. Godwin ..	200 0 0

LONDON AND MIDDLESEX.	
Abbey Road Ch.	26 10 6
Arthur Street, Cam- berwell Gate	13 3 0
Battersea, York Road Sun. Sch., for <i>Mr</i> <i>Piggott, Ceylon</i>	12 0 0
Belle Isle and Brewery Road	30 3 10
Do., for <i>Congo</i>	5 0 0
Bloomsbury Ch.	27 10 6
Do., Sun. Sch., for <i>Mr H. Thomas,</i> <i>Delhi</i>	5 0 0
Brixton, Kenyon Ch. Sun. Sch.	5 0 0
Do., Gresham Ch. Sun. Sch.	5 0 0
Camberwell, Denmark Place Ch.	4 1 10
Do., for <i>Congo</i>	0 2 6
Child's Hill, for <i>Congo</i> ..	0 6 0
Do., Sun. Sch. for <i>do.</i> ..	0 5 7
Drummond Road, Ber- mondsey	4 6 0
Do., Sun. Sch.	10 0 0
Enfield	12 9 4
Do., for <i>Congo Boys</i> ..	1 5 0
Eldon Street Welsh Ch. Forest Gate, Wood- grange Ch.	5 10 0
0 2 10	
Grove Road, Victoria Park	1 5 0
Harrow Sun. Sch., for <i>N.P.</i>	2 12 0
Highbury Hill	6 4 7
Highgate, Southwood Lane	2 2 3
Highgate Road Sun. Sch., for <i>support</i> <i>of J. Showers,</i> <i>Congo</i>	36 0 0
Do., Y.M.B.C., for <i>Congo</i>	4 4 0
Hornsey, Campsbourne Ch.	3 15 6
Islington, Cross Street Do., Sun. Sch.	0 10 0
7 3 3	
John Street, Edware Road, for <i>Congo</i>	0 16 0
Notting Hill, Ladbroke Grove Sun. Sch.	0 19 5

Peckham, Barry Road Sun. Sch.	1 19 5
Riley St. Mission Sch. ..	0 5 1
Stoke Newington, Devonshire Sq. Ch. Sun. Sch., for <i>sup- port of Boy at</i> <i>Serampore</i>	6 0 0
Stratford, Major Road Sun. Sch.	3 0 2
Upper Holloway, Y.M. C.M., for <i>Congo</i>	5 0 0
Do., Sun. Sch.	13 2 6
Upton Chapel, for <i>support of G.</i> <i>N'kwee</i>	12 0 0
Walthamstow, Bound- ary Road	3 0 0
Wandsworth, East Hill ..	1 18 0

BEDFORDSHIRE.	
Renhold	0 15 0

BERKSHIRE.	
Reading, King's Road ..	31 0 0

CAMBRIDGESHIRE.	
On Account, per Mr G. E. Foster, Treasurer	25 1 5

CHESHIRE.	
Birkenhead, Grango Lane	26 11 11
Do., for <i>special N'P</i> ..	5 5 5
Chester, Grosvenor Road Sun. Sch.	4 0 0

DERBYSHIRE.	
Derby, Trinity Ch.	12 0 0

DEVONSHIRE.	
Bradninch	32 19 4
Brixham	17 7 0
Plymouth, George St. ..	19 4 8
Do., for <i>Congo</i>	5 0 0
Tiverton	7 17 8
Torquay	22 0 0
Uffculme	6 0 4

DORSET.	
Bridport	6 6 2

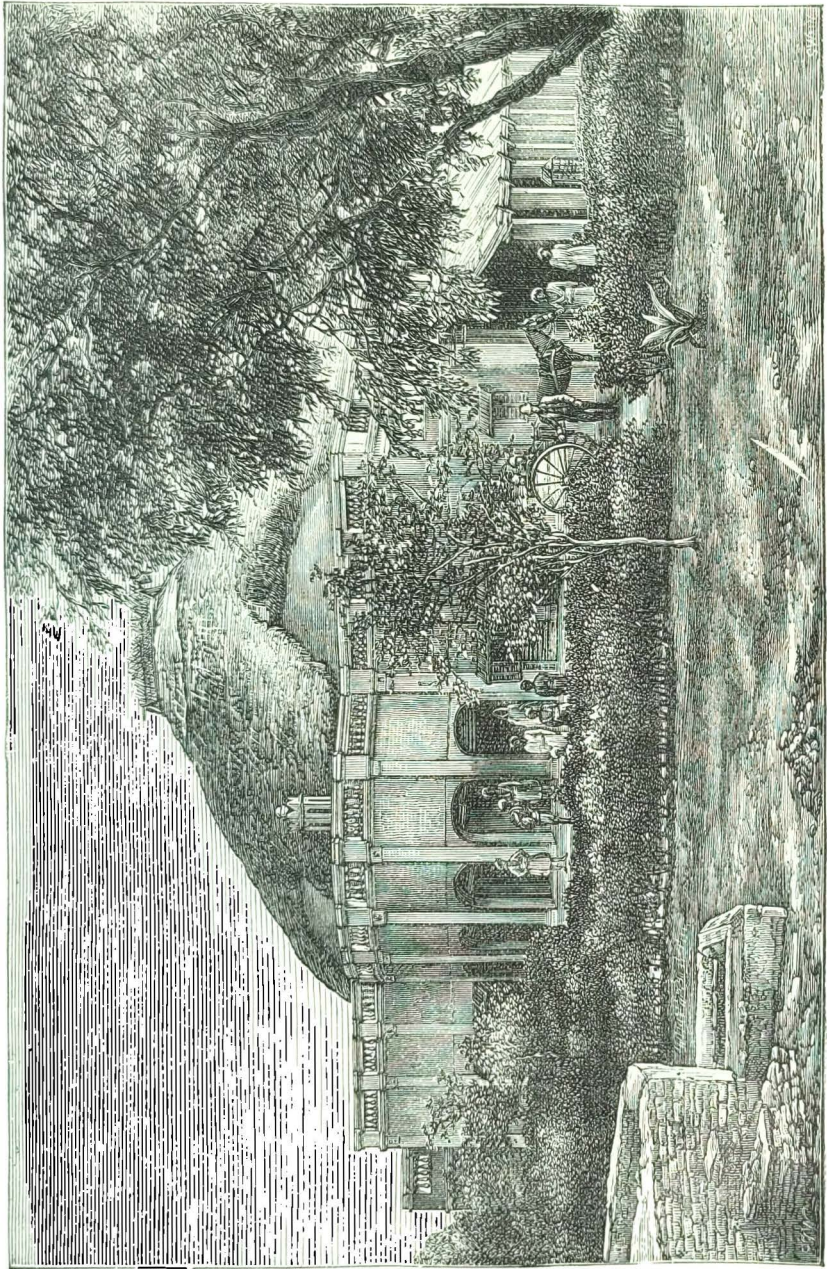
DURHAM.	
Consett	7 17 6
Middleton-in-Teesdale ..	14 14 11
Do., for <i>Africa</i>	1 0 0
Do., for <i>China</i>	2 0 0
Do., for <i>India</i>	1 0 0
Do., for <i>Congo</i>	0 10 0
Do., for <i>Rome</i>	1 0 0
South Shields, Westoo Lane	10 0 0

ESSEX.	
Harlow, on account ...	7 0 0

GLOUCESTERSHIRE.		Ormesby.....	3 2 5	WILTSHIRE.	
Cheltenham, Salem Ch., for <i>Debt</i>	4 0 0	Yarmouth.....	5 0 0	Bratton.....	2 0 0
Eastington, Nupton Ch.....	6 3 0	Do., for <i>Congo</i>	70 0 0	WORCESTERSHIRE.	
Gloucester.....	1 15 0	Do., Park Ch.....	6 1 2	Astwood Bank.....	37 18 0
HAMPSHIRE.		Do., do., Sun. Sch....	9 18 10	Evesham.....	18 14 6
Beaulieu.....	2 15 3	NORTHUMBERLAND.		Redditch.....	0 13 0
HERTFORDSHIRE.		Alnwick.....	0 16 0	YORKSHIRE.	
Hemel Hempstead.....	1 2 1	Do., for <i>Congo</i>	0 5 0	Bradford Auxiliary, per Mr J. B. Birkin-	
KENT.		Gateshead.....	27 0 10	shaw, Treasurer.....	110 5 11
Canterbury.....	7 18 3	Newcastle - on - Tyne, United Public		Golcar.....	12 0 2
Forest Hill, Sydenham Ch.....	3 0 0	Meeting, Rye Hill.....	4 15 9	Harrogate, for <i>Congo</i>	1 14 5
Gravesend, Zion Ch. Sun. Sch.....	1 17 6	Do., for <i>Rome</i>	0 10 0	Lockwood.....	9 10 0
Pembury, Union Ch....	1 1 10	Do., Westgate Road.....	18 12 4	Do., Primrose Hill.....	1 11 2
LANCASHIRE.		Do., do., Sun. Sch....	1 7 1	Milnsbridge.....	6 2 6
Barrow - in - Furness, Abbey-road.....	4 6 3	Do., Arthur Hill Sunday School.....	2 17 5	Rawdon.....	14 12 10
Heywood.....	3 10 0	OXFORDSHIRE.		Do., Sunday School.....	1 17 0
Littleboro'.....	2 12 2	Caversham.....	14 4 0	Salendine Nook.....	6 6 10
Liverpool, Pembroke Ch.....	10 18 0	Oxford, New-road, for <i>Congo</i>	1 0 0	Scapegoat Hill.....	1 4 6
Do., Richmond Ch.....	51 2 9	SOMERSETSHIRE.		NORTH WALES.	
Do., Everton Village Welsh Ch.....	10 7 0	Bristol, for <i>Debt</i>	50 0 0	DENBIGHSHIRE.	
Do., Soho-street Juv. Do., do., for <i>Congo</i>	3 15 0 1 0 0	Do., Collections at Autumn Meetings		Colwyn, for <i>Brittany</i>	0 7 6
Do., Walton Sun. Sch.....	12 0 0	Colston Hall.....	64 3 6	Wrexham.....	0 10 0
Do., Walnut - street Sunday School.....	5 8 10	Do., City-road.....	13 15 0	SOUTH WALES.	
Less expenses.....	0 3 10	Do., Broadmead.....	46 1 9	GLAMORGANSHIRE.	
LEICESTERSHIRE.		Do., Tyndale Ch.....	33 19 0	Canton, Hope Ch. Sunday School.....	6 3 4
Ogden.....	22 0 0	Crewkerne.....	5 4 10	Cardiff, Tredegarville.....	4 0 0
Rochdale, West-street.....	10 5 7	Fivehead and Isle Abbots.....	7 17 4	Noddfa, Bridgend.....	0 4 0
Do., Water-street.....	10 0 2	Taunton, Albemarle Ch.....	6 9 4	Swansea, Mt. Pleasant.....	21 13 11
Do., Holland-street Sunday School.....	4 0 0	Wellington.....	9 2 11	Do., West Cross, Bethany.....	2 16 7
LEICESTERSHIRE.		STAFFORDSHIRE.		PEMBROKESHIRE.	
Blaby and Whetstone.....	18 4 5	Brierley Hill.....	3 13 5	Cigerran, for <i>Congo</i> ...	0 1 6
Leicester, Belvoir-st.....	42 2 4	SURREY.		SCOTLAND.	
Do., Charles-street.....	61 11 3	Penge.....	11 1 9	Alloa.....	1 0 0
Do., Victoria-road.....	43 9 7	Do., for <i>W & O</i>	8 3 10	Coatbridge.....	0 5 0
Monks Kirby and Pail- ton.....	1 13 2	Streatham.....	8 8 1	Crieff.....	2 10 0
Sheepshed.....	8 9 0	Sutton Sun. Sch., for <i>Mr Guyton's N P</i>	0 18 5	Glasgow, Adelaide-pl.....	10 0 0
Less expenses.....	175 0 9 5 15 0	West Norwood, Chats- worth-road.....	4 16 8	Do., John-street.....	7 10 0
NORFOLK.		Do., Sunday School.....	0 2 5	Grantown.....	0 5 0
Martham.....	2 18 1	Wimbledon.....	4 10 0	Leslie.....	3 14 2
Norfolk, on account, per Mr. J. J. Colman, M.P., Treasurer.....	15 10 0	WARWICKSHIRE.		Mullycar, for <i>Congo</i>	0 18 0
		Birmingham, on ac- count, per Mr T. Adams, Treasurer.....	100 0 0	Kirkcaldy, Whyte's Causeway.....	2 9 1
		Do., Selly Park Sun. Sch., for <i>Educa- tion of Girls in San Salvador School</i>	5 0 0	Do., for <i>Congo Boy</i>	1 5 0
		Coventry, Queen's Rd.....	138 19 6	FOREIGN.	
		Do., for <i>Congo</i>	10 0 0	CHANNEL ISLANDS.	
				Jersey, St. Heliers, Grove-street.....	8 10 11
				HOLLAND.	
				Nieuwe Pekela, per Rev. H. Z. Kloekers, for <i>Congo</i>	3 8 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. BAROLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



AGRA MISSION HOUSE.—(From a Photograph.) See page 534.



THE
Irish Baptist Magazine.

DECEMBER, 1886.

NATURE AND THE SUPERNATURAL.

Thoughts on Isaiah, xl. 12. By Rev. JOHN DOUGLAS, of Brixton, S. W.



UBLIMITY of thought is characteristic of Isaiah's prophecies. Few of the sacred writers have equalled him in classic beauty and simplicity of language; fewer still in the chastened splendour of his imagery. No other seer has had such rapturous visions of our Saviour's life and work. His graphic delineation of the character of Messiah as at once Emmanuel and the Virgin's child, the servant of Jehovah, the stricken Lamb, the mighty Conqueror, and the Prince of Peace, reads more like the contemporary history of Jesus than the utterance of a prophecy given seven hundred years before. Isaiah has a marvellous power of introducing contrasts. His fiery denunciations alternate with soothing words of comfort; his visions of anguish and desolation with promises of joy and victory. The gloom and thick darkness of Naphtali suddenly melt away before the splendour of the Light that arose in Galilee.

The humiliation and death of the Messiah are relieved by visions of His transcendent glory, when He should have "swallowed up death in victory," and, amid the chaos of conflicting nations, would establish a universal empire of everlasting joy and peace.

In this fortieth chapter of the prophecy these transitions are strikingly illustrated. The mourning daughter of Zion hears echoing from the peaks of the surrounding mountains the joyous tidings of deliverance and peace. The utter nothingness of idols is set in sharp contrast to the creative majesty of Jehovah; the feebleness and helplessness of man are heightened by contrast with the matchless power and tenderness of the living God. These lofty conceptions awaken in the mind the consciousness of sublimity. The infinite power and glory of Jehovah is the sublimest theme that can ever occupy the mind of man. Nowhere is that glory more vividly displayed than in the visions of Isaiah, and as we ponder the truths he brings before us, we cannot but feel the

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1887.

New Year's Day Prayer-Meeting.

ON Saturday morning, January 1st, 1887, we hope to meet at eleven o'clock, in the Library of the Mission House, Castle Street, Holborn, for special prayer in connection with Mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

We trust our honoured and beloved Treasurer, Joseph Tritton, Esq., will preside on this occasion.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. In March last this fund closed with a debt of £205 6s. 1d.; and unless the receipts for 1887 show a considerable increase in March next, this debt will be doubled. Amid the glad associations of the new year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to only £792, considerably less than the year before. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and this sum will be secured without difficulty.

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to A. H. Baynes, 19, Farnival Street, Holborn, London, E.C.

1887 Anniversary Services.

THE dates selected are as follows:—

- INTRODUCTORY MISSIONARY PRAYER MEETING,
THURSDAY MORNING, APRIL 21ST.
- QUARTERLY MEETING OF COMMITTEE, FRIDAY, APRIL 22ND.
MISSION SUNDAY, APRIL 24TH.
- ANNUAL MEMBERS' MEETING, TUESDAY MORNING, APRIL 26TH.
MISSIONARY SOIREE, TUESDAY EVENING, APRIL 26TH.
- ANNUAL MISSIONARY SERMON, WEDNESDAY MORNING, APRIL 27TH.
- EXETER HALL ANNUAL MEETING, THURSDAY EVENING, APRIL 28TH.
- MISSIONARY CONFERENCE BREAKFAST, FRIDAY MORNING,
APRIL 29TH.
- EXETER HALL YOUNG PEOPLE'S MEETING, FRIDAY EVENING,
APRIL 29TH.

Will our readers and friends be so kind as to make an early note of these arrangements, with a view to their being present at some, if not at all, these services.

“It is Time for Thee, Lord, to work.”

PSALM CXIX. 126.

O LORD, through long and weary years,
 With wrestling toil and pitying tears,
 Thy Church has scattered far and wide
 The seed Thou hast Thyself supplied.

And yet the signs of life how few!
 What darkness bounds faith's eager view!
 Unstirred by Mercy's quickening breath,
 O'er millions broods the calm of death.

“'Tis time for Thee to work,” and bring
 To earth's bare fields the blush of spring,
 And with Thy life Divine upraise
 Her ransomed sons to swell Thy praise.

For what can our poor help avail?
 Without Thee, seed and sowers fail;
 And chosen workers, falling, leave
 Unwrought what they would fain achieve.

They come and go—not slack their toil,
 But scant the yield of sacred spoil;
 Yet Thou canst make rich harvests bloom
 Luxuriant round each starless tomb.

“'Tis time for Thee”—the seed is sown,
 Nor will it, Lord, “abide alone”—
 For this Thy people's cry shall be,
 “'Tis time for Thee!” “'Tis time for Thee!”

Spirit of God! Through sun or shower,
 Reveal Thy life-imparting power,
 And in renewing glory clad,
 Make Thou the very deserts glad!

A Letter from the Congo.

THE following letter from Mr. T. J. Comber, dated "Wathen, Sept. 27," and addressed to the Treasurer, is, by Mr. Tritton's kind permission, inserted here:—

"MY DEAR MR. TRITTON,—For several months I have been intending to write you, but have been so busy. Mr. Silvey gave me your kind message that your promise still held good for 'Bloomfield'—cow or donkey. It was to me a confirmation, though not a reminder; for, before the arrival of the week's party, and while I was doing a little evangelistic work in this neighbourhood, I had made up my mind to try again a donkey—only one that I could have housed and groomed occasionally, and that perhaps would live; and to remind you, after purchasing it, of your offer, that evening long ago in 1879, when you gathered us, with my dear wife, at your house. Of the associations of that evening, this new purchase often reminds me.

"THE 'CONGO BLOOMFIELD.'

"Your thoughtful message, how ever, came before I bought our Wathen 'Bloomfield,' the only riding animal in our mission at present. And now I am writing specially to acquaint you directly with the fact of the purchase, to thank you for your kind gift, and to report upon 'Bloomfield,' after six months' possession and use. You will be glad to hear that he keeps well, feeds himself almost entirely, and gives no trouble, involving neither groom nor stable-boy (our school-boys rubbing him down when he needs it); also that he is not vicious in temper, less obstinate than donkeys usually are, and goes at a good pace, being really a good serviceable donkey—a confirmatory bray to this last is just sounding from the stable. 'Bloomfield' is not to be taken long journeys,

but generally accompanies me to all the towns within easy reach, and so saves me much fatigue. One day last week I was in the saddle for four hours. Short distances of half-an-hour to an hour he usually canters briskly nearly all the way—really sometimes he does as well as a horse would do. To-morrow I am going to one of our principal towns, five miles distance, and shall be on his back for two hours or more. So you see 'Bloomfield' is of real service to us, as our famous Cameroons 'Jack' was in our '78 pioneering journey, and as our eleven donkeys in '79 were not. I bought him at Banana, where he was born. Our old brave 'Jack' was born in Victoria. Most of the '79 donkeys were imported from the Canary Islands. In finishing up about our missionary donkey 'Bloomfield,' I should perhaps mention that he is more often called 'Jack'—our boys finding it difficult to say 'Bloomfield.' Many times a week do our schoolboys come and say, 'Please, may we play with the donkey?' and, with the obtained permission, off they go, and mount him barebacked, and take their turns in a canter round the station; for 'Jack,' or 'Bloomfield,' is quite good-natured, and lets them do almost all they like with him.

"EBENEZERS.

"It is now close upon a year since our party arrived on the Congo. Pleading earnest loving prayer was offered for us by, I believe, many thousands, to whom our work was dear, and by very many, too, to

whose large and loving hearts we personally were dear. Especially was spared life and health prayed for. Oh! has not our Father answered the cries of His children? From my dear brother's death, in December, 1884, to the following May—less than six months—five of our dear brethren had fallen. From June, 1885, to January, 1886, nearly eight months, we have lost one. And since the death of our brother Maynard until now—another eight months—we have been graciously preserved; and number sixteen in all, besides the Bentley party of seven more, due to arrive to-morrow at Banana. Truly, He is good! And all those whose hearts have been rising in prayer on our behalf may offer fervent thanks, giving with no less fervent continued supplications.

“‘THE DAY DAWNETH.’

“And then, too, although I often feel keenly dissatisfied with our progress amongst these people, yet I cannot but see that there is progress, and feel that our own God is blessing and shall bless us. We are all very busy at all our stations, trying to establish and extend our work, and the perfect little *Peace*, under Mr. Grenfell's direction, has been flying over the Congo and its tributaries in all directions, as you know. Here we are three—my brother Percy, Mr. Silvey, and myself. The work is specially in three branches—school and training boys, medical, and building our permanent brick station. In all these departments, progress is rapid. I am hoping to be able to write shortly that preaching in the towns, and itinerating generally, is as special a branch of our work as any other. I feel constantly restless to get to it, and chafe at the correspondence falling to my lot as one of the senior brethren, and at my

medical practice, both of which, however, are important and necessary. So much of my time hitherto since last arrival has been taken up with escorting new brethren and sisters to their stations. We have succeeded in turning out good bricks, and have burnt about 25,000, and have two small brick houses built. Our school-boys—all boarders—number twenty-five now, most of them bright, promising little fellows. Just at present my brother is superintending building. Silvey naturally looks after school-work. I am doing the medicine, which gives me two or three hours busy work every day, my patients being very numerous—men, women, and children. Five little grass houses now occupy a part of our mission site, with in-patients, of which three are women. This will show the confidence the people place in us. Each patient has one or more of his or her family living in the same house to wait upon them, fetch water, wood, &c. And then many of the people seem to us to want to hear about God. This has been late in coming. I have never seen the heathen longing and crying for the Gospel, and have never thus described them; I wish it were so. But now I do see the people wanting and longing to hear about God, and I feel deeply grateful, and very hopeful. Oh! may great blessing be in store for our work!

“I cannot write more now; but, with many thanks for the donkey, and for all your kindness to us, and asking you to still continue in prayer for us, and with kind regards to you and your family,

“I remain, dear Mr. Tritton,

“Yours very sincerely,

“T. J. COMBER.

“To Joseph Tritton, Esq.,

“Bloomfield, Upper Norwood.”

Tidings from the Congo.

THE following letter from Mr. Philip Davies, B.A., we are able to print in the HERALD, by the kindness of his father, to whom it is addressed:—

“Kinshashar, Stanley Pool,

“August 17th, 1886.

“MY DEAR FATHER,—At the Pool at last you see. I left Ngombe on the 7th, and reached here on the 13th. The journey was in many respects as before, but the road was much better—no toilsome hills nor tall grass, and all the rivers low and easily crossed. The scenery, too, was better, more tropical-looking at the rivers especially—more trees; and as the State had cut a road to bring up a steamer on, it made avenues through the woods instead of the usual track.

“ON THE ROAD.

“As everything was favourable for travelling, I had neither tent nor hammock, and did not need either. Once I slept out, and made a cover for myself with a large waterproof sheet to keep off the dew, and a few grass mats to keep off the wind. Another night, but for the name of the thing, I might almost as well have slept out, as the house I was in had no roof; the walls, though, kept off the wind, and the sheet served to roof in one end. It is rather handy to have a house not finished (another I had, had a roof, but only three sides), as you get a little more daylight in the early morning; and, as a rule, the native houses have no window, and only a small door. Food was easy to get on the road; nice fish, smoked to preserve them. Some I had given me, though, had not been smoked soon enough, and a sanitary inspector would have detected it a few streets off. I bought some choice rats on the road,

too. I hope you won't feel your loss too much, but they are a luxury you cannot get in England. I have had some hippo since I got here; an Englishman who belongs to the State goes out and shoots one every week to get beef for his people.

“It was tender, not unlike English beef in appearance and taste, but only moderately good—not a thing to go into raptures over, like the rats. Perhaps you have been thinking of me on the banks of the Congo, but after the day I left Underhill till I got two or three days from here, I have not seen it. The road up is usually two or three days' march south of the river. As I got near here it was generally in sight—at present thirty or forty feet below its highest level—large rocks and sandbanks along the sides and in its course, and the water roaring along. There are stretches of it navigable by canoes, but generally it does not look inviting for a row.

“STANLEY POOL.

“The Pool is about the size and shape of the Isle of Wight. From our station we get a fine view of about half of it; it makes the finest outlook of any of our stations. The further part of the Pool is hidden by the islands that are in it, though we can see the hills that bound it on all sides. I have had a few hours on it in one of our canoes, and we saw some few hippos about. They like to get on the sandbanks, almost, or quite under the water most of the time, coming up for fresh air occasionally. I met with the following device about here for catch-

ing birds. Two poles, thirty feet or so high, are put into the ground, with a string stretched from the tops of them, and hanging from this a number of fine string nooses for the birds to fly into; no bait is put. I suppose the birds fly in before they notice it. Round the Pool there are a great number of races—the territories of seven or eight meet on the shores. I have had one trip on the Pool. We were taking one of Bishop Taylor's men to their station at Kimpoko, at the eastern end of the Pool; we were two days going up on account of the current, and four or five hours coming down. It reminded me of camping on the Thames, landing for chop, and sleeping on a sandbank at night.

"I give you a few sketches, to show some of the modes of coiffure in vogue here. Some of them are more extraordinary than pleasing, and the same remark applies to the incisions on the face. Many of the head-dresses, though, are really good specimens of hair-dressers' art; the hair is always crisp and curly, but is wonderfully long in many cases.

"THE CONGO FIRE.

"I have got my gold watch out of the fire, the works all spoilt, of course. The gold case will fetch something. I can hardly imagine how the watch did not get melted up, as beads and brass wire, and all things of that sort, were run together into inseparable masses. Everything in the way of clothes, books, and tinned provisions was as completely destroyed as things can be. After I get to Lukolela you must be prepared for great irregularity in my communications, as I shall be mainly dependent on our own steamer, and shall have to send off letters when

I can. The best news I have to tell you—and I could not send you any of a better sort—is that I have full reason for believing that my boy has been converted, and I feel all the more glad about it as the difficulty of getting at the people's souls was beginning to be more apparent to me as I stayed in the country.

"THE PEOPLE.

"It is fairly easy to get on good terms with the people, but the ideas we preach are so altogether new that it must take a long time to make intelligent Christians of them. They pay wonderful attention, and you think you are really making some impression on them, when you are stopped by someone inquiring if the devil is a white man, and other things of that sort. Our boys we have about us always, and they get a good bit of teaching, and heathen ideas are prevented from entering, or, at any rate, getting firm hold of their minds. During all the travelling I have had since the beginning of April, Lo and I have been thrown a good deal together; and at night in the tent, when everything was settled for the night, we generally talked together a good bit about God and His Son; and while I was very pleased with the conceptions he was forming about God, I never said anything to him to make him declare himself a Christian, but preferred to wait and let careful instruction bear its own fruit in course of time. There was always the utmost naturalness and freedom in all we said, and it was he, more than I, who led our chats round from things in general to God and salvation. I shall never forget the decisive night, in a native house a day's march from here. We had had an hour or two's talk first with some of the carriers, which

Lo carried on for me with great earnestness with them.

“Lo’s DECISION.

“By nine o’clock they had all gone out to sleep, and, as usual, we had a little quiet talk between ourselves, only, instead of gradually settling down to sleep, he made more anxious inquiries than I had ever heard before about salvation, asking me to teach him. He told me he wanted to serve God and to do right, but felt unable from his weakness; and a thing that pleased me was, he seemed to want more to be saved from sin—from sin itself—rather than the punishment of it only. He showed so much knowledge of the true nature of God and of sin, that I felt I must do all I could to help him to be really converted that night; and as he leant over the side of my bed and took my hand, I put my arms round him and drew him to me, and I could feel all his frame trembling and his breast throbbing, not with hysterical excitement, but with intense emotion; in fact, we were both so quiet, that anyone half asleep would not have heard us. For long intervals we could neither of us speak at all, but we both prayed; and as I thought of things that might be helpful, I

spoke to him. We went on in this way till nearly midnight, when we lay down again, he possessing the new heart which he was longing for. Everyone that asketh receiveth, and he that seeketh findeth; and with all his heart he had that night asked for salvation and sought the Saviour. He is only a boy, perhaps fourteen years old, and he needs help. I have loved him for a long time, and all the more now; and as his failings and weaknesses much resemble mine at his age, I may be able to help him till he has developed a strong Christian character, and, as far as man’s help goes, can stand alone. The same evening he was telling me about his speaking to some of the people what we had taught him, and he said, ‘I told them there must be something in it, or these white men would not leave their beautiful country, with all its wonderful things, and come here and be ill so much and die.’ A little before he had been asking me how many of our men had died. It made me feel that what little suffering I had had, had not been in vain, and that there was some purpose after all in the deaths that have occurred, and that it was not all loss, as it might seem to us.

“Your loving son,

“PHILIP.”

RECENT CONGO INTELLIGENCE.

The Rev. W. Holman Bentley writes from the Congo River, October 1st:—“We reached Banana on Sunday last, and expect to be at Underhill tomorrow. We are indeed thankful to find ourselves thus far in good health and cheerful spirits.”

Mr. Robert D. Darby, one of the new missionaries of Mr. Bentley’s party, writing from Underhill, nine days later than Mr. Bentley, says:—“I am sure you will be equally glad with us that we have all landed safely at Underhill. We had a very beautiful passage out. God heard the prayers of His people, and undoubtedly gave ‘the winds and the waves charge concerning us.’ We found, from letters received at Underhill from Mr. Comber, that our brethren

were all well up river. Some of the American Baptist Missionary Union brethren had come down from Banza Manteke to meet their friends. They gave very cheering accounts of the progress of work in their district. We gathered round the Lord's Table in the evening, and we devoutly thanked our Father for His care of us, and prayed for His blessing on our work, and for grace and help to live earnest and upright lives, and thus impress the people with the beauty of the religion of Jesus, by being ourselves monuments of His great goodness. Continue to urge the churches at home to pray for us, and to give liberally to the great work of carrying the glad tidings to those who are in darkness and misery."

We are grieved to report that, in consequence of ill health, Dr. Seright has been compelled to return home, after only a very brief residence on the Congo. Writing to the Secretary, from Govan, N.B., under date of October 24th, Dr. Seright reports:—"It is with deep regret that I have to inform you that constant fevers compelled me to leave the Congo by the mail of the 16th ultimo. How deep the disappointment to me is you can scarcely conceive, and I know it must be very great to yourself and the Committee. You will be glad to know I have somewhat benefited by the voyage, but I am still very weak."

The Committee feel that the course taken by Dr. Seright was the only wise one, under the special circumstances of his case. They deeply sympathise with him, and earnestly hope he may very soon be restored to his usual health.

The Committee, still feeling the great importance of having one or two fully qualified Christian medical men on the Congo, desire to re-issue the following appeal under which Dr. Seright offered himself for this special service.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society have resolved to appoint and send out, at the earliest practicable date, one or two fully qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions; such professional men being of course Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Detailed particulars can be secured on application to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Farnival Street, London, E.C.

Miss Spearing, writing from Stanley Pool, reports:—"Since my arrival at Stanley Pool I have had time to think about the necessities of my work among the girls, and to learn a little respecting their character, from my own observation and from Mrs. Grenfell, and feel more deeply convinced than when I was in England that it will be necessary for me to make my home with the girls if my work among them is to be as successful as it should be. Mr. Grenfell has already arranged for me to have a separate house, in which I can live with the girls.

"I am very thankful to be able to tell you that, although I have had a slight attack of bilious fever, God has raised me up again, and renewed my strength so quickly that I feel that I may hope for many years of work here,

and trust that, as He has fitted me physically to bear the climate, He will grant me every good gift and grace necessary for successful work, and that His blessing will rest upon our work here."

Mr. Frank Darling, of Underhill, writes:—"I wonder whether any of the many friends of the Congo Mission would furnish this station with a good harmonium or a small American organ. I have not written earlier for one because there was no one here who could play it; we had an old weak one, good enough for practising on with one hand. There will be no difficulty here as to transport, and by the time one could be forwarded I expect Miss Seed will be my wife, and she plays the instrument. I think if an intimation were put in the HERALD some of my Sheffield friends might be found willing to defray the expense, although I have not courage enough to appeal directly to them so soon after the giving of the sawmill, and so many other practical kindnesses."

Mr. A. E. Scrivener reports from Underhill:—"By God's blessing I have had a continuance of splendid health during the month, enabling me to carry on my work without hindrance. Medical work is increasing. Besides a number of sick folk among our own workpeople, I have a number from the neighbouring towns. Two small tents have been erected in our enclosure, and in these reside patients who are too sick to go backwards and forwards to their towns. Amongst some other 'distinguished' personages is the chief Capita Niperara, one of the most influential chiefs in these parts. I trust to be able to benefit him, and so, by God's blessing, to influence his heart to receive the Gospel. Before giving him any medicine I made a condition that he should first give up his fetishes. He was wearing some round his neck and ankles. After some demur he consented to do this, and allowed me, with a pair of scissors, to take them from him. This is a further proof that the faith in fetishes is being shaken. God hasten the time when their whole faith shall be in the Great Physician.

"The arrival of the new brethren, with Mr. and Mrs. Bentley, has filled our hearts with joy, and made the prospects of Upper River work much brighter. May God bless them all, and send many more to aid them in this blessed work."

Mr. S. Silvey, writing from Wathen (Ngombe) Station, under date of September 30th, reports:—"I arrived here from San Salvador on the 16th inst., and found Mr. Comber, Percy, and Richards all looking remarkably well. They have scarcely had any fever at all for months. Mr. Richards left the following morning for Stanley Pool to join Mr. Davies. We have since heard that they have started in the *Peace* for Lukulela, and they intend to commence work there at once.

"I was six days on the road from San Salvador to Underhill, and ten days from Underhill to Wathen; and although travelling alone is quite a new experience for me, I am glad to say I arrived here none the worse for my long journey.

"Wathen is a fine large station, and when the new brick Mission-house is

finished, will be second to none on the Congo. Already 16,000 bricks have been burned, and one or two brick outhouses have been erected.

"There are twenty-six boys in the school, all boarders, and we hope soon to largely increase the number.

"At San Salvador there are twenty boys boarders, whose ages run from twelve to twenty years, and about forty boys in constant attendance under twelve years of age. Some of our elder boys have, we have good reason to believe, given their hearts to Jesus. Since I arrived at Wathen I have received a letter from Nlekai, the boy Mr. Weeks took home to England, in which he says, respecting a visit paid to his mother and town, fifty miles from San Salvador:—

"The people wanted me to stay there, but I said to them I want to go back, because I want to learn more of our Lord Jesus, that when I come back to this town again I shall be able to tell you something about our Lord Jesus Christ, who came into the world to save sinners. They said that is a very good palaver, go and learn much of it. They seemed very glad to hear about it. Some of the women there said, "Now we will let our sons go to school, because we see you are learning something better;" so I brought two boys back with me. I thanked our Heavenly Father very much for his mercy to me, and for hearing the people say it is a very good palaver to learn about our Lord Jesus.'

"I am sure we have much reason to thank God and take courage. In a very short time we hope to have a large band of earnest Christian young men who have been trained in our schools, and who, we trust, will proclaim the Gospel far and wide to their own countrymen.

"My own health is still very good."

In consequence of continued fever Mr. and Mrs. Weeks, with their infant boy, have been compelled to leave San Salvador for Madeira, where they will stay for a season's change.

The Congo Mission "Quilt."

WITH much pleasure we give a few details concerning the "Quilt." The centre, given by Mr. Seivwright, of Aberdeen, is fifteen inches square, and represents Stanley Pool, with the steamer *Peace* in the foreground; above and below are the initials of the ten brethren, beloved by many, who have "laid down their lives" in their Master's service on the Congo field. The "Quilt" itself consists of some 2,700 squares, bearing the initials and monograms of warmhearted and earnest friends of mission work.

To those who have been behind the scenes the "Quilt" represents an amount of prayerful and loving interest little dreamed of by an unthinking world.

One, an invalid for fourteen years, writes: "Many prayers have been worked into mine, and I am sure it does one good, not only to give money, but time and strength, to further in any humble way the extension of 'our Master's Kingdom.' It has brought pleasure to me in many ways, and has

been well worth any tiredness it may have involved. The best of our Master's service is that it brings its own present reward in the doing it 'for Him.'"

Another says: "We have read about the 'Quilt' in the *Christian World*, and, although poor, my dear wife thought we might write for a square. I wish it were in our power to do more, but I have been an invalid for four years, and we have had a struggle to live."

Over £140 have been received, many of the contributors being amongst the young; three squares from Redditch have five or six initials on of Sunday-school children. Applications have been received from conductors of Bible-classes, mothers' meetings, and secretaries of Juvenile Missionary Associations, and it is hoped that this united gathering up of the "fragments" may result in greater interest, larger self-sacrifice, and fuller consecration in years to come.

Photographs have been taken by Mr. Thurston, of Luton. They are eleven inches by nine inches, and most of the initials are easily recognised without a glass. Price 3s. each; with packing and postage 3s. 6d. The profits will, of course, go to the Mission Funds.

Applications to be made to Miss Pewtress, 41, Penn-road, Holloway; E. Marlborough & Co., 51, Old Bailey, E.C.; or Mr. Thurston, Hastings-street, Luton.

The "Quilt" is to be exhibited at the Schoolroom, behind Camden-road Chapel, December 1st and 2nd. Admission 2d.

Agra, N.W.P.

BY REV. JAMES SMITH, OF DELHI. 7

(See *Frontispiece*.)

FORTY years ago, Agra (or Akhbarábád) was said to be famous for pigs, ravines, and Baptists. This quaint description of the ancient capital of the once mighty and extensive Mogul Empire was by no means misleading. Well do I remember the ugly, barren, broken ground stretching away from the moat surrounding the fort towards the Taj in one direction, and the military lines in another. Also the innumerable droves of disgusting, filthy pigs that wandered about, almost unseen, among the numerous small watercut ravines by which the whole space was intersected. No resident in India in olden times, before the existence of municipal institutions, will question the wisdom of the Mosaic code regarding that wonderfully unclean animal—the pig; and certainly their numbers, and the filthy condition in which they managed to exist at the period to which I refer, was sufficient to attract the notice of strangers, and might well be pointed out as one of the characteristics of the famous city. And as to the Baptists, what a number of venerable figures crowd on the memory, representing a community of Christian men and women who for sterling piety and godliness, accompanied by manly independence, have scarcely had

their equals in India! When I was first introduced to them in January, 1846, there were two churches—one in Cantonments, and the other two miles away in the Civil lines. They each had their own pastor, and both were supported without touching the funds of the Missionary Society. The Cantonment church, of which Richard Williams was pastor, practised close communion, whilst the Civil lines church, of which Mr. Lish was pastor, not only kept an open table, but admitted members of other denominations to full fellowship and equal privileges. Each church had its missionary organization, supporting and superintending a number of valuable native preachers and evangelists. The chapel in Cantonments was first built through the efforts of the late Capt. W. Parry; then rebuilt on a larger scale by Havelock and his men; and lastly the church has found a home in the fine building erected through the instrumentality of the Rev. Gelson Gregson.

Richard Williams was a faithful, old-fashioned pastor, in thorough sympathy with his people, sharing their joys and sorrows, and looked up to as a true friend and adviser on all occasions of difficulty and trial. His hands were held up by deacons and fellow-workers, men of strong faith, whose hearts and affections were fully engaged in the Master's service. Not a regiment was ever stationed in Agra, that did not carry away with it substantial fruits, the result of the faithful labours of the brethren connected with the old Cantonments Baptist Church, and many now in glory look back at the old honoured place as their spiritual birthplace. I look back with intense admiration for the characters of some of the extraordinary men and women with whom I laboured in Agra. Mr. Parry had been through the Kābul campaign, a Baptist of the old school, upright and downright, proud of his principles, and never tired of making them known; Mr. Ritchie, of the Agra Bank, an acceptable preacher, who often edified the church and congregation when the pastor was on a missionary tour; P. B. Reid and his devoted wife; also John Jahans; Doyle and Fordham, and, somewhat later, Johnson, editor of the Agra *Akhbar*, a most acceptable preacher, educated in England under the guardianship of Mr. Ryland; J. C. Parry, then a young man just beginning life, now an honoured member of the Baptist Mission Committee, and the only survivor of those early days of Baptist history in Agra.

The church in Civil lines was under the care of the Rev. A. B. Lish, a Serampore student during the time of Carey, Marshman and Ward. In the year 1833 he was ordained at the Lal Bazar chapel, Calcutta, a missionary to the Khasias; Leechman, Mack, and his father-in-law, the Rev. W. Robinson, taking part in the proceedings. Through a failure in health he was obliged to relinquish his interesting work and return to the plains. The distance of

the Civil lines from the Cantonment chapel prevented many from attending the means of grace there, and thus a number of friends were induced to ask Mr. Lish to commence a new cause nearer their homes, and with a constitution large enough to admit others to unite with them, who were not Baptists. Under most favourable circumstances Mr. Lish commenced his ministry, formed a Union church, and built a commodious chapel. For thirteen years he laboured with great happiness and success in the midst of a loving people and under the Master's smile. His death was sudden and unexpected. I performed his funeral service, and preached his memorial sermons, and, although thirty-four years have subsequently run their course, the sorrowing crowds who surrounded his grave are still fresh in my memory. The leading men of Mr. Lish's church were largely from Serampore, educated in the College, and the fruit of the early labours of the honoured brethren who pioneered missionary labours in Bengal. The Gordons, father and two sons, were remarkably able men, and rose to the highest honours men in the uncovenanted service of Government could reach. They served their generation, and with a host of others—Frazer, Crawfords, Carters, Ledlies, Smiths, &c.—are nearly all gone to their rest. The Baptists of Agra were a most useful, united, independent and laborious people, sustaining the cause of Christ amongst themselves and carrying on vigorous operations among the heathen, with great self-denial and success. Nor was their influence confined to Agra. The Gordons, being in God's providence removed to Bombay, were the real founders of the church now under the pastorate of the Rev. W. Bell; others were removed to Allahabad, and there established the present Baptist church; a few were removed to Lahore, and were the means of infusing new life into the Union church, under the excellent ministry of the American Presbyterian missionaries. The present English church and flourishing missionary operations in Agra grew out of the old vigorous stock so ably planted by the sturdy Baptists of olden times. On reviewing the past, admiration for the plans and labours of the founders of our Mission can scarcely be avoided. Through the College at Serampore, the scattered pupils carried with them the principles and energy and independent spirit of their masters, all over India; and had there been no break in the plans and steady outflow of godly, trained, indigenous men of the Serampore stamp, our influence would probably have been now paramount in India. The American Episcopal Methodists are largely following in the steps of the first great men our churches sent out, and in some places have stepped into our shoes, and we rejoice in all their success. It is a subject for gratitude that the College at Serampore is now devoted to the training of an indigenous ministry for the Bengali-speaking nations, and, with the indefatigable labours of our brethren Summers and James, we trust

the cause of Christ will soon manifest new spiritual life as well as mental power. Delhi is fast becoming the Serampore of Northern India; and the theological and normal school, under the able management of Mr. Guyton, will we hope send forth a band of men of sanctified intellect, who may prove a lasting blessing to the millions of Northern India.

The frontispiece to this number represents the present Mission House at Agra, occupied by brethren Jones and Potter. Although the old people have passed away, and the Station has undergone great changes in consequence of the removal of the seat of government to Allahabad, yet the work of the Mission is being carried on with vigour and success. There is a large amount of sturdy independence in the native church. Its members assist in evangelistic labours. Bazar preaching, cold weather evangelistic tours through the extensive districts around the city, with a fair amount of educational work, are all sustained with zeal and faithfulness. The English Church occupies an important position in relation to the large number of soldiers residing in its immediate neighbourhood; and its early traditions and success will no doubt stimulate the present generation to acts of zeal and self-denial worthy of the venerable men, now in glory, whose places they occupy. The addition of the Zenana Mission, with all its activities and busy agents, renders the organisation and equipment of the Mission complete, and gives the prospect of future usefulness. May the seed sown in the past of the faithful labours of our brethren result in the gathering into the Saviour's Kingdom of a great harvest of souls!

Mission Work in Central Africa and the Church Missionary Society.

WE are confident that all readers of the HERALD will, in the words of the following letter, just received from the Committee of the Church Missionary Society, join in earnest prayer on behalf of the native converts who still survive in Uganda, and for the devoted and heroic missionary, Mr. Mackay, that they may be divinely sustained and upheld in this season of "fierce and fiery trial," and that these mysterious and distressing providences may yet be overruled for the extension of the kingdom of the Redeemer, and the true enlightenment and uplifting of the degraded peoples of the Dark Continent of Africa. We earnestly appeal to pastors and members of our churches to offer special supplications on behalf of their afflicted brothers and sisters in Uganda, asking also that

special wisdom and grace may be given to the Committee of the Church Missionary Society, that they may be divinely directed in all their deliberations in this season of sore trial and perplexity :—

“ Church Missionary Society,

“ Salisbury Square, London, E.C.,

“ November 17th, 1886.

“ DEAR SIR,—As you are probably aware, a fierce persecution broke out, last June, against the infant church in Uganda, Central Africa. Many Christians—thirty-two on one single occasion—after barbarous tortures, were burnt to death.

“ The painful details of these sad events have recently reached this House, and from their exceptional character, and the almost unprecedented (in modern missions) extent and severity of the persecution, the Committee of the Church Missionary Society, assured of the earnest sympathy of their sister missionary societies, venture to request their prayers.

“ May we, therefore, ask you kindly to lay before your Committee our affectionate request that they will unite their intercessions with ours in behalf of the native converts who still survive—as we trust some do—in Uganda; for Mr. A. M. Mackay, our devoted brother, who is detained in the country by King Mwanga; and for the King, and chiefs, and people, that they may obtain mercy, and that in them Jesus Christ may show forth all long-suffering for a pattern to them who shall hereafter in Africa believe on Him to eternal life.

“ Believe us to be,

“ Faithfully and affectionately yours,

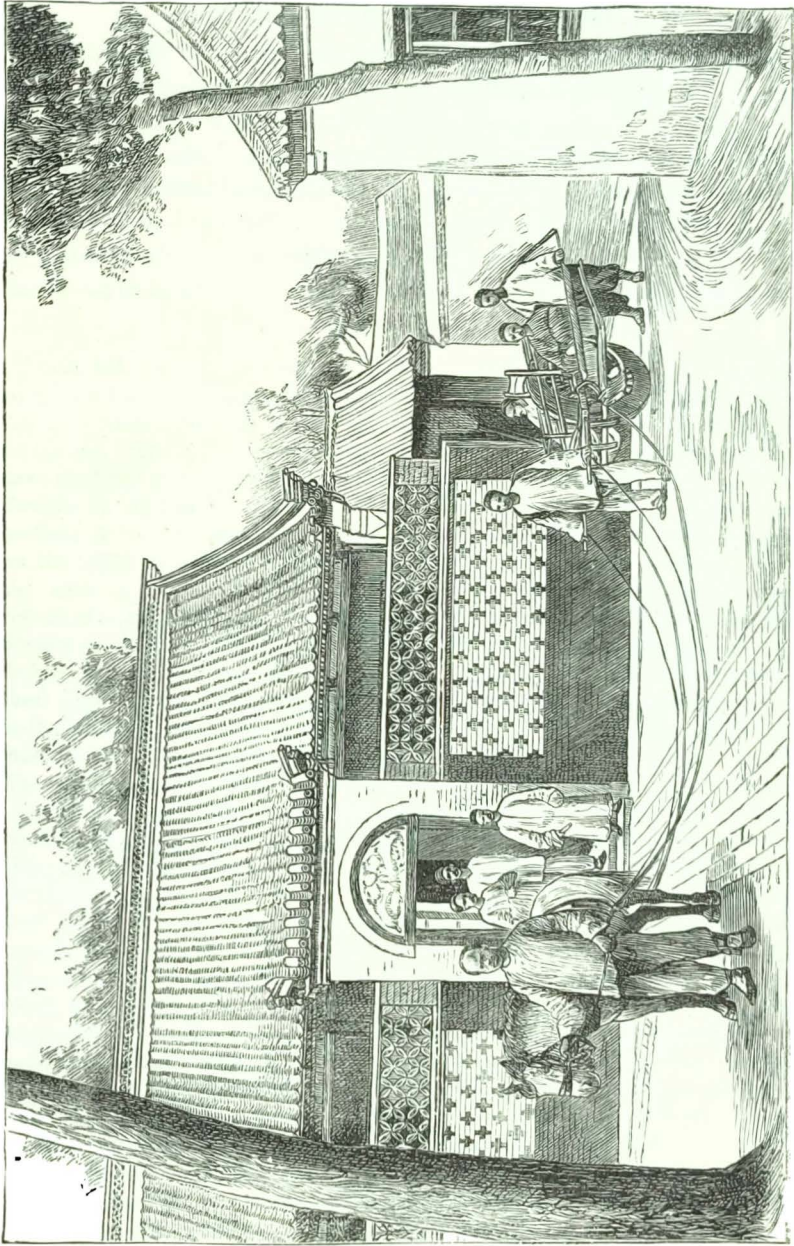
“ CHR. C. FENN, Secretary, C.M.S.

“ G. FURNESS SMITH, Acting Secretary, C.M.S.

“ To A. H. BAYNES, Esq., Secretary, Baptist Missionary Society.’

Mission House, Tsing Chu Fu.

MR. R. C. FORSYTH, of Tsing Chu Fu, sends a photograph which we have had engraved, and writes—“ This picture was taken in my front yard. The back-ground is my house. On the barrow Mr. White-wright sits to the left, Mr. Couling to the right. The barrow has horse attached, and is fully equipped for country travelling. In the doorway I stand in the centre, Dr. Watson to my right, and Mr. Wills to the left. The horse is owned by Mr. Whitewright, and is called ‘ Curly.’ ”



MR. FORSYTH'S HOUSE AT TSING CHU FU.—(From a Photograph.)

The Bible Translation Society.

LETTER FROM THE SECRETARY.

WE invite the special attention of our readers to the following letter from the esteemed Secretary of the Bible Translation Society, and earnestly plead for a practical and speedy response.

There is to-day, in India especially, a very widespread demand for the Scriptures and Scripture portions, our missionaries reporting that "almost any book about Jesus Christ is welcomed by the people." In this respect a very marked change has taken place of late, for formerly, in the words of one of our brethren, "the people would spit on and destroy all such books."

To the Editor of the MISSIONARY HERALD.

DEAR SIR,—Few facts connected with Indian Missions have been dwelt on by yourself with more satisfaction, or been welcomed by your readers as more full of promise, than the increasing interest of the Hindus in the Christian Scriptures. The spread of education, and the quickening of religious inquiry have rendered possible a greatly enlarged circulation of portions of the New Testament, and larger editions of these have been required to supply our brethren in their evangelising tours. Though some price is generally received for the copies distributed, it is always a mere nominal one as compared with the cost of production; and therefore larger editions necessitate larger resources to supply them. In former years the income of the Bible Translation Society easily furnished these; but for some time past, chiefly through the decease of old and hearty supporters, that income has been diminishing while these demands on it have increased, so that in March last the balance against it at the Mission Press in Calcutta (as stated in the report) was some £300, and later advices intimate that since then this adverse balance has greatly increased. The report of the Committee having probably reached only a few of the supporters of our Mission, or the importance of the statement not having been realised, there has been little improvement where most needed. Through the HERALD, therefore, allow me to make it more widely known, that if the fund of the Bible Translation Society be not soon and largely increased, our missionaries cannot through it obtain the supply of Scriptures upon which, to a great extent, the efficiency of their itinerancies depends. The result of this will be, either they must become burdensome to the Baptist Missionary Society as no other missionaries are to the societies sustaining them, or they must take Scriptures which they cannot but regard as obscuring or misrepresenting one important positive demand of our Lord, or be content to say to those wishing to possess some of our sacred books, "You cannot have them unless you pay much more than we have been wont to require." Feeling assured that neither of these alternatives will be viewed with satisfaction by the friends of our Mission Society, I make through you an appeal for the Auxiliary to that Mission which has been the means of originating or rendering more perfect versions of the Scriptures in the languages of 150 millions of our Eastern fellow-subjects, and has hitherto been able to give to our missionaries all the copies they could judiciously distribute.

Appeals for help to print other versions or editions in the Japanese and a modified form of the Garo languages have been received, and will be gladly responded to as the liberality of their friends enables the Committee to do so.

Allow me, in conclusion, to assure your readers that the Committee have not been indifferent to the suggestions of their friends respecting the more economical arrangements needed in home expenditure. Some changes in these have been made, and others will be as they are found practicable. In the judgment of the Committee, however, the lessening of its income is chiefly due to the general want of accurate knowledge of the work it attempts, and the need of its continuance for that work to be done. Only this day an illustration has been communicated in an annual subscriber of ten shillings withholding this year his contribution, under the impression that now that we have "a Revised Version," its work was done. As its Secretary—and that not through my own solicitations—believing in both its work and necessity, let me solicit from my brethren their hearty co-operation in making both known, and express to them my readiness to give—by *address*, or *letter*, or *publication*—the information about its action and aim which in many cases only requires to be known for it to receive the help it needs.

Believe me, dear Mr. Editor, yours very truly,

JOHN TRAFFORD.

Zenana Mission.

ON behalf of the Committee, Mrs. Angus wishes very gratefully to acknowledge the receipt of parcels or boxes of clothing, dolls, and fancy articles, for Christmas gifts, from friends at the following places: Alnwick, Bloomsbury Chapel, Bratton, Bridgwater, Bristol, four boxes (by Mrs. Polglase, Mrs. Medway, Miss Gotch, and Miss Roleston), Cambridge (by Miss Carley), Cardiff (Mrs. Jones), Chester (Mrs. Jones), Chichester, Clapton (Downs Chapel), Edinburgh (Marshall Street Chapel), Enfield, Forest Hill, Gloucester, Harrogate, Hebden Bridge, Hereford, Huntingdon, Kimbolton, Kingston-on-Thames, Manchester, Margate, Newbury, Nottingham (George Street Chapel), Plymouth, Putney, Rawdon, Salisbury (Mrs. Short), Southport, Southsea, Taunton, Tonbridge, Truro, Watford, Wellington (by Mrs. Price and Mrs. Burnett), Wisbech, and Wood Green.

Also from Mrs. Barclay (Montrose), Mrs. F. Benham, Mrs. Burchell, Mrs. Clarke, Mrs. Carey Coombs, Miss Crosfield, Mrs. Doulton, Miss F. Gale, Mrs. Gould, Mrs. Higham, Miss Jennings, Mrs. Johnson (Brixton), Mrs. Lindsay Johnson, Mrs. Maslen, Mrs. Moore, Lady Peto, Mrs. Pinniger, Mrs. Salter, Miss Smith (Acton), Miss Southwell, Mrs. Taylor, Mrs. Tritton, and Mrs. Wellden.

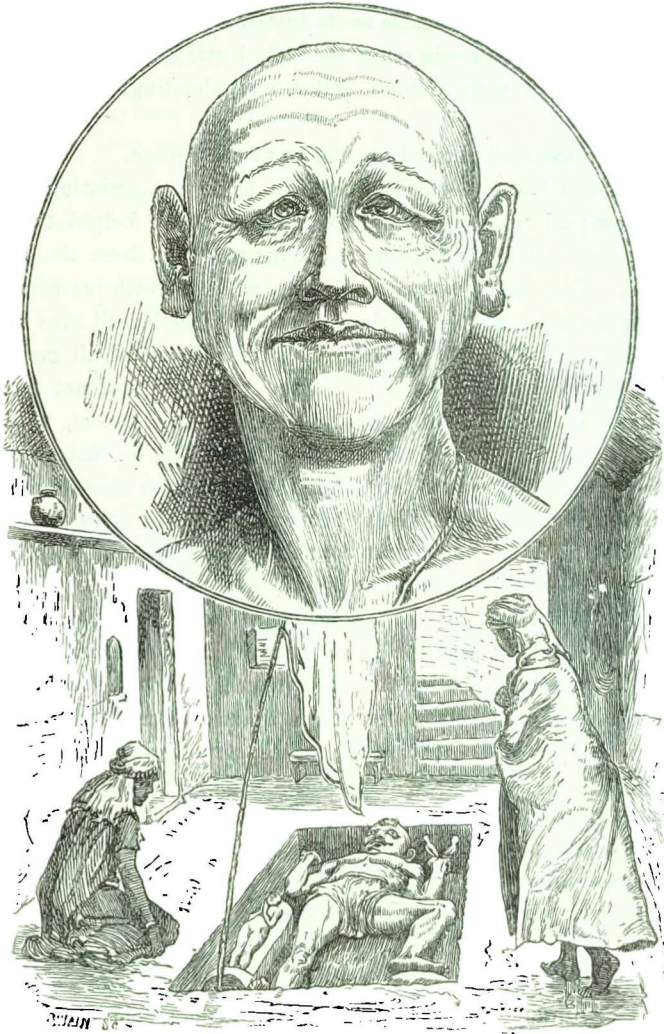
Some friends kindly sent money to be spent in things most needed; and, consequently, a small supply of Mrs. Grimke's text-cards, both large and small, in Urdu, Hindi, Bengali, &c., and some scissors and thimbles were added.

All these acceptable gifts have been sent to the ladies at our different stations in India, with full information, in each case, as to the donors thereof. In a few months, doubtless, these kind friends will receive accounts of the warm reception which has been given to them.

Sketches in India.

BY REV. JOSEPH J. DOKE, OF CHUDLEIGH.

No. V.—ALLAHABAD.



THE BLIND FAKERE AND THE IDOL HANUMĀN.

NOT far from the throne of Baba Surada, the blind Fakere, but below the bank on the dry bed of the river, reclines the hideous idol called "Hanumān," the monkey-god. A large room has been formed by excava-

tion in the river bed, and roofed in by reeds, with the customary adornment of flags. Steps—hardly approachable in flood time—lead down to the floor at either end, in which a large grave has been made. Here reclines, on his back, the large vermilion-coloured image—about five or six feet long—as represented in the sketch. Mr. Dann kept the repulsive-looking Brahmin in conversation for a time to enable me to snatch a portrait, and meanwhile men and women were tramping round the idol, bowing, offering baskets of flowers, sprinkling it with Ganges water, and shouting, “Ram! Ram! Ram!”

Of course we were not allowed to enter so sacred a place.

This Hanumān has a somewhat peculiar history, accounting for the reverence now paid to his memory. He is said to have helped the divine king, Ram, some 5,000 years ago, to rescue his wife Seta from the King of the Demons. The story is a very foolish one, and not worth recording, save as revealing the absurdities of Hindu mythology. The legend runs thus:—After his loss poor Ram was greatly troubled. He asked all manner of beasts and birds where Seta was in hiding, but they could not tell. At length, after bathing here at this junction of the waters, while the multitude of gods lined the banks, filled with wonder, he discovered that Seta was a prisoner in Ceylon. He then gathered a large army of monkeys, divided into regiments with officers, but was unable to cross the Gulf of Manaar. On this, Hanumān appeared, and told Ram to go to sleep, and in the morning he should see what he would see. During the night this eccentric gentleman brought down a mountain from the Himalayas, and thus Ram with his army was enabled to cross, fight the Demon, and rescue Seta. From that time, Hanumān has been worshipped as the monkey-god.

There is one point in the narrative more luminous than the rest. That is where Seta is beguiled out of the circle which Ram had prohibited her to leave by Rāvān, the Demon King, appearing as a holy Fakeer. Truths may lie beneath this absurd covering touching Fakeers in general. Or the fact may be implied thus—that evil may assume the appearance of good, “Satan be transformed into an angel of light,” for a purpose.

But whatever spiritual meaning once shone through these legends, it is lost now to the people, and these tales are undoubtedly regarded as history, and the stone idol as a god.

Look at this Brahmin’s face! How utterly idolatry appears to rob the devotee of even human likeness. This, you know, is, what some call, *harmless* idolatry! Harmless, indeed, when the god is so much below the man, and to reach godliness one must struggle downwards!! The very features are influenced; but the life—alas! how sad.

Visit to Madampe, Ceylon.

BY MR. FRANK M. LAURIE.

I HAVE been thinking that perhaps you would find a corner in your valuable Magazine for a few notes of a visit which the Rev. H. B. Pigott and I made to a Singhalese out-station, some forty-four miles from Colombo. I may say that only a few years ago I looked upon all Missions as a failure, especially those in Ceylon. Since then the Lord Jesus has put His love in my heart, and has given me the desire to live for the praise and glory of the One who has purchased me with His own life's blood. So you will see that these are notes from an independent source.

ON OUR JOURNEY.

We left Colombo and travelled by coach for some twenty-three miles through a very prettily wooded part of the country, where most of the road was shaded by cocoa-nut palms as well as other trees of rich foliage. This brought us to a delightful little seaside town, where we had dinner, and then started again in a bullock-cart, travelling all night in the cool, but bright, moonlight the remaining twenty-one miles. We arrived at our destination about dawn in the morning. This is a pleasantly situated station, some two miles from the sea-shore, with a pretty little church, built some sixteen years ago by Mr. Pigott, from plans supplied by the Rev. F. D. Waldock; and the latter gentleman has just made a plan for a new house for the native pastor, which is to be built at once. His present residence, being only a temporary kind of shed, is now in a dilapidated condition. There are some well-to-do families who live in the town, most of whom

are not only members of the church, but many, praise God, are working for the dear Lord Jesus, who has brought them "out of that horrible pit." Before starting on this journey we were praying that we might go in the power of the Spirit, and we found the working members in a ready, prayerful, willing state, which rejoiced our hearts and made us praise the Lord. Soon after our arrival in the station, we were taken round by the Rev. Raphael Perera (the resident pastor) to call on some of the families. Wherever we went we were received with the greatest kindness and welcome; and the Lord enabled us, by the gracious Spirit, to speak words of encouragement and comfort to some, as well as words of warning to others.

OUR FIRST MEETING.

In the afternoon, about 4 o'clock, Mr. Perera invited us to join him with his fellow-workers in a street meeting, to which all joyfully responded. We went singing down the principal thoroughfares, some ten of us, out of which six spoke to the assembled crowd in turn, pointing out "the way of life and the way of death." I could not sing the words, as I did not know Singhalese; but my heart was so full that I made up to some extent for the want of knowledge of the language, by singing the English tune which was set to the native hymn. The people were most attentive; but, towards the close, some zealous Buddhist went to fetch the priest, so we had an extra listener, who, after we had finished, spoke to the people himself on Buddhism.

SUNDAY SERVICES.

On Sunday morning, at about 8 o'clock, there was a Sunday-school at which some forty boys were present. These were addressed by Mr. Pigott, who spoke some earnest words during which they were very good and attentive. At 9.30 a.m., the hour for morning service, I had been asked to speak by interpretation, and, after waiting on the Lord in prayer, I received as a message, "The Brazen Serpent." I felt utterly unfit to deal with such a subject, yet I knew God could and would bless the feeblest word, so I trusted in Him to do so. There was a good congregation of some ninety adults, besides children. The people sang heartily as they were led by Mr. Pigott.

At two o'clock, as is usual on Sunday afternoon at this hour, the

"Young Men's Christian Union" held their meeting, at which those who are desirous to work in the Lord's service meet and tell their week's experience of blessings or difficulties, trials or temptations, and so encourage one another. They take it in turn to speak and pray also, and, if an anxious one is met with, he is brought in and prayed for. Hearing of and seeing these meetings rejoiced one's heart, and we congratulated the pastor, who started them, on their success, and told him that we believed a great blessing would be the result.

At 4 o'clock the Rev. H. R. Pigott preached an impressive sermon on "Blind Bartimeus" to an appreciative audience, who seemed much interested. Thus ended a very happy Sabbath-day.

Colombo. FRANK M. LAURIE.

Tidings from Italy.

OPENING OF A NEW STATION IN SOUTHERN ITALY.

THE Rev. W. K. Landels reports from Naples, under date of November the 6th:—

"On Tuesday morning last we opened our new hall in Bosco Reale. We had a magnificent meeting, the best I ever saw, especially in this part of Italy. We have twenty-four chairs and a small table in the room. Every place was occupied an hour before the time for beginning, and when we commenced all standing room was occupied, the people being packed like sardines. There were over a hundred persons in the little hall, and as many again could not get in. Taiani, Libonati, and I, all spoke. The people listened with the greatest attention, many of them were weeping, and when we had finished, they came round praying us not to leave the place, and saying they had never heard so much about Christ before. A great impression has been produced on the people, and I have no doubt the work will be greatly blessed of God. I am hoping that we shall be able in a short time to make that work quite independent. There are a number whom I believe to be converted. I intend going down there once a week from time to time, besides sending on the Sunday. I shall instruct them as to the meaning of baptism, communion, and the church, and when I am able to form them into a church, shall propose to them to choose a minister from among themselves. There is one of them, a man in an independent position, who could do this very well."

The Lord Loveth a Cheerful Giver.

ONCE again we gratefully record the receipt of many gifts indicative of deepening interest in the work of the Mission. "A Friend of the Mission," Bristol, writes: "I have a great and increasing love for the Mission cause, and, were I rich, should be glad to send a liberal donation, but I am not, and am only able to contribute my mite from time to time as the Lord prospers. I have, however, a few little articles of jewellery, which I value as *souvenirs* from dear friends; but which I can cheerfully part with for the Master's work. If you will kindly dispose of them for me, and devote the proceeds to the Congo Mission." "A Lover of the Congo Mission, Hitchin," sends a pair of gold sleeve-links for the Congo work. "F. S., a Governess at Hampstead," sends ten shillings for the Congo, "only regretting she is not permitted to engage personally in such blessed work." "Miss J. E. H.," Birmingham, per the Rev. J. J. Brown, sends a collection of various articles of jewellery on behalf of the Congo Mission. "A Servant Girl," at Kirkby Stephen, a silver brooch, per the Rev. Geo. Macdonald. "Two Sisters at Hampstead," a chain bracelet and small brooch for the Congo Mission, "in memory of a dear mother only recently taken from us." Three studs from "Anonymous." "One of the Lord's Tried Ones," Ipswich, a locket and pendant for the Congo Mission. Two rings and a brooch for the Congo Mission, and a little thimble, per the Rev. E. B. Preston, of Hounslow, from members of his Bible-class. Two silver bracelets and a charm from "M.A.," Weymouth, with feelings of great regret at inability to send anything more valuable. A gold locket and small chain placed in the collecting box at the door of Burlington Chapel, Ipswich. A diamond ring from George Street, Plymouth, placed upon the plate after the Annual Meeting. Half-a-crown from "A Young Gardener," who writes: "I have read with much interest the letter in this month's HERALD, from the Rev. J. J. Turner, of Hsin Cheo, Tai Yuen Fu. I enclose postal order to help in the education of the man 'Liu,' the seller of karo, and I pray and trust that he may be converted to Christ, so that he may yet be a 'real light in the darkness.'" Four shillings, per the Rev. Thos. Bentley, of Chipping Norton, who writes: "A young woman belonging to my congregation has requested me to send you the enclosed contribution as an expression of her deep sympathy with the work of our Congo Missionaries, and of her wish to do a little toward making good the loss occasioned by the recent fire. The sum is but small in itself. But it is a most generous contribution when the position and means of the donor are taken into account." £1 12s. from Belize, British Honduras, from Mrs. Waring, who writes: "We were very much grieved to hear of the sad loss which the Mission on the Congo has sustained by the terrible fire on the Arthington Station, and would like very much to assist in repairing the same, but it is such a struggle with us to keep afloat, that my husband does not feel justified in making any extra demands upon our people as yet. I, however, brought the account in the HERALD before the notice of the young people in my Bible-class, and the enclosed order is the result of my little effort. I should have been better pleased if the amount had been four times as much, but they are only beginning to learn to give for

Jesus' sake. May God in His mercy give us wisdom and grace to do our part acceptably. Kindly name the little offering in the HERALD as coming from my Bible-class, Belize, British Honduras. Perhaps this will act as a stimulus for further work." £1 1s. 6d. from Mrs. Howieson, of Great Leighs, who writes: "I have the pleasure of sending the enclosed cheque for the Congo Mission. It is the result of mentioning at our female prayer meeting and mothers' meeting the calamitous fire on the Congo. I made no appeal for money, thinking it best to leave the matter to the consciences of the women themselves. The next morning I was delighted to receive the enclosed note with 3s. 6d. from one of the mothers who had been absent through illness; and when I tell you that her husband has only 13s. 6d. a week, and that she has five children entirely dependent on her own and her husband's exertions, you will be able to appreciate the self-denial spoken of in her note: 'Dear Mrs. Howieson,—I have sent a little for the special collection for the Congo Mission. I will deny myself of something that I may give something to help the work.'" A silver spoon from "An Old Soldier," for the China Mission. A few trifling articles of jewellery from "An Old Widow" for the Congo Mission. A silver knife from a "Governess" for China, and a small silver pencil case from "A Domestic Servant."

The Committee are specially grateful to Edward Rawlings, Esq., of Wimbledon Common, for the generous gift of £500 to be expended on the education and equipment of specially endowed Missionaries for work in China, in pursuance of the desire of the Rev. Timothy Richard. At the present time there are four Missionaries-Elect to China undergoing such special preparation, the expenses of whose special studies will be met out of the generous contribution of Mr. Rawlings.

The Committee desire also to acknowledge, with cordial thanks, the receipt of the following welcome and most timely contributions:—Mr. Ed. Rawlings, £100; Mr. W. Stead, Harrogate, £50; Mr. J. Dodson, Eastbourne, £40; Mr. J. W. Clarke, Leicester, £26 5s.; Mr. R. C. Morgan, £20; Mr. W. Duncan Knight, £20; Mr. J. Masters, New Bilton, for *China, Congo, and Italy*, £15; Mr. G. S. Stowe, Cardiff, £15; Mr. Joseph Tritton, for *purchase of donkey, 'Bloomfield,' for Mr. Comber*, £12; Mr. E. W. Davies, per Bankers, £10; W. M. C., £10; "A Friend," Sheffield, £10; "In memory of the late Miss Hope, Seaforth," £10; Mr. J. Arundel, New South Wales, for *Debt*, £10. The cordial thanks of the Committee are also presented to "Young Friends" at King's Road Chapel, Reading, for the gift of £70, being the proceeds of a sale of work by the members of the Juvenile Missionary Working Party, this sum to be devoted to the work of the *China Mission*.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—Miss A. M. Trusted, West Bank, near Ross, a parcel for Mrs. Wall, of Rome; Mr. E. S. Clifton, Ipswich, a box of drugs, for the Rev. G. C. Dutt; Mrs. C. H. Spurgeon, Upper Norwood, two copies of Henry and Scott's "Commentary," for two native preachers, under the Rev. R. Spurgeon, of Barisal; Mrs. Benham, Norwich, a parcel of printed

and woollen goods, for Mrs. Wall, Rome; Mr. J. W. Kemsley, Woodford, magic-lantern and slides, for Rev. R. Spurgeon, Barisal; Mrs. G. Thompson, High Wycombe, two boxes containing numerous useful articles, for Mr. C. H. Richardson, Bakundu, Cameroons; "An Aged Christian Sister," Aberdeen, socks and cotton shirts for Congo Mission; Two Welsh Girls, Holyhead, box of fancy articles, for Congo Mission; Friends at John Street, Edgware Road, box of clothing, &c., for Mr. Weeks, San Salvador; Friends at Sutton, per Miss Starling, at Arthur Street, Camberwell Gate, per Miss Pedley, and at Nottingham—presents for the children at Victoria and Cameroons, through Miss Saker; Mrs. Johnson, Canterbury, parcel for Mrs. Wall, Rome.

Mr. R. C. Forsyth, of Tsing Chu Fu, writes: "Will you please convey our best thanks to Ed. Rawlings, Esq., of Wimbledon Common, and Mrs. Grimke, of Manchester, for valuable gifts of books and illuminated Scripture texts. It is to us a tangible proof that we are in the personal remembrance of friends at home, whom we know not face to face, but who have us in their thoughts and in their hearts."

Recent Intelligence.

THE Rev. R. Bion, of Dacca, after forty years of most devoted work in Eastern Bengal, has been compelled by sadly broken health to remove to Monghyr, the drier air of that district being, in the judgment of his medical advisers, likely to conduce to his restoration to health.

By the kindness of Mr. John Chown, the Committee have received a very excellent permanent photograph, appropriately framed, of the late Rev. J. P. Chown, for the Mission House Portrait Gallery.

The Rev. W. Bowen James, of Dinagepare, in consequence of a very severe attack of malarial fever, has been compelled—by urgent medical advice—to leave India for a season of rest and change. He proposes to winter in Malta, proceeding to England in the coming spring.

The Rev. Charles Jordan, of Calcutta, has resigned the pastorate of the Circular Road Church in that city, with a view to devote himself entirely to vernacular work, and the Committee of the Society have very gladly received him upon their Indian staff again, in pursuance of an understanding arrived at when he accepted the Circular Road pastorate, more than three years ago.

We learn, with feelings of great satisfaction, that at the recent Autumnal Meeting of the Shropshire Baptist Association, held at Wem—Mr. A. H. Price, Chairman—the following resolution, moved by Mr. G. Lloyd, of Bridgenorth, and seconded by the Rev. H. Reid, of Whitchurch, was unanimously adopted:—"That we hereby offer an expression of our deep sympathy to the Committee of the Baptist Missionary Society, and to our brethren on the Congo, on the disaster that has recently befallen the Mission there, and, while we rejoice to know that the amount needed to repair the loss has been so promptly raised, we heartily commend this, and all other branches of the Foreign Mission, to the prayerful, and increasingly generous support of our churches."—(Signed), W. J. DYER, Secretary.

Edenbridge	0 1 0	Bailey, Mr. S. C.....	0 10 0	Norwich, Unthanks Rd.	12 4 0
Edinburgh, Charlotte St	4 12 6	Bennett, Mr. Henry	0 10 0	Norwich St. Mary's Ch.	1 0 0
Elgin—		Bille, Mr.	5 0 0	Nottingham Derby Road—	
Urquhart, Mr. A.....	10 0 0	Clark, Mr. Job.....	0 10 0	Medley, Rev. E.	2 0 0
Urquhart, Dr.....	0 10 0	Calton, Mr.	2 2 0	A Friend, per do.....	5 0 0
Coll. by Rev. R. E.		Eames, Misses.....	2 0 0	Oadby, near Leicester	1 12 6
Glendinning.....	2 2 6	Gee, Mr.	1 0 0	Old Buckenham.....	2 0 0
Sums under 10s.....	0 7 0	Goodman, Mr.....	0 10 6	Old Cumnock, N.B.....	0 10 0
Falmouth.....	4 0 0	Pollard, Mr. R.....	3 3 0	Pandyrcafel.....	0 16 0
Galashiels, Victoria St.	3 0 0	Robinson, Mr. C. S.	25 0 0	Perth.....	3 1 6
Glasgow, John Street	8 10 0	Thew, Rev. Jas.....	2 2 0	Poulnear and Ringwood	0 15 9
Glasgow, Hillhead, Coll.	67 10 0	Toller, Mr. G.....	1 0 0	Reading, King's Road—	
Golar, Sunday School	1 1 0	Viccars, Mr. S., J.P.	1 0 0	Davies, Mr. W. T.,	
Great Leighs.....	1 1 6	Ward, Mr. J. L.....	1 1 0	Toronto (Don.).....	5 0 0
Harrogate.....	1 0 0	Wheeler, Mr. T. S.,		Y. M. B. C.....	3 0 0
High Wycombe.....	0 6 0	Jun.....	0 10 0	Rock.....	0 14 6
Huntingdon, Trinity		Whitmore, Mr. C.	1 0 0	St. Davids and Tretio	0 19 6
Sunday School, first		Wilshere, Rev. T.....	5 0 0	Salendine Nook.....	3 17 0
Girls' class.....	0 13 0	Sums under 10s.....	1 2 9	Salisbury, Brown St.,	
Kenmay, N.B.—		Leytonstone.....	4 18 0	A Friend.....	1 0 0
Burnett, Rev. A.....	1 0 0	Lincoln—		Salisbury, Y. M. B. C	3 0 0
Wright, Mr. G.....	1 0 0	Wright, Mr.	0 12 6	Scarboro', Three Friends	
Kingsdown.....	1 10 0	Sums under 10s.....	1 6 0	per Miss Acworth	1 10 0
Leamington, Clarendon Ch.—		Liverpool—		Albemarle Sunday	
Collection.....	10 0 0	Carisbrook, Sunday		School.....	1 0 0
Collected by Miss Wilcox—		School.....	4 19 2	Shooters Hill Road.....	6 0 0
Bennett, Mr.....	0 10 0	Tue Brook.....	1 0 10	Shortwood.....	0 3 3
Bryant, Mrs.....	1 0 0	Llandrindrod Wells ...	0 11 6	Southampton, East St.	2 10 0
Schwarch, Mrs.....	1 0 0	Llangyndeyrn.....	0 12 0	Southsea, Park Lane...	0 12 0
Thorne, Mr.....	2 0 0	Llantrissant, Welsh		Sutton.....	29 9 3
Thorpe, Mr.....	0 10 0	Chapel.....	1 0 0	Swaffham, Sunday Sch.	2 5 3
Watts, Mr. A.....	0 10 0	Long Crendon.....	0 3 6	Taunton, Silver Street	
Wilcox, Mr.....	10 0 0	Long Sutton, near Wis-		Chapel.....	3 4 0
Sums under 10s.....	4 10 0	bech.....	0 11 0	Do., Sunday School...	3 6 0
Lee—		Machen.....	1 3 9	Towcester.....	3 19 0
Bowman, Mr.....	1 0 0	Markyate Street.....	1 15 0	Trowbridge, Back St.	10 2 6
Grant, Mr.....	0 10 0	Monkwearmouth.....	0 6 6	Do., Bethesda, Y.W.	
Martin, Mrs.....	0 10 0	Moss.....	0 5 6	B.C.....	0 10 0
Montgomery, Miss.....	0 10 0	Monmouth—		Upper Tooting.....	5 0 0
Outwaite, Mr.....	1 0 0	Morgan, Mrs.....	0 10 0	Waterford.....	2 16 0
Tucker, Mr.....	1 1 0	Nurse, Mr.....	1 0 0	Wellington.....	1 3 0
Sums under 10s.....	0 2 6	Sums under 10s.....	1 14 0	West Croydon, S. Sch.	5 0 0
Leeds, Burley Road....	4 7 9	Newcastle-on-Tyne—		Weymouth, Sunday Sch	0 10 0
Leeds, South Parade....	8 1 0	Andrews, Mr. R.....	0 10 6	Wincanton.....	3 16 6
Leicester (Second Last)—		Betts, Rev. H. J.....	2 2 0	Woolwich, Parsons Hill	4 9 3
Aspell, Mr. W.....	0 10 0	Moore, Mr. W.....	1 1 0	Yarmouth, Park Chapel	4 13 7

Contributions

From 16th October to 15th November, 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.		Tritton, Mr Joseph		Nickalls, Mrs (box) ...	
Anonymous.....	0 10 0	(Monthly).....	12 10 0	P. G., for Congo.....	0 10 0
Billson, Mr W. Welford	1 1 0	Under 10s.....	0 12 6	Scrivener, Mr J. C., for	
Cox, Mr A. H.....	0 10 6			Congo.....	1 12 0
Davies, Mr E. W.....	10 0 0	DONATIONS.		Travos, Mr G., Sheffield,	
E. A.....	2 0 0	"A Broughton Friend"	2 0 0	for Congo.....	5 0 0
Faithful, Mrs.....	1 0 0	A Friend, for Jamaica	1 0 0	Tritton, Mr Jos., for	
Hickman, Mrs.....	5 0 0	Dodson, Mr G.....	40 0 0	Lal Bazar Chapel...	3 3 0
Holroyd, Mrs, Frome,		E. K., for New Congo		"Uncle Ben's Bag,"	
for Mr Wall's Work	5 0 0	Boat.....	20 0 0	Bristol," for Congo	1 7 0
"Hope".....	0 15 0	Johnston, Mrs, coll. by	2 7 0	W. M. C.....	10 0 0
Knight, Mr W. Duncan	20 0 0	"In Memoriam".....	1 0 0	Under 10s.....	0 10 0
Lincoln, Mr H., jun....	2 0 0	Knight, Miss M. A.,		Do., for Congo.....	0 2 6
Masters, Mr John, for		for Debt.....	1 0 0	Do., for Mr J. J.	
China.....	5 0 0	Larkworthy, Mrs, for		Turner's Work,	
Do., for Congo.....	5 0 0	Debt.....	1 0 0	China.....	0 2 6
Do., for Mr Wall's		McAlpino, Mrs, Ac-		LEGACY.	
Work.....	5 0 0	crington, for Genoa		Morgan, the late Mrs	
Raby, Mr J. M., Llan-		Chapel.....	1 0 0	Jane, of Abergavunny,	
gollon.....	0 10 6	Marlow, Mr, Liverpool,		per Rev. S. R. Yongg	17 8 6
Thorne, Mrs E. B.....	1 0 0	for Genoa Chapel ...	4 0 0		
		Morgan, Mr R. C.....	20 0 0		

LONDON AND MIDDLESEX.

Acton, Juvenile	11 11 3
Bernoldsey, Drummond Road, for <i>N.P.</i> , per <i>Y.M.M.A.</i>	20 0 0
Brixton Hill, New Park Road	2 18 3
Camberwell, Denmark Place Ch.	9 0 4
Do., Cottage Green Ch. Sun. Sch., for <i>Mr. Turner, China</i>	7 10 0
Do., for <i>Mr. Comber, Congo Mission</i>	5 0 0
Charles Street, Camberwell New Road, Sun. Sch.	2 14 3
Chiswick Sun. Sch. ...	0 13 0
Clapham, Grafton Sq. ...	8 5 11
Hackney, Mare Street	20 0 0
Hammersmith, West End Ch.	6 12 7
Hampstead, Heath St. ...	25 0 0
Highgate, Southwood Lane	0 11 2
Do., Sun. Sch.	3 3 6
Do., for <i>Congo</i>	0 14 0
Hornsey, Campsbourne Ch. Sun. Sch.	9 19 5
Islington, Cross Street John Street, Edgware Road	12 2 5
Do., for support of <i>3 Boys under Mr Weeks, Congo</i>	6 0 0
Kilburn, Canterbury Road	1 18 0
Do., Sun. Sch., for <i>Congo</i>	3 0 9
Notting Hill, Ladbroke Grove	2 14 6
Do., Sun. Sch.	8 17 9
Pinner	2 0 0
Putney, Union Church	100 0 0
Do., Sun. Sch., for support of " <i>Tuphorn</i> ," orphan in <i>Mrs. Kerry's Sch.</i> ..	4 0 0
Shoreditch Tabernacle, for support of <i>Congo Boys</i>	20 0 0
St. Peter's Park Sun. Sch.	2 18 8
Spencer Place Ch. Sun. Sch.	2 2 9
Stockwell	6 2 0
Do., for <i>Congo</i>	1 18 0
Stoke Newington, Devonshire Sq. Ch. ...	8 14 0
Do., Sun. Sch., per <i>Y.M.M.A.</i>	5 0 0
Do., do., per do., for <i>Mr. Bentley, Congo</i> ..	10 0 0
Twickenham, St. Margaret's	0 17 5
Do., Whitton Gospel Hall	2 0 1
Upper Holloway	57 3 0
Do., Hercules Road Sun. Sch.	3 12 0
Do., Rupert Road Sun. Sch.	7 5 0

BEDFORDSHIRE.

Cranfield	1 11 6
Leighton Buzzard, Lake Street	13 6 6
Luton, Park Street ...	10 0 0
Wootton Sun. Sch., for <i>Congo</i>	1 5 9

BERKSHIRE.

Newbury, for <i>Congo</i> ...	5 14 10
Reading, King's Road, for <i>China</i>	70 0 0
Do., Wycliffe Ch. Sun. Sch.	6 0 0

CHESHIRE.

Chester, Grosvenor Pk. ...	4 6 10
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CORNWALL.

Falmouth	12 5 7
Helston	15 0 0
Do., for <i>Congo</i>	10 0 0
Truro	4 16 0

DEVONSHIRE.

Devonport, Hope Ch. ...	3 13 6
Do., Pembroke St. ...	1 2 6
Kingsbridge	9 6 0
Plymouth, George St. ...	7 6 1
Do., do., Sun. Sch., for <i>Mr. Anderson's N.P., Backergunge</i> ..	10 12 3
Do., do., for <i>Boy under Mr. Anderson</i> ...	5 0 0
Plymouth, Mutley Ch. ...	61 13 11
Do., Lower Street Sun. Sch., for <i>Congo</i>	18 15 9
Tonnes	24 19 7
Do., for <i>China</i>	2 0 0

DURHAM.

Hamsterley	2 1 0
Stockton-on-Tees Sun. Sch.	1 1 6

ESSEX.

Leyton Sun. Sch.	2 7 0
Romford	18 0 0
Saffron Walden	10 9 3
Thorpe-le-Soken	2 10 8
Do., for <i>N.P.</i>	0 9 4

GLOUCESTERSHIRE.

Cirencester, for <i>Congo</i> ...	1 5 0
Shortwood	30 0 4
Do., for <i>Congo</i>	1 10 0
Woodchester	6 11 10

HAMPSHIRE.

Bournemouth, for <i>Congo</i>	0 10 0
Southampton, Portland Ch.	14 14 0
Whitechurch	6 4 3
Do., for <i>Simla</i>	0 5 0

ISLE OF WIGHT.

Newport	10 0 0
Yarmouth	5 0 0

HERTFORDSHIRE.

Boxmoor	7 17 5
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HUNTINGDONSHIRE.

Hunts, on account, per <i>Mr. R. A. Reaney, Treasurer</i>	45 0 0
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Huntingdon, Trinity Ch. Sun. Sch., for *Mr. Jewson's N.P.* ...

5 0 0
5 0 0

KEPT.

Catford Hill	5 0 0
Dartford	2 2 0
Greenwich	0 7 0
Lee, for <i>Congo</i>	0 5 0
Ramsgate, Ellington Ch.	6 0 0
Tonbridge	9 0 0

LANCASHIRE.

Burnley, Angle Street	10 0 0
Do., Haggate	14 11 6
Church, Ernest Street	18 13 10
Cloughfold	25 0 0
Doals	7 15 6
East Lancashire, on account, per <i>Mr. W. Snape, J.P., Treas.</i> ...	50 0 0
Liverpool, Myrtle St. ...	80 0 0
Do., Toxteth Tab.	150 0 0
Do., Richmond Ch. ...	2 10 2
Do., Everton Welsh Ch.	7 9 0

Liverpool Auxiliary, per *Mr. Cripps, Treasurer*—

Pembroke Ch.	16 7 6
Prince's Gate	18 16 6
Walton	2 2 0
Myrtle Street, Juvenile Meeting	6 15 5
Do., for <i>Congo</i>	0 2 6
Old Swan Ch.	3 3 0
Baker Street Sun. Sch. ...	2 2 0
Tue Brook	1 4 4

Manchester Auxiliary, per *Mr. F. Spencer, Treasurer*

100 0 0	
Oswaldtwistle	23 5 9
Do., for <i>Mr. Jones, Dinapore</i>	5 0 0
Padiham, Pendle St. ...	3 10 7
St. Anne's-on-the-Sea	1 1 2
Sunnyside	8 0 0
Tottlebank	2 0 9
Waterbarn	10 4 2
Waterfoot, Bethel	3 1 0
Widnes	2 12 2

LEICESTERSHIRE.

Coalville	1 0 1
Leicester, Belvoir St. ...	00 8 6
Do., Harvey Lane ...	0 5 0
Less District Expenses	108 13 6
6 1 6	
02 12 0	

LINCOLNSHIRE.

Lincoln, Monks' Road	1 1 0
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NORFOLK.

Norfolk, on account, per <i>Mr. J. J. Colman, M.P., Treasurer</i>	0 16 3
Swafland	1 0 0
Worstead	1 19 0
Yarmouth Tabernacle	5 0 3

NORTHAMPTONSHIRE.
 Towcester 7 5 0

NORTHUMBRLAND.
 Berwick-on-Tweed..... 12 11 0
 Newcastle - on - Tyne,
 Westgate Road ... 17 17 1
 Do., Rye Hill 9 16 3
 Do., do., Sun. Sch.... 3 8 5
 Do., Scotswood Road
 Mission School..... 1 3 10

NOTTINGHAMSHIRE.
 Collingham and Carlton
 le Moreland 7 17 4

Nottingham 17 14 9
 Do., Derby Road..... 25 4 7
 Do., Juv. Association,
 Annual Collections 8 18 10
 Do., Derby Road..... 4 18 7
 Do., Independent St. 8 4 4

Less District Ex-
 penses 4 19 0
 Southwell 60 2 1
 Sutton-on-Trent 9 3 4
 0 11 3

SOMERSETSHIRE.
 Bristol, on account, per
 Mr G. H. Leonard,
 Treasurer 75 0 0
 Do., for Congo 25 0 0
 Do., City Road, for
 Do. 0 8 0
 Do., Fishponds, for
 Debt..... 0 10 0
 North Curry and Stoke
 St. Gregory 9 0 0
 Paulton Sun. Sch., for
 Congo 0 7 0
 Taunton, Silver Street 31 13 0
 Winscombe 10 0 0

SUFFOLK.
 Ipswich, Burlington
 Ch. 30 14 6

SURREY.
 Dulwich, Lordship Lane
 Sun. Sch. 5 7 0
 Norbiton, Bunyan Ch.
 Sun. Sch., for Congo 0 0 0
 Richmond Sun. Sch.... 3 10 0
 Sutton, for Mr Guyton's
 N P, Delhi 0 7 7

SUSSEX.
 Brighton, Bond Street 4 7 0

WARWICKSHIRE.
 Birmingham Auxiliary,
 per Mr Thomas
 Adams, Treasurer 138 5 7
 Do., Y.M.B.M.S., for
 Mr G. Caldwell,
 for Education of
 Congo Youths 5 0 0

Coventry, St. Michael 52 11 9
 Do., for W & O 2 12 6
 Do., for China 2 10 0
 Do., for Congo 3 10 0
 Rugby 9 14 2

WESTMORELAND.
 Crosby Garrett 31 0 0

WILTSHIRE.
 Devizes 2 2 9
 Downton 51 9 6
 Do., for Congo 3 6 0
 Salisbury 132 9 10

WORCHESTERSHIRE.
 Bewdley 0 13 4
 Bromsgrove 0 5 0
 Stourbridge, Hanley
 Hill 3 16 9

YORKSHIRE.
 Blackley 2 4 6

Bradford Auxiliary—
 Bradford, Westgate ... 16 15 11
 Do., for Congo 1 5 6
 Do., Sion 27 14 6
 Do., do., Juvenile ... 4 5 8
 Do., Hallfield 17 7 0
 Do., do., Juvenile ... 6 0 0
 Do., Trinity Ch. 16 17 0
 Do., Girdlington 11 12 6
 Do., New Leeds 5 12 6
 Do., Heaton 5 0 4
 Do., do., Juvenile ... 2 0 6
 Bingley 12 1 6
 Shipley, Bethel 2 10 0
 Do., Juvenile 4 3 1
 Anonymous 1 2 0

Less Expenses (£10
 19s. 10d.) and pre-
 vious Remittance
 (£110 6s. 11d.) 121 5 9

Boroughbridge..... 13 3 0
 3 10 0
 Brearley, Luddenden
 Foot 23 6 0
 Farsley 66 4 3
 Halifax, Trinity Road 12 17 4
 Do., Sun. Sch. 5 12 8
 Do., for Congo 1 7 0
 Harrogate 92 17 10
 Hebden Bridge 64 8 6
 Do., for China..... 0 10 0
 Do., for Congo 0 10 0

Huddersfield, Lindley
 Oakes Ch. 6 7 2
 Meltham 8 14 0
 Middlesboro', Boun-
 dary Road 17 17 8
 Mirfield 18 1 6
 Norland and Sowerby
 Bridge 3 8 0
 Rawdon, for China ... 0 16 0
 Scarborough, Ebenezer
 Ch. 2 18 10
 Do., Albemarle Ch.... 18 8 10
 Shipley, Rosse Street 20 9 6
 Staincliffe 1 12 0
 Stauningley 7 0 0
 Steep Lano 7 0 0

Todmorden, Roomfield
 Ch. 13 16 10
 York 7 1 0
 Do., Sun. Sch. 4 1 2

NORTH WALES.
ANGLESEA.
 Holyhead, for Congo... 0 10 6

CARNARVONSHIRE.
 Llandudno, for Congo 2 11 0

SOUTH WALES.
CARMARTHENSHIRE.
 Llanelly, Greenfield ... 148 13 11
 Do., for W & O 7 3 10

GLAMORGANSHIRE.
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