

THE MISSIONARY HERALD,]
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AN INDIAN CREMATION.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE AUTUMNAL MEETINGS AT CARDIFF.

“THIS has been the best Missionary day—best in the truest sense—we have ever had,” was the exclamation of a warm-hearted friend of the Society at the close of the great meeting in the Park Hall on the Tuesday night. We have heard opinions of a like kind expressed on similar occasions in previous years, but out of the abundance of the heart the mouth speaketh, and many we think amongst those who were privileged to visit Cardiff would be ready with hearts overflowing with grateful and rapt emotion to unite in the above testimony. We prayerfully expect that the encouraging information given of the work of the Mission, the fervent appeals made for fuller consecration, the hallowed influence which pervaded each engagement, will result in real and permanent blessing. Pleasant as such gatherings may be for the renewal of old and the forming of new friendships, marked as our “holy convocations” usually are by evident and widespread enthusiasm, we shall confess to bitter regret and disappointment if the months to come do not witness a deeper and more practical devotion. We cannot but feel a grave responsibility rests upon those who attended the recent meetings and were moved in conscience and heart by the many solemn words that were spoken both of instruction and appeal.

We make no attempt to narrate at length the respective proceedings, ample reports having already appeared in the daily press and denominational papers; it must suffice to place on record the following particulars:—On the Tuesday (the 7th ult.) three early morning sermons were preached, the Rev. T. H. Martin, of Glasgow, being the preacher at

Bethany Chapel; the Rev. N. Dobson, of Deal, at Bethel, Mount Stuart Square; and the Rev. C. A. Davis, of Reading, at Penarth Tabernacle. The valedictory service in the Park Hall was presided over by the Treasurer, Mr. W. R. Rickett. The General Secretary introduced the missionaries leaving for their various fields of labour—Revs. J. Ellison, T. H. Barnett, and G. Hughes for Eastern Bengal; R. D. Darby and W. P. Balfern for the Congo. After these brethren had spoken the Rev. G. P. Gould, M.A., delivered the valedictory address, special prayer being offered by the Rev. Dr. Trestrail.

In the afternoon the autumnal missionary sermon was preached by the Rev. H. Arnold Thomas, M.A., of Highbury Chapel, Bristol, who chose for his text Matthew xxvi. 40, "And He cometh unto His disciples and findeth them asleep." The discourse was full of beautiful, refined thought, and in its practical effect was a pathetic appeal to Christians not to withhold the sympathy their Master sought and needed in His saving purposes. Our readers will apprehend the line of remark if we quote the opening and concluding observations. "One can imagine," said the preacher as he began, "with what sorrow and regret the disciples would remember in after years that their Master had reckoned upon their sympathy in the hour of His supreme trial. He was much greater and wiser than they, but He had not been willing to dispense with their help. He asked for it, He needed it, but He had to go without it." And the preacher closed by saying: "We live in great days, we have great deeds set before us, we have heavy responsibilities laid upon us, and I am sure we all pray that Christ may not come to us, as in the interval of His supreme anguish, to find us asleep. God grant that we may all know the day of our visitation."

In the evening the public missionary meeting was held, when the large hall was filled to overflowing. In the absence of the Mayor of Cardiff, who was unable to be present on account of illness, our good friend, Mr. R. Watson, of Rochdale, kindly consented to preside. The speakers were the Revs. A. Sowerby, of China; C. Jordan, of India; and R. D. Darby, of the Congo. The accounts which these brethren were able to give of their labours produced a very manifest impression. On the same evening local missionary meetings were held at Bridgend, Merthyr, Mountain Ash, Commercial Street, Newport, Pontypridd, and Treorkey, each of which were addressed by missionaries. A Welsh meeting was also held at Penarth.

A Zenana missionary meeting took place at Bethany Chapel on the Thursday afternoon, presided over by Mr. Richard Cory, and addressed

by Mrs. Robert Williamson, of Calcutta ; Mrs. J. Ellison, of Mymensing and the Rev. J. G. Potter, of Agra.

On the Friday evening there were two meetings especially for young people, held respectively at Cardiff and Penarth, the speakers at the former being Mr. Lewis Williams, J.P., Chairman ; Revs. B. Evans, of Monghyr ; T. Lewis, of the Congo, and J. G. Potter, of Agra ; and at the latter, Mr. G. S. Stowe, Chairman ; Revs. J. J. Fuller, of West Africa ; J. G. Kerry, of India, and H. K. Moolenaar, of the Congo.

Our thanks are deservedly due to the friends at Cardiff for their kindness in connection with the above services, their hearty co-operation so largely contributing to the pleasantness and success with which they were attended. Particular mention should be made of the cordial assistance rendered by the Rev. A. Tilly, Mr. W. Lewis, Rev. W. E. Winks, Messrs. R. Evans and J. L. Jenkins : the officers of the local committee.

An Indian Cremation.

(See *Frontispiece*.)

HERE we have presented to us one of the strange sights so often witnessed in India. The picture shows a funeral pile with the fire just being lighted under it. The Hindus never bury, but always burn, their dead. There are a few out-caste tribes which practise burial. Here you will have a very fair idea of how the rite is generally performed. Of course in the towns and cities there are regular places for the purpose, which are walled in ; but elsewhere throughout the country some unfrequented spot in the jungle or on the banks of a river or tank is used. The bank of a river is preferred above all other places. Anyone walking along a river bank would inevitably come across a number of these weird spots. It is impossible to mistake them. There is a heap of ashes on the ground with a number of half-burned bamboos lying near. Not far off will be seen the pillow of the dead man, never more to be used, and perhaps his coverlet black with age. These are the invariable marks of the spot, sad mementoes of the departed. Oftentimes we see the pile erected and the fire blazing under it. The occasion is marked by no solemnity, neither is there a great concourse of mourners. There may be two or three relatives near, and that is all. The body also seems to be treated with very little veneration. One thing very shocking to our Western ideas is that they invariably break the legs of the corpse before putting it on the pile. This is done to shorten its length and to make it

more manageable. The practice is a most barbarous one, and must necessarily lessen the respect for the dead. One matter of very great importance is that the eldest son should be present to fire the pile. This he does by applying a lighted brand to his parent's mouth. Should there be no son, the eldest daughter may perform the task. It is on this account that it is considered the greatest misfortune to have no son. The Hindus believe that all who have no son to light their funeral pile go straightway to a hell called "Put." Hence the name for a son is "Puttraw," or the one who delivers from hell. What a strange idea this is! This belief in a son as deliverer is often used by us as an illustration in our preaching. We point to the true Son, who has been born, and to the true Child given unto men, who can save unto the uttermost.

This custom for a child to apply fire to the funeral pile is very horrid, and has a serious effect in diminishing his veneration for his dead parent. If people at home saw a cremation as it is accomplished in Bengal they would never desire to change burial for that method. The entire want of solemnity on the occasion, a young child applying the torch, the poking and beating the body in the fire to make it burn faster, the foul smell pervading the place, and even worse things, all go to make a most revolting picture. No wonder that the Hindus themselves look upon these burning places with horror and people them with evil spirits. No Hindu will venture near them in the night. One of the three greatest of the Hindu gods, Shiv, is said to be a frequenter of these sites, and that for a very abominable purpose. I must say no more for I shall exceed the limits of good taste, if I have not done so already.

How different is our last remembrance of the departed from that of the Hindu! We think of our beloved ones as lying at rest, sleeping peacefully till the trump on the resurrection morn shall rouse them. This is a remembrance which our system of burial causes us to cherish, and we shall lose a great deal if we adopt a method which will make such an idea impossible. The Hindu has absolutely no such idea of his cremated dead.

You see from the picture that the pile is a very simple affair. Two upright stakes are driven into the ground at about a yard apart. Wood is then stacked between. Next, the body is placed on the pile and more wood is added. This done, all is ready for the fire. When the body is consumed, which is not always as complete as it should be, a vessel of water is brought and thrown over the spot, and this ends the ceremony.

Serampore.

T. R. EDWARDS.

Cheering News from Delhi.

THE Rev. Stephen S. Thomas writes from Delhi:—

"MY DEAR MR. BAYNES,—It is seldom I have the pleasure of sending you anything for the *HERALD*, because my work in the Training Institution is singularly destitute of fresh and stirring incident. Every day is so like its brother, that it is with difficulty I can distinguish one from the other. About once in six weeks I manage to get out to Palwal from Friday evening to Monday morning. I had intended, however, to postpone my June visit till the rains, so as to secure the luxury (some people say missionaries love luxury!) of travelling in a temperature of 85° instead of 100°. But a post-card from our teacher informed me that there was a faqir and his disciple seeking baptism, and requested that I would come out at once, a summons I gladly obeyed.

"Having mentioned luxury, I had better explain that what happened was this:—

"A FAQIR CONVERT.

"I left Delhi at 11 p.m. on Friday, and returned at 5.30 on Monday morning, in time for 6 o'clock classes, having travelled seventy-five miles, and spent two whole nights out of three in a springless two-wheel cart, which never fails to vigorously impress on one the many inequalities of the road. The faqir I found to be a man about sixty years of age, of the ordinary faqir appearance, gentle in manner, and having a simplicity of speech and look that at once attracted me. He is a Ját (*i.e.*, belongs to an agricultural tribe of Rájputa), and owns some five acres of land at Jaurási village. He frequently comes into Palwal on his camel, bringing his

two followers with him. One of these was a man I baptized some eighteen months ago. In conversation with the faqir I learnt that he had been a Sádhu (*i.e.*, one of a tribe of ascetics) for forty years; that long ago he used to visit our old and much-respected teacher, Mohan Das, and had heard the Gospel from time to time elsewhere. He confessed his faith in Christ, and his readiness and intention to put off every vestige of idolatry. I suggested that he should begin by taking out the large rings in his ears, which were the special sign of his ascetic order. This he did most readily, before a number of Chamárs, who called him leader and guide, and I have them now in my possession.

"Thinking the disciple was not so ready for baptism, I advised him, through our teacher, to wait a month, till my next visit. He was so grieved at this that he refused absolutely to eat any food that day, and in the evening came to me, saying: 'If you refuse to give me baptism now, it is more than I can endure. For twelve years I have been following my teacher, and I wish to follow him now in acknowledging Christ as the guide of my life, and the giver of my salvation. Such enthusiasm is rare, and I could not resist it; and so, 'commending him to the Lord, and to the word of His grace,' I resolved (I hope rightly) to baptize him.

"BAPTISM.

"For the observance of the rite we resorted to a large Hindu tank near our school, and there, in the presence of a large number of people who had

come from the town and bastis, I preached 'Christ crucified' as the one source of life and hope of glory; and the two brethren, by their baptism, 'set their seal to this, that God is true.'

"Immediately after baptism, as was fitting, the little band of Christians in Palwal gathered at the school, to remember, 'in the breaking of bread,' Him who died that we might live. At the close I asked the old faqir if he had anything in his heart to speak to the people amongst whom he had moved for years as their Hindu teacher. His words were few, but were they not full of interest? He said: 'I have wandered for forty years in search of truth, and now I believe I have found it. You made me great calling me

teacher. I no longer wish that greatness, but, as a little one, have to-day taken the baptism of Jesus Christ.' Was I wrong in thinking that though he had been little with Christians, he 'had been with Jesus,' and learnt of Him who is 'meek and lowly in heart'?"

"I was grateful for being permitted to gather what others had sowed. How seldom it is in the mission-field that converts are the result of one man's preaching! The Lord perfects His work by using many instruments, and no man can call any convert his own; 'that according as it is written, He that glorieth, let him glory in the Lord.'

"Yours very sincerely,

"STEPHEN S. THOMAS.

"A. H. Baynes, Esq."

Writing a fortnight later, Mr. Thomas reports:—

"The old faqir, with his two followers, came into Delhi last Sunday. I think he will prove to be a real, earnest, voluntary worker for Christ. His bap-

tism has caused quite a stir in Palwal, and the Christians there are very likely to suffer persecution."

Sympathy and Help from Delhi.

THE Rev. Stephen S. Thomas writes, sending £10 for the Debt Liquidation Fund:—

"We were all very grieved to hear of the Society's debt, and when I mentioned the matter, in the course of conversation, to Mr. Imám Masih, and told him how in consequence you had paid all your travelling expenses, he was very much moved, and quite spontaneously suggested that it was our duty and privilege to help to bear the burden, though it is but little we can do. The whole matter rested in his hands. He began with the students and boys of the Boarding School, and I must say the result was most surprising and gratifying, not so much on account

of the amount contributed as for the enthusiasm displayed. One student, who only gets six rupees a month, put his name down for five rupees, on condition that I would spread its payment over two or three months. A boy in the school, who is allowed twelve annas a month, put his name down for one rupee, saying he would pay it all in two or three months. I told him he could not afford to give so much, and that there was no compulsion to give at all. He said, 'I know that. I wish to give for Christ's sake.' Judging from the amount contributed by the Girls'

School, I doubt not but there are instances among them of self-sacrifice as gratifying as those I have recorded. At the Sunday morning service Mr. I. Masih appealed to the members of the church. The net result I give below. It is a blessed thing for our native friends to begin to share in the burdens of the Society, and I am sure you would be gratified by the earnestness that many have displayed. I don't intend this letter for publication, at least as a whole, and so I may remark that I had hoped to give more myself, but having to look forward to heavy expenses next month, I can't do more now. In the list I

give the details of the subscriptions for your personal pleasure, as you are acquainted with the various departments—not necessarily for publication. I will pay Mr. Kerry 100 rupees = £10.

Native Church Collection	Rs.	11	6	0	
Bhiwani		6	0	0	
Girls' School		12	3	3	
Training Institution	}	Students	15	0	0
		Boys	4	4	6
		I. Masih	25	0	0
		S. S. T.	26	2	3
		Rupees	100	0	0
			=£10.		

"With kindest regards, &c.,
"STEPHEN S. THOMAS."

Work in the Patna District.

THE Rev. H. Patterson, of Patna, writes under date of July last:—

"MY DEAR MR. BAYNES,—I send you a short account of one of our last cold season's trips and a photograph of the kind of vehicle we made use of on that occasion—viz., an 'ekka,' or one-horse springless cart; I often use them when moving about in the district.

"In company with Matthew Pandi and Allah Bahsh, preachers, and one colporteur, I went to Behar, the chief town of the largest subdivision of the Patna district. The town is an old one, and claims to be the modern representation of the ancient capital of the Magadh kingdom.

"We found the inhabitants to be largely Mohammedans, and very proud and bigoted. We held regular meetings in the bazar, though some of them were rather noisy, our chief disturbers being lads from the Government English School. They would come right up through the crowd while we were speaking, and, in a most consequential manner, ask if we had English Bibles for sale and what was their price. Questions were put in English, of course, such as it was. They were at first politely requested to wait till the preaching was over, and then we would show them what we had. Sometimes it had the desired effect, but oftener not. If it failed we appealed to the bystanders,

and, as a rule, they would order the youngster to hold his peace. By patience and tact, and an offer to talk to, or debate with, anyone who would come to the Government Rest Bungalow, where we were staying, we generally managed to secure a quiet hearing of our Gospel message.

“One evening we were visited by a man who turned out to be an old inquirer of Mr. Broadway’s. He had been afraid to be baptized in Bankipore—it was too near his home—so had gone to the North-West, and had been baptized by a Wesleyan missionary. He was in Behar trying to get his wife to join him, but did not openly declare himself a Christian for fear of the consequences.



“EKKA,” OR ONE-HORSE SPRINGLESS CART.—(From a Photograph.)

“On one of the days of our stay there was a Mohammedan festival. I deemed it unwise to preach in the town on that day, so made inquiries for the nearest bazar or market town of importance. Matthew proposed Silao, one of the largest bazars in the sub-division, and Rajgir, where there were hot springs. The only kind of conveyance to be had was an ekka. I rather shrank from taking a twenty-eight miles’ journey—for that was the distance out and home—on such a bone-shaking vehicle; but, as there was nothing else to be had, determined to make the attempt. With regard to ekkas as a whole, I would just say that it is, on a rough road, a difficult thing to keep one’s seat on them at all, and utterly impossible, as far as my experience goes, for a European to do so with comfort.

We went first to the hot springs. There are altogether some eight or ten, I suppose, and are grouped together in a break in a range of hills. Each spring is surrounded by a solid wall of masonry, thus forming a sort of tank, while temples are built all over the place. One spring was dedicated to the Sun, another to Brahma, and another to Fire, &c. At one of them the presiding Brahmin came forward and asked for a present. I inquired the ground of his request, he being a strong, healthy fellow. He answered: 'I am a padre'—meaning thereby that he was a religious teacher; the word has become common amongst them—'and live by gifts.' I held out both my hands to him, and said: 'Maharaj, I also am a padre and live by gifts; so, if you have anything to give, let me have it.' The only answer was a profound salaam.

"One of the springs was dedicated to the memory of a Mohammedan saint, and had one or two well-built outhouses attached to it. In one of them we found a Bengali Babu living. He was evidently a man of some means. When we drew near he came out to meet us, and asked us what we had come for. 'Sight seeing,' I answered. 'What are you here for?' 'I am here on a pilgrimage.' I expressed some surprise that he, an orthodox Hindu, I supposed (to this he assented), should so far forget himself as to come on a pilgrimage to the tomb of a Mohammedan saint. Would he tell us what he expected to receive? He declined to do so. I further said that I knew that uneducated Hindus did the same thing every day, but what surprised me was that he, a Bengali gentleman, with an English education, could believe that living in the vicinity of the tomb of a supposed saint could benefit him. 'I presume,' he answered, 'you are a missionary. I judge so from your conversation. You must not suppose that I am ignorant of *your* religion. I come from near the place where the Bible was first translated into Bengali. I belong to the Serampore district. I will think of what you say.'

"On our way back we took the Silao Bazar and had a good meeting. Large numbers of gospels and hymn-books were also sold. When we got to the end of our journey, late in the evening, I was so shaken with the jolting that I could scarcely come down from the ekka and enter the rest-bungalow.

"H. PATTERSON.

"Patna City, Behar."

Recent Congo News.

THE Rev. F. G. Harrison, writing under date August 27th, on board s.s. *Volta*, "off Grand Canary," reports:—

"We have found, you will be glad to know, the *Volta* s.s. a very comfortable steamer, and, so far as we have heard, to be preferred, with regard to accommodation, to the s.s. *Matadi*, which, though larger, is not so well fitted up for passengers.

"Mrs. Harrison and myself were rather sick for one or two days after starting, but are now quite well, and enjoying the voyage. The weather is exceedingly fine; we could certainly wish for no better. As I have said, the ship is comfortable. The captain, too, is most agreeable, and does all he can for our comfort and the fellow-passengers we have—for the most part traders *en route* for the West Coast—a very gentlemanly party of men.

"Mr. Whitehead is enjoying good health and the voyage, his spirits keeping very buoyant. On Sunday last we had a nice service on board, two Church clergymen—one the Rev. John Baker, British Chaplain for Les Palmas, Grand Canary, the other the Rev. —. Davies, British Chaplain for the Gold Coast—and myself taking part in the service. It was, I believe, enjoyed by all, and enabled us to feel that, though away from Old England, we were still privileged to enjoy the day of rest.

"While I remember it, will you kindly have acknowledged in the next issue of the *HERALD* a parcel of clothing for us, for the use of the children at Bolobo, from a class of Sunday scholars at Pill, Somersetshire; and also the gift of a good masthead lamp, for use on the steamer *Peace*, from friends in the church and congregation at Downton?"

The Rev. F. R. Oram, writing from Upoto, July 10th, says:—

"Could the friends of missionaries in England only get a sight of such people as these Upotos, I am sure their hearts would be warmed toward the missionary cause.

"When travelling in the s.s. *Peace* with Mr. Grenfell, we saw other big and populous towns on the Mobangi River, at the mouth of the Lulangu River, and at Boumba, near the Itimbiri River. These will all be grand centres for missionary labour as soon as the men and money are forthcoming to open them by our own or some other society.

"Although the Upoto folk are in such heathen darkness, they have fairly warm hearts, and have received us very kindly. They watch us at our work, are ready to lend a helping hand cheerfully, and are good workers. Seldom do they leave us to ourselves, but most of the day they are in or about our house, chatting, asking questions, examining every article we possess, and in numbers of ways enabling us to draw more closely to them and to understand their language. Even in the evening when it is dark, should we sing, and play the harmonium or violin, it is made known immediately, and we have a large crowd around our doors all wanting to come in and listen.

"Each morning a dozen or so boys gather around me under a fine fig-tree to

learn A B C, and the first Upoto boy received his reward (a small bell) this morning for being able to read the whole alphabet.

"On Sundays, under the same tree, a large congregation gathers around us to listen to the hymn-singing, mostly in English, and to look at picture-books. Of course we cannot get very far with a service at present, having been here barely six weeks, and our knowledge of the language being very limited. However, we have no interpreter, but are able to make ourselves understood fairly well on everyday topics. We have each composed a rough hymn, which we get the people to repeat after us.

"The medical work is taken up by Mr. Forfeitt, and he finds plenty to do in that direction. Only yesterday a woman was caught by a crocodile on the opposite side of the river. She was rescued from the creature's jaws by friends, but the arm and hand were much torn in three or four places. She was brought to Mr. Forfeitt with a large gaping wound above the wrist. The wounds were carefully dressed, and four or five stitches held the flesh together, and we have no doubt that, with God's blessing, the wounds will quickly heal."

Mr. J. A. A. Fuller, writing from San Salvador, 26th June, reports :—

"On my arrival at Underhill it was deemed best for me to stay a while at San Salvador with a view to assist Mr. Carson Graham. After a journey of five days across country, I arrived there and met Mr. Graham well, but his wife had only just recovered from a fever and so was not very strong. I am glad to say I had a hearty welcome from the people here, who came in numbers to see "*the new white man*." It is my earnest prayer that God may use me in bringing some of these people to the Cross of Christ, that they may become with us worshippers of the one true and living Christ."

Mr. T. Lawson Forfeitt reports from Underhill, 7th June :—

"On Thursday I had the great pleasure in uniting in the bonds of holy matrimony our dear friends, Mr. Percy Comber and Miss Smith, of Camden Road Chapel.

"The civil contract was entered into previously on the same afternoon at the Congo Government State Office at Matadi.

"Yesterday, in celebration of the event, we allowed our people to leave work early and gave them extra rations. Our personal boys and head station boys were entertained at supper last night, and the evening was very happily spent in games and singing, concluding with a very enjoyable service of prayer and praise."

From Lukolela, Upper Congo, Mr. A. E. Scrivener reports, 12th May :—

"The Peace left here on Tuesday last (May 6th) with Mr. Grenfell and Messrs. White, Oram, and Forfeitt, bound for Upoto, all well. They were contemplating short trips up the Mobangi and Lulanga rivers on their way to Upoto. I do rejoice that at last the way seems clear for more stations.

"I have nothing very startling to write about Lukolela. Thank God, Mr. Clark and myself are both in capital health, and are thus enabled to work

steadily on with the language, school, visitation of towns, &c., &c. Nor are we without signs that God is blessing our efforts.

"We are both making good progress in the language, and are able to converse with the people. I am attempting just now the translation of a simple Bible story. If I succeed, I shall endeavour to translate one of the Gospels. My slight knowledge of Congo I find very useful, though it is also somewhat misleading, the rules and verb forms not being so far reaching and regular as in Congo.

"Our chapel has been delayed owing to the need for building a printing office to accommodate the plant that Mr. Jos. Wade is giving us. But I hope in a few weeks both buildings will be complete."

Mr. J. Lawson Forfeitt writes (Underhill, July 7th):—

"Some time ago we received from the Mission House a small parcel of seed of the *Eucalyptus Globulus*, which had been sent from New Zealand by Mrs. Aldis, of Wade, N.Z., in the hope that its introduction might have a beneficial effect as a preventative of African fever. Mrs. Aldis kindly enclosed a note from the nurseryman from whom the seed was obtained, giving full directions as to planting.

"Will you be so good as to tender to Mrs. Aldis our best thanks for her kind thought of us, and assure her that the seed will have a good trial, as I have sent some to several of our stations on the Congo?"

"If, as I believe, Mrs. Aldis is the wife of the son of our greatly esteemed Rev. John Aldis, you might tell her that it is exceedingly pleasant to me to have the duty of acknowledging her kindness, as I belong to the church at King's Road, Reading, where her father-in-law was the honoured pastor."

Mr. S. C. Gordon (from Jamaica and Mr. Spurgeon's College) writes from Arthington, 24th June:—

"You will see that I have not only reached the Congo, but am now writing from our third station on the river. I could not send you a letter by the last mail, as I had only twenty-three hours' stay at Tunduwa, but Mr. Weeks, with whom I am travelling up country, and who is on his way to Ujoto, kindly promised to inform you of our safe arrival.

"We left Madeira on the day after our arrival, and for three or four days felt as if we would prefer the old scenes and friends at home. This, however, did not last long, as we soon got fairly accustomed to the motion of the vessel and the peculiar dishes on board the Portuguese steamer. We reached Banana on the morning of the 30th May, and next morning left for Mboma. The night was spent on shore, and we had a look round the capital of the 'Congo Free State.' The next day we left, and at 2 p.m. were safely landed at our base station. I was much struck with the general arrangement of this station, and feel sure that it speaks well for those who have lived and laboured there. The road leading from the river to the top of the hill is the best of its kind that I have seen in Africa."

Mr. R. H. Carson Graham, writing from San Salvador, 30th June, reports:—

"You will be glad to hear that Mrs. Graham has quite recovered from the

fever of which I wrote last mail. I am thankful to say that I also have been well during the past month. Again we were disappointed by the non-arrival of Mr. Phillips, but Mr. Fuller's coming was very opportune, and we have been very glad of his help during the few weeks he has been with us.

"On Friday last, he visited a town, a short day's journey from here, to see a sick woman. He had an opportunity of visiting Mbanza Mputu when returning next day, and was able to hold a meeting there before leaving.

"Quite a number of the people here have been suffering from very severe colds, and some of our members have been laid up also, so the town visitation has not been so thoroughly carried out this month as usual."

Mr. Joseph L. Roger reports from Stanley Pool, 1st July :—

"Mr. Weeks and Mr. Gordon arrived here on the 29th of June. Mr. Weeks had a bad fever at Lukunga, and when he arrived here he felt very weak after the journey. While he was staying here he had one fever which lasted a day and a half. The s.s. *Peace* came in on the 27th of June, and left this morning, with Mr. Weeks and Mr. Glennie, for Bolobo. Mr. Gordon is to remain here to help me. Mr. Glennie goes forward to relieve Mr. Stapleton at Bolobo, in order that he might be free to go forward with Mr. Weeks to form a new station. I am glad to say Mr. Gordon is well ; he seems none the worse for the long journey up country. My health is good. I have had no fever for six months."

Mr. Percy Comber, of Wathen, writes (30th June) :—

"My wife and I arrived here on Friday last after a long journey from Underhill. We received a very hearty welcome here that quite cheered us. Mr. and Mrs. Bentley and Mr. Davies, with a following of about forty boys and girls, came about two miles along the road to meet us, the boys waving flags and firing off guns and shouting with great gusto. Many women have come along from the towns to see the new 'white woman,' and seem glad to get another friend and teacher.

"Mr. Bentley is away now, having been called to Manyanga by the State, to assist at the trial of one of their officers on the charge of having killed two natives. Mr. Davies starts off on another itineration this week. I am thankful to say we are all well and that news received from other stations is good."

Writing on board s.s. *Ambria*, off Sao Thomâ, 13th July, Mr. H. Ross Phillips says :—

"All well, we hope to reach the Congo by the end of this week. Mrs. Phillips and I are both feeling exceedingly well, and looking forward with a great deal of pleasure to the arrival on the Congo, and once again taking up our work there. Since leaving Sierra Leone we have had very unsettled weather ; indeed, for the past fortnight I ought rather to say we have had settled rains.

"We stayed five days at Bonny, and the Sunday I was there I preached for Archdeacon Crowther in the cathedral. The cathedral has accommodation for about 1,000 persons ; there were 870 present, and the building has been erected by the natives themselves, costing them altogether £2,000. It seemed to me an earnest that Africa's sons will take a practical interest in the Lord's work here.

"We also stayed six days at Old Calabar, and I conducted the English service there, by the request of the brethren. The friends there have been passing through a very trying season; the past six months has been very unhealthy, and there have been many deaths among traders and missionaries.

"It has been exceedingly pleasant to call at these places and interchange ideas with our missionary friends. One thing is patent with both our C.M.S. brethren at Bonny and our U.P. brethren at Old Calabar, and that is, the work is thoroughly established in these places, and with good foundations to work on. New and energetic efforts are being made further in the interior.

"During the six days we stayed at Old Calabar, Mrs. Phillips and I were guests of Mr. and Mrs. Beaddie. The change was exceedingly beneficial to both of us, especially as we thus avoided the lying in the river all the time, which is far from being comfortable or pleasant. We were also careful to rest at the Mission-house, and not go running all over the place; and in this way we avoided any risk, and felt much rested when we returned on board."

The Latest Tidings from Mr. Grenfell.

THE Rev. Geo. Grenfell writes by the last mail:—

"Bolobo, July 22nd, 1890.

"MY DEAR MR. BAYNES,—I have an opportunity for sending, a few hurried lines, and take advantage of it, rather than run the risk of missing the mail altogether.

"Mr. Weeks and Mr. Stapleton left for Lulunga in the *Peace* ten days ago. They have taken with them the frame of the small house we prepared, and also a supply of barter goods and tools; but as neither of them have seen the place, I advised that they should well consider the question of their occupying Lulunga while on the spot. Seeing it will be for them to live and work there, I feel that the ultimate decision should be mainly in their hands. If the *Peace* prolongs her absence for a few more days I shall judge they have settled the question in the affirmative, and that they are commencing work while the steamer stands by for a while.

"I am sorry to report myself as only 'second rate' in the matter of health; but it is nothing serious, only troublesome swelling of both ancles and erysipelatous rash that makes me more or less lame at times.

"Very faithfully yours,

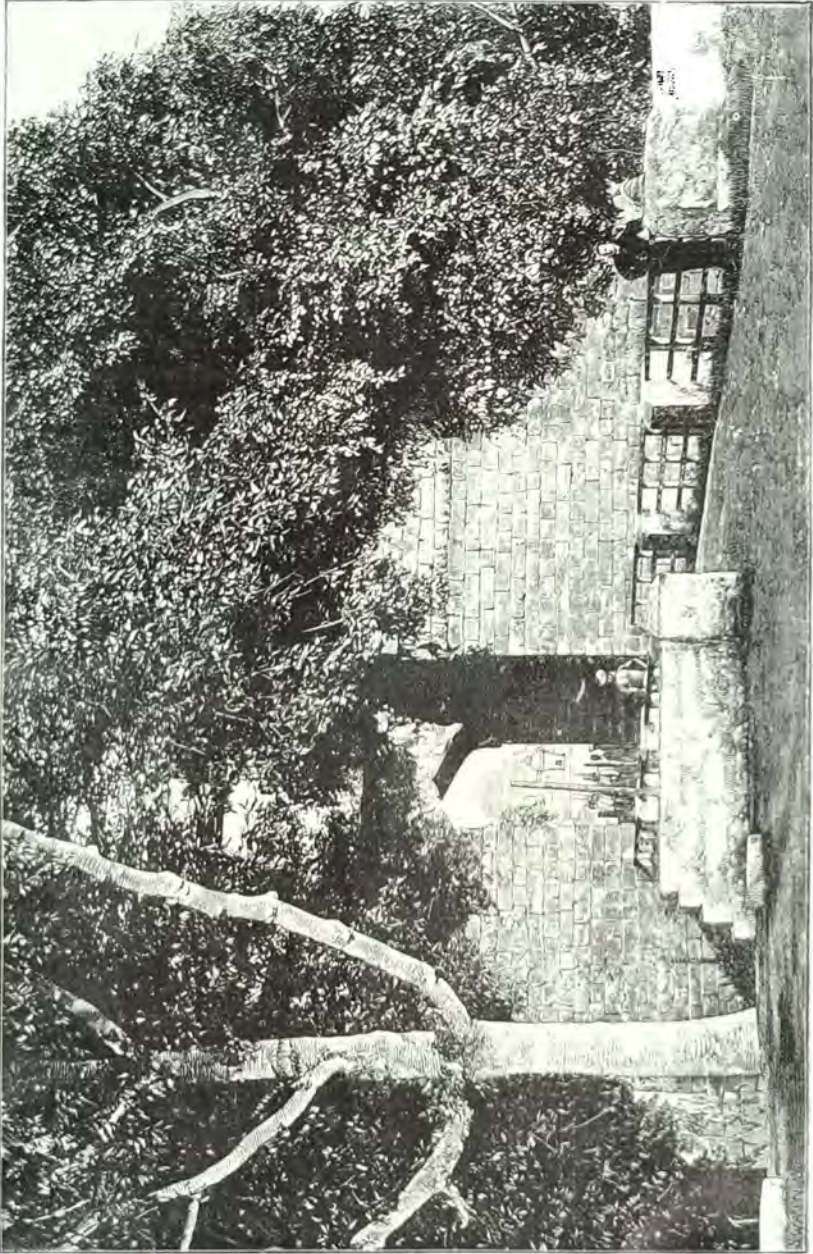
"GEORGE GRENFELL."

By direction of the Committee, by the last outgoing Congo mail, the Secretary wrote Mr. Grenfell, urging him most strongly to take an immediate change to England, his state of health clearly demanding a season of rest and quiet.

We sincerely hope Mr. Grenfell will comply promptly with this request.

In connection with the retirement from Ceylon of the Rev. Geo. and Mrs. Gray, the Committee have resolved to send out, at the very earliest date, at least one new missionary to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

[THE MISSIONARY HERALD,
NOVEMBER 1, 1890.]



ENTRANCE TO FORT, CUTTACK.—(From a Photograph.)

Entrance to Fort, Cuttack.

CUTTACK, or Katak* as it should be written, signifies in Sanscrit a royal residence, or seat of empire, and Katak has been the capital of Orissa for some 900 years. It was long distinguished from other capitals as Katak Biranisi, or Benares, but to-day the name Biranisi is confined to a very small village on the outskirts of the town.

The accompanying picture represents the entrance to the Fort. With the exception of the moat and flag-staff mound this is the only part of the Fort left, although grassy ridges indicate where the walls once stood. It was of Hindu origin, built probably in the 14th century, though some put it as far back as the 11th. Mohammedan or Mahratta governors added to it. It has been thus described:—"The Fort has double walls built of stone, the inner of which encloses a rectangular area measuring 2,150 feet by 1,800 feet. The entrance lies through a grand gateway on the east, flanked by two lofty square towers having the sides inclining inwards from the base to the summit. A noble ditch faced with masonry surrounds the whole, measuring in the broadest parts 220 feet across. From the centre of the Fort rises a huge square bastion, or cavalier, supporting a flag-staff. This feature, combined with the loftiness of the battlements on the river face, give to the edifice an imposing, castellated appearance, so much so that the whole, when seen from the opposite bank of the Mahanaddy, presented to the imagination of Mr. La Motte, who travelled through the province in A.D. 1767, some resemblance to the west side of Windsor Castle."†

For the conquest of Orissa a small expedition, 5,500 strong, under Col. Harcourt and Col. Clayton, landed at Ganjam on August 25th, 1803, and although much hindered by difficulties of transport they entered Cuttack city unopposed on the 8th October, "the gates open and all inhabitants' houses empty. Six days sufficed to build their batteries and extend their approaches to the Fort, the one difficult fortification in Orissa. At 10 a.m. on the 14th October, an English officer blew open one of the small gates, receiving a wound the same moment in the neck; and a storming party dashed into the heart of the fortifications; a few moments ended the struggle,"‡ and the jacket of a British soldier, hoisted in place of the Mahratta flag pulled down, proclaimed that Orissa had passed under British rule.

The interest of the Fort to us, as a Mission, lies specially in the fact that

* Both "a's" pronounced as the last "a" in Roman.

† Stirling

‡ Hunter.

Rama Chandra Jacheck, our second convert in Cuttack, who was for many years a valued native preacher, was the son and grandson of the last two of its Mahratta governors. That Rama had something of the courage of his Mahratta ancestry is shown in the way he braved and bore persecution for Christ's sake. He was baptized November 1st, 1829. This is what he said about that event. I give his own words: "I said in my heart this is Saturday, and to-morrow is Lord's-day; I will arise and go to Cuttack, and be baptized in the name of the Lord. Thus resolving, I informed my wife; but when she heard she began to weep, and cried, 'Ah! ah!' and became filled with distress. Many of the people of the village came together to dissuade me, but I could not regard their words, so I left my house. As when a corpse is carried out for burial, the people follow weeping and wailing, so did they all follow me. Sadananda, my son, laid himself down at my feet many times, and would not release me, saying, 'Indeed, if you will go to Cuttack, then, tying a rope round my neck, I will hang myself, or plunging into water I will die.' I said, 'If you will destroy yourself, what can I do? I must go to Cuttack, and profess the Lord. From this day I am dead towards these people, and towards all, and towards thee; if thou wilt be the Lord's, then I will be thine.'"

Sadananda, the son, afterwards became united with the church, and for nearly thirty years was a worthy deacon. He filled for a long time responsible positions under Government—was a deputy magistrate, &c. Rama's younger brother, Bolaram, also became a Christian, and to-day there is quite a host of Jachecks, descended from these two Mahratta brothers. Our only assistant-missionary, the Rev. Shem Sahu, married a granddaughter of Bolaram.

An interesting incident occurred in connection with the taking of the Fort. "Not far from the place where the companies of the King's 22nd were encamped, the abhorrent rite of suttee was about to be perpetrated 'Our men,' said one of the privates of the regiment, 'saw the Hindus going to burn a living woman with her dead husband, and they took her away by force from a great multitude who had assembled to perform and witness that awful ceremony.' After conquering their enemies they brought the woman down to the regiment. Suttee lingered after this for more than a quarter of a century; in fact, one can scarcely realise how comparatively recently the horrid rite has been abolished. The grandmother of the Rev. Shem Sahu, before referred to, was a suttee. Bamadel, the father of our friend, when a little boy in arms, as the eldest son, had to set fire to the funeral pile; he had the flaming torch put into his hand, was carried to the spot in the arms of a relative, and ignited the fire which

consumed his living mother with his dead father. He often spoke of this bloody deed with horror; but at the time he knew not what he did. One cannot, therefore, look at what remains of the old Fort without reflecting on the wonderful changes that have been effected since it fell before the British in 1803."

In Memoriam.

AT the last meeting of the Mission Committee, the following minutes were unanimously adopted:—

THE LATE REV. CHARLES BENNETT LEWIS.

"In recording the dismissal to his heavenly rest of their highly esteemed and long-suffering missionary, the Rev. C. B. Lewis, the Committee desire to acknowledge with gratitude to God the great services rendered by him for more than thirty years in the evangelisation of India. His connection with the Society began in the year 1845, when, equipped for missionary work in more than an ordinary degree by his successful college career at Bristol, and by his remarkable attainments in Oriental languages, he left England for Ceylon.

"After a brief period of earnest labour there, the decease of the eminent Dr. Yates opened the way for Mr. Lewis to proceed to Calcutta in 1847. He at once set himself, with his usual energy, to the acquisition of the Hindustani and Bengali languages, shared in the evangelistic work of that great city, and undertook the superintendence of the village churches established in the southern part of the Delta of the Ganges below Calcutta. He was also soon engaged in correcting for the press, and in acquiring the Persian language, in order to publish a revision of Henry Martyn's New Testament. For several years he was Secretary of the local Calcutta Religious Tract Society, and exercised a diligent supervision over its Bengali, Urdu, and other publications.

"During Dr. Underhill's visit to India, Mr. Lewis was selected for the post of the Society's Indian Secretary; and on the death of the Rev. James Thomas, in 1858, he became, in addition, the superintendent of the Mission Press, for which, by his early training as a printer, and his knowledge of Oriental literature, he was peculiarly qualified. This office he continued to hold with great success and advantage to the Society's funds till his increasing infirmities, due in a large degree to his close and unremitting attention to the arduous tasks devolving upon him, obliged him in the year 1878 finally to relinquish his work. The wisdom and kindness, the impartiality and courtesy, the diligence, the thoughtfulness and large-heartedness, which he displayed for more than twenty years in his multifarious duties, were gratefully acknowledged by all his missionary brethren, and were fitly commemorated in a testimonial presented to him at the Annual Session of the Union at Leeds, while the Committee expressed their sense of the obligation under which they had been laid by a record of his services in their Annual Report. His familiarity with every department of missionary work, his large acquaintance with Indian affairs, his mastery of several languages, and his sound judgment, rendered invaluable service to the Committee, and gave the highest value to his counsels and judgment.

"He was the author of several important papers on theological as well as missionary subjects, marked by great literary ability. He also published a valuable life of the Rev. J. Thomas, the Society's first missionary, and a briefer biography of the Rev. John Chamberlain.

"For the last twelve years he has been laid aside by constantly increasing weakness, but amidst painful bodily infirmity his mind retained to the last its clearness and its bright incisiveness, also its deep interest in the Mission which his piety and gentleness had so long adorned. He died 'speaking' with feeble articulation the 'honours of that Name' he so ardently had loved and served.

"In all these labours he enjoyed the presence and support of his beloved wife, who also bore her part in the great mission work, and who will ever be remembered as the foundress of the Zenana Ladies' Association. With her husband, she shared the esteem, confidence, and affectionate regard of a large body of missionaries, of various denominations, who ever found a hospitable reception in their Indian home.

"Mrs. Lewis departed this life on the 14th August last. Only a few weeks divided the husband from the partner of his life. He died on the 20th September.

"Of both these honoured servants of Christ, we may fitly write, 'Blessed are the dead that die in the Lord, for they rest from their labours and their works do follow them.'

"To their children, and to the various members of their family, the Committee tender their warmest regard, and commend them to the ever-present guardianship of their parents' God."

THE LATE REV. J. TRAFFORD, M.A.

"The Committee record with deep and sincere sorrow the great loss they have sustained by the death of their honoured and beloved colleague, the Rev. John Trafford, M.A., which took place at Stoke Newington, on the 22nd September last, in the seventy-second year of his age.

"On the completion of his course at the University of Glasgow, where he graduated M.A. with honours, in 1843, he was invited to become tutor at Serampore College, but medical opinion being unfavourable, he was constrained to decline that invitation. At the close of five happy and useful years in the pastorate of the Church at Weymouth, the invitation was renewed and accepted. For upwards of twenty-five years he served the Society, first as tutor and then as principal of the College; and in this office he entered fully into the spirit of the great men who founded that institution. For seventeen years he carried on his work with unflinching zeal and energy, without seeing his native land; and during his presidency, the College attained such a state of literary efficiency as proved Mr. Trafford to be in every way a worthy successor even of the eminent men who had preceded him in that office.

"In connection with his work in the College he often ministered to the English Church at Serampore; and a distinguished biographer of Indian missionaries bears witness to the character of the man and the preacher. Dr. Geo. Smith writing to Mrs. Trafford says of him: "The disciple whom Jesus loved," exactly expresses his career and experience. He and I went to India about the same time, and my earliest memories of Serampore are linked to him.

His preaching I will never forget, only his modesty hid its power and persuasiveness. His saintly walk was an example and a stimulus.'

"In another department of service he was closely connected with the Society. The last five years of his life were devoted to the Bible Translation Society, and he took the liveliest interest in the work of that Society abroad, and in pressing its claims at home.

"As a member of this Committee his presence and counsel were always highly valued. His long experience of life in India, his knowledge of the work of our brethren in that land, and his deep sympathy with the difficulties and trials which they have to encounter, made his counsel especially valuable on all matters relating to India. His eminent intellectual gifts, which he had sedulously cultivated, his devout and holy character, his refined taste, his meek and gentle spirit, and his sensitive conscientiousness in the discharge of every duty, threw a charm over intercourse with him, and made him a 'brother beloved' to all who knew him.

"The Committee tender to the widow and fatherless children their sincere sympathy in their great sorrow, and commend them to that Saviour who was so precious to their departed brother, and into whose presence and glory he has now entered."

Death of Mr. William Potter Olney.

JUST as these pages were going to press we received the sad tidings of the death of Mr. Wm. Potter Olney, of The Paragon, New Kent Road. On Friday morning, October 17th, Mr. Olney's son telegraphed Mr. Baynes, "Dear father passed away peacefully this morning." We have received no particulars; but Mr. Olney's death must have been somewhat sudden, as up to within a day or two of the sad event he was, as usual, actively engaged in Christian service.

Mr. Olney was ever deeply interested in the work of the Baptist Missionary Society; a generous friend, a wise counsellor, and an untiring worker. We hope next month to give some further details relative to his wonderfully active and useful life.

For the bereaved and sorrow-stricken widow and family we earnestly pray for special solace and comfort, and for the presence and grace of the compassionate Saviour.

The Deputation to China.

OUR readers will rejoice to learn that cheering tidings have been received from the Rev. Richard Glover and the Rev. T. M. Morris from "Salt Lake City."

Under date of October 6th, Mr. Glover writes to Mr. Baynes:—

"We have been successively at Niagara, Chicago, Denver, and Saleda; we have been much interested in all the experiences of our journey, and much impressed with the vast resources of the country and the energy of the people.

"We arrived at Salt Lake City this morning, and stay over to-morrow.

"We are both quite well and enjoying our journey."

Our readers will also be thankful to know that two generous supporters of the Mission, who desire to be anonymous, have undertaken to personally defray the entire cost of the expenses of the China Deputation, so that no portion of the outlay will fall upon the Mission Exchequer.

Work in Central Italy.

THE Rev. James Wall, of Rome, writes:—

“Rome, 1890.

“MY DEAR MR. BAYNES,—I trust that a few notes on work in Central Italy during the first half of this year will be acceptable to the readers of the HERALD. The Watch-night Service at the end of 1889 was more than usually solemn. About 250 persons, who crowded the hall in Lucina, as the church clock opposite struck the midnight hour, rose from their knees, and after hearty congratulations and fraternal *augurii*, poured rejoicingly out into the streets. Many seemed to be very deeply impressed.

“Lent, as you know, is the season for preaching in the Roman Catholic Church. As the people at this time seem more willing to attend services, we had preaching every evening, except Saturdays. The congregations increased until the end, and on the Sunday evenings the hall was often crowded. Many devout Catholics came occasionally; many seemed surprised and impressed; nearly fifty gave their names for the candidates' class, from which twenty-eight have already been baptized.

“ITINERANT EVANGELISTIC WORK.

“This first half of 1890 has also been with our Mission in Rome one of unusual energy in pushing into ‘the regions beyond.’ Besides the regular visits to several cities near, about a dozen missionary tours have been taken, sometimes by a single worker, but more often by two together. From Rome to Grosseto; from Rome to Viterbo and Orbieto; from Rome to Chuesi; from Rome to Perugia, and Rome to Tagliacozza; from Rome to

Segni, and from Rome round the Alban hills. The interjacent towns and villages have been visited, tracts and Scriptures largely distributed, and some thousands of our illustrated paper sold. In this work there was great encouragement. In several shops our paper was exposed for sale in the windows. Several places have asked for this preaching. In one city, where about fifty persons came to the hotel I stayed at, and listened a considerable time to presentations of the truth, when told that I could not send them an evangelist except very occasionally, they resolved to do what they could among themselves. In this state of things, while there is certainly ground for encouragement, there is also reason for continual sadness. Tens and hundreds of thousands of immortal souls lying in darkness, receiving only an occasional flash of the quickening light, and then allowed to fall back into eclipse. If there are any young men in our churches who have gift and vocation, and who are willing to consecrate their life to this field, I should be glad to hear from them, for I hold it true that means will not fail when lives are offered. Who will deny wood to consume this sacrifice?

“In this dearth of messengers I have accentuated some of our efforts. The text of Scripture, occasionally posted in a hundred places on the walls of Rome, has been more than doubled in size. I have arranged for regular reading of the Scriptures in some places where we can only send an evangelist once a quarter. In two or three distant places I have encouraged a very humble believer to regard himself as the bishop

of the diocese, and unless we get help from some quarter or other we shall be tempted to adopt almost any means of getting the seed into the ground.

“WORK IN ROME.

“Our colleagues in Rome have worked steadily and harmoniously, the ladies especially abounding in every good work. Our five stations in Rome have all given some fruit. The medical missions show great progress; the Sunday-schools are encouraging, the mothers’ meetings also. Statistics show that our attendances have been greater in this half-year than in any previous one. Some of the recent converts are doing mission work. A deaf and dumb man in Rome received a tract, procured a Bible, was converted, and baptized with another, his former master, who, like himself, could neither hear nor speak. He has gathered about a dozen of like sufferers, to whom he preaches Christ on his fingers. Another convert has managed to so influence his fellow-workmen that they gladly pray with him at their daily meal. Another, who returned to his native town in May, spoke of Christ so

efficaciously that thirty-six persons have left the Roman communion, banded themselves together, and opened a Sala Cristiano, where they read the Scriptures, pray, and teach as they are able.

“Now, my dear Mr. Baynes, your long experience has taught you to expect the cross even in the field the Master blesses. The cross which this field presents to the Committee shapes itself in the form of request for more help. I have long seen the need of giving some kind of special training to those brethren in our churches who either take part in our work at present or who may do so in the future. This effort at first would be as informal and as elastic as possible. I want to be able to provide for six young men, and my way will be clear enough if for three years our Committee will allow me to draw upon them as may be required from £200 to £300 for this special purpose. Thus our Committee would meet a present need and prepare also for the future.

“I am, &c.,

“JAMES WALL.

“A. H. Baynes, Esq.”

Missions and Sunday Schools.

WE have received the following letter from Professor T. Witton Davies, M.A., of Haverfordwest College:—

“DEAR MR. BAYNES,—I have read with interest Mr. Ewing’s useful article on ‘As the Twig is bent, the Tree’s inclined,’ which appeared in the August MISSIONARY HERALD. The author singles out three Sunday-schools as having done specially well in collecting for the Society. Swaffham School (Norfolk) has been quite unusually successful in this direction, and two at least of the schools named got their idea from there. This being so, I made inquiries from the missionary secretary (Mr. Thomas Moore) at Swaffham, with the result that he has sent me full information and several printed reports. The Swaffham School began its present system of collecting for missions twenty-five years ago, since which time the respectable sum of £1,492 6s. 10d. has been raised. The first year only £9 8s. 9d. was obtained; last year the sum was £100 1s. 7d. The number attending school at Swaffham is 227, which gives nearly 8s. 10d.

per head. But it is fair to note that out of the money raised by the Swaffham School, £10 are handed over to the County Association for county missions; £10—£5 each—are sent to the Irish and to the Home Missionary Societies. Allowing for this, it will be seen that the Swaffham children raise more money per head than any of the schools named, and I write merely to encourage the little ones there to keep on in their good work, and to stimulate other little ones to go and do likewise, if they cannot do better. I should have said that Swaffham—the birthplace of Robert Robinson, of Cambridge—has a population considerably under 4,000. This makes the amount collected by one Sunday-school—over £100—very remarkable.

“I may add that Mr. Thomas Moore has always been, and is still, very willing to aid schools in other places who wish to know the Swaffham system. In all this work may God have the glory !
“T. WITTON DAVIES.”

Travelling in China.

THE picture below is a representation of Mr. Medhurst, standing outside his house in Tsing Cheu Fu, all ready for a journey. His bedding is thrown across the saddle of the horse, and, after the fashion



MR. MEDHURST READY FOR A JOURNEY.—(From a Photograph.)

of the Chinese, he rides on the top of it. This is perhaps the cheapest and the speediest way of travelling in China. In his hand Mr. Medhurst is holding his sun hat, which is about a yard wide, measuring from brim to brim. He would offend Chinese susceptibilities, however, if he were to wear it before he had passed outside the city gates. Within the city, Chinese etiquette requires that only a fan or an umbrella shall be used to

protect the bare shaven head from the sun. Europeans, of course, are not at all times able to conform with this absurd custom.

This is a picture of Mrs. Medhurst as she is about to enter her sedan chair, which one of the bearers is tilting up for that purpose. Owing to the social habits of the people in China, which forbid a woman appearing on the public streets, our missionaries' wives have to go about the cities in chairs or carts. When making a call on a friend, or visiting a Chinese zenana, it is correct form for them to do so in a sedan chair. They would hardly gain admittance to a household of any respectability if they appeared on foot. This enforced seclusion is a heavy trial to many European ladies in



MRS. MEDHURST READY FOR A JOURNEY.—(From a Photograph.)

the interior of China. They can, as a rule, only walk freely when outside the city, but in Taing Cheu Fu our missionaries have been established long enough to allow of their wives walking on parts of the city wall itself. This is a boon highly valued.

A Letter from the Rev. C. Spurgeon Medhurst.

MY DEAR MR. BAYNES,—On the eve of returning to China, I should like, with your permission, to heartily thank the churches I have visited during my stay in England for their universal kindness, and to express my intense satisfaction at the proposed visit to China of Mr. Glover and Mr. Morris. Their presence amongst us at this juncture cannot fail to be of immense benefit to the work.

“It is now nearly two years since a paper appeared in the MISSIONARY HERALD by my colleague, Mr. James, entitled ‘Does China need Christianity?’

—a paper full of sad things only too familiar to all Chinese missionaries—which must have aroused many painful reflections in the minds of all thoughtful persons who read it. But no reinforcements have been sent since its appearance. Since then the Chinese famine of last year has come and gone, with its magnificent record of sacrifice and liberal gifts. This generous distribution of relief has made a broad breach in the walls of Chinese prejudice and superstition. The confidence of the people of Shantung in their idols has been thoroughly shaken, and feelings of gratitude to the missionaries, and of admiration of the fruits of Christianity have taken the place of sinister superstition and ignorant contempt. Thus we now have rare opportunities for giving the Gospel to the Chinese. Shall they be neglected as aforesaid? Not if great wrongs and deep needs can excite pity; not if sterling virtues can arouse admiration; not if substantial success can stimulate zeal. For these things are to be found on every page of Chinese missions.

“Yet at the conclusion of the great famine in 1877 we neglected to enter the open doors which the labours of the relief distributors then set before us. We failed again in 1862 in our duty to China, when the brave Gordon earned the nation's gratitude by expelling the destructive and murderous Taipings. A great harvest of souls might then have been reaped, and China's whole future history have been elevated to a higher plane, had we then filled China with Christian missionaries. Hear what Archdeacon Moule, with his thirty years' experience as a Chinese missionary, has to say on this subject:—‘The streams of missionaries now arriving find idolatry strong and flourishing and rehabilitated. Had they come when we were scarce able to hold the little forts in 1862 and 1863, they would have found the idols utterly abolished, and the people willing to listen to the tidings of the great God, our Saviour from woe and from hell.’ Surely our missionary zeal is very inadequate and very late! Can we blame the native Christians for apathy and disinclination to rely upon themselves when we display so much apathy ourselves?”

“When He saw the multitudes, He was moved with compassion on them. Have we the Spirit of Christ when we are refusing the people the Bread of Life, which they are demanding at our hands? Why have we put ‘complacency’ in the place of ‘compassion?’ How is it that we are so deaf to China's needs; so blind that we do not perceive the great opportunities given us by God at this time for making some amends for the injury we have done her with our opium? I feel convinced from all I have seen that there are ample resources among us to adequately meet all China's immediate necessities without in any way interfering with any other mission-field, and without plunging the Society into any debt. Is it not true that the wealth of Christians is multiplying much faster than their contributions to the work of the Lord?”

“Every move that China makes towards accepting Western civilisation is hailed at home with supreme delight; but should not we Christians see to it that she receives the Gospel as the first and best gift of the West? The missionary is now free to travel and live where he will throughout the Empire, but the trader is confined to the treaty ports. Before this condition of things is altered, and China opened by the steam-engine to trade, with its powerful temptations and benumbing absorption in material things, let us resolve that she shall be leavened with the leaven of the Gospel. Is it not a worthy ambition for us to cherish, that the inhabitants of the ‘Celestial Empire’ should make the acquaintance of

the missionary of the Cross before they are made familiar with the questionable methods and lives of many of our merchants?

"The Chinese nation has awakened from her long sleep of indifference to everything that is not Chinese, and, like another Rip Van Winkle, is astonished to find that the world has been advancing while she has been sleeping. She now wants the guidance of a stronger hand than her own, and the direction of a more enlightened mind. Who shall be her leaders? The worshippers of gold on the Stock Exchange, or the disciples of the self-sacrificing Jesus? A great darkness still envelopes the minds of her rulers. What light shall first break in upon it? The lurid glare of the money-seeker's lamp, or the gentle radiance of Christ's Cross? Christ is crying to this noble, this needy people: 'Come unto me all ye that labour and are heavy laden, and I will give you rest;' but their ears are stopped that they cannot hear Him, their eyes are blinded that they cannot see Him, 'and how shall they hear without a preacher, and how shall they preach except they be sent?'

"Our share of the thousand men for China appealed for in the September HERALD ought to be about twenty. Never before in the history of the Chinese Mission have there been so many signs in every place of true spiritual prosperity. May God forbid that the experience of former years shall be repeated now, and these opportunities for spreading Christ's reign in China allowed to slip by untutilised.

"Yours very faithfully,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

Dacca, East Bengal.

THE *Indian Herald* reports:—"An Association has been formed at Dacca under the title of the 'Students' Welfare Association.' Its object is set forth in the form of obligations, which the student members are required to sign. The form runs as follows:—

"I — promise, by the help of God,

"(1) To treat all women with respect, and to discountenance their degradation.

"(2) To endeavour to put down all indecent language and coarse jests.

"(3) To maintain the law of purity as equally binding on men and women.

"(4) To discountenance and discourage all entertainments in which fallen women take part, and to habitually abstain from attending such.

"(5) To endeavour to spread these principles among my companions, and to try to help my younger brothers.

"(6) To use every possible means to preserve my own personal purity, and to try to induce others to do likewise.'

"It is a noteworthy fact that the secretary of the Association is a Baptist missionary, Mr. R. Wright Hay. The Baptist Mission has no school or college at Dacca, and yet Mr. Wright Hay, it seems, has got such a strong hold upon the thousands of native students as to be elected the honorary secretary of their Association. It is hardly necessary for us to state that we wish the Association every success. Dacca has set a noble example, and we trust similar associations will be formed all over the country."

“Persecuted, yet not Forsaken.”

A YOUNG Hindu student having been brought to believe in Jesus, and to profess his faith by baptism, was advised to go back to his friends, that it might be made clear to them that it is not faith in Christ that breaks up families in India, but the superstition and unbelief from which Christ enables the willing soul to break away. He went, and thus touchingly describes his experiences:—

“I fear I cannot convey to you any idea of what my mourning mother is doing. She scarcely eats at all. During these five or six days my sister has been reduced to almost a skeleton. Whenever I think of, or look at her, my heart nearly breaks. When I think that they are suffering so much mental agony for me, I pray to God, and find consolation in the thought that God and truth are the cause of this lamentation. Last evening I went to bed after prayer. In a little while my sister called me to have my supper. I was introduced to a scene which must remain indelibly impressed upon my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my elder brother, weeping like a tender-hearted woman. He wept, and wept, and wept till I could no longer bear to remain there. When I was about to leave, my brother told me to remain for a little. Then he described the piteous condition of our family . . . and he pleaded, ‘My dear brother, I have done much to give you an education, scanty though it is. I will do more if you retain caste. I am willing to sell the little patrimony (on which the subsistence of our family depends) to provide for your expenses required

to prosecute your studies. Take now as large a sum of money as is required, *but grant me only this petition, preserve the life of mother, who will certainly pine away to death in your absence. Worship whom you will, but retain caste.*’ I could bear these things no longer, so, beseeching them to take food, I retired to pray. . . . When I asked my Lord whether I should do what my friends tell me, a clear ‘No’ came, accompanied by the tender command, ‘Follow Me.’ I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be ‘rich towards God. But this is a truth very difficult to act out. I do not fear either kind of persecution. If the whole world stands against me, I am ready to be crushed for Him who died for us while we were sinners. Lord, I am thine for evermore.” At the close of his letter he says, “I can do nothing for my mother but pray that she may be led to see the blessedness of the course I have taken. All of you constantly pray for me and my friends. I don’t know how to express my feeling of gratitude.

“Your humble brother in Christ Jesus.”

Shortly after writing this letter, the young man, fixedly refusing to deny Christ, was driven from his home. First of all the mother who had been prostrated by grief at his conversion, but who was roused to violent antipathy by her son’s faithfulness to himself and his Saviour, threw his books out into the street, and then the young believer himself, smitten with deepest sorrow was commanded to go and never return, and never even to send a letter, as the very thought of him could not henceforth be other than offensive to all his

friends. He is now in Dacca, the Lord having graciously opened the way for him to continue his studies for the present. He is happy in Christ, but the slightest mention of home and mother brings the tears into his eyes and a tremor into his voice. In this

and in his earnest prayer for those who have despitefully used him and persecuted him, and withal in his steadfast adhesion to the truth, how eloquent is the testimony to the power of Christ to save and sanctify!

Sunday Schools for India.

A DEEPLY interesting and important new departure is just now developing in our Indian Mission-field. The doubtful hesitation as to the expediency and practicability of establishing schools for native heathen children, upon the lines of our English and American Sunday-schools, is gradually being exchanged for the conviction, upon the part of many of our most experienced missionaries, that in such an effort lies, perhaps, the most promising field for really profitable work. Not only have many such schools, amidst widely varying circumstances and conditions, been already established, but successful efforts are making to draw together the various workers—missionary, lay, and native—into Unions and Conventions for mutual aid and encouragement.

A most interesting Convention assembled in Calcutta at the close of last year. It was attended by some 300 delegates from various parts of India, representing some eighteen different missionary societies, and its meetings were presided over and addressed by such men as Bishop Johnston, the Metropolitan of India; Bishop Thoburn, and Dr. Scott, of the American Methodist Episcopal Mission; the Rev. William Carey, of the Baptist Mission, and many others. Lord Radstock and Mr. Baynes, of the Baptist Missionary Society, both as visitors, delivered cheering addresses to the workers.

Through this Convention, the attention of the Sunday School Union was most urgently called to the immense importance of the early appointment of an organising secretary, or Sunday-school missionary, who should devote his whole time and energy to the stirring up of Christian thought and effort throughout India, in support of this movement, to the establishment of the schools; and to the supply of suitable literature for the aid of the teachers in the study of their lessons, for the song service of the schools, and for the home reading of the scholars.

A special Committee of the Union, under the active chairmanship of Lord Kinnaird, has just now engaged an agent eminently fitted for this most important work.

The Rev. Dr. Phillips, who has had lengthened experience of Indian work, and who enjoys the hearty and widespread esteem and confidence of his missionary colleagues in all parts of India, is devoting himself to this duty, has arrived in this country from America on his way to India, and before proceeding will, at meetings both in London and the provinces, explain the proposed work, and invite Christian sympathy for its support. The young members of the International Bible Reading Association (a body some 300,000 strong) have, by a halfpenny subscription, already raised about £500 towards the first

year's expenses. But, as the work develops, very large sums will be required, and any Christian friends who discern "the great door and effectual," opened by this movement, are earnestly invited to send their donations to the treasurer of the Indian Sunday School Mission Fund, 56, Old Bailey.

Hockey at Bolobo on the Upper Congo.

THE Rev. George Grenfell writes :—

"Hockey is quite a new thing at Bolobo and very popular ; too popular, in fact, for the boys (like boys at home, sometimes) would rather play than



BOLOBO BOYS PLAYING HOCKEY.—(From a Photograph.)

attend to their lessons. I send you a photograph of the game ; the *Peace* is whistling for me to go on board, so I cannot write more."

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to :—J. M., for a plain gold ring for the Congo Mission ; Q. R., for a silver pencil case ; to the Rev. F. G. Kemp, of Wigan, who writes : "Please accept for the Mission a purse and pocket-book, a half-crown, and a silk handkerchief. The purse is one

that was given to me as a birthday present. Reading the *HERALD* in private, and again at the prayer-meeting, so deeply impressed me that I felt compelled to give this to you. I told those at the prayer-meeting, on September 24th, I would do so. The silk handkerchief was sent me as the result of that prayer-meeting. Next morning your earnest communication reached me. I read it, September 28th, in the morning. In the afternoon a dear friend sent this 2s. 6d. I again read the circular last Sunday evening, and, taking advantage of an awakened interest, pressed home the missionary interest, and urged the members to do something more. As the result, I rejoice to tell you that we have formed a Missionary Society and appointed a secretary and four collectors. This was done at our church meeting last evening. I believe we shall be able to do more for our beloved Mission as time goes on"; "One who has been marvellously helped during a long sickness," Newcastle-upon-Tyne, for a small gold brooch for the Indian Mission; Friends at Wisbech, for a bell for the Congo Mission, per Mr. J. F. Tyars; Friends at Downton, Salisbury, per the Rev. J. T. Collier, for £2 15s. 6d. for the purchase of a lamp for the a.s. *Peace*, for Mr. Harrison, of the Congo Mission; Mr. James Davies, of Bombay (brother of Mr. Davies, of the Congo Mission), who writes: "The appeal on behalf of the Congo Mission for ice-making machines has just come before my notice, and I have much pleasure in sending the amount for purchasing one—viz., £12—which I should like to be sent to the station where my brother is serving. Two months ago I had my first attack of fever after over two years' residence in India, and though it was only a slight one and my recovery very speedy, my strongest sympathies were aroused for those who suffer from the same cause in a land where the climate is far more trying and where very few of the aids of civilisation are available. I was specially impressed with the consideration of what a disadvantage they were under in having no ice to use in reducing the fevers, and I am glad to have the opportunity of helping to supply such an urgent need." Grateful thanks are also given to the following donors for much-needed and most timely contributions:—A Friend, £25; Mrs. Davie, West Cross, £10; Mr. T. M. Russell, £200; Mr. J. Marnham, J.P., for Congo missionary, £75; Mr. H. M. Bompas, Q.C., £10 10s.; Mr. and Mrs. J. Masters, £9; Mr. J. T. Stevenson, Auckland, N.Z., £5; Mr. Ed. Rawlings, £100; Mr. C. B. Williams, £5; "Ecce Homo," £5; F. O. R., for Congo, £5; Miss J. Aked, £5; Anonymous, for *China Deputation Expenses*, £350; Mrs. Garside, for Congo, £5.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A parcel from Mrs. D. J. Crossley, Hebdon Bridge, for Mrs. Anderson, Barisal; some medicines from Messrs. Burroughs & Wellcome, Holborn; a box of clothing, provisions, &c., from Mr. J. T. Crosher, of Melton Mowbray; a box of toys, and one of garments of various kinds, toys, &c., from friends at Eythorne, per Mrs. Harvey; a box and a parcel containing clothing, dolls, toys, scrap-books, &c., from the young friends at Salem Chapel, Dover, per the Rev. E. J. Edwards, and a box of garments, dolls, &c., from Mrs. Wellden's Bible-class, Deal, for the Rev. J. and Mrs. Stubbs, of Patna; parcels from friends at Wood Green and Dunfermline for Mrs. Jones, Agra;

parcels from Mrs. West, Clifton, for Mrs. Tregillus, Jessore; a parcel of dolls, &c., from Brunswick Road, Gloucester, Ladies' Working Party, per Mrs. Caswell, for Mrs. McKenna, Soory; a box of books and toys from the South Parade, Leeds, Scholars' Sewing Meeting, per Miss Holdeworth, for the Rev. T. Wright Hay, Dacca; a grant of tracts from the Religious Tract Society for the Rev. W. Williams, Trinidad; a case from Mr. A. Edgington, Norwich, for the Rev. A. Jewson, Barisal; a magic-lantern, with a large supply of slides, from Mrs. Young, of Helensburgh, for the Rev. R. H. Tregillus, Jessore; boxes of drugs from Mr. W. S. Caine, of Clapham, Dr. R. D. Evans, of Blaenau Festiniog, and Mr. N. Williams, of Thornton Heath, and a number of books from Miss McLaren Killin, and the Rev. G. R. Tanswell, of Shaftesbury, for the Rev. W. R. James, of Madaripore; a parcel of calico and dress material from Mrs. Johnson, a bale of cotton clothing from Miss A. M. Trusted, of Ross, and two parcels of woollen garments and fancy work from the Juvenile Missionary Society at Denmark Place Chapel, Camberwell, per Mrs. Vavaasseur, for Mrs. Wall, Rome; a bell, purchased with contributions gathered by Mr. Jonathan Friend from friends at Wisbech, for the Congo Mission; parcel from Devonport for the Rev. R. H. C. Graham, San Salvador; 170 garments from the Missionary Working Society and Miss Starling's Mothers' Meeting at Sutton, for Mrs. Phillips, San Salvador; and a parcel from Mrs. Brock, Hampstead, for Mrs. Lewis, of San Salvador, Congo.

Recent Intelligence.

ON the 25th, 26th, and 27th of this month the friends at Camden Road will welcome all who can come to their annual sale of work on behalf of the Congo Mission. The sale will be opened at three o'clock on Tuesday, the 25th. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 2, Huddleston Road, N.; Mrs. Smith, 26, Carlton Road, N.; and Miss Pewtress, 41, Penn Road, Holloway, N.

For the information of friends who may have occasion to telegraph to the General Secretary of the Mission at the Mission House, the code word "ASIATIC" has been registered as covering his address.

On the 30th of last month the Rev. Geo. Hughes left London for Calcutta in the P. and O. steamship *Kaisar i Hind*. Mr. Hughes is designated for Madaripore, Eastern Bengal, in association with Messrs. W. R. James, Bevan, Norledge, and Davies.

On the 13th of the current month the Rev. T. H. and Mrs. Barnett and Mrs. Edwards anticipate leaving for Calcutta in the P. and O. steamship *Coromandel*, and on the 27th, the Rev. J. and Mrs. Ellison in the s.s. *Chusan*.

Treasurers of Missionary Auxiliaries are respectfully urged to remit to the Mission House sums in hand, as promptly as may be convenient, the demands upon the Mission Exchequer just now being specially heavy, large payments having to be made for the Congo Mission, necessitating advances from the bankers upon which interest has to be paid.

Contributions

From 13th September to October 12th, 1890.

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*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		
Allen, Mrs.	2	0 0
Bompas, Mr. H. M., Q.C.	10	10 0
Bruton, Mrs. R. (addl.)	1	1 0
Chapman, Mr. J. L.	3	3 0
Chick, Mr. S., for Palestine	1	1 0
Davies, Mrs.	10	0 0
Hooper, Mrs. K.	1	6 6
Hough, Mrs., for China	1	1 0
Johnston, Mrs., by	2	0 0
Larard, Mr. J.	0	10 0
Marnham, Mr. J., for support of Congo Missionary	75	0 0
Masters, Mr. John	6	0 0
Masters, Mrs. J.	3	0 0
Rawlings, Mr. E.	100	0 0
Rooke, Rev. T. G., B.A. (3 years)	4	4 0
Rooke, Mrs., do.	2	2 0
Russell, Mr. T. M.	200	0 0
Stanyngought, Miss	2	2 0
Swan, Mr. W.	0	10 0
Williams, Mr. Clement B.	5	0 0
Under 10s.	0	2 8
Do., for Congo	0	2 8

DONATIONS.		
A. E. C.	1	0 0
Abed, Miss	5	0 0
Anonymous	0	10 0
Anonymous, for expenses of China Deputation.	360	0 0
Brown, Mrs.	2	0 0
E. B.	2	2 0
E. G., Hertfordshire	2	0 0
F. O. B., a Thankoffering, for Congo	5	0 0
Garble, Mrs., for Congo	5	0 0
Glover, Mr. Havelay	1	0 0
Graham, Miss M., for Mr. B. H. C. Graham, Congo	2	0 0
Hooper, Mrs. K.	1	0 0
In Loving Memory of Miss Annie Williams	1	2 0
Jarrett, Mr. I. W., for medicines for Mr. W. R. James	1	0 0
Mitchell, Misses A. & C.	2	0 0
Readers of The Christian	2	7 2
Do., for Congo	2	6 0
Ridout, Mr. I., for Congo	2	2 0
Scrivenor, Mr. J. C., for Congo	1	10 0
Three Sisters, for Congo	0	10 0
25, N. G.	0	11 2
Tuckett, Mr. E. H.	1	0 0
Tuckett, Miss C. A.	0	10 0
Ward, Mr. J., Brixton	0	10 0
Williams, Mr. J., Painscastle, for India	0	10 0

Young, Mr. E. F., for Congo	1	0 0
York, Miss E.	1	11 6
Do., for China	0	10 6
Do., for Japan	0	10 6
Do., for Congo	0	10 6
Under 10s.	1	9 0
Do., for Congo	0	9 0
Do., for medicines for Mr. W. R. James, India	0	6 0

LEGACIES.		
Batchelor, the late Miss, of Watford	11	7 10
Blilson, the late Mr. W., of Welford	9	0 0

LONDON AND MIDDLESEX.		
Camberwell, Denmark-place Juv., for support of N.P., "Nilumbor"	14	18 10
Chalk Farm, Berkeley-road Sunday-sch., for Congo	1	10 0
Chiswick, Annandale-road Sunday-sch.	1	14 6
Deptford, Octavius-st. Sunday-sch.	2	1 0
Fulham, Sunday-sch.	3	11 0
Hackney, Mark-street	40	0 0
Harrow, Byron-hill Sunday-sch.	2	8 6
Highgate, Southwood-lane	1	8 9
Do., Sunday-sch.	3	13 4
Do., do., for Congo	1	6 11
Metropolitan Tabernacle Sunday-sch., for Mr. Weeks, Congo	6	5 0
Do., Pastors' College	0	18 0
North Finchley, Sunday-sch.	5	17 0
Notting Hill, Ladbrooke-grove Ch. Sun.-sch.	14	2 11
Peckham, Park-road Ch., for W & O	5	7 0
Do., Public Hall, Y.M.B.C.	1	5 6
Do., Summer-road Sunday-sch.	2	2 11
Poplar, Cotton-street Sunday-sch.	0	14 7
Upper Holloway, Y.M.B.C.	0	10 9
Do., for Congo	5	0 4

BEDFORDSHIRE.		
Bedford, Bunyan Meeting Sunday-sch., for Congo	5	0 0

BERKSHIRE.		
Reading, King's-road Sunday-sch.	14	17 9

BUCKINGHAMSHIRE.		
Chesham, for Congo	0	10 0

CAMBRIDGESHIRE.		
Cambridge, on account, per Mr. G. E. Foster, Treasurer	68	17 8

CHESHIRE.		
Altrincham, Tabernacle Do., do., Sunday-sch.	1	11 6
Chester, Grosvenor-park Sunday-sch.	8	5 0

CORNWALL.		
Launceston	1	6 0
St. Austell	2	1 2

DERBYSHIRE.		
Derby, St. Mary's Gate, Juvenile	1	10 0

DEVONSHIRE.		
Bovey Tracey	3	6 6
Bradinch	41	18 1
Brixham, Sunday-sch.	14	9 9
Devonport, Morice-sq.	2	8 3
Do., for Congo	1	0 0
Do., Sunday-sch.	1	7 0
Ottery St. Mary	2	7 0
Plymouth	3	12 2
Plymouth, George-st.	8	8 0
Tiverton	9	15 0

DORSETSHIRE.		
Lyme Regis	14	12 6
Piddletrenthide	1	7 6
Weymouth	8	2 7
Winterbourne Abbas	0	12 4

DURHAM.		
Hartlepool	1	17 6
Sunderland, Lindsay-road	0	6 0
Do., for Congo	0	1 6
Witton Park	1	4 8

GLOUCESTERSHIRE.		
Arlington	0	16 0

HAMPSHIRE.		OXFORDSHIRE.		NORTH WALES.	
Andover, for <i>W & O</i> ...	1 0 0	Caversham.....	14 4 0	CARNEGONSHIRE.	
Beautieu	1 7 0	Do, for <i>T</i>	1 1 0	Penygroes, Calvary.....	
Poulner Kingwood	1 15 3	Chadlington	0 6 5	2 0 6	
HERTFORDSHIRE.		SOMERSETSHIRE.		MONTGOMERYSHIRE.	
Homel Hempstead	0 8 0	North Curry and Stoke		Newtown	
		St. Gregory	4 1 0	0 2 6	
		Wellington.....	9 16 6		
KENT.		SUFFOLK.		SOUTH WALES.	
Brockley-road Sunday-		Ipswich, Stoke-green		GLAMORGANSHIRE.	
school	11 0 9	Juvenile.....	1 9 4	Aberdare, Bethesda ...	
Pembury.....	1 7 9	Sudbourne	1 16 4	Cardiff, Canton, Hope	
				Ch. Sunday school	
LANCASHIRE.		SURREY.		Do, Mount Stuart-	
Accrington, Woodnook	5 5 6	Dulwich Hall Sunday-		square, Bethel ...	
Briercliffe	5 0 0	school	1 2 0	Do, Bethany, West	
Doals	2 5 0	Streatham, Lewin-road	1 12 1	Cross	
Liverpool, Richmond		Thornton Heath, Beulah		Do, Riverside Sun-	
Ch. Sunday-school ...	18 0 3	Ch. Sunday-school ...	2 16 0	school	
Oswaldtwistle	1 17 11			Swansea, Mt. Pleasant	
St. Helens, Park-road...	12 9 0			Treorky	
				1 13 0	
LEICESTERSHIRE.		WARWICKSHIRE.		SCOTLAND.	
Blay and Whetstone...	21 0 2	Birmingham, per Mr.		Edinburgh, Bristol-place	
Leicester, Melbourne		Thos. Adams, Treas.,		Kirkcaldy, for support	
Hall, for support of		1889, balance	49 8 3	of Congo boy at	
<i>Mr. Roger, Congo</i> ...	30 19 2	1890, on account ...	48 2 0	<i>Stanley Pool</i>	
		Do, Y.M.M.S., for		Lochee.....	
		<i>Mr. Grenfell's work,</i>		2 0 0	
		<i>Congo</i>	10 0 0	1 5 0	
		Do, Smothwick Sun-		2 0 0	
		school	0 5 6		
		Rugby	10 15 9		
LINCOLNSHIRE.		WORCESTERSHIRE.		FOREIGN.	
Grimsby, Tabernacle ...	0 5 0	Evesham	20 5 0	NEW ZEALAND.	
		Redditch.....	1 12 2	Auckland, Mr. J. F.	
NORFOLK.		YORKSHIRE.		Stevenson	
Necton.....	0 13 0	Blackley Elland	2 10 0	5 0 0	
Yarmouth, Park Ch. ...	21 2 9	Driffeld	4 4 0		
		Hutton Cranswick	1 8 5		
NORTHUMBERLAND.		Idle	4 18 6		
Newcastle	7 17 8	Lindley Oakes	10 1 11		
Do, Westgate-road ...	25 19 4	Lockwood	7 13 0		
Do, Jesmond.....	12 1 6	Keighley District, per			
Do, Bye-hill	4 16 10	Mr. W. Town.....	43 0 6		
		Polemoor	6 1 0		
		Rawdon	22 6 6		
		Salondine Nook.....	13 8 10		
		Salterforth.....	0 8 0		
		Shipley, Bethol.....	3 5 10		
NOTTINGHAMSHIRE.				INDIA.	
Collingham	0 4 4			Serampore, Rev. T. R.	
				and Mrs. Edwards ...	
				4 0 0	

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Finsbury Street, E.C., and payable to his order; also that if any portion of the gifts is 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.

Every friend of Missions should read the following
Missionary Testimony about the Opium Trade

which the ignorance or indifference of British Christians alone enables the British Government of India to carry on, and which powerfully neutralizes their efforts to carry the Gospel of Christ to many hundreds of millions of heathens and Mohammedans in China, India, and Malaysia.

3.—By DONALD MORISON, M.D.,

Medical Missionary at Rampore Bauleah, Bengal (English
 Presbyterian Missions).

I visited one of the Opium shops in the town, and found an Opium den attached. I stepped into the den, and found twelve men sitting down to their pipes. My sudden entrance was followed by a rush for the door, but I stayed them and told them not to run out, but to tell me all about the habit. Many of the smokers I knew personally, all belonging to the labouring classes; a number of them were tailors, others day labourers, and one or two shopkeepers. They all settled down again, and two or three began to smoke. On looking over the smokers, I saw that most of them were sallow complexioned, and one in the last stage of emaciation. I asked what was the effect of smoking upon them; they all with one accord said that it dried up their bodies, and the craving for it was such that they could not give it up. Any attempt at giving it up was followed by alarming diarrhoea, and sometimes dysentery, so that they had to fly to it again to stop their symptoms. They therefore said that if they gave it up they would die, "but, Sir, if you would give us some medicine to help us, then we might give it up." "Yes," said one, "those who go to the jail *have* to give it up, and get stout and strong in jail;" "but," added another, "whenever they come out, their first pice is spent in the 'goolie' (or Opium-smoking) shop." I asked how many men came there: they said about 50 or more daily. This was the testimony of the shopkeeper, whose interest it is not to show too large a consumption, lest his licence should be enhanced. I found none of them willing that these dens should be extended; on the contrary, all the men implored me to do what I could to have them closed, "only let us die first, for if you deprive us of it suddenly we *wust* die." "Ah!" said the shopkeeper laughing, "don't think the Maharanee (the QUEEN) will close these shops; she gets too much money out of these Opium, Gauja, and liquor shops to think of closing them." I replied, "Not so, you are wrong; if the good Maharanee and the good people of England knew that these shops are demoralizing and destroying the people of this country, they would shut them up and deliver you from the temptation." The crowd outside had increased, and my presence being not favourable to the interests of the shopkeeper, I left, sad in heart at what I saw and heard.

My next visit was to another den a quarter of a mile distant. Here I entered suddenly, and as there was a back door, two or three slipped out, not before I had seen and known their faces. Most of them remained, though feeling much ashamed. I counted fifteen at their pipes, and others waiting to take up each pipe as soon as it was unused. What shocked me here more than in the previous den was to find that the majority were young men under 25 years of age. Here I saw many whom I knew intimately, but whom I had not suspected of the habit. The lad in charge of the shop was a youth of 18 or 19, pale and thin, with brilliantly black eyes, a characteristic of the Opium-smoker when under its influence. I asked him how he came to be there. He said he was serving in charge of the shop, and received so much per day, I think he said four annas (6d.), of which he smoked the half and the other half went to purchase food. He was practically a slave. He had sold himself to the Opium contractor to smoke Opium, and to obtain what little he could with what remained over after his smoking bill was deducted. The next man, who was in the act of smoking, told me he too was serving in the shop, and that if he smoked the value of twopence per day he had usually only twopence to give to his father and mother for food. Here were two young men in one shop bound slaves by the fascinating drug! But I had not seen all yet. I turned to a young man of about 21 years of age standing near, and asked: "What are you doing here?" He hung down his head and did not answer. The shop-keeper (*i.e.*, the first boy) said: "Sir, he too is smoking Opium." "But," I said, "how can you smoke it, when you are not earning any money; you are out of work now;" for he had applied to me for a situation as school teacher a few weeks before. He replied: "I sometimes get

work to do." "No," said another smoker, "his father supplies him with the money, and he smokes twopence per day or more when he can get it." "But," I said, "his father is a poor man getting eight or ten rupees per month, with a large family, how can he afford to encourage his son in this vice?" "Why, sir, if his father will not give him the money, he will commit theft or some other crime to get money, and therefore his father, to save his good name, gives him six or eight pice (2d. or 3d.) per day." The young man, when asked if that was true, said it was quite true, and that he had learned to smoke Opium in Calcutta three years ago, and he could not give it up now. I could not wait to make any more enquiries; three young men, whom I knew, were hopelessly bound by this ensnaring vice, and my thoughts travelled over the vast numbers who must be fast drifting into the same condition.

I began to realize for the first time in my life, after twelve years' residence in this town, that there were forces at work under my very eyes that were swiftly and surely bringing ruin and degradation upon innumerable families in India, and that, account for it as we may, our Christian (?) Government was responsible for fostering and propagating this demoralizing plague. And yet I had not seen all, nor sounded the depths of this polluting stream. These two Opium dens were on the roadside. I had passed and repassed them for years, and had no idea that they existed at all in the town, for I had never inquired for them.

My next visit was to a shop which I had some difficulty in finding; it was close to the river and away from the public thoroughfare, and unlike the others, as there was no Opium or Ganja sold there. This was only a "smoking den." I entered suddenly, and found 25 men smoking and many more pipes vacant. I was told they could accommodate 30 or 40 smokers. The first man who attracted my attention was a fair-complexioned Brahmin, sitting on a stool smoking. He lifted his eyes and looked at me as I entered, but went on smoking. I recognised the face, but could not recall his name. I turned to him, and asked him how long he had been given to this habit. He said four or five years. I remarked, "You do not seem to have suffered much; you seem stout and strong." He smiled, but made no reply. "Ah, sir," said a withered, emaciated man near me, "he is a rich man's son, and can get milk, ghee (clarified butter), and sweetmeats, and therefore it does not injure him as it does those who are starving and cannot afford good food." Who was this rich man's son? A year ago a distressed mother appealed to my wife to try and enlist her sympathies in her case. Her second son had taken to Opium, and would do nothing to support himself. His elder brother refused to give him money to spend on Opium. He broke into his mother's jewel case, stole the jewels, sold some, and gave others away to disreputable women. She could not give her son up to justice, and she now appealed piteously to my wife to tell the Queen to shut these shops, and not have all her children ruined as her son was. Shortly after the elder brother called to consult me about the health of his little daughter, and he asked me if there was any medicine that would stop a man taking Opium, "for," said he, "my brother is ruined by it, and he will not give it up. Come and see him, and try if anything can be done." I went and found him as they had stated. I told him I would give him some medicine which would allay his craving, if he was determined to abandon the habit. He said he would try, but it was only an empty promise, which up to this day has not been fulfilled. All the circumstances flashed before me as I saw this rich Brahmin's son sitting in the midst of twenty-five Mahomedan Opium-smokers of the very lowest and most demoralized type! I said to him, "Did you not promise me a year ago that you would give up this evil habit?" "Yes, I did." "And why do you not give it up once for all?" "I cannot!" "Oh, sir," said two or three voices, "if you can only give us some medicine to help us we will all give it up. Rice is dear; we can hardly get enough for food for ourselves and our children, but we must have the goolie (Opium pipe)."

I came home sick at heart and depressed in spirit, musing on the terrible facts that had been growing up around me all unnoticed and unknown. I began to give more attention to those immediately connected with the Mission, and found that among our small company there were two Opium eaters and two Ganja smokers. It seems the habit had become almost universal. At all events the numbers are far greater than we suspected, and the still more saddening fact remains that it is spreading at an alarming rate. This was the testimony of every smoker I met, without exception.

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