



PICTURES FROM MONSEMBI, ON THE UPPER CONGO RIVER.
(From Photographs.)

[OCTOBER 1, 1892.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

ALMOST immediately after the publication of this issue of the **HERALD** the meetings announced to be held in London in connection with the Centenary Celebration will have begun. We would earnestly seek the prayers of the servants of Jesus Christ, not only in our own community, but in the Christian Church generally, that these meetings, so deeply interesting, may be the occasion for a large outpouring of gracious influence, and result in a very manifest consecration of talents and of substance to the Saviour's service.

It may be of use if we repeat the arrangements made for the several meetings:—

MONDAY EVENING, OCTOBER 3rd,

A DEVOTIONAL MEETING

AT THE METROPOLITAN TABERNACLE.

The Rev. **JOHN ALDIS** to preside.

The Rev. **J. T. BROWN** will deliver a Centenary Address; and the **REVS. T. BARBASS, D. J. EAST, J. A. SPURGEON, J. W. STYLES,** and **Mr. THOMAS OLNEY** are expected to take part in the Service.

Service to commence at Seven o'clock p.m.

The Committee have secured **EXETER HALL, Strand,** for the next two days, the 4th and 5th.

On TUESDAY MORNING, the 4th,

At ELEVEN O'CLOCK,

THE CENTENARY MISSIONARY SERMON

WILL BE PREACHED BY

The REV. ALEXANDER MACLAREN, D.D., of Manchester.

At HALF-PAST TWO O'CLOCK,

**AN EVANGELICAL MISSIONARY CENTENARY ALLIANCE
THANKSGIVING MEETING.**

Chairman: The Rt. Hon. the Earl of HARROWBY, K.G., President of the British and Foreign Bible Society.

Speakers: The Rev. F. E. WIGBAM M.A., Church Missionary Society; the Rev. E. E. JENKINS, D.D., Wesleyan Missionary Society; ALBERT SPICER, Esq., M.P., London Missionary Society; the Rev. J. OSWALD DYKES, D.D., Missions of the Presbyterian Church; the Rev. B. LA TROBE, Missions of the Moravian Church; E. B. UNDERHILL, Esq., LL.D., Baptist Missionary Society.

At SEVEN O'CLOCK IN THE EVENING,

A PUBLIC CENTENARY MISSIONARY MEETING.

Chairman: Sir CHARLES U. AITCHESON, K.C.S.I., late Governor of the Punjab.

Speakers: India and Ceylon—The Rev. G. H. ROUSE, M.A., LL.B.; China—The Rev. J. J. TURNER; Africa—The Rev. WILLIAM FORFEIT; and the Rev. J. G. GREENHOUGH, M.A., recently returned from the West Indies.

On WEDNESDAY MORNING, the 5th.

At NINE O'CLOCK,

A PUBLIC CENTENARY MISSIONARY BREAKFAST.

Chairman: GEORGE WILLIAMS, Esq., J.P., London.

Speakers: The Rev. Professor LEGGE, M.A., D.D., the Rev. R. H. LOVELL, the Rev. J. H. SHAKESPEARE, M.A., R. V. BARROW, Esq., M.P., and CHARLES TOWNSEND, Esq., M.P.

At THREE O'CLOCK,

**A PUBLIC CENTENARY LADIES' MEETING ON BEHALF OF
ZENANA AND LADIES' MISSION WORK.**

Chairman: The Rev. JOSEPH ANGUS, M.A., D.D.

Speakers: The Hon. GERTRUDE KINNAIRD, Mrs. CAMPAGNAC, Miss LEIGH, Miss M. GERALDINE GUINNESS, Mrs. COULING, and Miss HAYWARD.

AT SEVEN O'CLOCK,

YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING.

Chairman: WILLIAM RICHARD RICKETT, Esq., Treasurer.

Speakers: F. FRANK BELSEY, Esq, J.P.; India—The Rev. CHARLES JORDAN; China—The Rev. T. M. MORRIS, of Ipswich, recently returned from China; Africa—The Rev. H. WHITE and the Rev. J. J. FULLER.

Tickets admitting to these meetings can be obtained at the Mission House, or, so far as the Metropolis is concerned, of the Officers of the Churches.

Saturday, October 1st, is necessarily fixed as the date after which no applications for Centenary Breakfast Tickets can be entertained.

CENTENARY SUNDAY, OCTOBER 2nd.

We shall be exceedingly obliged if Treasurers will remit the collections to be made on the Centenary Sunday, October 2nd, on the following day, Monday, so that the result of this special effort may, as far as possible, be ascertained.

It is with much thankfulness we report the additional payments and promises to the Centenary Fund:—

A Friend of Missions, per Rev. W. H. Harris, Preston	100 0 0	Brockley Road— Lewis, Mrs., Sen. (amount coll.)	15 13 6
Cunliffe, Mr. John	100 0 0	Smaller sums	1 0 0
Christian Love.....	25 0 0	Castle Street, Welsh Chapel (additional)—	
Lewis, Mr. and Mrs. Geo., Worcester	25 0 0	Green, Mr. Robert	10 10 0
Clover, Messrs. Owen, & Son, Halstead	21 0 0	Smaller sums	24 9 6
Duke, Mrs., Harborne.....	20 0 0	Maze Pond— Tyrer, Mr. R. H., and family	10 0 0
A Grandson of the late Mr. Thomas Potts, of Birmingham (see Intro- duction to Carey's pam- phlet).....	10 0 0	Abingdon-- Coxeter, Mr.....	15 0 0
Also from Mr. Potts' Great-Grandchildren ...	10 0 0	Smaller sums	11 17 7
Howe, Rev. George	10 0 0	Alperton	13 2 6
Smaller sums	64 18 6	Bradford, Leeds Road— Best, Mr. W.....	25 0 0
		Smith, Mr. T.	10 0 0
		Smaller sums	2 12 0

Bristol (additional)—

Leonard, Miss Kate.....	100	0	0
Robinson, Mr. Arthur...	50	0	0
Robinson, Miss M. E....	50	0	0
Sargent, Mr. and Mrs. E. G.	50	0	0
Cornwell, Mr. J.	30	0	0
Coates, Mr. William ...	25	0	0
Newth, Mr.	25	0	0
Robinson, Miss Amy ...	25	0	0
A Friend	20	0	0
Doke, Rev. J. J., and Mrs	20	0	0
Gilbert, Mr.	20	0	0
Parsons, Mr. and Mrs. Isaac	20	0	0
Polglase, Mrs.	20	0	0
Tratman, Mr. A. R.....	20	0	0
Lover of Missions	10	10	0
A Friend	10	0	0
Ackland, Mr. F. J.	10	0	0
Blake, Mr. A. J.	10	0	0
B. L. R.....	10	0	0
Clarke, Mrs. R. P.	10	0	0
D. G.	10	0	0
Davis, Mr.....	10	0	0
Dickie, Mr. W. S.	10	0	0
Freer, Mr. F. A.	10	0	0
Freer, Mr. J. A.	10	0	0
Gath, Mr. S.....	10	0	0
Goodwin, Mr. J. H. ...	10	0	0
Goodenough, Mr. and Mrs.	10	0	0
Griffin, Mr.	10	0	0
Hill, Mr. R. M.	10	0	0
Hill, Mr. T.	10	0	0
James, Mr.	10	0	0
Krauss, Mr.	10	0	0
La Trobe, Mr.	10	0	0
Lyon, Mr. H.	10	0	0
Mackay, Mrs.	10	0	0
Medway, Mr. H. A. ...	10	0	0
Paxman, Mr.	10	0	0
Pocock, Mrs. E.	10	0	0
Ramsden, Mr. H. H. ...	10	0	0
Robinson, Mr. Kossuth	10	0	0
Smith, Mr. Owen.....	10	0	0
Swaish, Mr. J.	10	0	0
Taylor, Mr. J. F.....	10	0	0
T. S. M.....	10	0	0

Cardiff, Tredegarville—

John, Mr. B.	20	0	0
Corwen—			
Williams, Rev. H. C., and Mrs.	10	0	0
Smaller sums	6	16	8
Dunoon.....	23	1	3
Glasgow, John Knox Street	36	3	8
Greenock—			
McIlvain, Misses	10	0	0
Muir, Mr. William	10	0	0
Smaller sums	5	0	0
Harrogate—			
Aked, Mrs.	25	0	0
Haggas, Miss	10	0	0
Paxton, Mr.	10	0	0
Raws, Rev. J. G. and Mrs.	10	0	0
Collection	34	2	0
Smaller sums	38	10	0
Kingswood, Wotton-under- Edge—Winter, the late Mr. J. T.	10	0	0
Leicester and Loughboro' (additional)—			
A Friend, per Rev. J. G. Greenhough	25	0	0
Rawson, Mr. J.....	20	0	0
Liverpool—Zion Church, Bousfield Street—			
Jones, Mr. William.....	10	0	0
Lewis, Mr. Geo. Palmer	10	0	0
Smaller sums	6	18	6
Manchester (additional)—			
A. B.	10	0	0
Bantock, Mr. Wm.	10	0	0
Churchill, Mr. W. S. ...	10	0	0
Marshall, Rev. J. T., M.A.	10	0	0
Wilmot Street Mission School	46	10	0
Smaller sums	58	8	0
Newport—Commercial Street (additional)—			
Northcott, Mr. J.....	10	0	0
Smaller sums	20	3	6
Shirley, Union Chapel ...	12	8	6

Southampton, Portland		Wallington—	
Chapel—		Dawbarn, Miss Mary ...	10 0 0
Miller, Mr. and Mrs.		Smaller sums	9 3 0
Alfred	15 0 0	Waterfoot, Bethel	15 19 0
Owen, Rev. J. M. G. ...	10 10 0	Watford (additional), a	
Smith, Mr. J. R.	10 10 0	Friend	10 0 0
Smaller sums	50 2 0	Smaller sums from various	
Sheffield (additional), Ridg-		places.....	61 11 0
way, Mr. E. F.....	20 0 0		

A further sum of £219 6s. 11d. has also been secured as proceeds of the Young People's Centenary Cards since we last acknowledged the receipts from this source.

We have also received, with special pleasure, the sum of £1,000, being the first instalment of Centenary contributions from India. This sum has been forwarded by the Rev. George Kerry, of Calcutta, our esteemed Indian Secretary, who has thrown himself into the Centenary movement in India with characteristic zeal and earnestness.

The total Receipts and Promises on the Centenary account up to September 21st amount to

£89,691 19s. 7d.

In addition to the above contributions, we are glad to be able to announce that our friend, Mr. John Marnham, J.P., has generously offered to provide the cost of one of the proposed new missionaries to India.

Mission Work in the Tea Gardens of Ceylon.

MR. DURBIN, of Colombo, wife of the Rev. F. Durbin, pastor of the Cinnamon Gardens Baptist Church, sends the following interesting account of work on the Abbotsford Estate:—

"The Manse, Cinnamon Gardens,

"August 31st, 1892.

"MY DEAR MR. BAYNES,—During the hot season I was staying for some time with Mr. Ferguson on his Tea estate at Abbotsford, and while there the Lord gave me some work to do, about which I thought I would tell you and the readers of the MISSIONARY HERALD, trusting that some who read may have it laid upon their hearts to pray for the

work here, and especially those of whom I speak, remembering 'the effectual fervent prayer of a righteous man availeth much.'

"AN APPEAL FOR PRAYER.

"I have been longing intensely lately that our friends at home should very definitely and regularly remember the labourers in the foreign field. If each Christian would take a real

interest in some special field of labour, and pray earnestly for the workers and people there, these special prayers would avail much. We are often much cheered with the thought that in my father's church they are always remembering us. My father has just written : 'No Sunday passes without prayers for you.' Will not some other churches thus always 'make mention' of some far away on the mission-field, often tried and perplexed, who would be cheered and strengthened by the thought of prayers constantly ascending to the throne of grace on their behalf? Also the converts would reap blessing from those who have not 'seen,' but have 'loved' for His sake.

"On Sunday, May 8th, Mrs. Waldock and I went to the native service and found the Christians assembled. We were asked if we would like the heathen to come, and immediately answered 'Certainly.' Soon the room was filled, and, after a hymn and prayer, I spoke to them—of course, by interpretation, having a very good interpreter, the schoolmaster, who is a Christian—urging them to 'come unto Him' who alone can do them good; none of the gods in whom they trust being able to save or help them. After this, Mrs. Waldock spoke to the Christians, impressing upon them the necessity of being very real and different from the heathen around, who are constantly watching them; also to the women, asking them to pray for their children and tell them about Jesus Christ. Then Mrs. Waldock proposed we should have a prayer-meeting with the women in the week. The following Thursday we met the Christian women, and after we had spoken and prayed with them, six of them prayed. We rejoiced and praised the Lord for this, and went away earnestly pleading that this might be the beginning of a revival in

their midst. It did us good to hear these women offering their prayers to the living God, while all around is the darkness of heathenism.

"WOMEN'S MEETINGS.

"The following week (Mrs. Waldock having left), I had another meeting with the women, and found the room full—some of them rough, hard-looking heathen women; and I was thankful to be able to tell them of a Saviour who loves each one of them, and who can soften the hardest heart.

"At one meeting, I asked them very definitely if they would go and tell the other women] about Jesus. One old woman, who had always listened attentively, said, 'I am going away tomorrow; I am only staying here.' I didn't quite understand what she meant by this at first, but said directly, 'Oh! then tell the women where you are going.' At this they laughed, and I saw they thought she was caught, and that it was only an excuse. Ah! many more enlightened women, when asked to go and work for the Master, make some excuse or other, not any better than this one.

"It was delightful to tell these poor women about the love of Jesus to the woman of Samaria, Peter's wife's mother (they so well know what fever is), the widow of Nain, &c.; and to see how eagerly they drank it in.

"At the first women's prayer-meeting, the schoolmaster said to his daughter, a delicate girl, who had not prayed, 'Surrachee, Marie' ('Quickly, Marie'); and, in a few seconds, Marie prayed. Well may we say to many, 'Quickly pray, quickly work,' for the night cometh when no man can work.

"At the last meeting, when speaking to them about keeping up the meetings, I told them I would pray for them, and asked them to pray for me.

"EARLY MORNING WORK.

"At six o'clock in the morning, all the coolies (labourers) on the estate gather at what is called 'muster' before starting out for their day's work among the teagardens. One morning, I went to speak to these. The evening before I went to my room, praying to be directed to a message, and the Lord gave me so distinctly the story of Elijah on Mount Carmel. This proved a capital subject for them, and they listened with rapt attention. And, as I told them that this great God, who did such wonderful things, wanted to be their God and Father, I saw in some of their faces an intense yearning to understand and grasp the truth, and receive the blessings which were offered them; and how earnestly I prayed that some might even then renounce their false gods, and cry with their whole hearts, 'The Lord, He is the God.'

"Before Mrs. Waldock left, we went to the school for the children, who work on the estate till 1.30, and go to school till 4.30. This was most interesting, and we found them very bright and intelligent, easily answering many questions we put to them, being proud to be noticed and talked to by the English ladies. Each time I went, they answered quickly and splendidly the questions on the address given before, quite setting an example to many schools I have been to in England. Teachers and scholars would be amused to hear the noise of a native school before entering in. Squatting on the ground, with their books in front of them, they all shout out their reading at the top of their voices; but the instant you appear in the doorway, after the greeting 'salaam' there is perfect silence. I said to the schoolmaster: 'These children seem to have good lunge.' He replied: 'It wouldn't

be thought anything was being done unless there was a noise in a native school.'

"With many pleadings and promises the last address ended, praying that many of these dear children, though chiefly trained in darkness, superstition, and evil, may learn to know and love the true and living God and Christ His Son, who says of them, as well of the more privileged children in happy England, 'Of such is the kingdom of heaven.' If anyone who reads this would like to send me some cards and little books to give to these and many other children whom I have to teach, I should be very grateful.

"AN OLD AYAH.

"I had the pleasure also of reading, praying, and talking with an old woman who is an 'ayah'; she is intelligent, and talks English well. The first evening I had an opportunity, I read the story of the woman with the issue of blood. She had never heard it before, and it was most touching to hear her keep repeating, 'Poor woman, so many years ill; spent all her money; she thought Jesus would be angry, but He was kind, and made her well; how kind of Jesus! that was very kind.' She could not forget it, and often spoke to me about it, saying, 'How kind Jesus was.' Then I told her that same Jesus loved her and would be kind to her. Many talks and prayers we had together. At last I asked her if she believed all I said to her, and she answered 'Yes.' Then I said, 'If you believe this you must not say you are a Buddhist any longer. Buddhists do not believe this. Will you be a Christian?' At once she said, 'Oh, no; I am too old. If I were a young woman I would be a Christian.' Of course, I told her she could never be too old, and told her about an old woman of

whom Miss Angus had told us, who became a Christian when she was eighty years old. Then she said she must first tell her husband and friends, and ask them about it. I said, 'No; you must first be a Christian, then tell them, and ask them to be Christians too.' After a long time she said she would, and promised me to pray always, and to tell her husband when she saw him. We pray that this soul for whom Christ died, and who was so willing to learn about Him, may, indeed, hear Him saying unto her, 'Daughter, be of good comfort, thy faith hath made thee whole, go in peace.'

"Some of the people in a heathen land are very zealous and devoted to their false religions; others are most indifferent, not knowing the true God, yet feeling their own religions are utterly useless. An 'appu' (head servant) of the late Mrs. A. M. Ferguson's once asked to go to a heathen festival. Mrs. Ferguson told him he was too intelligent to wish to go to anything

of the kind. He replied, 'Oh, yes; I only go to please the womans.'

"I spoke to the appu at Abbotsford, and he said, when talking about gods of wood and stone, 'Oh, I know they cannot do any good. I can throw stone; stone cannot hurt me.' But on pressing the matter further, he said, 'My mother is a heathen, so I am.' What influence the parents have! May the English mothers train their children so that they may grow up not only to know about God, but to follow and serve Him! I have just written this, praying God will bless this little account of a short time of work in this Island of Ceylon, and stir up a longing in some heart to come and work among the heathen here. We are greatly needing more workers, and are praying earnestly for them, believing they will shortly be sent.

"I remain, dear Mr. Baynes,

"Yours very sincerely,

"MARY MOTTRAM DURBIN.

"To A. H. Baynes, Esq."

Pictures from Monsembi, on the Upper Congo.

(See *Frontispiece*.)

THE Rev. J. H. Weeks writes from Monsembi, on the Upper Congo River:—"I send you three photographs I have taken, which, I think, may be of interest.

"No. 1 is a photograph of what we call Polygamy Terrace. The native owner, Baloli, is a man of some consequence in the town, having many slaves and much wealth. He is the possessor of twenty-five wives, who live in this row of houses. In this district, the more wives a man has the better the wives like it, for the more there are the less each one has to do towards growing and cooking food for the husband. Many wives, however, bring much trouble and vexation, and they are the cause of more than two-thirds of the internecine quarrels of the country. Women here hold a very low, degraded position; they are a mere

possession of their husband, bought in the same way that he buys his goats, only costing more, and, like them, they are liable to be killed, or sold, or taken in lieu of a debt any day.

"No. 2 is a view of a street in this town. Many of the palms are ornamented at the base with human skulls, the owners of which were killed in some fight, and their bodies in all probability eaten by these cannibals; their whitened skulls only remain to decorate the streets of their enemies.

"No. 3 is a witch palaver. Some time ago a great witch doctor died, and his troubled spirit has frequently visited the town lately and killed several persons. A chief sent for another witch doctor of repute, who is sitting inside the mat. From time to time he chants some incantation, shakes his rattle and beats the mat vigorously. When he is tired the people outside beat their drums and sing. One night he ran out of his hiding-place, and rushed with a yell to the back of a house. After a few moments he returned with the bleeding head of an animal in his hand, and said that he saw the spirit of the old witch doctor enter the beast, and now that it was dead there would not be any more trouble. A farce like this, and four days of incantation, singing, and drumming, and the people were satisfied that that old witch would not prowl about any more to their bodily harm.

"These three pictures give three dark phases of native life in Africa. May we soon, by God's strength and grace, be able to give phases of a better, brighter, and more beautiful life, because of their acceptance of Christ's life and love! Will not all join in the prayer, 'Thy kingdom come'?"

Mrs. Hartland.

ON Tuesday, September 13th, after seven years of suffering, borne with Christian fortitude, Mrs. Hartland, wife of Mr. John Hartland, of Falkland Road, Kentish Town, fell asleep in Jesus. Mrs. Hartland's death deprives our Mission of the earthly ministry of one of its most leal and devoted friends. This ministry was not without observation. It did not lift up its voice in the streets. It was too personal and tender to be trumpeted on platforms. The field of its exercise was, for years, bounded by the threshold of one modest home, and often by the four walls of one chamber of pain. Yet it was a far-reaching ministry, and the news that it is "accomplished" will bring tears to the eyes of strong men in the heart of Africa.

While yet a student at Regent's Park College, Thomas J. Comber did some very beautiful and lasting work among the children at Camden Road. When departing for Africa he deputed this beloved work to his friend and colleague, John S. Hartland, Mrs. Hartland's son. And when, shortly afterwards, the great gates of

the Congo stood open before Comber and Grenfell, and they appealed for comrades to enter with them and possess the land, John Hartland offered himself. His friends and especially his mother, said "Amen" to this purpose of self-consecration. She gave her only son with a glowing heart. After four years of heroic service John Hartland died in Comber's arms, and his mother bowed her head, as mothers do. But when she rose again, it was not to regard this costly Congo Mission with reserved toleration that applauded itself for not changing to dislike, but with self-devotion and enthusiastic love. The life of her son was in this Mission; so she took it to her heart and carried it gently in her bosom before God.

Mrs. Hartland lived as much upon the Congo as in Falkland Road, and was more intimately acquainted with the history of the Mission, internal and external, than perhaps any other person, excepting only Mr. Baynes. Almost all the missionaries knew her. Before they went out they were invited to Falkland Road, and when the interview was over they knew themselves to be possessed of at least one mother-hearted friend. Aware of the secret of her love, each man and woman honoured her unspoken claim to some measure of their filial affection, and the motherless among them called her "mother." Upon returning to this country they went to see her, naturally; and while upon the field many of them corresponded with her, receiving letters that were like cold water in a thirsty land. Many times have I seen her, with hands distorted and half paralysed by relentless rheumatism, writing painfully and patiently to her friends upon the Congo. Her letters were peculiarly precious, because they were indited by one who understood the work, who loved the workers and believed in God. And so from one quiet heart, in one quiet London home, there went forth waves of spiritual energy that were felt hundreds of miles above Stanley Pool. This was her work. She wrote till she could no longer hold the pen; she dictated till she could no longer think sustainedly by reason of agony and growing weakness; then she sent messages; then she murmured prayers; and now she is with Him who ever liveth to make intercession for us.

We do not know much about the gates of heaven. We do not know whether some vigilant angel on the battlements of God's city announces with silver trumpet the coming of the enfranchised soul. We do not know whether comrades and kinsfolk hurry to the gates to welcome and congratulate their beloved. We can only dream. But if it be so, the sainted heroes of the Congo Mission were by the gates last week.

Two things were remarkable in Mrs. Hartland's life to all who knew her—unselfishness and faith, evinced in little things and great. A few days before her death I visited her, and, leaning over her bed that my voice might reach the ear that was growing heavy, I noticed four exquisite roses lying near her face. She insisted that I should take one. In my prayer, I used the word "doubts," and I shall never forget the quick and confident words that followed the "Amen": "I have no doubts." Verily, she has none.

Mr. Hartland and his two daughters, so sorely yet so gloriously bereaved, will be remembered at the throne of grace by the readers of the MISSIONARY HERALD.

GEORGE HAWKER.

Camden Town, London.

Tidings from Shensi.

THE Rev. T. W. Lister, of Dundee, kindly permits the publication of the following extracts from letters from the Rev. Moir Duncan, M.A., of Shensi, North China :—

"A CHINESE INQUEST.

"You will be very sorry to hear of the death, from concussion of the brain, of the man hired to serve me on the road. The fatal accident, from a fall from a mule, caused no little trouble. The place was on the hills and about seven miles from any magistrate's office. The poor fellow died in about two hours. On reaching the inn he was cold, but not senseless. His pulse was very weak, and I saw he was in a critical condition. No one would help—not a creature. By hot-water bottles, brandy, and hot bricks, his normal heat returned, and hope revived, but only for a little, for the poor man died in about fifteen minutes afterwards. Death being declared, and the hope of making money being evident, a crowd assembled. By-and-by they insisted on my leaving. To remonstrate was useless, and I shut my door and bolted myself in. At early dawn I walked to the magistrate's office—no one would hire me an animal or lead the way. On arrival I urged the necessity of an inquest, and the urgency of the case. Till 4 p.m. one excuse after another was urged as reason for putting me off, and all sorts of promises advanced. I was firm, and demanded to see the old official. At last he awoke to the seriousness of the situation, and sent orders for a deputy, &c., to proceed at once. I returned to the inn, and found an enormous crowd waiting. All knew what had taken place at the interview seven miles off, and all wanted to know what was to be done. First outrunners arrived, then the rag-tag and motley coolies dressed like

clowns (the indispensable retinue of every official), bringing instruments of torture, &c., and all the paraphernalia of officialdom and symbols of power and justice. Finally, the real 'Lao Yeh' ('Old Father'), the official himself, was ushered into the yard. By this time the streets, roofs of houses, inn yard, and all available spaces were crowded. A cock was killed, and the court opened—the Lao Yeh seating himself behind a table covered with red damask, on which were sacrificial bowls, candles, &c. He lit his long pipe, put himself at his ease, and aired off his importance, as if to say, 'Let justice be done with dignity.' The corpse was laid before the table. A book was opened—about fifty pages of descriptive anatomy as understood in China. Each part of the body was named in succession, and a man examining the body answered 'Wu ku' (all complete). The corpse having been examined, witnesses were next summoned to testify to the cause of death and the circumstances. First the muleteer, next inn men, finally myself. All the others had to kneel before the table, and beat the ground with their heads once, and continue kneeling while being examined. I stood by the side of the magistrate. Next the coffin was brought, arrangements made for burial, &c., and then the Lao Yeh rose up and kicked the table topsy-turvy, sending candles, bowls, damask, &c., right into the mud, and in less than a minute the retinue were howling along the road, escorting the magistrate home. I squared accounts, and went to rest, and was off next morning before dawn. The whole was an episode which throws a lurid light on Chinese ways, yet reveals a law at once good and bad."

HAVOC BY WOLVES.

Mrs. Duncan writes of the sad havoc made by wolves. Nearly every day, she says, some child is destroyed, and even grown-up persons as well. In one den, thirteen human skulls were found recently.

In a later letter, Mrs. Duncan says:—"The ravages caused by the wolves are most serious. Young men and women are being devoured, and children snatched out of the arms of their parents. Wolf hunts have been organised, but as yet without success, and poison is now being tried."

Mr. Duncan writes:—

"We have here the nucleus of a Christian Church. (As I was writing these words Mr. Shorrock called me to the door, and behold! a thumping wolf sitting less than a hundred yards away. One of the servants came and howled, and the fine brute toddled across the open field with measured and majestic pace. Wolves abound here. My first night was wakeful on account of a fellow howling about. Packs came from the mountains and killed off whole villages of people about fourteen years ago.)

"CHURCH MEMBERS.

"The number of those holding membership tickets is about forty in this immediate neighbourhood, and there are about twenty more scattered over the plain. The aboriginal population is very sparse and very bad. The immigrants, from whatever province, rather than mix with native people, have built small houses in the open plain. The consequence is that the old fine walled villages contain some six to ten families apiece. The houses are either in ruins or crumbling to decay. Space and materials all to hand for new population, but the new population, with Chinese distrust, elected to steer clear of all, and began anew on the open wild. Our hut is therefore the appen-

dage to a straggling fresh start. About sixty families have built themselves shanties. Amongst them are some of our Christians, and we are temporarily dwelling here. There is another new hamlet about one mile distant called the 'Gospel Village.' All the families are Baptists, and they are anxious for us to build and reside amongst them. On the other hand, the people here declare we must stay where we are—that they will give us land for nothing rather than part with us. What their motives may be it is hard to divine, and we are perplexed what to do.

"PERSECUTION.

"We must reside near Shantung people for protection, as robberies with violence are constant around, and we cannot settle or stay in any town or native village, as they won't rent us houses or have anything to do with us as yet.

"When four days' journey off I heard that some Christians had been beaten, and that the county magistrate had told Mr. Shorrock face to face he would be driven out. I was not sure whether I would find him or not. On arriving here all was quiet, the storm passed, and all seems so quiet that a row looks impossible. Still, there are secret fires smouldering. Amidst such

circumstances some of the Psalms have a grand comfort and strength-giving ring.

"Last Sunday we had fully 120 adults at worship. During the week we have been doctoring the sick and speaking to any who have come, and making plans and preparations. The outlook is encouraging. Of course it is impossible to say how far insufficient or false motives are actuating those who seem interested. We pray for large blessing. How to move *their hearts!* That is the all-important question. Differences in dialect, poorness of language, and their stolidity and materialism. Well, 'not by might nor by power,' &c. God has surely placed us here, and His name will be glorified.

"The people around us are in great poverty, and relief on a small scale must be given. We hear that to-day a band of Ho-Nan men, numbering forty, are going the round, and simply compelling families to make food for them.

"The violent robberies, however, seem to have some show of reason. Ho-Nan immigrants have no idea of permanent settlement; they rather strive to make money and return to their native place. The people here know this, and so give a family so many years to accumulate a little 'dottle,' and then relieve them of the trouble of exporting it to another province.

"Between work and wolves one has little time for letter writing. These wolves are causing sad loss and havoc. We have not yet had any Pauline or Livingstonian experiences. There is no sensation in merely seeing their tails or viewing them from afar. I am afraid no newspaper editor would immortalise us by even a paragraph! Anyway, it is anything but a pleasant thing to know that on every side families are mourn-

ing the loss of some loved one, and sadder still to know we cannot help them. I do wish we had a few Martini-Henrys and powder and shot. The old blunderbusses in use here are about as dangerous to the bearers as to the wolves. But enough about wolves.

"THE SHANTUNG IMMIGRANTS.

"As to mission matters, there is little to report. Few things are in prospect—a few baptisms and persecutions. The natives begin to see that the Shantung immigrants will soon possess the land. The former are dying out; the latter rapidly increasing, alike in number and possessions. The consequence is, civil war is not unlikely. The clan (or rather 'province') spirit is very strong. Feuds are constant, and the strain is becoming greater. Whole villages muster, and a quarrel between two means a feud between many. The case I mentioned to Bella has now been taken to court—*i.e.*, the county magistrate has been appealed to. We must now see the Christians charged on false issues, and beaten and punished, or else step in and demand justice according to treaty, which provides for the protection of Christians. That provision, however, is held by some to apply only to treaty ports, and the right of missionaries to live in the interior is now being contested. In Sze-Chuen province the Provincial Governor has ordered missionaries to quit, and is heading a strong persecution, with the intent of exterminating Christianity in his province. He grounds his action on 'treaty rights.' As that province adjoins this one, his action is being closely watched by officials here. We are being pressed by the Christians to seek for protection for them, as the officials have ordered

that henceforth no land is to be sold to any one who is a member of the 'Jesus Church.' We are slow to act, as we don't know how far we can legally go, interpretations of the treaty with

England being so various. Then we are quite two months' journey from any Consul who can advise. We can't telegraph now, the lines are destroyed.

"A. H. Baynes, Esq."

A Famous Document.

EARLY in the history of the Serampore Mission, Carey, Marshman, Ward, and their brethren signed a Deed of Agreement, which embodied the principles on which they meant to carry on their holy work. It was a lengthy document, but these were its chief clauses:—

1. It is absolutely necessary that we set an infinite value upon immortal souls.
2. It is very important that we should gain all the information we can of the snares and delusions in which these heathens are held.
3. It is necessary, in our intercourse with the Hindus, that, as far as we are able, we abstain from those things which would increase their prejudices against the Gospel.
4. It becomes us to watch all opportunities of doing good.
5. In preaching to the heathen, we must keep to the example of Paul, and make the great subject of our preaching, Christ the Crucified. The doctrine of Christ's expiatory death and all-sufficient merits has been, and must ever remain, the grand means of conversion.
6. We ought to be easy of access, to condescend to the natives as much as possible, and on all occasions to treat them as our equals.
7. Another important part of our work is to build up, and to watch over, the hosts that may be gathered.
8. It is only by means of native preachers that we can hope for the universal spread of the Gospel throughout this immense continent. Let us, therefore, use every gift, and continually urge on our native brethren to press upon their countrymen the glorious Gospel of the blessed God.
9. It becomes us, too, to labour with all our might, in forwarding translations of the sacred Scriptures in the languages of Hindustan.
10. That which, as a means, is to fit us for the discharge of these laborious and unutterably important labours is the being instant in prayer and the cultivation of personal religion.
11. Finally, let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear are our own. Let us sanctify them all to God and His cause.

This deed was read thrice a year, that its high aims and pure motives might be ever before the missionaries. Dr. George Smith calls it a *Preparatio Evangelica*, and says it embodies the Divine principles of all Protestant Scriptural missions, and is still a manual to be daily pondered by every missionary and every

church and society which may send a missionary forth. Dr. A. T. Pierson says : "To this deed nothing remains to be added to give completeness and symmetry. It reads like an inspired paper. The marks of the Holy Ghost are upon it, and we commend it to all friends of missions, and especially to all who have in view or in thought the field of missions."

News from Orissa.

THE Rev. Thomas Bailey, writing from Cuttack, under date of July 14th, reports :—

"Several events have occurred during the past few weeks, of which a brief report will, I trust, prove acceptable.

"WELCOME HELPERS.

"The American Tract Society has made us a grant of one hundred dollars. This will be a substantial help to us in our tract work. We have also received a grant of paper from the Religious Tract Society, consisting of one hundred reams of white demy, and twenty reams of coloured paper for covers. Both these societies have now been trusty helpers for many years ; the American Society since 1835, and the Religious Tract Society since 1826, and it is largely owing to their generous kindness that we have been able to keep our supply of Christian literature abreast of our requirements. We have also to be grateful that gifted writers, both in prose and verse, have been raised up in our midst, whose work will, we believe, continue to inform and bless the provinces so long as the language itself exists. We have also received a grant of Rs.500 from the British and Foreign Bible Society, through their Auxiliary in Calcutta, for help during the current year in the revision of the Oriya Old Testament. This sum is devoted partly to the maintenance of an additional pundit while the work is passing through the press, and partly to the assistant reviser and to some incidental expenses con-

nected with the work. The whole of the paper required, which is of superior quality and has been specially selected for the purpose, has also been granted by this Society. For expenses connected with the printing of the Oriya New Testament we are indebted to our own Bible Translation Society.

"SIGNS OF PROGRESS.

"I am happy to be able to record other signs of progress. Several Sundays ago I was at Choga, when five persons were baptized, and a week later we baptized two persons at Piplee, one of whom was from Hinduism. We have also had several baptisms at Cuttack, and have at present about twenty candidates, one of whom is Moti, the young Hindu woman who so courageously left her friends and home a few weeks ago. She continues firm in her decision, and the account she gives of her religious experience is deeply interesting. Her mother has been to see her twice since she was received into the Orphanage premises. Last Sunday the usual announcements were made, stating that the time had arrived when those who wished to study in the Training Institution should send in their applications, and I have already received three, all from young men in Cuttack. There has not been time to hear from the other stations.

"CENTENARY EFFORTS.

"Our people have been greatly interested in the Centenary celebrations, and the young people, especially of the English congregation, have entered into the work of collecting with great heartiness. Twenty-four cards have been distributed, the greater portion of which have now been returned, and in each case the results have been very good. Our European and native friends have also contributed separately, and preparations are being made to hold a bazaar in furtherance of the object. We all rejoice in the manifest success of the great meetings held in England, and are earnestly hoping to receive substantial reinforcements in the coming cold season as one result of the movement.

"ANXIOUS TIMES.

"The last two or three months have also been a time of special anxiety. Owing to the deficient rainfall in this and other districts the crops sadly suffered last year, and the prices of all

food grains have risen till they are now standing at almost famine rates; and there has been, and still continues to be, great distress. Many deaths have occurred in the district, which are attributed to cholera, fever, and dysentery, but which are really owing to insufficient and unsuitable food. We have been obliged to make special allowances to the employés of the Mission.

"I much regret to say that about three months ago our brother, Mr. Rutland, of Berhampore, got a 'touch of the sun,' and was obliged to go to Darjeeling for change. He is now much improved in health, but the doctor thinks it may be necessary for him to go to England to complete his recovery. Our brother was married only last cold season to Miss Pike, and is our youngest missionary in Orissa, and the event has occasioned special anxiety amongst us. Our other friends are, for the most part, in their usual health.

"THOMAS BAILEY.

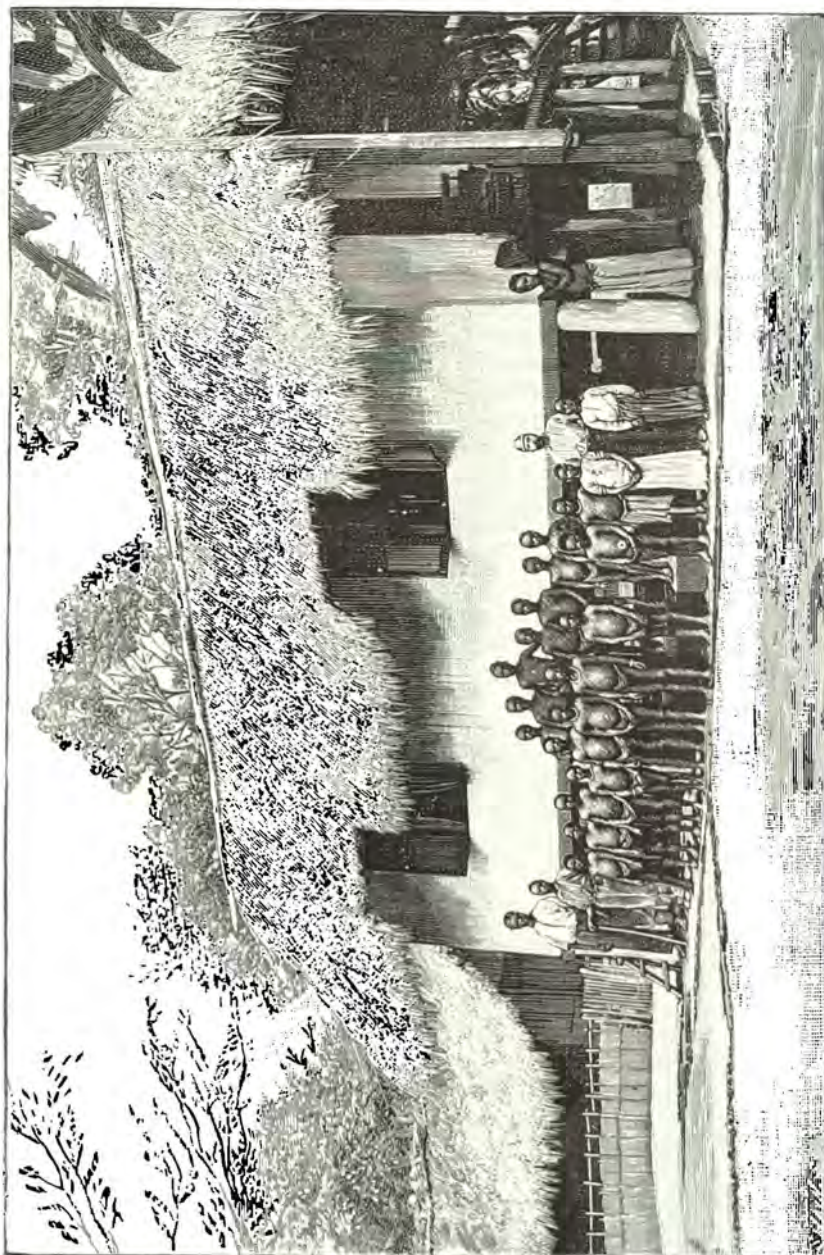
"To A. H. Baynes, Esq."

House of Messrs. Forfeitt and Oram, Bopoto Station, Upper Congo River.

THE house, to the left of which is seen the kitchen and dining-room, contains two rooms 12 ft. square. It is raised from the ground 3 ft. to 4 ft., to avoid the damp which rises from the soil. Excellent health has been enjoyed in this house. It is 200 yards from the river and about 80 ft. above the water level, and commands a very fine view of the river.

Standing in front of the house are some of the school boys, with their teacher, Mr. Oram. Zanzali and Nkindu, personal boys of the missionaries, will be easily distinguished from the scantily-clad Bopoto boys.

Three workmen from the coast—an Acra, a Kroo, and a Loango—are standing, the first two at the left of the picture, and the Loango at the right.



MISSION HOUSE AT BOFOTO, UPPER CONGO RIVER.—(From a Photograph.)

[THE MISSIONARY HERALD
OCTOBER 1, 1892.

Mission Work in Orissa.

TIDINGS FROM CUTTACK.

THE Rev. Thomas Bailey writes from Cuttack, Orissa, as follows :—

“AN INTERESTING EVENT.

“An interesting event has recently occurred here. On Thursday morning, March 31st, news came from the village that a young woman had renounced her idols, escaped from her Hindu home, and taken refuge in Bro. Shem Sahu's house at Christianpore. Here she was followed by her friends, who were allowed free access to her, and who tried every art in their power to persuade her to return, but without success. Her answers to her mother are described as being specially affecting and appropriate. Bro. Young was sent for, and helped to protect her in the exercise of her rights, and she remained with Bro. Shem's family till the afternoon, when, according to arrangement, she was brought to reside temporarily with Laboni, the head teacher in the Girls' Orphanage school, who lives in a cottage in the Orphanage premises. It was there that I first saw her. Her name is Moti Mahapatra, and she is nineteen years of age. As a child she was a pupil for a time in the Christianpore village school, and there she learned to read, and, though under difficulties, she has retained her knowledge and can also write a little. She has received books from time to time from Bro. Shem, and mentioned the 'New Testament,' 'The True Christian,' 'Help in Prayer,' 'Christ the Only Saviour,' and other books as having been helpful to her. She made an attempt to join the Christian community about five years ago, but she was then a minor, and the attempt was unsuccessful. The immediate cause of her joining us now is that her friends

had arranged for her marriage with a Hindu to take place within the next few days, and she said that if this were accomplished, all her best hopes would be frustrated; she therefore decided to make her escape without further delay. She brought with her only the clothes she wore, and, when I saw her, was looking anxious and careworn, but was quite firm in her decision, and appeared very thankful to obtain quiet and shelter within the walls of the Orphanage. It transpires that she is a niece of one of our native Christians who died several years ago. She is of light complexion, and has already almost lost the careworn look she had on her arrival. The services, especially on the Sunday, have been a source of great enjoyment to her, and when I asked her, a few days ago, whether her mind was again returning to her idols, she smiled and said that even the thought had not occurred to her. She has joined the female enquirers' class, and is also received, for the present, as a pupil in the Orphanage School. Such of our friends as have seen her are well pleased with her.

“MISS LEIGH AND THE GIRLS' ORPHANAGE.

“On Thursday morning Miss Leigh left Calcutta for England by s.s. *Kaiser-i-Hind*. She takes with her Charles, a young son of the late Dr. Stewart, and Agnes, a daughter of our brother Vaughan, of Sambalpur. Good news has been received from them from Madras, and we hope they will have a safe and prosperous voyage. A short time previous to Miss Leigh's leaving us the Orphanage School was

visited by a neighbouring Rajah, and by the Government Inspector, and the following entries were made in the visitors' book :—

“I visited the Mission Girls' Orphanage with Mr. J. Macmillan at 1.30 p.m. of this day. There was probably a full attendance of girls during my visit to the school. I was much struck with the girls' neatness and intelligence, and was also specially pleased with their nice manners. I examined them in some of the subjects, and was much pleased to receive proper answers from them.—Signed, BRAJENDRA MANSINGH BHRAMABAR ROY, Rajah of Dompapa. Feb. 24th, 1892.’

“22nd March, 1892.—I paid a visit to the Mission Girls' Orphanage this day. There were 13 girls reading the books prescribed for the Middle Vernacular Scholarship examination, 12 the Upper Primary, and 47 the Lower Primary course. Besides, there were eight monitors to help the mistresses in teaching the lower forms. I very much regret that I could not see the lady superintendent, Miss Leigh, through whose exertions the school has attained

its present position. I was glad to learn that three girls were sent up to the last Middle Vernacular, and as many to the Upper Primary Scholarship examination, and that of these one passed the Middle Vernacular, and all the three the Upper Primary test. Some of the girls were examined in my presence, and I was much pleased with the intelligent manner in which they answered the questions put to them.

“Most of the girls are boarders, and the arrangements that have been made for their lodging and boarding are excellent. The Cuttack Girls' Orphanage is a very useful institution, and I hope it will go on working successfully as it is doing at present.—(Signed) BRAHMA MOHAN MOLLIK, Inspector of Schools Western Circle.’

“The Inspector was accompanied on his visit by the Deputy Inspector and the Deputy Sub-Inspector of Schools, Cuttack, and both of these gentlemen have added their signatures to the above.

“THOMAS BAILEY.

“To A. H. Baynes, Esq.”

From Sambalpur the Rev. John Vaughan writes :—

“MY DEAR MR. BAYNES,—During the past fortnight our day and Sunday schools have had a happy time.

“A FESTIVAL DAY.

“On Thursday morning, at six o'clock, about fifty boys and girls connected with the day-school assembled in our little chapel, which also does duty as a school-house. As the boys were to display their proficiency in gymnastics and drill, we adjourned to the compound, and were delighted by their clever performances. Soon after came the races, and, when we returned to the school, two or three action songs enlivened the proceedings. Then for

the great event! Five rupees were distributed among the children who had passed the examination and had attended well during the year. The largest sum was earned by a daughter of one of our preachers. A few annas were given to the successful racers, and plenty of sweets were served round. Two or three short and lively addresses followed, and a delightful morning was closed by a prayer which all could understand. The school has earned Rs.57 13a.] 8p. result grant for the past year, and, as this is the first examination for a Government grant, we are encouraged to go forward. We have engaged a Christian monitor to

assist in teaching. There are forty-eight names on the roll, and six other applications to enter the school. We have received thirteen boys from a police school which has recently been closed.

"The Sunday-school treat was on a smaller scale, but equally joyous. Twenty-four children, with our preachers and teachers, met on Thursday evening, May 5th, and after a few cheerful games sat down to curry and rice, kheree and sweetmeats. We were not able to give such costly prizes as last year, but half-a-dozen books were very acceptable. Our little folks spent a very happy evening.

"BIBLE-WOMEN.

"The cold season itinerancy since January 1st has been extensive. Mr. Heberlet will, I trust, refer to his journey to Kalahandy. Daniel Das and I spent a month visiting the villages and markets *en route* to Bosna, fully eighty miles in the direction of Raipur. My wife accompanied us, and we were thus enabled to take our two Bible-women on tour. This was quite a novel proceeding in this district, and the village women were so astonished, they were in two or three instances on the point of greeting them as female devotees by prostrating themselves at the Bible-women's feet. Their reception was most encouraging, espe-

cially in villages within forty miles of Sambalpur, where some of the women had learnt to read. Many of the people in these parts are familiar with our gospels and tracts, and our brother and I were rejoiced to find so much knowledge of Christ on every side.

"After our return, Banchanidhi and I visited the festival at Hoonia, and spent a little [time] at Sahaspur, where the headman had expelled the idol from the temple and village. We might have taken up our quarters in the deserted temple had we deemed it wise to do so. Soon afterwards, two preachers were engaged for nearly four weeks in the direction of Padampur and Chandrapur, after which they spent a fortnight in a boat visiting the villages and markets as far as Sonpur. They were encouraged by the frank confession of some with whom they had long conversation.

"It is evident that our literature is dreaded by 'religious' Hindus. They have now engaged a young man to sell Hindu tracts and poems in the town. He spreads his books close to our preaching shed in the Sunday market, and, a few evenings since, even attempted to sell from the verandah of our book-room whilst we were present! Hindus cannot afford to ignore us now; hence this opposition.

"JOHN VAUGHAN.

"A. H. Baynes, Esq."

A CENTENARY ODE.

AGE to age, and heart to heart,
 Speak in sympathetic strain;
 Voices from the Unseen start,
 And repeat the old refrain:
 "Christians! labour on, and pray,
 Labour while it still is day!"

Strong in faith, and great in prayer,
 Were our fathers in their time,
 They could nobly act, and dare,
 High their aims, their hopes sublime;
 Now they plead in full accord;
 "Follow us, as we the Lord!"

Deep in darkness, deep in woe,
 Lay the heathen lauds outspread,
 Where vast streams of error flow,
 By the springs of custom fed;
 Heathen lands, by sin oppressed,
 Sick and suffering, seeking rest.

Lo! a century has fled,
 Thrones have crumbled, sceptres drooped,
 And to join the mighty dead
 Conquerors renowned have stooped;
 But the good work then begun
 Broadens with each rising sun.

Slaves in body and in soul
 Have been rescued from their chains;
 Jesus' praises swell and roll
 Over India's hills and plains;
 And from islands of the sea
 Sounds the song, "Christ makes us free!"

China hears of One who towers
 Loftier than her sages all;
 Every Sabbath's sacred hours
 Afric's sons to worship call;
 Idols bow, their temples shake—
 Slumbering tribes and nations wake!

Hallelujah! He shall reign
 Till the earth is all His own;
 Never can His empire wane,
 He is Lord, and He alone;
 Bend to Him each heart and knee!
 Let all flesh His glory see!

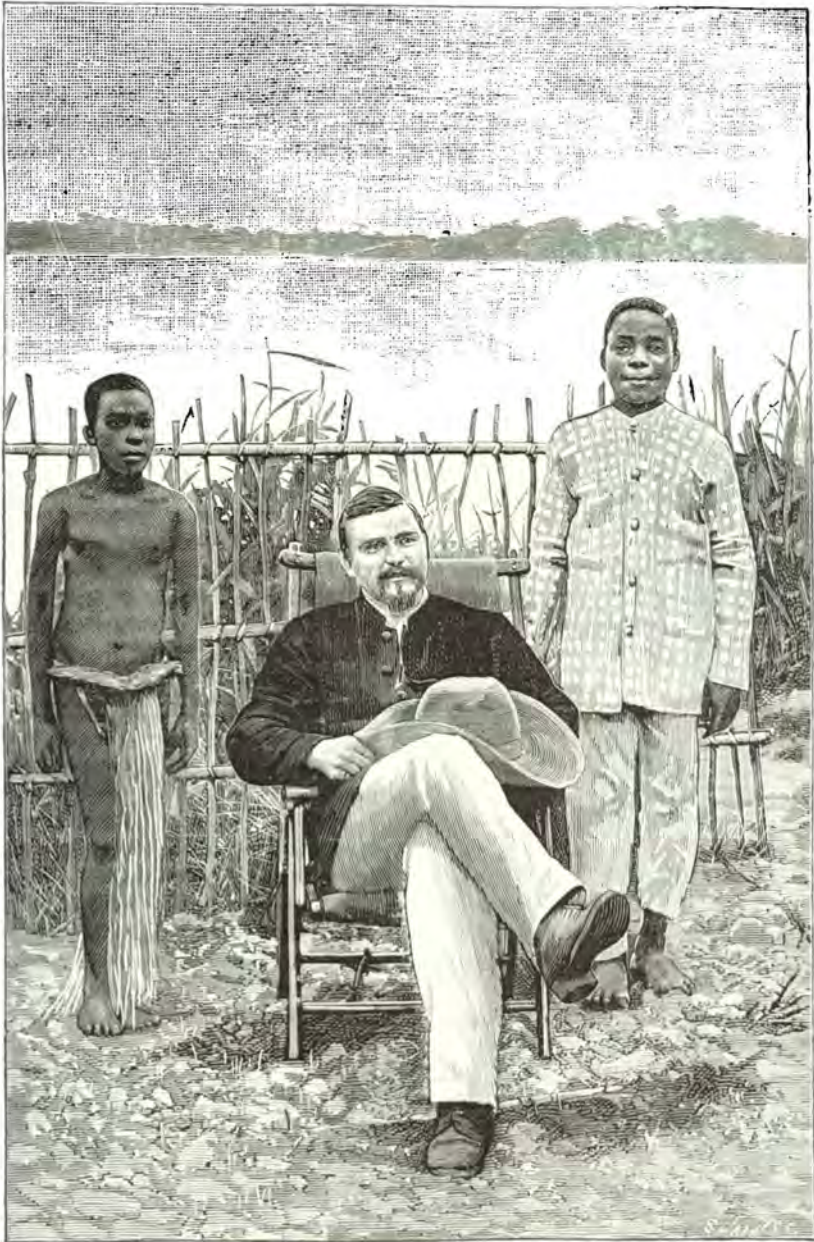
Upper Tooting.

DAWSON BURNS, D.D.

The Rev. J. H. Weeks, of the Congo Mission, and Native Congo Boys.

MR. WEEKS, of Monsempi, sends us the picture on the opposite page, and writes.—

"The boy on my right-hand side is a little cannibal, and would not mind eating the one on my left if he were killed in war. The one on my right is dressed in native fashion, with the fringe hanging right down the left leg."



REV. J. H. WEEKS, OF MONSEMBI, UPPER CONGO RIVER, AND TWO NATIVE CONGO BOYS.—(From a *Photograph.*)

Illustrated Missionary Lectures.

WE have much pleasure in calling the special attention of pastors, Sunday-school superintendents, and the officers of juvenile missionary auxiliaries and young people's associations to the following announcements:—

YOUNG MEN'S MISSIONARY ASSOCIATION.

LECTURE SEASON, 1892-93.

MISSIONARY LECTURES.

Specially written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists and exhibited by a skilled operator.

INDIA.—Kettering and Dr. Carey; the First Mission Band; the Baptist Missionary Society's Medical, School, and Zenana Work of To-day, from Serampore to Simla; the Cities, Streets, and River Scenes; Tombs, Temples, Idols, Mosques, and Processions; Hinduism and Muslimism; Caste and Condition of Women, &c.

CHINA.—Its Early Civilisation and Literature, the Worship of Ancestors, Taoism, Buddhism, Boys' Schools, Examinations, the Classics, Opium and the "Opium War," the Taiping Rebellion, the Great Famine, Queer Notions concerning the "Heathen Chinese," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—its Work, Worth, and Want.

THE CONGO.—Moffat and Livingstone, Saker and the Cameroons, the Discovery of the Congo by Stanley, the Congo Free State and General Gordon and the King of the Belgians, Our First Expedition, the *Plymouth*, the *Peace*, and the *Goodwill*, the Arthington Fire. Scenery—River and Inland. Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, the Nganga-Ngombo, School Work, Our Losses and Repulses, Our Progress and Prospects.

The views for this lecture are chiefly from original sketches and photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

"We desire to call special attention to the new 'Missionary Lectures' of our Young Men's Association in aid of the Baptist Missionary Society, on 'India,' 'China,' and 'The Congo.' While being thoroughly entertaining to a general audience, we value them chiefly from an educational point of view, because of their great helpfulness to our Society in giving correct and particular information in a popular style, of the work of our own Missionaries in various parts of the world."—*Missionary Herald*.

A CENTURY OF MISSIONS. *A Sketch Lecture for Centenary Celebrations.*

CAREY, and the formation of the B.M.S. INDIA.—Heathenism and the Gospel, School and Zenana Work, India in Carey's time and India to-day.

JAMAICA.—Knibb and Burchell, Abolition of Slavery, Calabar College.

BAHAMAS, TRINIDAD, &c. FERNANDO-PO and CAMEROONS.—An Abrupt End.

CONGO.—The First Missionaries, Witchcraft, Our Present Stations, the *Plymouth*, *Peace*, and *Goodwill*.

CEYLON.—Buddha's Tooth, Growth of Native Churches.

THE JAPAN MISSION. CHINA.—Ancestral Worship, Buddhism and Christianity.

PALESTINE. ITALY.—Paganism, Popery, Persecution and Progress.

BRITTANY.—The Monk of Morlaix, "Jerusalem the Golden."

NORWAY.—Tromsøe and Perpetual Snow, a Metaphor for Missions.

The Work at Home. The Outlook.

The lectures are delivered in London and the suburbs either by the secretary or by one of the assistant lecturers. Terms to London subscribers to the Y.M.M.A. for lecture and lime-light dissolving view exhibition, £1 5s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each lecture, with the complete set of views, can be lent to country churches and schools, on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or four consecutive evenings can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, "The Secretary, Y.M.M.A., 19, Farnival Street, Holborn."

CHINESE PICTURES.—Two sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description chiefly from the MS. of the Rev. H. Dixon, of Tai-yuen-fu. The charge for one evening's hire is 5s. (subscribers to the Y.M.M.A. half price). The hirer to pay carriage from and to the Mission House.

Mission Work in Delhi.

THE Rev. G. J. Dann, of Delhi, who has just arrived in England, writing from Delhi in June last, reports:—

"I have held two more debates with Maulvi Abdul Majid, when the College Hall was packed with men, mostly of a kind we cannot reach by ordinary methods. The Mission ladies put a portion of the room into *purdah*, so that some *purdah nishins* could be present. The Maulvi has astonished his co-religionists—especially those (the vast majority) who are ignorant of their own faith—by conceding such important points as the following:—

(1) 'Our Lord, according to the Bible and the Quran—that is, the Word of God—holds a unique position in the universe, such as is held by no other mortal, and stands in a perfectly unique relation to God.' (2) 'The Lord Jesus Christ is certainly in the Gospels called the Son of God, but that was not a title carrying with it a claim to Divinity, as in the Old Testament it is applied to angels and others.' He has also quoted many passages, and, by a strange freak of carelessness, has used language which certainly concedes the other facts that Muhammad carefully denied in the Quran—our Lord's death and resurrection. The main lines of discussion have been those of the old Socinian controversies of fifty years ago, plus Arabic logical traps and word-splitting, of which the Muhammadans of India are so fond. I have had to work hard all the time, testing each

assertion of the use of a word by concordance and grammar. I have had to hold my opponent to the rules of Greek and Hebrew syntax, or he would have carried many important points. I do wish somebody who has an old Hebrew Concordance lying idle on his shelves would give it me! A Fuerst or the Englishman's would be a great boon to me, as Young's Analytical is based on the English, and it requires almost superhuman powers of memory and induction to know whether you have all the usages of a word, and can therefore make an assertion without fear of contradiction—successful contradiction, I mean. These debates have made a great impression in Delhi. One of our friends of the Cambridge Mission says that a spirit of inquiry has been aroused which will tax all our energies to satisfy. The people are aroused. May the Holy Spirit make the work fruitful!"

Good News from China.

THE Rev. W. A. Wills, writing from Chouping, Shantung, says:—

"MY DEAR MR. BAYNES,—Last Sunday I had the great joy of baptizing thirty at Shên-ma-chuang, in the county of Chih-chuan, six women, three boys from our school there, aged eleven, fourteen, and sixteen years respectively, the others ranging from twenty-one years to seventy-six years. These converts have been busy several weeks preparing the baptistery, enlarging and renovating the chapel in their spare time, and quite a nice place they have made by their united and voluntary efforts.

"In the afternoon we commemorated the Lord's Supper, when eleven of the number, living some eight miles from this village, were formed into a little church. I took with me a glass tumbler and plate, which seemed to them much better than their ordinary basin and saucer; but I could not help wishing some Christian friend at home would send a Communion service that I could take with me from church to church.



REV W A. WILLS AND HIS CHINESE HELPER.

“ After the service they formed themselves into little groups over the chapel, and outside in the court, something like Sunday-school classes, but quite informal, and were all engaged telling the people who had been eye-witnesses of the two ordinances what they meant, and why they had become Christians. It was indeed a day of rejoicing amongst them; seldom have I seen the Chinese so elated with joy, singing and praising God with their whole souls. More than once tears of joy and thankfulness filled my eyes that day.

“ It being midsummer, I could not accept the many pressing invitations to go and preach in the different villages. The harvest being over their time was their own, and they crowded about us from early morning till nearly midnight.

“ In the mornings we had Bible readings from Matt. v., studying the blessings which flow from the beatitudes. This was specially for the Christians and inquirers, although a number of outsiders came and listened attentively throughout.

“ The afternoons were spent (as is our custom on these visits) by dispensing medicines to the sick and afflicted, while the evangelist and members preached to the patients and their friends in the court.

“ Each evening we showed the magic lantern, which brought great crowds, and it was wonderful how quietly they listened to the story of Christ and the ‘Prodigal Son,’ although there must have been a large number who never got a glimpse of the pictures. After the crowds had dispersed we closed the day by singing a few hymns, and prayer.

“ Just before I was leaving, an old man of sixty-nine (the first Christian of this place) called me into his little room, and said: ‘Shepherd, I have now seen what I have been praying many years for. During your visit the last ten days not only have thousands heard the Gospel, but how many have voluntarily knelt down with us who are Christians whilst we engaged in prayer? Let us praise God, and earnestly pray that these may soon learn to bow and worship our Heavenly Father in spirit and in truth.’ Then, taking my hand in his, he knelt down, and prayed most fervently for the Holy Spirit to follow the good seed sown. I wish the home friends could but have heard that simple but earnest prayer, for I am sure they would have added their hearty Amen, and join us in asking for an abundant harvest during our forthcoming autumn and winter work in this county.—With my warmest Christian regards, believe me yours faithfully,

“ A. H. Baynes, Esq.

“ W. A. WILLS.

“ P.S.—I enclose you a photograph of myself and helper in our visiting clothes, or full *summer* dress.”

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the following useful and generous gifts:—An alligator's head, a hippopotamus' head forty volumes of the *Baptist Magazine*, and steel-engraved portraits of Sir S. Morton Peto, Bart., W. B. Gurney, Esq., and Revs. John Clarke and William Knibb, from Mrs. Joseph Tritton, of Norwood, for the Mission House Museum and Library; a large quantity of flower and vegetable seeds from Messrs. Sutton & Sons, Reading, for use at the mission stations; a parcel from Miss M. G. Leonard, Weston-super-Mare, for Mrs. Whitewright, China; model of a locomotive from Mr. Rollinson, of Leeds; a camera obscura from Mr. A. Chapman, Farnboro', and a parcel of picture and text-cards from Mrs. Benham, for Rev. S. Couling, China; a parcel from a Friend, for Rev. C. S. Medhurst, China; a parcel of clothing from Miss Allison, of Union Chapel, Manchester; a parcel of clothing and toys from the Juvenile Missionary Society, Moss Side, Manchester, per Miss Fifield; and a parcel of magazines from Mrs. Johnston, Southport, for Mrs. Cameron, of Wathen Station, Congo; a parcel of books from Yelverton, for Rev. R. H. C. Graham, Congo; a box of clothing and toys from St. Andrew's Street Baptist Chapel, for Mrs. Grenfell, Stanley Pool, Congo; a marine telescope from Mr. and Mrs. Felgate, for the ss. *Goodwill*, Congo; a large quantity of hosiery and clothing from Mr. R. F. Compton, of Hastings—a Centenary gift to the Congo Mission; an antimacassar from "A Glad Helper," for the Congo; parcels of clothing from Mrs. Southwell, Child's Hill, and a Friend at Harwich, for Mrs. Wall, Rome; parcels from Miss Walker, of Leeds, Mrs. Fayer, Yeadon, and Friends at Norwich and Burley-in-Wharfdale, for Mrs. Day, Agra, for the Havelock Chapel Bazaar; two parcels from Mrs. West, Clifton, Bristol, for Mrs. Tregillus, Jessore, India; a dozen dolls from Rye Lane (Peckham) Sunday-school Christian Band, per Mr. Howieson, and a parcel from a friend at Guildford, for Miss Fox, Delhi; a box from Hereford, and a parcel from Wood Green, for Mrs. Jones, Agra; a box from Miss M. G. Leonard, Weston-super-Mare, for Barisal; parcels from Mrs. Wright, of Kingston, for Miss Thorne, Delhi, and Mrs. Williamson, Calcutta; a parcel of books from Mrs. C. H. Spurgeon, Norwood, for native preachers under the Rev. R. Wright Hay, of Dacca; a parcel of clothing, &c., from the Sewing Party at Wellington Baptist Chapel, per Mrs. Edward Price, for Mrs. Evans, Monghyr; a box of clothing and toys from Dover, per Rev. E. J. Edwards, for the Rev. J. Stubbs' Sunday-school, Patna; parcels of clothing from Friends at Sutton, per Miss Starling, for Miss Saker; parcel of clothing from the Wellington Juvenile Zenana Society, per Miss Burnett, for the Rev. R. Spurgeon, Barisal; parcels from Wood Green, for Mrs. Potter, Agra, and Mrs. Smith, Simla; a parcel of clothing and books from Miss E. K. Salter's Bible-class, Streatham Hill, for Nobin Chunder Dutt, Chittagong; a parcel from Fuller Chapel, Kettering, per Miss Bryan, for Misses Thatcher and Barrass, Cuttack, Orissa; and packets of cards from Miss Dafforne, Clapton, for Miss Way, India, and Mrs. Harrison, Congo River; also twenty bottles of antipyrin tabloids and pamphlets on the uses of the drug from Messrs. Burroughs, Wellcome, & Co., of London.

The Lord Loveth a Cheerful Giver.

WE thankfully acknowledge the receipt of the following gifts for the Mission, indicating as they do deepening interest in the work of the Society and loving self-denial on the part of the donors:—The Rev. J. H. Pusey, of Grand Turk, Turk's Islands, West Indies, sends £4, and writes:—"£2 of this amount is for the Congo Mission, the gift of Mrs. Martha King, a devoted worker belonging to the Puerto Plata Church. She has lost the sight of one eye, but she loves the Mission, and prays earnestly for it. The other £2 is a collection for the Centenary at Grand Turk." A silver locket and chain from an Anonymous Friend. Two silver bracelets for the Congo Mission, from one "to whom Christ is precious." £1 from "A Poor Needlewoman who constantly prays for the coming of Christ's Kingdom." 5s. earned by "Dorcas," Scarborough, who "is unable to do more." A small silver knife, from "A Little Girl at Boarding-School, for the Congo Mission"; and an old silver coin from "A Poor Widow who loves the Congo Mission." The best thanks of the Committee are also given to generous friends for the undermentioned most welcome and timely contributions:—Matthew vi. 1-4, for *support of Congo Missionary*, £60; the William Taylor Trust Fund, for *Calabar College*, £50; A Gloucestershire Working Man, for *China*, £15; In Loving Memory of a Loving Husband, W. T. Bell, for *Congo*, £10 10s.; J. W. £10; S. E. V., for *Congo*, £10; Mr. Thomas Whitley, £10; Mr. John Masters, £9; Monmouth, A Lover of the Baptist Missionary Society, £5; D. L., A Friend in Victoria, Australia, £5; "Eccles," £5; Ladies' Negro Friend Society, for *Schools on Congo*, £5; St. Paul's Missionary Society, £8 9s.

Recent Intelligence.

Arrivals in England.—We are glad to report the safe arrival in England of the Rev. G. J. and Mrs. Dann and family from Delhi, N.W.P. Our friends have all suffered severely from fever and are still in very poor health, needing absolute rest and quiet. The Rev. Walter H. Stapleton, from Monsempi Station, Upper Congo, and the Rev. Robert Glennie, from Bolobo Station, Upper Congo, have also arrived in England for a season of rest and change, after their first term of three years' residence in Africa.

Departures for China.—The Revs. Arthur Sowerby and family, J. S. Whitewright and family, and Dr. Paterson and Mr. E. W. Burt, B.A., left last month for China by the ss. *Glenorchy*, Mr. Sowerby to resume work in Tai Yuen Fu, Shansi; Mr. Whitewright in Tsing Chu Fu, Shantung; and Messrs. Paterson and Burt, missionaries-elect, being also designated for work in the Shantung province.

Orissa Mission.—We are thankful to announce that the health of the Rev. T. Rutland, of Orissa, has somewhat improved, recent tidings reporting his

arrival in Cuttack. It is now hoped it may not be needful for him to return to England.

Nassau, Bahamas.—The Rev. C. A. Dann, of Blockley, has accepted the pastorate of the Zion Baptist Church in Nassau, Bahamas, and expects to leave for the West Indies at the close of the current month.

China Mission.—Recent letters from China report that the health of Mrs. C. Spurgeon Medhurst, of Tsing Chu Fu, Shantung, has broken down, causing much anxiety to her husband and friends. We specially commend Mr. and Mrs. Medhurst to the sympathy and prayers of our readers.

Calabar College, Jamaica.—The Rev. W. Venis Robinson, B.A., of Bournemouth, in consequence of an adverse medical certificate, has been compelled to decline the invitation of the Committee to the vacant post of President of Calabar College, Kingston, Jamaica.

Back Numbers of "Missionary Herald."—The Rev. S. Pearce Carey, M.A., writing from 16, Clark Street, Wolverhampton, says:—"DEAR MR. BAYNES,—May I appeal to the many readers of the HERALD for the following back numbers on behalf of my brother William in Barisal? He is writing the history of our Baptist Mission in the Barisal district, and, in order to make his narrative complete, he needs to have by him an entire set of our HERALDS. By your own great kindness he has been provided with most of them, but there are yet lacking these:—1838-1841 (all months), 1845 (February), 1850 (February), 1851 (June), 1864 (July, September, October, December), 1866 (June), 1873 (January), 1874 (January, May), 1875 (February), 1876 (January, September), 1877 (February), 1878 (June, July, November), 1882 (November). If either by way of gift or of sale any of your readers could oblige me with any of these, I should be exceedingly grateful to them."

Congo Mission Sale of Work.—On November 29th, 30th, and December 1st, 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 each day at three o'clock. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 27, Anson Road, N.; Mrs. Jonas Smith, 26, Carleton Road, N.; Miss Pewtress, 41, Penn Road, Holloway, N.

Congo News.—Mrs. Graham, writing from the Grand Canary on board the ss. *Alcassa*, on her return voyage to the Congo, says:—"So far we have had a delightful passage; the captain is most kind and considerate. We hope to reach Congo in good time."

Rev. J. A. Clark.—Under date of Underhill, August 6th, Mr. Clark writes : "MY DEAR MR. BAYNES,—I arrived here safely and in the best of health last Monday. I was glad to find Mr. Graham and Mr. Pinnock well. Mr. Phillips was here also, but has since gone back to San Salvador. I hope to start in a day or two for up-country. Yesterday, I made a trip by the Congo Railway. I went with a fellow-passenger in the *Lualaba*, a young Belgian medical student. He came out merely for the trip, and returns to Antwerp by the same steamer. We are both good walkers, and, having gone by train as far as we could, we proceeded to walk along the track in course of construction as far as they have gone up to the present—that is, along the Palabala Hill. It was a good long walk, but we both enjoyed it very much, and were greatly interested in all we saw. I missed seeing Brethren Stapleton and Glennie on my way up, as they were at Banana, waiting for a steamer home, and our ship did not put in there. I hope to write again from Stanley Pool before long."

Colonial Baptists.—The Victorian Baptists propose to celebrate the Centenary by raising £1,000 in addition to their ordinary revenue. This sum will be spent in building and furnishing a new Mission-house at Tangail, about fifty miles from Mymensing, and in sending two missionaries to work in the surrounding district. Their native missionary, Joy Nath Chowdry, has gone from India to aid, by his presence and appeals, in the fulfilment of this scheme.

Contributions

From August 13th to September 12th, 1892.

When contributions are given for any 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.			DONATIONS.			LONDON AND VICINITY.			
Banister, Miss Rose P.	1	1	0	A Gloucestershire Work-		Thankoffering	0	10	0
Blokham, Miss May	1	0	0	ing Man, for <i>China</i>	15	Under 10s.	0	10	0
Davies, Miss M. J.	0	10	6	Burroughs, Mr. S. M.	1				
Day, Mrs. Ruth	0	10	0	Dallyn, Mrs.	3				
"Eccles"	5	0	0	Diaper, Mr. W.	2				
Hoskins, Mrs. E.	0	10	0	Durrant, Miss, for					
Jones, Mr. W.	0	10	6	Congo	1				
Knight, Mr. R., Kil-				In loving memory of					
mington	0	10	0	a loving Husband,					
Macalpine, Rev. G. S.,				W. T. Bell, for <i>Congo</i>	10				
M.A., B.D., for <i>W & O</i>	1	0	0	J. W.	10				
Matt. vi. 1-4, for sup-				Ladies' Negro Friend					
port of <i>Congo mis-</i>				Society, for <i>schools</i>					
<i>sionary</i>	60	0	0	on <i>Congo</i>	5				
St. Paul's Missionary				Lewis, Mrs., Stratford-					
Society	8	9	0	on-Avon, for <i>Congo</i>	1				
Shepherd, Mr. C.	1	1	0	Lusty, Miss R.	0				
Tuckott, Mrs.	1	0	0	S. B., for <i>Congo</i>	0				
Whitley, Mr. Thomas	10	0	0	S. E. V., for <i>Congo</i>	10				
Woolcott, Mr. S.	2	0	0	Showell, Mrs. M. G.					
Wyatt, Mr. Joseph	0	10	0	(box)	0				
Under 10s.	0	12	6	Taylor, Wm., the Trust					
Do., for <i>Congo</i>	0	2	6	Fund, for <i>Calabar</i>					
				<i>College, Jamaica</i>	50				

BUCKINGHAMSHIRE.		[NORTHAMPTONSHIRE.		WILTSHIRE.	
Amersham, Lower		Desborough	2 3 1	Westbury, West End,	
Chapel	11 5 7	Kettering	90 3 3	Sunday-school	5 10 9
Seer Green	0 13 6	Do., for Congo	0 15 0		
		Do., for N P	2 11 6		
		Do., for W & O	0 16 0		
		Patlehall	2 12 3		
		Walgrave	2 7 7		
CHESHIRE.		NORTHUMBRLAND.		YORKSHIRE.	
Chester, Grosvenor		Newcastle-on-Tyne,		Elland, Upper Edge	0 9 6
Park	3 14 0	Rye-hill	2 7 3	Guiseley	2 14 0
				Hallfax, Trinity-road	
				Sunday-school	8 6 6
				Queensbury	10 1 6
				Sheffield	27 0 6
CORNWALL.		NOTTINGHAMSHIRE.		NORTH WALES.	
Falmouth	2 5 0	Nottingham, Derby-rd,			
		Sunday-school	5 10 3		
DORSETSHIRE.		OXFORDSHIRE.		ANGLESEA.	
Weymouth	12 2 6	Hook Norton	0 9 8	Holyhead, Bethel	0 11 0
ESSEX.		SUFFOLK.		SOUTH WALES.	
Langham, Sale of Work	2 0 0	Sudbourne	3 6 11		
GLOUCESTERSHIRE.		SURREY.		GLAMORGANSHIRE.	
Eastcombe, Sunday-sch.	1 0 0	Mitcham	1 10 0	Pengam	8 17 9
Thornbury	1 2 6	Do., for Congo boy		Do., for N P	0 9 11
		under Mr. Roger	3 14 5	Swansea, Mumbles,	
		Sutton	0 6 8	Bethauy	0 14 6
		Do., Sunday-school,			
		for N P at Delhi	1 4 7		
		Wallington	12 4 6		
		Do., for Congo	5 0 0		
		West Croydon, Ladies'			
		Association	7 5 0		
HERTFORDSHIRE.		WARWICKSHIRE.		MONMOUTHSHIRE.	
Bushey	1 14 7	Birmingham, Erding-		Caerwent	0 14 0
Hitchin, Salem Ch.	8 14 0	ton, Men's Bible Class,			
		for support of native			
		evangelist in China	9 0 0		
KENT.		SCOTLAND.			
Catford Hill	15 0 0	Glasgow, Adelaide-place	7 0 0		
Crooken Hill	5 16 0	Do., Bridgeton	0 19 0		
Forest Hill, Sydenham		Do., John Knox-street	1 7 0		
Chapel	1 8 3	Do., John-street	9 0 0		
Piumstead, Conduit-rd.	4 13 0	Do., Queen's Park, for			
		Congo	0 14 6		
		Do., do., for China	1 0 0		
		Leslie	7 17 7		
		Do., for W & O	1 13 0		
LANCASHIRE.					
Liverpool, Kensington					
Sunday-school	8 10 8				
Do., Myrtle-street	40 0 0				
Do., Princes-gate	1 11 6				
NORFOLK.					
Swaffham	15 0 0				

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival 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.