

[ THE MISSIONARY HERALD  
AUGUST 1, 1893.

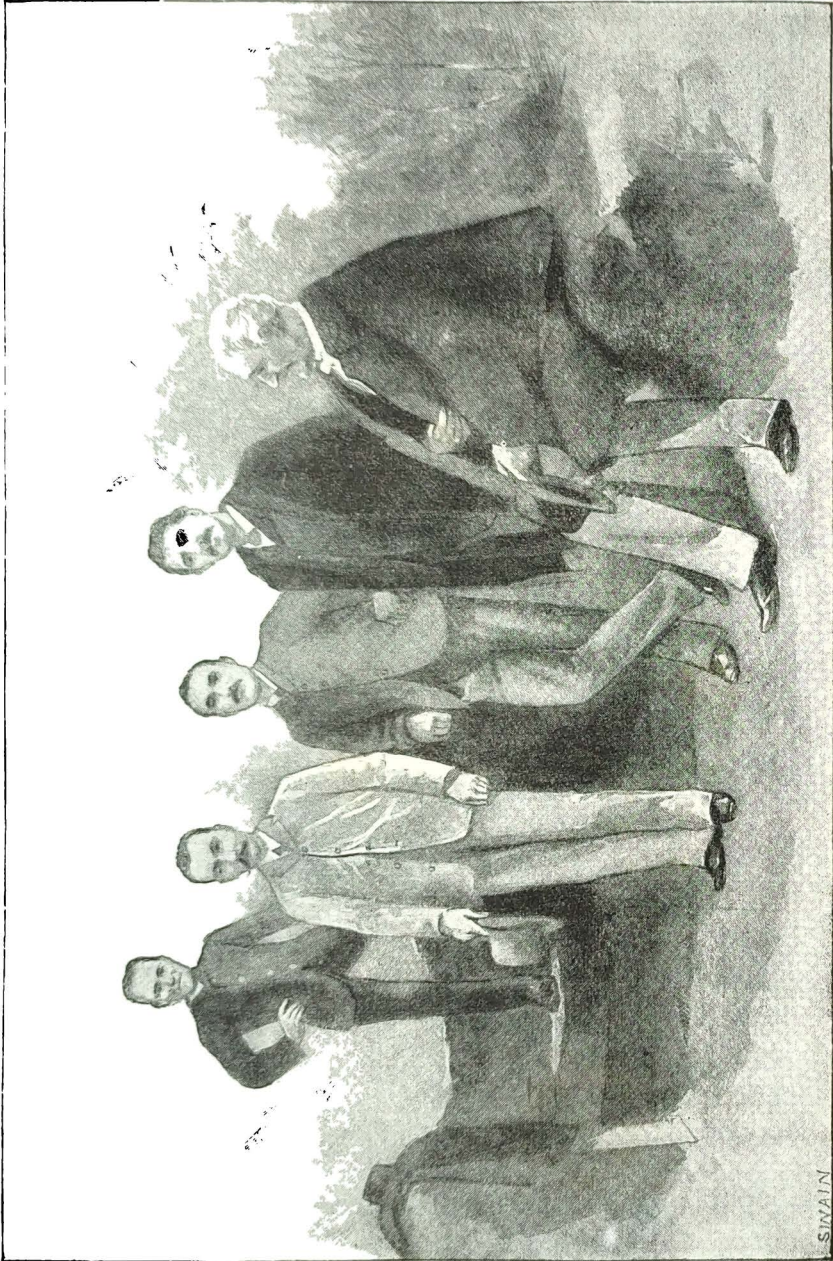
<b>YORKSHIRE.</b>		<b>CARDIGANSHIRE.</b>		<b>PEMBROKESHIRE.</b>	
Bradford, Y.M.B.M.S., for support of Congo missionary	50 0 0	Swyddfynon, Bethel...	1 8 0	Caersalem .....	0 2 6
Do., Sion and Cale- donia-street Sun- day-school .....	7 7 0	<b>CARMARTHENSHIRE.</b>		Cemnaes, Penuel .....	3 10 6
Cowling Hill, for <i>W &amp; O</i>	0 4 0	Bethlehem, Pwll Llanelly	4 16 0	Cilfowyr .....	1 11 0
Farsley and District Baptist Union, for <i>W &amp; O</i> .....	3 7 4	Cannarthen, English Chapel .....	5 10 0	Clarbeston, Carmel ...	3 4 5
Harrogate, Juvenile Association, for Congo .....	4 0 2	Cwmdu Talley, Pro- vidence .....	4 11 8	Eglwys, Rehoboth .....	4 12 0
Huddersfield, for <i>W &amp; O</i>	3 10 0	Glanamman .....	1 3 3	Fishguard .....	7 15 0
Lindley Oakes .....	29 15 2	Llanely, Bethel .....	21 16 8	Llanglofan .....	17 10 6
Salendine Nook .....	1 11 6	Do., Moriah .....	0 9 2	Mneclochog .....	8 3 0
Salterforth .....	0 17 0	Mencian .....	0 13 6	Newton .....	4 14 3
Shore, for <i>W &amp; O</i> .....	1 0 0	Rhydargaeon, Horeb...	1 3 5	Do., for <i>N P</i> .....	2 2 0
<b>NORTH WALES.</b>		<b>GLAMORGANSHIRE.</b>		<b>RADNORSHIRE.</b>	
<b>CARNARVONSHIRE.</b>		Aberdare .....	0 10 0	Dolau .....	0 10 0
Glanadda, Aionr .....	2 4 0	Abergwnf. Caersalem	1 15 4	<b>SCOTLAND.</b>	
<b>DENBIGHSHIRE.</b>		Bridgend, Hope Ch. ...	10 9 7	Anstruther .....	0 3 0
Cefnawr, Zion .....	4 0 0	Do., for <i>W &amp; O</i> .....	0 5 0	Ayr .....	1 0 0
Wrexham, Chester- street, for Congo ...	0 6 0	Do., for <i>N P</i> .....	3 15 0	Dunoon .....	2 2 3
Do., Sunday-school ...	7 4 0	Do., Ruhamah Ch. ...	0 4 0	Edinburgh, Charlotte Chapel Sunday-sch., for Congo .....	3 6 3
<b>FLINTSHIRE.</b>		Cardiff, Tredegarville	1 5 9	Glasgow, Adelaide- place .....	12 16 6
Bodfari .....	1 8 6	Do., Hope Ch. ...	2 12 0	Do., Bridgeton .....	2 12 0
Mold .....	0 13 0	Do., Llandaff-road ...	0 17 9	Do., Frederick-street	0 9 9
Do., for <i>N P</i> .....	0 8 0	Cwmavon, Penuel .....	3 6 1	Do., do. for support of Loleka, Congo ...	2 10 0
<b>MERIONETHSHIRE.</b>		Gilfach Goch, Noddfa	0 10 0	Do., Hillhead, for <i>W &amp; O</i> .....	5 0 0
Glyndyfrdwy .....	1 6 0	Glyncorrwg, Bethel ...	1 3 4	Do., John-street .....	8 0 0
Penrhyndeudraeth .....	2 7 8	Do., for <i>N P</i> .....	0 19 8	Do., North Frede- rick-street, for <i>N P</i>	3 5 0
<b>MONTGOMERYSHIRE.</b>		Llancaf-fan, for <i>N P</i> ...	2 7 5	Do., Queen's Park Sunday-school .....	7 10 0
Llanfair .....	0 2 0	Llansamlet, Adulam ...	1 16 0	Keiss, for <i>N P</i> .....	1 4 6
<b>SOUTH WALES.</b>		Llantrissant .....	2 7 0	Kilmarnock .....	4 16 6
<b>BRECONSHIRE.</b>		Merthyr Tydvil, Mor- lais English .....	1 15 0	Do., Sunday-school ...	1 10 0
Clydach, Bethlehem ...	3 2 4	Morrison, Tabernacle	1 0 0	Leslie .....	5 18 0
Nant-yffin .....	0 15 2	Penprisk, Penuel, for <i>N P</i> .....	0 16 6	Lochee .....	1 5 0
		Penrhiwfer, Seion Sunday-school .....	0 17 8	Lochgilphead .....	2 4 9
		Pontygwai, Hermon	3 13 3	Do., for <i>N P</i> .....	1 5 3
		Tongwynlais, Salem ...	1 16 6	North Queensferry .....	2 0 0
		Tonyfelin, Caerphilly	4 18 7	Paisley, George-street.	1 10 0
		Treherbert, Bethany ...	1 4 6	Do., Sunday-school ...	1 5 0
		<b>MONMOUTHSHIRE.</b>		Pitlochrie .....	3 1 3
		Abertillery, King-st. ...	11 4 8	Rothsay .....	6 0 3
		Blaina, Salem .....	0 0 8	Selkirk .....	2 0 0
		Goytre, Saron .....	3 14 0	<b>CHANNEL ISLANDS.</b>	
		Llanddewy, Rydderch	3 15 6	Guernsey .....	2 8 5
		Monmouth .....	1 1 0		
		Newbridge, Beulah ...	11 12 8		
		Risca, Moriah .....	3 0 0		
		Victoria, Caersalem ...	3 10 0		

Correction.—The contribution from Lewes, acknowledged in June HERALD as £9 13s., should have been £18 13s.

## TO SUBSCRIBERS.

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

[ THE MISSIONARY HERALD  
AUGUST 1, 1893.



OUR LAY EVANGELISTS IN TURIN, NORTH ITALY.—(From a Photograph.)

[AUGUST 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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1893.

### AUTUMNAL MISSIONARY MEETINGS,

IN

### READING,

ON

MONDAY, TUESDAY, AND FRIDAY,  
2nd, 3rd, and 6th OCTOBER.

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We have much pleasure in publishing the following arrangements in connection with the approaching Reading Autumnal Gatherings in the first week in October. We trust the various services will be memorable and inspiring.

### READING.

**MONDAY EVENING, OCTOBER 2nd.**

Quarterly Meeting of the Committee

OF THE

**BAPTIST MISSIONARY SOCIETY,**

IN

KING'S ROAD CHAPEL,

AT HALF-PAST SEVEN O'CLOCK, P.M.

**TUESDAY, OCTOBER 3rd.**  
**Missionary Breakfast Conference,**

IN THE  
 TOWN HALL.

Breakfast at 8.30.

Conference at 9.15.

*Chairman:* WILLIAM RICHARD RICKETT, Esq., Treasurer of the Baptist  
 Missionary Society.

A PAPER WILL BE READ

BY

W. PAYNE, Esq., of Clapton,

ON

**“The Duty and Privilege of the Young in Relation to our Foreign Missions.”**

The REVS. HUBERT BROOKE, M.A., of St. Mary's Episcopal Chapel,  
 Reading; J. R. WOOD, of London; H. MASON BOMPAS, Esq., Q.C.,  
 R. C. MORGAN, Esq., and others will take part in the Conference.

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AT HALF-PAST ELEVEN O'CLOCK,

IN THE  
 TOWN HALL,

THE

**Autumnal Missionary Sermon.**

*Preacher:* **Rev. JOSEPH PARKER, D.D.,**  
 Of the City Temple.

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AT THREE O'CLOCK P.M.,

IN

WESLEY CHAPEL, QUEEN'S ROAD,

A

**Designation and Valedictory Service.**

*Chairman:* MARTIN JOHN SUTTON, Esq.

The following Brethren, introduced by the General Secretary, will be designated for missionary work in India:—The REVS. J. I. HASLER, B.A., A. E. COLLIER, F. W. HALE, and D. L. DONALD.

The following Brethren will take farewell:—The REVS. GEO. KERRY, W. J. PRICE, and J. STUBBS, returning to India; the REVS. W. HOLMAN BENTLEY, and H. WHITE, returning to the Congo; and Rev. HERBERT DIXON, returning to China.

THE VALEDICTORY ADDRESS  
 WILL BE GIVEN BY THE  
 Rev. WILLIAM MEDLEY, M.A., of Rawdon College ;  
 AND THE  
 VALEDICTORY PRAYER  
 OFFERED BY THE  
 Rev. JOHN ALDIS, formerly of Reading.

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IN THE EVENING,  
 AT HALF-PAST SEVEN O'CLOCK P.M.,  
**TWO PUBLIC MISSIONARY MEETINGS,**  
 IN THE  
**TOWN HALL and TRINITY CHAPEL.**

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TOWN HALL.

*Chairman* :—GEORGE PALMER, Esq., J.P.

*Speakers* :—The Revs. CHARLES WILLIAMS, of Accrington ; GEORGE KERRY, of Calcutta ; and HERBERT DIXON, of Shansi, North China.

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TRINITY CONGREGATIONAL CHAPEL.

*Chairman* :—C. J. ANDREWES, Esq., J.P.

*Speakers* :—The Revs. E. G. GANGE, Regent's Park ; R. WRIGHT HAY, of Dacca ; and W. HOLMAN BENTLEY, of the Congo.

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**FRIDAY EVENING, OCTOBER 6th.**

**Young People's Missionary Meeting**

IN THE  
 TOWN HALL,

AT HALF-PAST SEVEN O'CLOCK, P.M.

*Chairman* :—OWEN RIDLEY, Esq., J.P.

*Speakers* :—REVS. DAVID DAVIES, Brighton ; W. J. PRICE, Calcutta ; J. J. FULLER, West Africa ; and R. C. FORSYTH, Shantung, North China.

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*Collections after each Service on behalf of the Missions.*

**WEDNESDAY AFTERNOON, OCTOBER 4th.**

**Zenana Mission Meeting,**

AT THREE O'CLOCK P.M.

IN

KING'S ROAD CHAPEL.

*Chairman* :—E. P. COLLIER, Esq., J.P.

Further arrangements will be announced shortly.

## MISSION WORK IN NORTH ITALY.

A NEW DEPARTURE.

BY THE REV. W. K. LANDELS, OF TURIN.

(See *Frontispiece*).



FOR some years the conviction has been forcing itself upon me that there can be little hope of the evangelisation of Italy until the people themselves begin to move in the matter : to show a disposition to contribute generously towards the expenses of the work, to undertake aggressive work on their own account. Such a spirit as this we see developing itself in heathen lands, in China, in India, and elsewhere ; but in Italy there has been all along a want of generosity in the people, a lack of independence in the members of our churches, an entire absence of practical zeal that has been most disheartening. I have neither the time nor the desire to investigate here the causes of this evil, but I do not hesitate to affirm my conviction that there must be some means of overcoming it. To this I have given a great deal of thought ; I have studied the question from all points of view, have prayed over it, have made many attempts to rouse in the people here a generous and aggressive spirit, and at length I begin to see light, and to have hopes for the future of the work, such as I have never known before. Let the following facts speak for themselves.

Recently two of our brethren, moved by a desire to do something to make known the glad tidings of the Gospel, began to visit the neighbouring town of Moncalieri every Sunday afternoon, walking for that purpose a distance of ten miles. There they gathered a number of children about them in the open air, and spoke to them of the Saviour. The next step was to take a small room, at their own expense, with the intention of



beginning a Sunday-school. The hall was opened, and, with the children, a number of adults also put in an appearance, and so it came about that instead of a school a regular evangelistic service was established. This service has been regularly held ever since. The persecution and difficulties have been great, but still the brethren have persevered, sometimes having only a few children to listen to them, but on other occasions having a goodly number of men and women. So far we have seen no practical results, but we cannot doubt that sooner or later such a work as this must enjoy the rich blessing of God.

The expenses connected with the work in Moncalieri were heavier than these two brethren alone could bear. The matter was therefore brought before the church in Turin, and it was unanimously decided that all the expenses should be paid from the church funds.

This led to the formation of a band of lay preachers and to the appointment of an Evangelisation Committee, whose duties are to collect money for aggressive work, and to look after that work when it has been established. The members of our church have taken up the matter with enthusiasm, and have shown a most gratifying willingness to contribute of their very small means.

In addition to the work in Moncalieri, I have now on my table the lease of a small hall in a distant quarter of Turin, called Vanehiglia, where we hope to commence work at once. It will thus be seen that those connected with our church here have undertaken to meet all expenses of rent, lighting, and furnishing in two different centres, and it must not be forgotten that this is done by a church of less than fifty members, of whom very few earn as much as twenty shillings a week, and some of whom have scarcely enough to keep body and soul together. It will, of course, be understood that everything is done as cheaply as it is possible to do it. The rent of the halls is small, the furniture is of the plainest description, but the brethren are content and happy in having a work of their own.

We are still at the beginning of this movement; no one can tell what will be the results; but, as far as I am concerned, in my more than seventeen years' experience, I have never known anything which has given me so much encouragement, and has made me so hopeful for the future.

#### OUR LAY EVANGELISTS.

I have the pleasure of sending you a photograph of our lay evangelists. The old man is a tract distributor, supported by the money of an English lady resident in this country. It was he, together with the youth at the other end of

the group, that began the work in Moncalieri. The latter is a brass worker, earning about a shilling a day. He was one of the largest contributors to our Centenary Bazaar; one object made and given by him having been sold for £3 sterling. The man dressed in light clothes is a journeyman baker, a man full of zeal and energy. He was converted about a year ago, and since then has been the means of bringing two at least to the knowledge of the truth. The man in the overcoat, next to the old man, cannot rightly be called a lay preacher, as he has no gift of speech; he, however, accompanies the others, assists in keeping order, and converses privately with those who come to the services. The remaining young man is a shoemaker by trade, and I think, on the whole, the best speaker of the band. He was baptized by Signor Jahier two years ago in the River Po, during my absence in England. These men, besides attending our meetings in Turin for Bible study, meet with me every Thursday evening for the study of systematic theology. The plan adopted in the work of evangelisation is that they go out two and two, no man ever going alone to conduct a service.

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## "IN CHRIST'S STEAD."

2 CORINTHIANS v. 20.



IN Christ's stead stand we, God hath said,  
 Earth's alien hearts among;  
 He'd light the star o'er every land  
 That first o'er Bethlehem hung;  
 He'd have men hear the angels' song  
 In every language sung.

In Christ's stead stand we—He whose brows  
 By sharp thorn-chaplet prest,  
 Yet throbb'd with longing that the world  
 Would nestle on His breast,  
 The while that world nailed back His hands  
 And would not be carsst.

In Christ's stead, brothers, while, unchanged,  
 The world God's love disdains,  
 And few the guileless hearts that leap  
 For joy to hear He reigns,  
 At whose meek advent heaven stooped low,  
 To sing o'er Bethlehem's plains.

In Christ's stead, doubted, scorned, denied,  
 Our message set at nought,  
 Save where in some sad Magdalene  
 Love's miracle is wrought ;  
 Or groups into Truth's shining way,  
 Like the first twelve, are brought.

Not otherwise than as He fared,  
 In whose stead now we stand,  
 Hope we to fare ; for us is still—  
 Blest mark !—the piercèd hand,—  
 Pierced by the world that we have sought  
 To serve at His command.

. . . . .  
 "In Christ's stead"—strangely writ withal,  
 Of those whose love's so slight,  
 That nought they know of joy's eclipse,  
 Gethsemane's dark night,  
 In sore soul-travail for the lost,  
 Still wandering from the light !

In Christ's stead, we ? so faintly marked  
 By His blest mind and mien,  
 That needy dwellers by our side  
 Nought yet of Christ have seen,  
 And needier millions far away  
 Know not the Cross has been.

Ill had it been for our poor souls,  
 When Christ stood in our stead,  
 Had He served us as we now serve  
 Others for whom He bled ;  
 The ransom-price had ne'er been paid  
 That lifts us from the dead.

In Christ's stead, counted, for His sake,  
 Worthy God's Word to bear—  
 The reconciling Word that meets  
 Earth's trouble everywhere,  
 The Word that God would make to all  
 As free as light and air.

Yet half the earth has never heard  
 What God in love hath said,  
 What grace hath wrought, how for sin's sake  
 Christ's precious blood was shed,  
 And we withhold that Word of Life  
 Who hold it IN CHRIST'S STEAD !

## NATIVE CONGO HOSPITALITIES NEAR WATHEN.



THE accompanying illustration is from a photograph taken while on an itineration with my wife to the south of Wathen Station.

We had just arrived at the village of Kumbi, which is four and a half hours (12 miles) distant, and had, as usual, sought the hospitality of our friend, Kiambu. He had placed his house once more at our disposal, and would look forward to the customary reward for such service in four or five yards of red braid to bind the cloth he wears. Occasionally he begs a candle for the candlestick he had bought of the traders at some time.

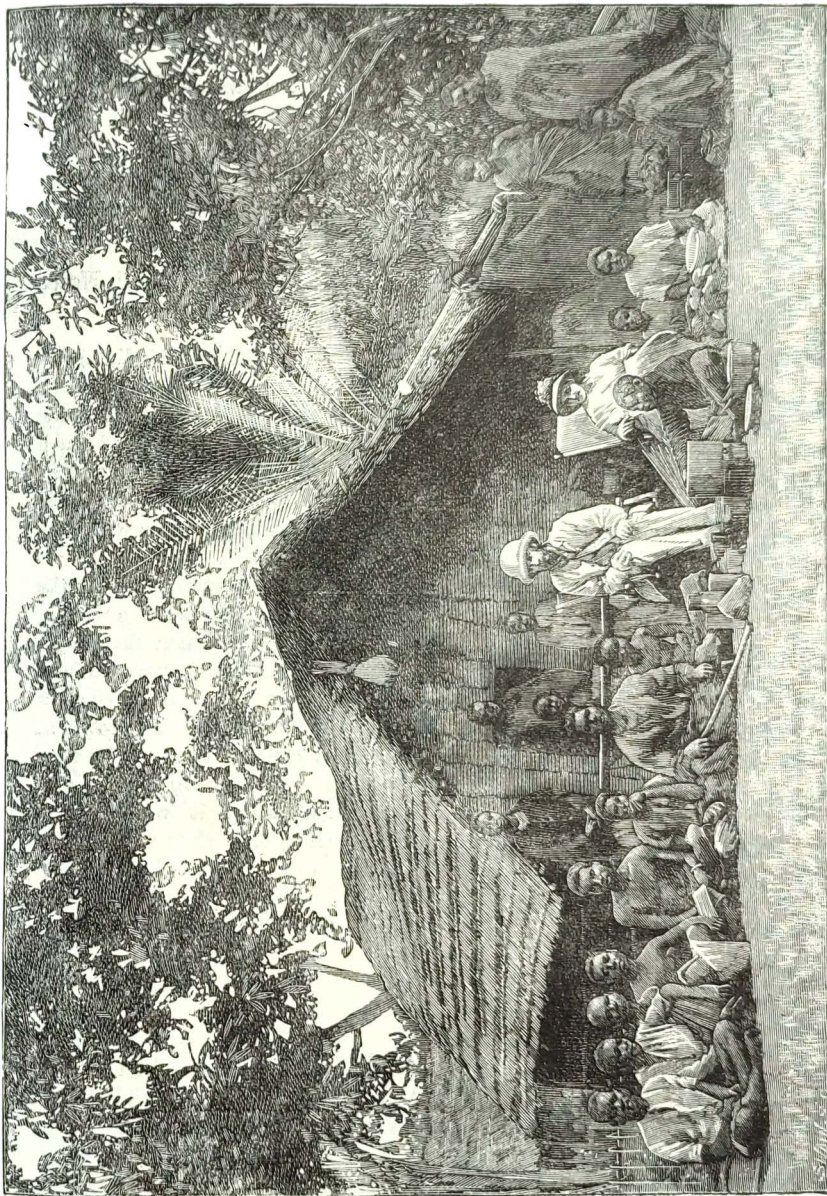
The cook boy is getting his pans and tripod ready; some men are to be despatched for firewood and water; but for a few minutes we are resting from our march. My wife had brought two of her girls with her. The girl holding the basin is the sister of Nlemvo, my assistant in translation work: she is a member of our church and is now married. The man holding a stick in his hand is also a church member; the stick is that upon which he rests the hammock when changing it from one shoulder to another—he being hammock-bearer on the occasion.

Over the doorway there hangs, suspended, a bag of mystery—Kiambu's fetish—a warning to all that the house and all within are under its supernatural protection, so that thieves, witches, and all evil-doers had better beware. So superstitious are the people that such fetishes are about as useful as the policeman at home. A wisp of grass and a few leaves tied round the stem of a fruit tree would be sufficient to deter ordinary folk from plucking the ripe fruit.

Kiambu is a very decent chief, and likes to figure as my friend. He is too fond, however, of his palm wine. Still, I like the man, and hope yet that God's grace will reach his heart.

I asked Baluti, one of our church members, to visit the town several times while I am away. He has done so, and has been able to gather some of the people together. Kiambu always sends me a kind message and inquires when "Bentele" is coming back.

A nephew of his is in our school. The boy was handed over to me by the chief of another town, an hour beyond Kumbi. He sent two boys, telling them to be good boys, and to learn all that they possibly could, and especially all about God, for he believed that it was a good teaching: when



A CONGO SCENE AT THE VILLAGE OF KUMBI.— From a Photograph.)

they understood it well they might explain it all to him. There is good reason to believe that the boys have not only learned about Jesus, but have accepted Him as their Saviour. We may well hope that all in due course, the chief who sent them will learn from them, and himself find salvation.

W. HOLMAN BENTLEY.

Wathen Station, Upper Congo River.

## OPIMUM WORK IN CHINA.



THE Rev. G. B. Farthing, of Tai Yuen Fu, Shansi, North China, writes :—

“MY DEAR MR. BAYNES,—An opportunity to write to you presents itself in the shape of an evening without a Chinese service, of which I have scarcely had half-a-dozen in as many months. I should like to use it by giving to the readers of the HERALD a short account of our opium work.

### “THE REFUGE AT CHIAO CHE'NG.

“First, of our refuge at Chiao Che'ng. The county of Chiao Che'ng is noted for the production of a superior kind of poppy. In this city of Ta'i Yuan the signs swinging in front of the sadly numerous opium dens almost invariably announce that ‘Chiao Che'ng pure water-grown opium may be had within.’

“When you remember that the consumption of the drug is always greatest at those places where it is produced, you will not be surprised to hear that nearly the entire population of the hill districts of Chiao Che'ng, which are almost wholly given up to poppy cultivation, is besotted by its use. Again and again have I been told how the present state of things came to be. Years ago the people of these districts were a con-

tented and healthy folk, living in happy enjoyment of the fruits of the earth. But opium came into the province. Not that it signified much to them at first. They viewed it either as a luxury for the rich or as a vice for the depraved, the latter view predominating.

“It began to hurt them from the time when they saw what a strong hold the drug took upon the people who used it, and how they would have it at whatever cost. And what a costly article it was! If grown at home at a cheaper rate, might they not be sure of securing the market? What large profits it would bring them! Of course they would only minister to the vice of others and not touch it themselves. In haste to berich, opium was introduced. Only a plot or two among the grain and vegetables to begin with. But soon it ousted everything else, took full possession of the soil, and made it necessary for the people to buy their food outside. Ah! not of the soil alone did it take possession. It seized hold upon the men and women and children themselves.

### “LITTLE CHILDREN VICTIMS.

“The little children—excuse me, I

speaking that I do know, and am not exaggerating—need to satisfy the craving as much as their parents. Even the woe baby has, or is supposed to have, an inherited appetite, which the mother satisfies by breathing into its nostrils the smoke she draws through her pipe when taking her own allowance. Hurtful as opium is to age, it is completely disastrous to infancy. Ask yourself, then, what the rate of infant mortality must be in such a neighbourhood. True, there is a class which seems to *physically* suffer little by their indulgence, as we are so often reminded by those who uphold the traffic. It consists of those who began the habit in advanced years. But this is a class which will soon become extinct where all begin so early. The younger generations have supplied, and are supplying, the real sufferers. Treated from birth as possessing the opium habit, they grow up with the opium habit, and at an early age vast numbers of them die from the evil effects of the opium habit.

“Whilst opium reigns supreme in the hill districts of Chiao Che'ng, its blighting, withering power is the same, only in a less degree, over the whole county. But on the plain there are still some who have not fallen and who lift up a standard against it. Few, though, are the homes which, in more or less of their members, have not suffered from its entrance. It was then into this district where opium has impoverished countless homes, filled numberless graves, well-nigh ruined trade, robbed hearts of human affection, sown bitter discord, divided families, and threatened to overwhelm all, that we were led. An earlier letter of mine told of the commencement of our work. Those who had by God's help been freed from opium

strongly advised the tendering of assistance to those who wished to be free, as the best possible recommendation of the Gospel. This, together with the pleadings of many for help to break their bonds, led me last January to start our refuge.

#### “OUR REFUGE.

“From the first it has proved a success. With the exception of two or three months during the hot season, there has always been a good number of patients. Strange, though, that the majority of these so far have been from the plain, and few from the area of opium cultivation. Our doors were opened on the 3rd of January of the Centenary year, and from that date, up to October 15th, 135 had undergone treatment, of whom 133 were men and two women. (See summary of our record.) The youngest of our patients was sixteen years of age, and had used the pipe for six years, consuming two mace per day at the time he entered. Stunted in growth, fearfully old-looking, and sadly wanting in energy, he suffered a great deal whilst breaking off the habit, but did so successfully, and has not so far (after seven months) returned to it. In the young there is constant fear of relapse. The oldest of those who underwent treatment was sixty-seven years of age. He had smoked for ten years, but his craving was satisfied by one mace per day—half the quantity required by the lad of sixteen. The old man suffered, but not greatly, throwing off the effects with an ease that surprised us. But he was an inquirer after the truth, and that makes a difference. The probability is he only bore up more stolidly. The one who suffered most was a man named Pai Pe'i Chang, aged forty-five, who had taken opium daily for

twenty years. At the time he came to us he was using four mace per day, of which his custom was to eat one mace and smoke the rest. Whilst under treatment water, which he was powerless to check, streamed from his eyes. His whole body frequently twitched so painfully that he had to vent his agony in groans. His legs and arms shot out involuntarily at times, so that he was thrown suddenly upon his back. When after such seizures he again secured command of himself, he would resume his cross-legged sitting position upon the ka'ng and piteously plead with us to save him from his torment. Severely as most of those who have been addicted to the drug for a great number of years suffer during the first few days after the break is made, I have never seen another case in which the sufferings were so specially acute.

#### “THE DEVIL OUT AND CHRIST IN.

“Whatever is undertaken by us is, of course, done as missionaries and from a Gospel standpoint. Whilst to be freed from the opium plague is in itself no small blessing, yet we consider ourselves to have failed, if some interest in the truth has not been shown by the patients under our charge. The devil out and Christ in is our aim ever. And we have seen many things to cheer and encourage. Let me briefly mention some. One young fellow, Wang Wau Chiu, of whom I have no doubt that he is with God, for influenza claimed him as one of its victims some little while back, wished ‘to be clean to please God and Jesus.’ He entered the refuge a few days after it was opened, having been one of those who had wanted us to help in this work. He broke off with hearty cheerfulness (Pai Hsien Sheng

tells me, for I was not present at the time), bearing all pain as but a small due for his sinful indulgence. He gave himself to the study of the truth, and delighted much, as many do, in the singing of hymns. One which he asked me to teach him later on, ‘Come to Jesus,’ was a favourite. Well, he was stricken down by influenza, and never managed to shake it off. All through the time of his illness he was bidden by his family and urged by his friends to return to opium, as the illness was put down to his abstinence from the drug. But he refused. ‘On such a day in such a moon,’ he would tell them, ‘I lost that road.’ ‘You will die,’ they persisted. ‘Well, then, I am resolved to die clean.’ And so the days went by until God called him. He died ‘clean.’ Though one could have craved longer life for him, and could wish he had known more of the truth of God, our joy is this, he was ‘faithful unto death’ to what he did know. During the time of his illness he testified of his faith in God repeatedly.

#### “A PRODIGAL.

“Another case which has given us great joy is that of a prodigal who has been received back home by his father as one from the dead. Because of opium he had been driven away by his indignant parents, who refused to recognise him any more as their son. From a home of comparative wealth he was cast out, and soon sank into a state of dire want. Met by one who seeks merit by righting wrongs and smoothing over differences, and who undertook to pave the way for his return home if he would break off opium with us, the man entered, went through the treatment, and is now restored to his father, who never ceases



to call down blessings upon our work. Thus having got some influence with the family, we trust that the message they have heard from us will not be without fruit.

"One other instance. It is that of a woman named Lei. She and her husband both smoked. Such home as they had was kept together by the woman taking the wages of shame her husband acting as procurer. Moral revulsion to this unclean life set in, and the woman declared her determination to reform. The husband professed to be at one with her in her desire, and so it was decided that the opium which had brought them to such degradation should be cast from them. It was arranged that the man should break off the habit with us, and then help his wife to do the same. He came, but left (was one of those who absconded) the same evening. When he returned home his wife scorned him for his cowardice, told him plainly that he should never take opium any more in the house, and that her decision remained unchanged. Having said this, she took up the tray containing lamp, pipe, and other things indispensable to the opium smoker, and threw them with all her force to the ground, breaking such as were breakable. She came along and asked us to let her have some medicine. She was supplied with tonic pills and has never touched opium again, but stands firm, refusing any more to be the creature of her husband's indulgence and indolence. This woman's loathing of sin cannot, so far as we know, be claimed as a triumph of the preached Gospel. It arose rather from hatred of sin because it was so unlovely in itself, and not from love of truth's beauty and blessedness. But we hope that larger blessing will yet become her portion—the blessing

of God's forgiveness and hope through Christ.

#### "WHO WILL RESPOND?"

"These are typical cases. They do not stand alone. There are many homes now in which a short, simple prayer is offered where a few months ago God was unknown, and several villages surrounding Chiao Che'ng city, in which little companies meet for united prayer. But, alas! they are such new-born babes, and know so little, that they go so easily astray. Ignorance and not wilfulness is the cause of much of it. Could they have a teacher who would systematically visit them and instruct them in the way of life, they would, I am persuaded, make immense progress in Christian living. And might Chiao Che'ng not be allowed this additional helper. The total cost to the Mission of the Chiao Che'ng station for a year has been but a trifle over £10, the other £22 odd having been raised at Chiao Che'ng itself. And for this £32 what has been done? More than 100 persons set free from opium, a refuge furnished and carried on, a chapel with daily prayers and weekly services maintained, a truly godly helper in Pai Hsiao Kên retained, though he receives only a small sum to eke out his own private means, and a school started, though an outbreak of diphtheria, from which two scholars died, caused it to be summarily closed. Our Mission policy is, of course, one man at one station, but where there is a refuge that man must necessarily be kept pretty much within the neighbourhood of the premises, and what is wanted is one who would be free to itinerate over a pretty wide district. For a food allowance of some £8 a year I think such a man could be got.

Does any reader of the HERALD feel a call to provide that sum for such a man?

“IN TAI YUEN FU CITY.

“I have only time for a word or two as to our opium work in this city. This has been very encouraging. Only friends of those whom we well know are admitted, but each one who breaks off with us claims to be well known to us, and so the circle has been widening very much from the time that our first patient was treated. However, this plan keeps us always in touch with those whom we admit. The clan or family forming the unit of Chinese life, we are able to get quite an influence over a large number by securing an individual member of the clan. Last December a young fellow was helped to give up the habit, and afterwards went home to keep the New Year (Chinese). He came back and pleaded with me to help two of his cousins. I consented. Then they, all three together, brought several others. Again and again was this repeated, until in all twenty-two of that family have been with us. And this family now has the Gospel story constantly presented to them, mostly in song, by those of the number who are zealous for the truth; and, as I say, through the zealous ones we are enabled to keep a grip upon those who do not feel as yet the supreme importance of the truth of God. I could continue, but it is getting late and I must not tire your patience. Allow me to add a summary of our opium work for Tai Yuan and Chiao Che'ng. At Tai Yuan Fu the man who had used opium longest had done so for thirty years, the oldest of our patients was fifty-five years of age, and seven mace was the most taken by any one man.

AMOUNT OF OPIUM USED PER DAY.			DURATION OF HABIT.			AGE.		
1 mace and	2	3	Under 5 years	5 years and	10	Under 20 years	20 years and	30
Under 1 mace	2	3	41	49	41	Under 20 years	20 years and	30
2	3	65	49	33	33	30	30	40
3	4	19	8	8	8	40	40	50
4	5	7	4	4	4	50	50	60
5	upwards	1	135	135	135	Above 60	Above 60	1
		135						135
The Chinese mace is equal to 58.33 grains—i.e., nearly one dram.								
RESULT.								
Discharged free from craving			Chiao Che'ng 127			Tai Yuan 43		
Broke from restraint			...			2		
						8		
						135		
						45		

"This, my dear Mr. Baynes, I trust may interest the readers of the *HERALD*, as I know it will yourself. The cure of opium is no light task, and we are thankful to our Heavenly

Father who has so helped us to help these poor slaves.—I am, yours affectionately,

"GEO. B. FARTHING,

"A. H. Baynes, Esq."

## GOOD NEWS FROM GYA.



THE Rev. Prem Chand, our native missionary at Gya, writes :

"MY DEAR MR. BAYNES,—Early this year, as usual, we went all over the town preaching, singing, and selling the Gospels. It took us nearly a month to visit every portion. Our plan was to select a road and to sing hymns in the praises of Christ at the distance of almost every fifty paces, to gather a crowd, and to preach to them. We also visited every house with books, and spoke a few words about Christ, and had long talks with those who were disposed to listen to us. In this way every road and lane, and almost every house and hut, was visited by us. This led us to visit the *Dom* village, where about two hundred men, women, and children live. We used occasionally to visit this place during the last three years, and had intended to open a school amongst them, the cost for keeping which was sanctioned last year, but it was not opened for want of a suitable teacher. Happily, about this time, a young man who had had some experience in teaching came here and commenced work, more for the sake of the work than for the small pittance which was allowed him, and a place to hold the school was provided by the vice-chairman of the Municipality. The work was taken in hand in right earnest. The children and some old folks were taught in the day, and the others in the evening. In about a month one of these *Doms* came forward for baptism, and on the 7th of February last he was baptized with five others, four of whom were returned emigration coolies from Trinidad. They were baptized by our veteran friend, the Rev. T. Evans, of Mussoorie, who happened to be with me at the time. On the 28th of June, five of them were baptized by me in a public tank in the presence of large numbers of people. Yesterday, thirty of them were baptized by our good friend, Mr. Daniel Jones, at my request. We have now about one hundred and twelve souls—men, women, and children—added to our community.

"These *Doms* belong to a semi-Hinduised aboriginal tribe, and have long been oppressed and looked down upon by the Brahmins and other Hindus, and regarded by them as the meanest of creatures, evidently for no other reason but that they had at one time opposed the Aryan invasion, and differed from them in their race, habits, and belief. They are very unclean and slovenly in their habits, and many of them do not demur at eating carrion. We have about four hundred of them living in the different parts of the town, and some thousands in the district.

"These people have a monopoly of the craft of making baskets and other bamboo works, and many of them are employed as scavengers to the Muni-

pality. By those means they support themselves, but, on the whole, they are poverty-stricken, and live from hand to mouth. They work hard, but are very poorly paid.

“It is wonderful what the grace of God is doing for the people of this land, and what a mighty change for good is being accomplished all over the country. Our success amongst the *Doms* could not be measured by the number of baptisms which we have had amongst them, but the Gospel leaven is working in all their community, and we hope ere long, by the blessing of God, to be able to see hundreds of them ‘put on’ Christ by baptism, becoming the ‘children of God by faith in Jesus Christ.’

“I should be very thankful if some Christian friends in England would be good enough to help us with a magic-lantern with Scripture slides for these people. It would be a great assistance in impressing on their minds the life of Christ, as many of them are very ignorant and cannot read or write.—Yours sincerely,  
“PREM CHAND.

“A. H. Baynes, Esq.”

## CUTTACK TRAINING INSTITUTION, ORISSA.

LETTER FROM THE REV. THOMAS BAILEY.

Cuttack, Orissa, India.



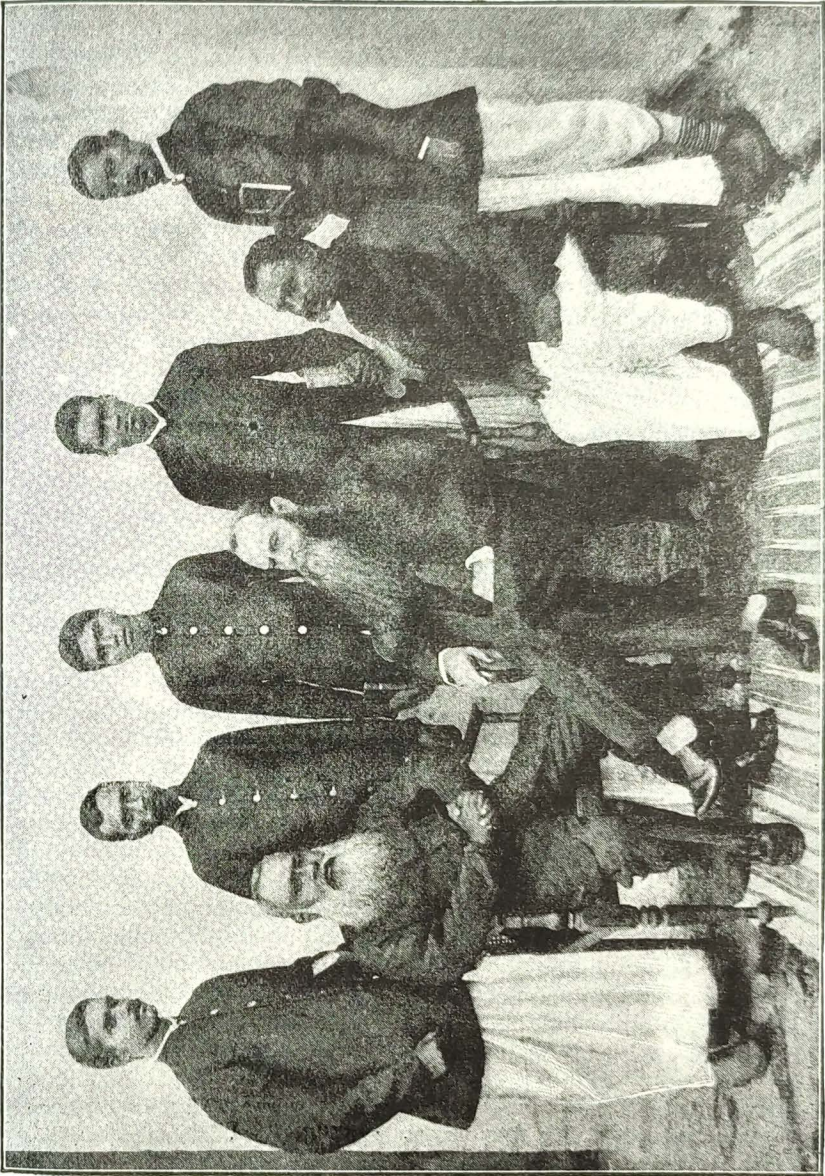
Y DEAR MR. BAYNES,—The enclosed photograph has been taken in prospect of my expected departure for England on furlough.

Of the five students standing at the back, the first on the left-hand side of the picture is John Pal, a son of one of the early converts at Piplee. The second is Doorga Charan Mahanty, a convert from Hinduism of several years' standing. The third is Atyanand Sahn; his mother, who is a widow, was for several years in charge of one of the Cuttack Municipal Girls' Schools, and is now a teacher in our Female Orphanage School. The next is Kamonanidhi Jenna; his father was for some time employed as a colporteur. The last one is William Santra, a son of Thoma Santra, one of our senior evangelists. All are diligent students. The brother sitting to my right is Shem Sahu the valued assistant-tutor of the College. He is the writer or translator of a number of useful works, and the assistant-reviser of the Oriya Old Testament, an eloquent speaker, and a zealous Christian worker. He is also the author of many of our best and most popular Christian hymns. The brother on my left is Niladri Naik, the worthy junior assistant-tutor of the College.

Yours affectionately,

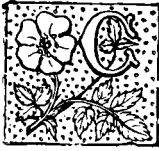
To A. H. Baynes, Esq.

THOMAS BAILEY.



THE REV. THOMAS BAILEY, SLEM SAHU, AND STUDENTS IN THE CUTTACK TRAINING INSTITUTION.  
*(From a Photograph.)*

## MISSION WORK AMONGST UNIVERSITY STUDENTS IN CALCUTTA.



CALCUTTA is a University city, and abounds in colleges and students. Three of the colleges are Christian and missionary, all the others are either Hindu, Mohammedan, Bhramo, or Governmental. The students may be divided into two classes: those whose home is Calcutta, and who live with their relatives and friends; those who come from the provinces and live in clubs in lodgings. Those who come from the provinces, and who live in lodgings, are under no surveillance, and are free to follow any course in a wicked and seductive city. Yet their being strangers in a strange city have these countervailing advantages: they welcome the visits of missionaries, are very responsive to sympathy, and more free to read the Bible and learn about Christ than they would be in their own homes.

Since my return to Calcutta I have visited among these students, and some have come to my house. With the greatest delight, also, some have hailed the proposal to have Bible readings with them in their own quarters.

A students' boarding-house is in Bengali called a "Basha." It is often a barrack-like house, three storeys high, and divided into quarters for the convenience of the occupants. When a footing has been gained, this visiting is, as a rule, pleasant to both parties. Many of the students keep their rooms sweet and clean, attempt a little ornamentation, and even occasionally a text of Scripture may gleam upon the wall. One thing has very much impressed me—namely, that I never saw a student's walls here decorated with the pictures of Hindu gods.

One sometimes meets, however, with a very chilling reception from these students. The most depressing experience of this sort that I have known was at a large boarding-house known as the "Hindu Hostel." Two Mahratta Brahmins from this place came, one evening, to our English lecture in Intally. I subsequently paid them a visit, and was introduced to some more Mahratta Brahmins who were fellow-students. These young men contended that in the Hindu books of religion, and especially in the Vedas, they had as good teaching about Deity and things Divine as we could show in the Bible. I maintained that in all their religious books there was no invitation like that of Christ to the weary and heavy-laden. Then I reminded them of the exclusiveness of their religion, and that it was not permitted to a Sudra to read or even hear some of the Shastras read. At last we parted. They thanked me for visiting them, expressed their gratitude for interest taken in them, but showed no desire to hear more of Christ or to read the Scriptures.

A much more hopeful meeting has been held for some weeks in a "Basha," situated in what is called "Ram Kautachiotry's Lane." The room is nicely arranged for the meeting, and the students are most reverent during prayer. After the reading some ply the missionary with hard questions, some come to see him at home, and some have said that they are not content with the one class a week, but wish to learn and read more. Another day finds me with another cluster of students in Medical College Street. Most of those here

come from the Eastern districts of Bengal—Dacca, Barisal, and other parts. Here there have been hearty meetings, and to my glad surprise more than once a hearty Amen was uttered during prayer by some of these young men. Two other classes have also been established in Machua Bazaar Street and in Panchunon Sola.

One sees a strange medley of learned apparatus in these rooms. In one place a pack of human bones had found a temporary resting place on a student's bed, whilst one or two skulls grinned from the shelves. In other rooms there are law books, in others works on science predominate, and in still another hard-working students are grinding away at the Vedas.

But members of this class are seeking for light; and very many of the Babus of Calcutta no longer pray save to the one true God. I look upon these students as those on whom the future of India depends more than any other class. Will you not pray that they may be led in the light, and embrace the truth as it is in Jesus?

C. JORDAN.

Calcutta.

## A VISIT TO CHIAO CHE'NG.



“HERE is the hall of His Excellency Wu?” This was the question that I and my Chinese carter asked of some carpenters on arriving a fortnight ago at Chiao Che'ng Hsien, one of the county towns of Shansi, forty miles distant from Tai Yuen Fu.

### HIS EXCELLENCY WU.

It was a wet afternoon, and we were very glad on obtaining the right directions to find ourselves outside His Excellency's door. I did not want His Excellency, and I could not have seen him if I had wanted him, for he died more than two hundred years ago. He was a great man in his time, had possessed high official dignity, with great wealth, and left behind him a big reputation; but when I inquired of the Chinese what he had *done* to gain his reputation, I was told that he had done nothing, but that he had been a State official, and was very rich. “In China,” it was said, “this was quite sufficient to gain a reputation.” One thing Wu did do was to build two high towers, a hall, and several other houses, where he dwelt with his family and retainers. But this was two hundred years ago, and now His Excellency's descendants are very poor. One tower and several of the buildings have been pulled down for the sake of the superb timber with which they were built; part of the premises have been sold and rebuilt, and the yard containing the “hall” is now occupied by the Baptist Missionary Society.

The work commenced in this city through the conversion of Mr. Pai (*Anglicé*, Mr. White), who was baptized by Mr. Farthing about three years ago. This good man gathered others around him, to whom he taught the Gospel, and in the MISSIONARY HERALD for February, 1892, is a letter from Mr. Farthing, giving an interesting account of his first visit to the city. Before long our brother found it necessary to open an opium refuge here, if successful work was to be carried on, and for some time Mr. Pai has been engaged in con-

ducting this refuge, under Mr. Farthing's careful supervision, which he has done with marked success. This opium refuge pays its own expenses.

#### CHAO CHE'NG.

On my arrival I was welcomed by Mr. Pai, who, I am sorry to say, is in very poor health, and Mr. Yang, the British and Foreign Bible Society's colporteur, one of our church members. Pai is tall, thin, very pale, with delicate, refined features, utterly unlike the typical Chinaman, and welcomed me with quiet gentleness. Yang is of a middle height, has a face as round as a plate, merry twinkling eyes, a few thin black hairs where a moustache ought to be, and is deeply marked with small-pox. The "hall," where these brethren received me, is about the size of a small chapel, and would seat between three or four hundred persons. It is almost bare of furniture, and is destitute of any ornamentation, save a large board fixed near the rafters, on which is written, "Wu Fu T'ang" (Five Happinesses Hall). Mr. Pai dwells in a little room at one end of the hall, and Mr. Farthing, who followed me on horseback, and arrived the same evening, shared with me a similar room at the other end of the hall. There were a few opium patients in the refuge at the time, and that evening we joined in worship with these and some other inquirers resident in the city.

The next morning we rose early—the brick bed had a good deal to do with it in my case; but while we were dressing the Chinese crowded into our room, to talk to us and tell us of their sicknesses. After breakfast, a Chinese one, and not appetising, we spent an hour or two in seeing patients, and then started off to visit two villages, Yueh K'ou and Nien Ti, ten and twelve miles distant. The walk was a very beautiful one; the trees were just out in all their spring freshness; peach and apple trees in full blossom; the wheat, a few inches high, made a soft green carpet on the plain, and a few miles to our right a lovely panorama of hills completed the picture. Only one thing made us sad, and that was to see large tracts of the country devoted to the growth of the baleful opium.

#### YUEH K'OU AND NIEN TI.

Yueh K'ou is situated in a lovely amphitheatre at the base of the hills. Arrived here, we were welcomed by one of the cooks at a restaurant. This man broke off opium at Chiao Che'ng, where he was very ill, and was only saved by Mr. Farthing's care. He proved himself most grateful, and welcomed us heartily. We were soon seated on a k'ang, and immediately the room was filled with a crowd of men, women, and children. They were all friendly, and many of them had ailments and begged for medicine. From Yueh K'ou many opium patients have been received, and of these a number gather together regularly for worship at a cobbler's shop. Those who worship have not gone back to opium smoking, but many of those who do not worship God have done so, a highly significant fact.

After we had seen several patients at Yueh K'ou, we started for Nien Ti, where there are also some cured opium smokers who also worship God. This little village is hidden away in the hills, and has not many visitors from the outside world. The two foreigners were, of course, objects of great curiosity,



but were nevertheless welcomed, and we were taken from house to house to see all the sick folk in the village. Most of the cases were those of chronic illness, almost incurable through long neglect and mal-treatment, like most of the ills from which China suffers. We promised what help we could, and then invited our friends to come over to Yueh K'ou for evening service. "Oh, yes! we will come!" they said, although it means a two-mile walk, and they had been hard at work in the fields from daylight.

It was dark when we arrived at Yueh K'ou, and we shortly found ourselves in the inner room of the cobbler's shop, where "prayer is wont to be made." Here we squatted ourselves on the k'ang (brick bed), with a tallow candle on a small table in front of us. Five or six Chinese crowded on to the k'ang beside us, and the rest of the room was packed closely, our Nien Ti friends well to the front. When I say packed, I do not mean that they were sitting closely on forms, but every inch of standing ground was occupied, while some were sitting or standing on cupboards, tables, or anywhere where they could find a place. We sang, and prayed, and talked for nearly two hours, with the sweat pouring down our faces and half choked with the powerful atmosphere of the crowded room, but it was a treat to hear them singing with all their might, "I have found a friend in Jesus." About nine o'clock we returned to the cook-shop, where we were regaled with supper (dough strings and dry cakes), and then we went to the place where we were to sleep. This was at a very respectable shop, and we were accommodated with a clean, comfortable room. Our host came in for about an hour's conversation, but he left us at eleven p.m., when we were allowed to retire for the night.

The next morning we were aroused between six and seven by the Chinese, who came in to see us dress. Then followed breakfast, and then a number of sick people had to be visited in their homes. After this, worship in the cobbler's shop, crowded as before, and then, about half-past ten, we were able to depart. We were not allowed to pay anything for food or lodging. Ten miles further on, up into the hills, is another village, where lives teacher Yu, who has given up opium, and now conducts worship regularly, and is anxious to be baptized *with all his house*, in which are some young folk, but no babies. Thus spreads the Divine light of the Gospel.

#### A CHINESE CHRISTIAN.

The following day we went, at the invitation of Mr. Han, a church member, to visit his wife, who was in poor health. Han lives not far away from Chiao Chéng. Mr. Pai accompanied us, and Han received us very kindly. A dinner was provided, and Han had some business friends, who dined with us. There was a slight pause when the food was put on the table, and we waited, wishing to see if Han or Pai would ask a blessing. Han was silent, but Pai quietly rose, shut his eyes, and silently prayed for a blessing on the meal. "What's the matter with you, are you sick?" asked the Chinaman sitting next him. "No," said Pai, and then he quietly explained what he had been doing. It was beautifully done, but Pai is a Chinese saint. Dinner over, Han and his friends had some business to transact, and we visited some sick folk in another village.

The next day being Saturday, Mr. Farthing returned to Tai Yuen Fu for

the Sunday services, while I remained at Chiao Che'ng. That morning I had several patients, some being some cured opium patients from a village called Shê Ts'un. One of these men was suffering from neuralgia, owing to decayed teeth. I extracted two teeth, to the great delight of the patient and also of the onlookers, who were immensely pleased with the sight. It was quite amusing to see how urgent many of them were to see the operation performed again on somebody else, and they were quite delighted when another man wished a tooth to be pulled. This second case was rather a difficult one, but I succeeded again and established my reputation as a dentist. In the afternoon I visited Shê Ts'un with these men. The first house I went to belonged to a cured opium patient, a farm labourer, a huge, strong fellow, named Chang. This man's paper idol had been torn down, and the first thing I noticed on entering his room was a hymn-book. Some lads came in, and one of them said he could sing "Jesus loves me," and proceeded to do so. By the time he had finished several Chinese entered, and for some time I had an attentive audience, who listened quietly to what I could tell them about the blessed Lord. Then followed the usual round of visits to the various sick people, giving more opportunities for spreading the truth.

Sunday morning came. "We shall not have many worshippers," said Pai; "the people are too busy in their fields." There are few professed Christians here yet, but many learners of the truth, and it takes some considerable time to teach the obligation and blessedness of the Sabbath law. Mr. Pai was, however, mistaken, for we had a congregation of over fifty men and boys; and one man had walked ten miles to be there. A few of those present did not know or care anything about what was going on—it was all new to them—but most of them were devout worshippers and attentive listeners.

#### OPIUM HAVOC.

On Sunday morning one of teacher Yu's friends arrived with his sick brother, a man whose terribly emaciated condition was wholly the result of opium smoking. He had attended worship with Yu, and now had come, hearing that the foreign pastors were at Chiao Che'ng, to get his sick brother cured.

Mr. Pai also told me that evening he had had word from a village, ten miles distant, called Tai Hsaing. Last year he had had twenty opium patients from that village, but did not know how they had stood. He had just heard that they were all standing firm, and met regularly for worship. Only one man had wished to return to the opium—a young fellow—and he began to smoke as soon as he reached home. When his friends found that none of the others who had been through the refuge took opium they were indignant. "You shall not have it," they said, "wasting money on opium medicines for nothing," and forthwith the pipe and all other necessaries for smoking the drug were cleared out of the house, and *volens volens* the would-be smoker was compelled to abstain.

I left Chiao Che'ng for Tai Yuen Fu on Monday morning, very thankful for what I had seen and heard. I think the work is full of hope and promise, and I am very grateful for the blessing that has attended our brother, Mr. Farthing, in his labours. I want to emphasise one or two things. Pai and Han, the two first converts from this district, were the result of *work done in Tai Yuen Fu.*

It was in this city that Mr. Farthing and I first made their acquaintance. Then, as an outcome of Tai Yuen Fu, there are openings of similar promise in other directions; and as at Chiao Che'ng, Tai Yuen, and Shih Tien, we are continually receiving fresh opium patients, we may look for further openings repeatedly. Mr. Farthing has laboured with considerable success; but is not this blessing partly the result of the earnest prayers and consecrated gifts of the Centenary year? I think so, decidedly. We are waiting now for the new labourers. If they are on their way it will be three years before they are able to give efficient aid, but the call for immediate help is imperative, and becomes daily more pressing. Every mail I look for the letter saying that some brethren and sisters are leaving for China, but hitherto I have looked in vain. This lack of helpers is a burden on one's heart, mysterious and inexplicable.

Tai Yuen Fu, Shansi, North China.

ARTHUR SOWERBY.

## A COMMON MISAPPREHENSION.



**SUBTLE** error often lurks under the question, What is the relation of Christians at home to missionary work in foreign lands? It is the error of thinking, or unconsciously of assuming, that missionaries are a people in some sense apart from the Church, who are worthy, indeed, of our admiration and sympathy, and who not unreasonably appeal to us for aid, but who are conducting an independent enterprise for the promotion of which we have no special obligation. But this is to deny both the vital unity of the Church—a unity not of form or of creed, but of spiritual life—and the universal aim of the Church as the means through which the Kingdom of God is to be realised on earth. There is in our thought on religion often quite as much disintegrating individualism as there is in our thought on social life.

“To the whole Church was given the commission to ‘disciple all nations.’ The Church fulfils this commission by concentrating its energies in chosen representatives, as the body concentrates its energy in the eye and hand for the accomplishment of a specific work. The missionaries do not assume the obligation of the Church; they effectively express the energy of the Church in fulfilling its obligation. The missionaries are the Church evangelising. They are not proxies, but instruments—eyes and hands.

“The growth of a specific function in the Church always brings a peril—the peril of a separation of interests. Historic experience impressively teaches us that the pastor must be bound with the Church in one arterial circulation. He is the Church teaching and nourishing itself in the truths and life of the Spirit. The missionary also must be bound with the Church in one arterial circulation. He is the Church invading and possessing new territory, the Church evangelising, the Church executing the Great Commission.

“The Christian missionaries in foreign lands are not even a mere detachment from the Church; *they are the Church* pushing itself forward into the world. They are not doing something on behalf of the Church for which they should be supported; *they are the Church* doing its own duty in unevangelised lands.”

## A VISIT TO JESSORE.

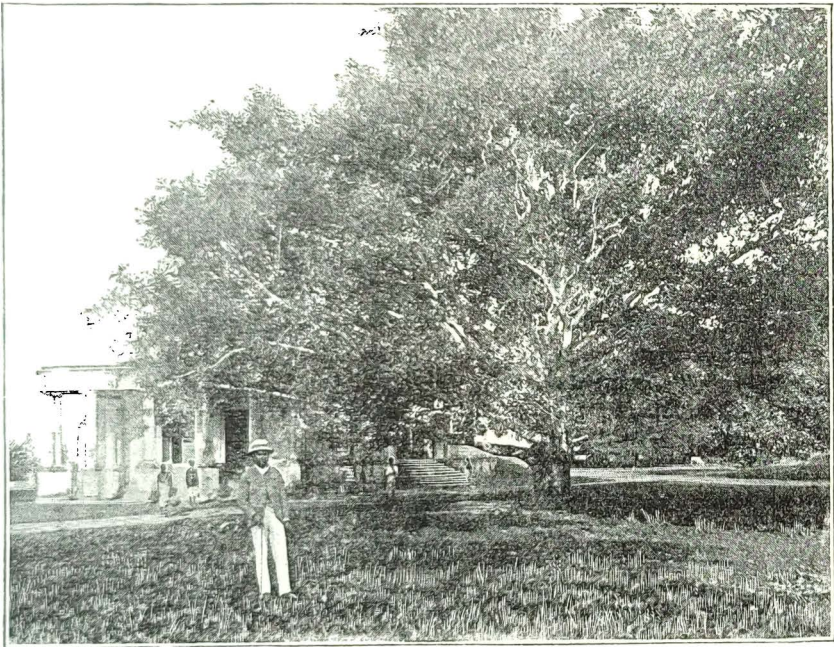
BY THE REV. WILLIAM CAREY.



THE Spring Meetings of the East Bengal District Committee have just been held at Jessore.

Eight European missionaries, not to mention three ladies and two children, were lodged for the occasion—and comfortably lodged too—in the Mission-house.

Mrs. Tregillus, with the tact and taste so characteristic of her, provided for all our wants ; and did it with such gentle and genuine cheerfulness as made it an added pleasure to watch her



OLD KUTCHERBY, JESSORE.—(From a Photograph.)

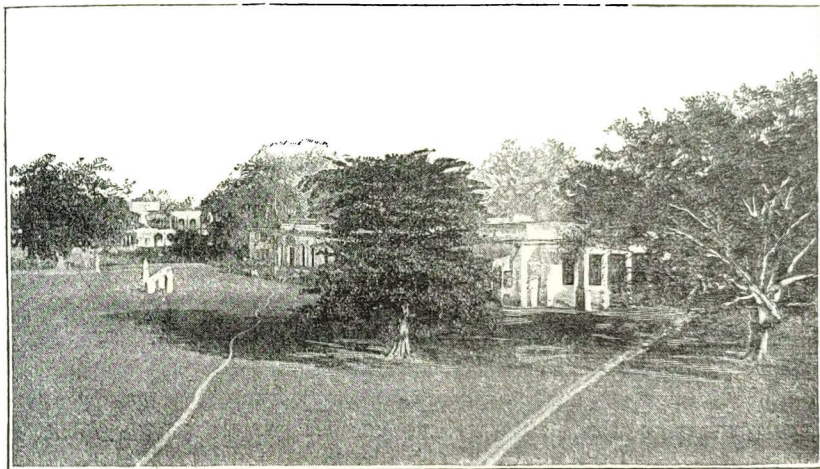
### JESSORE.

Jessore was the first Mission station established from Serampore. It was frequently visited by Messrs. Marshman and Ward. The first church was founded in 1807, a few miles from the present civil station.

The scenery presents a striking contrast to that of Barisal, where, at every hundred yards, you have to jump a khal or dodge round a tank. In Jessore the broad open spaces of grass land, and the absence of ditches and

jungle, was very marked. I was specially interested in the old kutcherry, with its curious sun-dial, straddling on the sward, and surrounding trees. One of these trees, which faces the entrance, spreads a magnificent shade over the tired crowd of litigants that may always be seen squatting beneath during office hours. A portion of the present Backergunge district once belonged to Jessore, and the first converts often had to come to this kutcherry to defend themselves against the oppression of the Zemindars. Brethren Page and Parry must have held many a conference with them under that ancient tree. But, to return to the meetings.

The business sittings took place each morning on the south verandah—a cool, strong breeze blowing all the time to temper the heat of debate. The afternoons were devoted to other engagements. For example :—



OLD KUTCHERRY, JESSORE, LOOKING NORTH-WEST.—(From a Photograph.)

On Friday afternoon we had a mass meeting of school children in front of the Mission-house. All day long we saw them filing across the fields from their village homes. The first contingent arrived while we were seated at breakfast. By four o'clock there were 295 Hindu and Mussulman lads squatting in rows on the grass, with their teachers and friends. These represented only the neighbouring schools—those within walking distance of the town. I understand there are many more under the control of the missionary in further parts of the district. As a means of testing the Scripture knowledge of the boys, Mr. Spurgeon put them through a lively catechetical exercise with very convincing results. The questions were framed at haphazard—few of them taking the precise form of the printed questions in the book ; but the answers were volleyed back in a moment from those three hundred

throats. Special prizes were then competed for, and, after a little singing and prayer, I had the pleasure of speaking to the boys on the nature and capacities of childhood. Another hymn was followed by an address from Mr. Chunder Dutt, and then a photograph was taken of the group, with Messrs. Tregillus and Norledge sitting in the midst.

#### DOULATPORE.

On Saturday afternoon we went out in a body to Doulatpore. This is a village about three miles distant, of which a very interesting account has already appeared in the *MISSIONARY HERALD* of February last. We drove out in gharis to a point opposite the village, and then walked across the intervening fields from the pucca road. The village has a beautiful frontage of fresh bamboo clumps, and the chapel is just beyond. Ten years ago there was no Christian in this, or in any other Mohammedan village near Jessore. The first convert—Dhonai Biswas—stood alone for four years, but his witness was not without fruit. Of late, many have been baptized, and altogether some fifty men and women now form the Christian community here. The chapel will seat eighty—that is to say, there is room for eighty persons to sit on the mats which cover the floor. There are no benches or chairs, upturned kerosine boxes answering every purpose for the missionaries and their guests. The afternoon being close and hot, the service was held in the open air, just in front of the chapel; the women, however, taking their seats on the chapel verandah. It was a gathering full of encouragement; a sort of consecration service for the infant church, presided over by our veteran leader Mr. Kerry, who spoke lovingly and earnestly of the Christian's privilege as subject to the heavenly King. The scene was softened by the tender glow of sunset as the preacher closed his book. An element of pathetic interest was added in the knowledge that the life of a Christian sister was slowly ebbing away in the house behind the chapel. We buried her next day under the cool shadow of the bamboo clumps.

On Sunday, in the morning, Mr. W. R. James preached at Doulatpore, and I, with brethren Tregillus and La Barte, visited another village two miles further on. Some fifty Mohammedans gathered in the little house used as a chapel, and two dear lads of Doulatpore, lately baptized, went with us to help in the singing. It was very delightful work speaking to these followers of the false prophet who have already put one foot into the Christian fold. At the close, as we sat on the shady side of the courtyard, slaking our thirst with the milk of the cocoanut, imbibed direct from the shell, I entered into conversation with some of the men. Selecting the most intelligent in appearance I asked him if he was a Christian. "No," said he, "*but I*

*shall be.*" Mr. Tregillus assures me that this is the answer I should get from scores of Mohammedans in the villages around Jessore. The mere avowal of such an attitude fills one with thankful joy. They desire to be Christians. They are looking forward to the day when that desire shall be fulfilled, and who can tell how soon it may come! Mr. Tregillus and his colleagues are praying and working hard that it may not be long. The usual afternoon service in the chapel at Jessore was given up on account of the funeral, a second meeting at Doulatpore taking its place. Mr. Spurgeon preached. He chose as his subject "The Joy of the Angels over One Sinner that repents," and few present will forget the spiritual power of his address.

On Monday, the Committee journeyed to Khulnah, where they were the guests of Mr. G. C. Dutt. After breakfast three or four hours were pleasantly spent on board the fine steamer of the Forest Department, kindly placed at our disposal by the officer in charge, who is a son of our former missionary, Mr. Heinig. At five o'clock a crowded audience assembled in the Khulnah "Town Hall" to hear a lecture from Mr. W. R. James on "The Dignity and Self-abnegation of Christ." Mr. Kerry took the chair.

Barisal, May, 1893.

WILLIAM CAREY.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the quarterly meeting of the General Committee, held on July 19th, the Treasurer in the Chair, after prayer by the Rev. W. J. Henderson, B.A., of Coventry:—

**The Revs. Geo. Kerry, the Indian Secretary** of the Society, from Calcutta; Herbert Dixon, from Shansi, and R. C. Forsyth, from Shantung, met the Committee on their arrival in England, and were warmly welcomed home by the Treasurer.

With regard to Mr. Kerry, the following resolution was unanimously adopted:—

"That the Committee welcome the arrival of the Rev. George Kerry. It is now nearly fourteen years since Mr. Kerry last visited England, and the Committee are glad that their brother is able to spend a few months of much-needed rest in his native land. They recall with feelings of devout thankfulness the faithful services rendered by Mr. Kerry during a long term of active work. They thank God for the earnest attention he has given to the affairs of the Society, and for the wisdom and discretion which have characterised his secretariat. They earnestly trust that his visit home may refresh his spirit and restore his health, so that he may be able to return to India greatly the better for his visit to this country.

“They desire also to refer with feelings of the deepest sympathy to Mrs. Kerry. They greatly regret that her state of health has prevented her accompanying her husband, and they earnestly pray that she may mercifully be preserved and strengthened during Mr. Kerry’s absence. They commend her with all affection to the gracious care and protection of the Divine Saviour, grateful that she has been permitted for so long a term of years to assist her husband in so signal a manner.”

**The Revs. W. L. Forfeitt and J. Whitehead** took leave of the Committee on the eve of their return to the Congo after a season of rest and change at home.

**Special prayer was offered** on behalf of these brethren by the Rev. C. A. Davis, of Reading, and Mr. John Marnham, J.P., of Boxmoor.

**The General Secretary reported the decease of Mr. S. A. Daniell**, of Birmingham, after only a brief illness, on Monday, July 10th, in the fifty-fifth year of his age, and a resolution was unanimously adopted expressive of the deep sorrow of the Committee at the heavy loss sustained by the removal of their much beloved colleague and friend; their profound sympathy with the sorely bereaved widow, and their earnest prayers for her solace and support in this season of bitter trial.

For many years Mr. Daniell untiringly served the interests of the Society, specially in connection with the Birmingham Young Men’s Missionary Association, and on the Committee of the parent Society, and greatly endeared himself to his colleagues and to all with whom he was brought into contact.

**The Rev. D. L. Donald**, of Manchester, subject to the receipt of satisfactory medical certificates, was accepted for missionary work in Bengal.

**The cordial thanks of the Committee** were given to Mr. S. B. Burton, of Newcastle-upon-Tyne, for his recent visit to Rome, and his valuable services in superintending the alterations in the Lucina premises in that city.

**It was reported that the Rev. G. Hughes, of Barisal**, in consequence of continued and severe illness, and in obedience to positive medical orders, had been compelled to leave India, and that he would shortly reach England, the doctors stating that an immediate voyage home was the only course likely to restore his health.

**The General Secretary reported the death of Mr. E. Hingley, of Bombay**, which sad event took place at Bombay, on Monday, June 19th. The Rev. H. E. Barrell writes:—

“Mr. Hingley was the founder of the Baptist church in Bombay in 1867, and he has ever since devoted himself with large-hearted generosity to promote its welfare. His death is one of the heaviest losses the Bombay Church could possibly be called upon to sustain. We shall miss his valued counsel, his genial presence, and his ever-ready sympathy. Ever generous to all Christian missionaries, he gave a hearty welcome to all workers for the Master. For fifty-one years Mr. Hingley has lived in Bombay, universally respected and beloved by all classes of the people, from the highest to the lowest. It was my



mournful privilege to commit his body to the grave on the evening of the same day on which he died.

"I feel sure that the Committee of the Baptist Missionary Society will deeply sympathise with the friends in Bombay in the removal of one who has been for years the mainstay of the church, and who, by his consistent and beautiful Christian life, has left behind an example which will live in the years to come.

"To those who knew him intimately his memory must ever be precious. He endured as seeing Him who is invisible, his one great desire being for the spread of Christ's Kingdom in the great continent of India. He now rests from his labours—awaiting the resurrection of the just—not far from the spot where we laid to rest the body of his devoted friend, the Rev. Hormazdji Pestonji, of Poonah, only a little while ago."

The General Committee desire to place on record their sincere esteem for the late Mr. Hingley. They thank God for his devoted life and his blameless example, and they earnestly pray that the widow and bereaved members of his family may be supported and sustained under this heavy loss.

They direct their Secretary to communicate with Mrs. Hingley and the sorrowing family, and assure them of the deep sympathy of the Committee, and they further request their Secretary to write to Mr. Barrell, and convey to him, and the church in Bycullah, the sympathy of the Committee in the removal of one who has done so much for the cause of Christ in Bombay, and who so thoroughly endeared himself to the entire community by a long life of large-hearted, catholic sympathy, and unobtrusive generosity.

It was reported that the Rev. C. S. Medhurst, late of Shantung, had accepted a pastorate in the city of Colton, California, and that much blessing had followed his settlement, also that the health of Mrs. Medhurst was improving.

The arrangements for the approaching Autumnal Meetings, to be held in Reading during the first week in October, were reported and approved. (For details see first page of this issue of the HERALD.)

The Rev. George Grenfell reported, under date of the Luchiko River, March 12th:—

"After many changes of plan we find ourselves compelled, owing to great sickness amongst our carriers and consequent delay and exhaustion, to strike for the nearest port, Luebo. This point is distant some thirty easy marches, but on account of the very reduced condition of the men of our caravan, we shall scarcely reach there before the end of April; thence to Stanley Pool by steamer will be only the matter of a week or ten days, and I am therefore still hopeful of keeping to the date I gave at the close of last year. I shall rejoice in the resumption of my regular missionary work."

The kind offer of Mr. Louis C. Parkinson, B.A., of Regent's Park College—who is intending to winter in the Bahamas—to assist the Rev. C. A. Dann, of Nassau, during his stay in the West Indies, was cordially accepted, and the Secretary was requested to communicate with Mr. Dann with a view to his making arrangements to utilise Mr. Parkinson's generous offer of personal service. Mr. Parkinson proposes to start for the Bahamas in the early autumn.

## THE LORD LOVETH A CHEERFUL GIVER.



ONCE again we have the joy of thanking generous friends for gifts indicative of deep and personal interest in the work of the Mission. Our best thanks are given to "Two Poor and Aged Sisters," Yeovil, for one shilling, their savings in farthings, for the loved work of the Society; "A Servant Girl," Gosport, for one shilling, who writes: "This is but a little trifle, but I have only just started in service; but I want to begin at once. It may, perhaps, purchase a Testament for some poor heathen. I shall send as often as ever I can"; "A Lover of Missions," New Tredegar, for a box of jewellery for the benefit of the widows and orphans of missionaries; "Anonymous," for small silver bracelet, from "one who wishes earnestly she could do more"; "A School Girl," for silver bracelet for the Congo Mission; "A Blind Widow," for a small silver brooch for the work of the Mission in India; "Anon.," for small stone bracelet links for the China Mission.

The best thanks of the Committee are also given to the undermentioned for most welcome and timely contributions:—Mrs. Nes<sup>r</sup>, £100; Mr. J. Marnham, J.P. (quarterly subscription), £92 10s.; Mr. J. B. Mead, for *Mr. Wall's work, Rome*, £25; Rev. A. Tilly, Cardiff, £20; Mr. Joseph Wates, £20; Professor J. Goodman, £10; Mr. J. T. Stephenson, Auckland, New Zealand, £10; H. W. M., in memory of Rev. C. M. Birrell, £15; a Thankoffering for undeserved mercies, £10; E. M. H., June 27th, £5; Help in Need Society, per Miss Baker, for *support of Elembe and Ntumba, under Rev. T. Lewis, San Salvador*, £10; "Two Friends," for *school at Wathen Station, Congo*, £10.

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## RECENT INTELLIGENCE.

**Repair of Jugannath's Temple at Pooree, Orissa.**—The Rev. J. G. Pike, of Cuttack, Orissa, sends the following:—

“TRANSLATION OF EXTRACT FROM ‘UTKAL DIPIKA’ (THE LIGHT OF ORISSA).

“Cuttack, June 3rd, 1893.

“*Repair of Jugannath's Temple, Pooree.*

“More than three lakhs (3,00,000) of rupees are required for the repair of the Pooree temple, but, up to this time, only a little over one lakh has been *promised*, and out of this about half has still to be realised. It is a matter of sorrow that, after unwearied zeal and endeavour for about two years, no more than this sum has been raised throughout the whole of India. On account of this, why should not the adherents of other religions laugh at the Hindus?”

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**Ceylon, Colombo.**—Our new missionary, the Rev. W. D. Hankinson, writing from Colombo to Mr. Baynes, reports:—

“I found Mr. and Mrs. Waldock very well, and I am staying with them for a few days before taking up my residence with Mr. Durbin. There has been very much to talk about, and much to occupy our attention. My pundit is coming this morning, so I shall begin the study of the language in good earnest.

“On Wednesday evening, immediately after arrival, I attended the prayer-meeting at the Cinnamon Gardens Church, and my heart rejoiced greatly as thanksgivings were offered for answer to prayer. On Sunday morning I took the English service, and was much pleased to find such an earnest spirit in the congregation. Mr. Durbin must be greatly encouraged in his work, for the blessing of God is evidently resting upon it. There is, indeed, a great field for service among the English-speaking portion of the community.

“In the afternoon, Mr. Waldoek and I attended a service at one of our stations some five miles distant, where it was my privilege to speak through an interpreter to the people. Several of our native evangelists were at that service. I hope that my fellowship with these brethren will be mutually helpful.

“On the way home we came to the junction of two roads, where large numbers of natives were congregated. We seized the opportunity, and soon had a crowd of men and boys round us. They listened very attentively. Through an interpreter I told them the story of the Cross. They were chiefly Buddhists; but surely, by their eager listening, they were craving for something to satisfy them.

“Now I am beginning to understand the mystery of the Divine guidance, which has been so evidently vouchsafed to me during the past months. I find myself just in the midst of the very difficulties with which I feel anxious to battle. As Baptists we have, evidently, a very special work to do here, for we are in the presence of much sacerdotalism, and our view of the New Testament teaching is calculated to strike at the very root of, all empty form and ritual, by emphasising the importance of the personal element which has been so much disregarded. I never realised the importance of our principles so much as I do face to face with the special difficulties of this mission-field.”

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**Camden Road Chapel Congo Mission Sale**—Mr. W. W. Parkinson, of 18, Carleton Road, Tufnell Park, London, N., writes to Mr. Baynes:—“In view of our Annual Congo Sale, which we are arranging for the last week in November next, may I ask you kindly to insert a preliminary notice in the August MISSIONARY HERALD, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?” We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale.

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**Missionary Departures.**—On the 25th of last month Mr. and Mrs. Stapleton and Mr. and Mrs. Glennie left Rotterdam by the Dutch mail steamer for the Congo, and on the 6th of the current month, Mr. and Mrs. W. L. Forfeitt and Mr. and Mrs. J. Whitehead expect to embark on board the ss. *Akassa*, sailing from Antwerp, on their return to the Congo. Will our readers remember these friends in their prayers?

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**Missionary Arrivals.**—We report, with much pleasure, the arrival in England of our veteran brother, the Rev. Geo. Kerry, from Calcutta, and the Revs. Herbert Dixon and R. C. Forsyth from China, with their wives and families.

By an oversight, which we regret, the arrival of the Rev. Alfred T. and Mrs. Teichmann from Perozpore, East Bengal, has not hitherto been reported in the HERALD. Our friends have been in England some little while, and are, we are thankful to state, regaining health and strength.

**Congo Tidings.**—The Rev. Philip Davies, B.A., writing from Wathen Station by the last mail, reports that “Dr. and Mrs. Webb are both in much better health than at first. They are indeed delightful companions and most helpful colleagues.” Mr. Davies adds:—“My own health, I am glad to say, continues as good as ever.” Cheering tidings have been received from Mr. and Mrs. J. L. Roger and Mr. R. H. Kirkland, on board the ss. *Lulu Bohlen*, on her voyage to the Congo, dated Las Palmas, June 15th: “All well.” Mr. G. R. Pople writes from Underhill Station, May 11th:—“It is with devout thankfulness to God I send this my first report from the Congo. Not only am I enjoying excellent health now, but during the three months it has been my privilege to spend here no attack of fever nor any other sickness has come to try my strength. I am equally thankful that the health of my colleagues has upon the whole been good, and at present we are all well. . . . To me, just commencing my missionary career, it was a source of great encouragement and joy to witness the baptism of three native lads. I have no doubt as to their being true converts, for the change of heart is manifest in the change of life. The last baptismal service I witnessed before coming to the Congo was at Morlaix, whilst staying with Mr. Jenkins; and as I looked upon the latter scene, the former was once more brought to mind. They resembled each other in that both services were conducted in the open air. They differed in that in the one instance the candidates were those who had been convinced of the ‘errors of Romanism’; in the other, those who have been brought from the ‘darkness of heathendom’ to the ‘light of the Gospel.’ For both God’s name be praised.”

## ACKNOWLEDGMENTS.



THE Committee desire very gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of clothing from Miss Dawbarn, Liverpool, for the Rev. S. S. Thomas, Delhi; a parcel from the Bristo Place Missionary Working Party, Edinburgh, per Mrs. Jackson, for Mrs. Williamson, Barisal; a parcel of toys from Miss Leak, Bradford, for Miss Wrigley, India; a parcel of dolls and scrap-books from Mr. Beckingsale, of Cheltenham, and parcels of clothing, toys, &c., from two other Friends, for the Rev. William L. Forfeitt, Bopoto, Congo; a parcel of scrap-books and cards from Mrs. W. Haydon, of Bournemouth, for Rev. J. Lawson Forfeitt, Underhill, Congo; a box from Moffatt, for Rev. W. H. Bentley, Wathen, Congo; a parcel of clothing from a Friend, for Mrs. Bentley, Wathen, Congo; a box of clothing from the Missionary Working Party, Upton Chapel, per Miss Louisa Cox, for Mrs. Weekes, Monsombi, Upper Congo; and a box of clothing, seeds, toys, &c., from Miss Hadfield’s Bible-class, Liverpool, per Miss Louisa Allen, for the Rev. Geo. Cameron, Wathen, Congo, in “loving memory of the late Mrs. Cameron.” Also from a Missionary’s Widow, a shell-work wreath (cost two guineas), for sale for the benefit of the Mission.

# CONTRIBUTIONS.

From June 13th to July 12th, 1893.

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

ANNUAL SUBSCRIPTIONS.		
Cunnington, Miss E. . .	1	1 0
Cutler, Mr. Jonathan . .	1	1 0
Fountain, Mr. W., Odiham . . . . .	2	2 0
Gale, Misses . . . . .	3	3 0
Goodman, Professor John . . . . .	10	0 0
Gould, Mrs. A. Pearce, amount collected for <i>Paestine</i> . . . . .	3	13 0
Heasman, Mrs. . . . .	1	0 0
H. W. M., in memory of the late Rev. C. M. Birrell . . . . .	10	0 0
Lewis, Mrs., the late, Stratford-on-Avon . .	1	0 0
Marnham, Mr. J., J.P. (quarterly), for <i>Congo</i> Do., for <i>India</i> . . . .	75	17 0
Mead, Mr. J. B. (quarter- ly), for <i>Mr. Wall's</i> <i>work, Rome</i> . . . . .	25	0 0
Parkinson, Mr. Jas. . . .	0	10 0
Phillips, Mr. and Mrs. John, Dovercourt . . .	2	0 0
Self, Mr. W. . . . .	1	1 0
Skeats, Mr. G. W. . . . .	2	2 0
Thompson, Mr. F. . . . .	0	10 6
Under 10s. . . . .	0	11 6

DONATIONS.		
American Tract Society, for <i>Tract work</i> , <i>Orissa</i> . . . . .	20	10 8
Bentley, Master H. K. (box) . . . . .	1	7 4
Davies, Mr., Llanberis E. G., Thankoffering for <i>Congo</i> . . . . .	0	10 0
Ferriers, Miss A. E., Bible-class, for <i>Mrs.</i> <i>Bruce's work, China</i> "Hope" . . . . .	1	1 0
Hurn, Mr. A. (amount collected) for <i>China</i> In Memoriam, Mrs. Hull . . . . .	2	10 0
M. E., for <i>China and</i> <i>Congo</i> . . . . .	5	0 0
"Meg," for <i>Congo</i> . . . .	25	0 0
Do., for <i>China</i> . . . . .	10	0 0
Do., for <i>India</i> . . . . .	15	0 0
Mitchell, Mrs. C., St. Andrews, for <i>Congo</i> . .	2	0 0
Ness, Mrs., Darracombe	100	0 0
Oram, Rev. F. R. . . . .	5	0 0
Rawdon College, Stu- dents . . . . .	3	0 0
Salter's, Miss E. K. Bi- ble-class, for <i>support</i> <i>of Nobin Chunder</i> <i>Dutt</i> . . . . .	4	0 0
Towle, Rev. W. H. . . . .	2	10 0
Two Friends, for <i>School</i> <i>at Wathen Station</i> , <i>Congo</i> . . . . .	10	0 0
Wates, Mr. Joseph . . . .	20	0 0
Under 10s. . . . .	0	15 9

LEGACY.		
Briggs, Mr. Arthur, the late, of Rawdon, by Messrs. Wade, Bil- brough, Booth, & Co.	500	0 0
LONDON AND MIDDLESEX.		
Bloomsbury . . . . .	53	12 4
Do., Sunday-school, for <i>Chaprauli Sch.</i> , <i>Delhi</i> . . . . .	3	16 5
Borough-road . . . . .	6	10 0
Brixton, Kenyon Ch. Sunday-school . . . .	6	2 8
Do., Raleigh Park . . .	3	0 4
Camberwell, Denmark- place . . . . .	6	19 3
Childs Hill . . . . .	1	0 6
Do., Sunday-school, for <i>Congo</i> . . . . .	0	14 2
Chiswick, Sunday-sch. . .	2	1 6
Dalston Junction . . . .	3	7 5
Enfield . . . . .	5	13 1
Do., for <i>Congo</i> . . . . .	0	5 0
Finsbury Park, Cong- regational Chapel Y.M.C.U., for <i>support</i> <i>of Congo boy under</i> <i>Mr. Bentley</i> . . . . .	3	0 0
Fulham, Dawes-road Sunday-school . . . . .	4	0 10
Green Lanes, Sunday- school, for <i>Congo</i> . . . .	2	2 0
Harington . . . . .	12	0 1
Harrow-on-the-Hill . . . .	3	0 0
Highbury Hill, for <i>sup-</i> <i>port of boy under</i> <i>Rev. F. Oram</i> . . . . .	5	0 0
Islington, Cross-street Do., <i>Salter's Hall</i> Sunday-school for <i>Central school</i> , <i>Backergunge</i> . . . . .	7	16 0
John-street, Trinity Chapel, Edgware- road, for <i>W &amp; O</i> . . . .	1	16 7
Do., Sunday-school . . .	16	14 5
Kingsgate-street . . . . .	1	6 6
Metropolitan Taber- nacle . . . . .	17	8 0
Peckham Rye, Barry- road Sunday-school . . .	0	16 3
Putney, Werter-road . . .	4	0 0
Regent's Park . . . . .	25	11 1
Do., Sunday-school, for <i>Congo</i> . . . . .	0	15 6
Stoke Newington, Bou- verle-road Sunday- school . . . . .	1	3 9
Twickenham . . . . .	2	12 8
Upper Holloway, Sun- day-school, for <i>Mrs.</i> <i>Kerry's Girls' School</i> , <i>Calcutta</i> . . . . .	8	0 0
Victoria Park, Grove- road . . . . .	1	15 0
Walthamstow, Wood- street . . . . .	6	9 11
Wandsworth, East Hill . .	1	16 8
Wendstone . . . . .	1	6 7
Wood Green, Sunday- school, for <i>Bengali</i> <i>School</i> . . . . .	2	3 0

Do., for <i>support of</i> <i>two Congo boys</i> . . . .	2	10 0
BUCKINGHAMSHIRE.		
Chesham, Broadway . . . .	47	6 10
Do., for <i>W &amp; O</i> . . . . .	1	6 0
CAMBRIDGESHIRE.		
Cambridgeshire, per Mr. G. E. Foster, Treas- urer . . . . .	92	1 2
Caxton . . . . .	2	0 2
Gamlingay . . . . .	7	8 0
CHESHIRE.		
Altrincham, Tabernacle . .	1	14 0
Do., Sunday-school . . . .	2	19 5
Chester, Grosvenor Pk. . . .	5	0 4
CORNWALL.		
St. Austell . . . . .	1	15 0
DERBYSHIRE.		
Measham . . . . .	14	0 0
DEVONSHIRE.		
Devonport, Morice Sq. Sunday-school . . . . .	1	0 0
Plymouth, George st. . . . .	19	16 7
DORSETSHIRE.		
Dorchester . . . . .	2	1 6
Gillingham, for <i>W &amp; O</i> . . .	0	14 2
Do., for <i>N P</i> . . . . .	1	19 1
DURHAM.		
South Shields, Westoe Road, for <i>Congo</i> . . . . .	1	19 6
ESSEX.		
Clacton-on-Sea, Christ Church (molety) . . . . .	11	0 0
Levton, Vicarage road . . . .	9	19 5
Do., for <i>W &amp; O</i> . . . . .	1	12 2
Southeast, Tabernacle Sunday-school . . . . .	7	7 0
HEREFORDSHIRE.		
Llanercoed . . . . .	0	3 6
HERTFORDSHIRE.		
Northchurch, for <i>W &amp; O</i> . . . . .	0	16 0
Rickmansworth, Sun- day-school, for <i>N P</i> . . . .	0	7 6
Sarratt . . . . .	1	8 0

KENT.		NOTTINGHAMSHIRE.		YORKSHIRE.	
Bexley Heath, Trinity Chapel .....	4 5 7	Nottingham, College Students .....	0 13 0	Bradford, Ston and Caldonia-street Sunday-schools .....	0 6 0
Bromley .....	7 0 3	Southwell .....	1 0 0	Eccleshill .....	0 14 0
Dartford .....	2 5 0			Leeds, South-parado .....	18 5 0
Forest Hill, Sydenham Chapel .....	1 5 0			Lindley Oakes Ch. ....	2 16 4
Do., for <i>W &amp; O</i> .....	3 11 9	OXFORDSHIRE.		Sutton-In-Craven, for <i>W &amp; O</i> .....	1 16 0
New Brompton, Sunday-school .....	2 1 4	Caversham, Sunday-school .....	2 11 0	Do., Sunday-school ..	8 5 0
Orplington .....	6 6 0	Chadlington .....	0 16 6	Do., for <i>Congo boy</i> ..	5 0 0
Plumstead, Park-road ..	1 15 6	Chipping Norton, for <i>W &amp; O</i> .....	1 17 11	Todmorden, Wellington street, for <i>W &amp; O</i>	1 0 0
LANCASHIRE.		SOMERSETSHIRE.		SOUTH WALES.	
Accrington, Willow-street and Woodhook Sunday-schools .....	8 12 1	Bristol (per Mr. G. M. Carlike, Treasurer) ..	4 18 4	CARMARTHENSHIRE.	
Briercliffe, Hill-lanc ..	3 0 0	Yarcombe .....	0 5 6	Llangadock, Zion, for <i>NP</i> .....	1 6 10
Doals .....	1 7 6				
Eccles, for <i>W &amp; O</i> .....	2 10 0	STAFFORDSHIRE.		GLAMORGANSHIRE.	
Haslingden, Trinity Ch. .	5 10 8	Burslem, Liverpool-road .....	1 10 0	Cardiff, Hope Ch. Sunday-school .....	5 17 3
Liverpool, Princes-gate	3 16 0	Newcastle-under-Lyne, Sunday-school .....	0 16 2	Penarth, Stanwell-rd. Sunday-school .....	2 9 4
Oswaldtwistle .....	4 18 1			Porth, Tabernacle ....	4 0 0
Southport, Tabernacle Sunday-sch. ....	6 7 5			Pyle, Pisgah .....	1 3 10
LEICESTERSHIRE.		SUFFOLK.		MONMOUTHSHIRE.	
Leicester, Archdeacon-lane, for <i>W &amp; O</i> ....	1 19 0	Ipswich, Burlington Ch. .	11 18 2	Caerwent .....	0 15 0
		Lowestoft .....	9 7 1	Newport, Commercial-street .....	4 7 3
		Do., for <i>NP</i> .....	0 12 11		
LINCOLNSHIRE.		SURREY.		PEMBROKESHIRE.	
Long Sutton .....	7 0 0	Balham Ramsden-rd... .	5 12 7	Tenby .....	5 11 0
		Croydon, Memorial Hall Sunday-school, for <i>Congo</i> .....	2 8 0		
		Esher .....	4 1 4	SCOTLAND.	
		Do., for <i>W &amp; O</i> .....	0 10 0	Edinburgh, Charlotte Chapel .....	7 0 0
		Lower Tooting, Summers-town Sunday-school, for <i>support of Congo boy, Blackshaw</i> .....	1 17 0	Glasgow Aux., for <i>Italian Mission</i> .....	19 0 0
		New Malden .....	2 2 0	Do., Queen's Park ....	1 8 11
		Redhill .....	6 0 0	Kirkcaldy, for <i>support of Congo boy at Arthington</i> .....	1 5 0
		Wimbledon, Queen's-road .....	8 13 11	Tillicoultry, Sunday-school, for <i>Congo</i> .....	1 10 0
				Tobermory .....	3 4 6
		WARWICKSHIRE.		FOREIGN.	
		Birmingham, Y.M.B.M.S. for <i>Bishopore Sch.</i> ..	78 0 0	WEST INDIES.	
		Do., for <i>Delhi Institute</i> .....	36 0 0	Jamaica, Hastings Sunday-sch., for <i>support of Congo boy under Mr. Gordon</i> .....	5 0 0
		Do., for <i>Scrapore College</i> .....	24 0 0		
		Do., for <i>Congo</i> .....	25 3 4		
NORTHAMPTONSHIRE.					
Desborough .....	4 5 3				
Harpole .....	5 7 5				
Kettering, Fuller Ch... .	91 11 5				
Do., for <i>W &amp; O</i> .....	2 6 0				
Do., for <i>NP</i> .....	2 13 0				
Do., for <i>Congo</i> .....	0 15 0				
Do., for <i>support of Congo Boy</i> .....	13 7 9				
Northampton, College-street .....	155 0 0				
Northampton, Union Church .....	3 4 8				
Roads, for <i>W &amp; O</i> ....	0 10 0				
Rushden .....	24 0 0				
Walgrave .....	2 9 0				
West Haddon .....	1 15 0				

## TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, Holborn, London, 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.*