

[ THE MISSIONARY HERALD  
SEPTEMBER 1, 1894.



CHINESE POLICE MAGISTRATE'S OFFICE.—(From a Photograph.)

[SEPTEMBER 1, 1894.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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1894.

### AUTUMNAL MISSIONARY SERVICES.



We are glad to be able to announce the following arrangements for the forthcoming meetings, to be held during the first week in October, at

### NEWCASTLE-ON-TYNE.

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MONDAY EVENING, OCTOBER 1ST.

Quarterly Meeting of the Committee

OF THE

BAPTIST MISSIONARY SOCIETY

IN

WESTGATE ROAD LECTURE HALL,

AT SEVEN O'CLOCK.

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TUESDAY, OCTOBER 2ND.

MORNING SERMON TO YOUNG MEN AND WOMEN

IN

WESTGATE ROAD CHAPEL,

AT SEVEN O'CLOCK.

*Preacher* : **The Rev. W. J. HENDERSON B.A.**

Joint President of Bristol College.

## DESIGNATION AND VALEDICTORY SERVICE

IN

RYE HILL CHAPEL,

AT HALF-PAST TEN O'CLOCK.

*Chairman* : **W. E. RICKETT, Esq.**, Treasurer of the Society.

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The following missionaries going out to the mission-field for the first time will be designated—viz., Miss OAKLAND, for Agra, North-West Provinces ; Mr. THOMAS WATSON, for Barisal, East Bengal ; Mr. C. E. WILSON, B.A., for Jessore, North Bengal ; and Mr. JULIUS MACCALLUM, M.A., B.D., for Ceylon.

Farewell will be taken of the following missionaries, returning to their fields of labour after furlough—viz. :

The Rev. THOMAS BAILEY, of Cuttack, Orissa ; the Rev. H. E. and Mrs. CRUDGINGTON, of Delhi, Punjab ; the Rev. G. J. and Mrs. DANN, also of Delhi, Punjab ; the Rev. R. C. and Mrs. FORSYTH, of Tsing Chu Fu, Shantung ; the Rev. R. WRIGHT and Mrs. HAY, of Dacca, East Bengal ; the Rev. W. K. and Mrs. LANDELS, of Turin, North Italy ; Miss LEIGH, of Cuttack, Orissa ; the Rev. R. M. and Mrs. McINTOSH, of Muttra, North-West Provinces ; the Rev. A. E. SCRIVENER, of Lukolela, Upper Congo River ; the Rev. A. T. and Mrs. TEICHMANN, of Perizpore, East Bengal.

### THE VALEDICTORY ADDRESS

WILL BE GIVEN BY

The Rev. RICHARD GLOVER, D.D., of Bristol.

### THE DESIGNATION AND VALEDICTORY PRAYER

WILL BE OFFERED BY

The Rev. JOSEPH ANGUS, D.D., of London.

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## Autumnal Missionary Sermon,

AT THREE O'CLOCK,

IN BRUNSWICK PLACE WESLEYAN CHAPEL.

*Preacher* : The Rev. JOHN WATSON, M.A., of Sefton Park Presbyterian Church, Liverpool.

**PUBLIC MISSIONARY MEETING,**  
 AT SEVEN O'CLOCK,  
 IN THE  
**TOWN HALL.**

*Chairman* :—Sir BENJAMIN BROWN, of West Acres.

*Speakers* :—Revs. W. A. WILLS, from China ; F. W. MACDONALD, M.A., Secretary of the Wesleyan Missionary Society ; R. WRIGHT HAY, of Dacca, India ; and W. K. LANDELS, of Northern Italy.

**THURSDAY AFTERNOON, OCTOBER 4th.**

**Zenana Missionary Meeting,**

AT THREE O'CLOCK,

IN

JESMOND CHAPEL.

Mrs. J. J. GURNEY will preside.

Miss ROOKE, of Palwal, near Delhi, and Mrs. FORSYTH, of Tsing Chu Fu, will give accounts of the work in India and China.

**FRIDAY EVENING, OCTOBER 5th.**

**Young People's Missionary Meeting,**

AT SEVEN O'CLOCK, IN

BRUNSWICK PLACE CHAPEL.

*Chairman* :—S. B. BURTON, Esq., of Newcastle.

*Speakers* :—Revs. A. E. SCRIVENER, of the Congo ; R. H. TREGILLUS, of Bengal ; JAMES MURSELL, of Derby ; and Dr. WATSON, of China.

In connection with the above meetings, arrangements have also been made for the claims of the Society to be advocated at the following places :—

October 1st.—Sunderland, Lindsay Road, Rev. W. A. WILLS, of China.

October 3rd.—Bishop Auckland, Rev. W. K. LANDELS, of Italy.

October 3rd.—Monkwearmouth, Barclay Street, Rev. A. E. SCRIVENER, of the Congo.

October 3rd.—Waterhouses, Rev. A. T. TEICHMANN, of India.

October 4th.—Middleton-in-Teesdale, Rev. T. BAILEY, of Orissa.

We would earnestly seek the prayers of our readers that God's blessing may abundantly rest upon all these engagements; and particularly do we feel their need in view of the special arrangements which have been made to put the Society financially in a more advantageous condition to pursue its great work. May these meetings result in a larger and deeper sense of obligation to Christ, in a more thorough appreciation of the honour and privilege which His service brings, a keener sympathy with our fellow-men in their heathen darkness and sorrow, and then ample gifts will be readily and lovingly laid upon the altar of consecration.

### THE EFFORT FOR INCREASE OF INCOME.

In connection with this effort a small pamphlet—entitled “Progress and not Recall”—of eight pages has been prepared for distribution. To meet inquiries which have been made as to the way in which the funds of the Society are expended—some of which inquiries have indicated considerable ignorance—one of the pages is appropriated to this important matter, and we think good service will be done if we reproduce the information here.

### HOW THE CONTRIBUTIONS TO THE SOCIETY ARE SPENT.

Figures showing the proportions of the expenditure:—

For every pound expended the proportion spent in support of the missionaries and their work is

**17s. 9½d.**

Expenses incurred in collection of funds and administration—

**2s. 2½d.**

The following table, based upon the Balance-sheet for 1893-4, sets forth to what sections of the work of the Society, at home and abroad, the proportionate parts of every pound are applied:—

	s.	d.	s.	d.
India and Ceylon ... ..	7	3		
China ... ..	2	8		
Africa ... ..	4	4		
Other fields ... ..	1	11		
Superannuated missionaries, widows, and orphans ... ..	1	3½		
Insurance and other foreign charges ... ..	0	4		
	<hr/>			
Total foreign expenditure ... ..			17	9½
Collection of funds ... ..	1	1½		
Administration ... ..	1	1½		
	<hr/>			
Total home expenditure ... ..			2	2½
			<hr/>	
			£1	0 0
Foreign expenditure ... ..			88·86	per cent.
Home ... ..			11·14	”

## A CHINESE POLICE MAGISTRATE'S OFFICE.

(See Frontispiece.)



THIS is a representation of a Chinese police magistrate's office. A picture of types, a study of faces. All have very distinctive Chinese features. Many people fancy that all Chinese faces are alike. A look at this will show that they are as different from each other as any English faces. But all seven have one thing in common—an expression of conscious pride that they are Chinamen, and appointed by heaven to govern the world. Behind the men are to be seen the implements of their office, "swords and sticks," &c. The pillars of the verandah are decorated with red paper, on which are written antithetical sentences. EVAN MORGAN.

## MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of "Missionary Loto" to our own Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to Mission House, 19, Furnival Street, Holborn, E.C.

## RE-ISSUE OF THE CONGO MAP.



THE first issue of this most excellent map having become exhausted, a further supply has been prepared. The map publishers, Messrs. George Philip & Son, of Fleet Street, spared no pains in its production. We believe we are correct in stating that it is the best map of the Congo region in existence. Its size is 7 ft. 6 in. by 5 ft. 6 in. Our own mission stations are marked in red and those of other societies are indicated. Political divisions and altitudes are also shown. It is published in two forms on linen suitable for portorage, and on paper mounted on linen and varnished, with rollers. Price for the former, 13s.; for the latter, 15s., carriage extra.

No better and more useful adornment for the walls of school-rooms and class-rooms could be found than this map, varnished and on rollers. Application to be made to the Mission House, 19, Furnival Street, Holborn, E.C.

## GOOD NEWS FROM THE CONGO.



THE Rev. James Clark writes from Lukolela under date May 23rd, 1894 :—

“DEAR MR. BAYNES,—I am glad to be able to report to you the excellent health of us all at this station. You will have heard that I went for a little change when the *Goodwill* came up early in February. I came back all the better for the trip. Since then Mr. and Mrs. Whitehead have been up as far as Bonginda, a station of the C.B.M., in the s.s. *Henry Reed*. They thought the fortnight's change would be beneficial for them, and Mr. Whitehead was anxious to consult with Mrs. McKittrick about a MS. she had sent of Luke's Gospel which she wishes printed here. The printing office is very busy.

“Dr. Sims has recently sent some important medical treatises, bearing more especially on African fevers and their complications, to be printed. These are in English.

“In our people's (Bobangi) own language we are about shortly to print a translation of the Gospel of Mark, which Mr. Whitehead and I are engaged upon; also a new and greatly enlarged edition of our hymns. Our services are held regularly, and on the Sunday morning especially we often get a good attendance from the towns near.

“Mrs. Whitehead is conducting a successful afternoon class for young women and girls

“Our Christian lads go frequently to the more distant villages to sing and preach the Gospel. I hope to report some fresh baptisms shortly.”

And writing on June 6th, 1894, the Rev. George Cameron reports the safe arrival of Rev. G. D. Brown and himself at Underhill four days previously.

“At Sierra Leone,” he says, “we took on board about a hundred Africans coming to Congo to be soldiers or labourers in the service of the Government. They belonged to five or six different tribes, speaking as many different languages, and were mostly heathen or Mohammedans; but it was pleasant to find among them a few Christians, carrying with them portions of Scripture and hymn-books.

“Among the Belgian passengers we discovered one who was the son of a Protestant missionary in Belgium, and gave him a card of introduction to the brethren near whom he expected to stay.

“Mr. Brown and I hope to leave for up-country to-morrow.

“Mr. Pinnock and Mr. Pople are well, also Mrs. Pinnock and family; and they keep up well the traditions of this station for kindness to brethren passing through.”

The new mission boat, the *Derby*, for Monsempi, is reported as having reached Underhill in good condition. It will be forwarded in due course.



## WORK IN THE PATNA STATE.

By P. E. HENERLET.



WHILE I was travelling in Bamra, Daniel Das and John Pal were out in the opposite direction, journeying through the Patna State. Coming to a village by the roadside, called Budipadar, they preached among the people of good caste, and Daniel then crossed over the road to where the Gondas, or low-caste people, dwelt apart. These are held in great abhorrence by the caste Hindus, who will on no account enter the quarter inhabited by them. They are weavers, but eke out their living by disposing of all the cattle that die in the village, eating the flesh, and selling the skins to Mussulmans, who go round the country collecting them. Greatly despised, very poor and ignorant, they live in a miserable condition. To these out-castes Daniel took the message which had produced but little impression on the respectable ones across the road, and as he spoke the heart of one who sat at his loom was opened to receive the truth. He flung away his necklet of beads, and declared that he would thenceforth serve the One of whom he had just heard. When Daniel proceeded to exhibit the pictures of the Life of Christ, all the Gondas came together, men, women, and children, and as the story proceeded their interest deepened. A great impression was produced by the Crucifixion and Ascension; and, when the story ended, some others flung away their necklets in token of their renunciation of idolatry and acceptance of the Gospel message. Two women also, one being the wife of the man who first received the truth, and the other a widow, declared that they gave themselves to the service of Him who had died for them.

Feeling that a good work had begun among these people, Daniel pitched his tent hard by, and set himself joyfully to instruct them further, John also helping. The newly-made converts told Daniel that they were the disciples of a Guru, or religious guide, in a neighbouring village, who had a number of followers, and whom they would call to hear the new doctrine. This they did, and the man came next day, bringing some of his favourite followers with him. Believing that the secret of the Lord was with him, he came not to be instructed but to instruct Daniel, and began by making a display of his knowledge. When Daniel began to speak, however, the man found out that there were some things he did not know, and as the doctrine of Christ crucified was set forth he listened in perfect silence. At the end he quietly took his leave without another word, his disciples, who had sat by in silence, going quietly after him. The following day he came back again to say that he was convinced of the truth of the things he had heard, and that he had determined to become a follower of Christ, adding that he would lead all his own disciples to become disciples of the True Guru, Jesus. Those of them who were present with him were already persuaded of the truth in Christ Jesus, they said, and needed no further exhortation to believe in Him.

Daniel's joy was unbounded. He wrote urging me to come down there, for he knew that it was my intention to travel in other directions; and after a few days set out himself to fetch me. His new friends were exceedingly sorry

to let him go; but he comforted them with the assurance that he would soon be back in their midst.

On his return to Budipadar I went with him. The people were waiting for us, and received us gladly. Proceeding to question them, I soon found that, though ignorant of many things, seven of them, including the two women, had laid firm hold of the truth that Jesus was crucified for our sins and raised again for our justification, and this made me glad. The first convert, Jadab the Guru, and his favourite disciple, Gobinda, seemed never to weary of hearing more and more about the new faith they had embraced, and of singing Christian hymns.

After three days at Budipadar we went on to Bolangir, where the Raja's palace is. Leaving Bolangir we came to a village called Amamunda, where some of the new converts had their homes, and decided there to begin baptizing those who gave satisfactory evidence of their faith in Christ. Three passed the test of searching inquiries, and we arranged to baptize them that day; but when we got to the waterside only two of these presented themselves. The strong opposition of many in the village had deterred the third man at the last. There were a number of spectators, but not so many as I expected. After singing a hymn, I questioned the two candidates publicly, and when they had answered satisfactorily, took them by the hand in token of our oneness in Christ, who recognises no distinction of caste or nation. Then, after I had prayed, Daniel went down into the water and baptized them. We returned rejoicing to know that there was joy in the presence of the angels of God over these two poor despised ones, now rich in faith and heirs of God.

From Amamunda we went the following day to the Guru's village, not far away, where it had been arranged for him to be baptized. His wife came begging to be baptized at the same time, and as her answers to questions showed that she understood the things most necessary to be believed, we saw no reason to hinder her. At the time fixed in the afternoon the Guru went about his village, where he is held in respect by all, summoning everyone to be present at his profession of faith. The village is a small one, and nearly every one of the men and children—of all castes—came to look on. All seemed to be impressed and kept silence during the proceedings.

After the baptism we went on to Budipadar, and the next day received four others, two of them being the women I have referred to. Here Daniel baptized three of the candidates, and the Guru was directed to immerse the fourth, a duty which he performed with such deep seriousness and manifest devotion that we were struck with it. Thus we received eight men and women on the profession of their faith in three days. From Budipadar we went again to Bolangir and thence to Amamunda, where we had baptized the first two, expecting some others to come out. But a serious obstacle had arisen to hinder our work, and we were greatly disappointed.

For years past coolie agents resident in Sambalpur have been recruiting in the district for tea gardens in Assam. They have lately extended their operations to the Patna State, but with small success, for the people have heard strange tales of suffering and wrong endured by some who went from other parts, and are terrified at the thought of leaving home. Some one started the rumour that *we* were coolie agents going about in the guise of preachers to

disarm suspicion and hide our evil designs. The rumour spread rapidly, and seemed to find confirmation in the fact that just at this time two European coolie agents came to Bolangir. They had a tent exactly like mine, and two smaller ones very like my preachers' and servants' tents, so that their camp and mine, pitched not very far apart, looked suspiciously alike. This was enough to make ignorant people believe that we were working hand in hand, and we found ourselves regarded with great suspicion wherever we went. In some places, indeed, the people were actually terrified on seeing us, and hastened to get out of the way. Under these circumstances the love of those who had inclined towards us before grew cold, and we found no fresh candidates for baptism, save one young man who earnestly desired it, and who was received like the others.

Greatly disappointed, we returned once more to Budipadar. While in camp there, one day, a number of men from Loising, on their way to work, turned aside to see us, and among them Daniel recognised some who had cast away their necklets and declared their determination to follow Christ, when he had preached the Gospel in their village some time before. This led to a long and interesting conversation, during which another man threw away his necklet; and then, on its being pointed out that the command was to believe and be baptized, he and four others declared their readiness to confess Christ in baptism. We determined to proceed at once to the water with them, also summoning another candidate for baptism who lived in the village, and whom we had previously interviewed. By the water side the heart of one man failed him and he drew back. The other five, having given clear answers to Daniel's questions, were received by him. After he had taken them by the hand and exhorted them to continue steadfast in the faith, I prayed, and then he baptized them.

It was now necessary for me to return to Sambalpur, and I invited the principal men of our converts to come with me, that they might be able, on their return home, to testify, as eye-witnesses, that we were not coolie agents.

The Guru and his disciple, Gobinda, with one companion, decided to come. We sent the three of them to obtain the consent of the parents of the two young men who had their homes at Amamunda, telling them if they succeeded in that to follow and overtake us on the road. Next morning they caught us up and reported all right. That morning and the next we journeyed together, but at the end of the second stage we found the fathers, who had got there before us, resolved to take back their boys. Being greatly pressed to give their consent, they had at last unwillingly given it, but the mothers were left in ignorance of their sons' departure. When that was discovered they raised a great outcry; and the old men, in terror, hastened to bring their sons home again. They wanted their sons to turn back with them *at once*, and their tears and entreaties prevailed upon the young men. Then the Guru, unwilling to come on alone, also turned back.

Disappointed at the failure of our attempt to disarm suspicion, but unable to do anything more, we came on to Sambalpur. But we had no intention of leaving the newly-made converts to themselves, and Daniel has now gone to visit them again.

## AN INCIDENT IN MISSIONARY LIFE IN BRITTANY.



THE following communication is from the Rev. A. L. Jenkins, of Morlaix :—

“ MY DEAR MR. BAYNES,—You may have seen through the English papers that a portion of the French Press has been animated with very bitter feelings towards England. England's supposed hatred of the French, her selfish colonial policy, and her greediness are denounced, whilst her missionaries are described as the interested agents of her ambitious designs abroad. Our Mission has had, together with the other missions in Brittany, the honour of being brought under public notice by one of these Paris papers. A leader appeared under the following heading :

### “ ‘ SUSPICIOUS MISSIONS.’ ”

The author began by saying that there was no need of going to Madagascar to see the doings of English missionaries. Brittany was a field they had chosen, and in which they were putting forth their whole strength. With what object? Not the conversion of the Breton people, that was preposterous, as the Bretons were by far too much attached to their religion to give them any hope; besides, the English were far too practical to throw away their money for such an object. No! their ambition was set on something quite different; they were preparing the way for some future annexation of Brittany to England. Had not the author seen in the hands of an Englishman a map drawn by the London Bible Society, showing how France was to be divided between her neighbours, in the event of another

war and of another defeat? Was it not natural that England should covet Normandy, the cradle of her kings, and the Breton peninsula, inhabited by a race akin to the Welsh? The English missionaries (whose names the author gave) occupied the principal seaport towns, whilst the missionary ships, *Herald of Mercy* and *Mystery*, continued to survey the Breton coast and kept in communication with them. It was high time, therefore, that the Government had its eyes opened, and that these missionaries were politely asked to go and preach elsewhere.

“ Absurd as it was from beginning to end, this article was calculated to do mischief, and I suspected that our opponents would not be very long before making use of it against us. That is precisely what took place under the following circumstances.

### “ AN ALLY APPEARS.”

“ Mr. Reveillaud, the well-known editor of the Protestant paper, *Le Signal*, came down to Brittany. His object was to visit our chief towns and deliver addresses on political and religious subjects. Learning from one that the clerical party were trying to foist on the Morlaix constituency, in view of the next Parliamentary elections, a clerical candidate, a Paris priest, l'Abbé Patureau, and that this priest had lately given a political address on this subject, ‘Where are we going to?’ Mr. Reveillaud chose for his text the following question: ‘Where are we, in a political, social, and religious point of view?’ As

soon as the bills were on the walls the clerical party concluded that Mr. Reveillaud was an enemy who had come to check Mr. Patureau's candidature. He was immediately telegraphed for from Paris, and was present at the meeting, with half a dozen other priests and a good number of their supporters. Had they known what was to happen I fancy they would not have come to that meeting, as it was a great success for Mr. Reveillaud. Being a man of considerable talent and oratorical power, he soon had the sympathy of the great majority of his hearers, who vociferously applauded him each time he showed the errors of the Church of Rome, and dwelt on the danger of believing in the conversion to the Republic of those priests who were the born enemies of every liberty. After him a priest spoke, and then the candidate, Mr. Patureau, but his voice was soon drowned in the Marseillaise which the assembly struck up as they rose to leave the hall.

"As Mr. Reveillaud had not exhausted his subject, we had a second meeting, which was another success. The priests did not this time put in an appearance, but sent their supporters, who tried to disturb the meeting, but in vain; and Mr. Reveillaud was able to give the Morlaix people a bundle of truths which I trust they will not soon forget.

"The success of these two meetings must have been extremely galling to Mr. Patureau and his party. They felt that something must be done to restore their lost prestige, so Mr. Patureau challenged Mr. Reveillaud to

"A PUBLIC DISCUSSION  
in the hall of the Catholic Club; our friend declined to accept a meeting in such a place, but offered Mr.

Patureau a public discussion on neutral ground on the following subject, Gambetta's famous declaration, 'Clericalism! that is the enemy!' Mr. Patureau accepted the challenge, and the meeting took place in the largest hall we could get in Morlaix. There must have been 1,500 persons present. The two speakers were to have three-quarters of an hour each, and a quarter of an hour to answer. Mr. Reveillaud spoke in a masterly manner and had no difficulty in showing, by a rapid survey of the history of the past few years, how constantly the clergy of the Church of Rome had been the centre of all opposition to the Government and to every liberal measure, and what a danger it was still to our democratic and free institutions; but Mr. Reveillaud was especially anxious to show that clericalism was 'the enemy,' because its own claims were founded on a lie, and it gave us the counterfeit of true religion, of Christianity; and so he dwelt more especially on this religious aspect of the question, showing that the priests of Rome were not the successors of the Apostles, but the successors of the power of pagan Rome; that they had laid hold of religion and used it as a tool for their own ends. They were at the bottom of all our political, social, and religious difficulties; they had made of the French nation a people of unbelievers and atheists, and would be all that still unless the people allowed their eyes to be opened by the Word of the living Christ.

"Mr. Patureau rose up to answer, and spoke from the outset in an excited manner, and made sweeping statements which provoked some laughter. This made him lose his temper, and from that time he wandered from one subject to another

without ever speaking to the point, or refuting a single argument. He was indeed in a sad predicament. His great objection was that he had come to listen to a political speech, and had heard a Protestant sermon. What business had Protestants in Brittany? exclaimed Mr. Patureau. It was Mr. Jenkins who had brought down Mr. Reveillaud to insult their religion, and who was Mr. Jenkins? An Englishman! What business had Englishmen in Brittany? A Paris paper had lately said something about their doings, and he would read it to them. Thereupon this priest took out of his pocket the paper, and began to read the article mentioned above. No one seemed to understand what the article was about; but the clerical party, who saw in what plight their champion was, and who were anxious to hide his defeat, began to hiss and howl and make as much noise as possible. I rose to say a few words, but could only put in a sentence; Mr. Reveillaud himself gave up all thought of saying anything more; the people, too, were tired and began to move, so we left; but as we were doing so, I turned round, and saw l'Abbé Patureau surrounded by some of his friends, his hands up to his mouth, and shouting at the pitch of his voice, 'Vive la France, à bas les Anglais' (Down with the English); but only a few near him joined in.

"The general impression was decidedly unfavourable to this man; all felt that he was far below his opponents; but the Republican party were also somewhat disappointed; they thought Mr. Reveillaud had dwelt too much on the religious aspect of the question. The fact is these people are quite unaccustomed to religious subjects and discussions; they soon get beyond their depth, and are soon

surfeited with things they do not fully understand.

#### "THE LOCAL NEWSPAPERS.

"Our three Morlaix papers naturally took the matter up and commented thereon, each from its own point of view, but the clerical paper, *La Résistance*, went quite beside itself on the subject. In its anger it published *in extenso* the article in question. Mr. Patureau also published an open letter addressed to me. In this letter he demanded an answer to a few questions: Was I or was I not an Englishman? Why, after so many years spent in France, did I not become a Frenchman? What was our object? Why did I not prosecute the newspaper if its statements were false? I wrote back and said that, although I considered his questions somewhat impertinent, I did not mind telling him that, having no confidence whatever in the future of a people that would not or could not free itself from the yoke of the Church of Rome, I did not care to change my nationality, and that, in any case, I would never become a Frenchman so long as I saw that liberty in France was not safe from the attacks of the clerical party. I added that I was in this country to proclaim that the Gospel alone made men free, whilst Rome only made slaves, and that if I had not prosecuted the Paris paper it was because I considered its silly insinuations beneath contempt, and the sixty years of our family life in Morlaix a sufficient defence against his or anybody else's suspicious.

"Whilst he was here Mr. Reveillaud went to Guerlesquin, where we had a good meeting, and to Plouneour Menez; then he went to Carhaix, where Mr. Tunod, the Société Cen-

trale's agent, was expecting him. They had a large meeting in that town, but some members of the Catholic Club of Morlaix went over in order to prevent Mr. Reveillaud speaking. They disturbed the meeting, and some of them tore down the Bible texts on the walls. Mr. Reveillaud nevertheless spoke for half an hour, and was cheered over and over again.

#### "THE RESULTS

of this kind of campaign are far from being unsatisfactory. There is no doubt that the clerical party have been greatly embittered against

us, especially against me, whom they look upon as the cause of the mischief. There is no doubt also that their efforts, more especially in the country district, will be renewed against our work; but all that will only have a time; their strength will spend itself out. I do not see that the attack of the newspaper has had any influence on the bulk of the population, our position is exactly what it was before, and I believe that some good will come out of this momentary agitation.

—Yours most truly,

"ALFRED LEWELYN JENKINS.

"A. H. Baynes, Esq."

## DEATH OF THOMAS OUGHTON, ESQ., OF JAMAICA.



It was but a few months ago that we were startled by news of the sudden death of the Hon. J. C. Phillippo, who was so widely known, not only for the leading place he held in his profession in the island, but for the kind-hearted and Christian manhood which caused him to be honoured and loved wherever he was known. A similar shock has now passed over the community in the equally sudden death of Mr. Oughton, who, by his blameless character and by the position he had gained as the leading solicitor of the island, was as loved and honoured as any man in Jamaica.

Mr. Oughton was the son of the Rev. Samuel Oughton, formerly for many years the pastor of the East Queen Street Baptist Church, of which Mr. Thomas Oughton was a member at the time of his death. In early life Mr. Oughton intended to follow his father's steps and give himself to the work of the ministry, but afterwards his plan was altered, and he undertook the study of law, with the success that is so well known in the island, and which has been repeatedly acknowledged by the high appointments conferred on him by the Government. Though in his latter years the claims of his profession left him little time for other work, some years ago, when East Queen Street Church was without a pastor, Mr. Oughton was most actively engaged in supplying the vacant place, and in keeping together the church in the time of its need. During his long and useful life, his unswerving integrity impressed itself upon all who became associated with him, and made the firm of which he was the head a guarantee for an honourable and pure administration of the law. His large practice extended to all parts of the island, and many business firms and families will deeply feel the loss of a wise counsellor and true friend.

The end came after a hard day's work in the office, and only on the arrival of his carriage at his residence it was discovered that he was unable to move. He had been attacked during the short drive by apoplexy, and the next day

passed away, surrounded by his family, to whom we tender our deep sympathy.

The funeral services took place in East Queen Street Baptist Chapel. Thus this church has been in a few months called to part with its two most prominent members and liberal supporters, and the names of Dr. Phillippo and Thomas Oughton are added to the list of the honoured dead who loved and served the church of their fathers.—*Jamaica Baptist Reporter*.

## A VISIT TO A SELF-SUPPORTING SINGHALESE CHURCH.



ON Accession Day, June 20th, we had the pleasure of being present at the anniversary meeting of our Singhalese church at Byamville.

This is the second anniversary of the pastor's settlement, so I think we may say the experiment has been fairly tested; and judging from the bright and happy appearance of the people, and the encouraging report, the progress made has been most satisfactory.

The minister's house is a pattern one, prettily surrounded by plants and shrubs, and the interior so neat and comfortable. We were provided with a repast which, though perfectly simple, by the tasty way in which it was prepared, did great credit to the minister's wife, to whose admirable domestic management much of her husband's success is to be attributed; for where the minister's home is a model, his influence will be greatly enhanced.

After breakfast we adjourned to the chapel for a public meeting. The building was as closely seated as possible, while many stood at the windows, or occupied the verandah. I noticed that the attendance was considerably larger than last year, and the countenances of the people beamed with pleasure.

The report stated that the support of the pastor had been kept up, additions made to the church, a Sunday-school established, and the pastor had been able to take part in mission tours in districts where the Gospel is not regularly preached. An excellent girls' day-school is also carried on by the minister's wife.

One of the speakers at the meeting was the son of the pastor, recently chosen by the united churches of Kottigawatte and Gonawette as their minister, in which sphere of labour he has cheering prospects of success. His allusions to the time when he had been a boy amongst the Byamville people were touching, and it is pleasing to see the sons of our Mission agents growing up, not only to come after their fathers, but to labour with them.

The meeting was followed by an animated auction of articles contributed by the people, to be sold for the benefit of the church funds, consisting of all sorts of garden produce, knives, lace, articles of dress, ornaments, lamps, and pictures, &c.; the article for which there was the keenest competition being a coloured engraving of the Queen and Royal family, showing that these Christian villages in this far-off land love their Queen as well as any inhabitant of the British Isles.

We trust this short account of a very pleasant day may lead some of the Christians in England to greater sympathy with, and prayer for, the infant self-supporting churches in heathen lands, who are bravely struggling on, amid great difficulties, to carry on the work of God, and, by spreading abroad His knowledge, to enlighten the surrounding darkness.

M. C. WALDOCK.



## BARISAL.

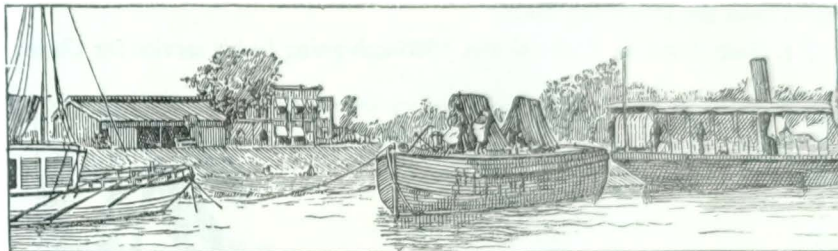
FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

NO. II.

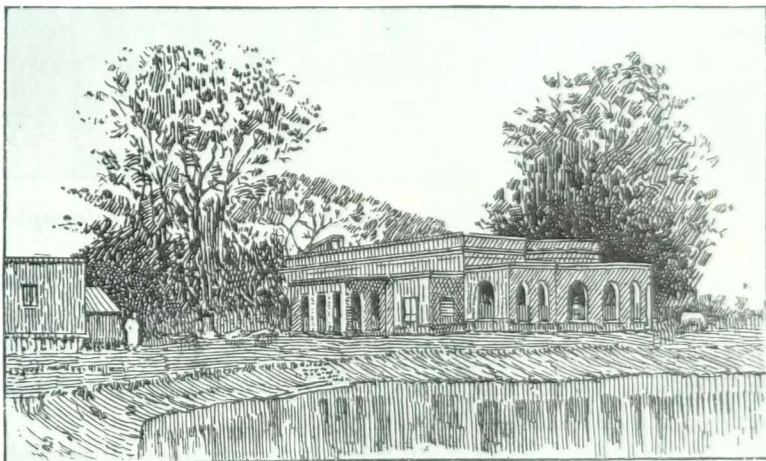


ROAD which runs westward from the steamer ghat, and at right angles to the bund, divides the European portion from the town proper of Barisal. The town lies to the north—a dense mass of streets and huts; the English bungalows to the south, in large open spaces cooled by the river breeze. The Kutcherries and other Government offices stand on



STEAMER GHAT AND OFFICES, BARISAL.—(From a Photograph.)

either side of this road; while in the distance gleams the square castellated tower of the Episcopal Church, built in 1847.

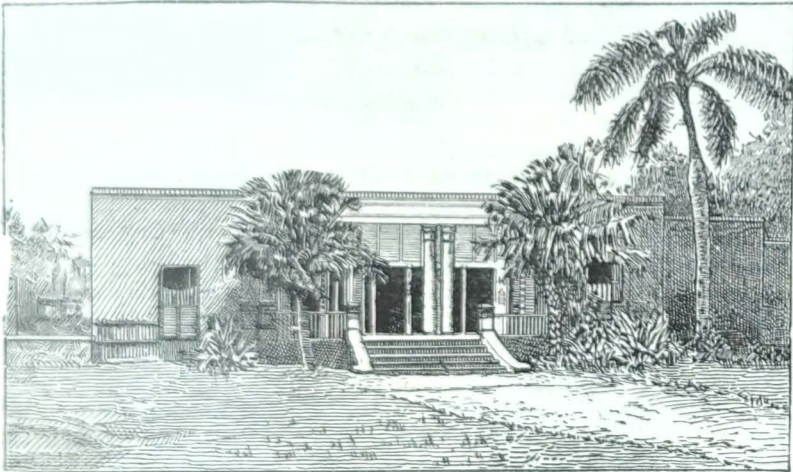


JUDGE GARRETT'S HOUSE, AND THE BOUND TANK IN WHICH HE WAS BAPTIZED.—(From a Photograph.)

The first officer who did anything much to lay out or improve the town was Mr. W. N. Garrett, who acted as judge as well as magistrate, and was

here from 1827 till 1832. It was through him we first gained a footing in Barisal. He raised the subscriptions for the English school, and, with the consent of the subscribers, sent the money in trust to Serampore. The house in which he lived still stands, and is shown in the picture, together with a corner of the round tank in which he was baptized. He held services in this house both on Sundays and week-days, and finally put up separate buildings (a chapel and two school-houses) on a piece of land which he took for the Mission. This site is just opposite the English Church. All the old buildings have disappeared, but they stood on the very spot now occupied by the bungalow which I have photographed. Here lived our first missionary and his successor. The site is but a few yards from the Preaching Hall.

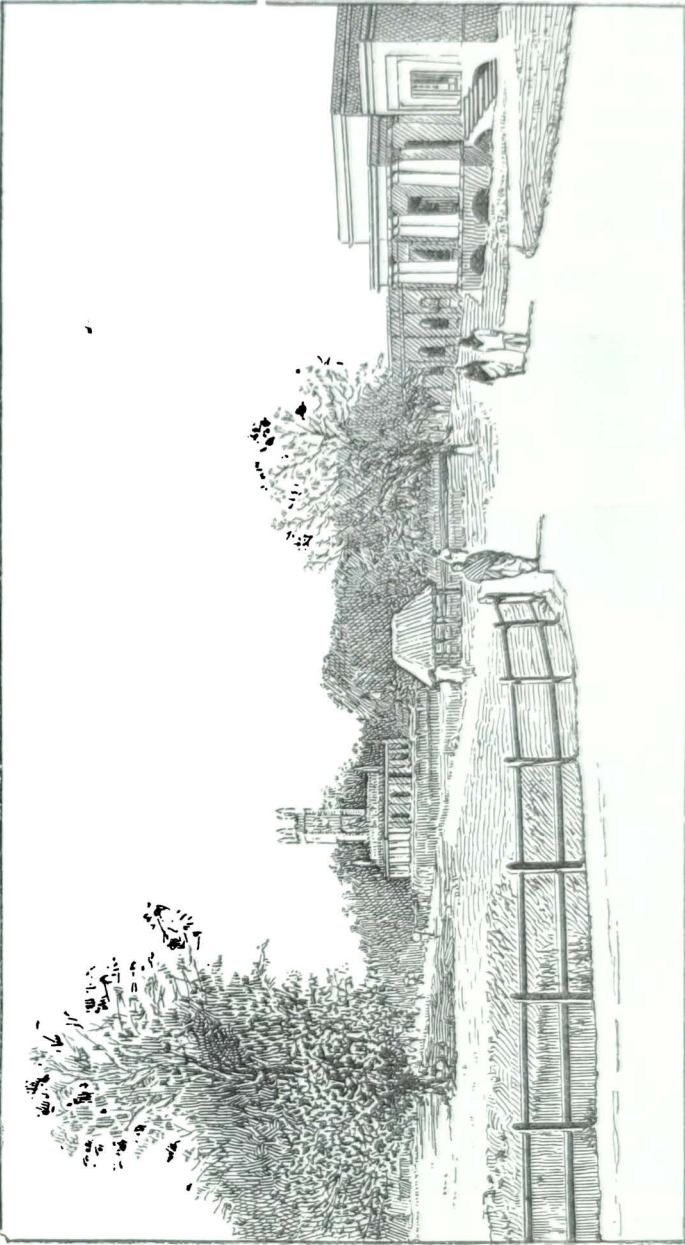
Mr. Garrett was as practical and thorough-going in his service for Christ



SITE OF FIRST MISSION BUILDINGS, BARISAL.—(From a Photograph.)

as in his service for the Government. He was not ashamed to accompany his Christian *Nazir* (office superintendent) when preaching in Bengali in the bazaar; but the disgrace in which he was considered to have involved himself by being "baptized in a tank" led, shortly afterwards, to his final departure from the district.

The Chauk Bazaar is the main business thoroughfare of an Indian town. Here you buy everything, from "oil which maketh man's face to shine" down to patent shoes, which shed a lustre round his feet. Here, too, the industries of the West and East run side by side. The latest design in Singer's sewing machines will be rattling away next door to the

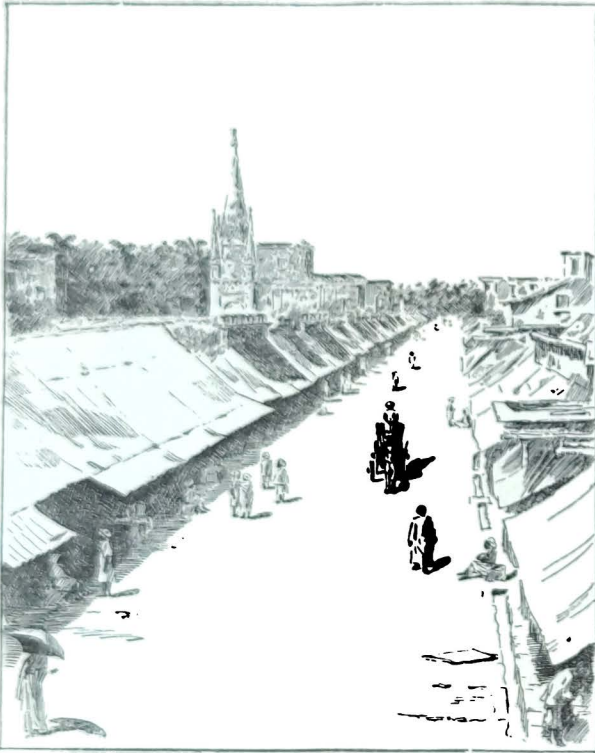


VIEW FROM THE TREASURY, LOOKING WEST, BARISAL.—(from a Photograph.)



maker of glass bangles, or the pedlar in primitive wooden combs. Over the way is a fussy little engine bottling aerated waters, whilst here sits a sweetmeat "wallah," pouring the oleaginous contents of his earthen pan through a hole at the bottom on to a dirty mat. A few doors further up is a printing press striking off texts of Scripture, and above it a plaster painted idol looking down from its shelf, as Dagon may have looked at the ark.

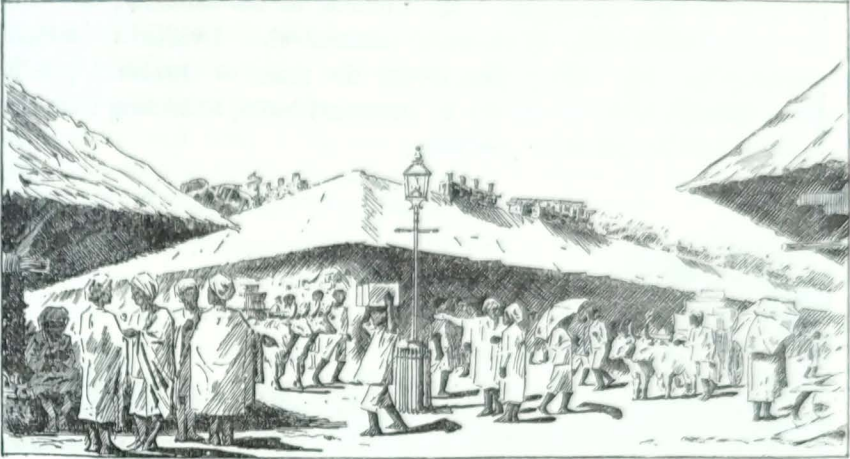
Barisal Bazaar is cleaner than most I have seen of its size. Cemented drains run the whole length on either side. The buildings are chiefly of brick, some



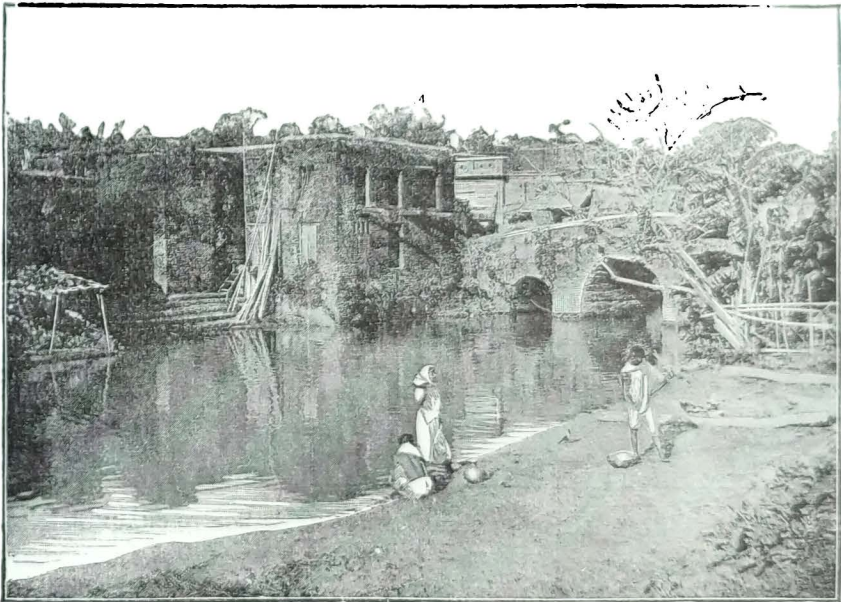
CHACK BAZAAR, BARISAL.—(From a Photograph.)

being shaded with corrugated iron. Our missionaries, for over sixty years, have preached almost daily at one end or the other of this bazaar. At the farther end is a lamp-post with a small railed enclosure at its foot. This is a favourite spot, the centre of four cross-roads, and the focus of traffic. But space is limited, and the four ways soon become blocked if a crowd gathers to listen. Speaking is hot work then. I have often hung my hat on an arm of the lamp-post, and wished I could raise myself to the same height

to get a little fresh air. The horse and gari shown in the picture are those of the Zenana Mission. The spire on the left belongs to the gateway of



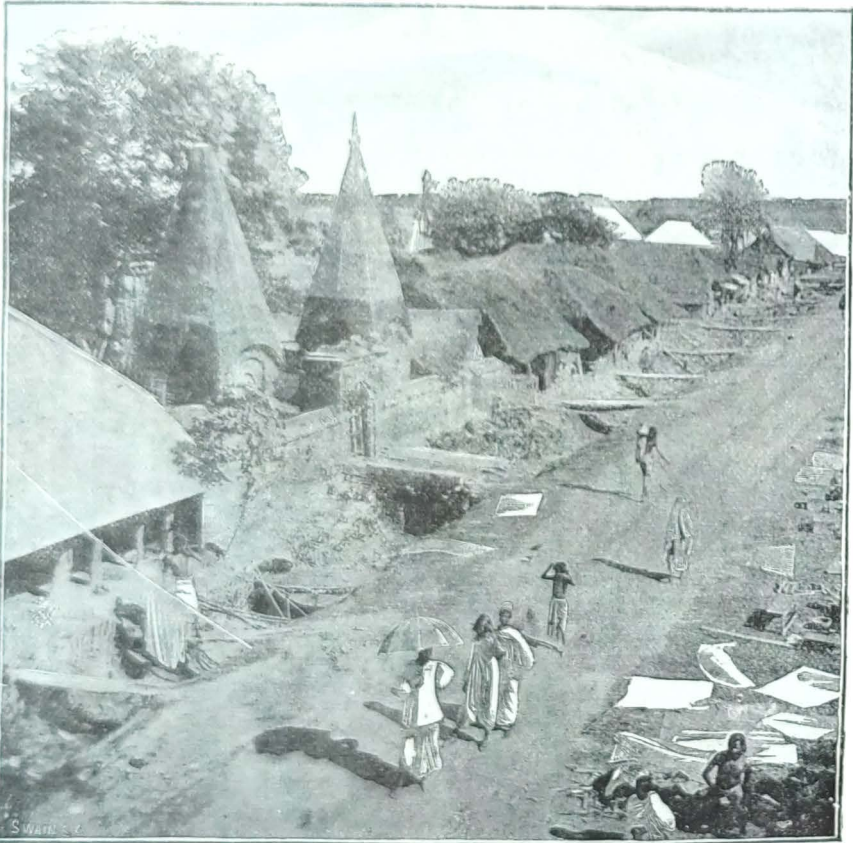
NORTH END OF CHAUK BAZAAR.—(From a Photograph.)



BRIDGE OVER KUAL, IN CHAUK BAZAAR.—(From a Photograph.)

the oldest temple in the town, dedicated to Jagat Nāth (Juggernaut). The temple contains a stone image of Krishna with his wife Radha. Food

and flowers are offered several times a day. The old priest in charge has been there many years and is reckoned very devout. He is supported by the gifts of the worshippers. The educated do not subscribe, and this fact became the occasion of mournful comment when I visited the temple yesterday morning. Every year, during the month of October, a pundit priest attends nightly to read one of the sacred books, translating from the Sanskrit into Bengali as he goes along.



A STREET IN BARISAL, LOOKING EAST FROM ENTRANCE TO CHAUK BAZAAR.  
(From a Photograph.)

Beyond the preaching stand, already described, is an old brick bridge rapidly crumbling away. Its three arches span a very dirty stream, which drains the bazaar and falls into the river about a stone's-throw further down. It forms a most convenient water-way for eight miles into the interior, after which it joins the Barisal River again, having made a

straight cut across the neck of an enormous loop. We shall all be glad when the bridge falls to pieces, large boats not being able to pass under it and use this shorter way. People bathe in the water of the Khâl, cook their food in it, and sometimes even drink it, as you see them doing in the picture. The unctuous crow hops along the ground, or watches for scraps of food from his perch on a neighbouring tree. Many ghâts (like the one opposite) lead down from the back of the shops to the water's edge; and when these were newly built, with balconies overhanging the stream, it must have been a fairy scene at night—the balconies lighted up and the stream itself gay with the fitting fires of passing boats.

The last picture represents a street running at right angles to the centre (or south end) of Chank Bazaar. The houses on the right are chiefly those of *Châmars*, or workers in leather. They sit a great deal in the open air to work, and you may often see a leopard or tiger skin drying on the thatched roof of one of their huts. The temple on the left is the shrine of the goddess Kâli—the two spires being dedicated to her husband, Siva. As you enter the courtyard through the rickety gate you see a thin black fork of wood sticking out of the ground, just in front of the temple steps. It is here that goats are sacrificed. A small kid stood by it, tied by a short piece of string, and bleating, on the day when this photograph was taken. Then followed a procession of women filing in over the little bridge to the beating of drums, and presently filing out again, having witnessed the victim's death. It all happened in a few moments, while the camera took a long shot down the sunlit road.

WILLIAM CAREY.

## WOMAN'S WORK FOR MISSIONS.

BY MRS. C. S. MEDHURST, LATE OF TSING CHU FU, SILANTUNG.



EVERY Christian is of course responsible according to the measure of opportunity for the evangelisation of the world, but we women have this task laid especially upon us. It is our sex which has most benefited by Christ's work, and gratitude should lead us to use our Christ-given freedom to elevate and save our less favoured sisters. The women of heathen countries are the chief upholders of idolatry, and when they have learned of Jesus, Isaiah's prophecy shall be fulfilled (Isa. ii. 20). Do I mean by this that every Christian woman should leave her native shores and become a representative abroad of our missionary societies? Certainly not, that would be only Christianising one land at the expense of another. Nevertheless what we call mission work, whether at home or abroad, is of such vast importance that it required every Christian woman to bear a part of its burdens and share a portion of its joys. What is this work? It is taking Christ into homes where



women are living and dying, without hope for the future and without Divine help and consolation in the present.

These women may not all have white skins, but they all have hearts to feel, and souls to live for ever. They are all women made in the image of God, women for whom Christ shed His blood, women who are moulding the lives of the fathers and mothers of future generations. Sisters, do your hearts never bleed for the Hindu child-widows doomed to lives of misery, knowing no mitigation, sorrow knowing no solace? Do you ever pray for the Chinese bride married to a man she never saw, and whose absolute slave she is?

Have you never in spirit heard the groans of the sick and the dying, who have neither nurse nor doctor to ease their pain? Have you never thought of the hundreds of sweet, innocent children being polluted and destroyed in their homes, the very places which should be to them fountains of virtue and bulwarks of piety, but which are too often training schools of iniquity? These homes (if such dens may be called by such a sacred name) are here among us in this land of liberty, as well as in the darker, more superstitious countries.

And, sisters, it is our unspeakable privilege to aid by purse, by pen, and by personal labour in purifying them, by filling them with a knowledge of the Child Jesus, the Saviour of the world. What can we do in our own happy homes to forward this work? We can talk to our little ones about it, and place suitable missionary literature in the hands of our elder children. It is a mistake to suppose that a child can take no interest in these things. Some time back, a returned missionary was visiting one of our large cities, and was asked by a leading member of one of the churches to address a drawing-room meeting in her house. The lady's little daughter of eight summers was all excitement to see the live missionary, and asked her mother if she might stay in the room and hear her speak. The wise mother consented, and the child found herself a low seat and sat by the missionary. As the meeting was about to close she slipped from the room, returning in a few minutes, with her best new doll, which she placed on the missionary's lap, saying, "Do take to one of the little black girls, please." It was the child's best gift, which cost her self-denial. No one else gave anything that afternoon.

Once when visiting one of the country stations a few miles from Taing Chou Fu, my home, where a foreign lady had not been for a very long time, I found the women more willing to chat about my dress than to hear about Jesus. I sat down and let them talk, thinking the while how I should win them. My little girl whispered, "Let me sing, 'Jesus loves me, this I know,' in Chinese to them, mother." I lifted my little one on to the table, and said, "Sing dear." The little voice rang out. I had the women after that, some with tears in their eyes; the parting came only too quickly. In these as in many other departments of life it is true that "a little child shall lead them." Let us supply our children with cents for the collection in the Sabbath-school. In my father's house a missionary box was placed on the breakfast table every Sunday morning to receive the pennies, and I well remember the excited interest with which we watched the box opened at the end of the year, to see how much it contained.

It is the church which does most outside work which has the largest inside blessing. No church is so prosperous as a missionary church. Let us regularly attend the missionary prayer-meeting. Let us learn the names of our mission-



aries, their fields of labour, their peculiar needs, and let us make these special subjects of prayer. Specific information, which means special interest concerning the heathen world, is one of the greatest needs of our church members to-day, yet if we lack this it is our own fault. We may know if we will, and surely if we have the Spirit of Christ we shall will to know all that may be known. Christ's first resurrection word was addressed to a woman, and was "Go ye." Christ's last resurrection word was addressed to all His disciples, and was "Go ye." Only as we sympathise, and in proportion as we sympathise, with our missionary Saviour shall we commune with our Lord. Look out for the returned missionary, welcome her to your homes, welcome her to your church, encourage her to talk of her work, her plans, her hopes, her disappointments and her successes. When she returns you will read her reports and letters with a living interest, for you will see things largely with her eyes. Send her a new book now and again, some papers, something for her girls, or for her medical work. It seems to me that when a missionary returns home for rest she ought to be able to come to our church for strength and inspiration; she has now too often to go to the church and stir the people up instead of being stirred up.

Is there no one here who, like myself, is longing to work among these needy women and helpless children? It requires a woman's love to reach a heathen woman's heart. If our heathen sisters are to be lifted up, it must be a woman's hand which shall grasp theirs; only a woman's voice can plead with these women.

It is one of the highest places God can ask us to fill. It is great, it is glorious; no other work can be compared with it, whether at home or abroad; no work is so unselfish, so Christ-like. "I knew that my people were perishing," said an American Indian chief, who had walked 350 miles to find a missionary. "I never looked into the face of my child that my heart was not sick. My father told me there was a Great Spirit, and I have often gone into the woods and tried to ask Him for help, and I only got back the sound of my voice. You don't know what I mean, for you never reached out your hand and took nothing. Will you not give me a missionary?"

But the church thought she had neither the man nor the means. Every mission-field has the same story to tell of perishing souls asking for the Gospel, and being refused by overworked missionaries. Every missionary society can tell of good and suitable consecrated and God-filled men and women having their offers of service refused because God's stewards have not supplied the necessary funds to feed them after they have given up everything for the work. Shall it always be so, sisters? Can we stand at the foot of the cross, gaze at the blood-stained, agonised face of our dying Saviour, dying for these very people, and say it shall always be so? Shall we say it must be so, it cannot be helped, although He has said, "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all nations"? If we cannot go ourselves we must send those who can go. Are we who are mothers, are we who are Sunday-school teachers, are we who are leaders of the young, doing all we can to teach the young that their time, their talents, and their money are sacred trusts from God, and that to Him they should give their first fruits? Are we setting them worthy examples in this matter, by our own consecration of all we are and all we have?

## THE MISSION IN CEYLON.

CHEERING LETTER FROM REV. W. S. THOMSON,  
OF MATALE.



DEAR MR. BAYNES,  
—I am afraid my quarterly letter is a little overdue, but I am sure it will be none the less acceptable because of that. I am very sorry at the delay, but as I left for Sabaragamuwa Province three weeks ago, and have just returned, it has been impossible for me to write sooner.

“Allow me first of all to express the pleasure and thankfulness we all feel at the prospect of having another man in the near future. For months back we have been planning, planning, planning, how we could best dispose of ourselves so as to overtake all the work with the slender force at our disposal. I am afraid it was a sorrowful business. Colombo required two men, so did Kandy; and what was to be done with Sabaragamuwa and Chilao? Our cogitations always ended with a sigh, a shake of the head, and an expression of the opinion that we must have more men; could we have even but one more, we should be able to manage very well, and at least to make an attempt to occupy all the ground taken over by the Mission, but without this one it were impossible.

### “DELIGHT AT THE PROSPECT OF REINFORCEMENTS.

“Now that our hopes are virtually realised, our joy is almost unspeakable. Unless you had seen the eagerness with which every mail was looked for, and every HERALD scanned for intelligence as to whether Mr. McCallum had been accepted for Ceylon or not, it were impossible for you to estimate our present satisfaction. Then, even

our brightest moments were dulled with the knowledge that, no matter how hard we worked, we were not sufficient for the work of the Mission. Now we feel that, although the work may still be above our strength, we have far better prospects of ultimate success.

“How I wish the Christians at home could be brought to form a true estimate of the condition of heathenism; that they could see it for themselves in all its degradation and sinfulness! I simply dare not write of the sights one sees and of the awful state of degradation which obtains in many places in Ceylon, even though the island has been under European rule for such a time. If our churches were alive to such facts, I don't think the present state of affairs would last long. Instead of deficits and consequent retrenchment, the men and money would be forthcoming to enable us to advance, and to advance along the whole line.

### “MISSIONARY LABOURS.

“Since writing my last letter, my time has been taken up very much as before. First of all, there is the study of the language. My examination will take place early in October. I have already gone over all the work, and am at present engaged in revising. I think I told you that I preached my first sermon towards the end of last February. With regard to purely mission work, some time ago I conducted a four days' mission in Kandy and the surrounding district. I had five men with me, drawn off from different stations in the province. We began on the Thursday and continued until the Sunday night. Our method

of procedure was as follows:—At seven o'clock in the morning, we all met for worship and to map out the day's work. Then a goodly supply of English, Singhalese, and Tamil tracts was given each man, three roads leading into the country were chosen, and two men sent along, each to give away tracts and to hold personal conversations and open-air services as opportunity offered. This was over usually by eleven o'clock, when we had breakfast. At three o'clock in the afternoon, we set out again to visit the streets and lanes of the town. After two hours of such work, we all met at an appointed place and held an open-air service for another hour. Then we went to the chapel and held an evangelistic service in English and Singhalese from half-past six to about eight o'clock. This closed the day's work.

"Our open-air service on the Saturday afternoon was one which I am sure you would have enjoyed. We took our stand at a corner of one of the busiest streets in Kandy. Two of the brethren opened the meeting by singing a Singhalese lyric, then we all joined in a Singhalese hymn. By the time we had finished the hymn, we were surrounded by a crowd of from 100 to 150 men—English-speaking Burghers, Moormen, Tamils, and native Singhalese. I addressed them in English, the man on my right interpreted into Singhalese, and the man on my left into Tamil; so that all the people heard the Gospel, every man in his own tongue, wherein he was born. At the close, I distributed about 150 tracts, the people crowding round to get them.

#### "AFTER MANY DAYS.

"With regard to results, I am afraid I cannot speak definitely; but while the mission lasted, the seed was sown broadcast in and around Kandy,

and the people in almost every instance gave us an attentive hearing. More than this I cannot say.

"During my visit to Sabaragamuwa Province, I inspected all the schools save one, held a number of services, visited the hospitals, &c., distributed tracts, and did as much itinerating work as time permitted. What a grand field for work is there lying fallow! We simply must do something more for it than we have during the past year or two.

"On leaving Sabaragamuwa, I spent the Sunday with Mr. Hankinson. Together we visited a district lying twelve or thirteen miles north-east of Colombo. The great majority of the people there are Roman Catholics, but their attitude towards us was more favourable than I have seen anywhere else on the island. Besides personal conversation, tract distribution, and the chapel service, we held an open-air meeting in the village in the afternoon. Before we had finished singing the second hymn, the inhabitants—men, women and children—were gathered round us in a large attentive crowd. The evangelist, Mr. Pieris, interpreted for us and we both spoke. At the close we gave away about 300 tracts, and one man asked me for a few to take home to the people who lived in his village. Needless to say he got them. We were very sorry we could only spend that day with them; we both felt that had we been able to remain for a week or so, a grand work might have been begun all over the district.

"Thus the work goes on, here a little, there a little; line upon line, and precept upon precept. The issue of it lies with a higher hand.

"This brings me down to the present. My health continues good, and I find my interest in the work increasing month by month as I become more familiar with the language.

"With kind regards,

"Sincerely yours,

"W. S. THOMSON.

"A. H. Baynes, Esq."

## INTOLERANCE OF THE ROMISH CHURCH.



THE Rev. N. H. Shaw, of Florence, writes as under :—

“DEAR MR. BAYNES, — If our friends in England knew what their Italian brethren have sometimes to suffer in moments when everyone hopes for consolation—viz., when near to death—it would quicken their sympathy and lend fervour to their prayers for us. We have recently lost two brethren by death. In both cases we have had trouble through priestly influence, but one is such a typical case that I am moved to inform you of it.

“One of our brethren at Prato fell ill, and was for a while visited by us in his own house. His wife and daughters were opposed to his creed, but the latter treated me (while left to themselves) with every mark of respect. The wife was dying in another room while I was with her husband one evening, and the priest who attended her came and listened outside the door to our conversation and to my prayer. On another occasion two of our brethren found the priest at the man’s bedside, and the patient made signs beseeching them not to leave him with his ghostly visitor. They read, prayed, and conversed with him, and the priest stayed through it all. He was told by the sick man that if he came merely as a friend he was welcome, but that, as a priest, he was not wanted, confession having been made to, and pardon obtained from, the Lord Jesus Christ, our only real Priest. Still the ecclesiastic did not leave, and one of the brethren remained more than four hours to save the patient from annoyance.

“At length our brother decided to go to the hospital, where, having de-

clared himself an Evangelical, he was, for some days, free from molestation and comforted by the visits of his brethren in the faith. But the priest was not to be deprived of his prey, and lies were to be freely used in the service of the Church. The daughter appeared pretending to have received a telegram from her uncle beseeching her father to return home, and promising to pay all expenses of doctor, &c.

“At first the poor man replied: ‘No, no! I want to be where I can receive the visits of my Evangelical brethren,’ and only yielded on her solemnly promising him that the house should be free to them as often as he wished for them or they thought well to visit him. ‘For the love of God do not forsake me!’ he cried to one of our brethren who stood by as he was about to be conveyed home.

“In a few hours afterwards this brother and another knocked at the door, but were refused admittance. On being informed by telegram of our brother’s state I sent Sig. Allegri, who stayed there two days and nights, seeking in every possible way to obtain access to the poor man. The highest legal authorities of the place were consulted, and also a visit paid to the *Procuratore Generale* of the King, in Florence. These men, one and all, with a shrug of the shoulder, declared that, although they themselves had no religious belief of any kind, unless in the possible existence of a Supreme Being, they would gladly help us if they could, but that there was no remedy. There is little doubt that by means of a lawsuit we could have obtained justice, but meanwhile our

brother would have died and been buried. Several days passed, during which the priest had free access to the sick man and we were prevented from approaching him. It is easy to imagine the inquiries which the poor dear fellow would make, and the lies which would be told him to explain our absence. At length the end came, and from one who was in the sick chamber we have learned what took place. It seems the priest continued to importune the poor man to confess to him, but he, as long as he could speak, declared he had no need of such

confession, and when he could no longer speak he replied by looking and pointing heavenward. Then, when he was no longer conscious, the representative of the Church administered the *viaticum*, and so avoided the scandal of an Evangelical funeral.

“Does not an incident like this (which is by no means uncommon) call for deeper sympathy with those who are thus tormented on account of their faith, and for more zeal in the work of evangelising Italy?—I am, &c.,

“NATHL. H. SHAW.

“A. H. Baynes, Esq.”

## THE SOCIAL AND MORAL IMPROVEMENT OF INDIA.

BY THE REV. THOMAS EVANS, OF MUSSOOREE.



DEAR MR. BAYNES,—As the readers of the HERALD are interested in every movement on foot for the uplifting of India, it is possible that a short sketch of my work through the plains of India, last winter, may be of interest to some of them.

When I was on the eve of going forth to the Punjab, to commence my annual crusade against the demon drink, I received an urgent request to go to the aid of the good friends who had just come out to India in connection with the Royal Opium Commission. Both Mr. J. G. Alexander and Messrs. Wilson and Pease, all of whom were new to India, sadly felt the need of the help of some one who would have considerable knowledge of both the country and the people; and, as I could not but regard the request as a call to *duty*, I could not well refuse to go, even at some sacrifice to my temperance work.

### THE OPIUM QUESTION.

I therefore went straight down to Calcutta, and after consultation with the anti-opium friends, and giving my own evidence before the Commission, I went off to Assam to seek evidence against the use of opium; and, though Assam was a strange land to me, I am thankful to be able to say that the Lord most wonderfully opened up my way to secure any good and strong evidence as to the deleterious effects of opium indulgence in Assam, which I hope may prove useful. Now, I wish to tell you that our pro-opium officials in India brought forward, among other things in favour of the use of opium, the following hypotheses:—

I.—That opium was a *valuable preventive to fever*, and a prophylactic in malarious districts.

Assam being a malarious country, and the consumption of opium being very large there (larger by far than in any other part of India), it was main-

tained that the people there indulged largely in opium because they found it to be a preventive to malarial fever, and that if the supply of the drug should be stopped, the fever of Assam would soon sweep away one half of the population, &c.

This was held forth as a grand argument in favour of the use of opium, and a great deal was made of it until the bubble was exploded. Beside other evidence, my visit to Assam resulted in the following discovery. I met a tea-planter who had spent nearly forty years in Assam, and who gave me, in written evidence, his experience, which was to this effect:—(1) That opium was never prescribed by any medical man as a preventive to fever; (2) that when attacked with fever, the opium-eaters were the first to die; (3) and that he knew whole villages to have been depopulated through opium. In short, he said that opium was the curse of the country, and that Assam would have been far more healthy and prosperous without the use of the deadening drug.

The next witness was a native, and the largest employer of labourers in Assam. He had then a large contract for earth-work on a new line of railway from Gowhatti, in Assam, to Chittagong, and for this great work he said that not more than 10 per cent. of the Assamese could be employed, simply because they were the first to sicken and die from fever through opium eating, and because the use of opium made them so stupid and sleepy that they were not worth employing.

Nearly all his coolies for the work he had to import from India, where the people were not so given to opium habits, and who would do double the work of the opium-besotted Assamese, &c.

Then, strange to say, I found in Gowhatti an old and respectable Government official, who, after an experience of over forty years, had been both grieved and disgusted with the havoc which the use of opium had made in Assam. His evidence was most valuable from an official standpoint, and it was so damaging to the prophylactic hypothesis put forth, that a strong effort was made by the local authorities to prevent the witness from appearing before the Commission, and were it not for the protest of Mr. Wilson against such glaring partiality, he would not have been allowed to come. But in spite of official influence, Mr. Wilson prevailed, and the noble old native official of Gowhatti gave splendid evidence before the Royal Commission as to the most injurious effects of the fatal drug in Assam, while others also came over and did the same. Besides this, I was able to organise two new temperance associations in Assam, and preach the Gospel of Christ to respectable natives, many of whom never heard it before.

#### GROUNDLESS ALARMS.

II.—Another bugbear conjured up by the Government officials in favour of retaining the traffic in opium was this. They gave it out that if opium cultivation were stopped, there would be a great tumult among the opium cultivators, who would suffer a heavy loss, on account of which Government would have to give them very heavy compensation, amounting to millions of money.

In order to find out how matters stood in this line, Babu Prem Chand, of Gya, of our Mission, and Mr. D. Jones, of Patna, and myself, took the trouble to go to the cultivators at their villages, and make inquiries from the people themselves on the spot.

The result of this inquiry was that we found out, by facts and figures given us by the people, that those who cultivated opium did so at a loss of about ten or more per cent.; that it was a most risky and troublesome crop; and that they were in a large measure *forced* to grow the poppy crop, on account of the large amount of money given them, free of interest in advance, at a time of the year when they most needed money, and that the opium officials insisted on their growing poppy against their will, and using threats in case they refused to do so.

Thus was exploded the theory of the need of compensation to the poppy cultivators, who would only be too glad to give up the crop for ever.

III.—Another great plea put forward in favour of the use of opium was this. It was said that our Punjabee Sikh soldiers were all given to opium eating; that they were about the best specimens of native soldiers we had in the country, and that if they were deprived of their opium there would be a military revolt among these brave and warlike troops, &c.

Well, when the Royal Commission got to Lahore, the colonels of several Sikh regiments were examined, and on account of whose evidence this third proof to the use of opium completely gave way. It was found that but very few of the Sikh troops took opium, and that those who did were the scum of the regiments. I found myself in Gugranwalla, the headquarters of the Sikhs, and the birthplace of the late leader, and Rajah Runjeeb Singh, that in a Sikh regiment of 700 troops there only three men made use of opium; so that this plea also failed the promoters of this dangerous drug.

Notwithstanding all this, the Indian Government thinks it has scored largely in favour of opium consumption, and the reason is this: such a powerful flood of official influence was brought to bear on all Government servants, as well as others who had Government favour to conciliate, or Government frown to fear, that the great preponderance of evidence was given in favour of opium. So much has this been the case that native confidence in the integrity of English people has received a shock from which it will take a generation to remove it. The respectable natives now say, "Well, we always gave the English credit for truthfulness and moral courage to speak out their minds fearlessly when brought to the test; but now, what can we say when we see English officials join with many of our own people in the praise of opium, which they know to be bad, simply to please the Government?"

It is a most deplorable fact that we thus have in a large measure lost our former high prestige for our integrity, and this loss is a far greater political calamity to the British in India than the loss of all the revenue received from the opium traffic. In short, it is the most serious outcome of the Opium Commission.

#### THE DRINK TRAFFIC.

One good that has issued from the evidence given in the prominent manner in which the *evils* of the *drink* traffic have been forced into the front. Even excise officials now declare that the liquor traffic is an evil, and to try to save the opium they condemn the drink.

This is a *new* evidence, and the promoters of temperance would do well to make good use of it for the total abolition of a concern which is, no doubt, a *greater* curse to the country than even the debauchery caused by opium.

I spent two months advocating the cause of temperance, and this year I went up to the extreme frontier station of Peshawur, on the confines of Cabul, where I organised a society and preached the Gospel on the Lord's-day. In the Punjab alone I added over 1,000 *new* names to the temperance roll, which now numbers over 100,000 throughout India. One singular event of my tour was the opportunity of preaching a *Welsh* sermon to the Royal Welsh Fusiliers in the station of Jhansi. You may fancy how pleased the sons of "*Gwylt Walia*" were to hear the Gospel once more in their own mother tongue. I must not add.

THOS. EVANS.

Mussoorie.

## EXTRACTS FROM LETTERS.



Y DEAR MR. BAYNES,—I have just been looking over some of my old Chinese letters, and I thought if I translated a few extracts from them it would help to show how many of our helpers have laboured, and what encouragements and discouragements they are constantly meeting.

One brother says: "I write you, my dear Pastor Wills, with a very joyful heart, for God has been very good to me. Last time I visited Hsiao-san the people cursed and stoned me; but this time at several places I was urged to stay and eat rice. One man to whom I gave a book a year ago came and told me he believes the doctrine to be true. He no longer worships idols, and prays to God and keeps the Sabbath."

Another writes: "BELOVED PASTOR WILLS,—I went to preach at the fair as you requested. The people seemed willing to listen, but one rough man did all he could to prevent them. He said: 'You are a spy; these are foreign books; you come here to make trouble. The foreigners want our country; they bring the telegraph wires to break up our good Feng-shui' (wind and water). He then abused me and beat me, and said he would kill me if I did not go. I thought it best to leave as he was so enraged, and was making the people excited also."

A young man who goes out in his spare time writes: "I went to a mountain, the celebrated temple of the Goddess of Mercy. I wanted to reach the people going there for worship. A man listened attentively and asked about the Gospel. Another, also living at the temple, inquired earnestly about the meaning of our worship, and who Jesus was. I hope they will come to Jesus; but many in this place try to hinder them, saying much that is bad and false about the true Christian religion."

In one letter the writer says: "DEAR TEACHER WILLS,—I am so thankful for the pleasant visit I have just spent at your home and for your encouraging words. I have had much peace and joy in my work since. Among our inquirers are two Roman Catholics; they attend every Sunday at the services, and have carefully read many of our books and the New Testament. They both desire to become Christians. I hope you will soon be able to come and talk with them yourself."

Another writes: "In my travels I met a Buddhist priest; he accepted a book and listened to my preaching; ten others stood with him to listen. I think this priest believes in Jesus, but at present is afraid to confess before men. In another place I met four scribes who hated 'Jesus books' and His religion, as they call them. They cursed and beat me, but I got away."

One writes telling how he had travelled and preached at several towns and villages. He says: "At one place several soldiers and military officers accepted books and tracts, and invited me to come in the barracks to preach."

One other dear brother, now in the glory-land, after describing his labours and the many difficulties and oft rebuffs, closes his letter by saying: "Thank God, He does not leave us in trial or doubt. His presence is very real. Oh! pray much for me and all my countrymen. There are many anxious ones whose faith in their idols is gone; pray they may not only destroy them, but may truly trust to Jesus for salvation."

The only words I feel it necessary to add to the above extracts are those of the Apostle Paul, "Brethren, pray for us."

WM. A. WILLS.



## RECENT INTELLIGENCE.



**DEPARTURE OF MISSIONARIES.**—The Revs. S. M. Field and H. T. Stonelake left for the Congo per s.s. *Coomassie*, from Antwerp on the 3rd ult.; and the Rev. F. Harmon, Mrs. Harmon, and children, and Miss Tetley, of Taunton, for China on the 19th ult., from Southampton, per s.s. *Darmstadt*, North German Lloyd line.

The Rev. Evan Morgan is expecting to leave for Shensi, in North China, on the 16th inst., by the s.s. *Bayern*, North German Lloyd line, from Southampton.

**Arrival of Missionaries.**—The Rev. S. C. Gordon has reached this country on furlough from the Congo; also Rev. A. and Mrs. Long and child from Russell Khonda, Orissa.

## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—

Bells for Mission Stations in Congo in response to the appeal of the Rev. T. Lewis, of San Salvador, from Mr. E. C. Curtis, of Neath, Mr. H. B. Babb, of Plymouth, and Friends at Devonport, per the Rev. H. T. Stonelake; a parcel for Mrs. Wall, Rome, from Miss Fennell, of Balham; a parcel of garments, workbags, &c., for Mrs. Whitewright, Chow-Ping, China, from Miss Knight, Horsham; a case of garments and other articles from Friends at Honor Oak, per Mrs. John Penny, for Miss Aldridge, Shantung, North China; a parcel of toys and garments from Six Little Girls in the Baptist Tabernacle Sunday-school, Sittingbourne, Kent, for Mrs. Teichmann, Pirojapore, Bengal; a parcel from Friends at Bristo Place, Edinburgh, for Mrs. Wright Hay, of Dacca, Bengal; a magic lantern from Mr. Griffin, Bristol, for the Rev. B. Evans, Monghyr, India; dolls and other toys from Miss Bristo's Bible Class, Wellclose Square, London, for Miss Simpson, North China; a parcel of garments from the Girls at Olney House, Hastings, for children on the Congo; a parcel of books and pictures from Mrs. Munro, Chepstow, for Mrs. Carey, Barisal, India; parcel of clothing from Carey Chapel Y.P.S.C.E., Reading, for the Rev. W. L. Forfeitt; parcels from Friends at Hastings and Woolwich, for the Rev. R. C. Forsyth, China; a gift of £2 from Mrs. Barclay, Clapton, for Mrs. Teichmann's work at Pirojapore, Bengal; a parcel of R. T. S. pictures from Mr. E. Rawlings, of Wimbledon, lamp from Friends in Birmingham, and medical works from Dr. W. Dunn, Glasgow, for the Rev. F. Harmon, Chow-Ping, China; an Oriental sickle and pipe from Mr. E. Jobbins, Whitechapel, for the Mission House Museum, and volumes of the *Baptist Magazine* for thirteen years (1831 onwards) from the Rev. J. Cruickshank, of Crewkerne, for Mission Station Libraries. Also a parcel for the Circular Road Chapel, Calcutta, Bazaar, from Miss George, West Norwood.

Miss Leigh will be glad if the friends who have promised her gifts of garments, patchwork, cotton, needles, scissors, small workboxes, dolls and toys, looking glasses and other articles for prizes for the girls in the Cuttack Orphan-

age, will kindly send the parcels addressed to her at the Mission House, Furnival Street, Holborn, by the middle of September if possible.

The Committee beg to acknowledge with sincere thanks the following further acceptable gifts:—For Rev. F. Harmon, of China, £2 10s. towards purchase of surgical instruments, from Friends at Richmond Chapel, Liverpool; for Mrs. Harmon, a parcel of toys for Chinese children from Miss Marshall and her Scholars of Highgate Road Chapel. The Rev. C. R. Forsyth also desires to acknowledge five guineas from "E. C. C." and £1 from "A. C. D." on behalf of Museum. Thanks are due to the Young Ladies of Honor Oak Church for box, containing dolls, balls, frames, mottoes, beads, Christmas cards, and calico, of the value of £5, for the use of Miss Aldridge in her mission work at Chow-Ping. For Miss Leigh's School, Cuttack, from Mrs. Chubb, various school materials; also gifts of the same character from Mrs. Earle and Mrs. Barker.

The Rev. Thos. Bailey begs to thank the Rev. J. R. Godfrey for six copies of "Lyra Bartonica," and a copy of "Barton Memorials," for the Museum College Library at Cuttack.

## THE LORD LOYETH A CHEERFUL GIVER.



WITH thankful hearts we acknowledge the receipt of the following welcome gifts:—Twenty-four shillings from Bessie and Ethel Stevens, the former writing as under:—"I wanted to do something for the mission work on the Congo, and as our opportunities for collecting money are very limited, we determined to collect farthings. We have succeeded in obtaining twenty-four shillings, and now send it." Eleven shillings from a Hampstead Laddie for Dr. S. R. Webb's work on the Congo; a thankoffering of twenty shillings for success in Matriculation Examination; five shillings from C. Brick, who writes:—"I have much pleasure in sending you five shillings as a small contribution; I wish it was more, but it is all I can do at present. I belong to a Baptist church, and I feel the truth of what was printed in one of the MISSIONARY HERALDS, that every church ought to contribute and every member should be a personal subscriber. I should be glad if you could send me a missionary box so that I could put in a little every day. Kindly oblige one who wishes to be faithful." A postal order for one pound from a Mother, who says, "This sum is the contents of my baby boy's missionary box, who is one year old to-day; the wish of my heart is that in days to come he may be himself a missionary and spend his life in trying to spread the Gospel in foreign lands." For silver chain and bracelet, per Rev. J. A. Jones, of Loughton, who writes:—"The accompanying silver chain and bracelet were put in our missionary prayer-meeting collection last night; the giver does not wish her name to appear." And for pair of silver bracelets, together with two shillings, from a Friend, per the Rev. John Kemp, of Southsea.

The very hearty thanks of the Committee are also given for the following welcome donations:—Mr. W. R. Rickett, £250; "G. W. R.," £20 10s. 9d.; Anon., £20; Mr. Joseph Wates, £20; "Larches," for India, £10; Mr. J. F. G. Dodd, £10; Mr. J. Payne, £10.

# CONTRIBUTIONS.

From July 13th to August 12th, 1894.

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*.

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Do., Sunday-school . . . . .	3 7 2
Kingsgate-street . . . . .	2 6 10
Metropolitan Tabernacle Do., Sunday-school, for <i>Mr. Weeks'</i> <i>work, Congo</i> . . . . .	6 5 0
Peckham, Ladies' Mis- sionary Prayer Meet- ing . . . . .	1 17 2
Do., Park-road, for <i>W &amp; O</i> . . . . .	5 10 0
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Vauxhall Chapel . . . . .	3 7 7
Walworth, Ebenezer Sunday-school, for <i>Bengali school</i> . . . . .	3 14 0
Willesden-green Sun- day-school . . . . .	0 19 7
Wood-green Sunday- school, for support of <i>two Congo boys</i> . . . . .	2 10 0
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Bedford, Bunyan Meet- ing . . . . .	0 13 0
Do., Mill-street . . . . .	11 0 0
Dunstable West-street . . . .	17 3 0
Do., for <i>W &amp; O</i> . . . . .	0 16 8

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Do., King's-road . . . . .	32 0 8

BUCKINGHAMSHIRE.	
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CHESHIRE.	
Nantwich . . . . .	8 17 5
Do., Y.P.S.C.E. . . . .	0 12 4

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Riddings . . . . .	0 9 8
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Devonport, Morice-sq. . . . .	1 6 0
Do., Sunday-school . . . . .	1 3 4
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<b>DORSETSHIRE.</b>		<b>NORTHAMPTONSHIRE.</b>		<b>YORKSHIRE.</b>	
Upper Parkstone Ta-		Bugbrooke and Heyford	15 19 0	Eccleshill, Sunday-sch.	1 2 0
bernacle .....	1 8 8	Far Cotton .....	2 6 7	Milnsbridge .....	4 12 10
		Moulton and Pitsford..	9 18 2	Sheffield, Balance of a/c,	
		Northampton, Mount		1893-4 .....	3 3 6
		Pleasant .....	1 6 10		
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<b>ESSEX.</b>					
Ilford, Sunday-school..	0 17 6	<b>NOTTINGHAMSHIRE.</b>		<b>NORTH WALES.</b>	
Theoydon Bole .....	1 18 0	New Basford, Palm-st.	5 0 0	<b>MONTGOMERYSHIRE.</b>	
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				Cardiff, Hope Ch. Sun-	
		<b>SOMERSETSHIRE.</b>		day-school .....	5 4 9
		Bath Auxillary .....	27 0 9	Llantrissant, Welsh	
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		Do., for outfit and			
		passage of Mr. Stone-		<b>MONMOUTHSHIRE.</b>	
		lake .....	1 0 0	Cross Keys, Miss	
		Do., Amount collected		Hughes' Class, for	
		by Miss Ashmead,		Congo girl .....	0 19 0
		for Palestine .....	4 0 0	Upper Cwmbran, Siloam	1 11 7
		<b>STAFFORDSHIRE.</b>		<b>PEMBROKESHIRE.</b>	
		Longton .....	0 2 6	Newport .....	20 0 0
		<b>SURREY.</b>		<b>RADNORSHIRE.</b>	
		Redhill, Prayer Union	1 10 0	Dolau Llanfihangel....	0 17 1
		South Croydon, Brigh-			
		ton-road .....	2 0 0		
		South Norwood .....	2 14 2		
		Streatham, Lewin-road			
		Y. W. B. C., for support			
		of orphan at Cuttack	1 1 0		
		West Norwood, Chate-			
		worth-road Sun-sch.	5 0 0		
		<b>WARWICKSHIRE.</b>		<b>SCOTLAND.</b>	
		Birmingham, Y. M. B. M. S.	78 0 0	Arbroath, Sunday-sch.,	
		for Buxton Sch. .....		for Congo .....	1 4 0
		Do., for Delhi Insti-		Leven, Sunday-school	0 12 0
		tute .....	26 0 0	Paisley, George-street	1 17 0
		Do., for Serampore		Tillooltry, Sunday-	
		College .....	24 0 0	school, for Mr.	
		Do., for native stu-		Cameron's work,	
		dent at Serampore		Congo .....	1 10 0
		College .....	6 0 0		
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		Westbury, West- and	3 15 0	<b>FOR CENTENARY FUND.</b>	
		Sunday-school .....		Overbury, Mrs., Birm-	
				ingham .....	4 0 0
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