

[THE MISSIONARY HERALD,
OCTOBER 1, 1894.



FATAKI.

DISASI.

MAFUTA.

MAWANGU.

NKOSI.

NGA-MAKALA.

BOLOBO CONVERTS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1894.

AUTUMNAL MEETINGS,

OCTOBER 2nd, 4th, and 5th.



WITH the issue of this number of the MISSIONARY HERALD the delegates to the autumnal meetings convened at Newcastle-on-Tyne will be assembling. The Missionary Day on Tuesday, the Zenana Meeting on Thursday afternoon, and the Young People's Gathering on Friday evening, with God's blessing resting upon them, cannot but be occasions of hallowed fervour and of far-reaching results.

In view of the special visitation of the churches now arranged to secure the increase of income the Society so very urgently needs, we feel these meetings are being held at a critical but most opportune moment. We would impress upon the minds of all the friends of the Mission the serious state of our finances, and would ask their earnest prayers that from the Newcastle Session pastors, church officers, and all who are present may go forth resolved to take a deeper and more generous interest than ever before in the efforts being made to fulfil the Saviour's great command: "Go ye into all the world, and preach the Gospel to every creature."

A LETTER FROM THE UPPER CONGO.

(See *Frontispiece*.)



THE Rev. R. Glennie, of Bolobo Station, on the Upper Congo River, writes as follows :—

“ B.M.S. Bolobo, Upper Congo, 21st May, 1894.

“ MY DEAR MR. BAYNES,—We have baptized seven youths this year ; and six of them are represented in the accompanying picture.

“ Samuel Martin, Nkosi, and Mawangu were first baptized. Samuel has gone home, but we feel confident that he carries with him the Grace of God in his heart and a zeal for souls.

“ Nkosi, a *protégé* of Mr. F. Butler, Birmingham, is perhaps fourteen years of age ; has been with me since May, 1890 ; professed faith in Christ, January, 1891 ; and was baptized January 28th this year. He still attends school, but assists in the store and buys the daily rations for workmen and children. His naturally impetuous spirit now seeks outlet in telling the story of Christ’s love to his neighbours.

“ Baptized at the same time, Mawangu (a *protégé* of King’s Heath Sunday School, Birmingham), has in his humble and calm walk with God given us great joy. One night he, with two companions, sought refuge on the *Peace*, to escape being sacrificed to the anger of a townsman. We gave them sanctuary, and the Gospel has brought life and salvation. In the four years he has been with us he has done well in school, and appears to have a future of quiet usefulness before him.

“ Of those baptized on 6th May last, Nga-makala, seated in the centre, is the first of the Bolobo people to ‘ put on Christ.’ He is over sixteen years of age perhaps, has followed Christ for three years, suffered persecution for Christ’s sake, and has been beaten for his outspokenness in condemning sin in high quarters. He is freeborn. When he speaks in any of the towns, his birth and address secure a respectful hearing for his message, even when he is laying bare their wickedness. He is a master of the language ; and, it may be, the Church will ask that he renounce his desire to be a carpenter for the work of an evangelist.

“ Fataki is eighteen or nineteen years of age, comes from the district of Stanley Falls, and has been with us for some years. Since leaving school he has been assisting the blacksmith. His conversion is more recent than the others, but he has given good evidence of a change of heart.

“Mafuta and Disasi have also been with us a few years, having come from the Stanley Falls district. They accompanied Mr. Grenfell on his recent delimitation journey, and proved valuable helpers. In Mafuta's case a few months' stay with Mr. Scrivener at Lokolela, in 1890, saw the beginning of the work of grace. Trial followed, coldness and backsliding, but more instruction, a return to and closer walk with God have given us confidence to receive him. In him we have seen the lion become a lamb. He is an acceptable preacher, and has translated one or two hymns from the Congo hymn-book. He is proving very handy in the engine-room of our steamer, and hopes to become an engineer.

“Disasi, his companion and junior by a year or so, first declared his interest in Christ by bringing me a translation of the hymn, ‘Jesus who lives above the sky.’ Humbly and prayerfully has he walked ever since; and after his three years' trial we have acceded to his request to publicly confess Christ by baptism. He also has shown some mechanical ability, and is seeking to fit himself for an engineer.

“The influence of decision for Christ of these youths upon the young people has been very marked, and we feel a reasonable optimism is required of us in looking at the future of the Church here. Pray that a rich measure of the spirit of truth may rest upon them, and that their testimony may be God's means of bringing many here from the fearful ‘habitations of cruelty’ into the peace and love of the Gospel.

“We are all in good health, and send our united best regards.

“Very sincerely yours,

“To A. H. Baynes, Esq.”

“R. GLENNIE.”

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, Farnival Street, Holborn, E.C.

TIDINGS FROM INDIA.

JULPIGURI AND DINGEPORE.



THE Rev. W. Bowen James, of Julpiguri, writes :—

“DEAR MR. BAYNES,—I have recently had the joy of baptizing three converts on their public confession of faith in the Lord Jesus Christ: two at Julpiguri and one at Dinagepore. Two of the three belong to the Rayasth, or writer caste, and occupy respectable positions. The other belongs to the Mech tribe, inhabiting the wild and notoriously unhealthy tract running along the base of the Himalayas. He is, according to his own statement, the first member of his community who has embraced Christianity. I believe him to be one of those men who, in the dark night of heathendom, have heard the voice of God speak to their souls, and who, in striving to obey that voice, have been eventually led forth into the light and liberty of the glorious Gospel of Christ. Some years ago, young though he was, he renounced the world, and went on a pilgrimage to a distant shrine. Among his fellow pilgrims was a very old man, who had made great sacrifices, and whose life was supposed to be an ideal of a pure and a holy life, and from whom Jogot Singh, for such is the name of the new convert, hoped to derive inspiration and strength to fight with sin in his own heart. The long journey, which gave him time and opportunity to study the character, of his companions, resulted in a rude shock to his faith in his ideal. He had expected a high standard of purity and spirituality; but, alas! he found it existed in his own imagination only, and he became convinced that pilgrimages, with all the self-sacrifices connected with them, were powerless to free the soul from the bonds of sin.

“Some time afterwards he came in contact with Ajomeri—who some years ago was baptized here our first convert in Julpiguri, and from him he heard of Christ.

“Hope sprang up again in his heart; but was it only to be again blighted? He gave himself no rest until he travelled all the way to Julpiguri, a distance of twenty-seven miles. A second visit was paid to us, and yet a third, and on each occasion he remained with us several days, learning the ‘old, old story of Jesus and His love.’ On the third occasion he was publicly baptized in the river Korla, in the town of Julpiguri. Two days later he returned home, hoping to win his own wife, and relations, and other members of his tribe to the true and only Saviour Jesus Christ. May God grant that he may succeed in the noble undertaking.”

PATNA CITY.

The Rev. John Stubbs, of Patna City, writes :—

“DEAR MR. BAYNES,—Just before I left England Mrs. C. H. Spurgeon asked me to translate one of her late revered husband’s sermons (No. 1,500, or ‘The uplifting of the brazen serpent’) into Hindi, and to have it printed for

circulation amongst Hindi-reading people here. I have had the privilege of doing this 'labour of love.' The sermon sets forth the way of salvation in a forcible and interesting manner, and I shall be grateful for your prayers that God will be pleased to use it for His glory in the salvation of souls.

"You will, I know, be glad to hear that the work which I took over from Mr. Patterson, of bazar preaching and of caring for the spiritual interests of the native Christians, is being steadily maintained; and, in addition, we have been able, according to your suggestion and our own eager desire, to establish a good Sunday-school. We have about sixty boys and men and twelve girls and women in attendance. This small number is a great contrast to the large number we had in the school at Bankipore. We find it is more difficult to work (as is the case here) where others have given up, through prejudice being incited, than to work in virgin soil, as was the case at Bankipore. We are, however, very thankful for 'the day of small things.' A few weeks ago, at the end of the first quarter, we had a week-evening meeting of the school, and on testing the progress made were delighted to find that, as the result of only thirteen hours' teaching, the children were nearly all able to repeat, without a mistake, two bhagans (hymns) brimful of the Gospel, in addition to several foundation texts—such as, 1 Tim. ii. 5, John iii. 16, Matt. xi. 28, &c.—and also a number of answers about the life of Jesus, which we had taught them from Mr. Rouse's Hindi catechism.

"You will, I know, be also thankful to hear that, in answer to prayer, we have recently been able to secure a suitable piece of ground, at the eastern end of the city, for the erection of a much-needed house for a native preacher. As the land belongs to Government, at the suggestion of our brother Mr. Danl. Jones, I wrote about it to the Lieutenant-Governor of Bengal, who voyaged with us on our outward passage by the *Mirzapore*, and through his kind and sympathetic help we have secured the land on a perpetual lease. The acquisition of this piece of ground will greatly help us in the development of our work in the most densely populated part of Patna.

"As you have often asked to be kept informed of the dark as well as the bright features of our work, your prayerful sympathies will, I know, be with us on hearing that we find difficulties in the work here which seem to be peculiar to the place. The indifference, and sometimes contempt, of the people when we are preaching in the bazar is a great contrast to the eager interest, and sometimes, loving welcome, which was the rule, and not the exception, in Bankipore. Drunkenness and opium-eating appear, too, to be far more prevalent here than in Bankipore, and the 'fleshy lusts, which war against the soul,' are much more openly and shamefully practised.

"But, though I mention these things, we are not depressed by them, for the Lord of Hosts is with us, and He graciously permits us to see many things to encourage us. Though we preach in the bazar both morning and evening, we very rarely come away without selling a number of Scriptures before we leave. During the last few weeks many of the villagers from the district have been bringing in the crude opium, which they have grown for the Government, and many of these poor country people have heard the preaching, and have bought Gospels, which they have carried away with them to their village homes.

"Sometimes the Lord encourages us by subduing the people before us. About four weeks ago I visited a place called Mogulpura, in Patna city, and all the while we were preaching we were greeted with derisive laughter and contemptuous chaff by a crowd of Mohammedans. The opposition so stirred the spirit of the native preacher who was with me that he told the people, as we were leaving, that the dust which had fallen from our shoes would testify against them in the day of judgment. Last week we visited the place again, and, in answer to prayer, the change in the *same* people was wonderful. All listened, from beginning to end, with quiet, respectful attention, and four of the people bought Gospels when we had finished. *Laus Deo!* One can never tell the exact number of people reached by this work in the bazar. One of the ladies of the Bible and Zenana Mission here was telling us only the day before yesterday that a woman, in a house visited by her, told her the other day that I had been preaching close to where she lives, and that she had been able, while sitting in her house, to hear every word, and then she told this lady what she had heard. Thus the good seed is scattered even upon ground which we ourselves cannot see.

"I earnestly hope, dear Mr. Baynes, that you and the Committee will remember the overwhelming need of Patna when you are arranging for the stations for the next reinforcements for India. In view of the present state of the Society's finances, we have been led to pray lately that the Lord will incline some of his children in Gospel-hardened England, who have sufficient means to support themselves, to come to Patna. There are, I feel sure, many such friends who, if they would but come, would find here a joy in the Master's service beyond anything they have ever yet experienced.

"I am thankful to say that, though the glass is nearly 100° in the shade, we are all well, with the exception of our brother, Mr. Mitchell, who has been very poorly, but is slowly recovering.

"Mrs. Stubbs joins me in affectionate Christian greetings. Should you be able to find room in the HERALD for anything I have written, I should be glad to send my loving Christian greetings to the many choice friends in the churches at home, whose kindnesses to me, while on deputation work, during my furlough, I shall never forget."

KHOOLNAH.

The Rev. Gogon Chunder Dutt writes from Khoodnah:—

"MY DEAR MR. BAYNES,—Our brick-built chapel of Kuddumdy is completed. Our Shellabunya people also finished their corrugated iron chapel before the rains set in. Up to this time I have used our Town Hall on three occasions. In the month of March, in response to my invitation, Mr. Monro, C.B., of the Church Missionary Society, gave a splendid lecture in our Town Hall for the benefit of our educated men. We also invited Rojen, who, with the help of our Sunday-school children, sang his hymns, and gave a good address. The third lecture was given by Miss A. Ewing. Our educated men heard her with great attention. Her lecture was very clear and full of the

Gospel, and made a deep and pathetic impression on the minds of the hearers. A little while ago our Lieutenant-Governor was here for a short time. I had an interview with him and Lady Elliot. They were greatly pleased to hear about our Kuddumdy brick-built chapel, which has been built by the savings of a Christian agriculturist. For an agriculturist to give 3,000 rupees for the building of a Baptist chapel is, no doubt, a new thing."

AN APPEAL FROM JULPIGURI.

Mrs. W. Bowen James writes from Julpigori :—

"MY DEAR MR. BAYNES.—You will, doubtless, soon be sending out gifts for distribution among the Mission school children in India. If you have any articles at the Mission House which have not already been allotted to other stations, I should be very much obliged if you will kindly remember our people at Dinagepore and Julpiguri. Last Christmas, at Dinagepore, we had a small Christmas tree for the children attending the Sunday-school there, and it was much appreciated by the little ones. This year we should like to do something for the Kol Christians in the out-stations. As many of the people in these villages are poor, they would be grateful for pieces of print and calico, small jackets, and other articles they might use as wearing apparel. We were glad to see from the accounts of the Spring Meetings that the interest in Mission work among the churches at home still increases, and we hope that the special effort now being made will result in some lessening of the anxiety which at present presses so heavily on you.—With kindest regards, believe me, yours very sincerely,

"ALICE JAMES."

THE OPIUM CURSE.



HE Rev. Arthur Sowerby sends the following translation of a copy of a small sheet which has been issued lately in connection with the Opium Refuge at T'ai Yuen Fu, and is being also used on other stations :—

"THE CHRISTIAN SALVATION HALL OPIUM REFUGE.

"Of all things in this world that harm men, nought surpasses opium; injuring manners and destroying customs; overturning homes and laying waste patrimonies—everywhere it acts thus. But of opium smokers in China, there are more in Shansi than in other places, for here none indeed think of the mischief of opium, which is like a flood of poison unrestrained. It is the cause of anxiety to one's parents and also to the wife. When the wealthy take it, it shortens their years, deprives them of posterity, and wastes any amount of money. When the poor take it, clothes are exchanged for it, or pawned away, while they suffer from the extremes of hunger and cold. Thus do men lay hold of error, and do not awake and perceive how things are and repent.

With such things God is not pleased, but He sent Jesus into the world on purpose to save men from their sins, and assist them in their sorrows; therefore here is the holy doctrine taught that men may forsake wickedness for righteousness, and give up falsehood for truth, and repent of everything that is harmful and injurious; as the Scripture says (of Jesus), 'I came not to call the righteous, but sinners to repentance.' This habit of smoking opium is a very root of sin; would that men could determine to repent, and thoroughly alter their old evil habits. The disciples of Jesus, desirous of imitating His example, not counting the trouble of journeying ten thousand miles, came from the West to China, respectfully desirous of assisting men to repent. If there are any who, clearly seeing the harm done to them by opium, determine to cut it short, and will quickly come to the 'Salvation Hall,' then, according to proper prescriptions, taking the necessary medicines, from within twenty-one days to a month, whether old or young, with a strong or weak craving, they may make a clean sweep of the opium, and, leaving this false road, return to the true way. This is what we earnestly desire."

THE RUINS AT MUDNABATTY, BENGAL.



DURING the last rainy season I had the good fortune of visiting the above place in company with Messrs. Davies and Bevan, missionaries at Maldah. It had long been my wish to see this sacred spot, but it is so out-of-the-way and inaccessible that such a possibility seemed extremely unlikely. However, since Maldah has been occupied again by our Society, the way has been opened up. Maldah is the youngest of all our mission stations in Bengal, but it is also the very oldest. Even before the Baptist Missionary Society was formed, John Thomas carried on mission work in this station and district. And everywhere throughout this and the adjoining district of Dinajpore we are treading on historic ground, rendered familiar to us by the names of Thomas, Carey, Fountain, and Fernandez. Mudnabatty is about thirty miles from Maldah, and is situated on the tortuous Tangan River. During the rainy season, when all Bengal rivers are full to overflowing, it is possible to reach the place by boat. At any other season of the year it is very difficult of access, necessitating a long journey on an elephant through the jungle. We sailed up the Tangan with extreme difficulty, the winds, and turns, and twists seemed interminable. This waterway was often used by Carey on his visits to Maldah and Dinajpore. When we arrived in the vicinity of Mudnabatty we had much difficulty in finding the exact spot where the indigo factory stood. The whole country round for miles is so marshy and unhealthy that only the poorest classes take up their residence there, and their ignorance was so

great that they could give us very little information. However, continuous search and diligent inquiries at length rewarded our efforts, and we found the place we wanted. To get there we had to wade through mud and struggle through jungle. But once we stood on the spot there was no mistaking the famous site. For underneath the dense jungle were masses of brick masonry marking the sites of Dr. Carey's house and the indigo factory. The testimony, also, of the oldest inhabitants of the neighbourhood concurred in affirming this to be the place of our search. I now present to the readers of the HERALD two views taken on the spot; one of the site of Carey's house, and the other of the ruins of the factory,



SITE OF DR. CAREY'S HOUSE AT MUDNABATTY.—(From a Photograph.)

feeling sure it will interest all friends of the Mission to learn the present condition of this famous but now almost unknown spot.

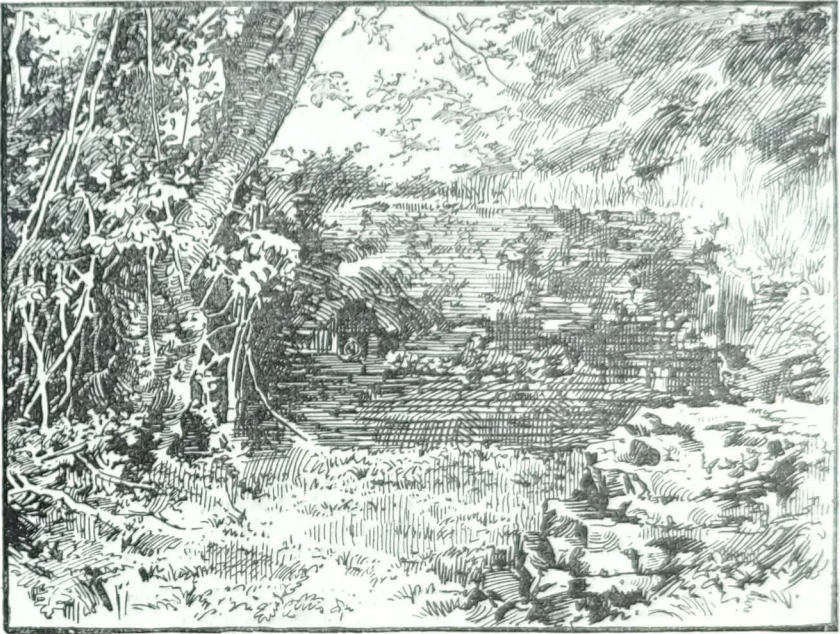
i. *Dr. Carey's House.*—As this picture shows, the spot where Carey's house once stood is completely overgrown with jungle. Amongst the bushes are still to be found large blocks of brick masonry testifying to the existence of a house long ago. It is now nearly ninety-five years since the place was abandoned, and hence nothing more could be expected. Perhaps the only thing which has survived the destruction of time is the noble tree, standing on one side of the picture. *And here lived the good man for nearly*

six years of his precious life. It was here he endured sore trials in his family, first by the hopeless insanity of his wife, and then by the death of his dear child. Here he was very nearly brought to the grave by fever and sickness. It was here, too, that he perfected himself in the Bengali and Sanskrit languages, and commenced compiling dictionaries. Here his hands erected the first Mission printing press, and here the first sheet of the Bengali Bible was printed. It was to see this press the natives flocked, and misunderstanding Carey's enthusiasm over it called it the "European idol." Here Carey completed the translation of the New Testament into Bengali as well as portions of the Old Testament. Here Carey pondered and pondered on the great problems of mission work in India, and formulated a scheme of founding colleges for Indian youth. What a number of events of the most tremendous importance cluster around this spot! Notwithstanding its ruined and jungly condition, it must ever remain a sacred place to Baptists. It is wonderful that Carey could have made so much progress when we consider the few opportunities he possessed in this wild marshy district. But doubtless the comparative quiet and retirement of this rural spot had an important bearing on Carey's future life. Here he quietly matured his plans for the future extension of Christ's Kingdom in India, and here he prepared himself for the more active life of Serampore and Calcutta. It was doubtless his residence at this quiet spot which gave him the opportunity of acquiring a profound knowledge of the vernacular of the country, and of the manners and customs and social and religious condition of the people. Hence, though no memorial has been left behind of the time Carey spent here, doubtless it was here he laid the foundations of his future greatness.

It was curious to observe how little the villagers knew about the great man who had lived on this spot. The utmost the oldest inhabitant of the neighbourhood could tell us was that he had heard that the Planter Saheb who lived there was "*a good man, and his name was Kerani Saheb.*" Of his fame as a Sanskrit scholar and translator, and the father of modern missions, they knew nothing. They were not a little surprised when we told them that he was the first to start Bengali printing, and that his name was known and venerated all over the world. The title, however, of "*a good man*" is very suggestive, and it is one, doubtless, that Carey would be more proud of than all the honours heaped upon him. It brings out very clearly the difference between Carey and the other Planter Sahebs of the district, for it expresses that he lived a good life and was kind and compassionate to the poor cultivators who grew his indigo. And the full

force of this is not recognised till it is borne in mind that at that time indigo cultivation was attended with much oppression and injustice. With these methods of oppression towards the cultivators Carey, of course, would have nothing to do. Hence it is no wonder that here he is remembered, not for his learning and translations, but simply for the fact that "he was a good man."

ii. *Ruins of the Indigo Factory.*—The factory stood a couple of hundred yards from Carey's house, and was situated on the banks of an immense pond, which was dug to supply the works with water. The banks of this



RUINS OF INDIGO FACTORY AT MUDNABATTY.—(From a Photograph.)

fine sheet of water are now covered with dense jungle, except in a few places. Here and there are large masses of masonry, showing still the outline of vats, &c., for extracting the juice of the indigo plant. One side of this pond was used as a burial ground, and here Dr. Carey committed to the grave one of his children. We pushed our way through the almost impenetrable jungle to see the spot. An old man, who accompanied us, told us that a brick-built memorial used to stand there, and that in the days of his childhood he played around it. But now every trace of it had disappeared and tall trees stood there. The portion of the factory repre-

mented in the picture was doubtless one of the vats, as the round hole in the centre of the wall indicates.

I have only to say in conclusion that, after visiting these sites, and after travelling along the Tangan as far as Dinajpore, we could not but feel that Carey was divinely led when he decided to abandon this wild and unhealthy region, and to establish the headquarters of the Mission at Serampore. Of what permanent use would Press and College buildings have been in such a fever-stricken district. Sooner or later the place would have had to be given up. Thus we see the Divine Hand leading Carey, amidst all the anxieties and uncertainties of that period, to a suitable home for the Mission, and we see him divinely led from that wild region to the very centre of civilisation and influence. Carey had his time of probation and trial at Mudnabatty, and nobly he spent it. So when the Divine call came to enlarged opportunities and enlarged work at Serampore and Calcutta, he was prepared. And his afterwards famous and fruitful life was largely the result of his patient waiting and persistent study and untiring prayerfulness while at Mudnabatty.

The College, Serampore.

T. R. EDWARDS.

BEFORE DAY.

MARK i. 29—35.



LONE He seeks the silent waste
E'er yet intrudes the day,
In sanctuary of solitude
For the wide world to pray.

First, for the bliss of painless sleep
To succoured sufferers given,
His eyes are turned in sleepless praise
Through the still night to Heaven.

But now a vaster throng than that
Which late about Him press'd
Is with Him, in the great wide world
That healing needs and rest.

And o'er its soul-sick multitudes
His suppliant hands are spread,
As though by priestly touch He'd heal
The sick and raise the dead.

Prayer, surely, never throb'd to Heaven
Fervent with Heaven's own fire,
As when the Son of Man thus breathed
To God His soul's desire.

Nor prayed He only ; this He taught
 (As 'twas His life to show),
 That he who would the cross embrace
 Must first the couch forego.

What wonder that Love's crown of thorns
 Binds not the brow of those
 Whose rightful joys have never caught
 A shadow from earth's woes ?

Who ne'er have felt earth's heavy load
 A burden they must bear ;
 Who never yet have followed Christ
 In self-denying prayer ?

Yea, search thyself, my soul, and say,
 Has the world's sin e'er press'd
 Upon thee, in the quiet night,
 So as to break thy rest ?

Hast thou relinquish'd aught that's sweet
 As to the weary sleep,
 By earth's broad bed of pain and death,
 The suppliant's watch to keep ?

And if thy way—thy mind—in this
 Doth not with His accord,
 Mayest thou not ask : "*Since here unlike,
 Where am I like my Lord ?*"

Pity thyself, and seek His grace,
 Love's liberty to win,
 And by thine own Gethsemane
 Cut short earth's night of sin !

Dacca, East Bcngal.

R. WRIGHT HAY.

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.

TIDINGS FROM THE CONGO.

BOPOTO STATION, UPPER CONGO.



THE Rev. William Forfeitt, writing from Bopoto, says :—

“DEAR MR. BAYNES.—We have only just received the sad news of dear Balfern's death. The news is a terrible blow to us, following so soon on the loss of poor Oram. The sudden loss of two beloved colleagues and college companions casts a gloom over one's spirit beyond description. We witnessed his departure from here in such good health, and wished him God-speed on his journey home. Home in very deed and truth it has proved to be. God be very gracious to all who mourn their loss.

“The blow to our work at this station is a very heavy one from our point of view at present, so favoured as we have hitherto been. Yet there may be a greater blessing in this cup of sorrow than we anticipate. We felt our numbers on the field to be very few before, and could ill afford to spare these two brethren from our midst. May it not be that this is a more stirring call sent from the King to the young men of our churches who hitherto have been slow to respond to the great commission ?

“I had a very hopeful talk with one of our lads last evening, by whom these losses have been deeply felt. God grant that they may prove to be the gate of life to some of our Bopoto people.

“I am thankful to be able to report that Mrs. Forfeitt's health so far has been most satisfactory, and that I, too, am very well. Mr. Kirkland has just been having a little touch of fever, but is now convalescent. He has been enjoying unusually good health.”

WATHEN, LOWER CONGO.

The Rev. George Cameron, writing from Wathen Station, says :—

“DEAR MR. BAYNES.—Mr. Brown and I left Underhill on June 7th, and travelled together most of the way to Lukunga. He left there a day before I did and went on to Stanley Pool, on the way to Bopoto. I arrived here on June 16th, after one of the most pleasant journeys I have ever made.

“At Mbanza Manteke and Lukunga, stations of the American Baptist Missionary Union, the work of the Lord was prospering. At two camping places we met Christian carriers from Mbanza Manteke, and greatly enjoyed joining with them in prayer and praise and testimony. At one place we overheard them being asked by the man in charge of the State post (an African from another country) to dance. They replied that they were children of God, and would not dance; and they did not. To hear these men, and others who had lately been heathen, singing hymns of praise to God in the camp, far away from any mission station, stirred the heart to glorify God for what He had done and to expect Him to show His power and grace still more.

“On my arrival here I found Mr. and Mrs. Bentley and their infant daughter, Dr. and Mrs. Webb, and Mr. Davies, all well. We are grateful to

God for some who have lately been baptized, and are hopeful that others will soon follow, as there are many inquirers. May our Lord Jesus Christ be glorified here by sinners believing in His name! For this we labour and pray, and beg your sympathy and help more and more."

The Rev. S. Roberts Webb, M.D., writes also from Wathen :—

"MY DEAR MR. BAYNES,—By last mail I received a letter from a lady, who is connected with a Sunday-school that subscribes for the support of one of my boys who was formerly under the care of Mr. Percy Comber.

"This is the first time I have received a letter under such circumstances, and this boy is the first of Mr. Comber's about whose support I have heard from other than private sources. It is possible that there are other schools sending money to the Mission House for this purpose about whom I know nothing. As I have no other means of finding out, I should be obliged if you would kindly insert a query in the MISSIONARY HERALD asking all those who had previously communicated with Mr. Comber on this subject to be good enough to write to me. I shall be happy to answer any questions about any of these boys, and, if any of them are not any longer on the station, to supply their places.

"The school roll now reaches 110. An increase so rapid and so considerable is surely a good augury for the future."

SAN SALVADOR.

The Rev. Thos. Lewis writes :—

"We are anxiously waiting for some help, so that we can pay more attention to our work at the out-stations. The young Christians who are in charge of these places do very well, and there is much to encourage us. Between all our schools now there are over 250 children being taught daily. We are not able to meet all the demands for teachers. There are several towns where the people are begging for teachers, but we are unable to send any at present."

STANLEY POOL.

The Rev. J. L. Roger writes from Stanley Pool :—

"It is a great joy to me to report to you our first baptism here at Stanley Pool for the last five years; it has cheered our hearts in the work, and we are hoping that more will soon follow. It was on the third Sunday in April that we all gathered to the water's edge, and, in the presence of all our boys and workpeople, Mr. Gordon baptized two of our school boys. It was a most impressive service, and we all felt it to be a very solemn time; the boys spoke out so boldly to the others of their love to Christ and the longing desire they have had to follow Him. We know there are several others who have lately given their hearts to Jesus, and trust soon to have the joy of welcoming them into the Church. On the Sunday evening, we all gathered around the Lord's table, and after I had given the right hand of fellowship to the two who had been baptized, Nkendi and Zikubaka, they for the first time joined us in partaking

of that sacred ordinance. I am sure we all felt refreshed after this most sacred service.

"I am glad to tell you that we have arranged amongst the boys to make a fortnightly collection, and all were pleased with the idea. It is really wonderful what great sacrifices some of them will make. I am hoping at the end of the year to be able to send you a nice little sum from our small Native Christian church at Arthington Station."

BARISAL.

FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

No. III.



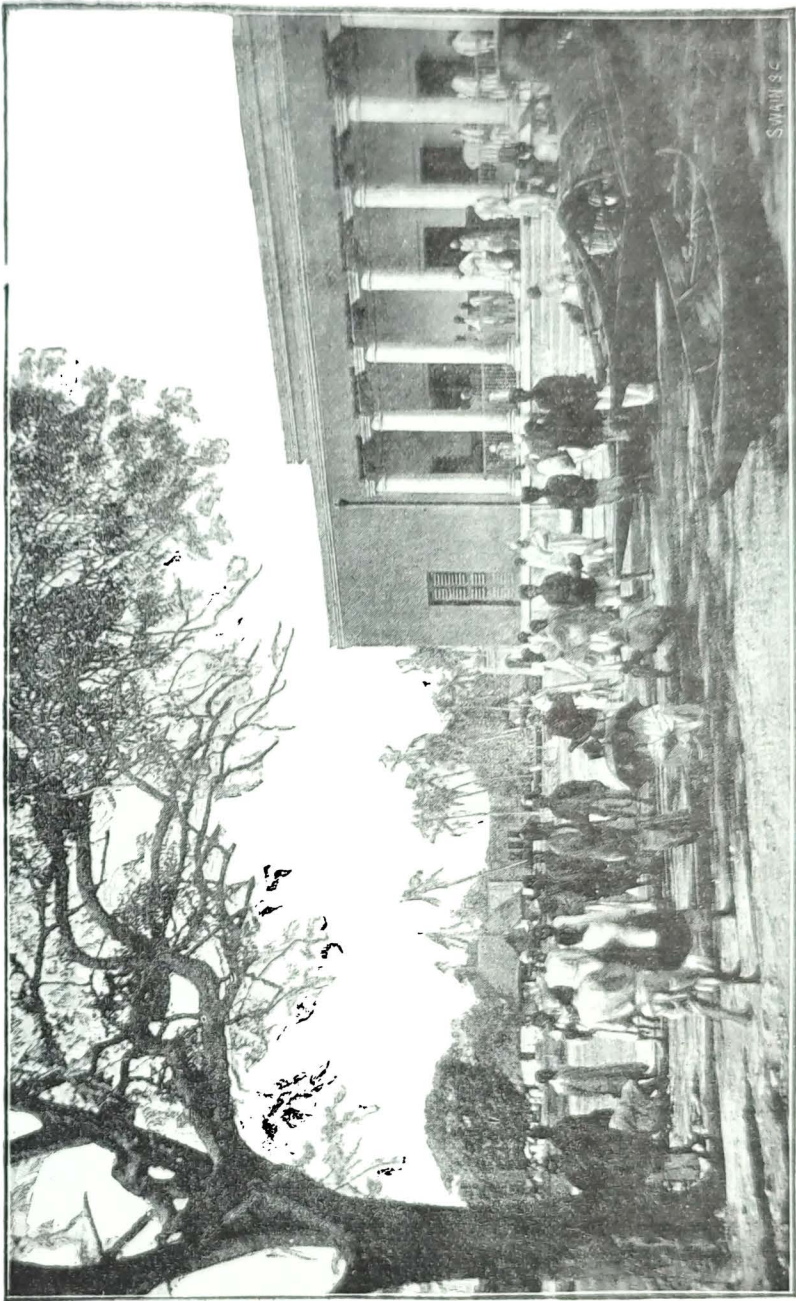
T the last census, taken three years ago, the population of Barisal was reckoned at 15,482 souls. Of these, 10,384 were men—more than double the number of women.

The camera, of course, had nothing to do with the census; but even the camera could have guessed at some such disproportion as this. Notwithstanding its "search-light" sweep of the town for the purpose of these papers, with twenty-five stoppages to record impressions, hardly a woman's form can be seen on any of the resultant plates. It is not that she is shy, but that she is absent. The timidest will sometimes peep; but here there are no peepers. None seem to have been present—much less to have deigned a look—when my collector raised his cap.

Three prominent types of building account for this preponderance of men—viz., the kutcherry, the school-house or college, and the jail.

Of kutcheries (*i.e.*, offices and courts) we have quite a number, Barisal being the civil station or Government headquarters of the district. Here is one for the magistrate, and one for each of the deputies and munsiffs under him; a similar set for the judge and the subordinates under him; another for the police; the district and municipal boards have also their own buildings distinct from the rest. These kutcheries give employment to hundreds of men, most of whom merely lodge in the town, leaving their families at home in various parts of the district. Holidays being frequent, they have many opportunities of visiting their homes.

Some idea of their number may be gained from the census returns of "occupation" for the district as a whole. In the direct service of Government are 5,259 officers and clerks, to whom must be added 910



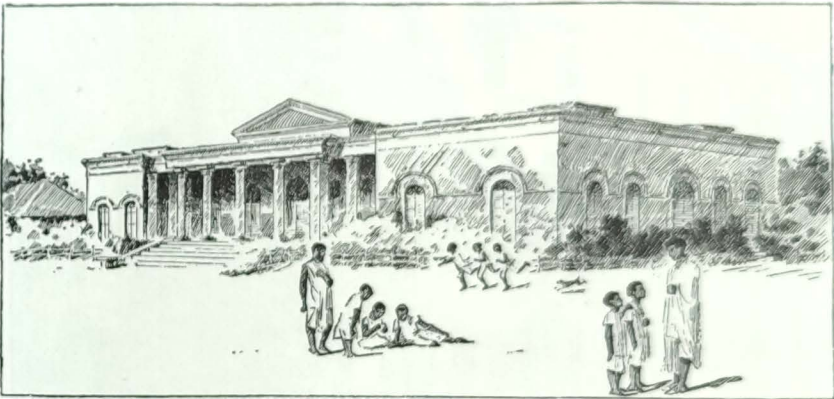
SWAINSON

A DEPUTY-MAGISTRATE'S KUTCHERRY, BARISAL.—(From a Photograph.)

[THE MISSIONARY HERALD,
OCTOBER 1, 1894.

barristers and pleaders, 1,319 muktars and petition writers, &c., along with 330 stamp vendors, all obtaining their livelihood under the shadow of kutcherry walls. The great majority are Hindus, Mohammedans being very illiterate. The percentage of Hindus able to read and write is 28·2, while that of Mohammedans is only 8·9.

The kutcherry buildings are substantial, roomy, and convenient. Litigants swarm around them daily from eleven till five o'clock. The one I have photographed is that of a deputy magistrate. At the foot of the tree ordinarily sit a number of *pin*, *cheroot*, and sherbet sellers, who drive a busy trade among the thirsty people. When a man's case is pending he reck little what money he spends. It is rather something



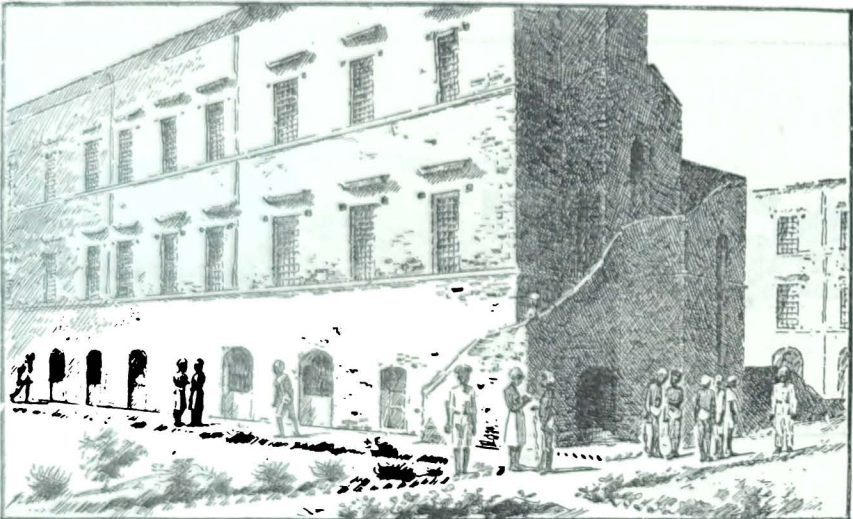
ZILLAH SCHOOL, BARISAL.—(From a Photograph.)

to boast of, like a wedding or a *shraddh*, if the costs are heavy. Many gauge their own and their neighbour's importance by the number and length of the suits which have been filed in their name. The boats seen in the foreground have been dragged about a hundred yards from the river, and represent stolen or disputed property, concerning which the magistrates' decree is eagerly sought.

From the law courts to the jail is a natural transition—nowhere more so than in Barisal. For, I am sorry to say, the institution is very popular. The district has long had an evil repute for the number and particularly dreadful character of its crimes. I have strolled in on a quiet morning, quite unexpectedly, and found 390 prisoners, of whom fifteen were awaiting trial for murder, and five others occupied condemned cells. Three of the five had murdered women, one victim being the daughter and a second the mother of her murderer. A large proportion of condemned criminals

escape the extreme penalty on appeal to the High Court, and afterwards to the Lieutenant-Governor. But of late there have been three or four executions every year. The short Burman, who stands second in the row of prisoners, did not get off. He pummelled an old woman to death with his elbows, until every bone in her body was broken.

There is regular accommodation in the jail for about five hundred prisoners, and it has often been more than full. They are well-looked after, drink filtered water, and have their food examined every morning by the civil surgeon. I have never found more than ten in hospital at one time. There are six mustard oil mills worked by the men (such as would



IN THE JAIL COMPOUND, BARISAL.—(From a Photograph.)

ordinarily be turned by bullocks), and twelve *dhenkis* for husking rice. Baskets and mats are made when required. The rusty wheel of an old treadmill speaks of bygone days. Years ago our missionaries used to visit this jail with tracts and the message of the Gospel. That is forbidden now.

One of the great means for preventing the sort of savage crime that obtains in these parts is the diffusion of knowledge. We have two colleges and three large University schools in Barisal. The oldest is the Zillah, or Government School—which was the one first established (as we have seen) by the Serampore missionaries in response to an invitation from the District Judge.

For twenty-four years the school continued to be maintained by public

subscriptions in addition to the scholars' fees. But in 1853 it was converted into a Zillah school, and four years later—when the Calcutta University was founded—it became one of the affiliated schools. Under recent orders of Government, the management has been placed in the hands of a joint committee of the District and Municipal Boards.

The present building is a very fine one, with a large central hall. It was erected in 1881, at a cost of Rs.50,000. We have tried in vain to induce the Joint Committee to permit us to hire the hall on special occasions.

The two other schools are private enterprises of comparatively recent



A BIT OF THE JAIL ROAD (NEAR ZILLAH SCHOOL), BARISAL.—(From a Photograph.)

[Show'ng Students' *Bāsās* (lodgings).]

origin, one being only six and the other hardly ten years old. Each has a collegiate and a medical department, and each vies with the other in efforts to attract the boys. Taking the three institutions together, we have not less than two thousand students reading in Barisal. Most of these live in poor lodgings, and many have to beg all over the town for the small sum which their food and clothing costs. From fifty to seventy boys in each of

the private schools get their tuition free. The teachers and pandits who form the scholastic staff of the town number nearly a hundred.

What is to be done with all this young intelligence when it passes out of the masters' hands is a problem indeed. The hope of thousands for Government employ is doomed to disappointment; yet it is chiefly this hope which inspires the desire to learn. Love of learning for its own sake there is none. As a set-off against this popularity of University education, a technical school was opened in Barisal four years ago, to impart the "knowledge of some handicraft on exceedingly easy terms." Only twenty-five boys have as yet been enrolled.

WILLIAM CAREY.

Barisal, East Bengal.

WORK AMONGST THE KONDHS OF ORISSA.



THE Rev. A. B. Wilkinson sends the following interesting letter, recording his recent experiences amongst the Kondh towns and villages :—

"Russellkonda,
"Ganjam, India.

"MY DEAR MR. BAYNES.—Some account of work done during the past few months may be interesting to you. Much time has been spent in traveling. One journey taken by brethren Long and Purnanund and I, across parts of the hill country, was very interesting. We went across the Oriya country to the foot of the hills, selling books and preaching in the villages as we went along. Then we ascended the ghat to the Kondh highlands. When we emerged from the pass our brother Purnanund was evidently much relieved. He had come with some fear, for he is much subject to fever, and, in the minds of the Oriyas of the plains, the Kondh country is associated with visions of fever and death.

"A KONDH FESTIVAL.

"From the village at the head of the ghat we went to Koinjore to be present at a Kondh festival which is

yearly held there. This town is hidden among the hills, and somewhat difficult of access, and was formerly a seat of the rajahs of Bodh, who had a nominal sovereignty over this part of the country. The festival and sacrifice were on a plain near the village. During the earlier part of the day of the festival, we preached in several places to gatherings of the people, and sold many books. Later in the day, the Kondhs came in thousands, and surging masses of them rushed up and down the plain for hours. It was an interesting sight. Some had horns and some peacock's tails on their heads. Many had their bodies smeared with earth or ashes. A number carried big drums, which they beat incessantly, even while turning head over heels. Many of the crowd waved tangies (axes) and umbrellas as they rushed to and fro. Large numbers, including many of the women and children, were terraced on the mountain side as spectators of the scene below.

“Towards evening the sacrifice commenced. This was not very elaborate. A brass-capped staff was fixed in the ground, and on either side of it a canopy. Baskets of sweetmeats, rice, earthen lamps, &c., were brought. An old man, as chief priest, with a young man and a youth, as assistants, then came forward. The old man then placed a dome of the sweetmeats in front of the staff, and poured over it some coloured powders, and lighted three little lamps in front. He and his assistants then saluted the offering. The old man then gave a final salutation, and instantly swept away the whole into the dust. Next, the offering was made on a larger scale. More than fifty lamps were lighted. While this was going on, a woman came forward with a coloured cloth. The youth received it, reverently applied it to his face, and then added it to others on the staff. It was a thank-offering for having received a son. But no further similar offerings were forthcoming. The other cloths attached to the staff were those of former years, and varied in age from the tattered one of long ago to the comparatively new one. This sacrifice is for the general prosperity of the country, and, after this is over, lesser local ceremonies occur in the different villages around.

“VILLAGE WORK.

“Leaving Koinjore we returned to our previous stopping-place, and after visiting the Tikkavalli market we went in another direction to Lienpada, which is the name given to a large group of villages, some of which are inhabited by Kondhs, and some by Oriyas. Here we met with a most hearty welcome. Each day we had crowds of eager listeners, and as there are large schools here, many of the

people could read and bought many books—tracts, Scripture portions, and some New Testaments. At one village where the people asked us to come in the afternoon, we went in the morning and found the village empty. But in a short time the people had left their work and hurried home to listen to our preaching. Some young men went with us from village to village, and were attentive listeners at our own service in the resthouse on Sunday afternoon. On the last night there, Mr. Long, with his magic lantern, showed scenes from the life of Christ, which we explained in Kondh and Oriya. At this meeting the Kondh moliko, or headman, presented us with a goat, which was acceptable, as my cart containing our reserve provisions fell behind one day as we were crossing a piece of rough country, and we saw it no more until near the end of our journey.

“Leaving Lienpada, we came, two days later, to Udayagiri, where, owing to each of us getting an attack of fever, our work ceased for a time.

“Preaching and distributing books from village to village is an effectual way of making known the Gospel to the people. But wherever there are professing Christians their conduct does much to help or hinder the work. Last year a drinkseller came to me to talk over the question of his becoming a Christian. He had had some talk with a professing Christian who is one of his customers, had seen other nominal Christians, and being away from his own people seemed to think he might join the Christians. He seemed surprised to have pointed out to him the harm he was doing among the Kondhs, and the advisability of giving up his business. He had not apprehended the truth.

"BREAD CAST UPON THE WATERS.

"A few days ago another man came from a village about thirty miles from Russellkonda, and stated that he, his wife, and his mother were prepared to become Christians. He has much knowledge of the truth, and seems to have grasped clearly that Christ came to save man from sin. He was led to read Christian books by a Christian from Russellkonda who was employed some years ago as a forest guard. While so employed he did not seek, on the one hand, to get up prosecutions under the oppressive forest laws, nor, on the other hand, did he take bribes to permit the villagers to take wood from the forest. The villagers were thus impressed by the conduct of this man as a forest guard, and gave heed when he spoke to them

of Christ. The man who is now an inquirer states that through the conduct of this one Christian a number of people have been led to inquire about Christianity. They have been in the habit of gathering at midday or in the evening to read and discuss some Christian book. In this way quite a number of our tracts have been read; and I trust that from the company who have thus read we may soon have the joy of gathering some into the fold of Christ.

"Will friends at home pray that from among the people of our Indian villages more may be led to seek and find the truth?—I remain, yours sincerely,

"A. B. WILKINSON.

"A. H. Baynes, Esq."

THE EVILS OF OPIUM IN CHINA.

Tai Yuan Fu, Shansi, N. China, 1894.



Y DEAR MR. BAYNES,—Some three years ago a Chinese gentleman, with the "Exalted Man" degree (known as the M.A. degree), came into our street chapel and presented us with an Ode upon Opium, requesting that we would print and circulate it if in accord with our sentiments, as he desired to help us in dealing a blow to the evil drug. We have just lately carried out the gentleman's wishes, and had it printed and put into circulation at our various stations. Everyone who sees it is charmed with it, and makes constant pauses during the reading of it to ejaculate, "Good, good!" or "How true!" In accord with the rule of our Mission I send you copies of it. That you may get some idea of the contents, I will append an inadequate prose translation of it, the gift of poetry never having been bestowed upon me.

"THE HATEFULNESS OF OPIUM.

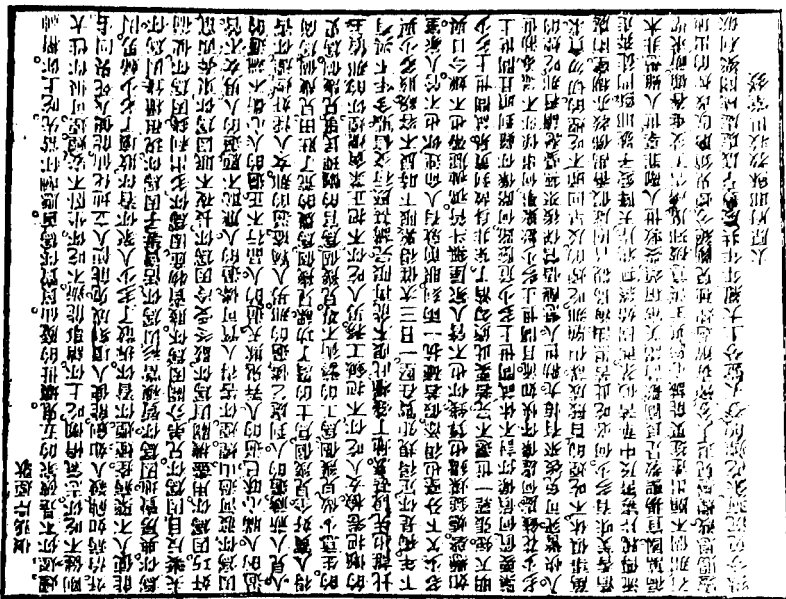
"AN ODE.

"Opium! Opium! Truly a legion of devils art thou in thy power to destroy; and that of Satanic genii is thy hurt done to the world. How securely dost thou bind thy captives! Do they cherish thee? Thou

makest them fleet and strong. Do they spurn thee? Thou leavest them weak and undone. To him who has sought thy help all things seem possible; but idly sits and restless lolls the one who would forsake thee.

"Opium! Opium! How hateful is thy treacherous nature! Though thou art at healing a god, yet thou art at slaying a sword. Thou givest glimpses of Paradise; thou exaltest mortals to the skies; thou causest the dying to revive, and thou, sole physician, makest whole the sick; but brief are all these joys of thine.

"Opium! Opium! What countless homes hast thou wrecked! What multitudes hast thou destroyed! For thee houses are mortgaged and lands



PHOTOGRAPH OF CHINESE OPIUM ODE.—(From original.)

sold. For thee the goodly robe and the homely garment alike are pawned. For thee the husband sells his wife and the father his children. For thy sake tenants are oppressed, husband and wife are estranged, brothers are divided, household goods go for naught, and extortionate interest is willingly paid upon loans. For thy sake wrong is made to abound and the trickster's ingenuity exhausted. Because of thee the winter's cold is keenly felt. Because of thee there are sinful orgies the long night through. Because of thee there is hurried going east and west, with fording of rivers and scaling of mountains.

"Opium! Opium! How altogether pitiful are thy victims! Thy slaves

are lost to shame ; they destroy the barriers between the sexes ; their hearts wax gross ; they deceive themselves ; they attempt to cheat the devil and would fain impose upon heaven. Thy slaves lack uprightness of character and honesty of heart. Thou reducest men to poverty, and victims of thine are to be everywhere met with asking charity. Thou goadest on men to theft and robbery and thou sellest women into sin.

“Opium ! Opium ! How complete is the hurt thou dost to mortals ! How many scholars have forsaken their studies ! How many farmers have left their fields untilled ! How many traders have ceased to do business ! How many artisans have lost their skill ! How many high officers hinder the public business, and how many scribes fail to have ready the pleas, all because of their devotion to thee ! Women addicted to thee despise domestic duties, and men addicted to thee make no effort to improve their inheritance.

“Opium ! Opium ! Thy claim as creditor is ever to the front. What can I say ? Take the Imperial taxes. When one cannot meet them within the first limit, more time is granted. How shall I explain ? Take debts to dealers or others : if one cannot settle this year, they can be carried over to next year. It is thy debt alone, O Opium ! which really presses. Three times each day thou suest importunately and will permit of no delay. Thou must have thy due. Is it short one-hundredth or one-thousandth part, thou persistest until it is added. A half or even a quarter of an hour behind time, and thou causest thy debtor's life to pass before his eyes. Naught carest thou that the homes of thy debtors are made as empty jars. Everything must be turned to money to meet thy calls. Naught reckest thou that homes be bare of necessaries. Not merely the utensils from the house, even the braids and girdles of the children must be stripped off and sold to meet thy claims ! Paid to-day, thou dost but present a new call to-morrow ; and so it goes on through the whole life. Thy debt, though daily paid, is always due. Thy debt can never be spoken of as fully discharged until thy debtor becomes an encoffined corpse !

“Let me exhort all men to arise and repent. Do so *now*, and so avoid a too late remorse hereafter. Look upon this picture. Here is an opium-eater—how like parchment his skin, how drawn and wasted his flesh. Here is one who never tasted opium—how plump and healthy, how bright of countenance. The opium-eater has but few children, and dies early ; whilst he who never tasted has many children, and lives to ripe old age. The opium-eater cannot move and act at will ; but he that never tasted has command both of himself and of his actions.

“Oh! may all slaves of this habit soon be released, and may those who have not worn the fetters never wish to test their strength! Why take this bitter black stuff?”

“The Goddess of Mercy came from islands of the sea, and Buddha found his way to us from India. False is the worship and empty the reverence paid to them. It was the native countries of these gods which sent us opium that has done our land such deadly hurt. European kingdoms have never been enslaved by the opium habit.”



AN OPIUM SMOKER.—(From a Photograph.)

“God’s beloved Son Jesus, who was sent of His Father into the world, and whose disciples went forth into all lands preaching the truth and hymning and telling forth God’s praise, seeks to save men from their sin.

“Men, though they may be stupid, yet are not wood or stone, and there is not one but who longs to forsake evil ways. This can be done if men will make a decided break with the Devil and sincerely seek the true Lord, beseech His Fatherly and all-availing help, and supplicate the gift of the Holy Spirit’s grace.

“Rid of the opium craving, so will the plague be stayed. Destroy the opium seed, so will the drug become extinct. Those who break off their opium will escape the horrors of the hell it creates and ultimate destruction.

Those who never took it will be helped upwards towards heaven and higher things. In that glad time when opium is no more, the people of China will be blessed with length of days, *and all the years be filled with happiness.*"

This ode is a fair summary of the charges which the Chinese people in our districts, whatever they may do elsewhere, bring against opium.

Enclosed, I also send you a photograph of an opium user. He is a degree man—has the "Budding Talent" (known as the B.A.) degree. His name is Chia Chih Ming, and his native place is the county of Fou Shan in this province. His people have cast him off, so that he is reduced to the position of a common beggar. I first met him begging at a fair, where he surprised me by asking to be allowed to look at a book, and starting to read it off quite fluently—a thing which very few of the respectable farmers present could have done—I have several times bought curious combinations of characters from him which he had written in order to help him. Opium smokers are very common; but here is one who has been brought to the lowest place to which a man can fall in China, and a place from which the *Chinese* themselves deem there is no possibility of redemption.

The man that has been long sought for in inland China has been *found at last*. He was discovered by Dr. Edwards, and I am sure he will not mind my telling you about it. The man is a native who can tell of advantages to be derived from the opium habit. Said he: "There are distinct advantages from the use of opium, for *when a user of it comes to be carried out to burial he will be an easy burden for the bearers, since opium shrivels a man up so*; and more than that, *an opium smoker never need fear that he will lose his sight or hearing.*" When asked how that could be, he replied, "*Because he will not live long enough.* Loss of sight and hearing are defects of age, but an opium user dies early, and therefore escapes those evils."

It is such a novel experience to have found a Chinaman give evidence in favour of opium that I cannot withhold it from you, as I have so constantly asserted that such an individual did not exist.—I am, yours affectionately,

GEO. B. FARTING.

A. H. Baynes, Esq.

ACKNOWLEDGMENTS.



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

A box of fancy articles from Mrs. Johnston, Forest Gate, for Mrs. Anderson, Calcutta; a parcel from Messrs. Sutton & Co., Reading, for Mrs. Ellison, Rungpore, Bengal; box of dolls, &c., from the St. Andrew's Street Sunday School Working Party, Cambridge, per Miss Smith, for the Rev. E. S. Summers, B.A., Serampore; a parcel from Miss Braithwaite, and a parcel of clothing from the Missionary Working Party, Kempsey, per Miss Manning, for Miss Leigh, Cuttack, Orissa; two boxes of clothing, books, toys, &c., from Gipsy Road Sunday School, West Norwood, per Miss Raymond, for the Rev. R. Spurgeon, Barisal; a box of cards from the Y.P.S.C.E., City Road Chapel, Bristol, per Mr. Watt, for the Rev. Herbert Thomas, Delhi; a Paragraph Bible, from Mr. E. Rawlings, Wimbledon, for the Library, Serampore College, India; a parcel of clothing, copies of the New Testament, &c., from Miss Salter's Bible Class, Streatham, for Nobin Chunder Dutt, Chittagong, Bengal; two boxes of dolls from Mrs. Johnston, Rusholme, Manchester, for Mrs. Ellison, Rungpore, Bengal; a case from Wycliffe Chapel, Birmingham, for Mrs. McKenna, Soory, Bengal; a box of dolls from a Friend for the Rev. G. J. Daun, Agra; a box of toys, &c., from Mrs. Macaulay, Portrush; and a box of clothing and toys from the Young People's Missionary Working Party, Worthing, per Miss Butcher, for Mrs. Stubbs, Patna; parcels of clothing from the Y.P.S.C.E., Wallington, per Miss Elliott, for the women and children of India; parcels from West End Chapel, Hammersmith, per Miss Poole, for Miss Lynne, Furreedpore, Bengal; a case of drugs from Broadmead Y.P.S.C.E., Bristol, per Mr. Lewis, for the Rev. A. E. Collier, Bankipore; 300 yards of wire netting, from Mr. W. V. Dunn, of Birmingham, for the Rev. A. T. Teichmann, Pirojpoore, Bengal; a box of medicines from Messrs. Burroughs & Wellcome, London, for the Rev. J. Ellison, Rungpore, Bengal; some books and a concertina from Mr. J. T. Williams, of Treorky, for the Congo Mission; a parcel of clothing from Carey Chapel Y.P.S.C.E., Reading, per Mrs. Pratley, for the Rev. W. Forfeitt, Bopoto; a bale of clothing from the Missionary Working Society, Frogmore Street, Abergavenny, per Miss Watkins, for Mrs. Bentley, Wathen Station; a parcel from Leominster, for the Rev. G. R. Pople, Underhill; newspapers from a Friend at Glasgow, for the Rev. R. H. Kirkland, Bopoto; a parcel from Teddington, for Mrs. Lewis, San Salvador; parcels of clothing and toys from the Kentish Town Congregational Church Sunday School Working Party, per Miss Hartland, for Mrs. Lewis, San Salvador, and Mrs. Bentley, Wathen, Congo; a parcel of clothing from the Bloomsbury Missionary Working Party, per Mrs. Sicklemore, for Mrs. Bentley, Wathen; parcels of cards from Victoria Street Sunday School, Smallheath, Birmingham, for the Revs. Thos. Lewis, San Salvador, Congo, and H. A. Lapham, Ceylon; a parcel from the Oakes Juvenile Missionary Society, Huddersfield, per Mr. G. Hall, for Nkongo, and Nsona, Wathen Station, Congo; a parcel from Mrs. Lloyd, Porth, for the Rev. G. D. Brown, Upper Congo; a parcel from Miss

Timmis, Bedford, for Mrs. Harmon, China; parcels from Stroud and Cork, for Mrs. Wall, Rome; parcels of cards from Lincoln, scrap-books from Glasgow, and of dolls from a Friend for the Mission.

Also gifts for the Circular Road Chapel, Calcutta, Bazaar, from Mrs. Allen, Richmond; Messrs. Fry & Sons, Bristol; Mrs. Johnston, Forest Gate; A Friend, Barrow in Soar; Mrs. Newman, Loughborough; Mrs. Supper, Loughborough; Miss Williamson; Mrs. Godby, Watford; Messrs. Huntley and Palmers, Reading, and Mrs. Underhill, Hampstead.

THE LORD LOYETH A CHEERFUL GIVER.



HE grateful thanks of the Committee are given to the following friends for welcome gifts for the support of mission work afield:—S. H. N., for six silver spoons and two brooches; "One who Wishes to do More," for gold watch, chain, and lockets, for the benefit of the Congo Mission; S. Mordant, South Brent, Devon, for a small gold brooch for the general funds of the Society; "A Friend, for the Missionary Society for Christ's sake," Loughton, by Mr. Arthur Jones, for a silver chain and bracelet; "A Blind Girl," for gold brooch for the Congo Mission; E. B., for gold bracelet for the general funds of the Mission; "A Working Man," for £10, per E. P. Collier, Esq., J.P., Reading, who, sending this sum, writes:—"This £10 was put into my hands last night by a working man who contributed £20 to the Centenary Fund. He is in a very humble walk of life, and when I thanked him very warmly for it, he said he had been well repaid by God's goodness already." "A Metropolitan Sunday-school," for £8. In sending this the friend writes:—"I have great pleasure in sending you the enclosed cheque for £8 for the Congo Mission, as it is the result of effort and self-denial on the part of one class in our Sunday-school. The money was obtained in the following manner. The members of the class met monthly at their teacher's house (secretary of our Christian Endeavour Society and daughter of one of our deacons) for a working meeting. Each provided her own material, and worked at home upon it, as well as at the monthly meetings. The result was a collection of clothing and other articles, which were offered for sale to their friends and acquaintances, who were invited to come to the house of the secretary and inspect and purchase. The proceeds were over £12, and the class have voted £8 to the Congo Mission, the remainder being retained for other benevolent objects. The class is composed of girls of fifteen to eighteen years of age, but is not a large one, and probably has fifteen or sixteen members. I have gone into details, thinking that perhaps this might prove a stimulus to other schools, and show what may be done even by a single class."

The cordial thanks of the Committee are also given for the following welcome contributions:—The Baroness Solvyns, for Congo, £10; Mr. A. Gourlay, for Debt, £10; E. H., Haslemere, for the Congo Mission, £5; K. A., £10; Help in Need Society and Friends, for Congo, per Miss Baker, £10; Mr. and Mrs. J. Masters, £12; Dr. Pedley, £10; Mrs. T. White, Evesham, £50.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the last meeting of the General Committee on Tuesday, September 18th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. J. G. Greenhough, M.A., of Leicester,

The Minutes of the previous meeting were read and confirmed.

A letter of cordial thanks from the Committee of the Zenana Mission for the grant of £1,000 from the Centenary Fund for outfit, passage, and probationary expenses of additional missionaries was presented and read.

An appeal for help on behalf of Baptists in Hungary was regretfully declined; the Committee having no fund at their disposal for such a purpose.

Resolutions from the Worcestershire Association, and from the East Glamorganshire Association, were presented and read.

The Revs. Arthur Long, from Russell Khondah, Orissa; Philip Davies, B.A., from Wathen Station; S. C. Gordon, from Stanley Pool, Lower Congo River; and W. K. Landels, from Turin, North Italy, met the Committee on their arrival in England on furlough, and were warmly welcomed home by the Treasurer.

Special prayer was then offered by the Rev. Charles Williams, of Accrington, and W. Bembridge, Esq., J.P., of Ripley.

The offer of the Rev. William Carey to return to India, in December next—Dr. Bias certifying as to the good health of both Mr. and Mrs. Carey—was cordially accepted.

The consideration of the important question of the urgent need for the removal of the Delhi Training Institution to a more healthy location was resumed, and arrangements for immediate action sanctioned.

The offer of the Rev. Stephen S. Thomas to return to Delhi at the end of the current year, and resume charge of the Native Christian Training Institution, was cordially accepted.

The Rev. Thos. Bailey, returning to Orissa, was requested to resume work in Cuttack, to undertake the oversight of the Orissa Training Institutions in Cuttack, the Boys' Orphanage, and the superintendence of the Revision of the Oriya Scriptures.

The Secretary reported that the Rev. C. E. Wilson, B.A., missionary designate to Jessore, had taken the first place in the Honours list at the recent examinations of the *Senatus Academicus*, together with the £20 prize.

The Rev. George Hughes was granted a further term of twelve months' furlough, Mr. Hughes to render such assistance in deputation work as he may be able.

Final arrangements for the Newcastle Autumnal Meetings, on the 1st, 2nd, 4th, and 5th of October, were reported and approved.

The meeting was closed with prayer by the Rev. W. Hill.

RECENT INTELLIGENCE.



ARRIVAL OF MISSIONARIES.—We are glad to report the safe arrival in England of the Revs. P. Davies, B.A., of Wathen Station, and S. C. Gordon, of Stanley Pool, Lower Congo River; of the Rev. A. and Mrs. Long, of Russell Khondah, Orissa; and of the Rev. W. K. and Mrs. Landels, of Turin, North Italy.

We earnestly hope that a season of rest and change at home may greatly refresh and re-invigorate these dear friends.

Departure of a Missionary.—On the 17th of last month the Rev. Evan Morgan left England for China by the German Lloyd mail steamer *Bayern*, for Shanghai. Mr. Morgan is designated for work in Shensi Province in association with Brethren Shorroock and Moir Duncan.

Congo Mission.—The Rev. B. H. Carson Graham, writing from San Salvador under date of July 18th, says:—"I reached here quite safely last Saturday morning, and had a very warm welcome from Mr. and Mrs. Lewis and the inhabitants of the town. I was most thankful to find Mr. and Mrs. Lewis fairly well."

From Wathen Station, under date of July 3rd, the Rev. George Cameron writes:—"Mr. G. D. Brown and I left Underhill on the 7th of June, and travelled together most of the way. I arrived at Wathen on June 16th. Mr. Brown is going on to Bopoto Station to help Mr. Wm. Forfeitt. I am thankful to say I found, on my arrival here, Mr. and Mrs. Bentley and their infant daughter, and Dr. and Mrs. Webb, all well."

Congo Mission.—Just as we go to press tidings of the safe return to the Congo of Mr. and Mrs. Lawson Forfeitt reach us. Under date of August 9th, Mr. Forfeitt writes from Underhill:—"MY DEAR MR. BAYNES,—I am happy to inform you that we arrived here safely on the 1st inst., and found Mr. Pople and Mr. and Mrs. Pinnock and family all well. Also that the latest letters from all stations report good health. Mr. Pople has managed most satisfactorily during my short absence. Our voyage was pleasant and uneventful, except that on the night after leaving Sierra Leone a fire broke out on the ship, which at one time threatened to be disastrous. However, prompt measures were taken by the captain, and the fire was got under. When I tell you that the cargo included dynamite, gunpowder, petroleum, rum, gin, and matches, you will see that there was real danger, and indeed that we had a most providential escape. Our friends in England will join us in grateful thanks to God that we were safely kept in the hour of peril."

CONTRIBUTIONS.

From August 13th to September 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*.

ANNUAL SUBSCRIPTIONS.		
Banister, Miss R.	1	1 0
Christian, Miss Julia ..	2	2 0
Crowe, Miss S.	1	0 0
Ecroyd, Mrs.	2	2 0
Irish, Mr. F.	1	1 0
K. A.	10	0 0
Masters, Mr. and Mrs. John.....	12	0 0
Sturge, Rev. A., for <i>Indian Mission</i>	0	10 8
Workman, Mr. C.	0	10 0
Wyatt, Mr. J.	0	10 8
Under 10s.	0	8 0

DONATIONS.		
A. C., a Small Gift	0	10 0
A Friend, Redemptor	0	10 0
Anon.	0	10 0
Anon., Worcester, Thankgiving for Keswick	0	10 0
E. H.	1	0 0
Fryer, Mr. A.	1	10 0
Gourlay, Mr. Alex., Dundee, for <i>Debt</i>	10	0 0
Gowing, Miss.	0	13 6
Help in Need Society and Friends, for <i>support of Eleme and N. Tumba, San Salvador</i>	10	0 0
Hipkiss, Mr. W. H.	0	10 0
"James C. and Sisters" (box), for <i>China</i>	0	15 0
Johnston, Mr. Arthur, for <i>Congo</i>	0	10 0
Lane, Mr. Jas., Waikoa, New Zealand, Thank-offering, for <i>Mr. Stapleton's work, Congo</i>	5	0 0
Palmer, Rev. J., for <i>Congo</i>	1	10 0
Perry, Mrs. K., for <i>Congo</i>	0	12 8
Ranken, Miss Jane	2	0 0
Snalam, Rev. John, for <i>India</i>	1	0 0
Solvyns, Baroness, for <i>Congo</i>	10	0 0
Supper, Mrs., for <i>Mr. Julian, Cuttack</i>	1	0 0
Sykes, Mrs., Calcutta..	2	2 0
Whitley, Mr. Thomas..	5	0 0
Under 10s.	1	10 0

LEGACY.		
Johnson, Mrs. Mary, the late, of Kirkby Stephen, by Miss M. A. Nicholson	15	0 0

LONDON AND MIDDLESEX.		
Abbey-road Chapel	18	14 0
Battersea, York-road Sunday-school, for <i>Ratanapura Mission</i>	12	0 0
Bermondsey, Haddon Hall Sunday-school, for <i>Bengali School</i> ..	10	0 0
Brookley-road Sunday-school	11	3 0
Camberwell, Cottage-green Sunday-school, for <i>Congo</i>	5	0 0
Dalston Junction, Sun-school	10	0 0
Hackney, Mare-street Chapel	26	0 0
Hammersmith, West-end	5	4 8
Do., Sunday-school, for <i>Boys' School, Barisal</i>	3	2 8
Do., for <i>Girls' School, China</i>	3	2 8
Harlesden	0	3 8
Islington, Salter's Hall Chapel	5	16 8
Do., for <i>Congo</i>	1	0 0
Peckham, Rye-lane Sun-sch., for <i>Congo</i>	8	0 0
Peckham Rye, Tabernacle Sunday-school	2	0 0
Teddington, Sun-sch..	3	0 0
Do., Boys' Brigade Class	2	0 0
Walworth-road Chapel	3	5 0

BERKSHIRE.		
Reading, Broad-street Congregational Ch. Y. P. S. C. E., for <i>Rev. F. Harmon, China, Medical Books</i>	0	10 8
Do., Wycliffe Ch. Sunday-school	1	0 0
Wokingham	1	0 0

BUCKINGHAMSHIRE.		
Quainton	1	18 0
Stoney Stratford	14	4 10

CHESHIRE.		
Chester, Grosvenor-park Ch.	4	7 11

DEVONSHIRE.		
South Brent	0	5 0
Towington.....	2	2 0

DORSETSHIRE.		
Dorchester, Dorford Sunday-school	2	2 8
Do., for <i>Congo</i>	0	5 0
Sherborne, for <i>North China</i>	0	10 0
Weymouth.....	8	16 3

DURHAM.		
South Shields, Westoe-road	0	11 8
Do., for <i>Congo</i>	3	15 6

ESSEX.		
Ilford, High-street (Mrs. Parker's Class)	1	0 0
Leytonstone, Sun-sch.	15	13 1
Loughton	3	3 0

GLOUCESTERSHIRE.		
Eastcombe, Sun-sch. ..	1	5 0
Thornbury.....	0	7 6

HAMPSHIRE.		
Christchurch, Bible-class, for <i>Congo</i>	2	1 8
Milford-on-Sea	4	2 3
Sway, for <i>N. P.</i>	0	12 0

HEREFORDSHIRE.		
Gloucester.....	1	0 0

HERTFORDSHIRE.		
Hitchin, Tilehouse-street	5	0 0
Do., Walsworth-road	1	10 2

KENT.		
Canterbury	29	7 1
Hawkhurst, Sun-sch..	1	10 0
Sidcup	6	18 8
Sittingbourne, Y. P. S. C. E., for <i>Mr. Harmon's work, Shantung</i>	2	0 0

LANCASHIRE.		
Barrow-in-Furness	1	0 2
Blackpool, Union Ch. Sunday-school	8	10 0

Bury, Christian Church	3	11	0
Liverpool, Everton			
Welsh Ch.	8	17	10
Do., Richmond Ch. . .	7	5	7
Southport, Tabernacle	8	17	6

LEICESTERSHIRE.

Fleckney	5	7	6
Leicester, for <i>Khad</i>			
<i>Mission</i>	1	19	0

LINCOLNSHIRE.

Lincoln, Monks-road ..	1	10	0
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NORFOLK.

Great Yarmouth, St.			
George's-park	15	0	0
Do., for <i>W & O</i>	0	2	0

NORTHAMPTONSHIRE.

Broughton	0	15	7
Kettering	114	15	0
Do., for <i>W & O</i>	2	19	8
Do., for <i>N P</i>	1	6	10
Do., for <i>Congo</i>	0	18	6
Do., for <i>Congo boys</i>	6	15	0
Weston	5	10	2
Do., for <i>W & O</i>	0	7	0
Do., for <i>N P</i>	0	8	10

	183	18	2
Less expenses	0	15	0
	182	18	2

NOTTINGHAMSHIRE.

Nottingham, Derby-			
road, for support of			
<i>Congo boy, Dambu</i> ..	5	0	0

SOMERSETSHIRE.

Banwell, for <i>W & O</i> ..	1	0	0
Do., for <i>N P</i>	0	10	6
Hanham, Sun.-sch. for			
<i>Mr. Hale's work,</i>			
<i>Agra</i>	1	14	0

STAFFORDSHIRE.

Burslem	1	10	0
Willenhall	0	11	8

SUFFOLK.

Ipswich, Burlington Ch.	14	15	7
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SURREY.

Dulwich Hall Sun.-sch.	1	1	6
South Norwood, Sun.-			
school	7	7	10
West Norwood, Gipsy-			
road Sunday-school			
Do., for <i>Rev. R.</i>			
<i>Spurgeon, Barisal</i>	1	0	0

WARWICKSHIRE.

Rugby	1	17	9
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WILTSHIRE.

Damerham	0	9	0
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WORCESTERSHIRE.

Stourport	3	10	0
Do., for <i>N P</i>	0	15	6
Do., for <i>W & O</i>	0	10	0

YORKSHIRE.

Leeds, South-parade ..	14	19	11
Rawdon	18	7	0
Salterforth	4	14	7
Sheffield, Glossop-road	11	13	1
Do., Townhead-street	5	4	3
	54	18	10
Less expenses	1	10	0
	53	8	10

NORTH WALES.

Cefnawr, Tabernacle	1	11	0
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SOUTH WALES.

BRECONSHIRE.

Brynawr, Calvary,			
English Ch.	4	18	4
Do., Tabor Ch.	2	17	7

CARMARTHENSHIRE.

Llandyssul, Penybont..	1	2	4
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GLAMORGANSHIRE.

Briton Ferry, Rehoboth	3	7	0
Cardiff, Tredegarville..	0	7	6
Ystalyfera, Caer Salem..	0	8	9

SCOTLAND.

Cambuslang, Bible-			
class, for support of			
<i>Congo boy</i>	2	0	0
Dunoon, Boys and Girls'			
Religious Society, for			
<i>Mr. Kirkland's work,</i>			
<i>Congo</i>	1	6	0
Glasgow, Adelaide-place	12	9	6
Do., Bridgeton, Sister-			
street	2	0	0
Do., John-street Ch...	19	0	0

CONTRIBUTIONS
FOR CENTENARY FUND.

Brockley-read Chapel..	3	4	0
Birmingham, Wyoliffe			
Chapel	2	0	0
Newbury	2	0	0
Plymouth, George-st...	10	0	0
Rochdale, West-street..	10	0	0
Stalham	1	4	0
Trowbridge	5	0	0
Weymouth	2	9	0

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.