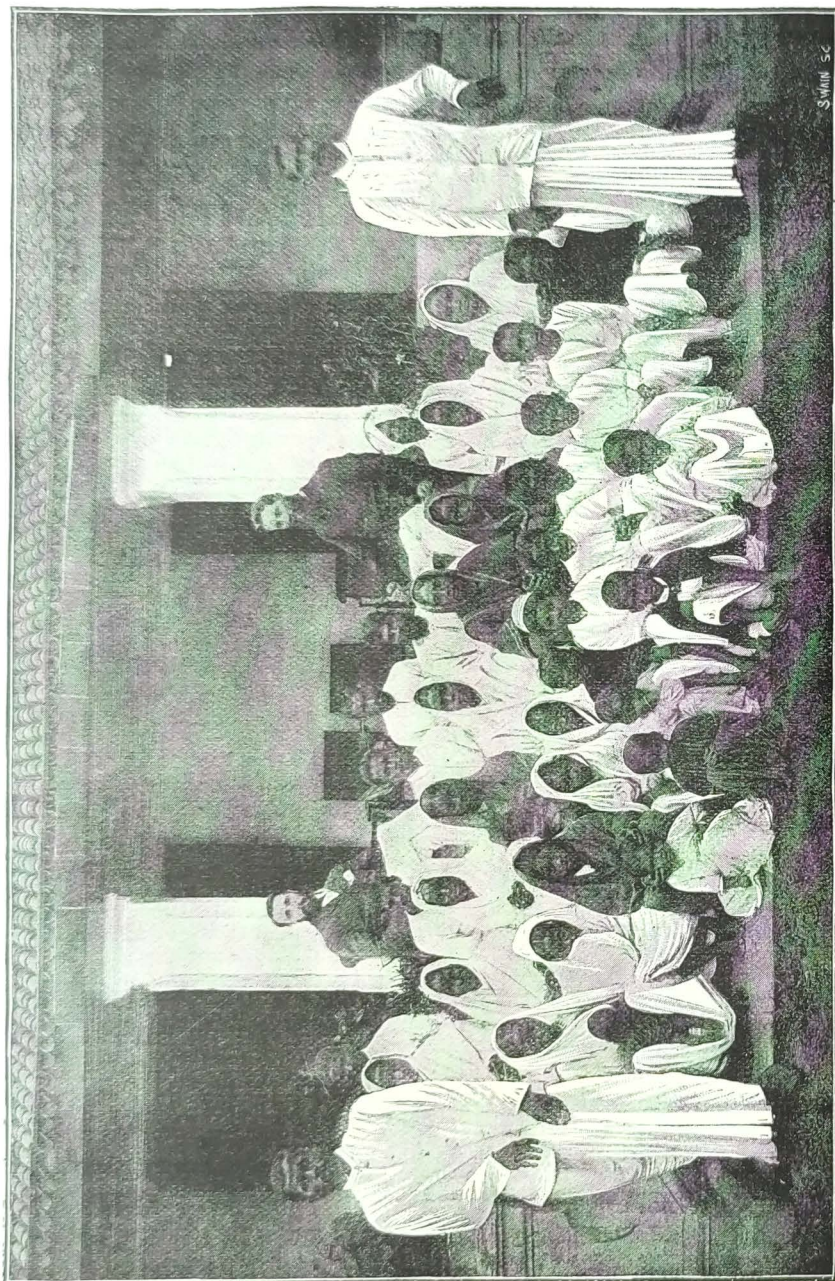


[THE MISSIONARY HERALD  
JANUARY 1, 1896.



GROUP OF NATIVE CHRISTIANS.—(From a Photograph.)

SMITH SC

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THOUGHTS FOR THE NEW YEAR.



ANOTHER year gone, still further to lengthen the long distance of time since Jesus Christ bade His disciples go and evangelise the nations. What more calculated to arrest attention and to compel solemn inquiry than the amazing fact that, notwithstanding nearly nineteen hundred years have passed away, the Saviour's Great Commission should be to so small an extent obeyed, and by the Christians of to-day be so imperfectly understood, yea, it is to be feared, so very little considered? Why is it that, in nearing the close of the nineteenth century, millions upon millions of our fellow-creatures should not only not have heard "the glad tidings of great joy," but should be denied the opportunity of doing so? Do not let us plead that our missionary societies are but of comparatively modern date, and that time is needed for their operations, lest the plea force the sad rejoinder as to what might have been if only the missionary zeal of the early Christians had been perpetuated—if but the churches of Jesus Christ from their beginning had retained their pristine power and glory. The pathetic regrets which reflection awakens are, however, idle, except as they create a desire for the recovery of the better spirit and truer policy of the primitive era.

It is said we are just now entering upon an age when, the Biblical criticism of recent times having mainly done its intended work, the results of its labours being largely secured, Christian people will be able to see the Personal Christ more clearly, and to hear, no longer deadened by the sound of other voices, *His* voice more distinctly. We devoutly trust this is the case, for the more intimate the communion of the disciple with his Lord, the more certainly His will is known, the more missionary in his sympathies must the Christian necessarily become.

The evangelisation of the world is no impossible task, or it had never been enjoined; let but the followers of Jesus Christ truly hear in their souls the authoritative and loving voice of their Divine Redeemer calling them to service, and fully realise what the promise of His almighty and all-sufficient presence with His faithful servants means, and the task, great as it is, will be hopefully attempted, and be ultimately and perhaps speedily accomplished.

Now what we wish on the threshold of the New Year to say is this—just this—that it will be in the consideration of this great missionary question, as a question pre-eminently between the believer and his Divine Master, that deliverance will be found for our Society from its present financial embarrassment. Once let the members of our churches seek in prayerful earnestness guidance from the Lord Himself as to their individual obligation; once let them feel that He is bidding them share His joy of ministering mercy, purity, hope to dark and weary heathen hearts, and the present monetary difficulties will speedily vanish.

It seems bitterly sad—lamentable beyond expression—that cause, reasonable cause, should exist for some of the best friends of the Society to be asking in all seriousness whether the present operations of the Mission are not too extensive and too expensive for our churches to maintain; whether retrenchments, involving recall of missionaries, is not the honest, though painful, course for the Committee to pursue? In sorrowful reluctance we are driven to agree with these faithful advisers, if expenditure should continue so seriously to exceed income. But, oh! the welcome relief which the hypothetical *if* admits. Never did New Year open so darkly and so disastrously for our churches at home, and for the missionaries and their work abroad, were the only alternative before us the retirement from fields where “the glorious Gospel of the blessed God” has begun to be, but must soon no longer be, proclaimed.

Are there, we would ask, none in our denomination who from their stored-up wealth could help to avert such a calamity? Are there no treasures laid up on this earth that might be transferred to the heavenly store-house? Is it wise, is it right so to provide for kindred that the divinely appointed law of toil should in their case, and probably to their great hurt, be superseded? Ought those who are heirs of God and joint heirs with Jesus Christ to aim at amassing fortunes when their gifts to God are altogether out of proportion to their circumstances, and this at a time when men whom the Redeemer would have go and preach His Gospel cannot, if sent, be supported, and when souls are perishing for lack of knowledge? And is it true, as we are sometimes told, that there are actually ministers of

Christ and other leaders in His Kingdom—and these not always connected with our poorest churches—who are afraid to encourage the missionary spirit lest their own church resources should thereby become straitened? If this should be so, no wonder there should be this hindering lack of means.

But how is a reformation to be effected; how can the better, the more Christian sentiments and purposes prevail? *Only in one way.* Special visitation of the churches—improved organisation—appeals for pecuniary help from the Mission House, however important and urgent, are but of secondary moment—but means to an end. What is needed supremely—needed above all else in connection with this missionary enterprise—is for the individual Christian to realise, in fellowship with his Lord and Redeemer, the debt of obligation he personally owes, and to learn in His presence the joy of self-sacrificing love.

As the Lord when on earth took His disciples apart, even so may He take His disciples apart now, that alone with Him the claims of His work amongst the heathen may be duly pondered. Thus will the New Year, from one of dark foreboding and narrowed service, be turned into a year of joyous and larger ministry.

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## NEW YEAR'S DAY PRAYER-MEETING.



IS this number of the HERALD may reach our readers before Tuesday, New Year's Day, we would again call attention to the Morning Prayer-meeting held in the Library of the Mission House, Furnival Street, Holborn, at eleven o'clock. The Rev. D. J. East, late Principal of Calabar College, Jamaica, will preside.

In our last issue, after referring to the present grave financial position of the Society, the following appeal occurred: "We would venture to ask our friends whether it is not in their power to send us by the first day in the New Year timely assistance in the form of generous donations? During the Centenary effort—as was to be expected—the donations to the Society for the general purposes of the Mission very considerably fell off. May we not hope that they will not now be lacking? If at the New Year's Day Prayer-meeting it could be announced that substantial sums sent up by our better-circumstanced friends had been contributed to prevent our present debt growing larger, how the hearts of the missionaries abroad, and the Executive at home, would be relieved, and inspired with new hope and courage."

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FOR sale, for the benefit of the Congo Mission, part of a valuable collection of Butterflies from Central Africa. Any friend desiring to inspect this collection with a view to purchase should kindly communicate with Mr. A. H. Baynes, at the Mission House, Furnival Street, London.

## THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.



**HIS** Calendar is now ready. Will the secretaries of the Prayer Union Branches, and all members not connected with these branches, apply for copies if they have not yet done so? The Calendar possesses certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it contains a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps also appear. We may add that an alteration has been made as to the supply of the Calendars. Instead of charging for them separately, and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

Applications to be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

## NEW MISSIONARY BOOK.



**E** have much pleasure in calling attention to the publication of the new missionary volume, entitled "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering nearly 200, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a gift-book at this time of the year. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

## MISSIONARY LOTO.



**UMEROUS** applications are being daily received for this instructive game of "Missionary Loto," which has been designed with a view to impart missionary information to our 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 holidays, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. Baynes, Mission House, 19, Furnival Street, Holborn, E.C.

## IN MEMORIAM.

JOHN CHAMBERLAIN PAGE.



N Thursday, November 22nd, one of the best of missionaries, and the oldest on the Society's staff, passed peacefully away.

His life closed with fifteen years of seclusion and mental darkness. He had so long waited for the Beautiful Gate to open, that men who knew him during the thirty-seven years of his ceaseless missionary toil almost forgot to think of him as still on the earthly side. To many, in all parts of the world, the news of his death will come as a welcome relief. The valley of the shadow is past, gloom and loneliness and tears have given place to God's sunlight on the celestial hills, the glory of Christ's presence, and the joy of recognition from dear human faces now as the angels in heaven. He has entered through the gates into the city—the city of perfect service and eternal peace. We can but praise the Saviour as we try to think what *that* means to *him* of emancipation for heart and brain.

The main facts of his life are soon told. He was born at Monghyr, on the banks of the Ganges, November 28th, 1822. His mother was the daughter of a Colonel; his father a Captain in the East India Company's service, and Fort Adjutant at Monghyr.

Captain Page owed his conversion to the faithful friendliness of William Moore, one of the Society's missionaries stationed at Dinapore, to whom he ever afterwards clung with a passionate love. In later years he was the friend of John Chamberlain—perhaps the greatest itinerant evangelist ever sent to India—whose memory he desired to honour in the name and life of his youngest son. He died, aged only forty-five, when this son was only seven years old.

Soon after his father's death John was sent to a school for officers' sons in Clapton, where he remained seven or eight years. On his return to India, he attended the ministry of the Rev. Andrew Leslie, of Monghyr, at the little chapel which his father was chiefly instrumental in building, and to this ministry—coupled with the "tender and earnest entreaties" of one of his sisters—he attributed his saving knowledge of Christ. His baptism took place in August, 1838.

Directly after his baptism, the same sister encouraged him to begin missionary work. "In her own conduct," he says, "she showed me what she wished me to do." They studied the Hindi Testament together, and began to teach the people about their doors. His pastor helped him by private instruction and by taking him with him on his frequent preaching excursions. Subsequently he left Monghyr for Serampore, and was employed as a school assistant under John Mack. A few months later, in April, 1841, he offered himself to the Society for regular mission work, and was immediately accepted. His first charge was that of the village churches south of Calcutta, and there, at the very outset of his career, he manifested that abandon of self-interest, that fervid apostolic zeal, for which he was ever afterwards distinguished. Impatient of the plan then in vogue, by which the missionary resided in

Calcutta and made occasional journeys thence through the churches, he wrote to the Secretary begging for leave to put up a house and live nearer his flock. "No church can prosper," he avers, "while it is superintended at a distance. Our churches must have their pastor near them, his eye ever on them, and his hand ever ready to defend and befriend them. I have been most anxious, ever since I have had charge, to go and live among my people, and devote my whole time and energies to their spiritual welfare."

In March, 1848, he was requested to remove to Barisal, and to take the oversight of the converts in that district under circumstances of peculiar difficulty. He shrank from the task. The risk of personal obloquy and the certainty of bitter opposition moved him less than the conviction which a first visit stamped upon his mind, that the people were unlovable and unresponsive to the truth. Nevertheless, the persuasions of his brethren prevailed, and he proceeded to the scene of his greatest labour and holiest triumphs. Twenty years later, when he left the district, worn out with privations, exposure, constant attacks of fever, and excessive toil, it was with "agony of mind" at the thought of separation from his "beloved people." It is not possible, in this brief notice, to attempt any review of his work during those twenty years. He found a scattered flock, no churches formed, no schools even, no regular stations, but one chapel, and not more than four or five native preachers living without their families in an unsettled state of mind. He left an organised community of church members numbering a thousand souls, fifteen well-appointed stations, and a large number of schools. He was the idol of his people, a tower of strength to the timid and the oppressed, a judgment swift and sudden to the evil-doer. That very impetuosity of spirit which was his greatest weakness was also his greatest strength. He identified himself at all times with the wrongs of the poor peasant—whether Christian or Hindu—and proved himself over and over again a true knight-errant of the Cross on their behalf. Withal, he moved among his flock in the happiest familiarity of Christian love. No mask would he wear to hide the kindliness of face or heart. What he was, they saw him. What he had—and often more than he had—was freely theirs for Christ's sake.

Two deputations from the Home Committee came to India, and visited the district while Mr. Page was there. In each case the brethren of the deputation placed on record their high sense of his value and toil, their entire approval of his method of conducting the Mission. On his return to England, the Committee acknowledged with gratitude to God the services he had rendered and the sacrifices he had made. Those who knew him best among his brethren in the field, loved him with a love which was as beautiful as it was rare. That he was almost morbidly sensitive, that he was petulant under fancied provocation, that he sorely tried and wounded the feelings of his friends, makes it all the more remarkable that he established himself so firmly and fully in their affectionate esteem.

The people for whom he spent the best years of heart and life love him with a deathless love, and know him to have been a man sent from God. Their tears will make the grass ever green that grows on his grave. Their faith in the Saviour is his life's richest reward.

His restless activity, was never seen to better advantage perhaps than when,



on a visit to Australia, after prostration from small-pox, he kindled so large a flame of missionary zeal, that three separate colonies are now doing missionary work in three separate districts of Eastern Bengal as the result; or when, compelled to leave Barisal, and settle in the hill tracts of Darjeeling, he made long journeys into independent Sikkim, formed both an English and a native church, and set himself down to learn a new language that he might preach to the Lepchas. "My nature leads me," he was wont to say, "if I do a thing, to do it as though there were but that one thing to be done. Even so have I wished to give myself to the work."

On Wednesday, November 28th, "his first birthday in heaven," his body was laid quietly to rest in the Chingford Cemetery, the Rev. J. H. Anderson conducting the ceremony at the grave. Mr. Baynes, the Secretary of the Mission, and a little group of relatives and missionary friends stood around with mingled feelings of sorrow and joy. No record of his sterling worth may ever mark that quiet spot, but, amid the swamps and shifting sands of East Bengal, and in the hearts of hundreds of people whom he taught the way of life, he has left graven an imperishable name.

He leaves a widow whose strength of sympathy cheered him all the years of his so many toils and cares, and who now looks on to renewed fellowship in the land of love.

WILLIAM CAREY.

Barisal, East Bengal.

## THE HAMLET OF HOPE, SAMBALPUR, ORISSA.

(See *Frontispiece*.)

"Sambalpur, C.P., July 23rd, 1894.



Y DEAR MR. BAYNES,—“By the kindness of a friend (W. Pasley, Esq.), we are able to send you two photographs recently taken at Sambalpur. The one is our Christian village, and the other a group, including most of the Christian natives resident here.

“The village is called ‘Assapoli.’ This name, like most in the East, has a meaning. It is, being interpreted, ‘Hamlet of Hope.’ With us it is still the day of small things, of the ‘mustard seed’ and the ‘little leaven,’ things small in themselves, but rich in promise, and big with hope. This village is one of these. It is on the outskirts of the town, within easy reach of our bungalow, the school-house which we use as a chapel, and the railway crossing. In general appearance, save in the matter of cleanliness, it differs little from other villages in the neighbourhood. There are the same mud walls to the houses, and roofs of tiles or thatch; children play in the street, and animals sometimes block up the doorways. But the difference is really great, as great as that between light and darkness, summer and winter. From within its houses the sound of worship, and not brawling, is heard. Under its roofs no heathen rites, ‘making hideous the

darkness of night,' are ever performed. As the village shelters in the lee of a rocky hill, so the inhabitants take refuge in Him who is for them 'a hiding-place from the wind, and as the shadow of a great rock in a weary land.'

"For a fuller acquaintance with the dwellers in the 'Hamlet of Hope,' one must glance at the group arranged before our bungalow. Daniel, our senior preacher, who has lately been greatly owned of God while working in the neighbourhood of Bolangir, stands on the left. He is distressed because his son and heir, owing to too much energy, can scarcely be said to have come out 'with distinction.' His daughter has taken care that a like fate should not befall the second child, for I see that she is firmly holding her head. The figure standing on the right is our junior preacher, John Pal. He has come to us straight from college at Cuttack, and has already done



OUR NATIVE CHRISTIAN VILLAGE.—(From a Photograph.)

some good work in our midst. Of the row of women, the one behind John is Pilee (a Bible-woman), and the one in the centre is Paluni, who helps her to make known in the homes of the heathen the story of redeeming love. Behind Paluni sits Simeon, our colporteur. The young man on the left, between Daniel and myself, is the village schoolmaster. My colleague (Brother Heberlet) has no need of an introduction to the readers of the HERALD.

"Hoping that all those who see these photographs will pray earnestly for the workers and work at Sambalpur, with much love, I remain, my dear Mr. Baynes, yours sincerely,

"GORDON S. WILKINS.

"A. H. Baynes, Esq."

## LACE MAKING IN CHINA.

“ Tsing Chu Fu, Shantung.



Y DEAR MR. BAYNES,—This little photograph represents a group of pillow-lace pupils, which I thought the readers of the MISSIONARY HERALD might like to see.

“ On my return to China last year, I began to teach this industry to a few of our Christian girls, having always felt very keenly the crushing poverty in which they live, and a desire to introduce something by which they might help themselves to



LACE MAKING IN CHINA.—(From a Photograph.)

make things better. I started in a small way, being uncertain both as to their power of working the lace nicely, and as to the sale it might command; but the girls proved quick and deft; and a firm in Shanghai has given us a large order, with promise of more, so I hope we may make something of the venture.

“ The owner of the pillow belongs to the sterner sex—the son of one of our native pastors, who had him taught that he might teach others. This pastor has manufactured bobbins from bamboo, and pins from Chinese needles, in the most ingenious way, and is so in earnest about the whole

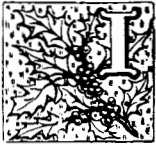
thing that my sense of the ludicrous gives way before my appreciation of his motives.

“ Just before I left, I was much pleased by the father of one of my girls bringing me word that, during the Chinese New Year holiday time, some hundreds of women and girls had been to his house to see the wonderful pillow and still more wonderful lace. The room where his daughter worked being only small, the visitors went in in batches, while he ‘preached the doctrine’ to those outside.

“ LOTTIE COULING.”

## THE BIBLE TRANSLATION SOCIETY.

### A STATEMENT AND AN APPEAL.



T seems that considerable misapprehension still exists with regard to the arrangements recently made between the Bible Translation Society and the British and Foreign Bible Society. Not only amongst church members, but even amongst Baptist ministers, an impression prevails that former differences have been settled, and that now the Bible Society, which is so often spoken of on public platforms as the friend of *all* missionary societies, supports the versions by Baptist missionaries in common with those of all other evangelical societies. As this is an entire mistake, a mistake that is operating detrimentally to the interests of the Bible Translation Society, we venture once more to state the real facts of the case, and shall be greatly obliged if all friends of the Society will aid us in endeavouring to correct this mistake, and remove this wrong impression.

In all probability this misapprehension largely arose from the arrangements made with regard to the printing of Mr. Bentley's Congo version. To quote from a paper by Dr. Underhill, which appeared in the *Baptist Magazine* for June last:—

“ The proposal of the Bible Society to print the Congo version was hailed as a step towards harmonious co-operation, and was cheerfully acceded to, after consultation with the Baptist Missionary Society, by the Bible Translation Society. The plan adopted was to leave the Congo word signifying ‘immersion’ in the text, but to follow it with the insertion, in brackets, of the words [*Greek, baptize*]. It was further arranged that the Greek word ‘*baptizo*’ should be accompanied by the grammatical inflections of the Congo tongue. At the same time it was determined that the bracketed words should appear in every case where the words implying immersion might occur. The Greek word was, in fact, to be Congoised.

“ It may interest our readers to have before them, as a specimen, a passage from the Congo New Testament. We take the 38th and 39th verses of the tenth chapter of the Gospel of St. Mark. The Congoised word is marked by italics.

“ ‘Nga lenda Kweno o nu’ e mbungwa ina nu’ e? ovo, o vubwa [*e Kingrekia, baptizwa*] e mvubwa [*e Kingrekia, mbaptizwa*] ina mvubwa [*e Kingrekia mbaptizwa*]? Bamvoese vo Lenda kweto. O Jizu ubavoese vo, Embungwa ina nua, nua munna yo, e mvubwa mpe [*e Kingrekia, mbaptizwa*] ina mvubwa [*e Kingrekia, mbaptizwa*], vubwa [*e Kingrekia, baptizwa*] mvubwa yo [*e Kingrekia, mbaptizwa*].’

“This uncouth and awkward transfer of the Greek word was, with some hesitation, accepted by the Bible Translation Society.

“The new departure did not, however, meet with the unanimous approval of the friends of the Bible Society. Dr. Robert Cust, an eminent linguist and scholar in the African languages, entered his protest against it in *The Record* of February 17th, 1893.”

Nor has this new departure received the approval of all Baptists. A minister in Cambridgeshire, whose assistance had been solicited on behalf of the Translation Society, under date of November 14th, writes: “I think I have grasped the situation now. The concessions made certainly create a difficulty in pleading the claims of our Society. Baptists are generally more kind to others than wise to themselves. I am afraid I cannot feel so decided and enthusiastic for the work as I thought, and as I like to be in anything I undertake. I will not come to any hasty conclusions, but thoroughly weigh the matter.”

Other friends have written and spoken in the same strain, and have regarded it as a great mistake, however good the intention, that the first edition of the New Testament in the Congo language should be marred and mystified by those uncouth, awkward, and unknown words which appear within brackets, and which, it is feared, some of the natives may regard as a kind of fetish connected with the ordinance of baptism.

“For the present (observes Dr. Underhill), the arrangement only concerns the Congo version. The Bible Translation Society is free to pursue its path, and to give in all our missionary fields a true and complete version of the Holy volume. It continues to publish, in various forms, such editions of the Scriptures as, by their adaptation to the circumstances of every nation, will render their perusal intelligent and useful. The need of their labours is not lessened by the ‘cumbrous scaffolding,’ but rather increased in order to remove such a strange obstacle to the apprehension of Divine truth by simple and uneducated minds. The wants of our missionary brethren are increasing. Everywhere there is a demand for the Scriptures, and we should be ready to meet it. If we must continue to labour apart from the Bible Society, it is a consolation that the fields of operation are so large, and the best exertions of all Christian churches are required to answer the call.”

As regards our Indian versions, matters stand just as they did sixty-five years ago. True, the Bible Society uses our versions as it has done from its formation in 1804; but since 1829 it has removed the native terms for baptism signifying immersion, and inserted the Indianised Greek terms similar to those which appear within brackets in the Congo version. Why Dr. Cust should condemn in Africa what he supports in India we fail to understand.

Moreover, it seems strangely inconsistent that the Bible Society should assist Roman Catholic versions, and versions prepared by non-Baptist mis-

sionaries, and refuse aid to versions by Baptist missionaries simply and solely because they render the terms for baptize and baptism by native words which mean *immerse* and *immersion*.

In one Indian version, a translator, subsidised by the Bible Society, has rendered the terms for baptism by *snän*, a native word which, in its ordinary sense, means to cleanse or wash, but in its religious sense means, and is understood to mean, to purify or to *wash away sin*, and that, not symbolically, but actually. "By bathing in the Ganges a person will remove at once the sins of a thousand births." This is what the natives consider to be the meaning and effect of *snän*—holy washing—in other words, baptismal regeneration.

Then, again, the same translator has rendered the Greek prepositions for *in* and *into* by native words which mean *to*; so the impression is left upon the minds of the people that, in our Saviour's time, the candidates did not go *into* the water, but *to* it.

Further, and worse still, not only have the words for baptism been mistranslated, but the order of the Commission has been tampered with, and our Divine Lord's last command is made to read: Go—baptize—disciple—teach—not as in the original and revised English version, "Go ye therefore and make disciples of all nations, baptizing them," &c. According to this Indian version, they are first to *snän*—that is, wash away their sins—be regenerated, and so made Christ's disciples, Christians. Usually the religious rite of *snän* is observed by dipping in sacred tanks or rivers; when that is impracticable by pouring, but never by sprinkling.

If translators can so wrest the Scriptures, in order to make them square with the ordinances and traditions of men, upon them must rest the responsibility. Thus to tamper with God's Word our missionaries steadfastly declined, and in this decision they were upheld by the churches at home. We deeply regret the action of the Bible Society sixty-five years ago, and cannot but hope that it may yet revert to its former position of assisting versions by Baptist missionaries just as it does those of every other religious denomination, even the Douay version of the Roman Catholics.

In the meantime we trust that all those who love faithful and complete versions of the Holy Scriptures will be true to their convictions. In the language of Dr. Underhill, "We hope and pray that a work so wonderfully commenced by Dr. Carey and his coadjutors, continued so successfully by their successors, Yates, Wenger, Lewis, Rouse, Sutton, and Buckley, in India; by Saker and Bentley, in Africa, will receive, as it deserves, the ample support of the churches, so that every man in these wide regions may read in *his own tongue* the wonderful words of God."

Contributions for the Bible Translation Society are urgently needed, and should be forwarded to the Secretary, Rev. W. Hill, 9, St. Julian's Road, Kilburn, N.W., or Baptist Mission House, 19, Farnival Street, Holborn, E.C.

Collecting books, boxes, and cards, also copies of the annual report and of occasional papers, may be had on application.

W. HILL.

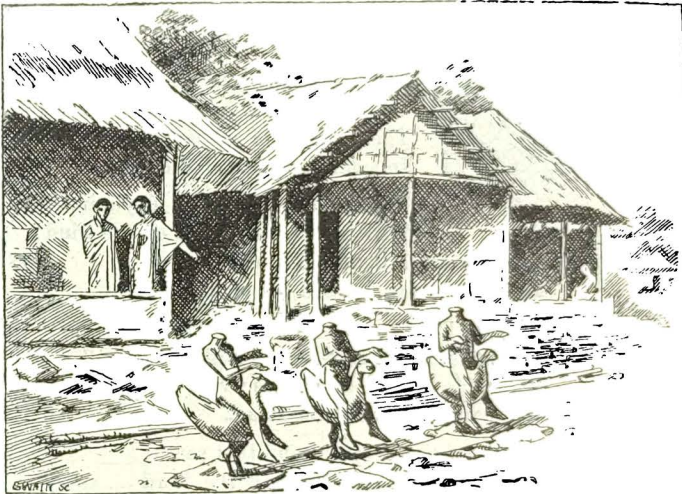


## AN INDIAN IDOL MAKER'S SHOP.

BY THE REV. G. H. ROUSE, M.A., D.D., OF CALCUTTA.



FEW months ago I visited Kali Ghat, the most important Hindu shrine in Calcutta, from which some derive the name of the city. Close by there I saw a small hut in which idols were being made, and I send a picture of it. It was near the time of the annual worship of Kartick, the Hindu Mars, the god of war. He is always represented as seated on a peacock, as is seen in the images in the picture. It will be observed that each image is without a head ; I suppose that important



AN IDOL MAKER'S SHOP.—(From a Photograph.)

member was made separately, and stuck on afterwards. The images are made of common earth. It is very sad to think that so many millions of people in the world should be so foolish as to worship images which they may see in the very act of being made. Idolatry is not only something very wrong, which dishonours God ; but also something very foolish, so that in some parts of Scripture, such as Isaiah xlv. 12—19, idolatry is held up to ridicule by God's prophets. We see the folly of idolatry well brought out in Psalms cxv. 4-8 : "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not ; eyes have they, but they see not ; they have ears, but they hear not ; noses have they, but they smell not ; they have hands, but they handle not ; feet have they, but they walk not ; neither speak they

through their throat. They that make them are like unto them," as senseless as the very images themselves. Have any of you ever seen anything which is like the description given in the psalm just quoted? Surely you have; is not the above the exact description of a doll? It has eyes, but cannot see; ears, but cannot hear. I believe the word *doll* is in its root the very same as *idol*. Fancy hundreds of millions of grown-up men and women worshipping dolls, and thinking that dolls can curse or save them! How God is dishonoured when a doll is worshipped instead of Him! Will you not do what you can to send the Gospel to these dark lands, that men may learn to believe in Jesus, and to worship God alone?

## THE WORD OF GOD.



THOU, whose Spirit ever plays  
On souls of men in many ways,  
The working of whose power we trace  
In saint and sage of every race,  
We read the witness of Thy mind  
Wide as the wandering of the wind;

In every truth mankind has known  
The presence of Thyself we own.

We give Thee thanks for every light  
Thy hand has lit in Nature's night;  
But while for all our praises swell,  
We thank Thee most for Israel.

Praise for the Prophet-soul that soar'd  
O'er time and space, and saw the Lord  
Ruler of all, and won for Thee  
The children of captivity.

Praise for the Psalmist be, whose sight  
Read God eternal Truth and Right,  
Who saw man's sin, yet saw above  
The sphere of sin a God of love.

Praise for their words ourselves may read  
In hours of weariness and need,  
For thoughts that fire, and gleams that bless  
The darkest season of distress.

But, ah! what praise can e'er be done  
For Him, the Living Word, Thy Son,  
In whom 'tis given to us below  
Thy nature and Thyself to know?

A. M. D. G.



## CALABAR COLLEGE, KINGSTON, JAMAICA.



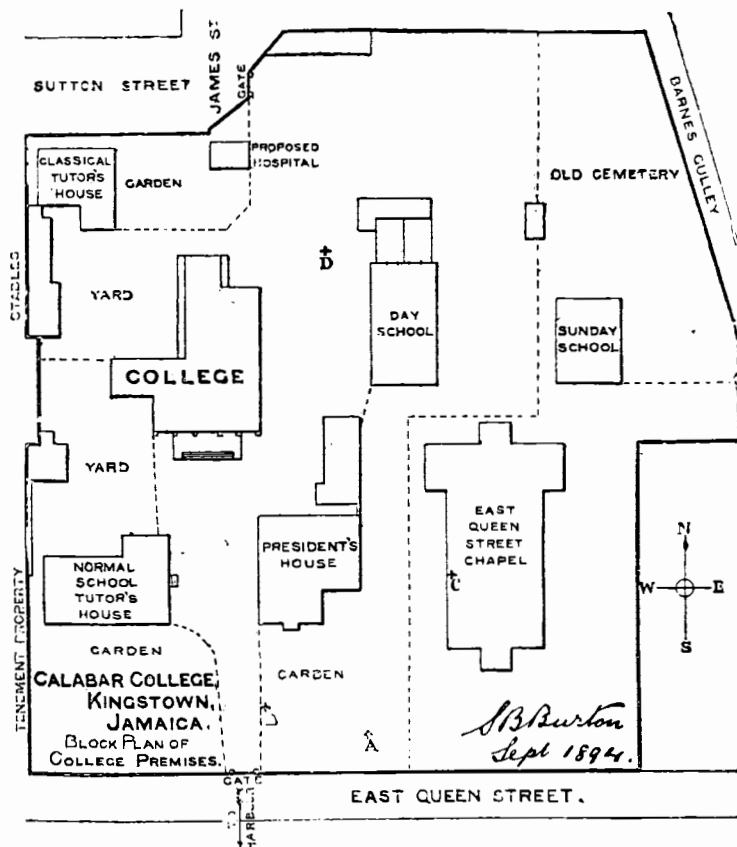
THE following graphic letter from S. B. Burton, Esq., F.R.G.S., of Newcastle-upon-Tyne, will be read with great interest :—

“ Newcastle-on-Tyne,  
“ December, 1894.

Royal Mail s.s. *Elbe* on July 18th last.

“ DEAR MR. BAYNES,—The request of the Finance Committee, through

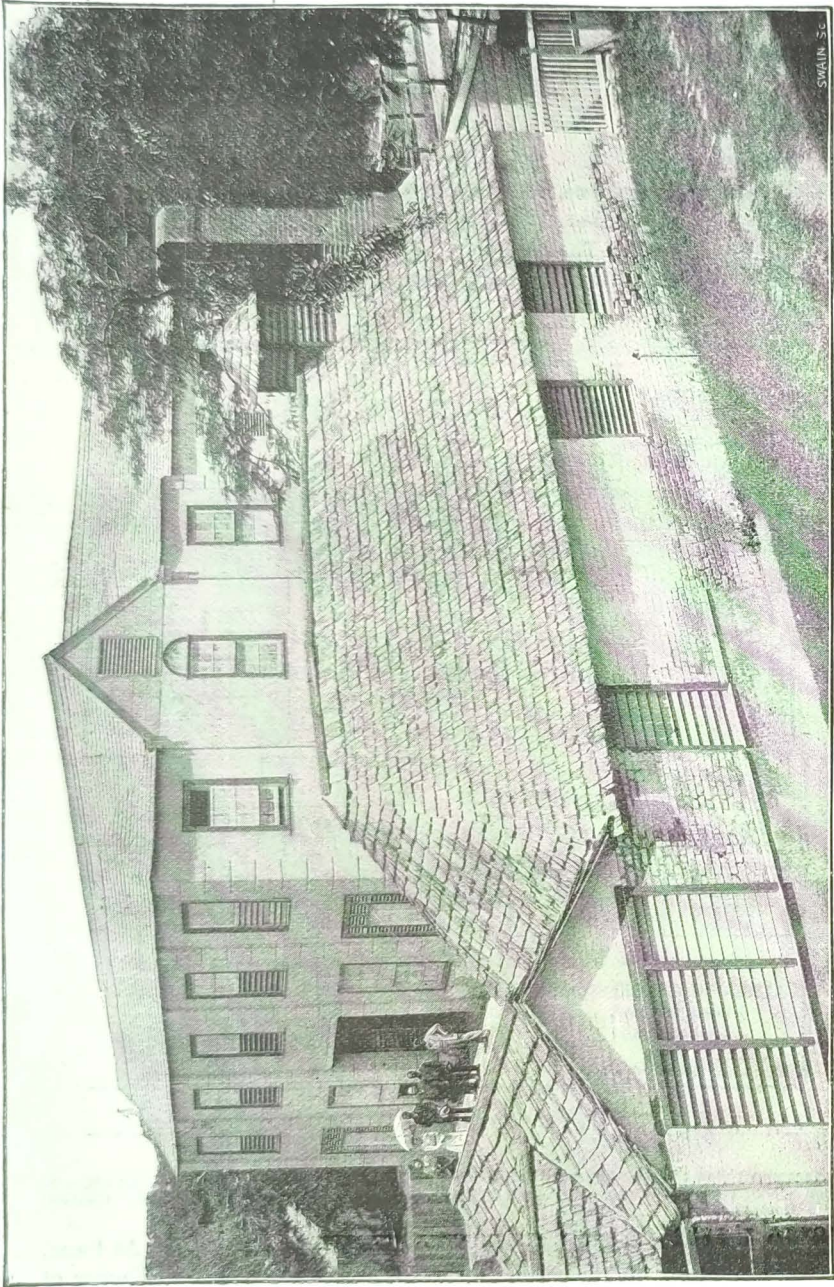
“ On the twelfth day out we passed through shoals of flying fish, and next



The accompanying photographs were taken from the following points :—President's House, + A. Normal School Teacher's House, + B. College, from an upper window in the Chapel, + C. Classical Tutor's House, + D.

you, that I would go to Jamaica and examine and report on the condition of the Calabar College buildings, resulted in my leaving Southampton by

day arrived at Barbadoes. At 4 a.m. on the sixteenth day the glimmer of the Plumb Point light indicated that Jamaica was at hand, and as daylight



CALABAR COLLEGE: FRONT VIEW.

SWAIN 55





CALABAR COLLEGE : NORMAL SCHOOL TUTOR'S HOUSE.

came on we saw the grand range of the Blue Mountains, and, sailing alongside the Palisadoes, came into Port Royal, and took a pilot on board. Then, steaming slowly up the harbour, we presently reached the R. M. landing stage, where I saw Mr. Balfour, the classical tutor, and Mr. Pratt, pastor of the East Queen Street Baptist Church, waiting to welcome me.

"After passing the Customs (where the inquiry, instead of being for 'tabac,' as in Continental *douanes*, is for new goods and presents, there being an *ad valorem* duty of 12½ per cent. on nearly all imports), we drove to Mr. Balfour's residence in a buggy, the Jamaican cab, a light four-wheeled vehicle, open on all sides, with leather roof, and curtains to drop in case of rain.

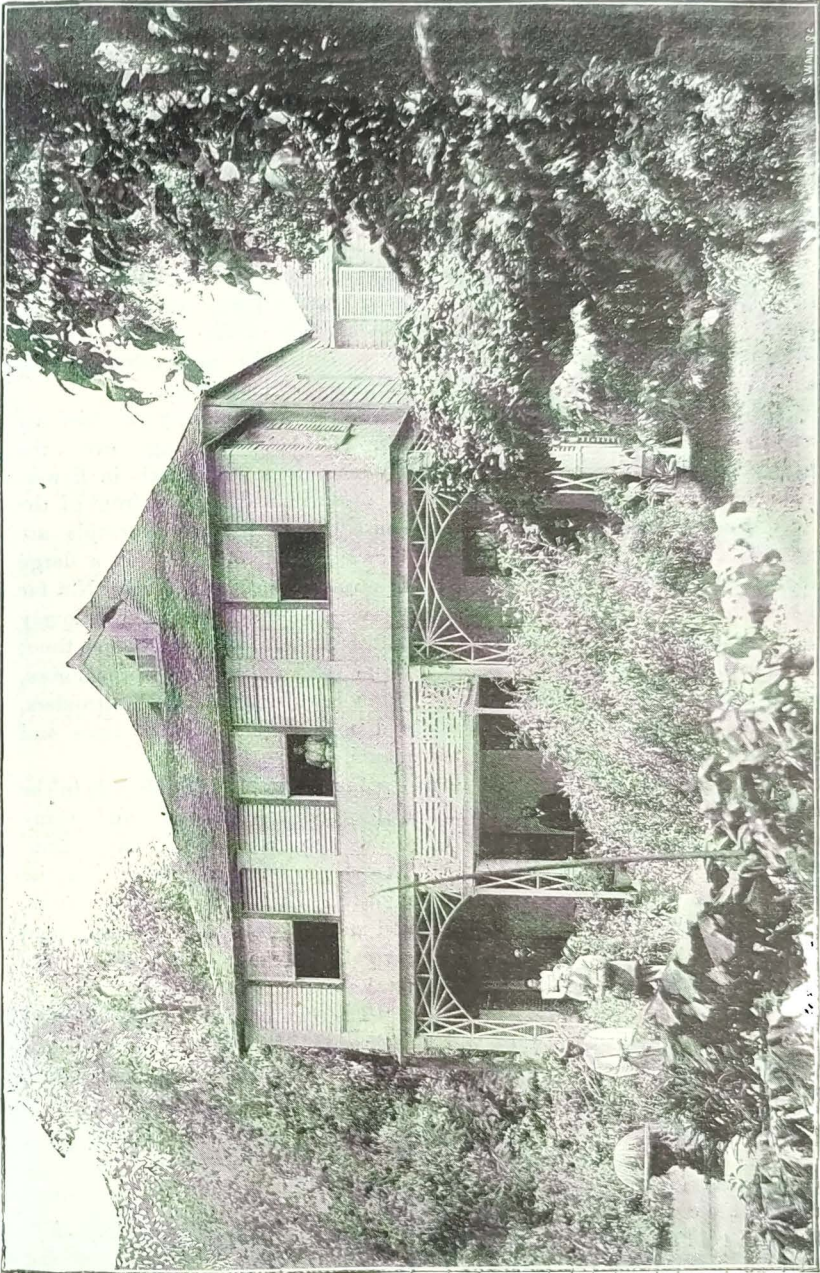
"In consequence of the insanitary surroundings of Mr. Balfour's house in the College Compound, he is living temporarily in Elletson Road, and I thus had a good opportunity of examining the ordinary West Indian dwelling. Like others of its class it is low, and built mostly of wood, and with a spacious verandah; there are no fireplaces. The thermometer in summer reaches ninety-two degrees in the shade, and seventy in the cooler months, so that fire is not required except in the kitchen, which is detached and at a considerable distance from the house. The garden is large, and among other trees and shrubs were the orange, mango, star-apple, calabash, bread-fruit, cocoa-nut palm, ginep, akee, and the gorgeous *poniana*. Pretty green lizards were running about the trees and bushes, humming-birds darting through the flowering shrubs, immense butterflies fitting from flower to flower, while stately 'John Crow' was sitting idly on the fences and outhouses.

"On the trunk of almost every tree, and over brick walls, were the roads of the wood ant. These marvellous insects cover their road with a continuous vaulting of fine earth, in section about ½ in. by ⅓ in. Hundreds, and possibly thousands, of yards are constructed in connection with a single nest, which must be looked for in a tree or bush in some shrubbery or plantation near, and consists of several cubic feet of earth and other material.

"On breaking a piece of the archway off, I found the ants travelling in both directions, and in a few minutes some hundreds of them came to the breach, and, under direction of the architectural staff, the reconstruction was commenced, and completed in six or seven hours. At night the garden was illuminated by fireflies, far more brilliant in proportion to size than an incandescent lamp.

"It was now vacation time at the College, and the Rev. Arthur James, the president, and successor to our veteran friend, Mr. East, was absent on a brief holiday, from which he returned to meet me. Assisted by him and Mr. Balfour, I at once commenced my survey. Some five or six days after I met the College Committee, composed of native pastors, who have been trained in the College, and English pastors of native churches. I found that there was a strong desire to remove to a more spacious site and healthier surroundings outside Kingston; but this was felt to be altogether impracticable at present, and we discussed the problem of how to make the present buildings last some years longer, with the smallest outlay. The Baptist Missionary Society own the College buildings, and pay the salaries of the president and two tutors; all other





CALABAR COLLEGE : PRESIDENT'S HOUSE.

expenses are provided for in the island.

"My report has been laid before our Committee in London; and to enable them to better understand the position, I prepared a large plan of the site, including also the adjoining East Queen Street Baptist Church premises, and had photographs taken of the College and houses, reduced copies of which you have.

"I will briefly describe the buildings and surroundings. The site is on the north side of East Queen Street, with not altogether sanitary surroundings, but open to the sea breeze.

"No. 1, the College—this building was erected by Mr. East some twenty-five years since on removal of the institution from the north of the island.

"It has accommodation for about twenty Theological, and the same number of Normal School teacher students, all residential. Until recently there was in front of the hall (see Centenary Volume) an imposing portico of wood, but it came to grief through the industry of the wood ant, and some months since was taken down. It is proposed to erect a smaller one in its place to protect the vestibule and relieve the present bare appearance. I could only get a view from one of the upper windows of the chapel. Standing in front are Mr. and Mrs. James, Mr. Balfour, Rev. Mr. Williams, Mr. Stephenson, the schoolmaster, and the junior student, Mr. Shaw.

"No. 2, the president's house, was erected possibly in the days of slavery. The trees and plants in the garden are of tropical and sub-tropical character. I noticed an alemanda in full flower growing as an ordinary bush. In the centre is a fountain with black and gold fish, so tame that they will take bread from the hand, and nibble the fingers when placed in the

water. After sunset you may see a bull-frog or two on the rim of the basin, and late in the evening they commence trumpeting, and their noise can be heard hundreds of yards away.

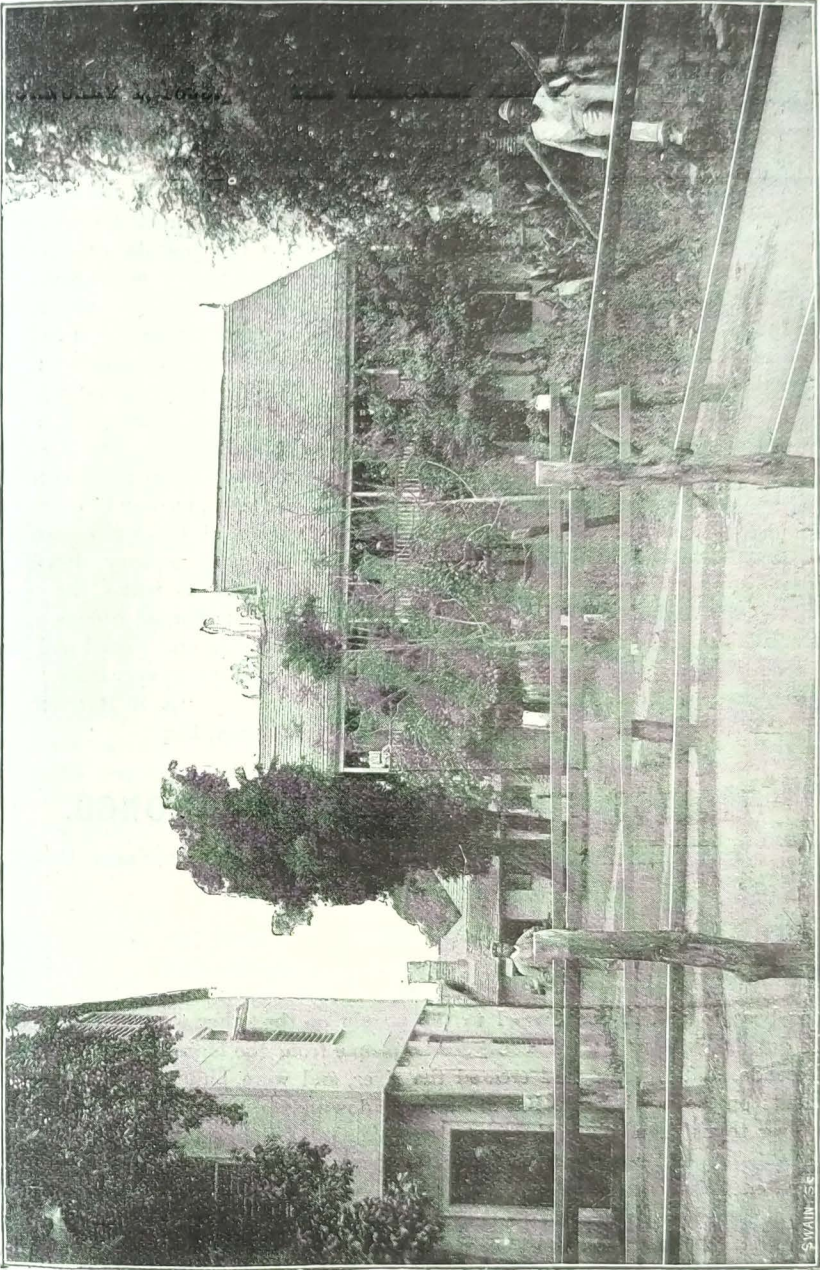
"No. 3, the Normal School tutor's house, was built, and for some years used, as a higher grade school. It is occupied by Mr. Tucker, is in a somewhat ruinous condition, and much too large for a bachelor; part is occupied as classrooms, and the west wing must be taken down. A tree on the left side of the picture is about forty feet high, and covered with gorgeous scarlet flowers.

"No. 4 was recently occupied by Mr. Balfour. Trailing over the verandah is a stephanotis in flower. In a tree immediately in front of the house some beautiful orchids are growing, and close by is a large tamarind loaded with fruit. Not far away is a pomegranate, with lovely crimson flowers and fruit at one time; while scattered about are mangoes, palms, bread-fruit, calabash, oleanders, and many other strange trees and plants.

"Jamaica was occupied early in the history of the Mission, and many years ago became self-supporting. There are about sixty Baptist ministers, half of whom are native, and many pastors have to superintend several churches. All ministers are total abstainers and non-smokers.

"The churches not only support their pastors, but raise £400 per annum for the College, and about £2,400 for Home and Foreign Mission.

"On Sunday, at East Queen Street, I found the congregation large, and, saving the families of the minister and college staff, entirely black and coloured; five-sixths remained to the Communion; the service on all occasions was bright and hearty.



CALABAR COLLEGE ; CLASSICAL TUTOR'S HOUSE.



“Pure-bred negroes, of which there are many, prefer to be called ‘blacks’; ‘coloured’ is anything between white and black.

“Mr. Stephenson, a fine specimen of an African, acts as choirmaster, superintendent of the Sunday-school, and head master of the day-school; he evidently believes in making use of visitors, and at his request I addressed native audiences on three occasions, and, whatever the merits of the speaking may have been, the listening was all that could be desired, and the ‘bucra’ man had many thanks. The Christian Endeavour movement is acclimatised, a native lady was leading the meeting I attended; she was baptized more than fifty years since.

“Mr. Pratt was chaplain of the State prison at the time of my visit, and, when attending a service with him, I briefly addressed a large audience of coloured convicts. Four or five English prisoners were there through strong drink.

“Many of the readers of the HERALD know the Rev. J. J. Fuller,

a native of Jamaica, and whose memory goes back to slave days and emancipation. His mother is still living at Spanish Town, and I called on her with Mr. Tucker, the native pastor. She is blind outwardly, but there is bright light within, and she spoke in a happy way of her loving and beautiful Saviour.

“I must conclude with the briefest reference to the very great kindness of friends, and the hospitality offered (much of which I could not accept for lack of time), so that, notwithstanding the large amount of work I had to do, I saw some of the beauties of this wonderful island, the memory of which will remain for many days. If any travelling readers of the HERALD are tired of Continental scenes and hotels, let me advise them, by way of change, to try Jamaica, at the right season, with its beautiful scenery, foliage, and flowers, and to make the acquaintance of our Baptist friends, and I feel sure visitors and visited will be benefited.—I am, yours very truly,

“S. B. BURTON.

“A. H. Baynes, Esq.”

## TIDINGS FROM THE UPPER CONGO.



HE Rev. Jas. A. Clark, of Lukolela, on the Upper Congo, under date of September, 1894, writes:—

“MY DEAR MR. BAYNES,—It is some time since I wrote to tell you how our work is progressing here. I intended to write you an account of two intinerations I made with our boat to preach the Gospel to the people on the other side of the river. In June, hearing that the whole of the people from the large towns of Irebu, Bosende, and Botunu had crossed the river, and were building fresh settlements on the north bank, but much lower down river, and consequently much nearer to us than when they were on this side, I determined to go to visit them. They all received me in a very friendly way, and were, for the most part, exceedingly attentive and interested when I, and the Christian lads who accompanied me, preached to them. We had remarkably good meetings at all three places. While on this visit, I met M. Dal, of the French Government, who has charge of the district opposite us. He courteously accorded



me full permission to cross the river, and conduct meetings for the natives whenever I pleased.

“In July I made another trip, going this time first to Bonga, a large town, or rather collection of towns, on the Sanga, the important tributary which joins the Congo somewhat to the south of Lukolela. Here I had my tent put up and stayed three days, holding frequent meetings, some of which, especially those conducted in the spacious shed of one of the principal chiefs, were attended by crowds of people. From Bonga I went to Likuba, of which I had heard much, but which greatly surprised me in spite of my being partly prepared for it. Entering a narrow creek from the Congo, and ascending for about an hour, we then came out upon a noble river, the Likuba, with towns thick along its banks. We made for one of these towns and put up the tent. The people were most curious, and thronged round and in the tent nearly all day. A white man is almost a novelty to them, so much so that the children and many of the women would run away and hide themselves when I walked through the streets. One would have no idea that there was so fine a river here, as it seems to divide up into narrow creeks and channels, and so reach the Congo. One day I went up some distance, and saw that there must be a very large population indeed upon the banks. The higher I went up the more timid I found the people, almost the whole of them taking to their heels if they saw me about to land. I hope to go again before long, but I am afraid the whole district is extremely swampy most of the year. It was the dry season when I was there, and the river was low, but it seemed as if the water must come up all round the houses at times. The people, in fact, said so, and that they could only go about in canoes at high water. Leaving Likuba, and entering the Congo again, we went down as far as Nronda, about half-way between here and Bolobo, or perhaps nearer Bolobo than here. The people received us with great friendliness, and we had some good meetings. We stayed two days, and then started for home. Getting a good breeze, we sailed up the river very pleasantly. We were away a fortnight.

“Here at Lukolela we have now but a small population. The great majority of the people have at last done what they have long threatened to do, and have gone across the river, preferring the French side to that of the Congo State. A few of the people, however, instead of crossing the river, have only removed to come closer to us. They are building a new village close to the boundary of our station, their desire being to live as near us as possible. Their proximity brings them to our meetings much more regularly than they used to come, and they seem generally to desire to really learn of us how to do aright and live aright. A few days since we understood that two young people were about to be married. We suggested a religious service; they agreed, and accordingly we assembled in our schoolroom, and Mr. Whitehead conducted a very interesting service. The bride was rather coy, and did not at first seem inclined to make the responses, but finally summoned up her courage and went through bravely. After the service the register was signed—that is, we entered a record of the interesting event in a book which we shall keep for similar items—the bride and bridegroom made their respective marks, and two other young natives, who can write, signed as witnesses.

“Our church has commenced a system of monthly offerings, or rather we

have two in a month. The first offertory is taken after the monthly Communion service, and is specially intended for the members of the church. The second is after the morning service on the third Sunday of each month, and all who like are invited to contribute. The amount contributed last month, which was the first occasion on which a general offertory was taken, was sixty brass rods; and yesterday, which was the second time, sixty-nine. To what special object these contributions are to be devoted has not been definitely decided yet, but most likely they will go to the support of one of our church members as an evangelist. I should add that the missionaries contribute nothing to these collections, as we think it far better that the natives should give what they think right for themselves, and not be at all influenced by the largeness or smallness of the missionaries' donations.

"We hope to baptize two lads, who have given good evidence of a change of heart, in the course of a few weeks.

"I am glad to be able to add that the health of all of us is remarkably good.

"A. H. Baynes, Esq."

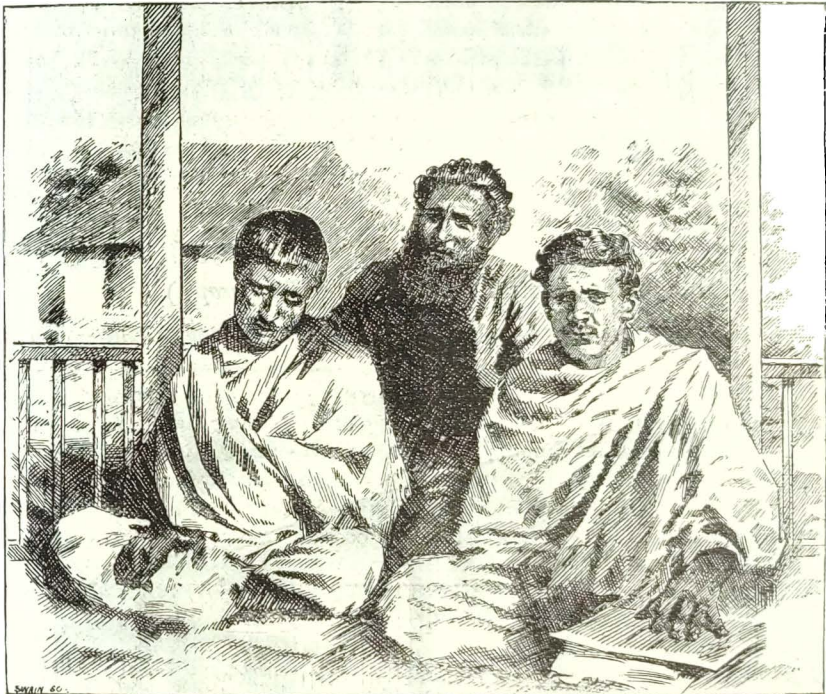
"JAMES A. CLARK.

## "COME AGAIN!"



PUTNAKALI is by no means a barbarous town. Besides its bazaar, it has a weekly market, at which a great crowd of buyers and sellers gather. It has a public dispensary, and a Government opium store. An armed policeman keeps sentry over a yellow-ochred treasury, and a couple of rooms surmounted by a thatch roof, containing a couple of bedsteads, does duty for a hotel. A fine new court-house is being erected, in which the law-loving peasants will delight to disport themselves, and a strong gaol waits to receive for a time those who have shown themselves unworthy of the glorious liberty which England has bestowed upon this country. A daily steamer connects this interesting little town with the rest of the world. Mr. Spurgeon has a great liking for this place, and when, by his kindness, I joined him in the *Zillah*, for a missionary trip to the south, it was no wonder he turned her prow towards Putnakali. My friend's enthusiasm infected me a little, but soon my heart began to burn. As we sailed onward he told me how only once or twice a year any missionary of our Society could reach this place, and that the town and district were without any other means of learning the Gospel. He told me, too, how it formed one of the towns which go to make a circle round Barisal; that Madaripore was the first of these towns in which a missionary had been stationed, and that he hoped the day would soon come when some servant of Christ would take up work in this lonely station. When we had seen the town, we hurried off to find a site for a mission-house. There it was all waiting for us.

Should we photograph it, and try what could be done at once to fill that photograph with a house, and, best of all, with a living soul in which the Gospel shone? No! it is of no use. We reflected how this place was only a sample of many others in this part. How it must wait, and wait! Are there not in other places houses empty, and boats idle, and work languishing for want of Christian hands to do the work that angels long for? Some day, it may be, a missionary will live in Putnakali. God speed him thitherward!

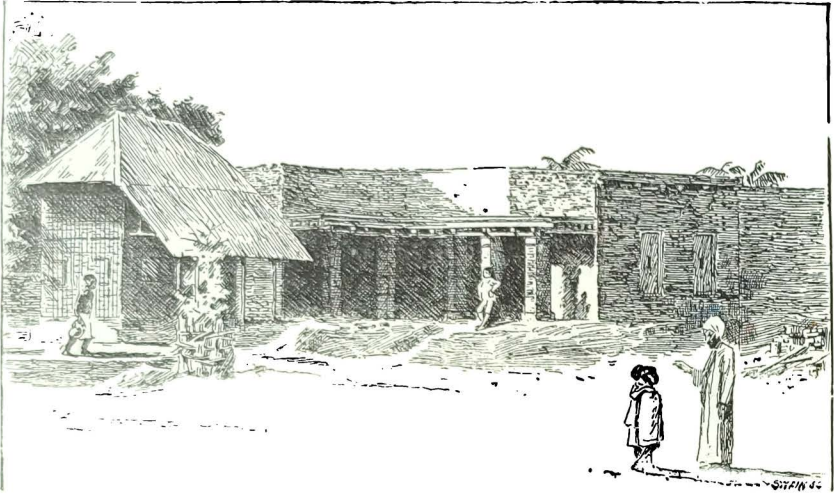


PUTNAKALI SOLICITORS.—(*From a Photograph*).

The people of the town bought our Gospels and Christian books with eagerness. They listened with attention to the addresses in the morning, and, when we sat in the shade in the afternoon, they lingered to examine our literature, and to hear the conversation and hymns of that little missionary company.

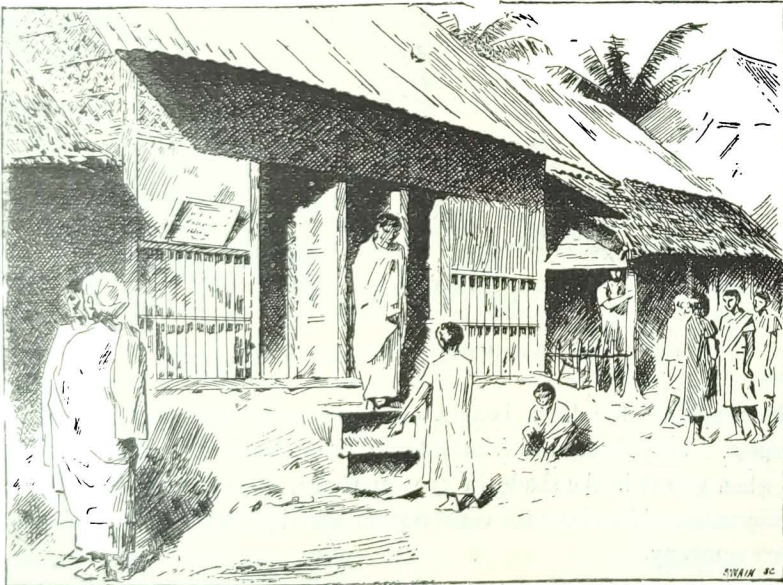
In the evening a crowd of men and boys came to see the magic lantern, and were entranced by the never-failing story of the Prodigal Son; and next day some gentlemen came and asked us if in the evening we would be so good as to make a special discourse to them on the subject of our

religion. Our pulpit was the steps of the dispensary From that auspicious vantage-place we tried to heal the diseased minds of that people. Mr.



THE GAOL, PUTNAKALI.—(From a Photograph.)

Spurgeon took them from the place where we have common ground—viz.,



A CORNER OF THE BAZAAR, PUTNAKALI.—(From a Photograph.)

in the common belief that Jesus was the best of men, onward to the point that He must be, according to His claim, the "Lamb of God." The words

were strange in my ears, but I knew he spoke my heart, and I pray it may result in salvation to some. Many of the native gentlemen could speak English, so I had an opportunity to declare Christ in a language familiar to myself. As we preached, the river rolled on to the sea, the Mohammedan bowed before God, within sound of the name of Jesus, in the name of Mahomet, and the night fell upon us all. A few men accompanied us to the boat, and besought us to come again. We said we would try. But as we left them it was still night.

DAVID DONALD.

## ACKNOWLEDGMENTS.



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

Clothing and toys from Academy Street Church Sewing Meeting, Aberdeen, by Mrs. J. Murray, for the Congo Mission; parcels of cards from Morice Square Chapel, Devonport, by Mr. W. H. Gill, for Rev. H. T. Stonelake, Upper Congo, and Miss Fletcher, India; parcels of scarfs from Mrs. Stock, Churchill, Somerset, and of clothing from the Hillsley Working Party, per Mrs. Goulter, for Rev. H. J. Thomas, Delhi, India; box of dressed dolls from Girls in Acton Lane Sunday School, Harlesden, by Miss Bonell, for Rev. C. E. Wilson, B.A., Jessore; a box of toys from the Junior Section of the King Street, Wigan, Y.P.S.C.E., by Mr. and Mrs. Starr, for the Rev. G. Hughes, of Barisal, India; a box of dolls from Miss Way and Friends, for Mrs. Jordan, for the children in the Orphanage, Calcutta; a camera, clothing, and books from Miss Hallett, Fivehead, for Dr. Mead, India; magazines from Mrs. Johnston, Manchester, for Rev. J. Ellison, Rungpore; a case of clothing and toys from Haddon Hall Sunday School, by Mr. H. K. Olney, and box of toys, &c., from Mr. Elgar's Young Women's Bible Class, Devonshire Square Chapel, Stoke Newington, for Rev. R. Spurgeon, Barisal, India; woollen cuffs from Mrs. Corfield, Bristol, for Mrs. Wall, Rome; and Christmas cards and one shilling from "Little Gilbert, of Coleford, who likes to hear the MISSIONARY HERALD read to him"; some leaflets from the late Miss Elizabeth Lloyd, of Porth, Glamorganshire; a parcel of dolls and native garments from Young People at Friar Lane Chapel, Leicester, through Miss Packer, for Miss Barrass, Cuttack; a parcel of fancy articles and other goods from the Young Women's Christian Association, Twickenham Branch, per Miss Creed, for sale for the Mission funds.

The Committee cordially join with Mr. and Mrs. Forsyth, of Shantung, North China, in acknowledging with warmest thanks the following further gifts:—A quantity of soap from Mothers' Meeting, Shiloh Hall, Glasgow; a box of soap, fancy cards, scrap-books, &c., from Miss Maggie Bell, Glasgow; two lengths of sateen, from Miss A. O. Deacon, Leicester; 5s. from Miss Mercer, Glasgow; two boxes of soap, three dozen handkerchiefs, and a number of fancy articles, scrap-books, &c., from Mrs. Fleming's Sewing Class, Glasgow;



£5 0s. 4d. from John Street Bible Class, proceeds of lecture by Miss Airlie; 1s. from a Poor Widow earning 3s. 6d. per week.

Mr. R. C. Forsyth also desires to acknowledge with best thanks:—Birds and animals for Museum, from Mr. A. McLean, Greenvale; three half-models of ships from Mr. Barrie, Dundee, for Museum; magic lantern and slides from Friends in Paisley, per Miss Baldwin and Miss Gibb; parcel of magazines for Mr. Whitewright, from Miss A. O. Deacon, Leicester; articles for Museum from Mr. W. L. Ireland, Kirkcaldy; toys, cards, &c., from Blackheath Sunday School, per Mr. Lamb, for Chinese children, and seventy specimens of rock, minerals, &c., from Mr. A. E. Lamb, of Blackheath.

## THE LORD LOVETH A CHEERFUL GIVER.



WE are most grateful to donors for the following gifts:—Five small rings from a Christian Endeavourer, at Hay Hill Chapel, Bath; a gold locket from "A. B. C. D., Hereford," for Jesus' sake, to help and clear off the deficit of £4,000; a gold ring and silver brooch from a Friend; a silver knife from a Poor Widow, who "reads the HERALD with the greatest delight"; an old coin from a Sailor, who "thanks God he was converted by a missionary in India"; a few silver trinkets from a School Girl, who feels she "ought to give them up for the good of the heathen"; and a silver bracelet from a Sunday-school Teacher for the Congo Mission. The Committee are also most grateful for the following most welcome and timely contributions:—A Friend, Yarmouth, Congo, £80, China, £20, and General Funds, £5; The William Taylor Trust Fund for Calabar College, £50; Mr. D. Thomas, £50; A Friend, £20; A Friend, £18 5s. 4d.; "Anonymous," London, £10; Miss Carmichael, for repair of Lal Bazaar Chapel, Calcutta, £10.

## RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—On Friday, the 7th of December, the Rev. William and Mrs. Carey left London by the P. and O. steamship, *Mirzapore*, on their return to Barisal, Eastern Bengal; and on Friday, December 14th, Dr. Vincent Thomas, of the Edinburgh University, left London for Calcutta in the British India steamer, the *Dunera*. Dr. Thomas will work in the Kharrar and Kalka District, in association with the Rev. Geo. Anstie Smith.

Indian Reinforcements.—The Revs. C. E. Wilson, B.A., and Thos. Watson have safely reached the land of their adoption. Mr. Wilson writing from Calcutta, under date of November 19th, says: "MY DEAR MR. BAYNES,—I write to report my safe arrival in India, after a most happy voyage in the *Chusan*. We made a remarkably smooth passage, and, with the pleasant companionship I had on board, it could not be other than a happy time. As

you have already heard, we spent two days in Colombo on the way, and were privileged to stay on shore with Mr. and Mrs. Waldock and Mr. and Mrs. Stockley. I very much enjoyed those two days, being specially glad to be with my friend MacCallum when he settled in his new home. Mr. and Mrs. Julian, of Circular Road, joined the *Chusan* at Colombo, to return with us to Calcutta, after their holiday, but regretfully enough, Mrs. Julian, for whose sake the trip had been taken, was still an invalid. I have received great kindness from the friends in Calcutta since our arrival, and the first week in India, although crowded to confusion with new sights and sounds, has filled me with a more real and intelligent desire to know the country and the people and their language than I ever felt before; and has given me great joy in the hope that God may, of His grace, permit me to spend all my life in labour for souls in this great land.

“The Triennial Missionary Conference begins to-day. I am very fortunate in having this early opportunity of seeing all the brethren. My first service in India was taken last Sunday evening at Entally, when Mr. Jewson asked me to conduct the Babu's English service. There were about thirty present. I have been out with Mr. Anderson at one of his open-air services, but as it was all conducted in the vernacular, all I could do was to stand there and long for the power of speech. I am in excellent health, and am looking forward to going up to Jessore with Mr. Norledge next Wednesday.”

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**Rev. Alfred T. Teichmann** writes also from Calcutta:—“MY DEAR MR. BAYNES,—I hear from Mr. Kerry that he has informed you already of our safe arrival; we are thankful to God for the very happy and prosperous voyage we had, and for His great goodness to bring us back to India in health and strength, and greater love than ever towards the work He has called us to do. It was a great pleasure to us to be present at Mr. MacCallum's recognition service at Colombo. The in itself pleasant break of the voyage there was thereby made pleasanter still. We trust that that dear brother may find all the needful grace for the ardent work at the beginning of his missionary career. Messrs. Wilson and Watson are with us at the Conference, which began this morning, so also Miss Leigh. Miss Oakland was married to Mr. Palgrave Davy last Monday, and will come back with her husband to-night for the Conference. I ran up to Pirojpur last Thursday night, where I found the bungalow, thanks to the care of the brethren, in a very good condition. The memory of our visit home and all the kindness received will long remain with us.”

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**Christmas and New Year's Cards for the Native Preachers and Evangelists' Fund.**—The Christmas Cards have now been sent out, and we desire to call the special notice of our friends to this most interesting and important Fund. The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute among them tracts and copies of the Scriptures. We are confident our young friends will put forth earnest and generous efforts to raise

a good sum for this most important branch of mission work. The amount collected by cards last year was £826 5s. 4d. Will our readers try and increase their gifts so as to raise this year £1,000?

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**Zenana Mission Appeal.**—We gladly insert the following appeal from Miss Elith Angus, Hon. Sec. of the Zenana Mission:—"In the growing medical work at Bhiwani, which is proving so helpful to our Mission generally, several cases of paralysis, both in infants and adults, have lately occurred, and our lady doctor, Miss Farrer, M.B., is very anxious to have a *galvanic battery*, which would greatly assist her in treating these sufferers. Will any kind friend respond to this need, and, by the timely gift of a battery, help on this branch of our work?"

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**An Appeal for Prayer.**—The Rev. A. J. McLean, of Chittagong, writes:—"May I ask readers of these lines to remember in their approaches to the Throne of Grace some young Hindus at Chittagong who have asked for baptism? One man has been with us for some time, and we hoped that not only he but his wife and perhaps his children might have accepted Christ, but suddenly a few weeks ago he left us, and has, I understand, taken up the post of teacher in a Brahma school. It has been a sad disappointment, but I trust and pray that this man may soon be brought to a saving knowledge of the truth. The other two are young men who have been reading the New Testament with me very diligently, both at the Bible-class as well as every morning at my house. They are waiting to be able to support themselves before taking the final step. I would also ask earnest prayer for a young man from Barisal who is working as an apprentice in the Magistrate's Court, who desires to be a Christian, and has even asked for baptism, but who has latterly been kept back through fear of man and persecution. We are cut off from the Christian fellowship at our station which some of our brethren and sisters enjoy, hence I trust that this appeal for the prayers of God's children will not be made in vain."

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**A Good Season at Kharar.**—The Rev. G. Anstie Smith writes from Kharar:—"The first mass meeting of the season was held at Koral, an out-station, last Saturday, and in point of power and spiritual results, so far as we are permitted to see, has been the best we have had in the district. The prayers often showed deep spiritual perception, and were marked by faithful pleadings for souls and thanksgiving for God's personal loving-kindness and spiritual enlightenment. The most encouraging feature of the year's work is the starting up of five or six workers into a fuller realisation of the 'exceeding greatness of His power towards us who believe,' and of the possibilities of a life spent day by day in abiding communion with Christ. And this first meeting, in which all the workers in our own and some of the American Presbyterian Mission were present, was just the occasion to show forth the reality of the work of God in their souls by the power and depth of their utterances. I don't think any one could have been present and not have been convinced that a real endowment of power has been given to some of them. Rev. Puran Uppal Chand, of the Presbyterian Mission, afforded us most



efficient help in speaking; otherwise all the preachers were from amongst ourselves. We had five set sermons, followed in three cases by a fifteen-minute address by three men who have recently received very strong impressions; besides a marriage and the Lord's Supper, between Saturday night and Sunday night. It was a most solemn time, reaching the climax at the Lord's Supper, when nearly the whole congregation, by standing up together, solemnly desired to be re-anointed for service by the power of God. It was a time never to be forgotten. The remark of more than one was, 'We never heard such truths before.' 'We never understood these things before.' May the Master give us many more such times of refreshing from His presence during this season, and grant that the blessing may spread to the uttermost rim of the main body of converts and their families speedily. For this, will the reader pray?"

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**Tidings from the Congo.**—The Rev. G. D. Brown, writing from Bopoto Station, reports:—"MY DEAR MR. BAYNES,—Nearly four months have now elapsed since I left England, and I have only just reached Bopoto. Pending my arrival, Mr. Kirkland had taken up the work here, and happily I found both him and Mr. and Mrs. Forfeitt in excellent health. After passing through the wild waste of the Lower Congo, it was agreeably surprising to find the country so much more fertile and cultivated than it is in that region, and this particularly applies to the station enclosure, for it seemed to me almost a marvel of successful agriculture. Our station, you know, is situated on the north bank of the river, and as a site for mission work seems all that could be desired. Planted in the centre of a large town, the streets of which stretch some distance along the river's bank, we can at any time command a good audience. People in going from one half the town to the other pass through our ground, and while doing so curiosity often prompts them to stay here a while and observe all that goes on, and in this way we are constantly kept in touch with them. Of course, the belief in charms so common on the Congo is strongly prevalent here. The charm is thought to exercise its power not so much by virtue of what it is as by virtue of the faith placed in it; hence, after all, even according to native belief, salvation is by faith, though not the faith that cometh by hearing the Word of God. The roots of this superstition, strengthened by past generations, have struck too deeply in the native mind to be easily supplanted. But the greatness and strength of the evil should be the measure of our effort for its destruction. It has choked every healthy religious sentiment among its adherents, and so overshadowed their mental faculties as to keep out the truths of even natural religion, thus leaving no hope that anything but the Gospel can penetrate the native conscience and heart. Yesterday, being Sunday, the usual service was held on the station, and not only was the building itself full, but numbers peered in through the apertures that serve as windows, listening and gazing intently at our worship of God. Here, then, is an opportunity for preaching the Gospel, and in Bopoto this is done to-day; but what of the hundreds of towns that for miles surround us on every hand? Who shall carry the Gospel to these? If it is to be done—and it certainly must—let more God-sent men, who shall be

heartily supported by gifts and prayers, come forth from the Church of God. et the work of foreign missions be more vigorously taken in hand, for yet the harvest is great.'”

Proceedings of Committee.—Having to go to press this month much earlier than usual, in consequence of the Christmas holidays, we are compelled to postpone our record of the Committee's proceedings until our next issue.

## CONTRIBUTIONS.

From November 13th to December 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.		
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Under 10s. ....	2 8 6
Do., for Mission to Khonds, Orissa ...	0 8 0

LEGACIES.	
Compton, the late Mr. Robert, of Wolvey, by Mr. J. Newborough	50 0 0

McIntosh, the late Mr. Henry, of Edinburgh, by Mr. Alex. Mackie	90 0 0
Sturge, the late Mr. George, on a/c Resi- dence by Messrs. Bell, Stewards, May, and How. ....	103 0 0

LONDON AND MIDDLESEX.	
Arthur-street, Camber- well-gate .....	1 15 5
Brockley-road Chapel	15 11 3
Chelsea, Lower Sloane- street Sunday-school	4 0 0
Childs Hill .....	0 10 0
Hampstead, Heath-st. Juvenile Association for support of Congo boys at Wathen Sta- tion .....	6 1 6
Harlington .....	4 8 6
Honor Oak .....	2 18 0
Islington, Salters Hall Sunday School, for Native School, India	10 0 0
Maze Pond, Sun.-school	10 0 0
North Finchley .....	15 0 0
Pockham Rye-lane Sun- day-school for N. P. India, under Mr. Anderson .....	15 0 0
Do., for N. P. China, under Mr. Wills ...	15 0 0
Do., for Barisal Schools .....	2 0 0
Do., Sumner-road Sunday-school, for China Schools .....	3 0 0
Stockwell Sun.-school, for support of N. P. Bent, under G. C. Dutt .....	15 0 0
Do., for Bengali Schools .....	2 8 5
Do., for support of Congo boys .....	10 0 0
Stoke Newington, Devonshire-square, for W & O .....	7 7 0
Twickenham-green ...	2 15 0

Upper Holloway Chapel	49	3	5
Do., for India	0	4	6
Do., for Congo	0	4	0
Do., Y.P.S.C.E., for support of Bindu Noh Sirkar, Dacca	0	19	0
Vernon-square Chapel	40	0	0
Y.M.M.S.	40	0	0
Victoria-park, Grove-road, for support of Ram Soonder Dey, Bvrisal	3	0	6
Do., for School Books for Ram Soonder Dey's daughter	0	7	6
Do., Sunday-school Christian Band, for support of Ram Soonder Dey	0	10	6
Wandsworth, East-hill	11	19	10
Wandsworth-road, Victoria Chapel	13	0	0
West Green	12	0	0
Wood Green, Sunday-school, for Bengali School	2	10	2
Do., for support of Congo boys	2	10	0
<b>BEDFORDSHIRE.</b>			
Cranfield	2	12	6
Wootton	1	15	0
<b>BERKSHIRE.</b>			
Reading, King's-road	28	8	7
Do., for China	0	2	0
Do., for Congo	0	5	0
Do., Wycliffe Chapel	2	12	10
Sunningdale	0	10	6
Wokingham	3	10	0
<b>BUCKINGHAMSHIRE.</b>			
Stony Stratford	2	12	6
<b>CAMBRIDGESHIRE.</b>			
Cambridge, St. Andrew's-street, for Roman Mission	0	10	0
Mildenhall	6	1	5
Wisbech, Ely-place	26	6	10
<b>CHESHIRE.</b>			
Birkenhead, Cathcart-street, Sunday-sch.	5	0	0
Do. for N.P.	1	1	6
<b>CORNWALL.</b>			
Liskeard, Dean-street	4	16	0
Penzance	5	3	7
<b>CUMBERLAND.</b>			
Great Broughton	1	9	3
Maryport	22	8	4
Do., for Congo	0	5	0
<b>DEVONSHIRE.</b>			
Bampton	2	0	0
Bratton Fleming, for Congo	1	10	0
Brayford	0	10	0
Brixham	18	6	3
Ohudleigh	2	6	7
Hatherleigh	3	11	2
Kingsbridge Y.P.S.C.E.	1	0	0
Newton Abbott	7	17	0

Plymouth, George-st.	41	10	2
Do., Lower-street Sunday-school, for support of Congo boy, Charles Harvey	5	0	0
Do., for support of Congo girl, Fanny Louise Freeman	5	0	0
Thorverton	0	9	0
<b>DORSETSHIRE.</b>			
Bridport	2	19	3
Buckland Newton	3	0	0
Dorchester	1	0	6
Pyddlestrethide	1	16	10
Sherborne	0	7	0
<b>DURHAM.</b>			
Hamsterley	5	3	1
<b>ESSEX.</b>			
Barking-road Tabernacle	0	15	5
Do., Y.P.S.C.E. for support of Congo boy under Rev. A. E. Scrivener	1	8	9
Iford Sunday-school	0	17	9
Rayleigh	0	14	0
South Woodford, George-lane	1	3	0
<b>GLOUCESTERSHIRE.</b>			
Avening	11	14	10
Bourton, Shrivensham	0	10	0
Chalford	0	1	2
Cheltenham, Cambray	16	0	0
Maiseyhampton	3	13	10
Stow-on-the-Wold	3	9	2
<b>HAMPSHIRE.</b>			
Andover	7	7	0
Brockenbush	9	10	0
Christchurch, Bible-class, for Congo	1	5	0
<b>HERTFORDSHIRE.</b>			
Boxmoor	30	0	4
Hitchin, Salem	20	6	0
Kings Langley	0	13	6
St. Albans, Dagnall-st.	37	0	0
<b>KENT.</b>			
Blackheath School for Sons of Missionaries	0	10	0
Brasted	1	0	0
Deal	7	0	0
Do., for Italy	1	0	0
East Greenwich, Azof-street Sunday-school	5	13	9
Folkestone	9	0	9
Tunbridge Wells	24	0	3
<b>LANCASHIRE.</b>			
Accrington	67	5	4
Do., Bethel, Barnes-street	6	11	3
Bacup, South-street	1	0	0
Blackpool, Union Ch.	1	12	0
Briercliffe, Hill-lane	5	14	0
Burnley, Collections	36	1	6
Do., Enon	15	1	6
Do., Brierfield	4	8	3
Do., Haggate and Angle-street	40	6	0

Clayton-le-Moors	19	15	4
Clowbridge	1	14	6
Hollinwood, Benlah	2	4	6
Liverpool, Everton-village Welsh Ch.	11	15	6
Do., Richmond Ch.	7	3	8
Do., Kensington Ch.	12	10	3
Do., Walton	2	11	3
Do., Carisbrooke	2	19	0
Lumb	10	13	2
Nelson, Carr-road	15	0	0
Oldham, King-street	3	8	9
Padiham, Pendle-street	1	11	8
Preston, Pole-street	13	12	0
Royston, Oldham-road	8	3	0
Sabden	20	10	6
Do., for W & O	2	0	0
Stalybridge, Wakefield-road	23	18	9
Tottlebank	0	19	8
Ulverston	0	13	8
<b>LEICESTERSHIRE.</b>			
Ashby-de-la-Zouch and Packington	17	12	1
Aylestone	1	4	0
Foxton	5	6	8
Loughborough, Woodgate, for W & O	2	0	0
<b>LINCOLNSHIRE.</b>			
Long Sutton	3	10	8
<b>NORFOLK.</b>			
Great Yarmouth, St. George's-park	22	10	0
Do., for Congo	80	0	0
Do., for China	20	0	0
<b>NORTHAMPTONSHIRE.</b>			
Bradfield-on-the-Green	7	0	0
Middleton Cheney	9	19	5
Do., for W & O	1	1	7
Milton	5	0	0
Moulton and Pitsford	1	16	3
<b>NORTHUMBERLAND.</b>			
Alnwick	1	0	0
Newcastle-on-Tyne, Westgate Road Sunday-school	6	13	4
Do., Bible-class	0	4	0
Do., Arthur's Hill Sunday-school	1	15	7
<b>OXFORDSHIRE.</b>			
Chadlington	9	12	0
Charlbury	4	17	9
Chipping Norton	21	4	10
Little Tew	0	15	0
<b>SOMERSETSHIRE.</b>			
Bristol Aux., per Mr. G. M. Carlile, Treas.	65	8	8
Bridgwater	24	6	8
Fivehead & Isle Abbots	1	16	0
Fivehead, Sunday-sch.	0	12	8
Isle Abbots, Sunday-school	0	7	10
Minehead	13	15	5
Do., for N.P.	2	10	5
North Curry and Stoke St. Gregory	3	9	5
Shepton Mallet	1	3	0
Stogumber	13	11	8
Stoke St. Gregory Y.P.S.C.E.	1	2	0

Taunton, Silver-street	36	18	4
Twerton, Sunday-school for support of Um- bango, Congo	8	2	0
Watchet	3	1	3
Wells	4	4	9

## STAFFORDSHIRE.

Longton	4	0	0
West Bromwich	5	1	9

## SURREY.

Balham, Ramsden-road	5	9	7
Do., Y.P.S.C.E.	0	10	0
Cheam	11	13	2
Godalming, for N.P.	0	11	0
Lower Norwood, Gipsy-road Sunday- school for Debt	0	15	0
Redhill	1	10	0
South Norwood, Holmes- dale-road Sunday- school	6	13	7

## SUSSEX.

Portslade	0	10	6
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## WARWICKSHIRE.

Coventry, Gosford-street Sunday-school	3	5	0
Do. St. Michaels	48	19	11
Do. for W & O	3	3	0
Leamington, Warwick- street Sunday-school	3	15	6
Longford, Salem	12	7	10
Stratford-on-Avon	33	8	0

## WILTSHIRE.

Downton, South-lane	41	18	7
Do., for support of Congo, <i>Irli, Awoiya</i> under Mrs. Harri- son	2	3	3
Do. for Congo	0	10	0
Kettleton	1	4	10
Swindon	14	10	0
Trowbridge, Back-st	26	0	0
Westbury, West End	8	0	0
Do. Sunday-school	3	6	0
Winterslow	2	9	0

## WORCESTERSHIRE.

Worcester	£0	0	0
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## YORKSHIRE.

Bedale	5	3	0
Bradford Auxiliary per Mr. John G. Best	80	0	0
Do. Y.M.B.M.S. for support of Congo Missionary	20	0	0
Bramley, Salem	1	15	2
Huddersfield, Lindley Oakos Chapel	2	16	1
Do., New North-road Hull, George-street, for Congo	21	14	6
Idle	1	0	0
Idley	6	3	2
Keighley District	64	18	11
Leeds, South Parade	18	11	9
Do., Burley-road	2	1	7
Do., Hunslet Tab	17	3	8
	37	17	0
Less Expenses	11	4	0

Ossett	26	13	0
Redcar	1	0	0
Rodley, Bethel	4	15	9
Rodley, Bethel	6	18	0
Shipley	3	18	0
Do., Rosse-street	19	15	5
Do., for W & O	2	10	0
Staincliffe	2	5	0
Steep-lane	10	2	0

## SOUTH WALES.

## BRECONSHIRE.

Llanfrynach	0	14	0
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## CARMARTHENSHIRE.

St. Clear's	12	2	6
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## GLAMORGANSHIRE.

Cardiff, Tredegarville	1	6	0
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## MONMOUTHSHIRE.

Blaenavon, Horeb	1	7	0
Llanvihangel, Cru- orney, Zeor	0	12	0
Pontnewydd, Richmond- road	0	5	0
Talywain Junior Boys' Christian Band	0	4	4
Usk	4	14	11
Whitebrook	1	16	0

## PEMBROKESHIRE.

Newport	5	0	0
Pembroke Dock, Bethany	22	0	0
Sutton	0	17	3

## RADNORSHIRE.

Rock, Penybont	1	11	11
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## SCOTLAND.

Aberdeen, Academy- street, for Congo	0	5	0
Paisley, Victoria-place, for Congo	0	2	6
Selkirk, for Congo	0	17	0
Do., for China	0	10	0

## ISLAND.

Athlone, for Congo	1	16	0
Belfast, Regent-street	8	7	3
Brannoxtown	1	1	0

## FOREIGN.

## FRANCE.

Croix	4	0	0
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## SOUTH AMERICA.

Vron Deg, Chubut, Patagonia	0	10	0
Do., Sunday-school	3	15	0

## CONTRIBUTIONS

## FOR CENTENARY FUND.

Johnson, Rev. C., Fal- mouth	1	0	0
Phillips, Rev. T., B.A., Kettering	25	0	0
Prickett, Mr. A., Bir- mingham	4	2	6
Robinson, Mr and Mrs. Edward, Bristol, for Goth Robinson Col- lege in China	250	0	0
Upper Holloway Chapel	45	0	0
Birkenhead, Cathart- street Sunday-school	2	1	8
Bristol Auxiliary	76	0	6

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*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, TRIFTON, & Co., and Post-office Orders made payable at the General Post Office.*