

## BIMAL ANANDA NAG, OF DACCA.



THE Rev. R. Wright Hay, of Dacca, sends the following deeply interesting account of a young native Christian of Dacca to Mr. C. P. Wreyford, of Torquay :—

“ I am sending with this a photograph of a young man the son of a rigid Hindu, whom I baptized in August last, and who, since his conversion, has been much used of God to the spread of the knowledge of Jesus among the students and others in Dacca. This young man’s name is Bimal Ananda Nag. ‘Nag’ is the family name. ‘Bimal’ means ‘pure,’ and ‘Ananda’ ‘joy’; and this good brother’s



BIMAL ANANDA NAG, NATIVE PREACHER, DACCA.—(*From a Photograph.*)

name just expresses what he has had since he accepted Jesus as his Saviour—pure joy. He is a well-educated young man, a teacher, and has decided natural ability. But what we most admire in him is the meekness, the faithfulness, the zeal for God’s glory which the Holy Spirit has clothed him with. I will send with this a pamphlet, entitled ‘My Sin and my Saviour,’ consisting of an address given by this brother to a society of which he was a member for years before his conversion, and to the members of which the address was his personal testimony to the Saviour immediately after his baptism. The address made a deep impression when given, and in its published form it has been welcomed by many missionaries in different parts of India for circulation among English-speaking natives, and we are believing that much fruit shall result from it to the glory of our Saviour.

## RECENT INTELLIGENCE.

### 1893 ANNIVERSARY SERVICES.



ALL our readers please take note that the MISSION SUNDAY this year will be APRIL 23RD, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 25TH, and the ANNUAL MISSIONARY SOIREE at the Cannon Street Hotel on the evening of that day; the Annual Missionary Sermon, Wednesday morning, April 26th, in Bloomsbury Chapel; and the Annual Missionary Sermon to Young Men, in the City Temple, on the evening of that day; the Public Missionary Meeting in Exeter Hall on Thursday evening, April 27th; the Missionary Breakfast Conference in Exeter Hall on Friday morning, April 28th; and the Young People's Annual Public Missionary Meeting in Exeter Hall on the evening of the same day? We earnestly hope our readers will keep these dates clear of all other engagements.

**Missionary Arrivals in India, &c.**—We are glad to report the arrival of the Rev. H. J. Thomas, Mrs. Thomas, and family, at Agra. Writing under date of November 11th, he says: "We rest a day or two in Agra, and then we go on to Delhi."

Mrs. Ross Phillips writes from s.s. *Akassa*, Cape Palmas, Grand Canary, November 15th, on her voyage to the Congo:—"We are here in quarantine, having come from cholera ports, so, of course, cannot have any communication with shore. As they are coaling, officers, stewards, and even the doctor is helping in the emergency. Captain Morgan is most kind and attentive, and does all in his power to make everything pleasant and comfortable. We all think very highly of him. The Harley House friends have been very well, and we have very pleasant intercourse together. Captain Morgan expects to reach 'Matadi' about the 2nd. I believe he has several places of call down the coast. We are so thankful for good weather, pleasant companions, and many other blessings strewn along our path. May we be used of Him in winning souls is our earnest prayer."

**The Rev. J. J. Turner, of Shansi, North China.**—The Rev. J. J. Turner, of Tai Yuen Fu, Shansi, North China, in consequence of ill-health and pressing family circumstances, has been compelled to return home, and, for twelve months at least, will have to remain in England, his return to China being uncertain. It is only due to our brother to state that, while at home, Mr. Turner will be no charge to the Mission, as he will meet all his own expenses of every kind. Owing to his engaging in business during his stay here, his time must necessarily be much occupied, and he will only be able, as a consequence, to undertake a limited amount of deputation work.

**Departure of Missionaries.**—On the 6th of the current month, Dr. and Mrs. Percy Webb, of Hampstead, and Mr. G. R. Pople, of Bristol College and



Brondesbury—missionaries-elect to the Congo—will leave for Africa by the Antwerp Royal Mail steamer. We ask the prayers of our readers on their behalf. Dr. and Mrs. Webb are designated for Wathen Station, and Mr. Pople for Arthington Station, Stanley Pool.

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**Arrival of Missionaries in England.**—We are thankful to report the safe arrival of the Rev. R. Wright and Mrs. Hay, from Dacca, East Bengal. The condition of Mr. Hay was so grave prior to his leaving India that the medical authorities ordered his immediate voyage to England. We are glad to state that as the result of rest and change on the passage home, Mr. Hay's condition has very considerably improved, and there is a well-assured prospect of his complete recovery after a term of absolute rest.

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**Fossils, Shells, and Moths.**—A kind friend writes :—"MY DEAR MR. BAYNES, —I send you to-day three boxes of fancy shells, fossils, moths, &c., the result of many years' collecting by a gentleman from various parts of the world. In consequence of difficulties, he had to part with almost everything. I bought these from him, being very fond of this sort of thing, but, as you are still wanting money, it struck me you might make more of them than my keeping them. I am told they are worth from £10 to £15. You make whatever you can of them and devote it to the Centenary Fund." These cases are now on view at the Mission House, and we should be thankful to secure a purchaser.

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**Cheering Signs.**—Under date of "Calcutta, November 23rd," the Rev. Charles Jordan writes :—"We reached Calcutta safely on Tuesday last, the 22nd. Mrs. Jordan is not strong, but the rest of us are fairly well." Mr. Jordan adds, "Last evening I went for the first time, since returning to Calcutta, to Wellington Square, and gave a short address to the people in Hindustani. Before preaching, and while standing in the square, a bright young man came up to me and said, 'I believe you are Mr. Jordan.' On being assured that he was right, he said, 'Before you went away, I used to hear you preach in this place. I was then a Mohammedan. I received benefit from listening to you. I am now a Christian, and have been baptized by the Rev. Jani Ali, of the C.M.S.' Of course, I was exceedingly glad to hear this, and not a little encouraged. I should have been more pleased had he joined our community, but natives of India are not sensitive to denominational differences, and I have long ago come to the conclusion that our great aim is to lead the people to Christ. If that is not done, we fail miserably ; if it is, we succeed, even though we have not the gratification of their following us in all things. On reaching the jetty, amongst other beloved friends we saw Mr. H. Anderson. As soon as the ship was near enough, he told me that one of my old Sunday-schools—or, rather, the boys that constituted it—had come to give me a welcome. As soon as I could get from the ship, I went to them. They all pressed forward to shake hands, 'a bannered host,' and then began to sing a hymn of praise—or, rather, a confession of love—to Jesus in English. There are many difficulties, and

some signs of more vigorous opposition than in former years; but I verily believe that the explanation of the latter is, that the spread of the Gospel is increasing, and the priests are trembling for their gods. The zenana ladies of our party all landed in good health, and are eager to begin the work to which they have devoted their lives."

## THE LORD LOVETH A CHEERFUL GIVER.



WITH grateful thanks we acknowledge the receipt of the following welcome gifts:—Two small gold rings, from "One who loves Jesus, and longs to serve Him better," per Mr. A. Mathews, of South Woodford, Essex; two silver bracelets, from "One to whom Christ is precious," for the Congo Mission; gold ring and seals, from Fanny Jones; small silver knife, from "A Poor Cripple," for the Congo Mission, "with earnest prayers for a blessing upon the work"; and a small silver chain from "A Blind Widow," who has no money, "but who prays constantly for the missionaries and their work."

The heartfelt thanks of the Committee are also given for the undermentioned timely contributions, never more needed than now to meet the rapidly growing expenditure, consequent upon extended work in India, China, and upon the Congo:—Two Friends, Yarmouth, £85; A. D. S., £37 7s. 3d.; Mr. T. D. Paul, £20; Mr. C. Eason, Dublin, £10; Mr. Yorston, £7 10s.; A Kettering Friend, £5; A. B. C., £5; Mr. Druce, £5; M. C. S., £5; Mr. O. S. Kenyon, £10.

## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A parcel of cards from Westbourne Park Sunday-school, per Mr. Gott, for Mrs. Durbin, Ceylon; a parcel of magazines from Mrs. Johnston, Southport, for the Rev. G. Cameron, Wathen, Congo; sections of telegraph and telephone cables, from a Friend at Cheltenham, for the Rev. S. Couling, Shantung, China; a parcel from Devonport for the Rev. R. H. C. Graham, Congo; a parcel from a Friend for the Rev. J. Lawson Forfeitt, Congo; a Communion service from Miss Wright, Edgbaston, Birmingham, for the Rev. W. A. Wills, North China; a parcel of toys from Miss Lloyd, Porth, for the Rev. G. D. Brown, Congo River; cards and papers from Mrs. Cadby for the Congo Mission; a parcel from Mrs. Baker, Southampton Row, for the Rev. Thomas Lewis, San Salvador, Congo; several sets of "Raphael" cartoons from Mr. Edwards, Finchley, for Rev. Dr. Watson, China, Rev. G. H. Rouse, M.A., Calcutta, and other missionaries.

The Committee also desire to join with Mr. Bentley and Mr. Graham in the thanks expressed in the following letters:—

"Edgware, Middlesex, November 26th, 1892.

"MY DEAR MR. BAYNES,—Will you please express in the HERALD the grateful thanks of Mrs. Bentley and myself for sums contributed in Holland

towards our school work at Wathen Station as follows :—The Baptist Church, New Pekela, £2 4s. 9d. ; Ditto, Amsterdam, 17s. 10d. ; the Y.M.C.A., “Excelsior,” Amsterdam, £2 5s. 10d. ; total, £5 8s. 5d. ? These amounts have already been expended in Holland in clothes and materials for clothing our school children, and the boxes are waiting shipment at New Pekela ; the expenses incurred have been, of course, deducted, but the help thus rendered by our friends in Holland is much appreciated. These gifts represent the results of four meetings. At Amsterdam, the Y.M.C.A. were able to fill their large room to listen to an address from me in English ; my wife followed with an address in Dutch, but it was an audience of those who understood English. It was kind of them to so much interest themselves in our work.—Yours very sincerely,

“ A. H. Baynes, Esq.”

“ W. HOLMAN BENTLEY.

“ Underhill, Congo River, November 5th, 1892.”

“ MY DEAR MR. BAYNES,—Some time ago you kindly inserted a note of mine in the HERALD acknowledging with thanks the receipt of many parcels of magazines, &c., from various friends. We have since received several other parcels of papers and other things, some without intimation of the senders' names, but three of the parcels contained notes bearing the names of the donors, and these kind friends I now desire to thank. Quite a number of toys, tools, and other things have been sent from ‘The Glasgow Foundry Boys’ Religious Society,’ 70, Bothwell Street, Glasgow ; a parcel of magazines from Mrs. Braden, of Bexley, for Congo missionaries ; an unbound copy of Cassell’s ‘History of England,’ from Mrs. M. A. Hewson. Please insert in the HERALD this expression of our grateful thanks for these gifts.—Yours very sincerely,

“ A. H. Baynes, Esq.”

“ R. H. C. GRAHAM.

## CONTRIBUTIONS.

From November 13th to December 12th, 1892.

When contributions are given for any special objects, they are denoted as follows :—The letter *T* is placed before the sum when it is intended for *Translations* ; *N P*, for *Native Preachers* ; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		DONATIONS.		LONDON AND MIDDLESEX.	
Bellby, Mr. G. T., M.D.	1 0 0	A. D. S., for Wathen Station	37 7 3	Acton, Sunday-school..	4 12 10
Do., for <i>N P</i>	1 0 0	Allgood, Mr. Thomas	1 0 0	Arthur-street, Camberwell Gate	1 14 1
Eason, Mr. Charles, Dublin	10 0 0	A Kettering Friend, for <i>Mr. Wall's work, Rome</i>	5 0 0	Bloomsbury	124 10 11
Fergusson, Miss M. M., Oriff, for <i>Inata</i>	1 0 0	Druce, Mr. J. W., Cleveland, for <i>Congo</i>	5 0 0	Do., Sunday-school, for <i>Bartsal School</i>	5 16 1
Do., for <i>China</i>	1 0 0	M. B. C. H., for <i>Debt</i>	1 0 0	Brixton, Kenyon Ch.	3 17 6
Do., for <i>Congo</i>	1 0 0	M. C. S., for <i>Congo</i>	5 0 0	Crouch Hill	14 2 6
Hall, Mr. H.	1 0 0	M. L., for <i>surgical instruments for Pastor of Dhamshar Church</i>	2 10 0	Camberwell, Cottage Green Sunday-sch., for <i>China</i>	5 0 0
Massey, Mrs. Stephen	1 0 0	Sale of Jewellery	8 13 9	Do., Denmark-place Juvenile Missionary Society, for support of “ <i>Nilumber</i> ,” under <i>Rev. E. Spurgeon, Bartsal</i>	14 0 0
Millar, General	1 1 0	Stimpkin, Mr. A., Smethwick (box)	0 14 6	Dalston Junction, Sunday-school	10 0 0
Rainbow, Mrs.	0 10 0	Under 10s.	0 17 9	Ferne Park	30 0 0
Slater, Mr. James	2 2 0	Do., for <i>Congo</i>	0 2 8	Hackney, Hampden Chapel	2 10 0
Do., for <i>Congo</i>	1 1 0	Do., for <i>Mrs. J. W. Thomas, Calcutta</i>	0 5 0		
Wilshere, Misses, Chelmsford	1 0 0				
Winter, Mr. T. B.	2 0 0				
Under 10s.	0 7 6				
Do., for <i>Congo</i>	0 2 6				
Do., for <i>Italy</i>	0 5 0				

Hammersmith, West End .....	0 7 0
Islington, Cross-street Sunday-school .....	1 14 0
Do., for <i>Daria's Sch.</i> .....	5 0 0
Kennington, White Hart-square Sun.-sch. ....	1 1 0
Peckham, Ladies' Missionary Prayer Meeting, for <i>China</i> .....	1 9 8
Do., Rye-lano Sunday-school, for <i>Mr. Willis' work, China</i> .....	15 0 0
Do., for <i>Mr. H. Anderson's work, India</i> .....	15 0 0
Do., for <i>wife of Mr. Willis' native helper</i> .....	3 0 0
Do., Summer-road Sunday-school .....	2 4 6
Peckham Park-road, for <i>W &amp; O.</i> .....	5 10 10
Peckham Rye, Tabernacle, Men's Bible-class .....	0 10 0
Putney, Weterer-road Sunday-school, for <i>support of boy under Mr. Thomas, India</i> .....	2 10 0
Silvertown, Sunday-sch. ....	1 5 4
Upper Holloway .....	54 16 3
Do., for <i>India</i> .....	0 4 0
Do., Y.M.B.C. ....	2 12 2
Do., for <i>Congo</i> .....	3 9 4
Do., Sunday-school, for <i>Bergali School</i> .....	5 15 3
Do., Rupert-road Sunday-school .....	8 1 9
Upton Chapel Sunday-school .....	1 11 6
Vernon-square Chapel, Y.M. Society .....	50 0 0
Walworth-road .....	16 18 4
Do., for <i>Congo</i> .....	0 13 0
Wandsworth, East Hill .....	12 4 3
Wandsworth-road, Victoria Chapel .....	9 0 0
Woodberry Down .....	22 11 5
Wood Green, Y.W. Bible-class, Proceeds of Sale of Work, for <i>Congo</i> .....	1 10 0

<b>BEDFORDSHIRE.</b>	
Cranfield .....	2 7 6
Wootton .....	3 13 1

<b>BERKSHIRE.</b>	
Reading, King's-road ..	5 0 0

<b>BUCKINGHAMSHIRE.</b>	
Chesham, for <i>N P</i> ....	1 14 1

<b>CAMBRIDGESHIRE.</b>	
Great Shelford, for <i>Congo</i> .....	0 10 0
Mildenhall .....	8 5 1
Soham .....	4 0 0
West Row .....	5 2 8

<b>CHEESHIRE.</b>	
Chester, Grosvenor Park .....	3 17 4

<b>CORNWALL.</b>	
Falmouth .....	9 14 1
<b>CUMBERLAND.</b>	
Great Broughton .....	3 1 6
Maryport .....	20 3 10
Do., for <i>Congo</i> .....	1 8 0

<b>DERBYSHIRE.</b>	
Melbourne .....	5 5 0

<b>DEVONSHIRE.</b>	
Rampton .....	2 0 0
Chudleigh .....	1 13 8
Collipton .....	8 14 0
Devonport, Pembroke-street .....	0 12 3
Plymouth, George-st. ....	7 3 0
Do., Lower-street Sunday-school .....	2 11 10
Do., for <i>Congo boy, "Charles Harvey"</i> .....	5 0 0
Do., <i>Congo girl, "Fanny Louisa Freeman"</i> .....	5 0 0
Totnes .....	34 18 4

<b>DORSETSHIRE.</b>	
Bridport .....	8 16 0

<b>ESSEX.</b>	
Barking, Queen's-road ..	1 10 0
Braintree, Sunday-sch. ....	2 16 8
Lertonstone .....	9 1 4
Do., for <i>W &amp; O.</i> .....	6 5 1
Manor Park Chapel Y.P.S.C.E. ....	0 3 0

<b>GLOUCESTERSHIRE.</b>	
Chalford .....	11 9 8
Cheltenham, Cambray Ch. ....	17 11 0
Chipping Campden .....	2 10 0
Cirencester .....	5 17 2
Fairford and Malsey-hampton .....	8 10 2
Kingstanley .....	13 8 9
Do., for <i>China</i> .....	0 10 0
Do., for <i>Mrs. Wall</i> ..	0 2 6

<b>HAMPSHIRE.</b>	
Andover .....	5 6 3
Broughton and Stock-bridge .....	17 2 8
Do., for <i>Stmia</i> .....	1 0 0
Lymington .....	6 0 0
Do., Sunday-school ..	11 0 0
Whitechurch .....	7 8 0
Winchester, City-road, Proceeds of Sale of Work .....	40 0 0

<b>ISLE OF WIGHT.</b>	
Ryde, George-street ..	11 8 7
Sandown .....	6 5 0
Yarmouth .....	3 6 0

<b>HERTFORDSHIRE.</b>	
Boxmoor (boxes) .....	5 18 8
Hemel Hempstead Y.P.S.C.E., for <i>support of Congo boy under Mr. Stapleton</i> ..	2 10 0
Hitchin, Salem Ch. ....	14 4 0

<b>HUNTINGDONSHIRE.</b>	
Somersham, Sunday-school .....	1 0 0

<b>KENT.</b>	
Bessels Green .....	30 19 1
Do., for <i>Congo</i> .....	1 0 0
Dartford, Sunday-school ..	1 11 5
Deal, Proceeds of Sale, for <i>Congo</i> .....	30 0 0
Sevenoaks .....	18 16 4

<b>LANCASHIRE.</b>	
Accrington .....	40 12 9
Bacup, United Services ..	5 11 7
Do., do., Scholars' Collection .....	3 1 8
Do., South-street .....	1 0 0
Briercliffe .....	23 8 6
Colne .....	9 0 0
Liverpool, Richmond Chapel .....	7 12 0
Do., Cottenham and Empire-street .....	2 14 11
Do., Carlsbrooke .....	4 5 2
Do., do., for <i>Congo</i> ..	6 0 0
Do., Kensington .....	9 6 4
Do., do., Sunday-sch. ....	6 15 9
Do., Old Swan .....	1 10 0
Do., do., Sunday-sch. ....	1 10 0
Do., Tuebrook Sunday-school .....	1 16 11
Do., St. Helens, Boundary-street ..	3 11 4
Do., Park-road .....	6 16 0

52 19 5	Less Aux. Expenses, &c.	1 17 7
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51 1 10	Manchester, Grosvenor-street (additional) ..	2 0 0
4 17 2	Do., Hyde .....	4 0 2
2 3 5	Mills Hill .....	2 3 5
1 0 0	Do., for <i>W &amp; O.</i> .....	1 0 0
2 2 2	Morecambe, Zion .....	2 2 2
2 16 2	Oldham, Godwick .....	2 16 2
22 5 1	Oswaldtwistle .....	22 5 1
1 3 9	Padham .....	1 3 9
23 3 5	Preston, Fishergate ..	23 3 5
20 1 4	Do., Pole-street .....	20 1 4
419 13 8	Rochdale, West Church ..	419 13 8
9 2 8	Do., Newbold .....	9 2 8
5 7 0	Do., Drake-street .....	5 7 0
4 9 4	Do., Littleborough .....	4 9 4
2 0 0	Do., Holland-street Sunday-school .....	2 0 0
11 0 9	Royton .....	11 0 9
3 7 5	St Anne's-on-the-Sea ..	3 7 5
1 6 11	Tottlebank .....	1 6 11
3 6 5	Waterfoot, Bethel .....	3 6 5

<b>LEICESTERSHIRE.</b>	
Ashby-de-la-Zouch .....	18 10 4
Coalville .....	7 5 0
Foxton .....	4 9 10

Leicester, Pelvoir-street	25	3	1
Do., Archdeacon-lane			
Sunday-school	10	17	8
Do., Emanuel Chapel	4	6	0
Do., Charles-street	20	0	0
Do., Melbourn Hall			
Sunday-school, for Mr. Roger, Congo	10	3	9

## NORFOLK.

Great Yarmouth	5	0	0
Do., for Congo	80	0	0
Upwell	1	4	7

## NORTHAMPTONSHIRE.

Rugbroke	7	1	3
King's Sutton	3	2	0
Middleton Cheney	12	14	0
Do., for W & O.	1	2	0

## NORTHUMBERLAND.

Berwick-on-Tweed	8	4	5
Newcastle - on - Tyne			
Aux., Westgate-road.	7	8	2
Do. Arthur's Hill.	2	0	0

	9	8	2
Less Aux. Expenses..	0	1	6

	9	6	8
North Shields	3	19	2

## NOTTINGHAMSHIRE.

Beeston	17	13	7
Newark	0	5	0
Do., for China	0	10	0
Nottingham, Derby-rd.	45	10	0
Do., Sunday-school	4	12	6
Do., for support of Congo boy	1	14	0

## SOMERSETSHIRE.

Bath, Bethesda, for sup- port of Congo boy and girl	5	6	1
Bristol Aux., per Mr. G. M. Carlile, Treas- urer	25	1	2
Cheddar	4	4	10
Minehead	15	0	4
Do., for N P	1	10	2
Wedmore	2	0	0
Wells	2	11	2

## SUFFOLK.

Ipswich, Burlington Ch.	2	14	10
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## SURREY.

Cham	2	17	4
Penze, Tabernacle	13	13	0
Redhill	7	0	0
South Norwood	2	17	6
Surbiton Hill	1	18	9
Sutton	2	11	5
Do., for N P, Delhi	0	11	2
West Croydon, Ladies' Association	8	5	2
Do., Sunday-school	4	13	8
Do., for Congo	7	6	2
Do., for Delhi School	6	0	0

## WARWICKSHIRE.

Birmingham, Christ Ch. Bible Class, for sup- port of Native Student at Serampore	6	0	0
Henley-in-Arden	0	11	2
Leamington, Warwick- street Sunday-school	4	2	6
Nuneaton	1	4	6
Stratford-on-Avon	29	3	5

## WILTSHIRE.

Trowbridge, Back-st.	25	0	0
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## WORCESTERSHIRE.

Redditch	3	1	4
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## YORKSHIRE.

Barnsley	23	3	3
Do., for W & O.	2	7	1
Bradford, Westgate	17	17	1
Do., Y.M.C.A.	1	0	0
Bramley	2	19	7
Harrogate	9	0	6
Do., Sunday-school, for Congo	4	6	6
Horsforth	20	17	3
Huddersfield, New North-road	1	0	0
Do., Birkby	0	13	9
Huddersfield District— Golcar	7	13	2
Millsbridge	4	16	3
Elland Upper Edge	3	0	9
Salendine Nook	11	11	3
Sunny Bank	1	9	0
Scapegoat Hill	2	4	7
Huddersfield, United Meeting	6	14	1

Less Auxiliary ex- penses	37	9	1
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	4	19	0
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	32	10	1
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Leeds, Hunslet Taber- nacle	18	18	0
Malton	4	5	4
Middlesborough, Lin- thorpe-road	8	7	5
Mirfield	10	18	3
Normanton	1	13	6
Pudsey	4	10	0
Shore	22	2	10
Steep Lane	11	17	9
Sutton-in-Craven	40	0	0

## SOUTH WALES.

## CARMARTHENSHIRE.

Newcastle Emlyn	19	5	2
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## GLAMORGANSHIRE.

Cardiff, Splott-road Sun- day-school	2	2	5
Swansea, Tontise-street Tabernacle Sunday- school	1	0	0

## MONMOUTHSHIRE.

Abergavenny, Bethany	8	18	4
Cwmnura	1	7	0
Nantyglo, Bethel	7	12	3
Newport, Summerhill Sunday-school	6	0	0
Usk	5	17	7
Whitebrook	2	0	0

## PEMBROKESHIRE.

Neyland	1	18	0
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## RADNORSHIRE.

Dolau, Nantmel	0	10	0
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## SCOTLAND.

Eday, Orkney	1	1	0
Glasgow, Free St. Luke's Sunday-school, for Congo	1	19	3

## FOREIGN.

## FRANCE.

Croix, Sunday-school	4	0	0
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## WEST INDIES.

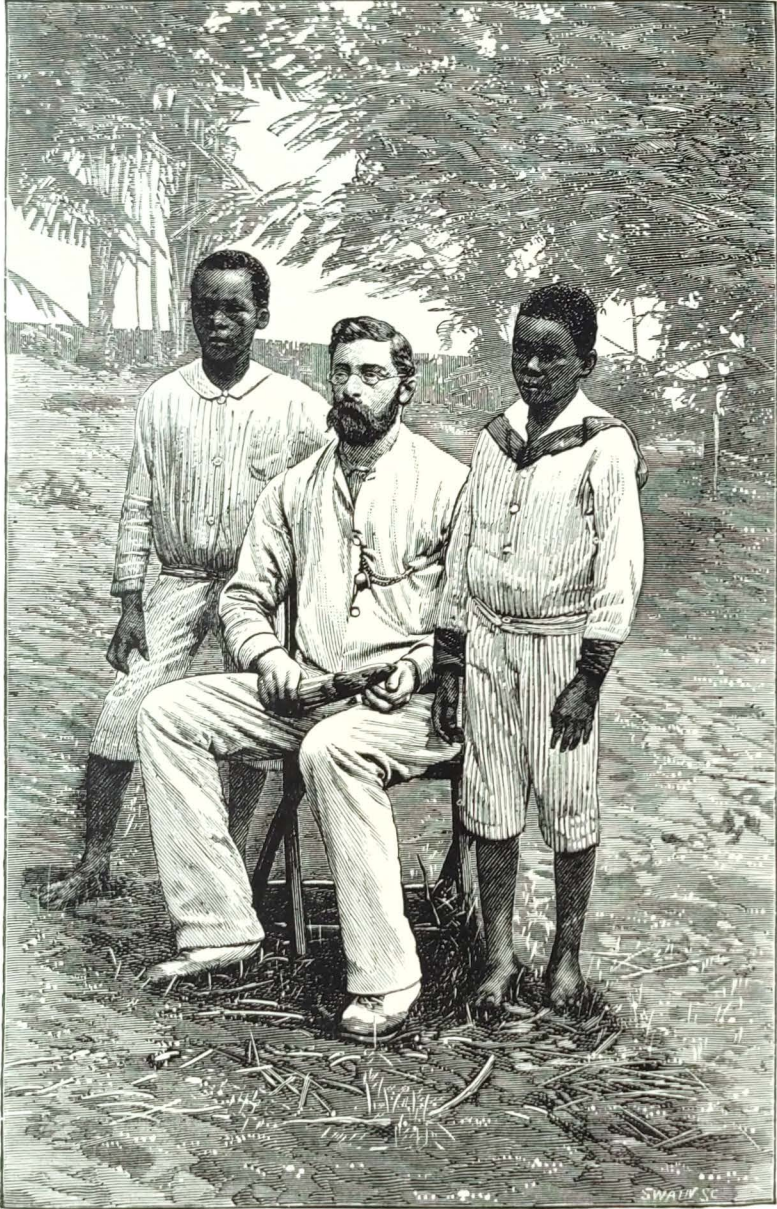
Jamaica, for Congo	100	0	0
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## TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNEE, General Secretary, Mission House, 19, Furrival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,  
FEBRUARY 1, 1893.





BALUTI.      REV. WM. L. FORFEIT.      NZANZALA.  
(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE CENTENARY FUND.



AT the end of next month—on the 31st of March—it is intended to close the above Fund. Two months, therefore, remain for the receipt of further contributions. As already announced, we propose, if possible, to exceed the sum originally contemplated by an amount sufficient to meet existing deficiencies, thereby applying the entire hundred thousand pounds to the extension of the Society's operations. May we ask the churches which have not yet completed their Centenary effort, and those other churches whom circumstances did not permit last year to cooperate, and with whom we have been recently in communication, to do what they can during the short period that remains? We would remind our readers that the object for which this Fund is being raised is in itself so important, and the occasion so unique in its historic interest, that we feel justified in continuing our earnest appeals.

We are now engaged in preparing the financial statement to appear in the volume which will contain the report of the Centenary celebration proceedings, and we trust the churches will be very few indeed whose contributions it will not be our pleasure to acknowledge in this permanent memorial record. It is with much thankfulness we intimate the following additional donations:—

In Memory of the late Rev. John Penny, his work and interest in the Baptist Foreign Missionary Society, by his widow ..	100	0	0	M. N. ....	30	0	0
No. 5990 .....	60	0	0	Lewis, Mr. Jos., Walsall ..	20	0	0
Olney, Mrs. W. and Family (In Memoriam W. P. O.)	50	0	0	W. T., Addlestone (third donation) .....	20	0	0
Y. Z. (second donation) ..	50	0	0	Fearnall, Mr. W. ....	10	0	0
				Sale, Mrs., Helensburgh ..	10	0	0
				Duncan, Rev. Moir B., M.A., and Mrs. ....	10	0	0
				Shorrocks, Rev. A. G., B.A.	10	0	0

A Friend, per Miss Eleanor Hepburn .....	10 0 0	Derby, Osmaston-rd. (addl.)	12 0 0
Smaller donations .....	36 14 6	Denbighshire, per Mr. R. Roberts (treasurer) .....	33 19 6
Ferne Park (additional) ..	20 2 9	Edinburgh, Charlotte Chapel (additional) .....	32 3 10
Hendon—		Eythorne .....	10 17 0
Page, Mr. W. ....	10 10 0	Honeyborough, Hephzi- bah, for work in Brittany	10 6 2
Hooper, Rev. G. D. ....	10 0 0	Leicester (additional) .....	15 19 5
Self-Denial Week .....	11 1 7	Leicester (additional)—	
Smaller Sums .....	19 11 6	Pochin, Mr. ....	10 0 0
Kensington, Hornton- street .....	21 12 6	Smaller sums .....	2 0 0
Walworth-rd. (additional)—		Leighton Buzzard, Lake-st.	11 2 3
Proceeds of Sale of Work, &c. ....	24 10 4	Nelson, Carr-road .....	10 5 6
Accrington (additional)—		Newport (Pemb.)—	
Ladies' Auxiliary and Missionary Working Party, Proceeds of Christmas Tree and Sale of Work .....	160 12 9	Bethlehem .....	20 0 0
Birkenhead, Welsh Chapel (additional) .....	16 6 6	Ripley, near Derby .....	10 0 0
Bradford, Zion Jubilee Chapel—		Rowley, Durham .....	12 0 0
Waddington, Mr. & Mrs.	20 0 0	Shipley, Rosse-street (ad- ditional) .....	14 0 3
Smaller sums .....	7 12 6	Tunbridge Wells .....	23 5 4
Bridgewater .....	52 13 0	Wallingford .....	11 13 5
Burnley, Zion Chapel—		Walsall, Stafford-street ..	13 0 0
Hartley-Jackson, Mr. and Mrs. ....	15 0 0	Wolverhampton .....	13 12 0
Smaller sums .....	14 7 2	Colombo, Cinnamon-gar- dens English Church—	
Caersalem Newydd .....	11 14 0	Ferguson, Mr. A. M., C.M.G. ....	50 0 0
Cardiff, Mount Stuart-sq., Bethel—		Ferguson, Miss Annie, In Memoriam .....	25 0 0
Davies, Rev. T. ....	10 0 0	Ferguson, Miss Mag- gie, In Memoriam ..	25 0 0
Smaller sums .....	11 9 0	Collection .....	25 0 0
Carmarthen, Tabernacle ..	38 0 0	Sunday-school .....	33 7 6
Chester .....	30 16 6	Smaller sums .....	48 10 3
		Smaller sums from various places .....	88 0 10

*Correction.*—In December HERALD acknowledgment of contributions from Cardiganshire, South, and Pembrokeshire, North, omit "at St. Dogmells."

## COLLECTIONS ON CENTENARY SUNDAY.

<b>LONDON AND MIDDLESEX.</b>		<b>OXFORDSHIRE.</b>		<b>HOLYWELL.</b>	
Flow, High-street .....	3 7 0	Chadlington .....	0 18 5	Milwr .....	0 5 0
North Finchley .....	10 14 7	Charlbury .....	0 11 7	Llxwm .....	0 7 2
				Trenddyn .....	0 5 3
<b>DURHAM.</b>		<b>SURREY.</b>		<b>MERIONETHSHIRE.</b>	
Hamsterley .....	0 15 3	Addlestone .....	5 6 0	Cynwyd .....	1 0 3
Stockton-on-Tees, North- cote-street .....	1 0 0	Wimbledon, Queen's- road .....	7 3 6	Herdol .....	0 4 6
<b>HERTFORDSHIRE.</b>		<b>WORCESTERSHIRE.</b>		<b>MONTGOMERYSHIRE.</b>	
Hemel Hempstead .....	5 7 2	Cinderbank .....	2 2 0	Welshpool .....	2 2 7
<b>HUNTINGDONSHIRE.</b>		<b>NORTH WALES.</b>		<b>SOUTH WALES.</b>	
Ramsey, Great Whyte Chapel .....	3 3 0	<b>CARNARVONSHIRE.</b>		<b>GLAMORGANSHIRE.</b>	
		Pwllheli .....	1 4 0	Cardiff, Bethel, Mount stuart-square .....	5 2 10
<b>KENT.</b>		<b>DENBIGHSHIRE.</b>		Dinas, Zoar .....	6 10 8
Ashford .....	6 9 1	Cefnawr, Ebenezer ..	1 14 7	<b>MONMOUTHSHIRE.</b>	
<b>LANCASHIRE.</b>		Denbigh .....	0 5 6	Abertillery, Ebenezer ..	8 5 10
Bolton, Zion .....	2 10 0	<b>FLINTSHIRE.</b>		Bedwas .....	1 12 6
<b>NORTHAMPTONSHIRE.</b>		Caerwys .....	0 5 6	Newbridge, Beulah .....	6 11 6
Thrapston .....	6 1 6				

This Thanksgiving Fund, at the time of going to press, has been increased to a total of

**£108,388 17s. 6d.**

## THE CENTENARY PRAYER UNION.

Considerable interest has been awakened by the announcement in our last issue of the above Prayer Union. That the step we have taken is meeting a felt want, and has in it the promise of much blessing, we may conclude from the following extracts taken from numerous letters we have received:—"I would have replied to your letter before now," writes a correspondent, "but I wished to consult our minister, and I was only able to see him about the matter yesterday. He thinks the Prayer Union a very desirable thing, and says he will bring it before the church to-morrow week. He has suggested one of our young members to act as secretary or in conjunction with me, and when we know what cards of membership, &c., are required, I will write you again." "Many thanks," writes another friend, "for sending the Report and Calendar of Prayer. The latter is just what I wanted, as it gives much information in a condensed form, as well as suggesting a definite object for prayer." "I shall be very glad," says a third, "to undertake the formation of a branch of the Centenary Prayer Union in Cambridge. I think the idea is splendid, and I have no doubt we shall enlist a considerable number of members. We hold a missionary working meeting on Thursday, and I will take the opportunity of bringing the subject before the ladies."

Other communications in a similar strain have reached us. We add two or three extracts:—"Will you kindly forward on behalf of our Missionary Committee a hundred Centenary Prayer Union circulars? We are hoping to form a Union in connection with our church." "I am glad a Missionary Prayer Union has been commenced with the second Centenary of our beloved Society. It will afford me pleasure to become a member." "My two sisters, with myself, will be very pleased to do all we can to promote the Missionary Prayer Union. We believe it will prove a great blessing." "I was glad to hear of the formation of the Centenary Prayer Union, and shall be obliged if you will enrol me as a member. Will you kindly forward me four Calendars? I may be able to get a few more subscribers here." "At our missionary prayer-meeting I called attention to the Prayer Union, and I hope we shall

be able to form a local branch. The Calendars are very good. The idea of setting before us a particular person or persons daily leads to an examination of the sphere of, as well as to a petition for, the missionary." "I shall be very glad to do all in my power to help on the Missionary Prayer Union. I think it is likely to be much blessed to both home and foreign workers." "The parcel duly arrived yesterday," writes a Plymouth friend. "We are much pleased with the Calendars, and quite hope to make good use of them."

We are thankful for these and other like expressions of sympathy, and are fully expecting a large number of the friends of the Mission will wish to be enrolled as members.

As several correspondents have written asking for information on certain points, it may be desirable to take this opportunity to state—

I.—That the Prayer Union is intended for Christians irrespective of age—not specially for the young, for Sunday-schools, but for all who call upon the Lord Jesus Christ in sincerity.

II.—In reply to inquiries made as to whether the giving is to be additional to present contributions, we would say that this point must be left for individual decision. The idea contemplated is, no doubt, the association of praying and giving. Some may wish to give daily, others weekly, keeping a missionary box conveniently at hand for the purpose; but there is no rigidity in the system proposed. Circumstances must be taken into consideration in determining the frequency of the giving, and conscience dictate the amount to be given. Those subscribers who feel they are already supporting missionary endeavour to the utmost of their ability are by no means to be excluded from membership in this Prayer-Union because they do not further contribute. But may we not expect that those who have not yet reached the limit of their giving power will be led to feel the privilege of a more complete consecration of their substance to the Saviour, and so help forward the realisation of their own prayers?

III.—It is thought desirable each church should have its own local Union, rather than have one formed for a town generally.

IV.—Where a branch is formed members should be registered locally; and the cards of membership be numbered successively according to the members uniting respectively in each locality, without regard to the numbering in other branches. Registers can be supplied. The secretary to report the number of members annually to the Mission House. Where no local Union is formed, members to be registered at the Central Offices in Furnival Street.

V.—The membership subscription of sixpence is annual, and, being

used for defraying organising expenses, it is regarded as altogether distinct from other contributions.

VI.—In reply to those friends who are doubtful as to the desirability of increasing existing organisations, and do not altogether approve of the systematic nature of a Prayer Union, it may be observed that, as a matter of fact, very little organisation is necessary. The steps to be taken are very simple, and what is sought is almost entirely private and individual—viz., an endeavour to remember in *daily* prayer those who are labouring at home and abroad for the evangelisation of the heathen world.

We hope the above remarks will give the information required. *We invite our friends to apply for a copy of the Calendar*, a perusal of which, we think, will go far to explain and commend the Prayer Union. It is published at a shilling, but a copy for members, or a specimen copy, will be sent for sixpence. We may add that the missionaries now in this country who have seen the Calendar speak in very approving terms, and are greatly encouraged by the thought that they and their work will be definitely mentioned in prayer.

“Remember,” said Carey to Fuller, “you must hold the ropes.”

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## DEATH OF A. M. FERGUSON, ESQ., C.M.G., OF COLOMBO, CEYLON.

BORN IN ROSS-SHIRE, SCOTLAND, JANUARY 23RD, 1816.

ARRIVED IN CEYLON, NOVEMBER 7TH, 1837.

DIED AT COLOMBO, DECEMBER 26TH, 1892.



NOT only in all the mission stations of all societies in Ceylon, but in well-nigh every mission station of every Evangelical body in India, China, and Burmah, the news of the decease of Mr. Ferguson, which took place at Colombo the day after Christmas Day, will be received with keenest regret and the sense of the loss of a personal friend. All missionaries knew “Mr. A. M. Ferguson, of the *Observer*, Colombo.” “Aloe Avenue,” for so long the residence of Mr. and Mrs. Ferguson, was a sort of oasis in the desert in the thoughts of missionaries voyaging eastwards across the Indian Ocean or westwards across the Bay of Bengal; for up to a few years ago, and until growing infirmity on the part of the late Mrs. Ferguson made it impossible, practically “open house” was kept there for all who



were working in the cause so dear to the hearts of our friends. At one time, I believe, Mr. Ferguson, who, as editor of the *Ceylon Observer*, always got early news of the sighting of a vessel entering the harbour, was accustomed to send a messenger out to each ship that anchored to invite to his house any missionaries who might be aboard ; but in my time that had become unnecessary, for all missionaries had learnt that they would be welcome, and would be expected to put in an appearance. And what gatherings were there sometimes ! Among others I remember C. T. Studd and party ; Dr. Hudson Taylor more than once ; Dr. Philips, of the Indian Sunday-school Union ; Packer, of the American Mission in Rangoon ; Miller, of Orissa ; Kerry, our Indian secretary ; Bion, of Dacca ; Dr. Thompson, of the Nagercoil Medical Mission ; and our secretary, Mr. Baynes. "Aloe Avenue" seemed elastic, for it was the home of a family of large heart and wide sympathy.

Yet this generous sympathy and breadth of brotherly sentiment never degenerated into its frequent extreme or "double"—flabbiness. The minds of our friend and his like-minded wife were too healthy for that. Of "sentiment" they had a due share, as all really well-balanced natures have ; of "sentimentalism" they were wholly destitute. Their love to "all who love the Lord Jesus Christ in sincerity" was not associated with laxity of principle. Indeed, it was no uncommon thing for them (I find myself writing of them both together, for in my mind I cannot separate them ; Death only separated them for a very little while, and then, as if repentant of the unnatural deed, re-united them for evermore)—it was no uncommon thing for them to be called bigots. Indeed, the leading characteristic of Mr. Ferguson in the esteem of the public was this "intolerance." For his Baptist principles were the result of conviction, his Free Churchism was a part of his religion, his sturdy Liberalism was no mere partisanship, but the political aspect of a mind saturated with Gospel ideas ; and his public avowal and never-ceasing championship of all three of these was due to the necessity which a strong, fearless nature like his always feels to be true to itself. On these points he rarely courted a passage of arms, but he *never* failed to take up a challenge or anything that could be construed into a challenge.

Mr. Ferguson reaped a due pecuniary reward of his energy and ability as a journalist ; but he would have become far wealthier had he consented to be silent or to soften his tone about these objectionable (in a colony where Conservative and decorously Episcopalian officialism constitutes "society") principles of his. His unique and always ungrudging services to the Colony did not altogether fail of obtaining Royal recognition ; but incom-

parably lesser men, with incomparably poorer records, obtained higher honours for being less troublesome. To say that Mr. Ferguson was always gentle in his utterances would not be true; neither would it be praise, for soft words are cowardly, disloyal words under certain circumstances. Besides, granite has its uses in God's world which wax cannot possibly subserve; and where God has made a grand granite nature like Mr. Ferguson's we gladly accept it—thankful that God creates such rocks against which the waves which eat away softer material chafe impotently, and are broken into foam. When dealing with such subjects as the pandering to heathenism by governors and other highly-placed officials, the claim of an Anglican bishop to be "the only channel of grace to the people of the island," the establishment and State support of a Christian sect in a non-Christian land, the Government patronage (miscalled "regulation") of vice, it was impossible for a man of Mr. Ferguson's type of Christianity and fearlessness of temperament to be mild and ambiguous.

The English Baptist Church in Colombo, of which Mr. Ferguson was for many years a deacon, will lose not only a liberal supporter, but a wise and sagacious counsellor and active helper in all its varied and important work. As a former pastor of that church, the present writer can cordially sympathise with the Rev. F. Durbin in what he doubtless feels to be the loss of a deacon of no common order of gifts, and of a singular readiness and ability to share a pastor's burdens. To our Mission cause in Ceylon his death will be an incalculable loss. His pen, his purse, and his voice could always be counted upon in support of all responsible and well-devised schemes of usefulness and all evangelistic effort.

H. A. LAPHAM.

## THE CONGO MISSION.

REV. WILLIAM L. FORFEITT AND BOYS.

(See *Frontispiece*.)



HE two lads on my right and left are my personal boys, Carey Street Sunday School, Reading, is taking special interest in Nanzala, and the following account of him was written to that school, but it may be interesting to many other young people in England to hear how we became acquainted with each other. Nanzala is a nice little fellow, and, I should think, about eleven years of age. Some time before I took to him.

I had seen him about the station (Bolobo), and, noticing that he was a quick, bright boy, I inquired more about him. He was not born at Bolobo, but came into the hands of these people as part payment for some ivory, the purchasers of which, not having sufficient funds to complete the bargain, gave the boy to make up the required sum. The poor little fellow was then taken far away from his home, many days' journey in a canoe, to be a slave. He was very unhappy in his new surroundings, and on several occasions tried to run away on passing steamers. One day, when he was sitting in my house with some other boys from the village, I asked him if he would like to come and work for me. He seemed very pleased with the idea, and at once began to sweep the floor. I soon found him very useful, and as he had no wish to go back to the village, he made his home with me. One day his master came to me and wanted me to give him a lot of money for the work Nzanzala had been doing for me, otherwise he would not let the boy stay with me. Nzanzala was very frightened, and hid himself away. Another day when we were walking through the village together, the chief wanted to take him by force, but I persuaded him to come to my house on the following day, when we would talk the matter over quietly, and this he consented to do. The little fellow trembled from head to foot for fear they should take him. Had they done so, he would probably have been carried off during the night to some place of seclusion, from whence it would be impossible for him to escape, or have been sold away again to a distant tribe in the interior. I found that he had no less than four masters. The first was slave to a second, and they both to a third, and they were all slaves to the chief of the town. That night, when we got home, the boy begged me to buy him if his master should come the next day. I felt I could not let the boy go from me, so I asked the advice of my colleagues as to redeeming the lad. They said they liked the appearance of the boy so much that, *under the circumstances*, they would redeem him if I did not. I therefore resolved to set Nzanzala free the next day. The day following witnessed a sight which was to me very painful, though gladdening to the boy. On the verandah of the house were seated the chief and three of his slaves armed with spears and knives, my brother Lawson, Mrs. Grenfell, Nzanzala, and myself. The chief asked Nzanzala if he wished to go back to the village to live; but he answered, No, whereupon the chief was anxious to get rid of him. At first he asked 1,200 brass rods, but soon came down to 950, which I paid over to him. (A rod costs about one penny.) The boy was particularly anxious throughout the proceedings, but when all was settled in his favour his face beamed with delight. I need hardly say what a touching scene it was to

us; but the boy is now free: and may I not ask you all to pray that the time may soon come when he shall be redeemed, not only with silver and gold, but with the precious blood of Christ? He is getting on very nicely with his lessons. He was very pleased when he had mastered the alphabet, and I have often seen him trying to teach other little visitors to my house what he himself knows. Then he looks after my room, sweeps it, and keeps it tidy, prepares table for meals, &c. He has a very good disposition and does his work always quickly and cheerfully. Of course, I do not wish you to suppose that Nzanzala is an angel; they are not easily found amongst English boys, much less is it to be expected in Central Africa. I am sure it is a wonder that he is as good as he is when one remembers the condition of these African people. Nzanzala is in England now, and is getting on capitally at school, but will return with me at the end of my furlough.

Baluti, on my right, is another of my little family. He is about the same height as Nzanzala, but somewhat older. He comes from the famous Aruwimi River, and well remembers Stanley's expedition and establishment of his camp at Yambuya. One day, a band of Arab slave raiders attacked the village in which he lived, stole their ivory, and made many of them prisoners. Baluti was carried off with the other poor victims far from home to an Arab settlement at Stanley Falls. There he came under the notice of a trader and was given by the Arabs to be his personal servant. Subsequently, when the trader was about to leave the country, he begged me to take him under my care. Baluti is a very promising boy, and is being supported by the Shepherd's Barton Sunday School, Frome.

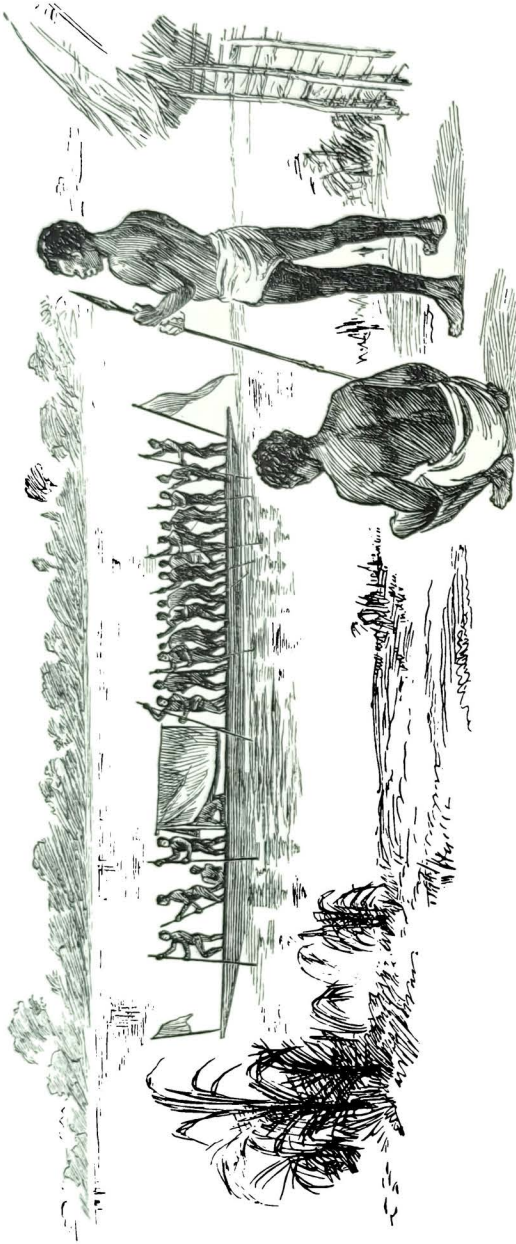
WILLIAM L. FORFEITT.

#### BOPOTO STATION MISSION CANOE.



THE illustration over-leaf represents our Bopoto Mission canoe, from an instantaneous photograph taken one morning just as my colleague, Mr. White, who is seated under the awning, was starting out to visit Yokongo, a village on the south bank of the river, about eight or ten miles distant. The island opposite is only about half a mile away, and on it are several little settlements belonging to the Bopoto people, which serve as places of refuge in time of war, whither the women and children are at once despatched, as they never take part in hostilities.

The canoe is a hollowed-out tree tapering at both ends, and in its widest part is only about two feet. These canoes have every appearance



THE MISSIONARY CANOE.—(From a Photograph.)

of being easily capsized, and it was with very great reluctance that I at first ventured to get into one. It was not long, however, after my arrival in the country that I was obliged to do so, for in our journey up country the first difficulty is the crossing of a very swift stream in one of these canoes. A moment's inspection of the said canoe did not tend to lessen my fears, as I observed a huge piece broken out of the side of it, almost close down to the water's edge. This fact, together with the rushing torrent, and the desire of carriers to overload the canoe, made me naturally a bit demonstrative with those responsible for my safe transport. When at length safely over, a prayer of thanksgiving ascended, not, however, without wondering how many more times one's nerves were to be similarly exercised before reaching Stanley Pool!

There is little need, however, for fear with such expert paddlers as the natives are, and now I feel quite at home in a native canoe.

It will be seen from the illustration that the paddlers are all standing,

half paddling one side and half the other, pulling alternately. The man in front rests one foot on the edge of the canoe, and with his heel beats time, and all join in singing some native song. The man at the stern steers the canoe with his paddle, and receives his instructions from the man in front, who is always keeping a careful look-out to avoid rocks, submerged trees, sand-banks, &c.

We carry two flags, of which decoration the natives are very proud—the Congo Free States forward, and the British ensign aft. As we pass the different villages the natives are watching us very intently, when the crew tries to show off to the best advantage, singing the praises of the white men as they speed along.

Our readers will all be delighted to hear that a kind friend is sending us out a new steel boat for Bopoto, which will greatly help us in our river itinerations.

WILLIAM L. FORFEITT.

## FLOODS IN NORTH CHINA.



HE Rev. E. C. Nickalls sends the following letter giving details of the recent floods in Shantung, consequent upon a breach in the banks of the great Yellow River, and of the sad damage caused in the Chow Ping district :—

“Chefoo, N. China,

“November 1st, 1892.

“MY DEAR MR. BAYNES,—Doubtless, English newspapers have long ago announced that the Yellow River has again broken its banks. The bank gave way at a point about thirty-five miles away from this city on August 29th. The breach is reported to be about two miles long. Six or seven of the counties evangelised by the Chow Ping Mission were flooded. Happily, the Ching Chow Fu district escaped. The flood is more extensive and has risen higher than that of 1889; but the distress in the coming winter will not be so great as in the winter 1889-90. The 1889 flood came just at the end of the famine, and came so early in the year that the sorghum, or ‘tall grain,’ was

not all in ear, and none ripe. This year, however, the early summer wheat crop was very good in most places, and the sorghum was nearly ripe. This grain, called by the Chinese ‘tall grain,’ grows to a great height. If a flood does not come before the sorghum is ripe, it will escape ruin except where the water rushes along. The low-growing crops, such as beans and small millet, are nearly all lost. But though the distress will not be general, it will be very acute in low-lying villages. For several days after the water had come it was impossible to travel. The poor country people only possessed a few boats, which were urgently needed by those who had crops to gather; but boats soon came from distant places, and in about a fortnight water-travel was regular.



#### “DEVASTATION.

“I immediately started to visit my stations in a boat belonging to an officer of the church in Chow Ping and Chi-tung. I found that in some villages a great proportion of the houses had been soaked down, in others only one or two; a very few places escaped the calamity of the water entering the village. Houses ‘soaked’ down is the best statement of the circumstances that I have heard. Most of the country houses here are built with a foundation of kiln-baked bricks, varying in height according to the owner’s circumstances. Above the foundation the wall is built of sun-dried mud bricks, faced with a thin coat of lime to resist the weather. If flood-water does not rise above the foundation, the house is safe; but if it rises only slightly above, down it comes. The house will fall in a few days if the water maintains its level; but if it falls immediately after the wall has been soaked, then it will stand through the winter, and fall after the thaw breaks up the mud bricks. Very few houses are destroyed by a rush of water, but thousands are literally soaked down. One curious fact in house-building is worthy of notice. Shantung bricks being very porous, in damp places the foundations are quickly saturated with water drawn from the ground; should this spread to the mud bricks above, they crumble away. But a thin layer of straw is spread between the foundation and the upper wall, which effectually prevents the water rising. Among the ruined houses are several formerly lent to the Christians for Divine worship. In every village where the water entered I found many people sick from the stench of reeking rubbish, from insufficient and dirty food, and from water poisoned with sewage.

Ague was very prevalent. But though it makes the heart ache to see so much misery, we are rejoiced in observing how patiently and cheerfully the Christians bear it. When I stood in the midst of reeking ruins, which only a few days before had been a pleasant home, and heard the owner remark, ‘This is the Heavenly Father warning and exhorting me,’ I felt that the story of Christ’s love had so manifested God to this late idol-worshipper, that he can see God’s mercy in His severity.

#### “SUPERSTITION AND IDOLATRY.

“Travelling on to the city of Ching-cheng, I met with a superstition of a peculiarly degraded kind, illustrating what a hold idolatry has of the learned and official classes, as well as of ignorant people. Hearing that, at the temple of the God of War and Riches, strolling players were acting for the pleasure of the ‘Tai-Wang,’ I began to inquire who this god is. The following account was then given me. Frequently, an official engaged on the Yellow River bank finds all his efforts unavailing to prevent a breach; then, either from fear of punishment or love of renown, he may drown himself. These suicides are generally deified by the Emperor as Tai-Wangs, which means ‘Great Prince.’ The earthly form of a Tai-Wang is a harmless snake, about six inches to a foot long. It is supposed to appear whenever a flood is coming. Whenever a Tai-Wang is found, men of reputation, with a literary degree, are sent out to receive him. They put on dress clothes such as mandarins wear, and the button conferred on them with their degree, and take a tray covered with yellow paper, on which they carry the Tai-Wang to a temple. Arriving at the temple, the tray is

placed on a table already prepared in a place of honour, with a chair of state behind it. On another table, sand or small grain is thinly and equally spread, and by means of a planchette, simply made by sticking the end of a chopstick in a flat board, the Tai-Wang's pleasure is ascertained. The board is held by learned men until the Tai-Wang's spirit moves them. The characters scrawled among the grain or sand indicate the Tai-Wang's pleasure. There is much monotony about a Tai-Wang's desires. He either wants a feast or a theatrical display. In this way, also, he is supposed to indicate whether the floods will grow or abate. Thousands of people come to worship the Tai-Wang, from the officials and literary men down to women and simple children. Encouraged by the priests, who are enriched by the offerings, and by the scholars able to use a planchette, this continuous idolatry, feasting, and play-acting will sometimes extend over many months. I know of one instance when plays were acted daily for seven months, at a probable cost of £500, a very considerable sum in China, very ill-spended when the people are distressed by floods.

#### “DEGRADATION OF IDOLATRY.

“Idolatry in China is rarely helped by imposing ceremony; to us it all appears very squalid and irreverent. The people sometimes beat the gods when they do not listen; in a drought they will stand them out in the broiling sun to make them sensible of the fierce heat; parsimonious villagers will carry their god to a theatre in the neighbourhood to let him enjoy the play at slight cost to themselves, and expect him to be grateful; again, a god is wrapped up in a paper garment to keep him warm through the winter.

These cases may not be common; but we frequently see people laugh, chatter, burn incense, stare at the foreigner, and worship at the same time. But among the many instances of sordid, squalid idolatry to be seen around us, I have witnessed nothing that seems more degrading and saddening than the worship of the Tai-Wang. That the learned and comparatively enlightened bow down to a snake; that the poor, when themselves starving, are pressed to support lazy priests and players for the supposed pleasure of a snake; that a calamity which should startle everybody into self-examination and repentance leads only to the worship of a small snake, must to every Christian be a cause of deep pain, and an incentive to preach the Gospel.

“The patience of the people is greatly tried by their belief that it is the covetousness of the officials which delays proper means being employed to control the Yellow River. How this constantly recurring calamity makes the heart ache for the day when a regenerated class of officials shall care more for the people's welfare than their own advancement and enrichment!

“Since commencing my letter news has come that the breach has been stopped. Now the water will rapidly disappear, and the autumn wheat will be sown in most places.

#### “HELP NEEDED.

“I hope we shall not need to appeal generally for funds to help the people through the winter. But many Christians will be short of wadded garments and food. We must help our brethren in Christ. A small sum—perhaps £2 or £3—must be given in some cases to help rebuild places of worship. When the land is frozen and travel

easy, we must go to comfort with the Gospel hearts bruised with calamity. A great difference between villages with and without dykes is to be noticed—the first safe and dry, though surrounded with water, the others in ruins. Perhaps a tract on the question of dyke construction may be issued. I begged my people to unitedly pray that the breach might be stopped in time for them to sow the autumn wheat. This prayer is answered. Now I

think we should ask God to move high mandarins to order a proper survey of the Yellow River by foreign experts. These distresses may delay 'self-support,' but they prepare hearts to hear the Gospel. Oh! that we were sufficient for the opportunity.

"With kindest regards, I remain,  
yours very sincerely,

"E. C. NICKALLS.

"A. H. Baynes, Esq."

## CHEERING NEWS FROM PATNA, N.W.P.



HE Rev. Daniel Jones, who about twelve months ago removed from Agra to Bankipore, taking the place of the venerable Rev. D. P. Broadway, who has now removed to Monghyr, writes:—

"Bankipore, Patna,

"December 7th, 1892.

"MY DEAR MR. BAYNES,—Eighteen years ago to-day I landed in India, and, while thanking God for His innumerable mercies to me, I am made specially happy in that I am able to write you about a whole family coming out from heathenism to serve the true and living God—a father and mother and four dear young children. Last Wednesday evening we had a most interesting service. The four children were dedicated to God, and the parents were baptized on a profession of their repentance toward God and faith in the Lord Jesus Christ. At the same time three others—one man and two women—were also baptized.

"ANAND LAL.

"Our brother, Anand Lal, is about thirty years of age, and belonged to the 'Writer' caste. He is fairly well educated in Persian, Hindi, and English, and, for a time, served in

the courts as an English copyist. He was born and brought up in the city of Patna. He was educated at the expense of his elder brother, who has been employed in Government service for more than thirty years. What to us is most interesting in connection with his first introduction to the Gospel of Christ is the following. Having to go and live where his brother resided, he found himself, about sixteen years ago, at a place called Jamui, on the chord line of the East India Railway—some sixty-five miles by rail from Monghyr. When I asked him how he first of all became acquainted with the Gospel, imagine my joy when he told me that about sixteen years ago he heard our dear old brother Sudin, of Monghyr, preaching at Jamui, and from him he bought a copy of Luke's Gospel, which he read with much pleasure, and then went and purchased other books, hymns, and tracts. Dear Sudin it was that began to teach me Hindi at Monghyr, and with him I made my first attempt

at open-air preaching, and with him I made my first trip into the district for village work. 'He being dead yet speaketh.' For years I have kept a photograph of the dear old man, and I gave one to-day to Anand Lal, to his great delight, who at once exclaimed, 'That is just the smile he used to wear.'

#### "SEED SOWING.

"Some six years after the above, Anand Lal met with our brother, Bhas Haran Das, of Monghyr. He was on his rounds selling books, and from him Anand purchased a complete copy of the Hindi New Testament, which he read and studied. There is something very encouraging in an incident like this. Our brethren of the Bible Translation Society may well take courage from a circumstance of this kind, as may we also who are engaged in the sale of Scriptures and open-air work—work which it is more than difficult to gauge as far as results are concerned. One thing we are assured of; God has said it, 'My Word shall not return unto Me void.'

"Some time after this he returned to Patna, and about twelve months ago Miss McPlun, of the I.F.N.S. Society in Patna, began work in his house among his wife and children. He, of course, was interested, and received the loan of books, the reading of which was much blessed to him; but it was not an easy matter to come out and confess Christ in baptism. His wife did not desire to become a Christian at that time. On two occasions I had very interesting conversation with him, and pressed him to decide. He then visited our brethren here, and was much helped by the experience of one brother, who himself had suffered many things for Christ.

#### "DECISION FOR CHRIST.

"At last he determined to make a stand, and told his wife so. She also resolved to go with him. And so one morning early he brought his wife and four children to the house of one of our brethren. It was not long before some of the women-folk found them out, and great was their grief. And it is impossible for us to understand how much it costs both parties at such a time—the one to come out, and the other to part with their relatives; for to them they appear as dead. It is a happy day that is dawning in some parts of Bengal, when persons, on becoming Christians, are not compelled to leave their homes. The women, when leaving, in some way managed to secure the youngest child, and take her away with them. This, of course, they were only too glad to do, and it became a big trouble to us. We did not want in any way the help of the law if it could be possibly avoided. It is very desirable that we should keep as far away *as possible* from the courts of law, seeing that 'our weapons are not carnal.'

#### "FINDING THE CHILD.

"But a gentleman friend of ours mentioned that he would accompany the father in search for the child, and one of our brethren, a son-in-law of our brother Sudin, volunteered to go also. Away they went at three o'clock in the morning. They had four miles to go; but just at dawn they approached the house. The father went in and asked for the child. The aunt who had taken her away fell at his feet, imploring him to let her remain, and began to cry; but just at this time the child ran to her father, and the European's voice was of some weight. The child was secured and

brought away. The brother who went with Anand had not slept through the night, but he had been praying with his wife for success. Before three in the morning I heard him praying with the father and mother for the child. There was earnest prayer made for this little one, and when at seven o'clock they drove up all glad and smiling, our first work was to kneel down together and thank God for His goodness. The first Sabbath that they were with us the mother came to both services, bringing her children with her. It soon appeared that she had learned more than was supposed she had. She had been listening when others were being taught. She also was desirous to follow the Lord Jesus, whom she believed to be the true Saviour. May our blessed Lord gather them all in, so that not one of them may be lost! Friends at home, do pray for the children, that they may all be truly converted; the eldest is eleven years of age, the second ten, the third seven, the youngest about four.

"There was a report one day that the brother had come, and we did not know what was going to happen, but he has not come yet. May the Lord

graciously touch his heart also! Several in the city have threatened to close their doors. One, a Mohammedan, said he preferred his women to remain in ignorance than to be thus taught. Our eyes are lifted up to Him whence cometh our help; and we pray, 'Let Thy Kingdom come.' The three elder children are now happy with our Christian girls, and busy in school at their books.

"WHO WILL GO?"

"Our brother, Ali Jan, with three others, are out in the district, and are having a good time. I had sent out a fairly good supply of Scripture portions for sale, but had to send out more. I sent nearly 700 Gospels the other day. On every hand, the millions around us are in darkness. We are only three Europeans, and a small band of Indians, for 6,000,000 of people. Who of all the young men, *in the ministry and preparing for the ministry*, at home, and any others thrust out by God, will come over and help us? The fields are ripening. Come to the harvest, ye workers for God.

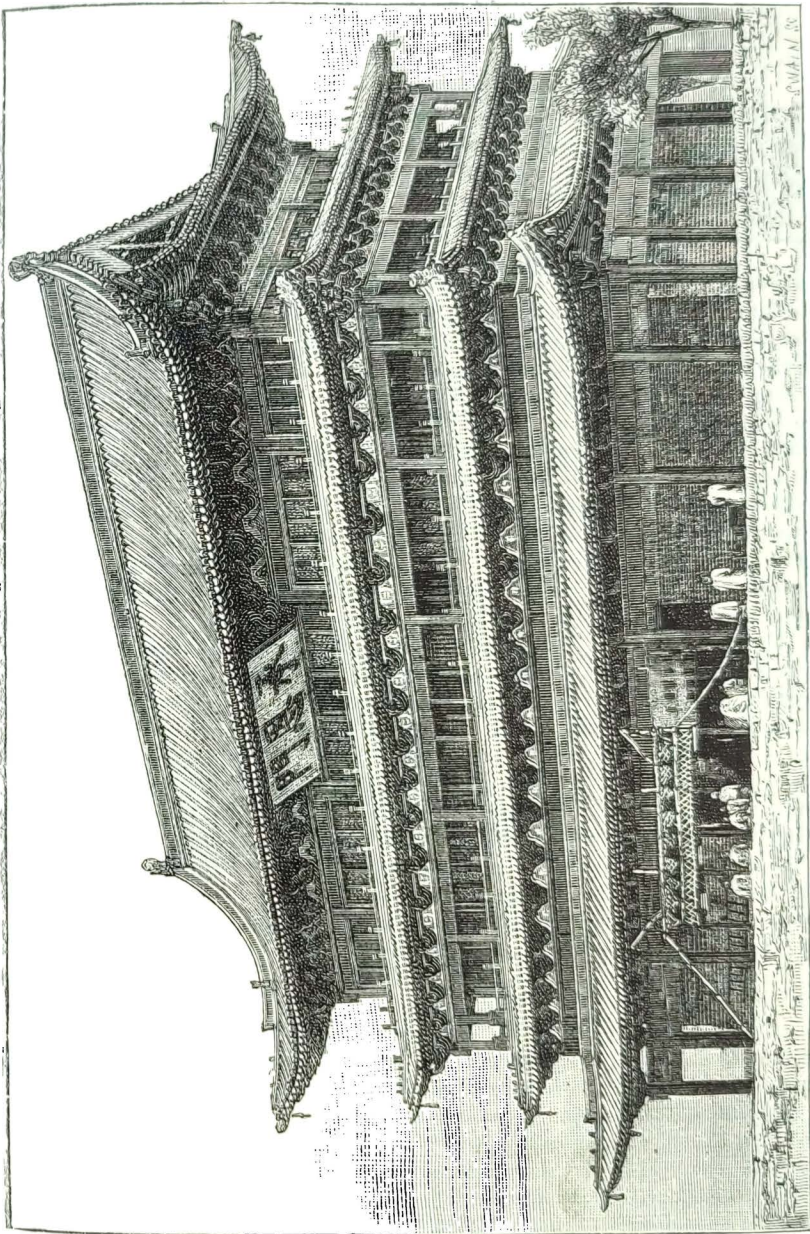
"DANIEL JONES.

"A. H. Baynes, Esq."

## NEW SOUTH GATE, TAI YUAN FU, SHANSI.



THIS is a view of the building which crowns the gateway of the "New South Gate" of Tai Yuan Fu. It is used as an arsenal and watch-tower. An edifice of this kind should of right be found over every gateway to every walled city in China. This one, over our New South Gate, has but recently been rebuilt—hence the newness of its appearance. In time of rebellion the magistrates, or other officials upon whom rests the well-being of the neighbourhood, take up their quarters within one or other of these buildings to direct operations, the gates below, of course, being kept strictly closed. From the lower parts of this place the soldiers serve the cannon, and do what they can to make it uncomfortable for the foe.



NEW SOUTH GATE, TAI YUAN FU, SUANSI.—(From a Photograph.)



## THE LATE MRS. FRAY, ELDEST DAUGHTER OF WILLIAM KNIBB.

BY THE REV. D. J. EAST.



OUR readers who still have in memory the missionary champion of negro freedom will be interested in the following brief account of his eldest daughter, who died in Jamaica on the 14th of November last, from the pen of her son, the Rev. Ellis Fray, published in the *Jamaica Baptist Reporter* of December the 1st. Mr. Fray is the pastor of the churches over which his sainted father presided for many years, and is successfully carrying on the work to which he has succeeded. The father of Ellis and husband of Mrs. Fray was one of the first students of Calabar College, and for several years, up to the time of his death, secretary to the Jamaica Baptist Missionary Society.

Mrs. Fray was born in the year 1830. She was fourteen years old when she decided for Christ. Connected with her girlhood, which she never forgot, and which made a deep impression upon her, when returning from England in the *Hopewell*, with her mother, Mrs. Knibb, on Saturday evening, December 17th, 1843, the vessel being then in sight of Jamaica, a brig was seen beating about near by. This brig was the *Chilmark*, then on its way to Africa with the first band of Baptist missionaries to that continent. After some conversation between the captains the vessels separated, while the brethren and sisters were heard singing to the "Old Hundredth" tune.

When the first school for native girls was started at Kettering, Mrs. Fray was one of the teachers, and until the time of her marriage was engaged in the work of education. In 1855 the marriage was solemnised; eight children were born, five daughters and three sons, seven of whom still survive. For the last three years Mrs. Fray's life was one of suffering helplessness, during which she was tenderly cared for by her eldest daughter, Annie, who, with her sisters and brothers, mourn over their irreparable loss. The day of her death was the forty-seventh anniversary of that of her father, William Knibb.

Mrs. Fray's funeral took place on Tuesday, November 15th. Notwithstanding heavy tropical rains a large number of sympathising friends from different parts were present to show their deep respect for her departed worth, and condole with the children in their bereavement of a fond and devoted mother.

The funeral service commenced in the Kettering chapel, at Duncans, by the Rev. G. R. Henderson, of Clifton, giving out a hymn. The Rev. Wm. Webb next read suitable portions of Scripture and offered prayer. After another hymn the Rev. Jno. Kingdon delivered a suitable address, pointing out the lessons taught by the Christian life and peaceful death of the departed.

The funeral *cortege* then proceeded up the hill to Kettering, the home of William Knibb, and for many years the residence of the family. Here the remains were laid by the side of those of her late husband. The Rev. Ellis Fray and the Rev. G. R. Henderson delivered a closing appeal to the unconverted, and the solemn service ended with the Benediction. To our esteemed brother, Mr. Fray, on whom we trust the mantle of his grandfather and father will long abide, and to his sorrowing sisters, we extend our heartfelt sympathy.

## CHRIST'S CALL TO PRAYER.

MATTHEW ix. 36-38.



“PRAYER,” saith the Master.  
 Have we prayed?  
 It needs more grace to pray than to give  
 gold;  
 How can I plead, “My Lord, send labour-  
 ers forth

Into Thy field,”—and yet myself withhold?

Souls stirred Christ's pity—  
 Stir they ours?

Compassion moved Him so that He must pray;  
 To pray He sought Gethsemane's retreat,  
 And that to Calvary quickly led the way.

Pray; then—'tis Christlike—  
 Only, pray

As He prayed, letting thy whole heart's intent  
 Be spirit-fashioned to fulfil thy prayer,  
 Thyself made willing, eager to be sent.

Prayer is not, surely,  
 Though we kneel,  
 Pity is not, nor love, nor aught Divine  
 The while we plead, “To save the lost, Lord, claim,  
 Compel his service, hers, but, Lord, not mine.”

So pray we never?  
 True, indeed,  
 If only words are speech; our eyes are dim,  
 And dull our ears, but God observeth all,  
 And the mute will hath clearest speech for Him.

And when one prayeth  
 'Tis the will  
 God marks, its mystic speech of deep desire;  
 And oft when lips fair words as incense bring,  
 The wayward will puts out the altar-fire.

Then prayer is not prayer,  
 Though it seem,  
 And self-deceived the heart hath ease thereby:  
 Nought hath been wrought by it, in earth or heaven,  
 To bring God's gift of life to souls that die.

“Pray,” saith the Master.  
 His command,  
 If Him we love, we shall, we must, obey;  
 Is it, then, lack of love to Him that keeps  
 Our love for souls so low we cannot pray?

Yea, there the lack is :  
 Shameful lack !  
 Would we might see its baseness and repent ;  
 Our hearts' chill wintriness to Christ our Lord  
 Frost-binds life's stream from those to whom 'tis sent.

We love not Jesus,  
 Else in this  
 We should be one with Him ; our prayers arise  
 For earth's great multitudes like sun-drawn dew,  
 That comes again life-laden from the skies.

Prayer hath its answer :  
 God is just,  
 And the wide world this witnesseth to-day—  
 So few the lips that tell God's tale of love—  
 Few are the hearts that love enough to pray.

Oh, Holy Spirit !  
 Love Divine !  
 Shed richly in our hearts, fill, overflow,  
 Pray in us, and when Jesus calls us forth,  
 Impel, empower, and give us grace to go.

R. WRIGHT HAY.

## WORK AMONGST MOHAMMEDANS IN BENGAL.



OR some time past the Rev. R. H. Tregillus, of Jessore, has been working amongst Mohammedans in the district of Jessore, and in the following letter, just received, he gives a very cheering account of the Divine blessing upon his labours :—

“ MY DEAR MR. BAYNES,—As it is now some time since any news of Jessore has been communicated to the readers of the HERALD, I have thought that a few lines referring to our encouragements here may prove of interest.

“ HARVEST.

“ We have been privileged to participate in the work of harvesting, and if we but prove faithful to our charge, and be kept from hindering the gracious work of the Lord of the harvest, what has been gathered in will be but the precursor of a full and rich ingathering of fruit soon to follow. The signs of this approaching

richer harvest are to be seen on every hand. May we be prepared with prayerful and faithful effort to await its full ripening ! The encouragement we are now receiving in our labours among the Mohammedans in the villages around Jessore is of recent growth. Ten years ago, had anyone visiting the village of Dowlatpore, or in fact any other Mohammedan village near Jessore, asked to be shown where a Christian lived, he would have been told that no such person lived there. Two years later, had such an inquiry been made at Dowlatpore, the inquirer would have been directed to the house of Dhonai, more generally known as

the Doctor. In the interval Dhonai, who had held a position of influence among the Mohammedans, had been led to renounce the teaching of the false prophet. He was soon followed by his mother and two brothers. For more than four years this Christian family stood alone amidst the Mohammedans of that village. During that time faithful witness had been borne by Christian life and intercourse, and the results began to be seen soon after my arrival at Jessore. For the last two years the additions to the little community at Dowlatpore have been steadily maintained. During the past two months eighteen brethren and sisters have there publicly professed their faith in Jesus Christ by baptism. Of these, thirteen are natives of Dowlatpore, four are from other villages who have made their homes there, and one has joined us from the Church of England body.

#### “BAPTISMS.

“These three baptismal services, conducted in the presence of a number of the Mohammedan villagers, were deeply interesting. At the second service, our two youngest members were baptized. These two lads would be about ten years of age. A look into their bright, intelligent faces as they join in our public worship would leave no doubt as to the reality and depth of their faith in Christ. On Sunday last our devoted brother Dhonai had the joy of baptizing eleven friends before our usual morning service. I feel sure a word or two regarding some of these converts will prove of interest. Kushol, although next to the youngest of this little group, deserves the first introduction, as his love for the Saviour is of longer standing than that of the rest. He is now a little over fifteen years of age.

When I first visited the village school at Dowlatpore he was one of the most promising of the young scholars there. It was there he first learnt the story of the Saviour's love. About three years ago he announced his intention of becoming a Christian. His aged father secretly believed in the truth of our religion, and for a time we had hopes that he would join us, following the example of his old friend, Akram Biswas, of whose baptism I wrote more than two years ago. The fear of persecution kept Kushol's father from taking the important step, and, to maintain friendly relations with his Mohammedan connections, the old man changed in his attitude towards us. This was a sore trial to Kushol, as he was no longer permitted to have intercourse with our little band of Christians. His secretly-cherished love to the Saviour did not change. Early last year, when the census schedule lay in his father's house, he obtained possession of it, and, erasing the description Mohammedan opposite his name, substituted that of Christian. The death of the aged father, six or seven months ago, made matters more difficult for Kushol, as his elder brother, who now became the head of the family, was known as one of the bitterest opponents of the Christian faith in Dowlatpore. About a month ago, to the delight of us all, this brother—Shitabdi by name—declared himself a Christian. Kushol's joy may be imagined when once more he was at liberty to openly join with us.

#### “PERSECUTION.

“This joy was short-lived, for the unprecedented opposition which this avowal provoked was more than Shitabdi felt able to withstand. The house was crowded by Mohammed-

dan neighbours and relatives; the persuasions of strong men were mingled with loud and passionate weeping, and in two or three days Shitabdi was again a nominal Mohammedan. Kushol felt it impossible to return to the position he had been obliged to take so long as a secret disciple, and determined to give up all for Christ. Secretly leaving home, he sought and found shelter for a week with our dear friend Mr. Dutt, at Khoodna, who had learnt his story from me by letter. Since his return from Khoodna, Kushol has divided his time between us at Jessore and friend Dhonai at Dowlatpore. Fear of his brother's relatives makes it impossible to return to his home. Kushol's mother lives at home; both she and Shitabdi have a strong affection for the lad. We firmly believe that God will largely use this bond of love in bringing the whole family into His Kingdom. Although not present at Kushol's baptism on Sunday morning, Shitabdi felt compelled to attend the service that followed. I gathered from a long conversation with him afterwards that he felt that Kushol's noble stand would make the path of his return the easier

“MOMIN.

“Another of the group is Momin. He is a man above the middle age. There is nothing very striking in connection with his experience. A few months ago his prejudices against Christians, and all connected with their religion, were very strong; but even then he believed that, if there were anything of value in this (to him) new religion, it was possessed by Dhonai and Akram Biswas. He is the father of one of our youngest members, to whom I have referred. His cheerful face reflects the living faith in Christ which he possesses, and

which possesses him. Although quite fifty years of age, he is, for the first time, eagerly learning to read, and will, ere long, be able to read the Bible for himself. His bright Christian testimony is already making itself felt among his Mohammedan neighbours, and the fruit will not be long in appearing, I am convinced.

“As my letter is growing too long, I must content myself with a short reference to but one more of those who were baptized last Sunday. I select a young man of about twenty-two years of age, named.

“OPHATULLO.

“He is a native of Misree Daira, a village nearly twelve miles from Jessore. A little more than two years ago, Shoritullo, of this village, with his family, came out as a Christian. A reference to this brother's baptism appeared in my last report. The opposition and persecution of Christians at this village has been more determined and long sustained than I have witnessed elsewhere. Two families, following the example of Shoritullo, for a time announced themselves Christians, but were unable to withstand the fierce persecution brought to bear against them. One of the foremost of the persecutors was this young man, Ophatullo. After joining the Christians at Dowlatpore, he attempted to live at home as a Christian. This he found impracticable; he was made a prisoner in his father's home, and every means was tried to induce him to renounce Christianity. These efforts failed; he used the first opportunity and secretly fled from home to throw in his lot with Christ's people. Ophatullo has received a fair education, and gives proof of an intelligent faith in that Christ whom a few months ago he so bitterly opposed.

"You may remember, dear Mr. Baynes (as I do well), your visit to Dowlatpore in December, 1889, the small hut in which Mr. Kerry on that occasion conducted a service. On that site now stands a chapel capable of accommodating some eighty people. Could you now attend one of our

Sunday services there, and see the gathering of nearly fifty Christians, I feel sure you would conclude with us that there is ample reason to thank God and to take courage.

"Yours very sincerely,

"R. H. TREGILLUS.

"A. H. Baynes, Esq."

## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the following useful and welcome gifts:—A parcel of garments from the Brondesbury Chapel Missionary Working Party, per Mrs. Watt, for the Rev. G. R. Pople, Congo; pictures on the International Lessons, from Woodberry Down Sunday-school Teachers, per Mr. C. Churchill, for the Rev. J. A. Clark, Congo; a parcel from Mr. Bridgwater, Leicester, for the Rev. J. G. Kerry, Barisal; a parcel of clothing from King's Road Chapel, Reading, for Mrs. D. Jones, India; two boxes of dolls, cards, and books, from Miss Vickess, Liverpool, for Mrs. Waldock, Colombo, Ceylon; sketches of Carey's birth-place and Bunyan's cottage, and some mats, from Miss Mullings, Devizes, for the Centenary Fund; the year's numbers of the *Sunday at Home*, from Mr. T. Clements, of Sleaford, for the Mission; and, at the request of the Rev. J. Lawson Forfeitt, copies of the periodical issues of the sermons of the Rev. D. Davies, of Holland Road, Brighton, by the Author, for Congo missionaries.

The Committee desire also to join in the thanks expressed in the following letter from the Rev. J. Lawson Forfeitt, of Underhill Station, Congo River:—

"MY DEAR MR. BAYNES,—May I ask the favour of an opportunity to acknowledge through the HERALD, with my grateful thanks, the following kind and generous gifts which I have received, all of which will be exceedingly useful to me in my work on the Congo:—A portable medicine chest, from Messrs. Burroughs, Wellcome, & Co.; a small American organ, from a few Friends at Reading; a case of seeds and garden tools, from Messrs. Sutton & Sons, Reading; also gifts from the following friends—Mr W. A. Parker, Mariemont, Birmingham; Mrs. Jonas Smith, Carleton Road, N.; Misses Whitbourn, Littlehampton; Mrs. Dawson, Middlesbro'; Mrs. Drysdale, Liverpool; Miss L. Hilditch, Wilmslow; Mr. C. King-Smith, Watford; Colonel Buller, Epsom; Mr. W. R. Rickett, Hampstead; Mr. Martin J. Sutton, Reading.—With kind regards, yours very sincerely,

"A. H. Baynes, Esq."

"LAWSON FORFEITT.

**Fossils, Shells, and Moths.**—A kind friend writes:—"MY DEAR MR. BAYNES,—I send you to-day three boxes of fancy shells, fossils, moths, &c., the result of many years' collecting by a gentleman from various parts of the world. In consequence of difficulties he had to part with almost everything. I bought these from him, being very fond of this sort of thing, but, as you are still wanting money, it struck me you might make more of them than my keeping them. I am told they are worth from £10 to £15. You make whatever you can of them and devote it to the Centenary Fund." These cases are now on view at the Mission House, and we should be thankful to secure a purchaser.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the January meeting of the General Committee, the Treasurer in the Chair:—

Two new missionaries were accepted—Mr. W. D. Hankinson, of Rawdon College, for the Ceylon Mission, and Mr. R. H. Kirkland, of Edinburgh, for the Congo Mission.

Farewell was taken of Mr. Lawson Forfeitt, who is returning to the Congo on the 6th of this month in the Dutch steamer *Akassa*, from Antwerp, after a season of furlough in England. Mr. Forfeitt, on reaching Africa, will resume charge of Underhill Station, relieving Mr. Graham of the heavy duties that are necessarily associated with the base station of our Congo work.

The Rev. F. Harmon met the Committee on arrival in England from Shantung, North China, on furlough, and was warmly welcomed home by the Treasurer.

The lamented death of A. M. Ferguson, Esq., C.M.G., of Colombo, was reported, and a resolution of deep sympathy with the sorely stricken family and relatives unanimously adopted, both Mr. Baynes and Dr. Glover bearing grateful testimony to the nobility of Mr. Ferguson's character, his unswerving integrity and courage, his sympathetic generosity, his deep piety and loyalty to the Lord Jesus Christ, his catholic spirit and large-hearted hospitality. By his translation

“Earth is the poorer far,  
While Heaven the richer grows.”

The following arrangements were reported with regard to the forthcoming

### ANNIVERSARY SERVICES IN APRIL.

THURSDAY, APRIL 20TH.—INTRODUCTORY PRAYER MEETING. Rev. W. MILLER, formerly of Cuttack, Orissa, to preside and deliver an address.

FRIDAY, APRIL 21ST.—QUARTERLY MEETING OF COMMITTEE.

SUNDAY, APRIL 23RD.—ANNUAL MISSIONARY SERMONS throughout the Metropolitan District.

TUESDAY MORNING, APRIL 25TH.—ANNUAL MEMBERS' MEETING in the MISSION HOUSE. *Chairman*: R. L. EVERETT, Esq., M.P., of Rushmere, Ipswich.

TUESDAY EVENING, APRIL 25TH.—ANNUAL SOIREE in the LARGE HALL, CANNON STREET HOTEL. *Chairman*: Sir THOMAS FOWEL BUXTON, Bart., M.P. *Speakers*: Rev. G. J. DANN, from Delhi, N.W.P.; Rev. W. L. WATKINSON, M.A., of Hind Street Chapel, Manchester Square; Rev. J. WHITEHEAD, of Lukolela Station, Upper Congo.

WEDNESDAY MORNING, APRIL 26TH.—ZENANA MISSION BREAKFAST, in EXETER HALL, STRAND.

WEDNESDAY NOON, APRIL 26TH.—ANNUAL MISSIONARY SERMON in BLOOMSBURY CHAPEL. *Preacher*: Rev. JAMES CULROSS, M.A., D.D., Principal of Bristol College.

WEDNESDAY EVENING, APRIL 26TH.—ANNUAL MISSIONARY SERMON TO YOUNG MEN, in the CITY TEMPLE, Holborn Viaduct. *Preacher*: Rev. J. M. GIBBON, M.A., of Stamford Hill.

THURSDAY EVENING, APRIL 27TH.—ANNUAL PUBLIC MEETING, in EXETER HALL. *Chairman*: CHARLES TOWNSEND, Esq., J.P., M.P., of Bristol. *Speakers*: Rev. F. HARMON, from Shantung, North China; Rev. G. F. PENTECOST, D.D., of Marylebone Presbyterian Church; Rev. R. WRIGHT HAY, from Dacca, Eastern Bengal.

FRIDAY MORNING, APRIL 28TH.—ANNUAL MISSIONARY BREAKFAST CONFERENCE, EXETER HALL. *Chairman*: W. R. RICKETT, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. Professor GOULD, M.A., of Regent's Park College.

FRIDAY EVENING, APRIL 28TH.—YOUNG PEOPLE'S ANNUAL MISSIONARY MEETING, EXETER HALL. *Chairman*: JOHN CHOWN, Esq., of Brondesbury. *Speakers*: Rev. EVAN MORGAN, from Shansi, North China; Rev. J. L. ROGER, of Stanley Pool, Congo River; and Rev. H. E. CRUDGINGTON, from Delhi.

The Rev. C. S. Medhurst wrote from Shanghai giving a more favourable report of the health of Mrs. Medhurst; the Shanghai doctors being more hopeful than the doctors in Chefoo.

Very encouraging letters were read from the

Rev. C. A. Dann, of Nassau, Bahamas, the pastor of the Zion Church in that city, reporting increasing congregations, enlarged contributions, and growing spiritual life. A grant of £50 was made to assist in the repairs of the roof of Zion Chapel, estimated to cost over one hundred pounds.

Rev. George Grenfell.—The following letter was read from the Rev. George Grenfell:—

“Popocabaca, 5th November, 1892.

“MY DEAR MR. BAYNES,—After waiting here for a month we have just received news of the complete submission of the chief, Muene Puto Kassongo, and the declaration of peace. The 1,200 armed men who attended the chief manifested the most lively satisfaction when the rite of blood-brotherhood sealed the compact, and were evidently very glad of the prospect of quieter times than they have been having for the past eight months. After the Arab authority, but not a whit less cruel or despotic, that of Muene Puto Kassongo was the next most powerful within the limits of the Congo State; and, if the terms of the present peace can only be maintained, and I am very sanguine of it, immense benefits will accrue to the population of an area of some 20,000 square miles, who, hitherto, have been subject to the raids systematically arranged at the capital for the levying of blackmail and capture of slaves.

“When I wrote you last it was intended that our Commission should join the expedition to Kassongo under the Commissaire of the district, but it was afterwards determined that we should wait at this point till the way was quite clear. The news to hand enabled us to send off more than 200 of our loads this morning, and on the 7th we follow in the three boats with the remainder of our men and baggage. We propose to join the land caravan at a point some 200 miles south, where the river ceases (practically) to be navigable.

“Unless other obstacles interpose we ought, even with a very moderate rate of progress, to finish the work of delimitation in February, and be back here in March. At one time we thought of returning by way of the Kasai River, but, taking into consideration the uncertainty of meeting a steamer within a reasonable time, and the difficulty of travelling in canoes at high water, as it will be when we reach the Kasai, we have determined to make the return journey by land also—a programme which, if carried out, will involve a further eleven or twelve hundred miles.

“I trust, my dear Mr. Baynes, that the month of April will find us back at



Bolobo, and I shall indeed be glad when the time comes for me to report my arrival there. You may depend upon my doing my utmost to avoid the further loss of a single day.—Yours very sincerely, "GEORGE GRENFELL.

"A. H. Baynes, Esq."

After reading this letter it was resolved:—

"That the Committee greatly rejoice that there is such good prospect of Mr. Grenfell's return to his work on the Upper Congo by April next, and feel devoutly thankful that up to the date of the letter just received he has been kept in good health, and been enabled to render such efficient service to the Government of the Congo Free State."

The Rev. G. D. Brown, of Stanley Pool, was requested to join the Rev. F. W. Harrison in the conduct and navigation of the Mission steamers, the *Peace* and the *Goodwill*, it being deemed important to have two brethren specially equipped for this difficult work, in case of either being incapacitated by illness or other cause.

The request of the Congo Government for leave to erect poles for telegraph wires across the land at Underhill Station belonging to the Mission was cheerfully complied with subject to certain mutual arrangements, the Committee feeling that the establishment of telegraphic communication between the various Government posts on the Congo will be of great advantage in many directions.

## THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful hearts we acknowledge the receipt of the following gifts, indicating in many cases a growing interest in the work of the Mission:—£4 10s. from "One who feels it is more blessed to give than to receive," and who writes from a small town in Suffolk:—"DEAR MR. BAYNES,—It is with great pleasure I send you, enclosed, my usual donation to our beloved mission cause, to be divided between Congo and China. I feel sorry it does not reach my desired aim; I so wanted to make it £5, but a long severe and painful illness prevented me. I feel it a joy to spend and be spent for Him, who has shown me, through a year of severe trial, great mercies and excellent loving-kindnesses. I hope next year it will reach £5. You never can tell what a pleasure it was to me to have a letter from you. I have such little converse with anyone on account of my deafness. I have to work very hard at needlework, and have been very ill for nearly four months. It is my delight to give the long weary hours of toil in service for Jesus, to whom I feel I owe so much. I wish I could give myself, but my affliction as well as unfitness stand in the way. I thank you very much for your kind sympathy. I see no other book but the Bible and the HERALD you so kindly send me. I think every number sweeter than the last." £1 9s., proceeds of a watch belonging to the late Miss Hankins, of Hawick, per the Rev. William Seaman; a gold locket, from "Two Friends," for the China Mission; a silver watch, from "Anon.;" a gold ring, from "A Blind Widow," for the Congo Mission; a gold brooch, from "A Friend," Knutsford, for the Congo Mission; a gold brooch, per the Rev. W. Turner, Bedford, from "A Young Friend," for the Congo Mission, who writes to Mr. Turner: "I feel

I cannot keep it when so many of our fellow-creatures have never heard of the good news of Christ's salvation, and when I know money is so much needed to enable Christ's messengers to go and tell them"; a small box of trinkets from "A Friend," per Mr. R. Goodman, of Maulden, Beds., for the Congo Mission; a gold brooch from "Anon.," who writes: "I send you my dear dead aunt's best brooch for the Congo Mission"; a silver watch and trinkets from "Anon.," two small gold rings, per Mr. A. Matthews, from "A Young Woman in the South Woodford Bible-class," who writes: "Please accept this small gift for the missionary cause. One wedding-ring was my dear mother's, and the other my aunt's. I feel parting with them, but I give them cheerfully out of love to Jesus."

The best thanks of the Committee are also given to the following donors for most welcome and timely gifts:—The Treasurer (Mr. W. R. Rickett), £250; W. W., £180; O. B., £105; Mr. Geo. Ed. Foster, J.P., Cambridge, £100; Mr. J. Marnham, J.P., for support of Congo Mission, £75, and for support of Rev. E. P. Davey, Agra, N.W.P., £17 10s.; Mr. George Brugmann, Brussels, for Congo, £39; Mr. and Mrs. Geo. Shepherd, Bacup, £18 18s.; Mr. D. Lewis, Hanley, £10; Mr. T. Thomas, £10.

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## RECENT INTELLIGENCE.

**The Rev. Evan Morgan**, of Tai Yuan Fu, North China, has reached Riverside, California, on his way home. Under date of December 25th, Mr. Morgan writes:—"Mrs. Morgan, self, and children reached here (Riverside) about a fortnight ago. We expect to stay a short time longer and then proceed to England. We are already feeling much better. The weather here is exceedingly warm."

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**Arrivals in China and India.**—We are glad to report the safe arrival in China of the Rev. A. G. Jones and Mrs. Jones, Arthur Sowerby and Mrs. Sowerby, J. S. Whitewright and Mrs. Whitewright, Dr. Paterson, and Mr. Burt; and in India of the Rev. G. H. and Mrs. Rouse, Rev. T. R. Edwards and Brethren E. Palgrave Davy and W. Gordon Wilkins—the former at Agra, N.W.P., the latter at Cuttack, Orissa.

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**The Rev. G. H. Rouse, LL.B.**, writes to Mr. Baynes from Bombay, under date of December 27th:—"You will be glad to hear that we have arrived safely after a very pleasant voyage, and are both of us well. In the carriage from London to Dover we had as fellow-passengers Mr. and Mrs. Burditt, of the Telugu Mission, whom we met at Dr. Jewett's house at Madras in 1881. You perhaps remember that Mr. Burditt had just arrived from America then. He is son of Mr. Burditt, who was my predecessor at Haverfordwest. We reached Brindisi on Saturday evening, and went on board the *Thames* on Sunday morning. We found a number of missionaries on board, chiefly American Methodist, and also some C.M.S. friends, chiefly ladies. We found a very brotherly party, filling about half the saloon; the other passengers were friendly, and altogether we had no unpleasantness on board. The sea was for the most part quite calm, but in the south half of the Red Sea we were surprised to have a strong head wind

and a fair amount of tossing, more than they had had in the Bay of Biscay. The captain was much surprised at this experience. Unfortunately the worst time was Sunday evening, when we had arranged for a nice second saloon service. But we did not reach Bombay till midnight on Sunday, the 25th, and, therefore, had *one* quiet Sunday on board. On that day the captain asked me to preach at the morning service. As it was Christmas Day it gave me a nice opportunity for a plain Gospel sermon from 1 Tim. i. 15. Lady Harris was one of the passengers, and she came to the evening service in the second saloon, conducted by one of the American Brethren. We have met with several friends here assembled for the Decennial Missionary Conference. I have just seen (Wednesday morning) brethren Kerry, D. Jones, T. Bailey, H. Anderson, W. Carey, and some of the Telugu Baptist brethren. Mr. Kerry looks very well."

**Missionary Departures.**—Mrs. Couling left London on the 19th of last month, in the s.s. *Glengogle*, for Shanghai, *en route* to Shantung, to rejoin her husband at Tsing Chu Fu. On the 20th, Miss Hayward, late of the Zenana Mission, Barisal, who anticipates shortly becoming Mrs. W. R. James, of Madaripore, East Bengal, left for India in the P. and O. steamship *Clyde*; and on the 6th of the current month, the Rev. Lawson Forfeitt expects to leave Antwerp for the Congo, in the Dutch Trading Company's steamer *Akassa*. We commend all these friends to the prayers and sympathies of our readers.

**Arrival from Orissa.**—The Rev. T. and Mrs. Rutland, and infant, from Ganjam, Orissa, have just arrived in England. Our readers have been already informed of the grave illness of Mr. Rutland, and that by imperative medical advice he has come home. We earnestly trust that as the result of careful medical treatment and rest and change, our brother may be restored to his former health. We specially commend him and Mrs. Rutland to the prayers and sympathies of the churches.

**The Liquor Traffic and Native Races.**—We gladly give insertion to the following appeal:—"To the Editor of the MISSIONARY HERALD.—SIR,—The United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic have now been carrying on their operations for five years. Amongst their number are to be found specially delegated representatives of twenty-one societies of a missionary, philanthropic, and temperance character. If all the various bodies thus represented contributed to the funds, and thus testified their interest in the work pecuniarily as well as by representation, the Native Races and Liquor Traffic Committee would not be in the unfortunate financial position in which they unhappily find themselves. But we regret to say that only six societies afford financial support, and that the sums received from the twenty-one societies represented only amount in all to £26 6s. With the most rigid economy such a world-wide work as that in which the United Committee are engaged cannot be carried out for less than £500 per annum, and this, alas! is not forthcoming. At the present moment individual members of the Committee have had to become personally responsible to their bankers in order to secure an advance which would enable them to pay their assistant

secretary the arrears of his almost nominal salary. Unless a considerable sum from unexpected sources is forthcoming immediately the Committee will have a still more serious deficiency in their accounts than was the case at their last annual audit, and they therefore make an earnest appeal to the supporters of the various missionary and temperance organisations to do *as individuals* what, in most cases, these societies feel themselves precluded from doing, and to forward contributions to the Hon. Sec. (the Rev. J. Grant Mills), 139, Palace-Chambers, Bridge Street, Westminster.—I am, Sir, yours obediently,

“To A. H. Baynes, Esq.”

“J. GRANT MILLS, *Hon. Sec.*”

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**Medical Advisers to the Mission.**—We greatly regret to announce that in consequence of increasingly heavy professional engagements, Dr. Fred. Roberts, of Harley Street, who, for more than twenty years past, has been the able and honorary medical adviser of the Committee, has been compelled to resign his position, accepting, however, most generously the office of consulting physician. The Committee deeply appreciate the valuable services rendered by Dr. Roberts in the past, and are very thankful that as consulting physician they will still have, in important cases, the great advantage of his experience and advice. Dr. Alfred Pearce Gould, of Queen Anne Street, Cavendish Square, has also very generously undertaken to act as “consulting surgeon” to the Society, and Dr. Biss, of Harley Street, as “medical referee.” To both these gentlemen the Committee are very grateful.

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**Scotland and the “Missionary Herald.”**—As it has been resolved during the current year to publish the *Scottish Baptist Magazine* without the MISSIONARY HERALD, we shall be glad if friends in Scotland, who desire the MISSIONARY HERALD to be sent to them month by month by post, will write to the Secretary, A. H. Baynes, 19, Furnival Street, Holborn, London, E.C., to this effect, who will see that all such requests are at once complied with. The Secretary will also be glad to send parcels to church officers who may desire to distribute copies amongst subscribers and friends.

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**Dolls for Mission Schools in India and China.**—Mrs. Lunn, the wife of the Rev. Dr. Lunn, the Editor of the *Review of the Churches*, makes an offer in that *Review* for January, which may commend itself to some of our readers. She offers to give a free ticket, and five tickets at half price, for the Young People's Gathering at Lucerne, in Switzerland, next year, which Dr. Lunn is organising in connection with the second Reunion Conference. These tickets are to be awarded to those who send in the best dressed dolls; the dolls will be forwarded by Mrs. Lunn to the different missionary societies, for their mission schools in India and China. Mrs. Lunn worked actively in these schools when in India, and she knows, as every missionary worker knows, how real is the value of such a contribution. Many a Brahmin girl will prolong her education an extra twelve months for the sake of obtaining a real English doll. The judges will be Mrs. Lunn; Mrs. Buckland, wife of the Rev. A. R. Buckland, of the Church Missionary Society, and Mrs. W. J. Dawson, of Highbury. The address of Mrs. Lunn is 5, Endsleigh Gardens, London, N.W.

## WHO WILL RESPOND ?



THE Rev. W. R. James, of Madaripore, East Bengal, writes:—

“MY DEAR MR. BAYNES,—As my medicines are nearly all gone, I hope you will kindly make it known in the pages of the HERALD that I shall feel greatly obliged if friends will supply me with a few bottles from Burroughs & Wellcome of the following medicines:—Quinine tabloids, soda mint tabloids, cathartic comp. tabloids, Dover's powder, Livingstone's Rousers, three small bottles of carbohc acid, three small bottles of chlorodyne, and podophyllin tabloids.

“I should also be greatly obliged if some friend or friends would send me a handbell (about the size of those which are used at railway stations at home), and a foghorn for use in the Mission boat, the *Manchester*. Mr. Spurgeon has a very nice bell for his boat, but I have none. In this country the common people have neither clocks nor watches, and a bell is useful and necessary sometimes in order to call our Christians together for worship; and by means of a foghorn we should be able to give some indication of our whereabouts to those who might be some distance away. We are all well here.—With kind regards and Christian love,

“I remain, yours ever affectionately,

“A. H. Baynes, Esq.”

“W. R. JAMES.

## CONTRIBUTIONS.

From December 13th, 1892, to January 12th, 1893.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

### ANNUAL SUBSCRIPTIONS.

A. G. (half-yearly) ....	1 0 0	Lloyd, Mr. G. A. ....	1 1 0	A Friend.....	5 0 0
Ashcroft, Miss ..... 0 10 0		Luckham, Mr. J. ....	0 10 0	A Friend, for <i>China</i> ..	1 0 0
Bacon, Miss E. R. .... 2 0 0		Do., for <i>Congo</i> .....	0 10 0	Anon., <i>Bibles for India</i>	1 9 0
Baldwin, Mrs. .... 0 10 0		Marnham, Mr. J., J.P.,		“A Thankoffering, for	
Barnhill, Mrs., for		for support of		not having invested	
China .....	2 10 0	<i>Congo Missionary</i>	75 0 0	in the <i>Liberator</i> ,”	
Do., for <i>Congo</i> .....	2 10 0	Do., for <i>India</i> .....	17 10 0	E. F. ....	5 0 0
Benham, Mr. L. A. .... 1 1 0		Nicoll, Mrs., <i>Bibles</i>		Bedborough, Miss M. E.	
Rest, Miss Fanny..... 0 10 0		for <i>India</i> .....	1 0 0	M. (box) .....	0 14 0
Casson, Mr. W. .... 2 0 0		Ollard, Mrs. ....	1 1 0	Bolton, Mr. C. H. ....	0 10 0
Clare, Miss Alice .....	2 0 0	Page, Miss C. Selve ..	5 0 0	British and Foreign	
Crowe, Miss E. .... 2 0 0		Peak, Mr. Henry, Guild-		Bible Society, for	
Dean, Mr. Wm. .... 0 10 0		ford .....	2 0 0	<i>Orissa Bible-women</i> ,	
Edminson, Mrs. .... 5 0 0		Pedley, Miss A. J. ....	2 2 0	for 1891-2 .....	25 12 0
Fearnall, Mr. Wm. .... 1 0 0		Smart, Mr. Jas., Elgin	0 10 6	Do., for 1892-3 .....	40 0 0
Gervis, Miss .....	0 10 0	Smith, Mr. and Mrs. G.		Brugmann, Mr. G.,	
Gibbons, Miss C. A. .... 0 10 0		R., Torquay .....	2 2 0	Brussels, for <i>Congo</i> ..	39 0 0
Gould, Mrs. A. Pearce,		Swinton, Mr. Geo. ....	0 10 6	Buchan, N.B. ....	5 0 0
amount collected for		Thomas, Mr. T. ....	1 0 0	Coate, Miss Hettle ..	1 0 0
<i>Palestine</i> .....	4 4 0	Trestrail, Mrs. ....	2 2 0	Clutterbuck, Mrs. ....	0 10 0
Hicks, Mrs. F. .... 2 0 0		Turley, Mr. J. ....	1 0 0	E. U., for <i>Congo</i> .....	2 10 4
Do., for <i>W &amp; O</i> .....	0 10 0	Underwood, Mrs. A., for		Evans, Mr. Howell,	
Horton, Mr. and Mrs. W.		<i>Orissa</i> .....	5 0 0	Aberdare, for <i>Train-</i>	
Inglis, Mrs. .... 1 10 0		Wicks, Mr. T. ....	1 0 0	ing <i>Native Preacher</i> ,	
Inglis, Miss .....	1 0 0	Withers, Miss, Brasted	0 10 0	<i>Congo</i> .....	5 0 0
Jacobs, Mr. E. G. .... 1 0 0		Under 10s. ....	0 11 0	Field, the Misses Kate	
Do., for <i>W &amp; O</i> .....	1 0 0	Do., for <i>Congo</i> .....	0 2 6	and Gertrude (boxes)	1 7 3
Jay, Mr. and Mrs. A.				Foster, Mr. G. E. ....	100 0 0
Marshall .....	1 1 0			Friends, for <i>Congo</i> ..	1 0 0
Knight, Miss M., for				Gardiner, Mr. W.	
<i>Congo</i> .....	1 1 0			(amount collected) ..	0 14 6
Leechman, Mrs. A. .... 2 0 0				Hardy, Mr. L. C.	
				Do., (thankoffering), for	
				<i>Medical Work, Congo</i>	1 0 0

### DONATIONS.

A. E. P. ....	0 14 6
A Friend, for <i>China</i> ..	1 0 0
Do., for <i>Congo</i> .....	2 0 0
Do., for <i>W &amp; O</i> .....	2 0 0

Hinton, Miss S. A. ....	1	1	0
"Hope" .....	1	10	0
Horton, Mr. and Mrs. W. (box), for Congo ..	1	0	0
Hurn, Mr. A. (amount collected), for China	0	10	0
Johnson, Mr. A. C. (amount collected) ..	1	0	0
Marshall, Mr., Cheadle Do., for W & O .....	0	11	8
M. E. ....	0	10	0
M. W., Edinburgh, for W & O .....	1	0	0
Martell, Mr. E. J. ....	0	10	0
M. N. ....	1	0	0
O. B. ....	105	0	0
Rabbetts, Miss C. ....	0	10	0
Salter's, Miss E. K., Bible Class, for support of Nobin Chunder Dutt .....	7	0	0
Sanders, Mr. J., for San Salvador, Congo	0	10	0
She whom Jesus loveth Smith, Mr. D., Hull, for W & O .....	1	0	0
Smith, Mr. and Mrs. J. F., for Congo Translation Work .....	1	0	0
S. P. Q. ....	0	10	0
Swinden, Mr John R., Texas, U.S.A., for Cuttack, Orissa ..	1	14	0
Thomas, Miss Elsie (box)	0	14	0
Toovey, Mr. J. E. ....	0	10	0
Trevor, Mrs. (collected by weekly pence) ..	2	5	0
W. W. ....	180	0	0
Under 10s. ....	1	5	0
Do., for China .....	0	5	0
Do., for Congo .....	0	6	0
Do., for W & O .....	0	17	6

LEGACIES.

Squler, the late Mrs. Susannah, of Nottingham, by Messrs. W. B. Cambridge and H. Squler .....	449	10	0
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LONDON AND MIDDLESEX.

Alperton .....	2	9	6
Do., for W & O .....	1	0	6
Barry-road Sunday-school .....	0	12	0
Bermondsey, Drummond-road .....	5	0	0
Brentford, Park Chapel, for W & O .....	1	9	0
Borough-road .....	8	10	0
Do., for W & O .....	2	7	10
Brixton, Kenyon Ch., for W & O .....	6	6	0
Do., Sunday-school ..	4	0	10
Do., St. Anne's-road Sunday-school .....	0	17	4
Brixton Hill, New Park-road, for W & O ..	2	2	6
Brockley-road .....	24	0	0
Do., for W & O .....	12	13	9
Do., Sunday-school ..	4	19	0
Brompton, Onslow Chapel for W & O ..	1	17	3
Brondesbury .....	6	6	11
Do., for W & O .....	6	0	4
Camberwell, Denmark-place .....	8	9	10
Do., for W & O .....	5	19	0
Child's Hill Sunday-school .....	0	7	0

Chiswick, Annandale-road, for W & O ..	1	0	0
Do., Sunday School ..	2	0	0
Clapton, Downs Chapel Do., for Congo .....	18	9	7
Do., for Congo .....	98	0	5
Daiston Junction, Sunday-school .....	2	9	0
Ealing, Haven Green, for W & O .....	2	10	0
Enfield .....	19	17	2
Do., for W & O .....	2	3	3
Do., for Congo .....	0	9	7
Ferne Park, for W & O	8	11	0
Fox Court Ragged School .....	0	6	3
Hammersmith, West End .....	3	15	2
Hampstead, Heath-street .....	280	0	0
Do., for support of Mwangi, in Mrs. Lewis' School, San Salvador .....	3	6	0
Harrow (collected by Mrs. Andrews) ..	1	4	2
Do., Sunday-school, for support of N. P. Proshono, India	2	15	3
Hawley-road, for W & O	2	5	6
Highbury-hill, for W & O .....	8	10	8
Highbury-road .....	9	0	0
Do., for Congo .....	6	12	6
James-street, St. Luke's, for W & O .....	1	0	0
North Finchley .....	23	13	10
Do., for W & O .....	1	13	7
Nunhead .....	6	14	6
Do., for W & O .....	1	5	6
Peckham, Norfolk-street, for W & O ..	0	10	0
Do., Sunday-school, for Mr. Wills' work in China .....	0	6	4
Do., Rye-lane, for W & O .....	7	0	0
Putney, Union Ch., for W & O .....	7	0	0
Regent's-park Ch., Sunday-school, for Congo	1	6	0
Shepherd's Bush, Avenue-road, for W & O .....	1	13	6
South London Tabernacle, Sunday-school	7	17	9
Stoke Newington, Devonshire-square ..	4	5	6
Twickenham, for W & O	1	4	7
Upper Holloway, for W & O .....	4	12	9
Vernon-square, for W & O .....	4	12	4
Wandsworth, East Hill, for W & O .....	4	4	6
Do., Sunday-sch. ....	3	19	10
Wandsworth Common, Northcote-road Sunday-sch. ....	5	10	6
Wandsworth-road, Victoria Chapel .....	9	13	6
Woodberry Down, for W & O .....	4	6	10
Do., Sunday-sch. ....	26	3	0
Westbourne-park, for Orissa Bible Woman	6	10	11
Wood Green, for W & O	3	15	9

BEDFORDSHIRE.

Bedford, Mill-street, for W & O .....	2	10	0
Leighton Buzzard, Lake-street .....	12	14	0

Luton, Union Church, for W & O .....	2	3	6
Maulden .....	6	0	0
Stevington, for W & O	0	3	6

BERKSHIRE.

Farlington, for W & O ..	0	13	3
Newbury, for W & O ..	3	3	0
Reading, King's-road ..	10	13	0
Windsor, for W & O ..	1	10	5
Wallingford, for W & O	3	7	6

BUCKINGHAMSHIRE.

Amersham, Lower Ch., for W & O .....	1	0	0
Chesham, Lower Ch., for W & O .....	2	2	0
Deaushanger, Sunday-school .....	0	15	4
Dinton, for W & O .....	0	2	6
High Wycombe, Union Church, for W & O ..	1	16	0
Do., Sunday-school ..	5	0	7
Long Crendon, for W & O	1	0	0
Newton Longville, for W & O .....	0	5	0
Olney .....	4	2	2
Princes Risborough, for W & O .....	1	4	6
Wendover, for W & O ..	0	16	0

CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, treasurer..	136	19	8
Aldreth .....	1	1	0
Cambridge, St. Andrew's-street, for School at Serampore .....	17	0	0
Caxton, for W & O .....	0	5	0
Haddenham .....	5	4	6
Do., for W & O .....	1	10	6
Histon, for W & O .....	0	8	6
I-leham, Pound-lane ..	2	16	3
Mildenhall, for W & O	0	11	8
Waterbeach, for W & O	1	0	0
Wilburton .....	0	13	0
Wisbech .....	8	19	0
Do., Ely-place, for W & O .....	1	10	0

CHESHIRE.

Altrincham, Tabernacle Do., for W & O .....	1	9	4
Do., Sunday-school ..	1	2	2
Chester, Grosvenor-park	3	6	1
Onston, for W & O ..	2	0	0
Puynton, for W & O ..	1	0	0
Stalybridge .....	0	7	6
Stalybridge .....	20	0	0

CORNWALL.

Penzance, Clarence-street, for W & O ..	1	0	0
Redruth .....	0	6	6
St. Austell .....	10	18	9

CUMBERLAND.

Workington .....	6	7	6
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DERBYSHIRE.

Long Eaton, Station-street, for W & O ..	0	10	5
Riddings .....	1	0	6
Do., for W & O .....	0	9	0
Swanwick .....	1	7	8
Do., for W & O .....	0	9	0

**DEVONSHIRE.**

Appledora, for W & O ..	0 12 0
Bradninch, for W & O ..	3 2 10
Cullompton, for Mr. Spurgeon's Work, Barisal .....	0 13 0
Exeter, Bartholomew street .....	10 0 0
Frithestock District ..	3 15 0
Kingsbridge, for W & O ..	2 0 0
Moreton Hampstead, for W & O ..	0 6 0
Paignton .....	4 9 11
Do., for W & O ..	1 5 0
Plymouth, George-st. ..	63 15 4

**DORSETSHIRE.**

Henley, Buckland Newton, for W & O ..	0 5 6
Iwerne Minster, for W & O ..	0 4 6
Lyme Regis ..	0 5 0
Do., for W & O ..	0 10 0
Weymouth, for W & O ..	1 10 0
Wimborne Tabernacle, for W & O ..	0 11 0

**DURHAM.**

Blackhill and Rowley Hamsterley ..	7 9 0
Do., for W & O ..	4 17 11
Do., for W & O ..	0 5 0
Hartlepool, for W & O ..	0 6 0
South Shields, Westcoast, for W & O ..	1 1 0
Wolsingham, for W & O ..	0 5 0

**ESSEX.**

Ashdon ..	5 0 0
Colchester ..	4 17 4
Do., for W & O ..	1 11 8
Harlow ..	6 0 0
Do., for W & O ..	2 0 0
Langham, for W & O ..	0 10 0
Leyton, Sunday-school ..	0 4 6
Malden, Crown-lane, for W & O ..	0 11 3
Saffron Walden ..	38 18 0
Do., for W & O ..	2 2 0
Do., support of Congo boy "Mumpf" ..	5 0 0
Southend, Tabernacle, for W & O ..	1 1 0
Do., Clarence-road Sunday-school ..	2 2 4
Do., do., for N.P. ....	0 9 4

**GLOUCESTERSHIRE.**

Arlington, for W & O ..	0 8 0
Bockley, for W & O ..	0 10 0
Bourton-in-the-Water, for W & O ..	3 13 0
Cirencester, for W & O ..	1 10 0
Lydbrook ..	3 19 0
Shortwood, for W & O ..	2 0 0
Slow-on-the-Wold, for W & O ..	2 0 0
Tetbury, for W & O ..	0 5 0
Wotton-under-Edge ..	1 15 6
Do., for W & O ..	0 10 0

**HAMPSHIRE.**

Andover, for W & O ..	1 0 0
Boscombe, Sunday-sch.	3 2 2
Bournemouth, Westbourne ..	17 10 0
Brookhurst ..	5 0 0
Do., for W & O ..	0 11 0
Do., for N.P. ....	2 12 0

Cosham, for W & O ....	0 7 2
Fleet, for W & O ..	1 12 0
Lyndhurst, for W & O ..	0 13 0
Portsmouth, Commercial-road, for W & O ..	1 1 0
Romsey ..	18 0 0
Shirley, Union Ch., for W & O ..	0 10 0
Southsea, Elm Grove, for W & O ..	5 0 0

**ISLE OF WIGHT.**

Sandown, for W & O ..	0 10 6
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**HERTFORDSHIRE.**

Boxmoor, for W & O ..	4 14 4
Bushey, Chalk-hill Ch. ..	4 10 0
High Barnet ..	16 4 4
Do., for Congo ..	2 12 0
Rickmansworth ..	1 1 0
Do., for W & O ..	0 11 3
St. Albans, Dagnall-street ..	39 8 10
Do., for W & O ..	6 4 5
Do., for African school's ..	1 0 0
Tring, New Mill, for W & O ..	1 10 5
Watford ..	85 0 0

**HUNTINGDONSHIRE.**

Woodhurst, for W & O ..	0 5 0
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**KENT.**

Ashford, Sunday-school ..	1 9 9
Beckenham ..	30 9 6
Do., for W & O ..	2 17 2
Do., Sunday-school ..	19 12 0
Canterbury ..	7 7 1
Do., for Congo ..	5 0 0
Do., Sunday-school ..	7 11 5
Catford Hill ..	10 0 0
Do., Sunday-school ..	7 10 3
Do., for Congo boy ..	5 0 0
Gravesend, Windmill-street Sunday-school ..	4 0 0
Hawkhurst, for N.P. ....	0 5 5
Lee, for W & O ..	3 0 0
Do., Missionary Association, for Barisal Schools ..	6 0 0
Do., for China Schools ..	2 0 0
New Brompton, for W & O ..	1 3 0
Plumstead, Conduit-road, for W & O ..	0 19 6
Smarden, for W & O ..	0 4 6
Sutton-at-Hone ..	1 5 6
Do., Sunday-school ..	5 14 5
Tunbridge Wells Tab. ..	11 0 0
Do., Sunday-school ..	3 1 1
Woolwich, Queen-street, for W & O ..	0 16 0

**LANCASHIRE.**

Accrington, Barnes-st. ..	2 3 0
Do., Willow-street Sunday-school ..	6 15 3
Do., Woodnook Sunday-school ..	3 9 3
Bacup, Ebenezer ..	95 19 2
Do., for W & O ..	4 0 0
Do., Doals ..	3 0 0
Birkenhead, Grange-rd. ..	39 10 0
Do., Sunday-school ..	20 1 5
Do., Welsh Chapel, for W & O ..	0 6 0

Bolton, Zion Chapel, for W & O ..	1 1 0
Briercliffe, Hill-lane ..	4 0 0
Do., for W & O ..	1 4 4
Burnley, Angle-street ..	15 11 7
Do., Brierfield ..	8 6 9
Do., Ebenezer ..	12 11 8
Do., Enon Church ..	18 11 1
Do., for W & O ..	1 1 0
Do., Mount-Pleasant ..	8 17 3
Do., Ston ..	16 13 10
Clayton-le-Moors ..	21 5 10
Do., for India ..	1 17 9
Do., for Congo ..	1 17 9
Cloughfold ..	2 4 0
Do., for W & O ..	1 12 1
Colne, for W & O ..	1 10 0
Esgrumont, Sunday-school ..	5 13 2
Do., for support of Congo boy ..	3 0 0
Goodshaw ..	9 15 3
Do., for W & O ..	1 7 2
Haslingden, Bury-road ..	10 10 9
Do., for W & O ..	0 19 4
Do., Trinity Ch. ..	18 16 7
Liverpool, Cottenham-street and Empire-street, for W & O ..	0 10 6
Do., Kensington ..	15 19 4
Do., Sunday-school ..	8 4 9
Do., Pembroke Ch., for W & O ..	4 10 3
Do., Princes Gate ..	1 6 0
Do., do., for W & O ..	5 4 0
Do., Richmond Ch., for W & O ..	12 12 5
Do., Toxteth Tabernacle ..	180 0 0
Littleborough, for W & O ..	0 5 0
Lumb ..	7 10 9
Manchester ..	4 14 6
Do., Brighton-grove, for W & O ..	2 4 0
Do., Coupland-street, for support of Kruc boy ..	5 0 0
Millgate, for W & O ..	10 0 2
Newbold, for W & O ..	1 3 4
Oldham, Rotton, Bethesda, for W & O ..	1 0 0
Preston, F-shergate, for W & O ..	2 2 4
Rawtenstall, Kay-street, for W & O ..	2 11 4
Sadden ..	21 0 0
Do., for W & O ..	2 0 0
Southport, Tabernacle, for W & O ..	3 4 5
Do., Sunday-school ..	5 14 1
Sunnyside ..	2 9 0
Ulverston, for W & O ..	0 7 2
Waterbaru ..	19 6 7
Do., for W & O ..	2 0 0
Wa oroot, Bethel, for W & O ..	1 1 6

**LEICESTERSHIRE.**

Foston, for W & O ..	0 10 6
Hinckley, for W & O ..	0 5 0
Hugglescote, for W & O ..	1 0 0
Lester, Charles-st. ..	8 16 0
Do., Harvey-lane ..	0 10 0
Do., do., for W & O ..	1 13 3
Do., Belgrave-road Tabernacle, for W & O ..	0 10 0
Do., Dover-street, for W & O ..	3 0 0
Do., Helvolr-street Sunday-school ..	17 12 0

Melcester, Abbey-gate	3	5	0
Melton Mowbray, for W & O	0	10	0
Rothley, for W & O	0	5	0
Sheephead, Charnwood-road	3	10	10
Woodhouse Eaves	0	5	6

LINCOLNSHIRE.

Grimsby Tabernacle, for W & O	1	0	0
Do. Zion Chapel, for W & O	1	6	0
Long Sutton, for W & O	0	8	0
Louth, Eastgate, for W & O	0	10	0

NORFOLK.

Aylsham	3	2	0
Buxton, for W & O	0	15	0
Diss, for W & O	1	1	0
King's Lynn, Union Church	1	2	6
Necton, for W & O	0	6	0
Norwich, Unthank-road, for W & O	2	3	10
Do. Surrey-road	2	3	7
Stalham, for W & O	1	0	0
Swaffham	12	10	0

NORTHAMPTONSHIRE.

Desborough, for W & O	0	7	6
Earls Barton, for W & O	0	12	0
Gullesborough, for W & O	0	10	0
Northampton, Grafton-street, for W & O	0	17	0
Do. Mt. Pleasant, for W & O	1	0	0
Peterborough, Queen-street, for W & O	4	0	0
Thrapston	0	10	0
Weston	5	0	0
Wollaston, for W & O	0	10	0

NOTTINGHAMSHIRE.

Bulwell, for W & O	0	10	0
Collingham	0	4	4
Do. for W & O	0	6	0
Do. for N P	0	12	9
Newark, for W & O	1	0	0
Nottingham, Broad-street, for W & O	3	0	0
Do. Carrington, for W & O	0	5	0
Do. George-street, Juvenile Auxiliary	16	15	2
Southwell	2	1	0

OXFORDSHIRE.

Caversham, Sunday-school	2	2	5
Chadlington and Charlbury, for W & O	7	15	7
Chipping Norton	26	4	6
Coate	0	2	0
Little Tew	11	16	2
Do. for W & O	0	12	0

SHROPSHIRE.

Lord's Hill, Sunday-school	0	12	0
Madeley	0	3	6

Oakengates, for W & O	0	10	0
Do. Sunday-school	2	0	0
Do. for N P	0	14	1
Whitchurch, for W & O	1	0	0

SOMERSETSHIRE.

Bath, Dunkerton, for W & O	0	6	6
Bristol Aux., per Mr. G. M. Carllie, Treasurer	78	8	8
Do. for W & O	17	15	6
Do. Mount Pleasant, for W & O	0	6	0
Crewkerne	2	13	10
Do. for W & O	0	10	0
Pill, for W & O	0	16	6
Wells, for W & O	0	8	3
Yeovil, for W & O	5	0	0

STAFFORDSHIRE.

Baddley Edge, for W & O	0	8	0
Rilston, for W & O	1	0	0
Stoke-on-Trent	24	6	2
West Bromwich	1	10	0
Wolverhampton	12	10	0

SUFFOLK.

Ipswich, Burlington Ch.	2	7	3
Lowestoft	10	10	0
Sudbury	8	2	10
Do. for W & O	0	19	2

SURREY.

Addlestone	0	14	6
Chiddingfold, Fisher-lane	3	0	0
Croydon, Memorial Hall Sunday-school, for Congo	2	7	6
Dorking	3	3	2
Do. for W & O	1	1	0
Dorman's Land	3	5	0
Do. for Congo	0	10	0
Do. for China	0	10	0
East Dulwich, Lordship-lane Sunday-school	15	0	0
Godalming, for N P	0	6	0
Godstone, for W & O	0	7	0
Lower Tooting, for W & O	1	5	9
Redhill	5	17	5
Do. for W & O	2	10	6
Sutton, Sunday-school, for N P, Delhi	1	7	2
Wallington	2	11	9
West Norwood, Chateworth-road	0	16	6
Do. for W & O	4	2	8
Do. Sunday-school	3	9	11

SUSSEX.

Brighton, Holland-road, for W & O	5	5	0
Do. Y. M. S.	1	0	0
Do. Queen-square, for W & O	2	2	0
Brighton, Sussex-street Sunday-school	1	11	2
Cuckfield	1	0	0
Uckfield, for W & O	0	11	6

WARWICKSHIRE.

Attleborough, for W & O	0	13	4
Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	321	1	0

Coventry, Gosford-street	0	15	0
Do. for W & O	0	14	0
Henley-in-Arden	1	5	0
King's Norton	1	10	10
Leamington, Warwick-street, for W & O	2	2	0

WESTMORELAND.

Westmoreland Churches	31	10	0
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WILTSHIRE.

Bromham, for W & O	0	5	0
Devizes, for W & O	1	14	6
Downton, South-lane	38	12	0
Do. for W & O	0	15	0
Melksham, for N P	0	6	0
Salisbury, for W & O	7	3	3
Swindon	20	0	0
Trowbridge, Back-st., for W & O	5	0	0
Warmaster, for W & O	1	10	0

WORCESTERSHIRE.

Astwood Bank	34	16	9
Redditch, for W & O	0	15	0
Westmancote, for W & O	0	6	7
Worcester	73	5	2

YORKSHIRE.

Armley, for W & O	0	11	6
Birchcliffe	27	14	0
Do. for W & O	1	0	0
Bradford, Allerton Central Ch.	9	8	6
Do. for orphan girls, Cutlack	3	0	0
Do. Clayton	14	16	2
Do. do. for W & O	0	15	3
Do. Heaton	3	14	2
Do. do. for W & O	0	10	0
Do. Halfield, for W & O	1	4	9
Do. Infirmary-street	1	4	0
Do. Leeds-rd., Juvenile Aux.	17	4	11
Do. Slon Ch., for W & O	4	11	0
Do. Slon and Caledonia-street Sunday-school	5	10	6
Do. Trinity Ch., for W & O	4	10	0

Less Aux. Expenses, &c.	66	9	3
	2	4	0

Charlestown, for W & O	0	5	0
Dewsbury, for W & O	3	2	0
Doncaster, for W & O	0	6	0
Do. Sunday-school	0	11	0
Farsley, for W & O	4	0	0
Golear, for W & O	1	0	0
Haltfax, for W & O	8	3	9
Do. Pellon Sunday-school	5	0	0
Harrogate	47	7	0
Do. for W & O	5	8	4
Hebden Bridge, for W & O	4	0	0
Horsforth, Cragg Hill, for W & O	1	10	0
Huddersfield, Lindley Oakes Ch., for W & O	1	16	8
Huddersfield, New North-road	14	2	0



Hull, George-street, for W & O.....	0 10 0
Hunslet, Tabernacle, for W & O.....	1 10 0
Idle, for W & O.....	0 15 0
Leeds, South Parade ..	73 11 6
Lindley Oakes Church	6 12 1
Middlesborough, Newport-road .....	81 8 5
Morley, Tabernacle... 13 18 11	
Do., for W & O.....	1 0 0
Nazebottom, for W & O ..	0 4 0
Pele Moor, for W & O ..	1 0 0
Pudsey .....	1 0 0
Do., for W & O.....	0 14 3
Queensbury .....	4 9 0
Rawdon, for W & O ..	4 13 7
Rishworth, for W & O ..	1 2 0
Rodley, Bethel, for W & O .....	0 10 0
Rotherham, Sunday-school .....	6 15 6
Shipley, Bethel, for W & O.....	0 10 6
Sunnybank, for W & O ..	0 6 2
Todmorden, Moorfield, for W & O .....	0 10 0
Vale .....	6 19 0
Do., for W & O.....	0 6 0
Wakefield, for W & O ..	0 18 4
York.....	9 2 1

**NORTH WALES.**

**DENBIGHSHIRE.**

Llangollen, English Ch., for W & O.....	0 5 0
Wrexham, Chester-street, for W & O....	1 0 0

**MONTGOMERYSHIRE.**

Newtown .....	18 11 6
Do., for W & O.....	1 5 0

**SOUTH WALES.**

**CARDIGANSHIRE.**

Talybont.....	1 13 6
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**CARMARTHENSHIRE.**

St. Clears, Slon .....	14 7 4
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**GLAMORGANSHIRE.**

Cardiff, Canton, Hope Ch., for W & O....	5 0 0
Do., Sunday-school ..	5 17 7
Derl, Tabernacle, for W & O.....	0 12 6
Maessteg, New Salem ..	1 7 5
Penarth, Stanwell-road Sunday-school .....	3 0 0
Penrhiwceiber, Bethesda	3 5 3
Pentre, Zion .....	1 0 6
Pontrhydcydjff, Alnon	0 11 11
Swansea .....	65 11 2
Do., for W & O.....	5 0 6
Ystalyfera .....	2 15 4

**MONMOUTHSHIRE.**

Abergavenny, Frogmore-street, for W & O ..	2 0 0
Newport, Commercial-road, for W & O ..	1 1 0
Do., Alexander-road Sunday-school .....	1 3 7
Tredegar, English Ch., Church-street .....	6 0 0

**PEMBROKESHIRE.**

Cold Inn, Ebenezer....	3 5 0
Ebenezer.....	8 5 0
Manorbier .....	3 0 0
Milford Haven .....	5 0 0
Pembroke Dock, Bethauy Ch. ....	30 0 0
Do., Bush-street .....	18 7 9
Pennar, Gilgal .....	0 14 6
Sardis and Honeyborough .....	15 13 0

**RADNORSHIRE.**

Franksbridge .....	1 0 0
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**SCOTLAND.**

Broughty Ferry .....	5 15 10
Do., for W & O.....	0 10 6
Cambuslang, for W & O ..	1 12 0
Do., Sunday-school, for Congo .....	2 10 1
Do., for support of Congo boy .....	2 15 0
Crieff, for W & O.....	1 0 9

Dundee, Long Wynd Sunday-school, for Congo .....	1 0 0
Do., for China .....	1 0 0
Do., for Rome .....	1 0 0
Do., Rattray-street ..	8 19 4
Edinburgh, Bristo-place	0 7 0
Gatashtels, Stirling-st..	20 15 6
Do., for W & O.....	1 10 3
Do., Sunday-school, for Congo boy .....	5 5 0
Do., for N P .....	1 0 0
Do., for China .....	1 0 0
Do., for Congo .....	1 15 1
Glasgow, Adelaide-place	12 0 0
Do., Bridgeton, Sister-street .....	3 17 7
Do., Cambridge-street Sunday-school .....	0 15 0
Do., Hillhead, for W & O	21 14 7
Do., do., Sunday-sch., for Congo .....	7 7 6
Do., John-street.....	16 10 0
Do., Springburn, for W & O .....	0 6 0
Do., Queen's Park.....	10 0 0
Do., for W & O.....	4 5 0
Irvine .....	2 9 0
Do., for W & O.....	0 2 6
Kirkcaldy, Whyte's-causeway Sunday-school, for support of Congo boy .....	1 5 0
Kirkcubbinloch.....	5 0 0
Leth .....	1 2 8
Montrose.....	6 10 0
Paisley, George-street, for W & O .....	2 3 3

**IRELAND.**

Cork, for W & O .....	0 5 0
Waterford, for W & O ..	0 13 0

**ISLE OF MAN.**

Douglas, for W & O ..	0 5 6
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**FOREIGN.**

**CHANNEL ISLANDS.**

St. Heller, Vauxhall Chapel, for W & O ..	1 1 0
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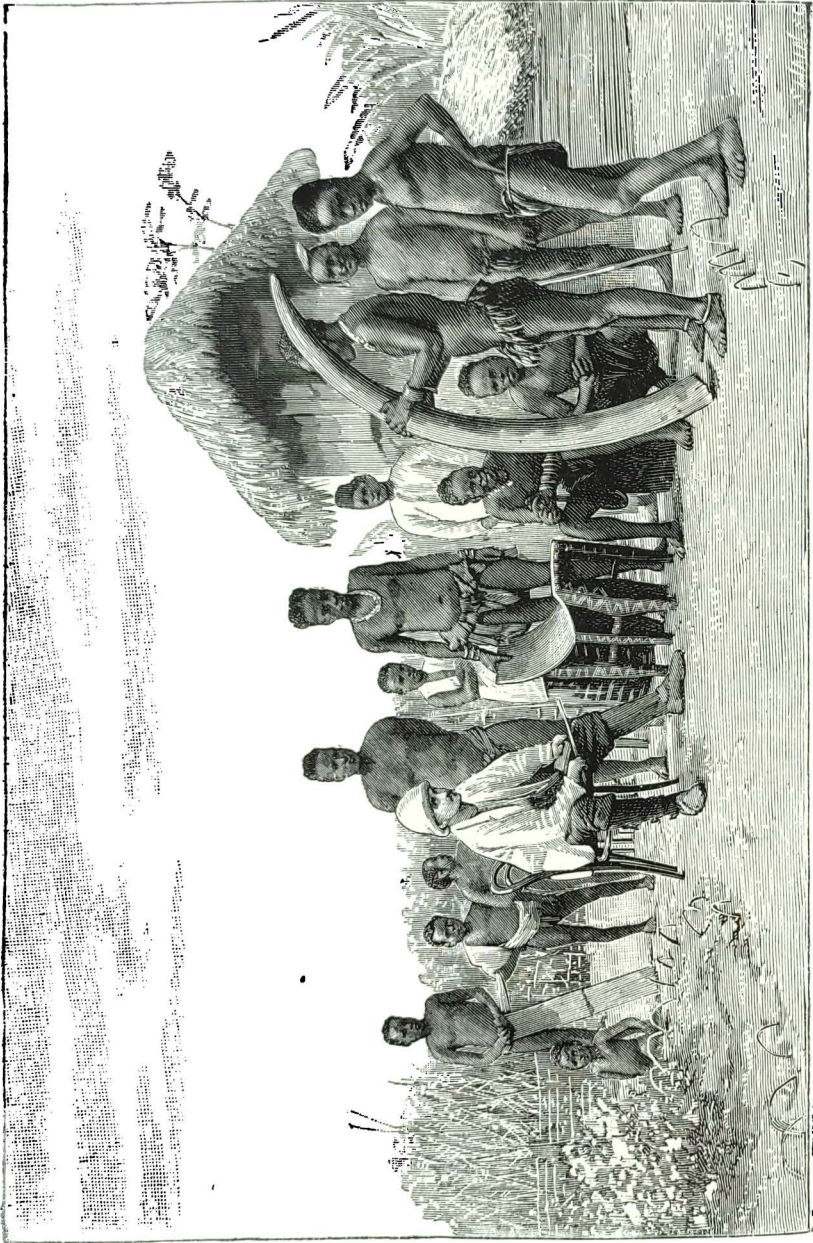
**U. S. AMERICA.**

California, Caspar ....	1 4 0
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**TO SUBSCRIBERS.**

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*

[THE MISSIONARY HERALD,  
MARCH 1, 1893.



CONGO IVORY TRADERS.—(From a Photograph.)

[MARCH 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE FINAL CENTENAR THANKSGIVING MEETINGS

WILL BE HELD IN

### NORTHAMPTON

On *MONDAY, 20th inst.*



ON this date, one hundred years ago, William Carey and John Thomas were solemnly set apart as missionaries for India. The town of Northampton was very intimately associated with the origin of the Society. Dr. Ryland, the pastor of College Lane Church, was one of the founders of the Mission. It was at Northampton, in the river Nen, William Carey was baptized, and in the same town some of the earliest committee meetings took place.

#### ORDER OF PROCEEDINGS

IN THE MORNING ... DEVOTIONAL MEETING

IN THE AFTERNOON ... SERMON BY DR. GLOVER, OF BRISTOL.

Public Meeting in the Evening, under the Presidency of the Treasurer of the Society, W. R. RICKETT, ESQ.

The following gentlemen will deliver addresses :—The Rev. R. WARDLAW THOMPSON, representing the London Missionary Society; the Rev. Dr. SWANSON: the Presbyterian Missions; the Rev. Dr. JENKINS: the Wesleyan Missionary Society; and the Rev. J. BAILEY, B.A., of Sheffield, recently returned as a deputation to the West Indies: the Baptist Missionary Society.

It is probable a Centenary Meeting, especially for young people, will be held on Tuesday, the following day.

Further particulars as to time of meetings and other arrangements will duly appear in local and other papers.

On the same day, in connection with the ordinary Annual Missionary meetings of the Leicestershire Auxiliary, Commemoration Services will also take place in Harvey Lane Chapel, Leicester, the scene of William Carey's ministry.

### CLOSING OF CENTENARY FUND.

We wish to remind our friends that this Fund will close at the end of the current month, the 31st of March (unpaid promises being, of course, received at later dates); we shall, therefore, be glad to have any sums which local treasurers may be able to remit, also the contributions which may have been obtained by those individuals who applied direct to the Mission House for Centenary Collecting Books and Cards. May we further respectfully request those who are intending to contribute to the Fund to communicate with the Mission House before the above-named date?

We are thankful to report the following additional payments:—

Howard, Mr. John B. ....	20	0	0	Myrtle - street Chapel			
“ Phil ” .....	13	2	6	(additional) .....	7	1	0
Anonymous .....	10	0	0	Bootle .....	0	10	0
Howe, Mr. J. F., Lee ....	10	0	0	Welsh Churches (addi-			
Smaller donations .....	15	14	6	tional)—			
Clapton, Downs Chapel				Everton Village.....	12	16	0
(additional).....	11	2	6	Windsor Street .....	13	6	7
Hackney, Mare Street (ad-				rasenose Road.....	13	7	0
ditional) .....	31	7	4	Manchester, Union Chapel			
Hammersmith, West End				additional)—			
(additional).....	33	1	7	Crossley, Mr. F. W. ...	21	0	0
Regent's Park Chapel (addi-				Y. P. S. C. E. ....	4	0	0
tional) .....	201	19	1	Newport, Commercial Rd.—			
Bramley, Zion Chapel ....	50	0	0	“ In Memory of Hannah			
Burton-on-Trent, New-				Griffiths ” .....	15	0	0
street—				Smaller sums .....	28	10	0
Dunnicliff, Mrs. ....	10	0	0	Oswaldtwistle (additional)—			
Downton .....	13	17	0	Lonsdale, Mr. E. ....	10	0	0
Keighley .....	53	17	1	Peterborough (additional)—			
Leeds (additional)—				Hall, Miss .....	15	0	0
Billbrough, Mr. Alfred ..	50	0	0	Tansley, Mr. J. ....	10	0	0
United Juvenile Meeting	5	0	0	Torey, Miss .....	10	0	0
Liverpool (sixth list)—				Smaller sums .....	15	6	0
Toxteth Tabernacle				Ramsbottom (additional)..	21	14	0
(additional)—				India, per Rev. Geo. Kerry			
Bowie, Mr. A. ....	10	0	0	(additional) .....	500	0	0
Harrison, Mr. J. ....	10	0	0	Jamaica (additional)—			
Harrison, Mrs. ....	10	0	0	Brown's Town and			
Howard, Dr. ....	10	0	0	Bethany (including			
Mills, Miss (collected)	15	15	0	Crown Cards).....	30	0	0
Smaller sums .....	208	19	10	Smaller sums from various			
Richmond Chapel (ad-				places .....	36	5	9
ditional) .....	58	9	0				

## COLLECTIONS ON CENTENARY SUNDAY.

BEDFORDSHIRE.		CAMBRIDGESHIRE.		LEICESTERSHIRE.	
Toddington .....	0 9 8	Caxton.....	1 2 3	Woodhouse Eaves ....	1 7 6
BUCKINGHAMSHIRE.		DERBYSHIRE.		WORCESTERSHIRE.	
Stantonbury .....	1 2 6	Riddings .....	1 5 10	Stourport .....	3 0 0

The Fund now stands at—

**£110,013 7s. Od.**

### THE CENTENARY PRAYER UNION.

We continue to receive numerous communications expressing thankfulness for the establishment of this Union.

For the purpose of forming local unions we shall be pleased to send a specimen Calendar, with card of membership, &c., on receipt of sixpence.

The Calendar is published at one shilling, to members of the Union it is supplied at sixpence, the membership subscription being an additional sixpence. For detailed information of the nature of this Prayer Union we refer our readers to the January and February numbers of the **MISSIONARY HERALD**.

## THE CLOSE OF THE FINANCIAL YEAR.



WE desire to call the urgent attention of all our friends, and particularly of treasurers and secretaries of Missionary Auxiliaries, to the approaching **close of our Financial Year on the 31st of the current month.** We shall be thankful if remittances can be

forwarded by that date.

We urgently need all the help our friends can send. The cash receipts on General Account up to the 31st January last show a falling off, as compared with the receipts of **last year** to the same date, of

**£457 Os. Od.,**

while the ordinary expenditure for the year current to the same date exhibits an **increase of**

**£2,139 Os. Od.**

as compared with last year.

Remittances should be sent to Alfred Henry Baynes, and all cheques, drafts, post-office orders, and postal orders made payable to his order and crossed Barclay & Co., and sent to the Mission House, 19, Fumival Street, Holborn, London, E.C.


## THE CONGO MISSION.

### SCHOOL-HOUSE FOR WATHEN STATION.

LETTER FROM REV. W. H. BENTLEY.

“ Edgware, Middlesex,

“ February 10th, 1893.

“  Y DEAR MR. BAYNES, — I have now the pleasure to inform you that the school-house, which Sir

Charles Wathen has so generously provided for the station on the Congo which bears his name, has been shipped; and in sending you this information I ought to give some further particulars as to this noble gift, and the use which is to be made of it.

“ Our school at Wathen, until four years ago, was in a very low state. I need scarcely do more than mention that nearly seven years ago, when the station was quite newly established, a vigorous attempt was made to initiate school work. Some twenty-five boys were gathered together, and Mr. Percy Comber, especially, threw himself into that work. But in those days we had to make the best terms we could, and the boys thus gathered would do no work; even the little work of our households had to be paid for, especially as there was at that time a trading factory opened beside us, where the servants were all paid. After a time the situation became further complicated with a great scarcity of food, and when the parents of the children, instead of doing what they could to sell us a little food, if only enough for their own children then with us, came to beg from them, the whole thing collapsed, and the school had to be dispersed.

“ A few boys were kept to do the necessary house work, and our brethren had to put all their energies into the supervision of the making of bricks, the sawing of planks, and the building operations of the station. So that when my wife and I went to take up our abode at Wathen, on the death of Thomas Comber, there were only a few ‘house boys’ receiving a small wage.

“ My wife had to go home to England, as well as Messrs. Davies and Percy Comber. With Mr. Oram as my colleague I was busy with the construction of my own house, and we were scarcely in a position to do much school work if we had had the possibility.

#### “ A NEW START.

“ However, one Sunday a chief in a town which Mr. Oram had visited brought a couple of boys, wishing him to take them and teach them, but not for pay; he wanted them to learn, and to submit to the discipline of the station; he would find them in pocket-money. Here, then, was a new start on better lines than had been possible in the early days.

“ A few other chiefs in the neighbourhood did not wish to be behind the times, and sent a few more boys, so that when my wife returned, and Mr. Oram went away, first to San Salvador, and then to his work on the Upper River, there were twelve children on the station. Of these my wife took charge, and we commenced to increase our schools. As Messrs. Cameron, Comber, and Davies re-

turned from their furloughs, they also brought in boys. We divided our surroundings into four districts, and each of us took charge of one. Then the boys from my district were my boys, and so with each of us. This made things a bit home-like for them, and as we itinerated we recruited more boys, and others were brought in to us.

"We had made a rough construction to serve as a school-house, and to hold our daily service, but the school grew too big for it, and my wife had great difficulty in carrying on the work. Crowded as it was, and hot with the fierce sun on the roof, the building, which served for a score, became insupportable with sixty. My wife's health suffered, and a bad attack of fever made us seriously consider what we should do.

"We needed a decent school-house, and not a temporary structure, which would begin to need repair as soon as it was built. Bricks were too expensive, as we knew from experience from our brick house; the local clay was too sandy to make durable mud walls, that we had proved to our cost.

#### "HELP FROM SIR CHARLES.

"Knowing the interest which Sir Charles Wathen takes in our work, and especially in the training of the young, we decided to elaborate our plans, estimate the cost, and ask him whether he would help us; if so, would he kindly intimate his willingness to you, and send on the plans to you for execution. You know how readily he responded, expressing the pleasure it would give him to send whatever might be necessary, up to £500, the amount which we had estimated. There was a difficulty over the contractors' estimates; they did

not understand the importance of keeping down the weight. The delay in correspondence, and my own early intended furlough, made it necessary to wait until I came home.

"In talking things over with Sir Charles Wathen, he suggested that a Bristol firm might do better than the estimates previously obtained. In the end, Messrs. John Lysaght, Limited, of Bristol, contracted to construct what was needed; after further delay it was completed, inspected by me, and is now shipped, and well on its way out. Sir Charles has also fulfilled his kind promise in the cheque for £500, which you have received.

#### "THE NEW BUILDING.

"The building is 36 feet wide by 80 feet long, divided into two equal rooms, 36 by 40 feet, one for a dormitory, one for a school-room. The walls are 10 feet in height, the height of the ridge is 18 feet, the whole building is of iron, the roof being lined with matchboarding; it will be, therefore, as cool as my own house. To make it complete an 8-foot verandah all round has been added, which will not only serve to keep the building cool, but also for the boys to live in during the day, adding much to the cleanliness of the school. There will be plenty of light and air, for, with the exception of the immediate neighbourhood of the doors, there will be windows all round; altogether 180 feet of 4-foot windows. The inside of these will be protected with wire netting, to prevent ingress and theft, so that the dormitory can be open to the air all day while the doors are locked, as also the school-room. For large audiences held in the school-room the verandah would serve if necessary.

"The second room will be the



dormitory, having accommodation for 120 boys. To sleep so many, resort has been had to 'bunks,' as on ship-board. A number of iron bed racks have been sent out, supplied by the fund which Mrs. Cameron raised when she was in England. The corners of these will be painted with luminous paint, to prevent the recurrence of a fatal accident which occurred at Underhill some years ago. A boy, in the night, as he was going to his bed, struck his head on the upright of the roof of the dormitory, and died the next morning.

"Sir Charles has promised to send us an enlarged portrait of himself, that our boys may know him to whom they and we owe so much.

"So now, instead of the wretched building in which my wife daily risked her life, we shall have a thoroughly efficient building. When we left Wathen there were seventy-four children in my wife's school in attendance. We hope that the food supply will permit us to bring the school up to the complement.

#### "WATHEN UNIVERSITY.

"I was down at Cambridge the other day, and amused some of the friends by my audacity in venturing, in the University town itself, to state that we were laying the foundations of a university at Wathen Station. Cambridge was not built in a day, and though some time may yet elapse, there is no reason why we should not establish a Wathen University 'in the air'; we may as well aim high. But to descend to sober seriousness, we are hoping that the work will develop into something more than an elementary school. Already our little church at Wathen is working on its own account two out-post school and evangelistic

centres, and we hope, with God's blessing, to see this multiplied many-fold. Presently the more elementary work can be done in the out-post schools, and only advanced and specially promising boys need come on to us; later it should become more of a normal college, and be of service for training for pastoral evangelistic work; then some day our Wathen University may grow out of that.

"Dr. Webb has an idea of trying to give some native young men a knowledge of medicine, and there are many and great possibilities. At the rate things have been developing of late, possibilities rapidly become probabilities and facts. At any rate, our bed racks are for six-foot beds, so we are ready for the best.

"Our school work is full of encouragement, and our children are doing well. News comes to us of baptisms, and of candidates under observation as catechumens; indeed, Mr. Davies in his last letter to me writes, 'Most evenings I have one or more boys come to talk with me.' All this is greatly encouraging, and makes us earnestly desirous to increase up to our complement. To these boys we look for the teachers and pastors of the future, and as we see such tokens of the work of the Holy Spirit in their hearts, we can but entertain great expectations.

"Three books are now being printed by the Religious Tract Society, 'More about Jesus' and Foster's 'Story of the Bible' (as far as the death of Solomon), translated by my wife; and the 'Peep of Day,' translated by Nlemvo. An arithmetic translated and prepared by my wife must go into the press very soon; I am getting estimates for that. The New Testament will, I trust, be in the press by the end of March.

"I know, dear Mr. Baynes, that you have already presented the thanks of the Baptist Missionary Society to Sir Chas. Wathen. But on behalf of my colleagues, my wife, and myself, I must beg to be allowed thus publicly to present our hearty thanks to Sir Charles for his munificent gift, and our high appreciation of his kindness, and of the noble help he has rendered us in our work. Our friends will, I am sure, join in the prayer that Wathen Station

may become yet more abundantly a blessing.

"Yours affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq.

"P.S.—I have yet to find a 12 ft. by 12 ft. platform, to be slightly raised, a table and a cupboard to match the size of our harmonium, to complete things. I do not know whether any friend or school would like to give this; it would be a small expense, of which £10 should cover the cost."

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ONLY four days after the foregoing was written by Mr. Bentley, we were startled to hear of the sudden death of Sir Charles Wathen. The following lines, written by one who enjoyed his personal friendship, reveal something of his deep and generous interest in the work of our Society:—

### DEATH OF SIR CHARLES WATHEN, J.P.

"While taking part in the meeting of the Town Council of Bristol, Sir Charles Wathen suddenly expired on the 14th of February. He was known to all our supporters as a very true and generous friend of our Mission. When, in 1877, Stanley emerged on the West Coast of Africa and reported his voyage down the Congo River, the Society felt at once that its long desire to reach the interior of the Continent would be practicable if they made the Congo the line of their movement. Sir Charles—then Mr. Wathen—read with interest the appeal for £500 for preliminary explorations, and wrote the Secretary offering to find that sum.

"Later, in 1879, he offered £700—being one-half the passage and outfit of twelve new missionaries, eight for India and four for China—if the Committee would undertake to send out these much-needed reinforcements. The other £700 was forthcoming. The Committee gladly accepted the challenge, and the brethren were sent forth.

"Later, in 1883, when, on the report of their brethren, Richard and Jones, of the great success which had attended the first ten years of labour in Shantung, the Committee came to the conclusion that they should endeavour to add fourteen new men to their staff in China, the boldness of the proposal awaked deep interest in Mr. Wathen's mind. He generously undertook to find one-half of the sum required for their passage and outfit—other Bristol friends undertaking the other half—£2,100 in all, provided the Committee would send the men. How these men were sent, the splendid work done by some of them in the famine of 1888, and the great blessing God has given to their labours are in the memory of all.

"His last large gift was that of an iron school-building for 120 boys for the Congo, which has just been despatched there. In conversation with Dr.

Glover, a few days before his death, he expressed his satisfaction with the building, and his pleasure at Mr. Bentley's approval of its details, adding, in a cheery way, "The next thing is to get hold of the girls," as he seemed to feel. all along, it was hardly fair to provide only for the boys and leave the girls without similar help.

"He was six times Mayor of Bristol, and was knighted for his services to the city in 1888. He was a man of very remarkable energy of character, of great fearlessness and thoroughness, so that what he did he did with his might. The city has had no public man of late years whose services were more ungrudgingly given, or more highly valued.

"His generosity was princely. And he was remarkable for great tenderness of heart, often unsuspected by those who only saw the vigour of his more public life.

"In addition to those more splendid gifts that have been mentioned, there was, of course, a constant flow of lesser gifts, his thoughtfulness of the comfort and well-being of all the missionaries he came in contact with endearing him to very many in Africa, China, and India.

"The suddenness of his death leaves Lady Wathen and his family in sore distress, in which, we doubt not, our readers will remember them at the Throne of Grace.

"He was buried in Bristol on Saturday, the 18th of last month, in Arno's Vale; the Mayor's Chaplain and the Dean of Bristol conducting the first part of the service in the Mayor's Chapel, and Dr. Glover offering the prayer at the grave. The Rev. W. H. Bentley, of Wathen Station, Congo River, was also present. Large numbers in the streets, on a day of pouring rain, proved the depth and the extent of the regard in which he was held."

## IVORY TRADERS, BOPOTO, UPPER CONGO.

(See *Frontispiece.*)



**D**URING the last ten years the exportation of ivory from the "Dark Continent" has enormously increased. The scramble for this valuable article has been no less assiduous than the scramble for territory; in fact, it yet remains to be proved how far the latter has been prompted by the former, and how small a place the true elevation of Africa's uncivilised tribes has prompted European would-be possessors of its vast territories. I suppose, but for the ivory supply, trading companies, and even the Free State itself, would be unable to exist on the upper reaches of the Congo, owing to the heavy transport expenses of native carriers from the interior to the coast upon articles of much less value than ivory, such as rubber, ground-nuts, palm oil and kernels, &c., although considerable quantities of the latter are exported from the West Coast, where such heavy expenses have not to be incurred.

Formerly the natives set but little value upon the now much-coveted source of income, and evidently used to waste enormous quantities of valuable ivory by chipping down huge tusks to form war-horns of wieldy size, a custom now wholly discontinued, since goods of European manufacture, such as cloth, beads, brass wire, knives, &c., are procurable with it.

The means of conveying the ivory into the hands of European traders has undergone rapid changes during the last few years. Formerly, after finding its way to the riverine tribes of the mighty Congo and its tributaries, it was handed on from tribe to tribe in huge trading canoes until it reached the white man on the coast. Until quite recently ivory could not be purchased from some of the tribes with anything other than slaves. To-day Dutch and Belgian trading companies are busy planting factories all along these waterways, where an agent of the company resides, whose duty it is to collect the ivory from the natives direct in exchange for European manufactures. A great deal is brought to the factory for sale, but much of the agent's time is also occupied in visiting distant villages in his canoe, when he is often a week or fortnight away collecting. At regular intervals his factory is visited by the company's steamer, which relieves him of his stock of ivory, and supplies him with the necessary barter goods to carry on his business.

The picture illustrates a young Dutch trader bargaining with some natives who have come to his factory with a huge tusk of ivory. His servant in the background, near the pigeon-cote, acts as interpreter if necessary. The tall man in the centre of the group is chief of the village in which the trader resides, and is watching the proceedings, and after the bargain is completed will doubtless want some consideration from the sellers of the ivory. These have possibly come from some distant village in the interior with their heavy burdens (a single tusk sometimes weighs over 100 lbs.), and have had to pass through a number of intermediate villages, at which, on their return journey with their bundles of cloth, beads, wire, mirrors, &c., they will, no doubt, be waited upon for highway tolls. How much they will be the happy possessors of when they reach home is quite a speculation.

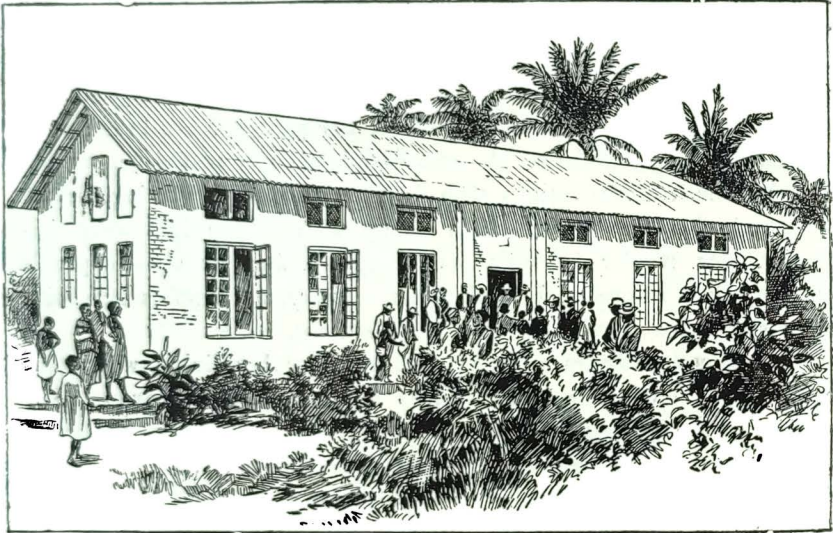
I often pity these young European traders, many of whom little know what dangers and difficulties they will have to face, to say nothing of the fearful temptations to which they will be exposed, ere they have fulfilled their two or three years' contract with the company. The patience often required, too, in bargaining with the natives is beyond description, and the trader certainly needs to be as "wise as a serpent and harmless as a

dove." Hours are often spent, and even days, in the purchase of a single tusk.

I have frequently been asked how I like Africa, to which my only reply, in brief, can be : No motive short of "Africa for Christ" would ever carry me back to Congo-land ; but, with this motive in our hearts we gladly go, and rejoice in the high privilege of telling forth the glad tidings of salvation to those who now sit in darkness and the shadow of death.

Bopoto, Upper Congo.


WILLIAM L. FORFEITT.



EXTERIOR OF CAMEROONS NEW CHAPEL.—(From a Photograph.)

## NEW CHAPEL AT CAMEROONS, WEST AFRICA.

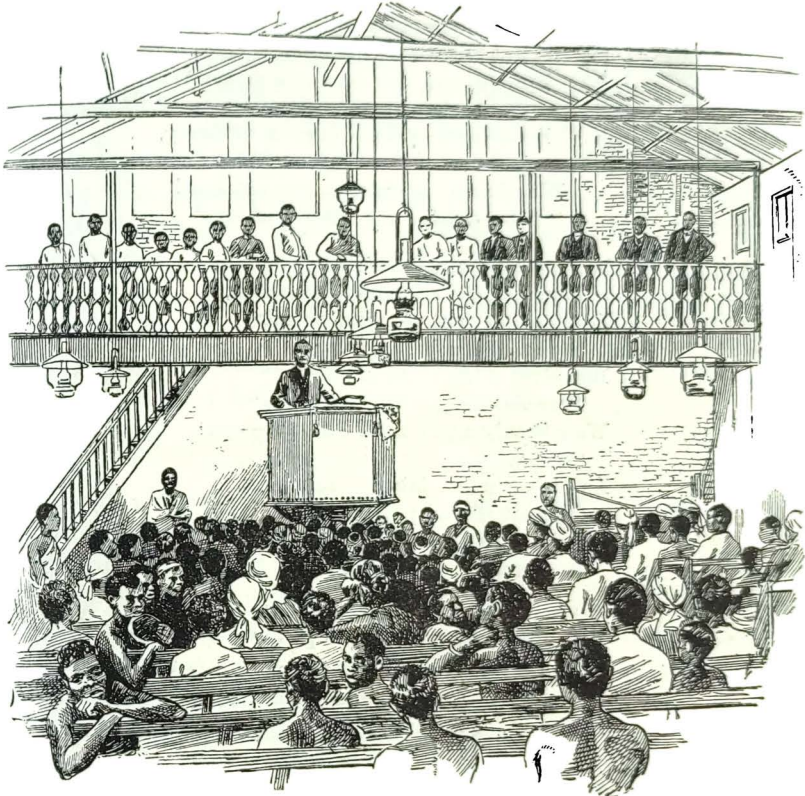
LETTER FROM THE REV. J. J. FULLER.

“EAR MR. BAYNES,—The pictures accompanying this are from photographs taken at Cameroons of the new chapel built by the native church at Acqua Town, and sent to me, which I have no doubt you will be glad to put into the **MISSIONARY HERALD**, so that our friends may see what is being done by our native Christian friends out there.

“The work is entirely their own ; the bricks made and burnt by them, and all the carpentering work, with the plans, are their own.

“You will see, from the picture of the interior, that a gallery is at one end, and, when completed all round, the building will seat 1,000 persons.

“It seems a marvel to me how they could have done it all; but it is



INTERIOR OF CAMEROONS CHAPEL.—(From a Photograph.)

only a further proof of the great blessing that has attended the labours of the missionaries, for not only have the natives themselves done this, but, at different points, they have built smaller places where they are extending their efforts for the good of their fellow-countrymen.—Yours truly,

“A. H. Baynes, Esq.”

“J. J. FULLER.

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**Arrival of Missionaries.**—We are glad to report the safe arrival in England of the following missionaries:—The Rev. Thomas Bailey, of Cuttack, Orissa; and the Rev. Evan and Mrs. Morgan, from Tai Yuen Fu, Shansi, North China.

## “LO, I AM WITH YOU ALWAYS.”

### THE MISSIONARY'S MEDITATION.



WERE it only a promise 'twere precious,  
 For His word as Himself is true,  
 Eternal, and therefore each moment  
 Most solemnly, sacredly new ;  
 Long-aged as God's purpose of mercy,  
 Yet new as the dawn of to-day ;  
 Were it only a promise, how precious !  
 “ *Lo, child, I am with you alway.* ”

Were it only a promise 'twere precious,  
 For His word all immutable stands,  
 Like the sun that promises sunshine  
 To slowly revolving lands ;  
 But gives it the while to others  
 That rise the good gift to claim ;  
 Were it only a promise I'd argue :—  
 “ My Jesus is ever the same,  
 And 'tis mine to claim the fulfilment  
 Of what He has promised to be,  
 Each moment believing that Jesus  
 Is true to His word and me.”

But 'tis more than a promise that's given,  
 When the Saviour says, “ I AM ” ;  
 'Tis a present gracious assurance,  
 A whisper from God and the Lamb ;  
 Yea, a call to honour His presence,  
 To note that the Lord is near ;  
 To heed it means blissful gladness,  
 But likewise a holy fear.

I dare not, believing Him present,  
 Yet live as though, far away,  
 He followed my course with pity,  
 But left me to stumble and stray ;  
 I must honour the grace that He giveth—  
 “ Sufficient,” Himself hath said ;  
 If He's with me 'tis His to lead me,  
 And mine to be always led.  
 Yea, this “ *Lo, I am with you alway,* ”  
 Is God's call to that walk in the light  
 Which makes lives to shine with His glory,  
 And so make earth's darkness bright.



## THE BRITISH AND FOREIGN BIBLE SOCIETY AND THE BAPTISTS.



WING to statements which have appeared in the public prints, a rumour seems to have got abroad that the Bible Translation Society had become unnecessary, and had ceased to exist. In the interests of the Bible Translation Society, it is deemed desirable that this misunderstanding should be removed. The real facts are as follows :—

The Bible Society, recognising the fact that the Congo district was practically a Baptist mission-field, has offered to print the Rev. W. Holman Bentley's Congo version of the New Testament on condition that, after the term "immerse," the words, (Greek, baptize), in brackets, should be inserted in the text, as often as the word and its cognates may occur. To this proposal the committees of the Bible Translation Society and the Baptist Missionary Society have heartily acceded.

At the same meeting of the united committees an application was made by the Bible Society for permission to use the Uriya version of the New Testament; to alter the native terms for baptism, and to insert terms which would be acceptable to Pædobaptists.

To this request the united committees suggested that, as the Uriya district is, equally with the Congo district, almost entirely a Baptist mission-field, it would be well to apply the same rule to the Uriya version as is now agreed to for the Congo version—namely, the insertion of the words (Greek, baptize) after the terms for "immersion."

We are thankful to state that this proposal has been accepted by the Bible Society, and, in the language of the *Freeman*, "we hope this is the beginning of the end of a most painful controversy, and that the British and Foreign Bible Society, which does such splendid work in helping other missions, will henceforth be equally generous in the case of the missions of the Baptist denomination."

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## HISTORY OF A STRUGGLING SOUL.



THE first time I went out to preach in Hindustani, after my return to India, I had the pleasure of meeting an old hearer who had become a Christian. The other day a second similar glad surprise occurred. Preaching at the head of a new road in Calcutta, called Huniamis Road, there was an old acquaintance, whom I knew not at the time, among my hearers. He made himself known to me, however, as soon as I had finished speaking. Many years ago he was impressed with, and convinced of, the truth



of the Gospel. He was then seventeen years of age. By caste he is a Brahmin of highest rank (a Kulin). His father was fondly attached to the lad, and, perceiving that he had been brought under the power of the Gospel, begged him not to be baptized until after his death. At the same time, the father gladly accorded him liberty to read the Bible and pray at home, and also to abstain from all participation in the religious rites of Hinduism. Several years have passed since then. Convictions more or less stifled led to internal misery; negligence as to duty led to deeper sin. At last conscience was so aroused, and the claims of the loving Saviour drew Kristo Das Bannerjee so mightily, that, unable any longer to resist, he, his second wife, together with his son and daughter, have all made a public avowal of their faith in Christ. This public avowal also occurred in my absence. Kristo Das Bannerjee has, however, not escaped the cross. His son was married to a Hindu lady, and his daughter was married to a Hindu gentleman. Both these unbelievers have departed. The daughter's husband has not only cast off his wife on account of her baptism, but has married another. At present Kristo, who is both able and well educated, has charge of a Christian school belonging to the Church Mission. On Sunday he came to our English meeting, and on the following day went to Wellington Square in order to help in our vernacular preaching. Again, the greatest grief that Kristo now feels is on account of his first wife, who, years ago, was willing, and indeed eager, to be baptized, but, owing to the hesitancy of her husband, died without thus publicly confessing her faith—the work of conversion began twenty-five years ago. The place was Serampore College, during the time of the incumbency of the late beloved John Trafford. Thus “one soweth and another reapeth.” “Cast thy bread upon the waters, and thou shalt find it again.”

Intally, Calcutta, January 3rd, 1893.

C. JORDAN.

## WORK IN THE AGRA DISTRICT.



THE Rev. J. G. Potter, of Agra, sends the following cheering account of blessing following the labours of our devoted brother, Rati Ram, who for many years past has been working in the Agra district :—

“MY DEAR MR. BAYNES,—I have just received a letter from our evangelist, Rati Ram, which contains such good news that I hasten to send it on to you. About six months ago, our brother, going in search of a Brahman pundit, who had heard the Gospel with attention, and purchased a Sanskrit copy of the New Testament, missed his way, and wandered into a

thieves' village, many of which are found in the ravines of the Chambal River.

### “A THIEVES' VILLAGE.

“The people, having him in their power, asked what money and other property he had, and he told them. They then asked him who he

was, and he told them a Christian. They then inquired what that meant, and he told them one who follows Christ. They said, 'Who is Christ? We never heard of Him before.' He then opened his mouth and preached unto them Jesus. After this, they let him go, and, instead of robbing him, kindly directed him back to the main road, and asked him to come again. This much I have already reported; now for the sequel. Our brother has many times visited them since, and instructed them in the Word of God. He has also left portions of Scripture with those who could read. On every occasion, these thieves received him gladly, and listened with attention to the Gospel story. On one occasion, recently, he found that the village had been destroyed by the police, and the people scattered. Still trusting him, they came forth from their dens and hiding-places, and again heard him gladly. Many of them declared that they were tired of being the enemies of God and man, and asked our preacher to teach them a better life. He pointed them to Christ, and told them of the dying thief who looked to Christ and found salvation.

#### "RESULTS.

"Eventually, twenty-one of these men asked to become Christians, promising to throw their swords into the river as an evidence of their sincerity. Of that number, seven have actually been baptized upon a profession of faith in Christ; and, what means even more than baptism, they have also *broken caste by partaking of the Lord's Supper*. Some of these being leaders of the gang of thieves, the others became very angry at the time of their baptism, and drew their swords, threatening to take their lives

and the life of our preacher if the baptism took place. By God's grace they all remained firm, and answered that, as Christ had died for them, they could do no less than confess Him in His own appointed way. The threat was not carried out, and the baptism took place. Since then, these seven men have had to leave their old haunts and their old companions, and have settled down in a village in the native State of Kerowli. They have purchased cows and buffaloes, and are selling their produce—milk and clarified butter. One evidence of their sincerity is, that they have observed the Lord's-day, spending it in prayer and praise.

#### "THE POWER WORKING.

"The village people, observing this, asked what it meant, and, when told that they were disciples of Christ, began to inquire about Him. The men told what they knew, and then referred them to our preacher, Rati Ram. The result has been an invitation to our preacher to visit the village as soon as possible. This village being in a district where little or no mission work has been done, and in a native state where, as yet, no Christian worker has ever lived, it looks as if the Lord had lost sheep there whom He intends us to seek and to save. Our preacher well says in his letter to me, 'as one light is used to light another'; so it looks as if these seven men were to be the means of giving light to others among whom now they dwell. He may well ask that these men and the people among whom they now live should be specially remembered in prayer. May I pass on his request to friends at home through this letter?—Yours truly,

"J. G. POTTER.

"A. H. Baynes, Esq."

## WATHEN STATION, LOWER CONGO.

### CHEERING SIGNS OF SUCCESS.



HE Rev. Philip Davies, of Wathen Station, sends the following letter, under date of November 14th, 1892, which will, we are confident, be read by all friends of the Congo Mission with feelings of devout thankfulness:—

“MY DEAR MR. BAYNES,—You will be glad to hear that last Sunday week I baptized one of our workmen, a man from the San Salvador district, named Nkuku, and one of my personal boys, Mbala, both giving very good evidence of a real change of heart. Baptisms have not yet been so frequent with us but that the baptism of one or two even gives us the deepest joy.

“If a missionary’s life be more trying and difficult than that of a Christian worker at home—a point I by no means insist on—I do believe that we have greater joy over every soul that turns from darkness to light; so often at home a conversion seems the most natural thing in the world, here each conversion is another miracle, the direct work of the Holy Ghost.

#### “MBALA.

“Mbala first came to the station more than six years ago, and except for a few months, when his chief insisted on his going back to his town, has been with us ever since, so that for a long time he has been under instruction; it was, however, only a few months ago that he came to talk to me about his soul, but when he came his mind was apparently made up that he would be on the Lord’s side. He said that he first began to think about eternal things when I was

in England, but as far as I can judge it was only during the last six months or so that he gave serious heed to them.

“To most friends at home the name Mbala will suggest nothing more than a black man, one of several millions; to me his conversion was like the conversion of my own son. As far as I can learn, we have one blessing not enjoyed by missionaries in many countries, in the strong, loving, personal attachment of our boys, and in this case, as in many others, it has been used of God in their conversion.

#### “THE BAPTISM.

“A baptism is not out here the ordeal that some people seem to think it at home, but a very natural, appropriate ceremony. On this occasion we all went down early on the Sunday morning before the sun was too hot for an outdoor service. We had a simple service—a few hymns, a few prayers, a short address to set forth the meaning of the rite—and then the candidates were invited to say a few words; this they did in simple, earnest fashion, giving reasons for the hope that was in them, and calling upon the undecided present to follow their example in trusting all to the Saviour. Then we went down into a deep pool in the Tombe stream, and Nkuku and Mbala were baptized then in the afternoon they were

ceived at the Lord's Table into the Church.

"I trust that Mbala may be the means of good to his own townspeople at Nzungi. The town is rather more than half a day's march from here. I have frequently visited it, but I can't say more than that the people are personally friendly to me. To the Gospel the most effective opposition is made by them in sheer indifference. Mbala's conversion, like that of all the Ngombe people who have been baptized, is the fruit of our school system. It need not be thought that we have attended to the station to the neglect of visiting the towns, as the fact is far otherwise; but hitherto whatever we may have done in the towns, the results in the way of conversions have all come from the station.

#### "FURTHER ENCOURAGEMENT.

"The baptism of Kidudu in September, and now again this last, have had the effect of stirring up again a spirit of inquiry, and very few evenings pass but I have one or two coming to me to ask the all-important question, 'What must I do to be saved?'

"Now that there are only the Camerons and myself here, you can imagine that we find it difficult to keep everything going; but we thank God for these encouragements, and pray for grace to guide aright all who are seeking the Saviour.

"Believe me, dear Mr. Baynes,

"Yours affectionately,

"PHILIP DAVIES.

"A. H. Baynes, Esq."

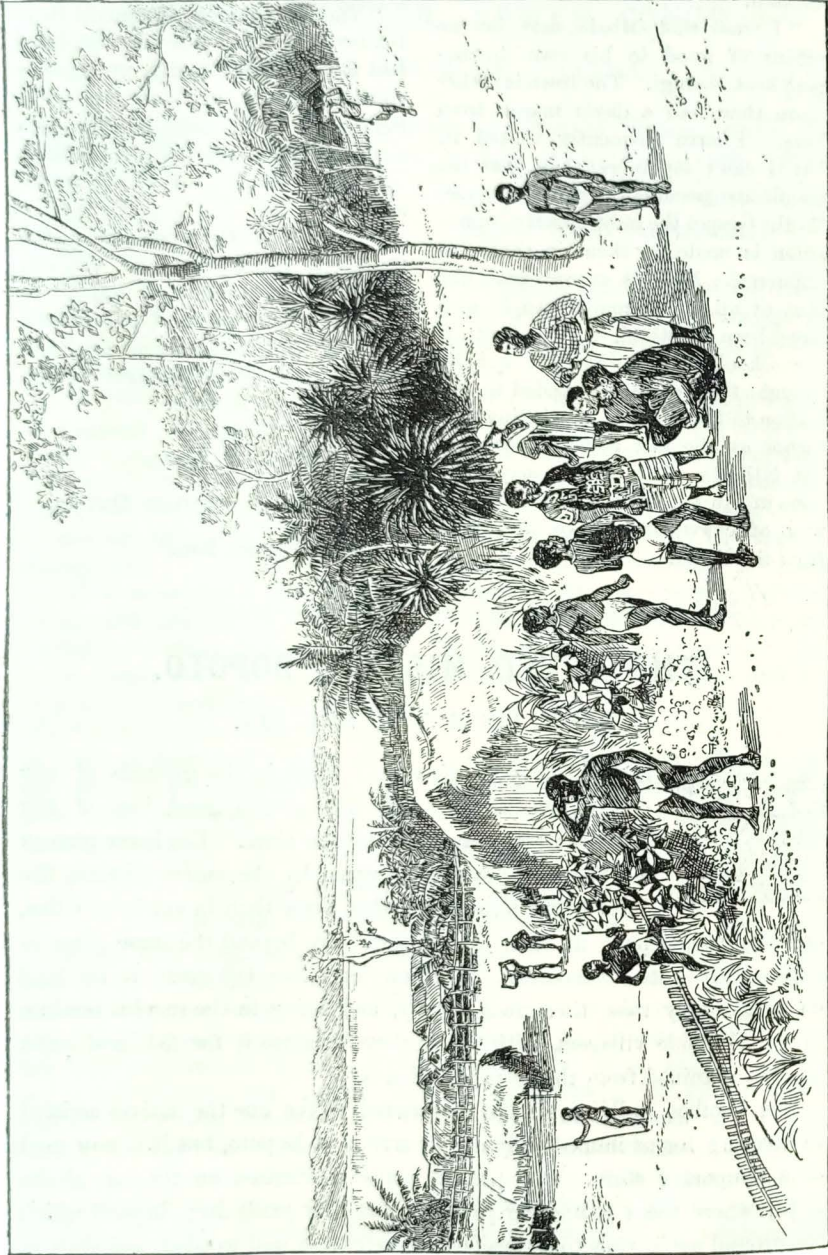
## THE CONGO MISSION, BOPOTO.

### VIEW FROM THE STATION.



THE accompanying view was taken in the grounds of our station, at Bopoto, and will give a good idea of our situation and proximity to the river. The lower plateau skirting the river is occupied by the native villages, the huts being massed together worse than in our large cities, and the people have no land to call their own beyond the small piece on which their huts are erected. The interior tribes lay claim to the land on which they raise their food supply, and bring in the surplus produce to the riverside villagers, with whom they exchange it for fish and palm oil, &c., obtained from the river and islands.

The bamboo building in the foreground is the one the natives assisted in erecting for us immediately on our arrival at Bopoto, but it is now used as a temporary store. Our present house is situated on the top of the slope, where there is another plateau about fifty yards deep, beyond which the ground again rises to a considerable height, is well wooded, and shelters us from the violence of the tornadoes, which invariably come from that



BOPOTO, UPPER CONGO RIVER: VIEW FROM THE STATION.—(From a Photograph.)

direction. From this elevation we get splendid views of the river and forested islands.

The situation affords excellent natural drainage, the soil is very light sand, with a pure red sand subsoil, so that, notwithstanding the frequent and heavy rains which continue for the most part throughout the year, the place is always free from stagnant water, so injurious to health in tropical climes.

Three of the men in the foreground are West Coast Kroo men, who are working for us, the others are Bopoto natives. The foliage consists largely of banana and plantain trees, the fruit of which forms a considerable part of the food supply of the natives.

WILLIAM L. FORFEITT.

## THE MISSIONARY PRAYER MEETING.

BY REV. EDWARD DAKIN.



HE missionary spirit is rightly regarded as an indispensable qualification for service in the mission-field. Though the missionary be master of tongues, and richly endowed with mental faculty and material resource, he goes forth to reap vexation and to gather sorrow if this spirit be wanting.

It is every way as important that the missionary spirit be maintained at home. A stream rises no higher than its source; in proportion to the missionary spirit in Christian lands will be the missionary work in heathen lands. A missionary spirit animating a congregation is a *sine qua non* for a successful missionary prayer-meeting. The reason why some missionary "concerts of prayer" are so insipid and dull, and in so many places but indifferently attended, is because of the poverty of this missionary spirit in the Church.

### HOW THE MISSIONARY SPIRIT MAY BE DEVELOPED.

Henry Martyn, whilst the fever was consuming his life, said: "Live more with Christ, catch more of His spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we become."

Some one has said, Facts are the fuel to kindle the fire of missionary zeal. Talk about missions to friends; think about missions; give to missions; pray for missionaries, and the missionary spirit will rapidly develop. Nothing fosters a missionary spirit so much as prayer; therefore let all lovers of the Baptist Missionary Society join that splendid new departure announced in the January MISSIONARY HERALD—"The Centenary Prayer Union of the Baptist Missionary Society."

A healthy missionary spirit can only be developed by the *regular* study of missionary literature, and the systematic devotion to the other means; if the subject of missions be considered in a desultory way, the missionary zeal of the soul will be a fitful and uncertain thing. At the "Centenary Conference of

the Protestant Missions of the World," held in Exeter Hall in 1888, the Rev Arthur T. Pierson, D.D., said: "If disciples are *indifferent* to missions, it because they are *ignorant* of missions. A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God's altar. But, having the coal and a breath from above, all that is needed is *fuel* to feed the flame, and that fuel is supplied by a knowledge of *facts*."

#### THE INFLUENCE OF THE ROOM ON THE MEETING.

"Things seen are mightier than things heard."

(TENNYSON—"Enoch Arden.")

Our part of this subject, which admits of much discussion, is the influence of the room in which the meeting is held upon the minds of the worshippers. How often is the missionary prayer-meeting held in some underground room, difficult of access, reached by dimly-lighted passages and slippery stairs! Then the room itself—dark, dismal, low-ceiled—is anything but suggestive of missionary work, save in the almost tropical heat of the apartment. For a social meeting, a tea meeting, and even for a presentation to a minister, the room is made bright and attractive. Why not for the missionary prayer-meeting? We must give more attention to missionary æsthetics. Some souls may be won by beauty, who are easily repelled by that which is ugly or inharmionious.

"Some souls lose all things but the love of beauty;  
And by that love they are redeemable;  
For in love and beauty they acknowledge good;  
And good is God—the great Necessity."

LEY—"Festus.")

We are filling the minds of the children with love of nature; we are teaching them drawing in our elementary schools; and, in our schools of art, form and shade, and the laws of colour. We have developed this taste; therefore we are responsible for satisfying it. Moreover, knowing as we do that the mind is profoundly affected through the senses, we should enlist their ministry. It is all important that the influence of the room should contribute to the development of the missionary spirit.

Wherever it is possible, the meeting, whether monthly or quarterly, should be held in a well-lighted, well-ventilated room, the walls of which are coloured with a cheerful tint. It is important that the room should have some sanctity of association as a place of prayer or of Christian service. On the walls of the room there ought to be hung maps of missionary lands, such as those published by our own and other missionary societies; also framed portraits of missionary leaders. To these might be added from time to time portraits of missionaries known to the church; in this way a church might, in the course of years, possess a portrait gallery of the greatest interest and inspiration. Think of a speaker surrounded by such a "cloud of witnesses" as Carey and Comber, Livingstone and Pattison, Moffat and Martyn, Hannington and John Williams, and many others who have laid their whole lives on the altar of missionary service, and who have passed, some through the sea-gate, others through the fire-gate, many through the fever-gate, to wear the martyr's crown in the martyr's land of rest! A speaker in such company would be a prophet with purified lips—an inspired man in an inspired place. I would, too,

have remembered those Macpelahs where, amid "the habitations of cruelty," so many of our young missionaries have been laid to rest.

There might also be exhibited objects of interest from missionary lands, with a view to making the meeting interesting to young people. These could be borrowed; or, what would be far better, each church might form a missionary cabinet of its own. Such an arrangement of the room means work, but that would no doubt be undertaken by those invaluable friends of missions, the missionary secretaries of the different churches. By giving attention to these details, not only would the missionary prayer-meeting be made more interesting and attractive, but a missionary atmosphere would be generated, to the blessing of the spiritual life of the congregation.

#### A MISSIONARY TIME-TABLE.

The ordinary missionary prayer-meeting is too discursive; it lacks definiteness. If the congregation had the daily life, the needs and trials, say, of the people in a Chinese city photographed upon their minds and hearts, the prayers would at once be definite, intelligent, and sympathetic. Can we not make our missionary prayer-meetings more profitable by a little *concentration*? Would it not in every way be better, instead of praying for the world, to take up month by month some different country, study its needs, and then express them in prayer? Many of our people have no clear ideas of the needs of the heathen in different countries; had they a fuller knowledge, they would have a fuller sympathy.

The plan I would suggest is to select a missionary land for each meeting. On one night it might be China; an address on the life and needs of the Chinese and difficulties of our missionaries should be given—a concentrated address not more than twenty minutes long; or, failing this, a reading about China. The names of our missionaries labouring in China should be read out, and any special need or feature of their work mentioned, so that the brethren may be brought very near to the meeting. One prayer might be a general one for the work in all lands; the other prayers, short and definite, should be for China. Oh! who can tell the result of this holy concentration, of this united attack upon the strongholds of misery and darkness? On the evening of another month India or one of its great provinces could be considered in the same way. At each meeting the needs of the different peoples should be brought home to all hearts by an exhibition of the things they venerate, or their skill by their manufactures, thus giving some people entirely new ideas of the craft of the heathen in certain lands. Of course the missionary box or plate will always be at hand for contributions. Of all the meetings of the month the missionary meeting ought to be the most fascinating. Let me give a specimen time-table:—

#### TIME-TABLE FOR EACH MONTHLY MEETING.

January	... India (Bengal).	July	... Ceylon.
February	... China.	August	... West Indies.
March	... Congo.	September...	Italy and Brittany.
April	... Northern India.	October	... Congo.
May ...	... Palestine.	November...	India.
June...	... India (Orissa).	December ...	China.



By adopting such a time-table, the difficulty of crowding the needs of India, China, Africa, and Ceylon into one short hour would be overcome. A meeting on these lines becomes an education of heart and mind, and entirely delightful.

BROTHER, WE ARE PRAYING FOR YOU BY NAME.

One of the volumes of Periodical Accounts of the Moravian Missions tells of a weary and discouraged missionary in India. He was resting beneath a tree, having preached that day to people either disputatious or indifferent. A letter was put into his hand; it contained this sentence: "We are praying for you by name every Wednesday evening." That message was electric; it vitalised the man. He rose from under his "juniper tree," and went and testified to an attentive audience, not without visible result.

As by name we remember, privately and publicly, our beloved missionaries at the Throne of Grace, we strengthen them in heart and hand for their conflict.

Furthermore, as the missionary prayer-meeting develops the missionary spirit, it perpetuates the church's existence. Says Mackay of Uganda: "Of one thing I feel sure; nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions."

Let us fall back in perfect faith on the broad commission of our Lord, full of simple, fervent prayer, believing that a day will dawn when the glow of harvest shall appear in the great fields of heathendom.

## THE ORISSA MISSIONARY CONFERENCE.

BY THE REV. ALEX. H. YOUNG, OF CUTTACK.



THE annual Conference of the Orissa Mission was held at Cuttack, in the middle of November. Connected with the sitting of the Conference there are always public meetings which are looked forward to with considerable interest and expectation, and are remembered with great pleasure. On Sunday, November 13th, three Conference sermons were preached—two in Oriya and one in English. There was another sermon in Oriya, on Monday evening, from the now well-known text—Isa. liv. 2, 3. On Wednesday evening there was what is called an open meeting, because others besides the appointed speakers are allowed to address the meeting. A paper was read in Oriya by Miss Barrass, one of the Zenana ladies stationed here, on "The Education of the Woman of India." Her suggestive paper was followed by short speeches made by several of the audience, who readily embraced the opportunity afforded them of expressing their ideas on this important subject. The speakers showed that they agreed with and appreciated what had been read. The annual Missionary meeting was on Thursday evening, and, as in former years, was a very interesting one. As might be expected, reference was made to the progress of missions during the past hundred years, but the principal topics of the addresses were the responsibility resting upon the churches of Orissa with regard to missions, and the best means of leading them to feel and realise the claims of the heathen around them, and their duty towards their Lord and Saviour, who has redeemed them

with His precious blood, and brought them out of darkness into His marvellous light. The annual Total Abstinence meeting was on Friday evening. It is of a more general character than the other meetings, as it is attended by Hindus, Mussulmans, and Brahmans, as well as Christians. One of the addresses was in Bengali by a Hindu, and others spoke in English and Oriya. At the close more than forty signed the pledge. On Saturday evening there was a Revival meeting, and on Sunday afternoon there was the usual United Communion service, in which hundreds of Christians, consisting of Europeans, Eurasians, Oriyas, Bengalis, and Telugus, commemorated their Lord's dying love. Addresses were given in Oriya and English, and it was a hallowed season of devout fellowship. The service was an impressive one, and well fitted to fill the heart with much gladness and with adoring gratitude to our Lord and Saviour Jesus Christ for what He has wrought. In the evening an interesting and instructive Centenary sermon was preached by Rev. G. Kerry, of Calcutta, and the service was attended by a large number of Europeans and of Oriyas from our Christian villages. On Monday evening a large number of different nationalities met together for prayer and praise, and unitedly pleaded for the blessing of God to rest on the labour of His servants who, in many lands, are telling the story of the Cross to those in heathen darkness. All the meetings were large, of an encouraging and cheering nature, and afforded abundant reason for thanking God and taking courage.

## GOOD NEWS FROM THE DELHI DISTRICT.



THE Rev. Herbert J. Thomas, recently returned to Delhi from furlough in England, sends the following cheering news. Mr. Thomas has been most warmly welcomed back to Delhi by his colleagues, and the members of the native church.

"MY DEAR MR. BAYNES,—You will, I am sure, be pleased to hear further good news from Shahdara, and so will others, too, who, as I found out during my recent deputation work in England and Scotland, read with keen interest the story of the faqir whose doings amongst the Delhi Chamars I recorded in the HERALD in 1890. As you will remember, this movement, which threatened at one time to ensnare the whole Chamar community in the district, was checked, and finally smashed, by the fidelity of our little church in Shahdara.

"SANCTIFIED TRIAL.

"It was a time of severe trial

and much suffering, but it has 'yielded the peaceable fruit of righteousness unto them that were exercised thereby.' The same visitation that stripped so many withered branches off our tree in Delhi struck the roots of that in Shahdara more deeply down, and last Sunday a manifest proof of it was afforded in the baptism of five women and six men, and the restoration of another. The composition of the twelve is interesting. During the storm, and after it, the pastor and some of the warmer-hearted members strove incessantly to make the Christian brotherhood more real; and as the Christians were compelled to withdraw more than

formerly from their social relations with their heathen neighbours, they were led to make more effort to bring the members of their families into their own faith and practice. After two and a half years' quiet effort, the pastor and his people had the joy last Sunday of admitting into the church, by baptism, the wives of four of their number, the daughter of a fifth, and the sons of three more.

#### "THE PASTOR'S BROTHERS.

"And a special gift of joy not unappropriately was allowed to the pastor, Anand Masih, himself, as he was privileged to baptize at last his brother Teja. Anand Masih, formerly known as Khushi Ram, was one of the first in Shahdara to join the Lord Jesus, being baptized in 1859; one of his brothers was baptized a year later, his wife the year after, and five out of six children and a nephew have since followed; but, all these years, his other brother held out; now, prayer has once again prevailed, and, with genuine gladness, the old man stepped down into the water to take baptism, in the name of his Lord, at his brother's hands. The other two baptized were workmen in the employ of Christian shoemakers, and it was partly through the weekly worship conducted by the pastor in the houses of some of the brethren that these were first led to attend Divine service. Lastly, the brother restored to fellow-

ship was formerly a member of the Shahdara Church, but he left the village some years ago, and, living at a distance from all Christian influences, fell quite away. He returned after several years' absence, and after a time recommenced attending the services, but was not readmitted into the church until ten months' probation had satisfied the brethren of the sincerity of his professions.

#### "A JOYFUL SEASON.

"You can surely understand the joy I felt as I broke bread and took the cup of the Lord with these dear brothers and sisters in Christ. I saw in this ingathering another of His many signs that 'the Word of God is not bound,' though we see so many painful limitations to our powers of proclaiming it. When we sadly pondered over our helplessness in the face of that storm three years ago, we did not think it was sent for such work as this. The wind blew where it listed; we were blinded then by the dust it raised; we breathe now the atmosphere it cleared. And so the work of God goes on. May He bring like blessed issues out of some other dark, disappointing circumstances connected with various parts of our work perplexing us at present, and strengthen our faith and quicken our energies while facing them.

"Yours very sincerely,

"HERBERT J. THOMAS.

"A. H. Baynes, Esq."

## THE LORD LOVETH A CHEERFUL GIVER.



WE gratefully acknowledge the receipt of the following welcome gifts:—Several silver trinkets from "One who wishes to help in some small measure, but who has no money to give"; a gold ring from Mr. Arthur Phillips, of Wrexham, per Mr. Simon Jones, of Wrexham; a small fruit knife from a School Girl; a small silver chain from a Blind Widow, for the Congo Mission; a silver locket from "One who, out of deep poverty, longs to

do something to send the Gospel to China"; and a small gold chain from "One who has lost a dear relative on the mission-field, and would go herself, but is in very ill-health"; and an old gold family watch for the Congo Mission from "G. S. A.," Westbury.

Warmest thanks are also given to the following donors for much needed help:—The late Sir Charles Wathen, of Bristol, for *New School-house for Wathen Station, Congo*, £500; Mr. S. B. Burton, Newcastle, £100; "Of His own have we given Him," for *Congo*, £100; Mr. A. F. Emeric de St. Dalmas, for *Khond Mission*, £100; A. A. R., £75; Mr. R. Pullar, £50; "Meg," for *India and Congo*, £50; Dr. and Mrs. Hack, £30; "One who owes," for *Congo*, £25; G. W. R., £20 13s. 5d.; Mrs. Ness, Darracombe, £20; C. B. M., £20; Mr. W. Wykes, New Jersey, £10.

## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of clothing from Mrs. Rickett, Hampstead, for the Rev. G. Grenfell, Stanley Pool; books from Miss M. L. Berrill (Maulden), parcel of clothing from Miss Coxeter's Bible-class (Highgate Road), and magazines and books from Mrs. Walter Johnston (Southport), for Rev. G. and Mrs. Cameron, Wathen, Congo; magazines from Milnsbridge, for the Rev. R. H. C. Graham, San Salvador; a communion service from Mr. H. Miller (Bridport), parcels of magazines from Miss Tilly (Southport) and Mrs. Braden (Bexley), and copies of the weekly issue of the "Holland Road Pulpit," from the Rev. D. Davies (Brighton), for the Congo Mission; a parcel of dolls and children's clothing from Mrs. Thos. Benham, for Mrs. Wall, of Rome; box of toys from Miss Rowell, of Torquay, for the Girls' School established by Mrs. Medhurst at Tsing Chu Fu, China; box of dolls from Mrs. Blake, Gosport, for Mrs. Medhurst, China; parcel of clothing from the Ladies' Missionary Working Meeting, Totnes, per Mrs. Windeatt, for Mrs. Couling, China; an American organ from Mr. Clifton Town, of Leeds, for the Rev. S. Couling's School, Ching Chu Fu, Shantung, China; a parcel of cards from a Friend, for China; a grant of tracts from the Baptist Tract Society for the Rev. W. Williams, Trinidad; 1,000 copies of Dr. Pierson's "Impregnable Rock of Holy Scripture," from Mr. W. Olney, of New Kent Road, for the Rev. J. G. Potter, of Agra; a parcel of books from Mrs. C. H. Spurgeon, for the Rev. Charles Jordan, Calcutta; an apothecary's set of scales from Dr. Beilby, a medicine chest from a Friend, per Mr. Pearson, of Highgate, and a parcel of magazines from the Rev. W. Dean, of Yarmouth, for the Mission; and for the Rev. W. R. James, of Madaripore, in response to his appeal in last month's HERALD, the following gifts:—From Mr. H. J. Palmer, of Liverpool, Dr. Evans, of Blaenau Festiniog, Mr. Robert Ellis, of Aberystwith, and Messrs. Burroughs & Wellcome, supplies of medicines; from Mr. R. Pardoe (Aberdare), Miss Evans (Blaenau Festiniog), Mr. G. Shippey (Cambridge), hand bells; and from Mr. Curtis, of Neath, medicines and a foghorn.

The Committee also join with their Congo brethren in the following expressions of grateful thanks. The Rev. W. Holman Bentley writes from Edgware:—"Will you please acknowledge in the next HERALD a gift in kind of three blocks with gun-metal sheaves, which had become necessary for the setting up of our Wathen school-house. They are sent by a friend who says

that I must acknowledge them as 'picked up.'" The Rev. J. Lawson Forfeitt writes:—"I desire to acknowledge with heartiest thanks further kind and valuable gifts from the following friends on my return to the Congo:—The Camden Road Chapel Ladies' Working Society; Mr. J. Howgate, Ealing; Mr. Martin Hope Sutton, Reading; Mr. J. J. Cooper, Reading; Rev. J. H. Atkinson, Liverpool." And the Rev. G. R. Pople, writing on board the *ss. Lualaba* on his voyage to the Congo, says:—"Please allow me, through the MISSIONARY HERALD, to thank the many kind friends who, by their timely gifts, have assisted me in procuring my outfit for the Congo. I feel especially grateful to the teachers and scholars of Brondesbury Sunday-school for their present of a case of surgical instruments, which I shall doubtless find very useful in my work. Will you also be kind enough to acknowledge the receipt of a parcel of clothing from the Missionary Working Party, and £1 16s. 6d. from the Sunday-school at Brondesbury for Gospels in the Congo language?"

## MISSION NOTES FROM INDIA.

AGRA, N.W.P.



**A**FTER twenty years, the North-West Conference of our Mission has again met in Agra. Including Sunday, it lasted five days. Some important business was transacted, and much happy fellowship enjoyed. The daily morning prayer-meetings were seasons of refreshing. On Sunday, October 23rd, special sermons were preached, in the morning at the native chapel, by the Rev. J. Smith, in the evening at Havelock Chapel, by Rev. G. Kerry, and in the afternoon we met with our native brethren at the Lord's Table. On Thursday the missionaries of other societies, and other friends, were invited to meet our brethren at the Mission House, and a pleasant social evening was spent. During the Conference two Centenary meetings were held in a large double tent, erected in the compound of the Mission House. Sitting accommodation was provided for from 200 to 300 people, and the attendance on both occasions was excellent. On Friday evening the speaking was in English. We had invited all the native gentlemen who are entitled to attend Durbar, and a good proportion of them came; so that, in addition to many of the English residents of the station, quite a number of Mohammedan and Hindu gentlemen were present. Among others we were glad to see the Commissioner and the Collector of Agra. The Christians present included many

friends of the Church and Methodist Missions. The chair was occupied by A. Thomson, Esq., Principal of the Agra College, a warm friend of missions, who gave a stirring and sympathetic speech, in which he testified to the good and substantial work already accomplished in India. This testimony was specially valuable, as coming from one whose experience of educational work in this country has extended over thirty years. Our worthy secretary, Mr. Kerry, followed with an interesting account of the past history and future prospects of our Mission. After this, while the native children were singing, donations to the Centenary Fund were solicited. Then followed a good missionary address from Mr. D. Jones, of Bankipore. Mr. Wright, of the C.M.S., closed with the Benediction. Donations amounted to Rs. 80, many of the native gentlemen having contributed liberally towards this amount.

The following evening the tent was well filled with native Christians of our own and other missions. The Rev. J. Smith presided. Brethren Prem Chand and Imam Masih addressed the meeting, and also Mr. Kerry, with Mr. Jones as interpreter. After the distribution of Centenary medals, the collection was taken, amounting to Rs. 20. Mr. Potter announced that the Agra contributions to the Centenary Fund amounted to Rs. 280; this, added to Rs. 150 sent previously, and Rs. 100 promised at these meetings, makes sum total of Rs. 530.

J. G. POTTER.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the February meeting of the General Committee, the Treasurer in the Chair, after prayer by Mr. W. Payne, of Clapton:—

**A Hearty Welcome** was given to the Revs. Thomas Bailey, from Cuttack, T. Rutland, from Berhampore, Ganjam, and Evan Morgan, from Tai Yuen Fu, Shansi, North China, on their return to England.

**A Resolution of Deep Sympathy** with Lady Wathen in the sudden death of Sir Charles Wathen, J.P., of Bristol, was unanimously adopted. By this sad event the Committee feel they have lost a wise and generous friend, and the missionaries a sympathetic and ever ready helper.

**The New President of Calabar College**, the Rev. Arthur James, B.A., of Thrapston, Northamptonshire, met the Committee, and was assured by the Chairman of the warm support and regard of the Committee, and of their confident conviction that the College, under his presidency, would continue to prosper, and prove in the future, as in the past, a great blessing to the churches in the West Indies.

**Special Prayer** was then offered by the Revs. Dr. Clifford, of London, and J. T. Brown, of Northampton.

**The Arrival in California** of the Rev. C. S. and Mrs. Medhurst was reported, Mr. Medhurst informing the Committee that he had left China "in consequence of imperative medical orders," and as the "only step likely to restore Mrs. Medhurst to health."

**The Secretary presented** a report relative to his recent audience with King Leopold, the King Sovereign of the Congo Free State, and of the valuable concessions that had been secured for the Congo Mission—these advantages being cordially acknowledged by the Committee.

**A Special Grant of £60** was made to maintain for one year hopeful and interesting work in the district of Avellino, at Calitri, in compliance with the earnest request of the Rev. Robert Walker, of Naples.

**Cheering Reports** were presented relative to the settlement of the Rev. R. Martin Julian as pastor of the Circular Road Church, Calcutta, the church warmly thanking the Committee for their good offices in connection with this happy settlement.

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## RECENT INTELLIGENCE.

**Bible Translation Society.**—Annual Meeting, Monday evening, April 24th, in the Mission House. Chairman: J. Marnham, Esq., J.P. Speakers: Rev. T. Bailey, of Orissa, India; Rev. W. Holman Bentley, of the Congo; Rev. J. Thomas, M.A., of Liverpool; and E. B. Underhill, Esq., LL.D., Treasurer of the Society. The friends of the Society are respectfully reminded that the financial year closes on March 31st. Subscriptions and donations are urgently needed, and will be thankfully received by the Secretary, Rev.

William Hill, at his residence, 9, St. Julian's Road, Kilburn, N.W.; or at the Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

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**Mission-Sunday Afternoon Services, April 23rd.**—All Metropolitan Sunday-schools should at once communicate with the Secretary Y.M.M.A., at the Mission House, stating:—1. If they can provide for the address, and if so, the name of the speaker. 2. If they can give the names of friends who are able and willing to serve the Society in this way in any school to which they may be sent within a reasonable distance. 3. If they wish a speaker to be appointed from the Society. 4. The number of hymn-sheets required.

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**“For of such is the Kingdom of Heaven.”**—The Rev. R. D. Darby, of the Congo Mission, writes from Bolobo Station:—“I know, dear Mr. Baynes, you will be very sorry to hear we have lost our little infant daughter—she died on the 11th of October last. She died very suddenly of remittent fever, and we feel her loss very deeply. Yet ‘He doeth all things well,’ and we can trust Him for His goodness, and praise Him for His love. The little daughter of our head-man here, James Showers, died on the 19th of October. Mr. Jefferd, who reached here (Bolobo) on October the 12th, had quite a severe attack of fever, but I am thankful to say he is now quite well. Mrs. Darby, too, had a slight attack of fever; as for myself, my health continues good. The Lord be praised!”

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**New Congo Steamer “Goodwill.”**—Mr. Darby further writes:—“All our energy at this station is now devoted to the *Goodwill* work. Mr. Jefferd is laying down the blocks on which to reconstruct her; the wood is all ready for laying the new slip and building the cradle. We are very busy, as you will be able to see at once from what I have written. I earnestly hope all will go well with the new steamer.”

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**My First Experiences**—The Rev. Gordon S. Wilkins writes to his mother the following interesting account of his first impressions of India:—“On the morning of December 15th we steamed up the dirty Hooghly River, and at 3 p.m. reached Calcutta, and you can well imagine with what feelings of awe and thankfulness I first set foot on truly Indian soil. I was most kindly received and entertained by the Rev. J. W. Thomas, preached at the Circular Road Church on the 18th, and on the Tuesday following embarked in the little steamer *Seagull*. After about sixteen hours' sailing, reached Chandbally, where I again had to change steamers, and sailed up the Brahamini River and through a long canal with ten locks, joining it to the Mahannudi River. . . . Early on December 23rd, 1892, I sighted Cuttack, my future home, I trust for some time. My excitement rose as we neared the place, and I gazed in silence upon the goal to which God had been leading me in the bygone years. *Gloria in excelsis Deo!* As we emerged out of the depths of the last lock, the scene, apart from its subtle meaning for me, was very beautiful. The sparkling waters of the Mahannudi, so much clearer than the Hooghly or Brahamini, the little landing stage of Cuttack, alive with expectant friends and servants, and

in the distance blue hills rising into a still bluer sky, formed a refreshing contrast to the flat country around Calcutta. Messrs. Pike and Young met and most cordially welcomed me. Their hearty reception set me at my ease at once. In fact, in no circle of society have I so quickly felt happily 'at home' as amongst the missionaries working here and the numerous European friends of the Mission. I am located with Mrs. Buckley, the worthy widow of Dr. Buckley, who is truly 'a mother in Israel,' so good and kind. I am using the Doctor's old study, and am writing on Dr. Sutton's desk. Besides these honoured saints of God, the Rev. John Orissa Goadby occupied these rooms, so that I am surrounded by sanctified memories. Looking outside across the green, I see the Institute for Native Preachers, the Stuart Memorial College, and the Mission Press. . . . I preached at Cuttack on Christmas morning, two days after landing, and was thankful for the second opportunity of testifying to the goodness of the Lord in bringing me to this land. We have a native congregation of about 450 regularly every Sunday, of course a larger number than those who attend the English service. On Wednesday I start with Mr. Pike, our senior missionary, on a five weeks' tour through the province. My pundit, who is a preacher, accompanies us. Pray for me and for all engaged in the great work of winning India for Christ."

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**Baptisms in Kalka and Kharrar Districts.**—The Rev. James Smith, of Simla, writes:—"The work in the Kalka and Kharrar districts is very promising and encouraging. Forty-nine were baptized last year. We occupy eight centres. My wife is now at Kharrar, working amongst the women. We sadly need help. In the Kalka district fifty small towns and villages are under regular visitation, and many appear to be moved by the Gospel. One, Sadhoo, has been recently baptized, a man looked up to as a great Guru (or teacher); and another native, who has been officiating priest in several temples, is now asking for baptism. We are on the eve, I feel sure, of a great movement in favour of Christianity. The fields here are indeed white unto harvest; but, alas! where are the reapers?"

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**Tidings from Congo Missionaries**—Mr. G. R. Pople, on his voyage to the Congo, writes from Grand Canary:—"So far we have had a beautiful passage, and are all in excellent health and spirits, looking forward with joyous expectation to life and work on the Congo. What a grand and noble work it is, and what a privilege to be allowed to take part in it!" Dr. Sidney R. Webb and Mrs. Webb are Mr. Pople's travelling companions. Dr. Webb writes:—"All is well with us; I have been free from sea-sickness, but my wife has suffered much. This now, I hope, is a thing of the past." A telegram from the Rev. Lawson Forfeitt, dated January 20th, from Las Palmas, reports:—"Rough voyage, but all well."

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**Congo Liberty.**—The Rev. Thomas Lewis, of San Salvador, writes under date of December 31st last:—"You remember, dear Mr. Baynes, that last Christmas the people at San Salvador made their collection for the Centenary Fund. This offering did the contributors themselves much good, and now, in view of Christmas again, we thought it a great pity to drop the habit of making a special effort for the Lord's work at such a season of joy. So I



reminded them of Christmas, and suggested that we should 'keep Christmas,' as we did last year, by making a special collection, to be spent on seating the chapel. At present the interior of our sanctuary is very shabby, and we have only a few old forms made of empty packing-cases. They were all delighted with the suggestion, and adopted the proposals. So we are going to have our San Salvador chapel respectably fitted with pitch-pine seats on wrought-iron standards, and I am sending the order home by this mail. The people have contributed £48 12s. for this work, an amount that will cover all expenses of goods, shipping, and transport, and they have greatly enjoyed the effort."

**Scotland and the "Missionary Herald."**—As it has been resolved during the current year to publish the *Scottish Baptist Magazine* without the MISSIONARY HERALD, we shall be glad if friends in Scotland who desire the MISSIONARY HERALD to be sent to them month by month by post will write to the Secretary, A. H. Baynes, 19, Fumival Street, Holborn, London, E.C., to this effect, who will see that all such requests are at once complied with. The Secretary will also be glad to send parcels to church officers who may desire to distribute copies amongst subscribers and friends.

## CONTRIBUTIONS.

*From January 13th to February 12th, 1893.*

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.					
		Weymouth, Dr. R. F. . . . .	1	1	0
		Whitley, Mr. T. . . . .	5	0	0
		Williams, Miss M. . . . .	0	10	0
		Under 10s. . . . .	0	11	0
Aldis, Mrs., Walsall . . . . .	0 10 6	<b>DONATIONS.</b>			
Barry, Mr. J. T. . . . .	2 2 0	A. A. R. . . . .	50	0	0
Do., for <i>Moritz</i> . . . . .	1 1 0	Do., for <i>W &amp; O</i> . . . . .	25	0	0
Do., for <i>Rome</i> . . . . .	2 2 0	A. B., Cadoxton, for			
Braden, Mrs. . . . .	1 4 0	<i>India and China</i> . . . . .	0	10	0
Butterworth, Rev. J. C.,		A Friend, per Rev. J. B.			
M.A. . . . .	2 5 0	Myers, for <i>W &amp; O</i> . . . . .	2	0	0
Crowther, Mr. J. . . . .	0 10 6	A Suffolk Seamstress . . . . .	0	10	0
Dewar, Mr. J. . . . .	0 10 0	Bible Translation			
Dowson, Mr. J. . . . .	2 2 0	Society, for <i>T</i> . . . . .	300	0	0
Foster, Misses, Sabden	8 0 0	C. B. M. . . . .	20	0	0
Griggs, Mr. B., Belgate	1 1 0	Chisholm, Mrs., Fenwick			
Handford, Mr. E. . . . .	3 3 0	Steads . . . . .	5	14	8
Haynes, R. and S. . . . .	1 0 0	French, Mrs., New-			
Humphreys, Mr. W. B.	1 10 0	castle, Staffs . . . . .	1	0	0
Jarrett, Mr. A. J. . . . .	1 0 0	Friends, per Miss Leigh,			
Jones, Mr. J., Flev. . . . .	1 5 0	for <i>Cuttack Orphan-</i>			
Lang, Mrs., Paignton . . . . .	0 10 6	age . . . . .	1	12	0
Muir, Mr. C., Rothesay	1 10 0	Friends at Rotherham,			
Noel, Rev. Horace, M.A.	5 0 0	per Rev. J. Whitehead	3	0	0
Parry, Mrs. J. C. . . . .	3 0 0	Gale, Misses, for <i>W &amp; O</i> . . . . .	1	0	0
Pierce, Mr. J. J. . . . .	5 0 0	Glover, Miss Emily			
Poole, Miss . . . . .	0 16 6	(box, &c.) . . . . .	0	11	6
Do., for <i>China</i> . . . . .	0 10 6	G. W. R. . . . .	20	13	5
Do., for <i>Congo</i> . . . . .	0 10 6	Johnson, Miss May, for			
Do., for <i>Naples</i> . . . . .	0 10 6	<i>N P</i> . . . . .	0	11	6
Powell, Mr. John, the		"Meg," for <i>Congo</i> . . . . .	25	0	0
late, of Benson . . . . .	4 4 0	Do., for <i>India</i> . . . . .	25	0	0
Reichel, Mrs. . . . .	1 0 0	Ness, Mrs., Darracombe	20	0	0
Rennard, Mrs. . . . .	1 0 0	"North Bradley" . . . . .	0	10	0
St. Dalmas, Mr. A. F.		"One who owes," for			
Emeric de, for <i>Khond</i>		<i>Congo</i> . . . . .	25	0	0
<i>Mission</i> . . . . .	300 0 0	Readers of <i>The Christian</i>	3	6	6
Sharpe, Mrs., for <i>Congo</i>	1 0 0	Do., for <i>Congo</i> . . . . .	1	1	0
Slack, Dr. and Mrs. . . . .	30 0 0	Rumsey, Miss L., for			
Smith, Miss R. . . . .	1 1 0	<i>Mrs. Wall's work,</i>			
Stidston, Mr. W. A., Los		<i>Rome</i> . . . . .	0	10	0
Gatos, California . . . . .	2 0 0				
Tatton, Mrs. E., for					
<i>Congo</i> . . . . .	0 10 6				
		Rumsey, Miss L., for			
		<i>Mrs. Benley's work,</i>			
		<i>Congo</i> . . . . .	0	10	0
		Swinden, Mr. J. R.,			
		Texas, U.S.A., for			
		<i>Cuttack</i> . . . . .	1	7	0
		Tobacco Money . . . . .	2	0	6
		Tucker, Mr. Walter . . . . .	1	0	0
		Wathen, The late Sir			
		Charles, for <i>New</i>			
		<i>School-house</i> for			
		<i>Wathen Station,</i>			
		<i>under Mr. Bentley</i> . . . . .	590	0	0
		Wykes, Mr. W., New			
		Jersey (a Thank-			
		offering) . . . . .	10	0	0
		Young Friends . . . . .	1	1	0
		Under 10s. . . . .	0	14	0
		Do., for <i>Congo</i> . . . . .	0	5	0
		Do., for <i>N P</i> . . . . .	0	5	0
		<b>LEGACY.</b>			
		Barker, Mr. A. C., The			
		late, of Aberdeen . . . . .	306	9	0
		Do., for <i>Congo</i> . . . . .	51	1	6
		Do., for <i>Mr. Wall's</i>			
		<i>work in Rome</i> . . . . .	51	1	6
		<b>LONDON AND MIDDLESEX.</b>			
		Abbey-road, for <i>W &amp; O</i>	7	19	0
		Acton, for <i>W &amp; O</i> . . . . .	3	10	11
		Arthur-street, Camber-			
		well-gate . . . . .	2	8	6
		Do., Sunday-school . . . . .	7	13	0
		Battersea, for <i>W &amp; O</i> . . . . .	2	2	0
		Belle Isle . . . . .	58	6	9
		Bermondsey, Haddon			
		Hall Sunday-school,			
		for <i>Bengali Schools</i> . . . . .	4	12	0
		Bloomsbury . . . . .	39	11	2
		Do., for <i>W &amp; O</i> . . . . .	11	16	6

Bow, High-street.....	3 17 6	Kensington, Hornton-street .....	22 18 5
Do., for W & O .....	1 12 2	Do., Sunday-school ..	6 9 6
Brixton, Kenyon Chapel	5 16 6	Kilburn Park Sunday-school, for Congo .....	4 12 7
Do., Wynne-road Sunday-school .....	11 14 6	Kingsgate-street .....	0 12 4
Do., for Bengali Schools .....	6 0 0	Do., for W & O .....	1 1 0
Brockley-road Ch. ....	63 9 2	Maze Pond, for W & O Metropolitan Tabernacle Sunday-school, for Mr Weeks' work, Congo .....	5 0 0
Camberwell, Denmark-place .....	15 1 3	New Southgate, for W & O .....	2 13 6
Do., Juvenile Missionary Society, for support of "Niumber" ..	10 0 0	Peckham, Park-road ..	14 3 7
Do., for support of Congo boy .....	5 0 0	Do., Rye-lane .....	5 5 0
Do., for support of girl under Mrs. Bentley .....	5 0 0	Peckham Rye Tabernacle Sunday-school	2 0 0
Do., Cottage-green Chapel, for W & O ..	1 1 0	Putney, Werter-road, for W & O .....	1 10 0
Do., Mansion House Chapel .....	0 12 6	Do., Sunday-school, for support of boy in Mr. Thomas's School, Delhi .....	2 10 0
Do., for N P .....	0 8 0	Regent's Park Chapel Sunday-school .....	23 6 10
Do., for N P .....	2 11 0	Rotherhithe New-road Sunday-school, for China Schools ..	1 1 3
Clapham, Grafton-sq., for N P .....	2 0 0	Shoreditch Tabernacle, for W & O .....	9 8 6
Commercial-road ..	4 17 11	Spencer-place Sun.-sch.	2 13 0
Do., for W & O .....	2 2 0	Stockwell .....	8 10 1
Do., for Rome .....	5 15 1	Do., for W & O .....	3 18 6
Crouch Hill, for W & O	3 0 0	Do., Sunday-school ..	20 16 6
Ealing Dean .....	10 17 8	Stoke Newington, Boulevard Sun.-sch., for Congo .....	0 18 0
Edmonton, Sunday-school .....	5 0 0	Stratford, Major-road Sunday-school, per Y.M.M.A. .....	1 10 0
Do., for Intally Orphanage .....	6 0 0	Tottenham, for W & O	1 1 0
Enfield Highway, for W & O .....	1 0 0	Twickenham .....	0 14 2
Ferne Park .....	59 9 0	Do., Y.W.B.C. ....	1 7 6
Forest Gate, Wood Grange .....	6 13 5	Do., Sunday-school ..	4 16 8
Do., Sunday-school, for Congo boy, "Mansenda" .....	1 3 4	Do., for G. C. Dutt's school .....	12 0 0
Do., for China School	1 19 10	Do., St. Margaret's Sunday-school .....	2 16 2
Do., for Bengali Sch.	2 9 0	Vauxhall, Sun.-school ..	6 1 9
Hackney, Mare-street ..	63 18 1	Victoria Park, Grove-road Sun.-school ..	5 0 0
Do., for W & O .....	2 8 3	Do., for N P, India ..	20 0 0
Do., Sunday-school, for Bengali Schools	8 15 0	Walthamstow, Wood-street, for W & O ..	1 6 6
Do., Hampden Chapel Sunday-school .....	2 8 3	Do, Sun.-sch. (molety)	1 14 10
Do., Y.M.B.C. ....	0 12 9	Do., for N P .....	0 13 3
Do., Y.W.B.C. ....	0 14 0	Wandsworth-road, Victoria Chapel .....	15 0 0
Hammer-smith, Y.M.C.A.	0 12 0	Do., for W & O .....	6 6 0
Hamstead, Heath-st.	30 0 0	Wealdstone, Sun.-sch. ..	1 11 2
Do., for W & O .....	25 3 2	West Green .....	9 0 0
Harrow .....	3 11 0	Do., for W & O .....	1 14 2
Do., for W & O .....	1 0 0	Westbourne Grove ..	9 10 1
Do., Sunday-school, for N P, "Proshonna," India .....	0 7 4	Do., for W & O .....	2 15 11
Hendon .....	44 4 7	Westbourne Park, Sunday-school .....	6 3 5
Do., for W & O .....	4 4 0	Do., for support of Lottie Tara, John and Jonathan Dass, Cuttack, Orphan School .....	18 10 0
Highbury-hill Sunday-school .....	5 13 9	Woodberry Down, Sunday-school, for N P	0 5 4
Highgate-road Sunday-school, for support of James Showers, Congo .....	36 0 0	Wood Green, Sun.-sch., for Bengali School	1 14 3
Do., for India .....	5 0 0	Do., for support of two Congo boys ..	2 10 0
Do., for China .....	3 3 0		
Honor Oak, for W & O	2 0 0		
Do., Sunday-school, for N P .....	2 10 0		
Islington, Cross-street ..	5 10 0		
Do., for W & O .....	4 2 0		
Do., Sunday-school ..	2 3 0		
Do., do., for Barisal School .....	5 0 0		
John-street, Edgware-road .....	2 12 0		

BEDFORDSHIRE.

Riseley, for W & O .....	0 10 0
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Stotfold, for W & O .....	0 9 6
Do., for N P .....	1 5 8

BERKSHIRE.

Beech Hill, for W & O	0 10
Do., for N P .....	2 4
Maldenhead, for Congo boy under Mr. Davies .....	5 0
Do., Sunday-school ..	11 11 11
Reading, Mr. Thorpe's Bible class, for Cuttack Orphanage	4 0 0
Do., Carey Chapel ..	8 2 11
Do., do., for W & O ..	5 0 0
Do., Sunday-school ..	3 2 0
Do., King's-road .....	3 16 1
Do., do., for W & O ..	10 0 0
Do., Wycliffe Chapel, for W & O .....	5 0 0
Wokingham, for W & O	3 0 0

BUCKINGHAMSHIRE.

Blerton, for W & O .....	0 6 0
Chenies, for W & O ..	1 1 0
Chesham, Broadway Ch., for W & O .....	1 10 0
Dinton .....	5 7 9
Gold Hill, for W & O ..	1 1 0
Haddenham, for W & O	0 10 0
Quainton, for W & O ..	0 5 0
Seer Green, for W & O	0 5 0
Winslow .....	0 15 8
Wraybury .....	23 16 8
Do., for W & O .....	1 7 4

CAMBRIDGESHIRE.

Burwell .....	4 8 1
Do., for W & O .....	0 13 6
Do., for N P .....	2 13 11
Cambridge, St. Andrew's-street Sunday-school	1 14 0
Caxton, for N P .....	0 13 3
Cherryhinton, Sunday-school, for N P .....	0 12 0
Cottenham, for W & O	1 0 0
Landbeach, for W & O	0 15 0
Do., for N P .....	0 8 0
Willingham, for W & O	0 12 3
Do., Sunday-school, for N P .....	2 12 0

CHESHIRE.

Audlem, for W & O ..	0 5 0
Do., for N P .....	0 10 7
Chester, Grosvenor Park	2 12 0
Hyde, for W & O .....	0 7 2
Little Lelgh, for W & O	1 0 0
Macclesfield, for W & O	0 10 0

CORNWALL.

Falmouth, for W & O ..	1 10 0
Penzance .....	12 12 2
Redruth, for N P .....	0 4 11
Truro, for W & O .....	0 10 0

CUMBERLAND.

Carlisle, Sunday-school	2 11 3
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DERBYSHIRE.

Clay Cross, for W & O ..	0 8 0
Derby, St. Mary's Gate, for W & O .....	4 8 2
Do., Pear-street .....	1 1 2
Do., Kilburn .....	1 14 8
Measham and Nether-seal, for W & O .....	1 0 0
Riddings, Sunday-sch.	2 13 10

<b>DEVONSHIRE.</b>		
Brixham, for W & O ..	0 10 6	
Comb Martin ..	3 8 6	
Do., for W & O ..	0 10 0	
Cullompton, for W & O ..	0 10 0	
Dartmouth ..	10 13 4	
Do., for W & O ..	0 10 0	
Devonport Hope Ch., for W & O ..	1 0 0	
Do., Morice square Sunday-school ..	0 17 8	
Delton for N P ..	0 18 6	
Kilmington, for W & O ..	0 5 0	
Newton Abbot ..	7 9 1	
Do., for W & O ..	1 7 1	
Do., for N P ..	1 9 7	
Plymouth, George-st., for Mr. Shorrocks' School, China ..	21 15 0	
Do., Home Mission box ..	2 10 0	
Do., Two Boxes ..	1 3 8	
Do., Mutley Chapel ..	9 6 0	
Ufculme and Prescott ..	4 0 0	
Do., for N P ..	3 7 5	
Torquay, Unton Vale ..	1 15 0	
Do., for W & O ..	5 0 0	
Do., Sunday-school, for N P, <i>Daera</i> ..	18 0 0	
Totnes, for W & O ..	2 5 3	
<b>DORSETSHIRE.</b>		
Bridport, for W & O ..	0 14 6	
Dorchester ..	6 5 6	
Do., for W & O ..	0 10 0	
Do., for Mrs. Kerry's School ..	2 2 0	
Do., Sunday-school ..	0 10 6	
Iwerne Minster ..	0 17 1	
Do., for N P ..	1 11 6	
<b>DURHAM.</b>		
Ja'row-on-Tyne, for W & O ..	1 2 0	
Middleton-in-Teesdale, for W & O ..	0 7 6	
Do., for N P ..	1 8 0	
South Shields, Westoe- road ..	0 7 3	
Do., for Congo ..	5 12 0	
Do., Sunday-school, for N P ..	1 17 11	
Stockton-on-Tees, Wel- lington-street ..	10 15 10	
Do., for Congo ..	0 12 6	
Do., Sunday-school ..	0 5 6	
Wolsingham ..	8 19 6	
Do., for N P ..	0 14 10	
<b>ESSEX.</b>		
Barking, Queen's-road, for W & O ..	0 12 6	
Do., Sunday-school ..	2 14 0	
Earl's Colne, for W & O ..	1 3 3	
Halstead, for W & O ..	0 19 6	
Hornchurch, for W & O ..	0 12 2	
Iford, Sunday-school ..	0 17 6	
Langley, for W & O ..	0 3 0	
Leytonstone, Sunday- school ..	11 19 7	
Loughton ..	8 10 0	
Do., for W & O ..	3 1 0	
Bomford, for W & O ..	1 0 0	
Theydon Bois, for N P ..	0 7 6	
<b>GLoucestershire.</b>		
Arlington, for N P ..	0 9 4	
Cheltenham, Cambray Ch., for W & O ..	2 2 2	
Chipping Sodbury ..	9 4 0	
Fairford, for W & O ..	1 0 0	

Kingstanley, for N P ..	1 0 0	
Wickwar, Sunday-sch ..	0 3 6	
<b>HAMPSHIRE.</b>		
Andover ..	22 11 8	
Beaulieu, for N P ..	1 0 0	
Blackfield, for N P ..	1 7 0	
Boscombe, for W & O ..	2 4 6	
Do., Sunday-school, for N P ..	1 13 3	
Bournemouth, West- bourne Chapel Prayer Union ..	17 5 5	
Broughton and Stock- bridge ..	0 10 6	
Do., for W & O ..	2 6 2	
Do., for N P ..	4 9 8	
Lockerley and Mottis- font ..	12 1 10	
Do., for N P ..	4 14 11	
Lymington, Sun-sch ..	1 0 0	
Milford, for W & O ..	0 16 0	
Do., for N P ..	1 17 8	
Pouiner, for N P ..	1 18 3	
Southampton, Carlton Ch., for W & O ..	1 4 6	
Do., Sunday-school, for support of <i>Congo boy under</i> <i>Mr. Scrivener</i> ..	2 0 0	
Do., Portland Ch., for W & O ..	3 0 0	
Whitchurch, for W & O ..	0 15 0	
<b>ISLE OF WIGHT.</b>		
Newport, Sunday-sch., for N P ..	0 14 11	
Niton ..	8 9 3	
<b>HERTFORDSHIRE.</b>		
Chipperfield ..	18 18 10	
Do., for W & O ..	1 11 2	
Hemel Hempsted ..	1 5 0	
Do., for W & O ..	1 10 6	
Mill End, for W & O ..	0 10 0	
New Barnet ..	8 18 2	
St. Albans, Dagnall- street, for support of <i>Congo boy</i> ..	2 10 0	
Do., Tabernacle, for W & O ..	1 2 6	
Watford, Beechen-grove ..	50 0 0	
Do., Y.P.M.A., for support of " <i>Veza</i> ," at San Salvador, <i>Congo</i> ..	5 0 0	

<b>KENT.</b>		
Bessels Green, for W & O ..	1 5 0	
Do., for N P ..	2 9 4	
Bromley, Sunday-sch ..	4 9 6	
Catford Hill ..	9 17 10	
Chatham, for W & O ..	2 16 0	
Crayford, for W & O ..	0 9 3	
Dartford, for W & O ..	1 2 0	
Faversham ..	0 10 0	
Folkestone ..	10 14 6	
Do., for W & O ..	4 3 1	
Foots Cray, Sun-sch ..	3 3 0	
Forest Hill ..	5 19 3	
Gravesend, Windmill- street ..	1 7 0	
Headcorn, for W & O ..	0 9 0	
Kingsdown, Sun-sch ..	2 13 8	
Do., for N P ..	1 12 6	
Margate, Ebenezer Sun-sch., for N P ..	2 13 10	
Plumstead, Conduit-rd., Sunday-school ..	3 5 2	

Do., Park-road, for W & O ..	0 10 6
Rauwgate, Cavendish Ch., for W & O ..	2 0 0
Do., Ellington Ch. ..	14 0 0
Do., for support of <i>Congoboy, Mbamba</i> ..	5 0 0
Rochester ..	10 13 7
Sandhurst, for W & O ..	2 3 4
Do., for N P ..	2 16 6
Sevenoaks ..	1 13 0
Shooters Hill-road Sun- day-school ..	19 16 6
Sittingbourne, for W & O ..	2 17 0
Tonbridge, for W & O ..	1 4 8
Do., for N P ..	0 6 0
Tunbridge Wells ..	12 0 5
West Malling, for W & O ..	1 1 0
<b>LANCASHIRE.</b>	
Accrington ..	3 3 0
Do., for W & O ..	7 11 8
Do., Young Ladies' Association ..	24 9 0
Bacup, Ebenezer, for N P ..	5 7 11
Barrow-in-Furness ..	4 8 8
Birkdale, Sun-school ..	1 16 3
Birkenhead, Cathcart- street ..	5 0 0
Do., for W & O ..	1 9 9
Do., for N P ..	1 3 0
Blackburn, for W & O ..	2 5 3
Burnley, Ebenezer, for W & O ..	1 7 4
Do., Mount-pleasant, for W & O ..	0 9 9
Do., Yorkshire-street, for W & O ..	2 0 0
Bury, Knowsley-street ..	6 2 9
Do., for W & O ..	0 15 4
Church, for W & O ..	2 6 4
Clayton-le-Moors, for W & O ..	0 15 0
Clitheroe ..	1 7 6
Cloughfold, Sun-sch., for N P ..	0 13 0
Egremont ..	1 15 3
Heywood, Rochdale-rd. ..	10 6 6
Horwich, Knox Ch., for W & O ..	0 17 0
Inskip, for W & O ..	0 15 0
Lancaster ..	27 1 8
Do., for W & O ..	4 1 0
Liverpool, Fabius-st. ..	5 10 0
Manchester Auxiliaries- Nursery-street, Pen- dleton ..	2 17 7
Oakfield, Sale ..	21 2 10
Stretford, Union Ch. ..	17 1 3
Broughton, for W & O ..	0 5 4
Coupland-street, for W & O ..	1 1 0
Eccles ..	11 13 11
Rusholme-road, for Mrs. Cameron, <i>Congo</i> ..	18 6 8
Do., for <i>Lubaki and</i> <i>Dipola, Congo</i> ..	10 0 0
Morecambe ..	0 13 6
New Brighton ..	2 15 0
Ogden ..	9 10 0
Oswaldtwistle, for W & O ..	1 6 3
Padham, Burnley-road ..	2 12 0
Preston, Pole-street, for W & O ..	1 6 6
Rawtenstall ..	1 5 6
Do., for W & O ..	0 18 9
St. Anne's-on-Sea, for W & O ..	0 12 0
Do., for N P ..	1 2 9

Ramsbottom	22	13	4
Do., for <i>W &amp; O</i>	2	19	4
Do., for <i>N P</i>	1	9	4
Southport, Houghton-street	63	1	2
Ifferton	2	2	0
Warrington, for <i>W &amp; O</i>	0	14	0
Do., Golborne-street Sunday-school, for support of <i>Conno boy, Namda Nkuku</i>	5	0	0
Wigan, Scarisbrick-street	5	15	6
Do., for <i>W &amp; O</i>	1	0	0

LEICESTERSHIRE.

Arnsby, for <i>W &amp; O</i>	1	0	0
Barton Fable, &c.	37	16	0
Do., for <i>W &amp; O</i>	1	18	6
Blaby and Whetstone, for <i>W &amp; O</i>	1	16	0
Coalville, Ebenezer, for <i>W &amp; O</i>	0	15	0
Do., Station-street, for <i>W &amp; O</i>	0	12	0
Do., for <i>W &amp; O</i>	1	17	9
Husbands Bosworth	0	18	7
Do., for <i>N P</i>	2	4	8
Leicester, Belvoir-street	54	6	8
Do., for <i>W &amp; O</i>	7	9	2
Do., Sunday-school	15	17	3
Do., Charles-street, for <i>W &amp; O</i>	3	0	0
Do., Archdeacon-lane, Sunday-school	5	4	11
Do., Victoria-road, for <i>W &amp; O</i>	10	0	0
Do., Sunday-school	21	6	1
Do., Emanuel Chapel, for <i>W &amp; O</i>	1	1	0
Do., Melbourne Hall, for <i>W &amp; O</i>	2	10	0
Loughborough, Baxter Gate, for <i>W &amp; O</i>	1	11	3
Wolvey, for <i>W &amp; O</i>	0	3	6

LINCOLNSHIRE.

Lincoln, Thomas Cooper Memorial Chapel, for <i>N P</i>	0	6	8
Louth, Eastgate	0	10	6

NORFOLK.

Cossey, for <i>N P</i>	1	1	10
East Dereham, for <i>W &amp; O</i>	1	5	0
Fakenham, for <i>W &amp; O</i>	0	11	5
Do., for <i>N P</i>	0	8	11
Foulsham, for <i>W &amp; O</i>	0	10	0
Kings Lynn, for <i>W &amp; O</i>	2	10	0
Upwell	0	4	2
Do., for <i>W &amp; O</i>	0	11	0
Do., for <i>N P</i>	0	14	10
Yarmouth, Park Ch.	18	10	0
Do., for <i>W &amp; O</i>	1	17	3
Do., for <i>N P</i>	1	14	6

NORTHAMPTONSHIRE.

Braunston, for <i>N P</i>	0	15	10
Brafield, for <i>W &amp; O</i>	0	4	0
Clifton, for <i>W &amp; O</i>	0	18	0
Do., for <i>N P</i>	1	3	7
Cooknoe, for <i>W &amp; O</i>	0	5	0
Denton, for <i>W &amp; O</i>	0	5	0
Hackleton, for <i>W &amp; O</i>	0	6	0
Do., <i>N P</i>	1	5	9
Kingsthorpe, for <i>W &amp; O</i>	0	15	0
Kingsbury, for <i>W &amp; O</i>	0	10	0
Long Buckby, for <i>W &amp; O</i>	1	14	0
Do., for <i>N P</i>	0	12	6

Moulton and Pitsford	2	8	0
Northampton, Prince-street	11	14	9
Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>Congo</i>	5	0	0
Ringsstead, for <i>N P</i>	0	6	4
Thrapston, for <i>W &amp; O</i>	3	0	0
West Haddon, for <i>N P</i>	0	10	1

NORTHUMBERLAND.

Broomhaugh and Broomley	8	5	2
Newcastle-on-Tyne Aux.			
Gateshead, for <i>W &amp; O</i>	2	3	5
Jesmond, for <i>W &amp; O</i>	4	13	2
Westgate-road, for <i>W &amp; O</i>	5	0	0

NOTTINGHAMSHIRE.

East Kirkby, for <i>W &amp; O</i>	0	5	0
Nottingham, George-st.	8	18	0
Do., Daybrook	11	15	11
Do., Derby-road, for <i>W &amp; O</i>	3	15	0
Do., Sunday-school	4	9	5
Do., Arkwright-st., for <i>W &amp; O</i>	0	16	9
Do., Mansfield-road, for <i>W &amp; O</i>	2	8	0
Radford, Prospect-place, for <i>N P</i>	0	7	6
West Retford, for <i>W &amp; O</i>	0	8	6

OXFORDSHIRE.

Banbury	13	9	4
Henley-in-Arden	0	8	1
Do., for <i>W &amp; O</i>	0	13	0
Hook Norton (weekly pence)	0	9	2
Woodstock	3	3	9
Do., for <i>N P</i>	1	9	3

RUTLAND.

Oakham and Langham, for <i>W &amp; O</i>	1	2	6
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SHROPSHIRE.

Shrewsbury, Claremont Chapel	5	1	7
Do., for <i>W &amp; O</i>	1	2	11
Do., Sunday-school	7	3	6

SOMERSETSHIRE.

Boroughbridge, for <i>W &amp; O</i>	0	5	6
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	70	0	0
Do., for <i>W &amp; O</i>	23	13	0
Burnham, for <i>W &amp; O</i>	1	15	7
Shepton Mallet, Sunday-School, for <i>N P</i>	0	4	6
Tannton, Silver-street	75	10	4
Do., for <i>W &amp; O</i>	2	2	0
Do., for <i>N P</i>	0	9	4
Do., for <i>Congo</i>	0	2	6
Watchet, for <i>N P</i>	1	8	11
Wedmore, Sunday-sch.	0	7	0
Do., for <i>N P</i>	1	12	8
Yarcombe	0	4	0
Do., for <i>N P</i>	1	2	10

STAFFORDSHIRE.

Burslem, for <i>W &amp; O</i>	0	8	6
Coseley, Ebenezer	3	0	0

Stoke-on-Trent, for <i>W &amp; O</i>	1	4	0
Wednesbury	2	6	0
Wolverhampton, for <i>W &amp; O</i>	1	18	8

SUFFOLK.

Bradfield St. George, for <i>W &amp; O</i>	0	10	6
Ipswich, Burlington Chapel	17	0	6
Lowestoft	9	11	3
Rattlesden	0	11	6
Do., for <i>W &amp; O</i>	1	0	0

SURREY.

Balham, Ramsden-road, for <i>W &amp; O</i>	3	6	0
Godalming	2	12	6
Lower Tooting, Summers Town Mission Sun-sch., for <i>Congo boy, "Blackshaw"</i>	3	8	6
Mersham, Sun-sch., for <i>N P</i>	0	14	0
Outwood	7	1	6
Do., for <i>W &amp; O</i>	0	14	0
Do., for <i>Congo</i>	1	0	0
Penge, Tabernacle Sunday-school	13	14	10
Do., for support of <i>Mr. Lewis</i>	3	15	0
Richmond, Duke-street Sun-sch., for <i>N P</i>	0	14	7
Streatham, Lewin-road, for <i>W &amp; O</i>	2	13	3
Sutton, for <i>W &amp; O</i>	3	9	3
Upper Tooting, Trinity-road, for <i>W &amp; O</i>	3	11	0
Wallington, for <i>W &amp; O</i>	2	2	0
Do., Sunday-school	3	19	0
Wimbledon, Queen's-road Sunday-school	7	3	6

SUSSEX.

Brighton, Holland-rd. Sunday-school	4	9	3
Shoreham	5	0	0
Do., for <i>W &amp; O</i>	0	15	0
Worthing, Sun-sch.	3	0	0

WARWICKSHIRE.

Alcester	15	14	6
Do., for <i>W &amp; O</i>	1	0	0
Birmingham Auxiliary, per Mr. T. Adams, Treasurer	68	1	7
Do., for <i>W &amp; O</i>	42	11	2
Do., for <i>N P</i>	4	11	6
Do., for <i>Congo</i>	19	6	8
Do., for <i>Rev. D. Jones' school, Agra</i>	4	0	0
Coventry, Queen's-road	2	6	0
Do., for <i>W &amp; O</i>	7	10	0
Nuneaton, for <i>W &amp; O</i>	0	10	0
Stratford-on-Avon, for <i>W &amp; O</i>	2	0	0

WILTSHIRE.

Bratton	1	0	0
Do., for <i>W &amp; O</i>	1	5	0
Do., for <i>Congo</i>	2	12	0
Corsham, for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	5	1	6
Trowbridge, Back-st.	10	0	0
Westbury, West End	11	11	2
Do., for <i>W &amp; O</i>	1	9	6

WORCESTERSHIRE.	
Evesham.....	8 13 0
Do., for <i>W &amp; O</i> .....	1 3 6
Kidderminster, for <i>N P</i> .....	1 13 0

YORKSHIRE.	
Barnsley, Sunday-sch.....	11 10 0
Bradford, Heaton.....	2 9 4
Do., Sandy-lane .....	2 11 9
Do., Westgate, for <i>W &amp; O</i> .....	7 10 0
Criggleslons, for <i>W &amp; O</i> .....	0 10 0
Dronfield, for <i>W &amp; O</i> .....	1 0 0
Eccleshill, Sunday-sch.....	0 17 6
Guisley, for <i>W &amp; O</i> .....	0 7 6
Harrogate, Sunday- school, for <i>Congo</i> .....	3 1 8
Heptonstall Slack .....	3 0 8
Do., for <i>W &amp; O</i> .....	1 1 0
Keighley, for <i>W &amp; O</i> .....	3 3 8
Leads— United Communion Service, for <i>W &amp; O</i> .....	11 13 3
York-road .....	9 9 11
Do., for <i>W &amp; O</i> .....	0 10 6
Beeston Hill .....	7 9 5
South Parade .....	25 19 11
Do., Juv. Society .....	28 0 0
Kirkstall Chapel .....	0 11 2
Meanwood-road, Sun- day-school .....	8 17 7
Blenhelm Chapel.....	24 13 10
North-street .....	36 14 0
Lydgate, for <i>W &amp; O</i> .....	0 11 0
Malton, for <i>W &amp; O</i> .....	0 10 0
Meltham, for <i>W &amp; O</i> .....	1 4 11
Rotherham .....	6 14 2
Do., for <i>W &amp; O</i> .....	1 14 2
Do., Sun-school, for support of <i>Congo</i> <i>Boy under Mr.</i> <i>Whitehead</i> .....	5 0 0
Salterforth .....	1 0 2
Scarborough, Ebenezer, for <i>W &amp; O</i> .....	0 18 2
Sheffield, Glossop-road, for <i>W &amp; O</i> .....	7 4 1
South Bank, Sunday- school, for <i>N P</i> .....	0 19 0
Wainsgate, for <i>W &amp; O</i> .....	0 11 0
West Vale, for <i>W &amp; O</i> .....	0 15 6

NORTH WALES.	
ANGLESEA.	
Gwalmhal, for <i>N P</i> ..	0 2 6

CARNARVONSHIRE.	
Llangian, for <i>N P</i> .....	0 10 0
Trevor, for <i>N P</i> .....	0 5 0

MERIONETHSHIRE.	
Bala .....	0 10 0

SOUTH WALES.	
CARDIGANSHIRE.	
Cardigan, Bethania, for <i>W &amp; O</i> .....	0 5 0
Penrhyncoch, Horeb, for <i>N P</i> .....	0 17 9

CARMARTHENSHIRE.	
Ammanford, Ebenezer, for <i>N P</i> .....	1 9 0
Llandeibie, Saron, for <i>N P</i> .....	5 0 0
Llanydfran, Soar, for <i>N P</i> .....	1 5 0

GLAMORGANSHIRE.	
Briton Ferry, Jeru- salem .....	1 3 10
Do., Salem .....	2 4 0
Cardiff, Tredegarville, for <i>W &amp; O</i> .....	4 4 0
Fochriw, for <i>N P</i> .....	2 15 10
Maesteg, Bethel .....	1 2 0
Merthyr Tydvil, High- street, for <i>W &amp; O</i> .....	1 0 0
Penarth, Stanwell-road, for <i>W &amp; O</i> .....	3 7 3

MONMOUTHSHIRE.	
Abergavenny, Bethany Sunday-school .....	9 0 0
Biaenavon, Forge Side Chepstow .....	1 1 0
Do., for <i>W &amp; O</i> .....	13 7 4
Griffithstown .....	0 15 9
Newport, Stow Hill, for <i>W &amp; O</i> .....	1 15 8
Do., for <i>W &amp; O</i> .....	1 4 8

RADNORSHIRE.	
Cascob .....	0 6 8
Evenjobb .....	0 9 7
Do., for <i>W &amp; O</i> .....	0 3 8
Gladestry .....	1 5 9
New Radnor, for <i>W &amp; O</i> .....	0 4 7

SCOTLAND.	
Aberchrider .....	5 0 0
Aberdeen, Crown-ter- race .....	18 9 0
Do., for <i>W &amp; O</i> .....	5 0 0
Do., for <i>N P</i> , <i>India</i> <i>and China</i> .....	10 13 0
Do., Sunday-school, for <i>N P</i> .....	6 2 0
Do., George-street Sunday-school, for <i>N P</i> .....	3 14 7
Do., for <i>China</i> .....	2 7 7
Broughty Ferry, for <i>N P</i> .....	1 0 7
Bunessan, for <i>W &amp; O</i> .....	0 6 0

Dundee, Rattray-street Sunday-school .....	4 10 0
Do., for <i>N P</i> .....	4 1 5
Dunfermline, for <i>W &amp; O</i> .....	12 8 2
Kidnburgh, Brito-place, for <i>W &amp; O</i> .....	12 3 6
Do., Dublin-street, for <i>W &amp; O</i> .....	13 0 0
Fraserburgh .....	7 8 0
Galashiels, Strirling-st. Sun-sch., for <i>N P</i> .....	0 15 0
Do., Victoria-street, for <i>W &amp; O</i> .....	5 16 4
Glasgow, Auxillary.....	11 8 0
Do., for <i>Italian Mis-</i> <i>sion</i> .....	50 0 4
Do., Adelalde-place .....	39 7 0
Do., Bridgeton, cister- street .....	2 15 0
Greenock, George-sq. ....	2 10 0
Do., for <i>W &amp; O</i> .....	0 10 0
Do., for <i>N P</i> .....	1 0 0
Do., for <i>China</i> .....	2 0 0
Do., for <i>Congo</i> .....	2 10 0
Do., for <i>India</i> .....	2 10 0
Helensburgh, for <i>W &amp; O</i> .....	0 15 0
Jedburgh, for <i>Congo</i> .....	0 17 8
Kells .....	0 10 0
Do., for <i>W &amp; O</i> .....	0 5 0
Kelso, for <i>N P</i> .....	1 0 0
Kirkcaldy, Whyte's- causeway .....	8 12 5
Do., for <i>China</i> .....	1 1 0
Do., for <i>Genoa</i> .....	1 1 0
Do., for <i>W &amp; O</i> .....	1 16 4
Kirkintilloch, Sun-sch. Leth, Sunday-school, for support of <i>Congo</i> <i>boy under Mr. Phil-</i> <i>Ups</i> .....	1 7 0
Lochee, Sunday-school .....	1 0 0
Lossiemouth, for <i>N P</i> .....	1 1 6
Paisley, Victoria-place .....	0 2 6
Do., for <i>W &amp; O</i> .....	2 10 0
Pitlochry, for <i>W &amp; O</i> .....	0 15 0
Do., for <i>N P</i> .....	3 10 0
Wick, Sunday-school ..	2 0 0

IRELAND.	
Belfast, Regent-street .....	6 15 0
Carrickfergus .....	1 11 6

CHANNEL ISLANDS.	
Jersey, St. Heller, for <i>W &amp; O</i> .....	1 1 0
Do., Sunday-school ..	6 16 7
Do., for <i>N P</i> .....	6 12 19

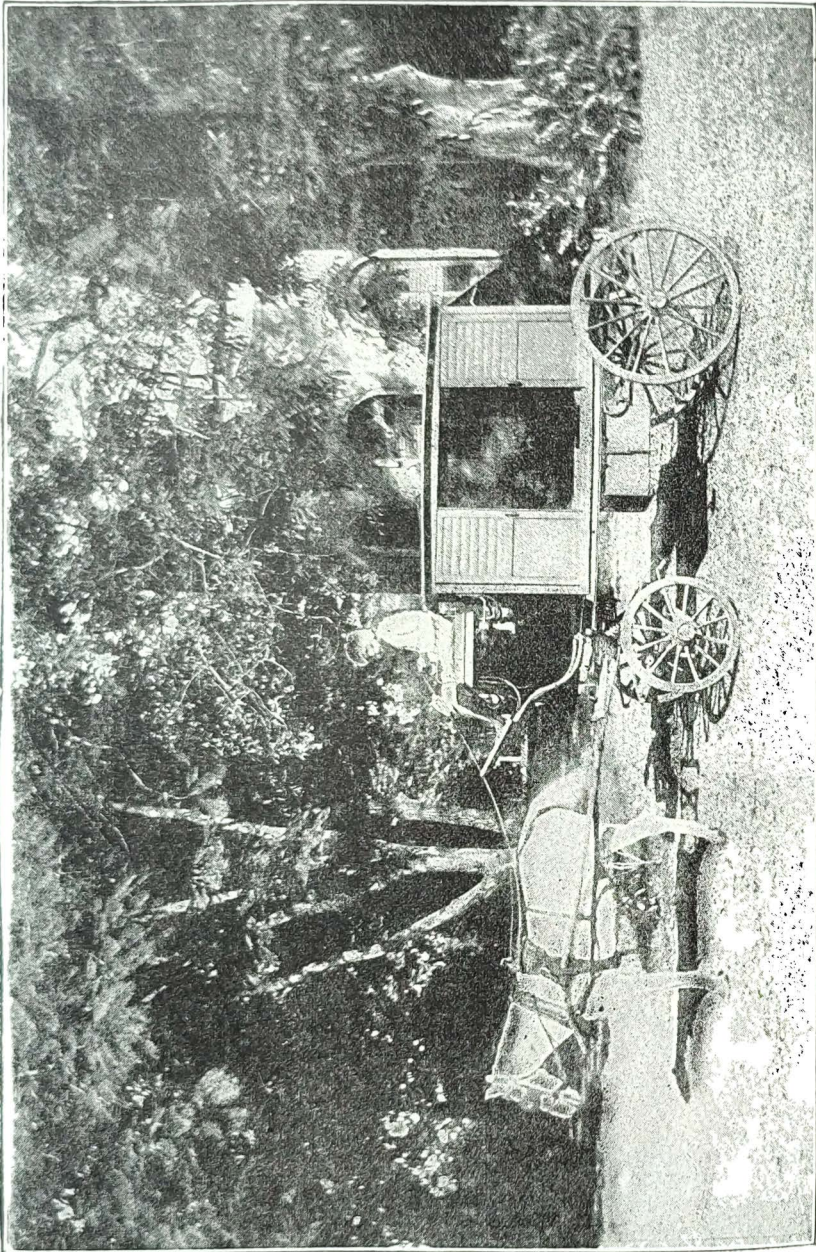
FOREIGN.	
TURKEY.	
Constantinople .....	1 1 0
Do., for <i>Congo</i> .....	5 12 8

U.S. AMERICA.	
Caspar, California .....	1 4 0

## TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.O., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*

[THE MISSIONARY HERALD  
APRIL 1, 1893.



AN INDIAN GARRY.—(From a Photograph.)



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE FINAL CENTENARY MEETINGS.



THESE closing public meetings, in commemoration of the Centenary, took place at Northampton on the 20th and 21st ult. As the proceedings will be recorded in the forthcoming volume of the Centenary Celebration we simply state here that, at the devotional service, held in Mount Pleasant Chapel, the Rev. Thomas A. Wheeler, of Norwich, gave an address. A special sermon was preached in the afternoon, in College Street Chapel, by the Rev. Richard Glover, D.D., of Bristol, who founded his discourse on the same Scripture—John xvii. 18—from which Andrew Fuller, one hundred years ago exactly, addressed William Carey and John Thomas on their being set apart as the first missionaries to India. At an evening meeting, presided over by the Treasurer, Mr. W. R. Rickett, the speakers were—the Revs. Dr. Swanson, representing the Presbyterian Missions; R. Wardlaw Thompson: the London Missionary Society; Dr. Jenkins: the Wesleyan Missionary Society; and J. Bailey, B.A., of Sheffield, who has recently visited the stations in the West Indies: our own Mission.

On the following day a Young People's Meeting took place, with Mr. J. B. Mead, of London, as chairman; addresses being delivered by the Revs. T. Bailey, of Orissa; W. H. Bentley, of the Congo; and F. Harmon, of China.

The very warm thanks of the Committee are especially due to the representatives of other Missionary Societies for their welcome presence, as also



to the Rev. J. T. Brown (pastor of College Street Chapel), the Rev. F. T. Smythe, and Mr. Timms, of Northampton, who acted as Local Secretaries, and to kind friends who entertained guests.

### THE CENTENARY FUND.

We shall be greatly obliged if within the next few days those friends who may have contributions in hand to forward, or those also who may wish to subscribe before the Fund actually closes, will kindly make their remittances.

We are pleased to acknowledge the following additional sums :—

A Friend, per the Secretary	105	0	0	Ipswich, Burlington Ch.			
Regent's Park College,				(additional)—			
“Students’ Endeavour				Bayley, Mr. J. R. ....	10	0	0
Cards” .....	71	6	2	Smaller sums .....	4	2	6
“Bridgend” .....	50	0	0	Kidderminster—			
Evans, Mr. John, Brecon	25	0	0	Lucas, Mr. Saywin.....	10	0	0
J. M.....	13	7	0	Smaller sums .....	6	6	0
In dear memory of Edward				Kirkcaldy (additional)—			
Tudor Williams, B.A.				Peebles, Mr.....	10	0	0
(Lond.) .....	10	0	0	Smaller sums .....	6	0	0
Smaller sums .....	22	15	8	Lincoln.....	20	0	0
North Finchley (addl.)...	11	14	0	Maulden, Union Ch. ....	11	10	2
Tottenham—				Milnsbridge—			
Cloudsley, Mr. J. ....	15	0	0	Hanson, Mr. G. H.....	10	0	0
Public Meeting (coll.)...	11	10	10	Smaller sums .....	5	0	0
Smaller sums .....	52	16	9	Montacute .....	10	14	7
Upton Chapel .....	52	1	0	Northampton (second list)—			
Addlestone (additional)—				Brice, Mrs., sen.....	100	0	0
W. T. (fifth donation)	20	0	0	Brice, Mr. Robert .....	50	0	0
Ashton-under-Lyne, Wel-				Longland, Mr. and			
beck Street .....	14	7	6	Mrs. G. ....	10	10	0
Bath (additional).....	80	4	4	Shipman, Mrs. W. ....	10	10	0
Bournemouth, Lansdowne				Cleaver, Mr. R. ....	10	0	0
Chapel .....	21	14	3	Hawtin, Mr. A. P.....	10	0	0
Boxmoor (additional).....	20	17	0	Mawby, Mr.....	10	0	0
Canterbury (additional)...	30	1	4	Shrewsbury, Mr.....	10	0	0
Dundee (additional)—				Collections (less ex-			
Lawson, Mr. and Mrs. J.	10	0	0	penses) .....	44	6	3
Smaller sums .....	4	15	6	Smaller sums .....	30	0	0
Dunstable.....	13	9	2	Oswaldtwistle (addl.)—			
Einburgh, Dublin Street				Lonsdale, Mr. E. ....	10	0	0
(additional)—				Paignton .....	21	12	6
Clarke, Mrs.....	10	2	6	Paisley, Storie Street			
Smaller sums .....	2	0	0	(additional)—			
Glasgow, Hillhead (addi-				Coats, Mr. G. H.....	10	10	0
tional)—				Flett, Rev. O., D.D. ...	10	0	0
Hamilton, Mr. John				Smaller sums .....	26	11	0
(second donation) ...	20	0	0	Portsmouth, &c. (less £100			
Smaller sums .....	7	4	0	on account previously			
Glasgow, Queen's Park				acknowledged)—			
(additional) .....	14	5	0	Mumby, Col. C. ....	25	0	0
Harrogate (additional) ...	14	13	3	Byerley, Mr. J. A. ....	15	15	0
				Joseph, Rev. C. and Mrs.	15	15	0

Portsmouth ( <i>continued</i> )—			Rishworth—				
Anonymous .....	10	10	0	Whiteley, Mr. John W.	10	0	0
Blake, Mr. and Mrs.				Salisbury (additional).....	10	0	0
J. H.....	10	0	0	Southport, Tabernacle ...	14	3	3
Harrison, Rev. J. ....	10	0	0	Stafford (additional)—			
Collections .....	20	10	3	Lovatt, Mr. Saml. G....	10	0	0
Smaller sums .....	62	1	0	Stockport—			
Preston, Fishergate Ch.				Adshead, Mr. Jos. ....	25	0	0
(additional) .....	10	0	0	Smaller sums .....	1	0	0
Rawdon—				Sutton (additional).....	14	13	6
Bilbrough, Miss .....	25	0	0	Warminster .....	10	11	6
Bilbrough, Miss L. H. K.	25	0	0	Smaller sums from various			
Pratt, Mr. John H.....	10	0	0	places.....	41	0	5
Smaller sums .....	12	0	0				

The Fund at the time of going to press has increased to—

**£111,480 3s. 6d.**

## THE CLOSE OF THE FINANCIAL YEAR.



THE following note has been sent to treasurers and secretaries of auxiliaries, and we ask for it the sympathetic and generous consideration of all our readers and friends.

As was reported in the HERALD for last month, there is the prospect of a very heavy deficiency on the year's ordinary balance-sheet, and we earnestly appeal for prompt and liberal gifts on this account.

“MY DEAR SIR,—Permit me to remind you that the Mission accounts for this year should close on the 31st of the current month [March], and that remittances for acknowledgment in our forthcoming annual report should be in my hands as soon as possible.

“With a view to meet the special needs of country auxiliaries in which services are shortly to be held, the books will be kept open until Thursday, the 6th of April; but *it is most desirable that all moneys should be sent in by the 31st instant* if possible.

“I am sure you will allow me also to call your special attention to the present pressing and urgent needs of the Society for a large increase in the annual receipts, and to express the earnest hope that you will be able to forward enlarged contributions to meet these exigencies and to avert the impending deficiency.—I am, dear Sir, yours faithfully,

“ALFRED HENRY BAYNES,

“General Secretary.”

## MISSIONARY ANNIVERSARY SERVICES, 1893.

THURSDAY MORNING, APRIL 20TH.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. W. MILLER, formerly of Cuttack, Orissa, will preside, and deliver an Address.

Service to commence at Half-past Ten o'clock.

FRIDAY EVENING, APRIL 21ST.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, President, will take the Chair at Seven o'clock.

*Speakers*: Miss GUINNESS, of Harley House, Bow; J. MONRO, Esq., C.B., late Chief Commissioner of the London Police, and now Medical Missionary in North India; and Rev. W. H. STAPLETON, of the Congo.

LORD'S DAY, APRIL 23RD.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For particulars see following pages.

MONDAY EVENING, APRIL 24TH.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING IN THE LIBRARY OF THE MISSION HOUSE.

J. MARNHAM, Esq., J.P., will take the Chair at Half-past Six o'clock.

*Speakers*: Rev. T. BAILEY, of Orissa; Rev. W. HOLMAN BENTLEY, of the Congo; Rev. J. THOMAS, M.A., of Liverpool; and E. B. UNDERHILL, Esq., LL.D., Treasurer of the Society.

TUESDAY MORNING, APRIL 25TH.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by R. L. EVERETT, Esq., M.P., of Rushmere, Ipswich.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

LORD'S DAY, APRIL 23rd.  
 BAPTIST MISSIONARY SOCIETY.  
 ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Acton ... ..	Rev. W. J. Hunter...	Rev. W. A. Wicks.
Addlestone ... ..	... .. Collections	April 16th.
Alperton ... ..	... .. Collections	later.
Balham, Ramsden Road ...	Rev. J. Drew ...	Rev. W. C. Bryan.
Barnes ... ..	... .. Collections	later.
Barnet, New ... ..	Rev. W. H. Stapleton	Rev. E. C. Pike, B.A.
Battersea, York Road ...	Rev. G. Short, B.A.	Rev. H. Knee.
"  Tabernacle ... ..	Rev. J. Dann ...	Rev. J. Dann.
Beckenham, Elm Road ...	Rev. W. H. Purchase	Rev. W. H. Purchase.
Belle Isle ... ..	... .. Collections	April 30th.
Belvedere ... ..	Rev. A. C. Chambers	Rev. A. C. Chambers.
Bermondsey, Drummond Road	Rev. H. A. Burleigh	Rev. H. A. Burleigh.
"  Abbey Street ... ..	Rev. J. C. Carlile ...	Rev. J. C. Carlile.
Bethnal Green Road ... ..	... .. Collections	later.
Bexley Heath, Trinity Ch. ...	Rev. G. K. Smith ...	Rev. G. K. Smith.
Blackheath, Shooter's Hill Rd.	Rev. R. S. Latimer	Rev. R. S. Latimer.
Bloomsbury ... ..	Rev. J. T. Forbes, M.A.	Rev. R. Glover, D.D.
"  Meard Street ... ..	... .. Collections	later.
Borough Road, Southwark ...	Rev. H. W. White ...	Rev. F. C. Hughes.
Bow, East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
"  High Street ... ..	Rev. J. J. Hasler, B.A.	Rev. J. J. Hasler, B.A.
Brentford, Park Chapel ...	...	Rev. H. Hardin.
Brixton, Gresham Chapel ...	Rev. J. T. Swift ...	Rev. J. T. Swift.
"  Solon Road ... ..	... .. Collections	May 7th.
"  Wynne Road ... ..	Rev. W. R. Peacock	Rev. W. R. Peacock.
Brixton Hill, New Park Road	Rev. W. C. Bryan ...	Rev. A. W. H. Streuli.
"  Raleigh Park ... ..	Rev. F. Carter ...	Rev. F. Carter.
Brockley Road ... ..	Rev. R. Lewis ...	Rev. W. L. Forfeitt.
Bromley, Kent ... ..	Rev. J. F. Shearer ...	Rev. J. F. Shearer.
Brompton, Onslow Chapel ...	Rev. A. Mills ...	Rev. W. L. Crathern.
Brondebury ... ..	Rev. B. Bird ...	Rev. R. Lewis.
Camberwell, Charles Street ...	... .. Collections	later.
"  Cottage Green... ..	Rev. A. W. H. Streuli	Rev. J. T. Forbes, M.A.
"  Denmark Place ... ..	Rev. J. Owen ...	Rev. J. H. Atkinson.
"  Gate, Arthur St. ... ..	Rev. F. E. Blackaby	Rev. F. E. Blackaby.
"  New Road ... ..	... .. Collections	later.
Camden Road ... ..	Rev. W. Landels, D.D.	Rev. S. Vincent.
Castle Street (Welsh Ch.) ...	Rev. A. J. Parry ...	Rev. A. J. Parry.
Catford Hill ... ..	Rev. T. Hancock ...	Rev. R. F. Jeffrey.
Chelsea, Lower Sloane Street	Rev. W. H. J. Page	Rev. G. Wright.
Child's Hill ... ..	Rev. D. J. East ...	Rev. D. J. East.
Chiswick, Annandale Road ...	Rev. W. Baster ...	Rev. W. Baster.
Clapham, Grafton Square ...	Rev. W. L. Crathern	Rev. A. Mills.
Clapton, Downs Chapel ... ..	Rev. J. G. Green- hough, M.A.	Rev. F. Harmon.
Commercial Road ... ..	... .. Collections	April 16th.
Crouch Hill ... ..	Rev. T. D. Landels, M.A.	Rev. R. F. Handford.
Croydon ... ..	Rev. N. Dobson ...	Rev. N. Dobson.
Dalston Junction ... ..	Rev. R. Lloyd ...	Rev. B. Thomas.
Dartford ... ..	Rev. A. Sturge ...	Rev. H. Spendelow.

PLACES.	MORNING.	EVENING.
Deptford, Octavius Street ...	Rev. E. Morley ...	Rev. G. J. Dann.
Dulwich, Lordship Lane ...	Rev. E. T. Mateer ...	Rev. E. T. Mateer.
Ealing Dean ... ..	Rev. G. Wright ...	Rev. J. J. Fuller.
Ealing, Haven Green ...	Rev. J. Clifford, D.D.	Rev. J. L. Roger.
Edmonton ... ..	... Collections	later.
Enfield Tabernacle ...	... Collections in	December.
"  Totteridge Road ...	Rev. W. Miller ...	Rev. R. Silby.
Esher ... ..	Rev. W. Price ...	Rev. W. Price. [B.D.
Finchley, North ... ..	Rev. R. Glover, D.D.	Rev. D. P. McPherson,
Finsbury, Eldon Street (W.)	[ton	
Forest Gate, Wood Grange ...	Rev. H. E. Crudging-	Rev. G. D. Evans.
Forest Hill, Sydenham Ch. ...	Rev. H. Knee ...	Rev. J. Stubbs.
Fulham, Dawes Road ...	Rev. A. Walker ...	Rev. A. Walker.
Greenwich, Lewisham Road...	Rev. T. W. Lister ...	Rev. J. Drew.
Gunnersbury ... ..	Rev. J. L. Roger ...	Rev. W. J. Packer.
Hackney, Hampden Ch. ...	Rev. G. T. Edgley ...	Rev. G. T. Edgley.
"  Mare Street ... ..	Rev. T. M. Morris ...	Rev. J. G. Greenhough,
		M.A.
Hammersmith, West End ...	... .. Collections	May 28th.
Hampstead, Heath Street ...	Rev. R. Wright Hay	Rev. T. M. Morris.
Hanwell ... ..	... .. Collections	later.
Harlesden ... ..	Rev. W. A. Wicks ...	Rev. J. E. Roberts, M.A.
Harlington ... ..	Rev. W. Drew ...	Rev. W. Drew.
Harrow-on-the-Hill ... ..	Rev. T. G. Atkinson	Rev. T. G. Atkinson.
Hawley Road ... ..	... .. Collections	April 16th.
Hendon ... ..	Rev. W. T. Adey ...	Rev. W. T. Adey.
Highbury Hill ... ..	Rev. J. H. Shake-	Rev. W. Landels, D.D.
	speare, M.A.	
Highgate Road ... ..	Rev. W. J. Price ...	Rev. B. Bird.
"  Southwood Lane ...	Rev. G. Dunnett ...	Rev. E. Morley.
Holborn, Kingsgate Street ...	Rev. F. James ...	Rev. F. James.
"  Little Wild Street...	... .. Collections	later.
Holloway, Upper ... ..	Rev. J. R. Wood ...	Rev. R. Wright Hay.
Honor Oak ... ..	Rev. W. Ross ...	Rev. W. J. Hunter.
Hornsey, Ferme Park Road...	Rev. J. E. Roberts, M.A.	Rev. T. Phillips, B.A.
"  Sunnyside Road ...	Rev. G. Duncan, D.D.	Rev. G. Duncan, D.D.
Hounslow ... ..	Rev. D. Loinaz ...	Rev. D. Loinaz.
Ilford ... ..	... .. Collections	April 30th.
Islington, Cross Street ...	Rev. R. F. Handford	Rev. G. Dunnett.
"  Salter's Hall ... ..	Rev. F. Toone ...	Rev. S. Cheshire.
John Street, Bedford Row ...	Rev. E. C. Pike, B.A.	Rev. T. Bailey.
Kensington, Hornton Street	Rev. C. Joseph ...	Rev. T. Barrass.
Kilburn, Canterbury Road ...	Rev. S. Cheshire ...	Rev. F. Toone.
King's Cross, Arthur Street...	Rev. J. E. Cracknell	Rev. J. E. Cracknell.
"  "  Vernon Square	Rev. J. T. Mateer ...	Rev. J. T. Mateer.
Kingston-on-Thames ... ..	Rev. J. W. Genders	Rev. J. W. Genders.
Lambeth, Upton Ch. ... ..	Rev. S. Vincent ...	Rev. W. Hackney, M.A.
Lee, High Road ... ..	Rev. W. Hill ...	Rev. G. Short, B.A.
Leyton ... ..	Rev. R. Silby ...	Rev. W. Miller.
Leytonstone, Fairlop Road ...	... .. Collections	in February. [ton.
"  Cann Hall Road	Rev. G. D. Evans ...	Rev. H. E. Crudging-
Loughton ... ..	... .. Collections	April 9th.
Marylebone, John Street ...		Rev. E. B. Woods, B.A.
"  Church Street ...	Rev. C. Hobbs ...	Rev. W. H. Bentley.
Maze Pond Ch., Old Kent Rd.	Rev. R. O. Johns ...	Rev. R. O. Johns.
Metropolitan Tabernacle ...	Rev. A. T. Pierson, D.D.	Rev. A. T. Pierson, D.D.
New Malden ... ..	... .. Collections	later.
Norwood, Gipsy Road ...	Rev. J. Stubbs ...	Rev. C. Cole.

PLACES.	MORNING.	EVENING.
Norwood, South ... ..	Rev. R. F. Jeffery ...	Rev. J. Whitehead.
"    Upper, Central Hill	Rev. R. Walker ...	Rev. R. Walker.
"    West, Chatsworth Rd.	Rev. J. Whitehead...	Rev. J. L. Stanley.
Notting Hill, Ladbroke Grove	Rev. D. P. McPherson, B.D.	Rev. W. J. Price.
Nunhead, Edith Road ...	Rev. T. J. Cole ...	Rev. T. J. Cole.
Peckham Park Road ...	Rev. C. Cole ...	Rev. T. Hancocks.
"    Rye Tabernacle ...	Rev. W. Sumner ...	Rev. W. Sumner.
"    Rye Lane ...	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe.
"    South London Tab.	Rev. E. Roberts ...	Rev. E. Roberts.
Penge ... ..	... .. Collections	30th April.
Plumstead, Conduit Road ...	Rev. I. Near ...	Rev. I. Near.
"    Park Road ...	Rev. J. W. Cole ...	Rev. J. W. Cole.
"    Station Road ...	Rev. T. Henson ...	Rev. T. Henson.
Poplar & Bromley Tabernacle	Rev. W. K. Chaplin ...	Rev. W. K. Chaplin.
Poplar, Cotton Street ...	Rev. D. R. Jenkins ...	Rev. D. R. Jenkins.
Putney, Union Ch. ... ..	... .. Collections	May 14th.
"    Werter Road ...	Rev. T. Philpot ...	Rev. T. Philpot.
Regent's Park ... ..	Rev. E. G. Gange ...	Rev. E. G. Gange.
Richmond, Duke Street ...	... .. Collections	later.
Romford ... ..	... .. Collections	May 14th.
Shepherd's Bush, Avenue Rd.	Rev. W. B. Neathy ...	
"    "    Road ...	Rev. J. J. Fuller ...	Rev. C. Hobbs.
Shoreditch Tabernacle ...	Rev. W. Hackney, M.A.	Rev. C. Joseph.
Southgate, New ... ..	Rev. W. F. Edgerton ...	Rev. W. F. Edgerton.
Stockwell ... ..	Rev. W. Mursell ...	Rev. W. Mursell.
Stoke Newington, Devonshire Square Ch. ... ..	Rev. W. H. Bentley	Rev. J. Stockwell Watts.
St. Luke's, James Street ...	Rev. G. Chandler ...	Rev. G. Chandler.
St. John's Wood, Abbey Rd.	... .. Collections	April 16th.
Stratford Grove ... ..	... .. Collections	later.
"    Carpenter's Rd. ...	Rev. G. Towner ...	Rev. G. Towner.
Streatham ... ..	Rev. J. M. Hamilton ...	Rev. J. M. Hamilton.
Sutton ... ..	... .. Collections	later.
Totting, Upper, Trinity Road	Rev. E. B. Woods, B.A.	Rev. W. H. White.
Tottenham, High Road ...	Rev. H. A. Lapham ...	Rev. H. A. Lapham.
"    West Green ...	Rev. E. H. Howard ...	Rev. E. H. Howard.
Twickenham ... ..	... .. Collections	later.
Upton, Upton Cross Ch. ...	Rev. J. Wilkinson ...	Rev. J. Wilkinson.
Victoria Park, Grove Road ...	Rev. B. Thomas ...	Rev. R. Lloyd.
Waltham Abbey ... ..	Rev. W. Burnett. ...	Rev. W. Burnett.
Walthamstow, Boundary Road	Rev. W. Murray ...	Rev. W. Murray.
"    Wood Street ...	London Missionary	Society this year.
Walworth Road ... ..	Rev. J. H. Atkinson ...	Rev. J. Owen.
"    East Street ...	Rev. J. Field ...	Rev. J. Field.
Wandsworth, East Hill ...	Rev. E. W. Berry ...	Rev. E. W. Berry.
"    Northcote Road ...	Rev. W. Forfeitt ...	Rev. J. Felmingham.
"    Road, Victoria Ch.	Rev. J. B. Myers ...	Rev. W. Ross.
Westbourne Grove ... ..	Rev. W. J. Packer ...	Rev. W. H. Stapleton.
"    Park ... ..	Rev. F. Harmon ...	Rev. J. Clifford, D.D.
Westminster, Romney Street	... .. Collections	April 16th.
Whitechapel, Commercial St.	Rev. W. H. Stevens ...	Rev. W. H. Stevens.
Wimbledon ... ..	... .. Collections	April 16th.
Woodberry Down ... ..	Rev. T. Phillips, B.A.	Rev. T. D. Landels, M.A.
Wood Green ... ..	Rev. F. E. Cossey ...	Rev. F. E. Cossey.
Woolwich, Parson's Hill ...	Rev. J. Wilson ...	Rev. W. Hill.
"    Queen Street ...	Rev. T. Jones ...	Rev. T. W. Lister,

**YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST  
MISSIONARY SOCIETY.**

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, April 23rd, 1893 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the **HERALD** and Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary **AT ONCE**, speakers will, if possible, be sent.

Special Hymn - papers are sent gratis on written application to the Secretary, **Y.M.M.A.**

NAME OF SCHOOL.	SPEAKER.
Abbey Road ... ..	Service later.
Acton ... ..	
Ann's Place (joins with Mare Street).	
Arthur Street, Camberwell ... ..	
"    King's Cross ... ..	Mr. J. Mawdesley.
Balham ... ..	
Battersea, York Road... ..	Mr. S. W. Ennals.
"    Park Tabernacle ... ..	Mr. Jas. Everett.
Belle Isle ... ..	Service later.
Bermondsey, Drummond Road ... ..	Mr. J. Thomas.
"    Abbey Street ... ..	
Bethnal Green Road ... ..	
Blackheath, Shooter's Hill ... ..	Rev. R. S. Latimer.
Bloomsbury ... ..	Rev. T. Bailey.
Bow ... ..	Rev. J. J. Hasler, B.A.
Brixton, Wynne Road... ..	Rev. W. R. Peacock.
"    Gresham Ch... ..	Mr. R. G. Battley.
"    Hill ... ..	
"    Kenyon Ch. ... ..	
"    Raleigh Park ... ..	
Brockley ... ..	Rev. W. L. Forfeitt.
Brompton, Onslow ... ..	Rev. F. C. Hughes.
Brondesbury ... ..	
Borough Road ... ..	Rev. W. H. White.
Camberwell, Cottage Green ... ..	Mr. J. Maynard.
"    Denmark Place ... ..	Rev. J. H. Anderson.
"    Charles Street ... ..	Service later.
Camden Road ... ..	Mr. H. Williams.
Castle Street (Welsh) ... ..	
Catford Hill ... ..	Rev. T. Hancocks.
Chelsea ... ..	Mr. C. D. Barker.
Clapham, Grafton Square ... ..	Rev. A. Mills.
Clapton, Downs ... ..	Rev. A. Teichmann.
Commercial Road ... ..	(April 16).
Crouch Hill ... ..	Mr. W. W. Parkinson.
Croydon, West ... ..	Later.
Chalk Farm ... ..	
Dalston ... ..	Mr. Austin Meen.
Deptford, Octavius Street ... ..	
Devonshire Square ... ..	(March 26).
Ealing Dean ... ..	Rev. J. J. Fuller.
Ealing, Haven Green ... ..	Rev. J. L. Roger.
Edmonton ... ..	Service later.
Enfield ... ..	Service later.

NAME OF SCHOOL.	SPEAKER.
Esher ... ..	Rev. W. Price.
Finchley... ..	
Forest Gate ... ..	Service later.
Forest Hill ... ..	
Fermo Park ... ..	Dr. Silas Mead, B.A.
Greenwich, Lewisham Road ... ..	Mr. Sydney Hart.
Hackney, Mare Street... ..	Mrs. Holman Bentley.
"    Hampden Ch. ... ..	Mr. J. McDiarmid.
Haddon Hall ... ..	Mr. H. Arthur.
Hammersmith ... ..	Service later.
Hampstead ... ..	Rev. R. Wright Hay.
Harlesden ... ..	
Highbury Hill ... ..	Mr. G. G. Storteck.
Highgate ... ..	Rev. G. Dunnett.
"    Road... ..	Rev. H. B. Murray.
Holborn, Kingsgate Street ... ..	Mr. W. Luff.
Holloway ... ..	Mr. W. C. Parkinson.
"    (Young Men) ... ..	(April 9th) Mr. Holliday.
Honor Oak ... ..	Rev. W. Ross.
Iford ... ..	Service later.
Islington, Cross Street ... ..	Rev. J. McCallum, M.A.
"    Salter's Hall ... ..	Mr. C. E. Wilson.
John Street, Bedford Row ... ..	Mr. T. H. Richardson.
"    Edgware ... ..	
Kensington ... ..	
Lambeth, Regent Street ... ..	
Lee ... ..	Rev. W. Hill.
Maze Pond ... ..	Mr. Oliver Millard.
Meard Street (joins with Bloomsbury)	
Metropolitan Tabernacle ... ..	Mr. A. C. Pensam.
Norwood, Chatsworth Road ... ..	Rev. J. Whitehead.
"    Gipsy Road... ..	Mr. A. Law.
"    South ... ..	
Notting Hill ... ..	Rev. W. J. Price.
Nunhead ... ..	
Peckham Rye ... ..	Mr. F. E. Tucker.
"    Park Road ... ..	Rev. C. Cole.
Penge ... ..	Mr. A. W. Buckland.
Poplar, Cotton Street ... ..	
"    Bromley Tabernacle ... ..	Mr. S. C. Bailey.
Regent's Park ... ..	Mr. T. O. Ransford.
Rotherhithe New Road ... ..	
Shepherd's Bush Tabernacle ... ..	
Shoreditch Tabernacle... ..	Mr. J. Dyer.
South London Tabernacle ... ..	
Stockwell ... ..	Rev. W. L. Tweedie.
St. Luke's, James Street ... ..	
Stratford, Cann Hall ... ..	
"    Carpenter's Road ... ..	
"    Major Road ... ..	Mr. S. Mawer.
"    Upton Cross ... ..	Mr. W. Wintersgill.
Streatham ... ..	Rev. J. M. Hamilton.
Sutton ... ..	Service later.
Tooting, Upper ... ..	
Tottenham, High Road ... ..	Rev. H. A. Lapham.



NAME OF SCHOOL.	SPEAKER.
Tottenham, West Green ... ..	
Upton, Lambeth Road ... ..	Rev. G. J. Dann.
Vernon Square ... ..	Service later.
Victoria Park ... ..	Mr. T. S. Aldis.
Walthamstow, Wood Street ... ..	Mr. J. Blomfield.
„ Boundary Road ... ..	
Walworth Road ... ..	Mr. G. H. Judd.
„ Victory Place ... ..	Mr. W. R. Lane.
„ East Street... ..	
Wandsworth, East Hill ... ..	Rev. E. W. Berry.
„ Bennerley Hall ... ..	Mr. J. Phillips.
„ Victoria Road ... ..	Rev. J. B. Myers.
Westbourne Grove ... ..	Rev. W. H. Stapleton.
„ Park ... ..	Mr. W. Scott Durrant.
Westminster ... ..	Mr. J. B. Page.
Woodberry Down ... ..	Rev. T. Phillips, B.A.
Wood Green ... ..	Rev. F. E. Cossey.
Woolwich, Park Hill ... ..	
„ Queen's Street ... ..	Service later.

TUESDAY EVENING, APRIL 25TH.

PUBLIC MISSIONARY SOIRÉE,

IN THE CANNON STREET HOTEL.

Sir THOMAS FOWELL BUXTON, Bart., to preside.

Addresses will be delivered by Revs. G. J. DANN, of Delhi; W. L. WATKINSON, of Hinde Street Chapel, Manchester Square; and J. WHITEHEAD, of Congo.

Tea and Coffee from Half-past Five o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Furnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets is requested.

WEDNESDAY MORNING, APRIL 26TH.

THE ZENANA MISSION IN INDIA AND CHINA.

ANNUAL MISSIONARY BREAKFAST,

IN THE LARGE EXETER HALL,

At a Quarter to Nine o'clock.

*Chairman*: G. W. MACALPINE, Esq., of Accrington.

*Speakers*: Miss COMPSTON, of Calcutta, and Rev. F. HARMON, of China.

Tickets 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 26TH.

ANNUAL MISSIONARY SERMON,  
BLOOMSBURY CHAPEL.

*Preacher* : Rev. JAMES CULROSS, M.A., D.D., Principal of Bristol College.

Service at Twelve o'clock.

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WEDNESDAY EVENING, APRIL 26TH.

ANNUAL MISSIONARY SERMON TO YOUNG MEN,  
IN THE CITY TEMPLE.

*Preacher* : Rev. J. M. GIBBON, of Stamford Hill.

Service to commence at Half-past Seven o'clock.

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THURSDAY EVENING, APRIL 27TH.

ANNUAL MEETING,  
IN EXETER HALL.

Chair to be taken at Six o'clock by CHARLES TOWNSEND, Esq., J.P., M.P., of Bristol.

*Speakers* : Revs. F. HARMON, of Shantung, North China ; G. F. PENTECOST, D.D., of Marylebone Presbyterian Church ; and R. WRIGHT HAY, of Dacca, East Bengal.

The London Baptist Choir Union will assist in the singing.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

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FRIDAY MORNING, APRIL 28TH.

MISSIONARY BREAKFAST CONFERENCE,  
IN LOWER ROOM, EXETER HALL,

At Nine o'clock.

*Chairman* : W. R. RICKETT, Esq. (Treasurer).

Introductory Paper by the Rev. Professor GOULD, M.A., of Regent's Park College.

Pastors, Deacons, and all Officers of Missionary Associations, Congregational, Sunday School, and Juvenile, are invited to be present.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

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FRIDAY EVENING, APRIL 28TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING  
(For Sunday School Teachers, Senior Scholars, and Young People),  
IN EXETER HALL.

Chair to be taken at Seven o'clock by JOHN CHOWN, Esq., of Brondesbury.

*Speakers* : Revs. H. E. CRUDGINGTON, of Delhi ; EVAN MORGAN, of Shansi, North China ; and J. L. ROGER, of the Congo.

The Young People's Contingent of the London Baptist Choir Union will assist in the singing.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

## AN INDIAN GARRY.

(See *Frontispiece*.)



THIS illustration gives a good idea of the garry, or carriage, used largely in Calcutta and many parts of Bengal. It is drawn sometimes by one horse, but generally by two small ones. The body of it is built something like a palanquin, with the addition of a small well for the feet, and will hold either two or four ; the doors are often sliding, instead of closing with a hinge. But this picture possesses more than mere passing interest, as it was for many years the garry used by the ladies of the Zenana Mission at Serampore to carry them to their work, the great heat rendering this an absolute necessity. Day by day it started forth, carrying God's messengers to the dark homes of the women and the schools in which the little girls are taught. During the Juggernath Mela this conveyance was a familiar sight threading its way among the crowd to a small booth hired for the time, where we could stand and speak to the women who collected round on hearing a hymn sung.

Mrs. Ellis and other friends from Calcutta often come up on this occasion ; and the native Bible-women do good work both in speaking, distributing tracts, and selling Gospels.

I will refer to just one other interesting occasion on which it was used, and that is the annual prize-giving to the girls of the Zenana schools. We like to hold this on the lawn of the College compound, as it is a treat to the children, and gives an opportunity to friends in the station, both European and native, to have a glimpse of our work.

We have to collect the girls, and also take them back home, and it is amusing to see how many contrive to pack in at once, perhaps as many as a dozen or so.

As to the coachman, he is quite a character ; in appearance tall, thin, and shrivelled ; and, though still a Mohammedan, he seems to take an interest in the work, and is pleased when the ladies add new houses to their list.

The horse, which had long done good service, at length was past work, so we have recently been obliged to get another, but still have the same driver.

Serampore, Bengal.

CLARA EDWARDS.

# THE VALUE OF PRAYER.

## AN APPEAL FROM NORTH CHINA.



HE Rev. C. S. Medhurst, of Tsing Chu Fu, Shantung, sends the following account of a recent interview with a Chinese doctor.

We earnestly urge our readers to respond to Mr. Medhurst's appeal for special prayer on behalf of Mr. T'an.

"MY DEAR MR. BAYNES,—About eighteen months ago, when visiting one of our country stations, the leader said to me, 'There is a friend of mine near here, a leading member of the sect of the "Golden Pill," who is very fond of arguing about Christianity.' I expressed a wish to meet him, as I felt that this gentleman must at least be interested in the doctrines of Christ, or he would not talk about them. The indifference of passive outward assent to whatever is advanced is the general attitude of the average heathen in Shantung.

"The next morning I went with my Christian brother to see Mr. T'an, who is a doctor and village elder. We found him at home, very busy making up a large parcel of medicine for a patient. After the customary salutations, I apologised for calling; but having heard that he (Mr. T'an) was very fond of talking of good things, I had presumed to seek his acquaintance, &c., &c. He at once entered into conversation with me, and proved himself a very zealous 'defender of the faith' as he understood it.

### "ONLY ONE SOUL IN THE WORLD.

"Mr. T'an proceeded very quickly to give me his view of life. 'There is,' he said, 'but one soul in the world, of which all men partake. You, sir, were, I believe, recently in England; when there you participated in the

soul of England. Now you are in China, and you share the essence of the soul as it is in China. Here you have the soul that is in my room, and when you are at your inn you receive the soul of the inn. But it is only one omnipresent soul after all.' We discussed this new doctrine for some time; but presently my companion astonished me by saying earnestly, 'Ten years ago, in Tientsin, I bought a copy of your Holy Book, and have since studied it carefully, and I find that Jesus Christ, too, taught His disciples that there is but one universal soul in the world.' 'Where and when?' I wonderingly inquired. 'In John xv. 4,' Mr. T'an replied, 'I read that Jesus said to His followers, "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me." Now, sir, how could Jesus live in His disciples and the disciples live in Jesus unless there were in the world a universal soul which all men share?' This led us into a long argument, which it is unnecessary for me to repeat.

### "GENESIS A BUDDHIST BOOK.

"After some discussion, seeing that our conversation was leading to no profitable issue, I turned it into another channel by saying, 'Your honourable sect believes that man needs salvation, and you suffer much and make many sacrifices to attain what you conceive

to be the highest good. Now, sir, would you kindly tell me how, in your opinion, man is to be saved?' Mr. T'an's reply was somewhat as follows: 'Does not your Holy Book teach that in the beginning God created Adam and Eve, who were the progenitors of the human race; and does it not say in Genesis that, after man ate of the forbidden fruit, God said, "Behold, the man is become as one of us, to know good and evil"? Before, therefore, man can be saved, he must become like Adam before his fall, and know neither good nor evil. When he desires neither the one nor the other, he will be saved.' We discussed these subjects from 9 a.m. until 1 p.m., when I thought it was time to go, and, having declined Mr. T'an's invitation to stay to dinner, rose to depart. Mr. T'an also rose, and solemnly said, 'Teacher, I will not deceive you. Mr. Hsu (this was the church member who had introduced me to Mr. T'an), I will not deceive you. To deceive you would be to deceive God. I am not going now to become a member of your honourable church, although I may join you a few years hence'; and so we parted. Mr. Hsu remained to eat with his friend, and I went to my inn to pray.

#### " FURTHER DISCUSSIONS.

"Some weeks later I met Mr. T'an again at a small house I have rented in a county town. He came there on purpose to see me. We had a good deal of conversation together, discussing such themes as the Atonement, the Resurrection, and the Soul; but I could not help wishing that Mr. T'an would be less disputatious, and more willing to treat Christianity as a personal thing of the heart rather than a creed of the head. I called the attention of the native Christians to Mr.

T'an's complete lack of what Christianity really is, and urged them to pray for him. Subsequently Mr. T'an visited me at my home, and stayed with me as my guest for several days. I made him very welcome, but did not think it wise to further press the claims of Christianity upon him just then, although one evening I gave him a talk on the Apostle Paul, illustrating it with the magic lantern. I took pains, moreover, to let him see from the open way in which we preached and worked, with the full cognisance of the Mandarins, that there was nothing secret or bad in connection with our doctrine, foreign though he might think it was. Dr. Watson also treated his son, who had come with him into Ching Chou Fu, and Mr. T'an showed his goodwill by purchasing a number of books from the bookshop, while I lent (not gave) him one or two works dealing with the principles of the Christian religion.

#### " THE POWER OF PRAYER.

"The next time we met was at dinner in Mr. Hsu's house. Several members of the 'Golden Pill' sect and four or five Christians were also present. During the afternoon, I explained that it was customary in our church to hold a service when two or three Christians happened to meet together in the same place, and that I proposed conducting Christian worship that day. I asked our 'Golden Pill' friends if they would have any objection, and invited them to remain as spectators if they did not care to worship with us. Everyone remained. We had a short service, and I preached perhaps a somewhat long sermon on the nature and necessity of repentance—intended more for our new friends than for the church members. A threatened snowstorm made it desirable

to break up the party early, and, as I bid them farewell, I said to Mr. T'an and his companions, 'We have discussed religious subjects a good deal, but we get no nearer to agreement. Further discussion will do little good. Christianity is not a thing to be learned as you learn your classics, neither is it a doctrine to be found chiefly in books. It is a heart principle, and can only be understood by those who pray. If you do not pray to God for instruction and help, you will never understand Christianity. Now, I earnestly urge you all to pray. If Christianity is false, your prayers will do you no harm; but, if it be true, you will not pray long before you perceive that it is divine.' They made me no reply, and I well remember how anxious I felt as I rode home through the snow on my wheelbarrow, for I had determined that, for the future, I would avoid rather than court discussion with Mr. T'an.

“BEHOLD HE PRAYETH.”

“From this time I prayed more earnestly than ever for Mr. T'an's conversion. I also asked the Baptist Ministers and Missionaries' Prayer Union to pray for the same object. After this, I heard nothing about Mr. T'an for some time. But one day my native helper filled me with deep joy by telling me that the man for whom we had worked and prayed so much was now himself an inquirer, and, added the evangelist, 'He is very "hot-hearted." I have seldom seen an inquirer with such a "hot heart."' He further told me that Mr. T'an had invited him to his house, and had gone with him to all the neighbouring villages, saying to the people, 'This man preaches good words. Listen to him. I have just commenced to understand them myself, and cannot

explain them to you; but my friend here can tell you all you want to know.' 'And how has this change come about?' I inquired. 'Mr. T'an told me that he did not intend becoming an inquirer until he had given his own doctrine a few more years' trial. What changed his determination?' 'Do you not remember,' the evangelist replied, 'urging him to pray, and assuring him that this was the only way by which he could test the reality of Christianity?' 'I remember that day well,' I said. 'He became a changed man from that date,' the evangelist continued, 'and has a much "hotter heart" than the average Christian.'

“It is now some six months since I received this report, and Mr. T'an has opened his house for regular Christian worship. Some twenty or more attend service there more or less regularly every Sunday, and of these, I believe, at least eight or nine are sincere seekers after God. Mr. T'an, who has bought a complete set of commentaries on the New Testamentt is their teacher and leader.

“AN APPEAL FOR PRAYER.”

“I send you this narrative, dear Mr. Baynes, that the readers of the MISSIONARY HERALD may mention Mr. T'an's name in their prayers, when it is well with them at the throne of grace. He is an educated man, and possesses a good deal of influence, and, if only he continues to grow in grace, may become the instrument of leading many into the way of life. He is a type of very many in Shantung—noble spirits who are groping in the dark after God and peace. When converted they make our best and most satisfactory Christians, but much time, patience, and tact has often to be expended on them before they can

be won, as they are frequently unwilling to relinquish the merit they suppose they have accumulated by the years they have spent in austerities and sacrifices; and, when they first hear of Christianity, they look upon it as a foreign method of obtaining salvation less suited to Chinese minds than the methods they have been taught by their own revered teachers.

That missionaries should come from the distant West to urge this new doctrine upon them does not surprise them in the least, for is not preaching but the Christian's way of acquiring merit?

“Very truly yours,

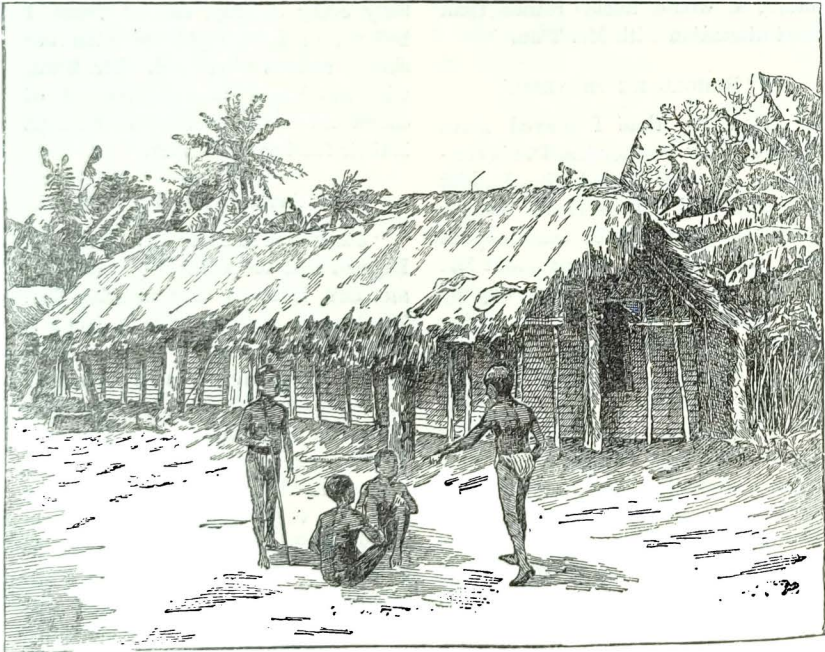
“C. SPURGEON MEDHURST.

“A. H. Baynes, Esq.”

## FIRST MISSION HOUSE AT MONSEMBI STATION, UPPER CONGO.

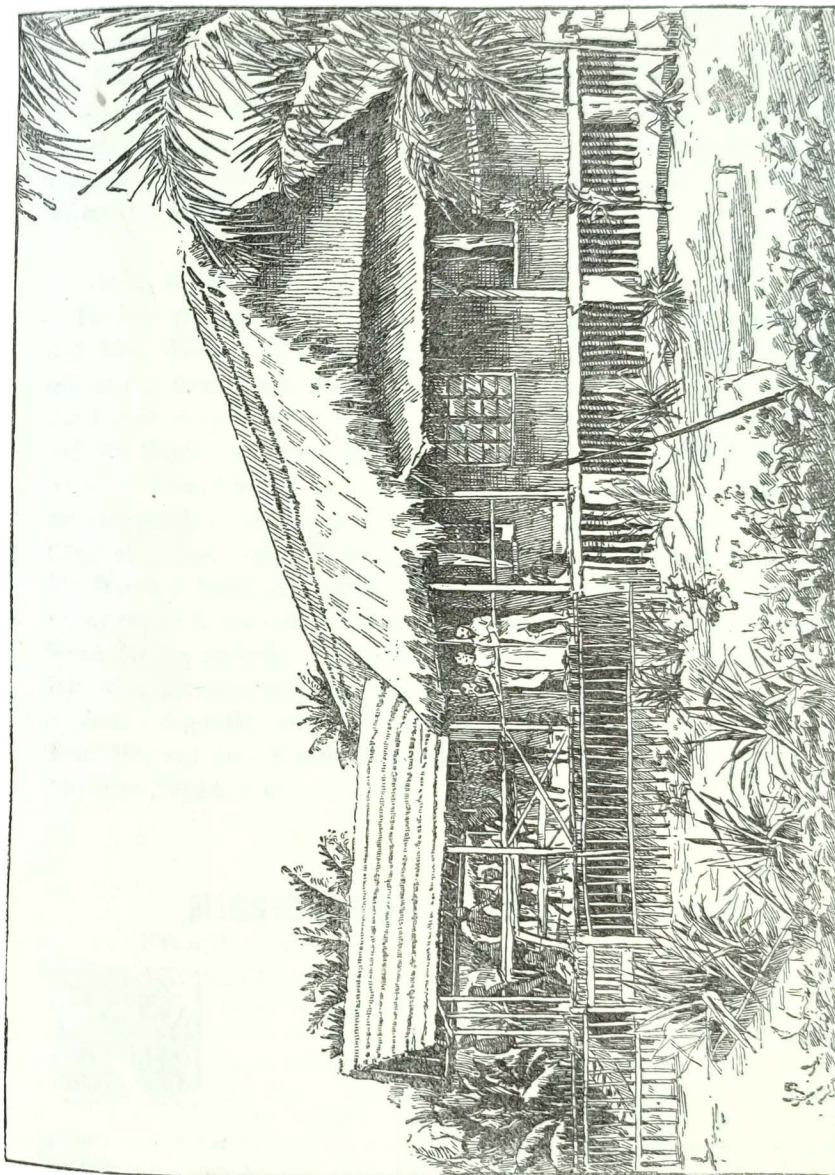


THIS picture shows the dwelling-house occupied by Mr. Weeks and myself when we founded our mission station at Monsembi. It was bought for 200 utaku (brass rods). We found it necessary to make a few improvements. Mr. Weeks had some difficulty in getting through the doorway under the eaves, so we cut the doorway in the centre and the



FIRST MISSION HOUSE AT MONSEMBI STATION, UPPER CONGO RIVER  
(From a Photograph.)





MR. WEEKS' NEW HOUSE, AT MONSEMBI, UPPER CONGO RIVER.—(From a Photograph.)



[THE MISSIONARY HERALD,  
APRIL 1, 1893.

rough window-way in the end. Our occupancy of this palatial residence was not a particularly enjoyable time. The roof was anything but rain-proof; the walls were well ventilated, and there were a large number of previous inhabitants who stayed on and paid no rent. On one occasion, Mr. Weeks called my attention to his fingers that had been bitten by rats in the night. "Ah! well," was my comment, "you know the old song, 'There's no place like home.'" Yes, he reckoned the rats, snakes, &c., thought that. Needless to say, our first work was to build a house that we could stand upright in.

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### MR. WEEKS' HOME AT MONSEMBI, UPPER CONGO.

The first permanent building at Monsembi is the dwelling-house of Mr. and Mrs. Weeks. It is built of wood and bamboos, and placed on piles, so that the floor is about four feet off the ground. The roof is made of the fronds of the palm. On the verandah stand Mr. and Mrs. Weeks and Mr. Hughes, who went up to take my place during my stay in England. About a dozen lads will be noticed in the porch, a regular meeting-place for the people of the town. Mr. Weeks encourages the people to come there, at it gives splendid opportunities for conversation and intercourse. Mr. Weeks is busily engaged building another house, which I shall occupy on my return to the Congo. The building of these houses is a fine object-lesson for the natives; very much of the work has been done by Bangala lads, who, previous to our settling at Monsembi, had never seen a saw or a plane. A goodly number of them have learned to saw planks capitally. Both Mr. and Mrs. Weeks have enjoyed first-rate health since living in this house, which is very airy and comfortable.

WALTER H. STAPLETON.

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## MISSION NOTES FROM INDIA.

### CUTTACK, ORISSA.



**D**URING the puja holidays, I was able, with two others, to go on a short preaching tour. The first place visited has grown out of the making of a road for pilgrims going to Puri, so that it may not be necessary for them to pass through the town on their arrival here, and consists principally of shops.

While visiting the shops, I was told several times by the shopkeepers that they did not sin. To hear *biragis*, with matted hair and dirty faces, say so is quite common; but ordinary people readily confess they are sinners, and regard it as a matter of little importance that they are so. A little conversation, however, soon made it plain that the shopkeepers, after all, were sinners like other men, and they were not slow to say that if they did

not lie and cheat, they could not live. Here I met with a man who, like many others, firmly believed that Ceylon was a land of gold, and inhabited by huge demons, as related in the story of Ram and the king of that island. He was slow to believe what I said about it, and may by this time be fully persuaded that I said what could not be true. Going farther on, we came to a village where we found a number of Brahmins met in solemn deliberation, and we soon learned that they were met to consider a very important matter indeed. A man had died, and his widow and son were so poor that there was nothing with which to provide the usual feast for the Brahmins, and they were unwilling to lose the feast. I suggested a collection for the widow, but was told there were no relatives. Hearing this, I made my meaning plainer, and advised the Brahmins to let her off without asking for a feast, and to make a collection and give it to the widow; but that did not take at all. Before we left, the assembly broke up, evidently to meet again. I should like very much to know how the matter ended.

As we went from village to village, we had nearly always the same experience: ignorance among all classes of what will be the result of their many years of religious observances as regards the forgiveness of their sins, or their getting to heaven or not; an almost universal belief in pantheism—that every person and thing, gods and goddesses not excepted, are parts of God; and connected with this, though not always openly expressed, the belief that the good and evil they do are what God has caused them to do. In theory the holiness of God is admitted, but at the same time He is regarded by many as the Author of evil as well as

of good. When sin and its consequences hereafter are spoken of, the frequent reply is, "We don't know; He knows; what is His wish is our wish."

In one of the villages we asked a *Mahant* why he observed the Hindu religious rites, and he could give no answer. The same question we frequently asked in other villages, and the only answers we could get were that those we asked were born Hindus, or they did not see how they could provide for themselves or their families if they did not. Higher motives, if they had any, did not seem to suggest themselves.

In one of the last villages visited, before turning homewards, we met with a country doctor of prepossessing appearance, who had read the Bible and had received instruction from some of our old preachers, as well as from one or more of our former missionaries. He said his Shastras were the Vedas and the writings of Manu, and that the Puranas were only idle tales. Yet, in conversation with him, he frequently sought to refer to the Puranas as authoritative. The teaching he has received has entered his mind, but does not seem to have yet reached his heart. He knows the right way, but continues to go with the multitude in the wrong way. At another place, we found a young man who had studied in one of the Government schools. He knew more than those who were round about him in the village. Though outwardly a worshipper of the Hindu deities, he needed to be told that Ram, Krishna, &c., were incarnations of Vishnu. He laughed when told that the education he had received had shaken his faith in the gods and religion of his fathers.

The last village we went to was a

large one. After walking through its dirty, crooked, narrow street we came to a substantial building, which evidently was the chief place of worship and the village home of their god. After preaching Christ and Him crucified, we had to answer many questions, and while answering them, we in our turn became questioners, and found it much easier to ask the questions than to get anything like a straight reply. As the result of our meeting, we were invited to visit the village again, that we might have further conversation about the things we talked of.

The sales of tracts and Gospels were small, for the villages have been often visited, and many are afraid to read our books lest they should thereby become Christians. Often are those who buy our tracts and Gospels, or seem likely to purchase them, tauntingly told to worship Jesus Christ, or to go and be a Christian, and this we usually find to be one of the most effective ways of hindering or stopping our sales.

A. H. YOUNG.

#### BARISAL.

The Rev. Robert Spurgeon writes:—"On December 25th we had a season of great encouragement. Once more it was proved to be true that 'one soweth and another reapeth.' An old man and a young man were baptized. The former attributed his conversion to the teaching of Mr. Jewson, who met him two years ago in the town, and aroused his interest in the Gospel. He was a Mohammedan and a Moonshi; and he lives some miles to the south of Barisal. During the last two years he came occasionally to the town, met with and worshipped with us, and carried back tracts and gospels to his home. He made a bold and clear confession

before the whole church. There could not be desired a fuller statement of belief; and, I think, the occasion was a time of blessing to our people as it was to ourselves. Babu Prio Nath Nath and Mr. Jewson are evidently both dear to the old man, and he was afraid the latter would be hurt if his sanction could not be first obtained for his baptism. He has composed a hymn full of Gospel truth, and at my request he sang it to a Mohammedan tune in the chapel. Never was a church more unanimous in receiving a brother as in this case. The young man was a visitor from the church at Dhamshar; and as his pastor was present, and he had waited for months for such an opportunity, he also was immersed the same day. A few days after this Babus Kironoodoy Ghose and Nilumber Mookerjea visited the village of Poooutta, where Hosonuddee's home is, and I found he was enduring some ridicule, but no serious persecution. They showed the magic lantern there, and in many ways tried to win the neighbours. Our brother is a man of character, and has boldly taken his stand for Christ; but no other believer lives anywhere near for many miles.

"The pastor of the Ambolia Church writes that a man was baptized by him on January 1st. That day a special letter from me had been read to the church, and specially selected passages of Scripture were explained at my request, with prayer. Then a church meeting was held and Dyal Barooe accepted. He had been a candidate for some time, but troubles in the church had prevented his acceptance. 'On receiving good evidence regarding him,' writes Babu Dulai Sirkar, 'the church received him, and with prayer and song he was baptized in our tank. The day was Sunday.'"

## A LETTER FROM MONGHYR, INDIA.

Mission House, Monghyr, India,  
January 24th, 1893.



MY DEAR MR. BAYNES,—I am sending you to-day four photographs of the Ram Lila Mela, held annually at Monghyr. The mela is held in honour of the god Ram, and is really a dramatic representation of his exploits as narrated in the Ramayan. The mela lasts for ten days, and is attended by more than twenty thousand people.

No. 1 photograph gives a bird's-eye view of the mela. The two white patches indicate the position taken up by ourselves and by the Mohammedans in the mela.

No. 2 is a photograph of Rawan, the ten-headed monster or demon, who, when Ram was pursuing the chase, came and stole Sita, the wife of Ram, and carried her off to Ceylon.

No. 3 is a photograph of the platform upon which Rawan and his generals are seated, watching the progress of the battle between his own army and the army of monkeys sent by Ram to bring back his wife Sita. The tall figure just in front is an effigy of Rawan's brother; upon the last day of the battle it represents Rawan himself. It is filled with fireworks—crackers, bombs, &c.—to which they set fire at the close of each day, so indicating the defeat of Rawan and the victory of Ram. Great is the shout raised by the sympathetic followers of Ram as they see the effigy of his opponent destroyed, and great is the rush to get some portion of the effigy, which they treasure as a memento of Ram's victory.

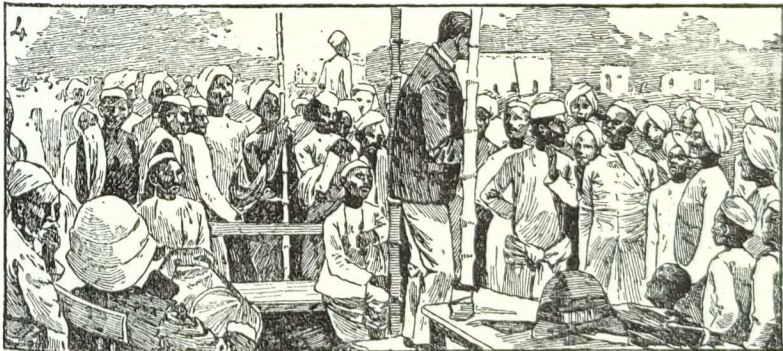
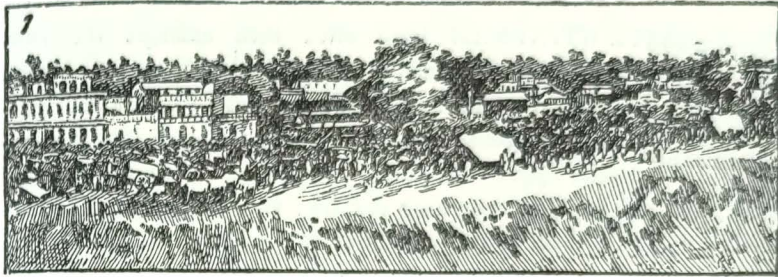
No. 4 is a photograph of our preaching stand and the crowd which, despite counter-attraction, gathers round us, and attentively listen to the message of love we bear them. For many years the missionaries at Monghyr, helped by a few of their brethren from other stations, have at these annual gatherings declared with all boldness the truth in Christ. But how few are we compared to the thousands that oppose us! Still, we thank God for the privilege of witnessing to Him and for Him. A little light, however feeble, is better than no light; and so, in faith and hope, we labour on, believing that the thousands who now gather in honour of Ram will one day gather to honour Him who is Lord and Saviour.

With kind regards, I remain,

My dear Mr. Baynes, yours sincerely,

A. H. Baynes, Esq.

B. EVANS.



RAM LILA MELA, MONGHYR.—(From Photographs.)

## THE STEWART INSTITUTE, CUTTACK, ORISSA.



YE-WITNESSES have often been amongst the most sympathetic friends and liberal supporters of foreign missions. This fact ought to "put to silence the ignorance of foolish men"—men who insinuate that missionaries spend their time in luxury and idleness; that they are largely influenced by mercenary motives; would be worse off if they were in England, and are totally unmindful of the self-denial of their poor supporters at home, if only they can get their extravagant demands supplied. Not being present when these cruel reflections are made, they are often allowed to pass uncontradicted; but if missionaries were only half as worthless as some persons would make them appear, how comes it to pass that gentlemen, who see and know their manner of life, are amongst their warmest friends and most liberal helpers?

Were it necessary, scores of instances might be cited in which Government officials and others have rendered invaluable help to the missionary cause; but here we will refer to only one—the late Dr. W. D. Stewart, the Civil Surgeon of Cuttack, of whose liberality we are reminded by the above engraving.

The Protestant Orphanage, or, as it is now called, the Stewart Institute, stands in the mission compound. To the right of the picture, in the background, there stands the Mission Press house; behind it, the press itself; to the left is the College; then still further to the left, Mrs. Buckley's house and the Female Orphanage, the chapel, day and Sunday school premises, and the schoolmaster's house. There is a public road running at the front of the Institute, beyond which is the *maidan*, or military parade ground; then the houses of Europeans, the Mohanuddy River, with mountains in the far-off distance.

The Institute building was erected by Dr. Stewart, at a cost of more than Rs.40,000, or, at the current rate of exchange, £3,000 sterling. It is an ornament to Cuttack, an honour to Orissa, and one of the finest buildings in the province, being almost palatial in its appearance. It has been legally conveyed to the Missionary Society, and is to be used as an orphan home for European and Eurasian children, and other educational and charitable purposes. The upper part of the building is let for residences, and any income accruing therefrom is to be devoted to the maintenance of the building, the support of the Orphanage and Protestant School, and such other educational and charitable objects as, in the opinion



of the missionaries, most nearly approximate to those above specified. From rents, subscriptions, and Government grants, the Orphanage and Protestant School, with European master and mistress, have all been sustained, hitherto, without any expense to the Mission.

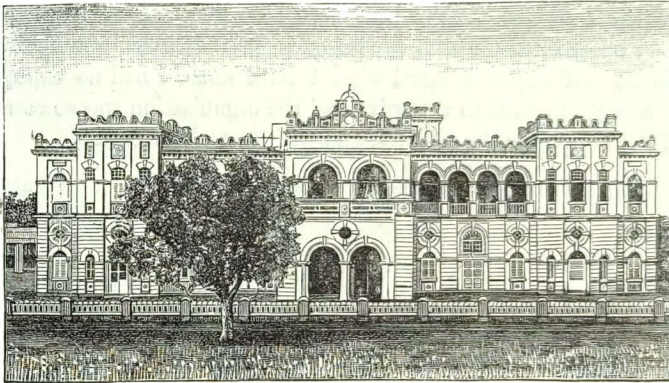
The Stewart Institute was formally

OPENED BY THE LIEUTENANT-GOVERNOR OF BENGAL,

Sir Rivers Thompson (during his visit to Orissa), on Thursday, the 19th of November, 1885. As soon as his Honour, Lady Thompson, and party had entered the upper room of the Orphanage, the children sang four verses of

“There is a friend for little children,  
Above the bright blue sky;”

after which prayer was offered by Mr. Miller. Dr. Stewart read a state-



STEWART INSTITUTE, CUTTACK, ORISSA.

ment explanatory of the objects of the Institution. An address was then delivered by Dr. Buckley, in which appreciation was expressed of Dr. Stewart's liberality. The principles on which the Institution was based were explained and defended; and its being in harmony with the spirit of Christianity—to raise the fallen, to help the helpless, and to provide for the destitute and fatherless—was dwelt upon. Reference was also made to the motto that met the eye as they entered the noble building, “He shall save the children of the needy,” a sentence that was written in the good old Book more than three thousand years ago, and which was fulfilled that day in the design of the building then to be opened. In declaring the Institution open the Lieutenant-Governor expressed the hope that the Orphanage would be a great blessing to hundreds for many years to come.



## THE VISITORS' BOOK.

His Honour subsequently wrote in the visitors' book as follows :—

“I had the pleasure of presiding at a large meeting of the residents of the station to open the new building for the Orphanage, which is excellently adapted for the purpose for which it has been built. It will afford increased accommodation, both as a house and a school. It will insure the greater comfort of the numerous parentless children who are gathered under its shelter ; and I pray that God's blessing may rest upon the devoted labours of all who are connected with this noble Institution.

“RIVERS THOMPSON,

“November, 1885.”

“Lieutenant-Governor.

## ADDRESS BY NATIVE CHRISTIANS.

In reply to an address presented by the native Christians, his Honour said : “This is my first visit to Cuttack. I knew before I came here that missionary operations had been carried on in this place for some years, but until I came and saw and heard what I have done, I had no expectation that the operations were so extensive and the organisation was so complete. Again I thank you for the address, and wish you all success.”

## DR. STEWART'S LIBERALITY.

Towards the Sunday and day school buildings, the schoolmaster's house, and other mission property, Dr. Stewart's gift amounted to Rs.15,000, besides Rs.5,000 in support of the Orphan Home, making a total of Rs.60,000. In addition to this there were his monthly subscriptions to the various objects of the Mission, besides manifold private benefactions to the poor and needy.

William Day Stewart was born May 1st, 1840 ; baptized in the Mission Chapel, Cuttack, on Lord's-day, July 16th, 1882 ; and died on Lord's-day morning, November 23rd, 1890. The funeral took place on the following evening, and was conducted by Mr. Young. Ranking as surgeon-major in the Madras Army, his remains were buried with military honours ; but far more significant than these were the great numbers of all classes, both European and native, who attended to show respect to his memory. His death was sudden and unexpected. In a letter to the writer of this notice, just a month before his decease, he remarked :—“I have a great deal of official and public work to get through, and often wish I had more leisure to do more for the Master. I try to economise the time so as to be able to get half-an-hour to visit Christian friends ; yet I feel I do but very little in this respect. The thorns of this life are a great trouble to me, and grow so readily that the good seed is often left choking for want of room. Still, I trust in Christ. I need not assure you

of my sincere love and regard for the Saviour's cause, and my hearty good wishes for the Mission in Orissa."

#### MINUTE OF CONFERENCE.

In December, 1890, the Orissa Mission Conference passed the following minute :—

"We record our sense of the great loss the Mission has sustained in the death of our brother, Dr. W. D. Stewart. He was for about twenty years associated with us in Christian fellowship, and for more than eight years a member of the Mission Church at Cuttack. He was at all times deeply interested in everything that pertained to the welfare of the Mission, and a liberal contributor to its funds. The buildings erected by him are an ornament to the town, and will be of permanent value to the important institutions established in connection with them. As a Christian worker he was diligent and devout, and in the Sunday-school, Bible-class, and various public services he was a most acceptable helper. As a skilful medical practitioner he rendered most valuable service to our Christian community, and to the poor he was always a sympathising and helpful friend. We desire to express our deep sympathy with Mrs. Stewart, and trust that she and all the members of the bereaved family may be divinely guided and sustained in their great affliction."

With the living, practical testimony before them of *eye-witnesses*, like Dr. Stewart, surely the friends at a distance ought to have their confidence in missionaries strengthened, and their liberality on behalf of missions increased.

W. HILL.

### EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the March meeting of the General Committee, the Treasurer in the Chair, after prayer by Mr. F. J. Marnham, of Addlestone :—

**A Hearty Welcome** was given by the Chairman to the Rev. J. H. Anderson, of Bengal, on his return to England.

**Cheering Tidings from the Rev. Geo. Grenfell**, of the Congo, were reported, and the following letter read, dated Franz Josef Falls, Kwango River, December 3rd, 1892 :—“We have just finished our twenty days' journey by boat, and are now encamped close to the Falls preparatory to moving forward overland. We are now just twenty-five miles north of our meeting place with the Portuguese plenipotentiaries, and we expect to meet them in a few days. Our land caravan is already at the frontier, and messengers are on their way to the Portuguese settlement, telling of our arrival. In a day or two I expect 150 carriers here to take us and the cargo

brought in the boats to the frontier station, where we meet the representatives of the King of Portugal. We number over 350 people altogether. Feeding so many has been a very serious task, especially in the desert country, which extends five days north of this place. Happily we are on the river, and so have been able to catch plenty of fish. I have killed two hippopotami, and so have been able to furnish the land party with plenty of beef. Wild pine-apples and palm-nuts have had to take the place of our usual bread stuff. We are now in the thick of the rainy season, and every day brings its downpour. We are having no end of trouble in drying our soaked belongings. These, however, are small matters. We are nearing the commencement of our real work, and so Bolobo and my own dear mission work come much more vividly into view."

In a postscript to this letter, dated December 13th, Mr. Grenfell adds:—

"We are now at last in direct communication with the Portuguese plenipotentiary. I am more sanguine than ever about my being all through the commission work about the month of May."

**New Station on the Upper Congo.**—It was resolved to approve the establishment of a new up-river station at Mojembo, on the great Mobangi River, the initial expense of which has been generously provided by Mr. and Mrs. Sargeant, of Bristol.

**The Rev. Gogon Chunder Dutt, of Khoolna, Bengal,** reported that he had been unanimously elected Honorary Chairman of the Khoolna Municipality, and states:—"This honour has been absolutely unsought on my part, and quite unexpected. Had I not accepted the post, the members of the Municipality would have been obliged to elect the magistrate, a paid official, which would have been a great blow to the self-government system in Bengal, and a bad example to other districts. I sincerely believe that our best friends in England would desire us to learn how to govern ourselves. As a mayor I shall have several advantages: the Town Hall and Public Library, the Girls' School, and the Charitable Dispensary will be absolutely under my care; and when the Town Hall is finished, I shall be able to permit Christian missionaries to deliver Christian lectures in it. A large room is set apart as a Public Library. I have already written to the Calcutta Book and Tract Society, and the Christian Knowledge Society asking for grants of books. If I have not the management of this library it may be filled with objectionable and evil books. I hold the office pending the receipt of the judgment of the Committee. I think I can serve the Mission and the best interests of my people by retaining the post." The Committee approved the acceptance of the office by Mr. Dutt, and regard his election to this post as a practical proof of appreciation of Mr. Dutt's devoted labours on behalf of his fellow-countrymen.

**Estimates of Expenditure** of the Indian and China Missions, after very careful examination and alteration by the Finance Sub-Committee, were approved.

**Orissa and Ceylon Missions Conference Minutes,** after examination and approval by Finance and Eastern Sub-Committees, were adopted, subject to certain modifications.

**Grants in Aid** were approved for new school buildings in Tsing Chu Fu,

Shantung, North China; Congo Translations; and Normal School Students' Christian Training Institution, Cuttack, Orissa.

**Special Prayer was offered** by Mr. D. Clarke, of High Wycombe, and the Rev. A. Tilly, of Cardiff.

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## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Two parcels from Miss Wood, Sabden, for Mrs. Anderson, Calcutta; a box of slides from the Rev. C. W. Vick, Loughboro', for Rev. R. M. Julian, Calcutta; a bell from Mrs. Henson, Charlton, for the Rev. W. R. James, Madaripore; a parcel of books, &c., from Mrs. Spurgeon, Norwood, for Rev. H. E. Barrell, Bombay; a parcel of clothing from Mrs. Davis, Cheddar, for the Zenana Mission, Agra; a box of Christmas cards for Mrs. Ellison, Rungpore, India, and a roll of pictures for the Rev. S. Couling, Shantung, China, from Mrs. Fyfe, Shipley; a bicycle from Mr. F. W. Franklin, Coventry, for the Rev. S. Couling, China; a tricycle from Mr. W. A. Phillips, Camberwell, for the Rev. F. Harmon, China; a parcel of cards from Miss Davies, Clapton, for China Mission; a parcel of magazines, pictures, &c., from Miss Wadlow, Clapham, for Mrs. Durbin, Ceylon; a parcel of clothing from a friend at Porth, for the Rev. G. D. Brown, Congo Mission; a parcel of shirts from Mrs. T. Wellden's Bible-class, Deal, for the late Mr. Percy Comber's boys in connection with the Congo Mission; eleven pieces (440 yards) of cloth from "T. L." for the Congo Mission; a bale of articles of clothing from Zion Chapel, Bacup, per Mr. S. J. Baker, for the Rev. Lawson Forfeitt, Congo; and a parcel from Stockwell Baptist Chapel, per Rev. A. Mursell.

In sending these esteemed gifts it would be a great convenience if friends would kindly indicate on the packages containing them from whom they come and for whom they are intended, and when advising would be so good as to furnish a brief statement of their nature and value.

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## RECENT INTELLIGENCE.

### CLOSING OF THE ACCOUNTS.

With a view to meet the convenience of Treasurers of Auxiliaries the books of the Mission will be kept open until

**THURSDAY, the 6th INSTANT.**

**Missionary Soiree.**—In connection with our approaching anniversary services, we think it well to advise our friends to make EARLY APPLICATION FOR TICKETS for the Tuesday Evening Missionary Soirée, April 23th, as a large

gathering is expected, and ONLY A CERTAIN NUMBER OF TICKETS CAN BE ISSUED.

**Mission Sermon to the Young.**—We also desire to call special attention to the Missionary Sermon to YOUNG MEN, by the Rev. J. M. Gibbon, M.A., of Stamford Hill, in the City Temple, on Wednesday evening, April 26th, and to urge young men to be present in large numbers.

**Rev. Lawson Forfeitt, of the Congo.**—Under date of Saturday evening, February 25th, on board the s.s. *Akassa*, Sierra Leone, Mr. Lawson Forfeitt writes:—"MY DEAR MR. BAYNES,—We have just arrived at this port. All well. The ship has made a good passage from Las Palmas. We leave here on Tuesday, and should arrive at Banana ten days later, and two days after that I hope to be once more at my loved Congo home—Underhill Station."

**Scotland and the "Missionary Herald."**—As it has been resolved during the current year to publish the *Scottish Baptist Magazine* without the MISSIONARY HERALD, we shall be glad if friends in Scotland who desire the MISSIONARY HERALD to be sent to them month by month by post will write to the Secretary, A. H. Baynes, 19, Furnival Street, Holborn, London, E.C., to this effect, who will see that all such requests are at once complied with. The Secretary will also be glad to send parcels to church officers who may desire to distribute copies amongst subscribers and friends.

## THE LORD LOVETH A CHEERFUL GIVER.



WE are deeply grateful for the following welcome gifts:—"I. M.," for £13 7s., proceeds of sale of jewellery; "A.," for a small gold ring; "A Pensioner of the Aged Pilgrims' Society," for four shillings; "A Friend," for £50, who writes: "I have concluded to give this sum now instead of leaving it until after my death. May the gracious Lord shower down more and more of His richest blessings upon all missionary societies." Mr. J. Clifton Town, of Leeds, for £10. We desire to call special attention to the following deeply interesting letter from Mr. Town, and we hope others may be induced to serve the Mission in like manner:—"I have now much pleasure in reporting the work I have been enabled to do for the missionary cause during the past few months. On receipt of the curios (kindly collected for me by Rev. R. C. Forsyth, of China), I resolved to prepare a lecture on 'China and the Chinese,' in order to endeavour to arouse a more intelligent interest in mission work in China. To give a greater interest to the meetings, I adopted the native costume, and during the lecture I exhibited many of the curios which had been sent me. Thus; I trust the main facts of China, her people, and her crying needs have been brought home more forcibly to the minds of many, and my hope and prayer is that our sympathies may be enlarged and our hearts warmed to the work in the 'Celestial Empire.' I must confess

it has been hard work. I have been out on thirteen separate occasions visiting chapels and schools in Leeds and the vicinity (of course, on week nights always), and on one or two occasions when I have been to some benighted regions it has reached midnight before I got home. However, the work is accomplished, and I am deeply thankful I ever entered upon it; much blessing has come to me through my visits, and it is good to be in touch with the members of the outlying churches. Herewith I have the greatest pleasure in handing you a cheque for £10, the sum I have raised specially for *China*, and ask your acceptance of the same. I know the amount is small; I would it were much larger; but, at any rate, I have the satisfaction of having done a little work for the Master, and believe that He in His kindness will bless the effort, however feeble it may appear.—J. CLIFTON TOWN.” “A Watercress Seller,” for an old silver coin for the *Congo Mission*, and “An Old Soldier,” for a silver spoon for the *Indian Mission*.

We are also most thankful for the following very timely and welcome contributions:—Mr. Edward Rawlings, £372; Mr. Joseph Russell, £200; Mr. John Barran, M.P., £150; Matt. vi. 1-4, for *Congo*, £60; R. E. B., £50; N. B., £25; Mr. D. Rees, Llandeloy, £25; Two Friends, for *School at Wathen Station*, £15; Mr. and Mrs. Alfred H. Baynes, £12 12s.; Mr. G. Kingerlee, £10 10s.; In Memoriam, £10; Rev. T. and Mrs. Lewis, *Congo*, £10; Mr. C. Anderson, Edinburgh, £10; Mr. Sydney Smith, Sheffield, £10; H. G., for *China and Congo*, £10.

## CONTRIBUTIONS.

From February 13th to March 12th, 1893.

When contributions are given for any special objects, they are denoted as follows:—The letter **T** is placed before the sum when it is intended for *Translations*; **N P**, for *Native Preachers*; **W & O**, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.					
A Friend, Croydon	1 1 0	Kingerlee, Mr. Geo.	10 10 0	Walduck, Mr T. H., for	
Anonymous	8 0 0	Klickmann, Mr. R.	1 1 0	<i>India</i>	2 10 0
A Working Man	0 10 6	Lewis, Miss Clara	1 1 0	Do., for <i>Congo</i>	2 10 0
Bentall, Miss Clara	0 10 0	Lewis, Rev. T. and		Walter, Mrs., for <i>Bengal</i>	8 0 0
Blackwell, Mr. Jas.	1 1 0	Mrs., San Salvador	10 0 0	<i>schools</i>	0 10 0
Barrows, Mr. F., LL.D.	5 5 0	Matt. vi. 1-4 (half-		Walters, Mrs.	0 10 0
Butterworth, Miss	3 0 0	yearly subscription),		Ward, Mr., per Mrs.	0 10 0
Do., for <i>W &amp; O</i>	0 10 0	for support of <i>Congo</i>		Johnston	3 0 0
Do., for <i>Congo</i>	2 0 0	<i>missionary</i>	60 0 0	Wilkinson, Mrs., Sabden	3 0 0
Do., for <i>Italy</i>	0 10 0	Menhinick, Mrs. M. A.	0 10 0	Williams, Mr. J. K.,	
Butterworth, Mr. R. H.,		Mitchell, Mrs. D., for		Bromley (2 years)	2 2 0
Scarborough, for		<i>Congo</i>	1 0 0	Under 10s.	1 10 6
<i>India</i>	1 1 0	Pedder, Miss, for <i>Congo</i>	1 0 0		
Do., for <i>Congo</i>	1 1 0	Pontifex, Mr. John	1 1 0		
C., for <i>Congo</i>	0 10 0	Powell, Mr. John, The			
Cox, Mr. T., Luton	0 10 6	late, for <i>W &amp; O</i>	1 0 0	DONATIONS.	
Cowdy, Rev. S., LL.D.	1 0 0	Pratten, Mrs.	3 0 0	A Friend, per Rev.	
Davies, Mrs., Bromyard	2 2 0	Price, Rev. E.	0 10 0	A. G. Brown	1 1 0
Eastman, Mr. W. E.	0 10 6	Rawlings, Mr. Edward	272 0 0	A Friend, per Rev.	
Grayson, Mr. E. J.	1 1 0	Rosser, Mrs., Treherbert	1 1 0	J. B. Myers	5 0 0
Hammond, Mr. N.	1 0 0	R. P.	25 0 0	Anon., Durham	0 13 0
Hancock, Mr. W.	1 0 0	Russell, Mr. Joseph	200 0 0	Barbour, Mr. John	1 1 0
Handy, Mr. Geo.	1 1 0	Sayce, Mr. George	5 0 0	H. H. K. (mantleself	
Haynes, Mrs. Thirza	2 0 0	Sharpe, Mr. W.	1 1 0	box)	0 13 0
H. E. K.	1 0 0	Small, Rev. Geo., M.A.	1 0 0	In Memoriam	10 0 0
Hoy, Mr. and Mrs. F.,		Smylinton, Mr. Jas.,		Newman, Mr. J.	0 10 0
and Family	1 12 2	Belfast	2 12 0	"Of His own do we	25 0 0
Irlsh, Mr. F.	1 1 0	Tarring, Mr. and Mrs.		give Him," for <i>Congo</i>	00 0 0
Johnson, Mr. G. W.,		C. J., Constantinople	5 0 0	Pratten, Mrs. (box)	0 17 6
M.A.	3 0 0	Thornton, Miss	1 0 0	R. E. B.	50 0 0
		Tyson, Mrs., Barton-on-		nees, Mr. David, Llan-	
		Humber	2 0 0	deley	25 0 0

Scott, Mr. Jas., Burton			
Nettleton	4	0	0
Sale of Fossils, &c.	2	2	0
Sale of Jewellery	6	18	3
Do., for Congo	1	9	2
Taylor, William, the Trust Fund, for <i>Cadabar College</i>	50	0	0
Various Friends, per Rev. N. H. Shaw, for <i>Roman Mission</i>	139	10	6
Under Lus.	0	18	0
Do., for Congo	0	7	0

**LEGACIES.**

Powell, The late Mr. John, of Benson, by Mr. C. A. Powell	20	0	0
Ryman, The late Mr. Robert, by Messrs. Wilkins & Toy	238	13	0
Smith, The late Miss E. of Newcastle-on-Tyne, by Mr. W. Goode			
Davies	4	0	0

**LONDON AND VICINITY.**

Acton, Sunday-school, for support of Congo boy, "Mpongt," Wathen	5	0	0
Battersea Park Tabernacle, for W & O	1	1	0
Bermondsey, Drummond-road	11	3	5
Brixton, for support of <i>Raveigh Musolo, Congo</i>	5	6	4
Brixton, Gresham Sunday-school, for support of <i>Nlemvo, Congo</i>	7	3	3
Do., Kenyon Ch., for N P	0	15	10
Camden-road, Sunday-school, for <i>Bemy li Schools</i>	8	0	0
Do., for N P	5	0	0
Chalk Farm, Berkeley rd. Chapel, for W & O	0	13	6
Chelsea, Farnley Mission hall	1	0	0
Chiswick, for N P	19	5	
Dalston Junction Sunday-school	7	0	0
Ealing Dean	2	2	0
Do., for W & O	1	1	0
Do., Sunday-school, for Congo	5	0	0
Do., for China	5	0	0
Enfield	10	8	0
Hammersmith, West-end	3	2	0
Do., for W & O	5	0	0
Hampstead, Heath-st.	6	0	0
Do., Juvenile Missionary Association, for support of boys at Wathen Station	13	0	0
Highgate, southwood-lane, for W & O	1	10	0
Do., for N P	2	3	3
Hounslow, for W & O	1	10	0
Do., for N P	1	12	0
Islington, Cross-street Sunday-school, for <i>Bengali Schools</i>	5	0	0
John-street, Bedford-row, Sunday-school (girls), for Congo	16	12	2

Do., Boys' School, for <i>Trinidad</i>	12	17	4
Do., Y.M.B.C.	4	18	2
Paddington, Praed-st.	4	13	1
Do., Sunday-school	10	18	11
Peckham, Nye-lane	5	0	0
Do., for Mr Hay's <i>Work, Dacca</i>	2	12	6
Putney, Union Chapel Sunday-school	4	17	0
Do., for support of <i>Shudam ne, i. Mrs. Kerry's School</i>	4	0	0
Regent's Park Chapel	20	0	0
Do., for W & O	10	4	5
Rotherhithe New Road, for W & O	0	10	0
Shepherd's Bush Tabernacle	2	5	0
Stockwell	0	10	6
Upper Holloway Y.M.B.C.	0	5	0
Do., for Congo	5	0	4
Vauxhall	5	5	6
Victoria Docks, Union Ch., for W & O	0	10	6
Walworth, Ebenezer Sunday-school, for <i>Bengali School</i>	1	1	0
Do., for <i>China School</i>	3	13	6
Walworth-road	12	5	1
Wandsworth-road, Victoria Ch., for support of child at <i>Cuttack</i>	2	10	0
West Green	9	0	0
Do., Y.M.B.C., for Congo	2	14	6
Wood Green, Sunday-school, for N P	1	5	7

**BEDFORDSHIRE.**

Amphill, Union Ch.	1	11	0
Do., for W & O	1	1	0
Rimham, for N P	0	1	0
Keysoe, for W & O	0	7	9
Do., for N P	0	10	9
Luton, Wellington-st.	8	0	0
Do., for N P	2	15	8
Ravensden, Zion	0	7	6
Bigdmount	6	19	9
Do., for W & O	1	0	0
Do., for N P	4	3	6
Toddington	1	6	4
Do., for W & O	0	10	0
Do., for N P	0	18	2

**BERKSHIRE.**

Maidenhead	4	18	9
Marcham, for N P	0	10	0
Newbury, for N P	3	3	6
Reading, King's-road	37	3	3
Do., for N P	1	4	9
Do., for Africa	1	18	0
Do., Sherfield Green	2	12	0
Do., do., for N P	2	1	3
Do., Ashamstead	0	11	7
Do., do., for N P	0	9	8
Do., Hurst	1	0	0
Do., do., for N P	1	16	6
Do., Compton	0	8	3
Do., East Ilsley	1	6	0
Do., West Ilsley	0	5	3
Do., Wycliffe Sunday-school	4	5	8
Do., do., for N P	2	14	0
Do., do., for Congo boy, "Mampuya"	5	0	0
Sunningdale, for W & O	0	10	0

**BUCKINGHAMSHIRE.**

Great Missenden	4	7	2
Do., for W & O	0	10	0
Do., for N P	3	19	10
Haddenham and Ford Stantonbury	8	11	0
Do., for W & O	0	1	0
Do., for N P	0	9	8
Weston Turville, Union Ch.	2	2	10

**CAMBRIDGESHIRE.**

Chesterton, for W & O	1	0	0
Hareton, for W & O	0	10	0
March, Centenary Ch., for W & O	1	10	0
Prickwillow, for W & O	0	5	0
Do., for N P	0	16	6
Waterbeach, Y.M.B.C.	1	1	0
Whittlesea, Sun.-sch.	2	10	0

**CHESHIRE.**

Chester, by Miss Pye	3	15	0
Do., Grosvenor-park	4	5	7
Do., do., for N P	2	14	5
Egremont, for W & O	2	10	5
Frodsham, Union Ch.	3	16	0
Ouston	17	9	6
Do., for N P	0	13	0
Poynton	9	3	5

**CORNWALL.**

Helston	7	11	4
Penzance	1	1	0

**DERBYSHIRE.**

Derby, Trinity Ch., for W & O	2	0	0
Ilkeston, Queen-street, for W & O	0	4	6
Long Eaton, Station-st.	4	2	9
Melbourne	30	0	0

**DEVONSHIRE.**

Appledora	10	18	8
Brayford	0	10	0
Chudleigh	1	2	6
Do., for W & O	0	13	0
Cullompton	1	11	9
Do., for N P	1	8	3
Bovey Tracey, for W & O	0	15	0
Devonport, Morice-sq.	0	15	0
Hatherleigh	4	19	6
Do., for W & O	0	10	0
Do., for N P	0	17	8
Inwardleigh	0	10	0
Paignton, for W & O	1	6	0
Do., for N P	3	15	0
Thorverton, for W & O	1	0	0

**DORSETSHIRE.**

Buckland Newton, for N P	1	7	6
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**DURHAM.**

Hamsterley, for W & O	0	5	0
South Shields, Westoe-road, for Congo	4	14	0

**ESSEX.**

Chadwell Heath, for W & O	0	5	5
Colchester	12	7	7

Maris Colne .....	0 18 0
Do., for <i>N P</i> .....	2 10 1
Rayleigh .....	0 19 4
Thorp-to-Soken .....	1 17 6
Woodford, George-lane Sunday-school .....	3 3 0
Do., Union Ch. ....	2 12 6

**GLOUCESTERSHIRE.**

Cheltenham, Salem Ch.	23 8 3
Do., for <i>W &amp; O</i> .....	6 2 0
Chipping Campden, for <i>W &amp; O</i> .....	0 5 0
Do., for <i>N P</i> .....	0 13 6
Do., for support of <i>Congo boy, Nezumbi</i>	1 18 0
Cirencester, for <i>N P</i> ..	4 17 7
Naunton and Guiting, for <i>W &amp; O</i> .....	1 0 0

**HAMPSHIRE.**

Ashley, Sunday-school	1 8 2
Do., for <i>N P</i> .....	3 6 0
Lymington .....	10 13 8
Do., for <i>W &amp; O</i> .....	1 10 6
Do., for <i>N P</i> .....	1 8 1
Ower Wallop .....	7 2 6
Do., for <i>W &amp; O</i> .....	0 11 1
Do., for <i>N P</i> .....	1 7 0
Shirley, Union Ch. ....	19 13 1
Sway, for <i>N P</i> .....	1 6 8
Whitchurch .....	1 1 0
Winchester .....	23 8 6

**ISLE OF WIGHT.**

Newport, Castlehold, for <i>W &amp; O</i> .....	1 1 0
Ryde, Park-road Sun- school .....	1 9 0
Wellow .....	3 13 6

**HEREFORDSHIRE.**

Fownhope .....	4 6 0
Do., for <i>W &amp; O</i> .....	0 11 0
Peterchurch .....	6 11 6
Ross .....	19 13 8
Do., for <i>W &amp; O</i> .....	1 13 0
Stansbatch, for <i>W &amp; O</i>	0 3 0

**HERTFORDSHIRE.**

Boxmoor, Sun.-sch. ....	2 2 0
Hemel Hempstead, for <i>N P</i> .....	2 7 10
Hitchin, Walsworth-rd.	1 2 3
Ware .....	2 2 0

**HUNTINGDONSHIRE.**

Huntingdonshire .....	85 0 0
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**KENT.**

Ashford, for <i>W &amp; O</i> ..	2 0 0
Do., for <i>N P</i> .....	2 8 3
Bromley, sun.-sch., for <i>N P</i> .....	0 9 10
Canterbury .....	16 19 7
Do., for <i>W &amp; O</i> .....	3 3 6
Deal .....	43 13 3
Do., for <i>W &amp; O</i> .....	3 0 0
Edenbridge .....	8 2 5
Do., for <i>W &amp; O</i> .....	1 1 0
Do., for <i>Congo boy</i> <i>under Mr. Grenfell</i>	5 0 0
Margate, Ebenezer, for <i>W &amp; O</i> .....	4 0 0
Sevenoaks, Girls' Mis- sion School .....	3 0 0

Tunbridge Wells .....	2 2 0
Do., for <i>W &amp; O</i> .....	2 2 0
West Malling, for <i>N P</i>	2 18 0
Woolwich, Parson's Hill Sunday-school ..	1 10 0

**LANCASHIRE.**

Ashton-under-Lyne ..	9 17 5
Astley Bridge .....	19 11 5
Bacup, Irwell-terrace, for <i>W &amp; O</i> .....	1 0 0
Do., for <i>N P</i> .....	2 16 9
Birkenhead, Welsh Ch. Sunday-school, for <i>N P</i> .....	5 13 6
Bootle, Derby-road ..	12 10 4
Do., for <i>W &amp; O</i> .....	0 19 7
Do., for <i>N P</i> .....	0 6 7
Hawthorn, Trinity Ch., for <i>W &amp; O</i> .....	2 2 0
Horwich .....	0 15 0
Hyde, Sunday-school, for <i>N P</i> .....	0 4 7
Leigh .....	6 4 0
Liverpool, Everton, Welsh Ch. ....	10 15 7
Do., Fabius Ch., for <i>W &amp; O</i> .....	1 1 6
Do., Myrtle-street ..	107 10 10
Do., for <i>W &amp; O</i> .....	20 0 0
Do., Richmond Ch. ....	8 0 8
Manchester, Union Chapel, for <i>W &amp; O</i> ..	22 17 7
Do., do., Bible class, for <i>N P, Shri Nath</i>	18 0 0
Do., do., <i>Extra</i> .....	5 0 0
Do., do., for <i>Boatman</i> <i>for ditto</i> .....	6 0 0
Do., Brighton-grove ..	7 17 0
Do., Rusholme-road Sunday-school, for <i>Congo</i> .....	6 13 4
Do., Moss Side, for <i>W &amp; O</i> .....	5 0 0
Do., Gorton, Welling- ton-st., for <i>W &amp; O</i>	0 17 9
Do., Oakfield, sale ..	8 8 11
Do., Stalybridge, Wakefield-road ..	9 4 5
Do., do., for <i>W &amp; O</i> ..	1 0 0
Nelson .....	15 11 0
Do., for <i>W &amp; O</i> .....	1 18 9
St. Helen's, Jubilee Sun- day school, for <i>N P</i> ..	0 13 4
Warrington .....	1 3 1

**LEICESTERSHIRE.**

Cropstone, for <i>N P</i> .....	0 5 0
Leicester, Charles-st., for <i>N P</i> .....	1 4 2
Do., Friar-lane, for <i>W &amp; O</i> .....	2 0 0
Do., Harvey-lane, Sunday-school .....	34 4 4
Melton Mowbray, Sun- day-school, for <i>N P</i>	1 13 0
Quorn, for <i>W &amp; O</i> .....	1 0 0
Do., for <i>N P</i> .....	0 8 6

**LINCOLNSHIRE.**

Grimsby, Freeman-st.	20 3 0
Do., Tabernacle .....	44 8 9
Maltby-le-Marsh .....	8 3 0
Spalding, for <i>W &amp; O</i> ..	1 17 0

**NORFOLK.**

Diss .....	24 17 0
Do., for <i>N P</i> .....	1 1 6

East Dereham, Sunday- school .....	10 0 0
Norwich, St. Clement's, for <i>W &amp; O</i> .....	1 0 0

**NORTHAMPTONSHIRE.**

Blisworth, for <i>W &amp; O</i> ..	1 0 0
Do., for <i>N P</i> .....	1 14 4
Northampton, College- street .....	7 0 0
Rushden, for <i>W &amp; O</i> ..	2 0 0
Woodford .....	0 5 0
Do., for <i>N P</i> .....	0 8 3

**NORTHUMBERLAND.**

Newcastle - on - Tyne, Jesmond .....	100 0 0
Do., for <i>N P</i> .....	3 8 0
Do., Rye-hill .....	1 5 10
Do., do., for <i>W &amp; O</i> ..	1 1 2
Do., do., Sunday-sch. ..	1 7 2
Do., do., for <i>N P</i> .....	2 3 0
North Shields .....	2 0 0

**NOTTINGHAMSHIRE.**

Arnold .....	1 3 6
East Kirkby .....	18 5 0
Eastwood, Hill Top, for <i>W &amp; O</i> .....	0 6 9
New Basford, Chelsea- street .....	13 15 0
Do., for <i>W &amp; O</i> .....	0 10 0
Nottingham, Derby-rd.	0 15 0
Do., George-street, for <i>W &amp; O</i> .....	2 2 0
Do., Woodborough- road Juvenile Aux. ..	25 15 6
Sutton-in-Ashfield, for <i>Mrs. Shorrocks's</i> <i>Girls' School, China</i>	1 5 0
Do., Sunday-school ..	11 0 0

**OXFORDSHIRE.**

Woodstock, for <i>W &amp; O</i>	0 5 0
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**RUTLAND.**

Langham, Sun.-sch. ..	0 10 0
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**SHROPSHIRE.**

Bridgnorth .....	15 6 8
Do., for <i>W &amp; O</i> .....	0 10 0
Do., for <i>N P</i> .....	2 6 0
Lords Hill, Sun.-sch., for <i>N P</i> .....	0 9 0
Market Drayton .....	8 6 9
Whitchurch, Green-end	9 10 0

**SOMERSETSHIRE.**

Bath, Hay-hill, for <i>W &amp; O</i> .....	1 5 6
Crewkerne Park .....	1 3 8
Wilmington, Albemarle Ch.	2 0 0
Weston - super - Mare, Wadham-street Sun- sch., for <i>N P</i> .....	2 7 6

**STAFFORDSHIRE.**

Bliton, Wood-street ..	5 15 9
Burton-on-Trent, New- street .....	54 18 6
Do., do., for <i>W &amp; O</i> ..	2 15 6
Do., Tabernacle .....	7 10 0
Stafford .....	3 1 0
Do., for <i>W &amp; O</i> .....	1 2 0
Do., for <i>N P</i> .....	3 1 0
Walsall, Stafford-street	35 18 3

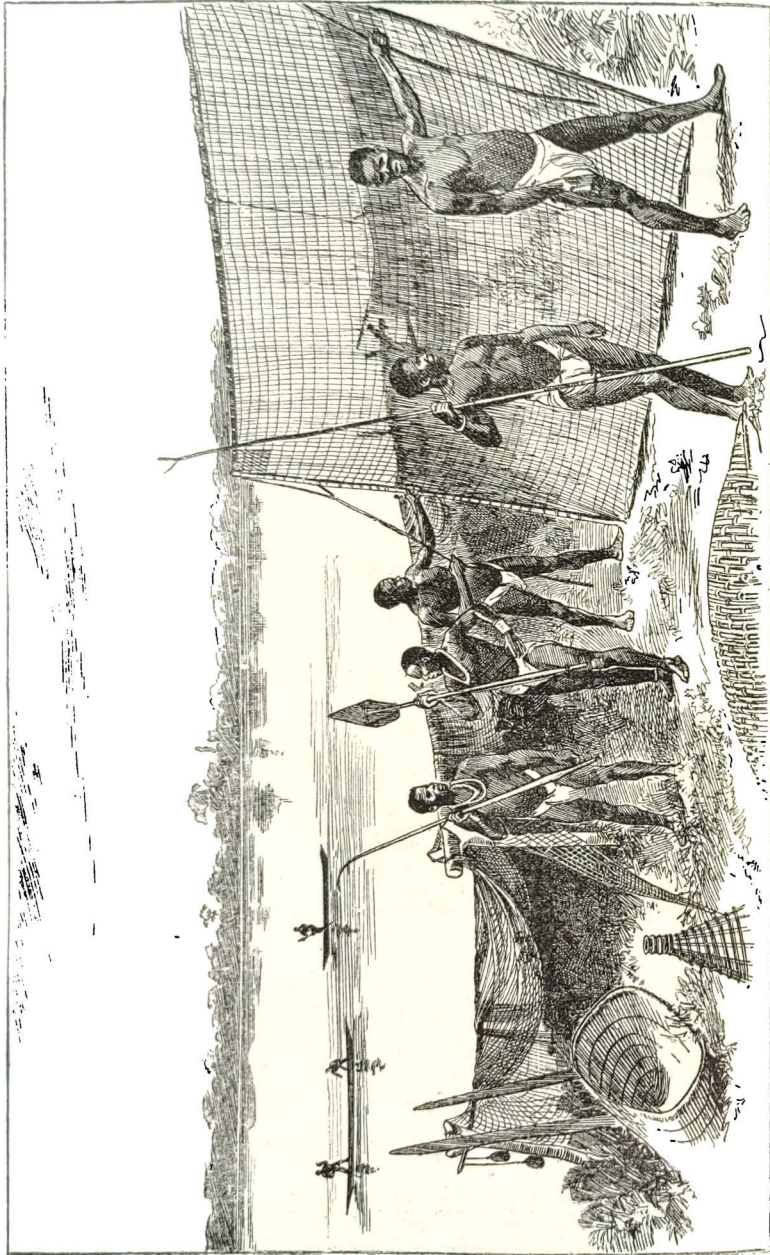


<b>SUFFOLK.</b>		Denholme, for <i>W &amp; O</i> ..	0 10 0	Chepstow, Sun.-sch., for	
Bardwell, Do., for <i>N P</i> ..	0 16 0	Hallfax, Trinity-road..	12 15 9	<i>N P</i> .....	8 1 0
Ipawich, Burlington		Leeds, Blenheim Juve-		Maides, Summerhill,	
Chapel .....	21 0 10	nile Association ..	34 0 0	for <i>W &amp; O</i> .....	1 1 0
Do., Stoke-green, for		Do., Burley-road		Newport, Commercial-	
<i>W &amp; O</i> .....	1 1 0	Juvenile Associa-	27 8 6	street, for <i>W &amp; O</i> ....	5 0 0
<b>SURREY.</b>		Do., Newton Park,		<b>PENBROKESHIRE.</b>	
Cheam, for <i>W &amp; O</i> ....	1 8 6	Union Ch. ....	1 3 7	Haverfordwest, Beth-	
Do., for <i>N P</i> .....	2 2 0	Ltneholme, for <i>W &amp; O</i>	0 10 0	lehem .....	4 5 5
Mitcham, Sunday-school		Lockwood, for <i>W &amp; O</i>	2 10 0	Mynachlogddu .....	12 4 0
for support of Congo		Masham .....	4 7 11	Do., for <i>N P</i> .....	1 13 3
boy under Mr Roger	1 3 0	Milnsbridge, for <i>W &amp; O</i>	1 0 0	Salem .....	4 14 5
New Maiden .....	5 5 0	Scarborough, Albe-		<b>RADNORSHIRE.</b>	
Redhill .....	6 4 0	marle Ch., for <i>W &amp; O</i>	2 0 0	Bwlchysarnau .....	1 6 0
Sutton .....	21 4 3	Sheffield Auxiliary (per		<b>SCOTLAND.</b>	
Do., for <i>N P</i> , Delhi..	1 10 4	Mr. F. E. Smith) ...	176 19 11	Airdrie, for <i>W &amp; O</i> ....	1 5 0
Do., for <i>N P</i> .....	1 4 5	Shopley, Rosse-street,		Do., for <i>N P</i> .....	4 2 0
Wallington .....	6 17 6	for <i>W &amp; O</i> .....	2 0 0	Bridge of Allan,	
West Croydon, Ladies'		Skipton, Belmont Ch... 2 2 0		Y.M.C.A., for Mr.	
Association .....	6 14 1	Do., for <i>W &amp; O</i> .....	0 10 6	Cameron's work,	
Do., Juvenile Do....	17 18 6	Slack Lane .....	0 11 0	Congo .....	6 10 0
<b>SUSSEX.</b>		Sowerby Bridge .....	1 1 3	Broughty Ferry, Sun-	
Chiddingfold, for <i>N P</i>	1 14 6	Stalnoffe .....	3 16 0	day-school, for <i>N P</i>	0 2 0
Crawley .....	5 1 4	Do., for <i>W &amp; O</i> ....	0 10 0	Cambuslang, for <i>N P</i> ..	1 19 2
Eastbourne, for <i>W &amp; O</i>	2 10 0	<b>NORTH WALES.</b>		Dundee, Long Wynd	
Rye, for <i>N P</i> .....	1 1 7	<b>CARNARVONSHIRE.</b>		Sunday-school, for	
Worthing, Sunday-		<b>DENBIGHSHIRE.</b>		<i>N P</i> .....	4 9 0
school, for <i>N P</i> .....	2 6 6	Wrexham, Chester-st.	5 15 3	Dunfermline, Sunday-	
<b>WARWICKSHIRE.</b>		<b>FLINTSHIRE.</b>		school, for Congo..	10 0 0
Birmingham Aux., per		Flint, for <i>N P</i> .....	1 12 8	Do., for China .....	9 5 0
Mr. T. Adams,		<b>SOUTH WALES.</b>		Do., for <i>N P</i> , "Joseph"	20 0 0
Treasurer .....	240 0 0	<b>BRECONSHIRE.</b>		Glasgow, Adelaide-	
Coventry, St. Michaels	0 10 0	Ynysyfellin, Bethel ....	0 17 1	place .....	87 19 0
Henley-in-Arden .....	8 17 1	<b>CARMARTHENSHIRE.</b>		Do., Foundry Boys'	
Do., for <i>W &amp; O</i> ....	0 5 0	Calo, Bethel .....	1 12 7	Religious Society..	5 0 0
Rngby .....	2 5 9	Llanely, Greenfield,		Do., Queen's Park ..	8 0 6
Do., for <i>W &amp; O</i> ....	0 13 6	and Beulah Sun.-schs.	41 4 1	Hawick .....	1 17 6
<b>WILTSHIRE.</b>		Llanstephan, Bethany	3 1 3	Do., for <i>W &amp; O</i> .....	0 15 6
Calne, for <i>W &amp; O</i> ....	2 8 4	<b>GLAMORGANSHIRE.</b>		Do., for <i>N P</i> .....	0 13 7
Do., for <i>N P</i> .....	2 9 11	Betws, Sardis, for <i>N P</i>	0 14 9	Lerwick, Sunday-school,	
Corsley, for <i>W &amp; O</i> ..	0 5 6	Corntown .....	0 15 0	for <i>N P</i> .....	3 0 0
Damerham and Rock-		Do., for <i>N P</i> .....	2 0 0	Lochee .....	0 7 4
bourne .....	2 4 0	Cwmavon, Penuel Sun-		Do., for <i>W &amp; O</i> ....	2 0 0
Do., for <i>W &amp; O</i> ....	0 5 0	school .....	1 6 9	Do., for <i>N P</i> .....	2 5 2
Trowbridge, Bethesda	13 15 4	Cwmtwrch .....	8 2 9	Peterhead .....	5 3 6
<b>WORCESTERSHIRE.</b>		Llangyfelach, Salem	1 12 6	Do., for <i>W &amp; O</i> .....	0 10 0
Bromsgrove, New-road		Penarth, Stanwell-road	5 8 1	Do., for <i>N P</i> .....	1 12 6
Shipston-on-Stour, for		Pontnewydd .....	0 10 6	Rutherglen .....	2 0 0
<i>N P</i> .....	0 12 6	Pontycanner, English		St. Andrews, for <i>N P</i> ..	1 3 6
Stourport .....	2 14 6	Chapel .....	3 2 6	Selkirk, for <i>N P</i> .....	1 2 6
Do., for <i>W &amp; O</i> ....	0 13 6	Rhonda, for <i>N P</i> ....	1 16 3	Wellsgrove Colliery,	
Worcester .....	14 10 8	Treforest, Libanus ..	0 16 0	Sunday-school .....	0 5 0
<b>YORKSHIRE.</b>		Waunarlwydd, Zion ..	3 17 9	Wishaw .....	4 19 4
Batley .....	1 12 6	<b>MONMOUTHSHIRE.</b>		Do., for <i>W &amp; O</i> .....	1 0 0
Do., for <i>W &amp; O</i> ....	0 9 1	Abergavenny, Pethany	2 0 0	<b>IRELAND.</b>	
Pedale .....	3 13 0	Do., for <i>W &amp; O</i> .....	2 0 0	Aughnaclog .....	1 17 0
Bradford (per Mr. J. E.		<b>TO SUBSCRIBERS.</b>		Belfast, Great Victoria-	
Birkinshaw) .....	3 3 0	<i>It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRIFTON, &amp; Co., and Post-office Orders made payable at the General Post Office.</i>		street, Sunday-school	6 0 0
Do., Tetley-street ..	12 0 0			Dublin, Harcourt-street	22 10 0
Do., for <i>W &amp; O</i> .....	1 10 0			Do., for India .....	7 10 0
Do., Gion Jubilee Ch.	14 2 7			Tandrage .....	4 8 0
Brearley, for <i>W &amp; O</i> ..	1 1 0			Do., for <i>N P</i> .....	7 9 6

## TO SUBSCRIBERS.

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[THE MISSIONARY HERALD,  
MAY 1, 1892.



**BOFOTO FISHERMEN. UPPER CONGO RIVER.—(From a Photograph).**

[MAY 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### ONE HUNDRED AND FIRST REPORT.

### THE YEAR OF THE CENTENARY.



THE last Report commenced with the following extract from a letter, written in November, 1792, by William Carey to Andrew Fuller :—

“How long will it be, I wonder, before the Christian Church shall adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature ?”

And the Report for the YEAR OF THE CENTENARY may also fittingly commence with a further extract from the same deeply interesting letter :—

“I often wonder also,” wrote Carey, “what the state of the world will be a hundred years hence ; think you, will the disciples of the Lord Jesus have carried the blessed Gospel to the ends of the earth ?”

We are permitted this vision, and surely it should humble as well as stimulate us.

True, something has been done to carry the blessed Gospel to the ends of the earth. But, alas ! how sadly little.

Looking out upon the new Missionary century, just dawning upon the Christian Church, what do we resolve to do ?

The prompt, hearty, and generous response to the appeal on behalf of the Centenary Thanksgiving Fund shows what can be done when the heart is aglow with sympathy and sacrifice.

Surely the first year of the new century should be memorable for *advance* all along the missionary line. We need a finer enthusiasm, a closer fellowship with the Saviour in His world-wide scheme of redemption, a more adequate realisation of our individual responsibility in relation to this great enterprise.

The stream does not rise higher than the fountain-head. Missionaries should have no monopoly of devotion. We at home, also, must be prepared to place our all upon the altar of sacrifice, be ready and willing not only to give our silver and gold (and in far larger measure than ever before), but our sons and daughters—our choicest and our best.

If we would win back the world for Christ, and if we would expect success in the Church commensurate with the boundless work to be accomplished, we must surely exhibit a loftier devotion than anything the world is witnessing to-day; realise for ourselves in fuller measure that this sublime work is the heritage of every Christian, and that Christ-like devotion is not for the few only, but is the privilege and duty of all.

## THE CENTENARY APPEAL.

In the last Report the Committee made their Centenary appeal of a two-fold character. They asked for a special Thanksgiving Fund of *One Hundred Thousand Pounds*; and, further, for promises of new and increased annual subscriptions, with the view of ultimately securing an income of *One Hundred Thousand Pounds*. With regard to the disposition of the Thanksgiving Fund, they reported that they proposed to devote it to the following objects:—

*First.*—To the extinction of any debt upon the current account.

*Second.*—To the outfit, passage, and probation expenses of one hundred new missionaries, mainly for India, China, and the Congo Missions.

*Third.*—To the establishment of a working fund to obviate the contraction of large loans at the bankers, and heavy payments for interest.

*Fourth.*—To the erection of buildings for Christian schools, chapels, and mission-houses.

*Fifth.*—To the training and equipment of native evangelists, pastors, and school teachers.

*Sixth.*—To the translation, revision, and printing of the Scriptures.

*Seventh.*—To meeting the cost of the construction of the new up-river steamer for the Congo Mission, the *Goodwill*.

With much thankfulness the Committee record the fact that the response to the Thanksgiving Fund appeal, in cash and promises, with interest upon contributions obtained, amounted on the 31st of March to

**£113,500.**

From all parts of the world contributions have been received to this Fund—from native Christians in India, China, and Africa; from Ceylon, the West Indies, and the Australian Colonies; from the well circumstanced and the very poor; from children in east and west, north and south; in lands far distant, and from our own land. And never, surely, were contributions given more gladly or thankfully; indeed, in the words of a poor blind donor, “the very giving has been a means of grace, making life brighter and happier.”

It is gratifying also to report that, although a term of three years was given to donors over which to spread their contributions, should they so desire, that of the total sum promised,

**£103,280**

has been already actually received in cash, leaving only **£10,220** to be yet paid in. In view of this response, we devoutly “thank God and take courage.”

The Rev. W. R. James, of Madaripore, writes:—“Many of the native churches of Bengal, out of their exceeding poverty, have nobly contributed to the Centenary Fund, and if God be pleased to bless the example set by the Baptist denomination at this time as abundantly as He did the nobler example set by the heroic founders of our Society a hundred years ago, we shall see during the coming decade a wonderful advance in the cause of missions throughout the world. ‘Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.’”

It is difficult at this date to say with anything like accuracy how far the further appeal for new and increased annual subscriptions may have been responded to, as so many of our supporters and friends have intimated they will defer making any definite promise until the close of the Centenary year.

It cannot, however, be too clearly stated that this question of increased income is a *vital and pressing one*, for, whilst the special expenses of outfit, passage, and probationary term for the one hundred new Mission-

aries, have been secured by the Thanksgiving Fund, yet the Committee would scarcely be justified in sending forth these urgently needed reinforcements unless they felt assured that the churches were prepared to undertake the cost of their permanent maintenance. The gravity of this aspect of the question of immediate reinforcements, in view of the inadequacy of PRESENT annual receipts to meet *present* normal expenditure, is more fully set forth at the end of this Report, under section headed "FINANCE."

Well will it be if we abidingly bear in mind that the *path of progress* is for the Christian Church, as well as for the individual Christian, the only path of safety: "forgetting the things behind," and "reaching forth" to larger and nobler efforts in the future. If only the Christian Church during this new century be faithful to her sublime trust the whole world shall rejoice in emancipation, light, and love.

Our old Crusading fathers took the Red Cross to rescue a sepulchre. Shall we be recreants from the far nobler crusade of this the new century of missions to rescue not one material sepulchre of Christ, but hundreds of millions of His living temples for our risen Lord? The Cross is not the symbol of defeat and shame, but of conquest and glory.

By the cross of the Nazarene, the Church is to conquer. Missions represent, not a human device, but a Divine enterprise; the work is co-labour with God; the field is a Divine sphere; the spirit of missions is a Divine inspiration; and the fruit of missions is a Divine seal, an everlasting sign that shall not be cut off.

## THE MISSIONARIES.

We place on record, with feelings of special thankfulness, the fact, that during the past year no missionary has been removed by death. Mrs. Isaac Allen, of Mussoorie, and Mrs. J. E. Henderson, and Mrs. Ellis Fray, of Jamaica, have entered into rest; and Mr. A. M. Ferguson, C.M.G., of Colombo, Ceylon, after a long life of noble and unique Christian service, has been called to his reward.

At home we have lost many generous and sympathetic friends, who for years past have taken a deep personal interest in the work carried on by the Mission. Specially would we record the names of Mr. William Thomas, J.P., of Wellfield, Llanelly; Mr. Thomas Cook, of Leicester, an honorary member of the Mission Committee; Mrs. Hartland, of Falkland Road, Kentish Town, and Sir Charles Wathen, J.P., of Bristol. "The memory of the just is blessed."

## REINFORCEMENTS.

During the past year the staff of the Society has been increased by the addition of TEN NEW BROTHERS, viz, Messrs. G. D. Brown, G. R. Pople, Dr. Sidney R. Webb, and Mr. R. H. Kirkland for the Congo Mission; Messrs. Gordon Wilkins, E. P. Davy, and J. J. Hasler, B.A., for India, Dr. T. C. Paterson, and Mr. E. W. Burt, B.A., for China; and Mr. W. D. Hankinson for Ceylon; and the Committee have now before them offers from several Brethren, many of whom have been specially preparing for their life work for some years past.

The Rev. R. Martin Julian, of Baxter Gate Church, Loughboro', has accepted the pastorate of the Circular Road Church in Calcutta, and has commenced his ministry in that important sphere amid circumstances of great promise and encouragement.

The Rev. H. A. Lapham has rejoined the service of the Mission, and contemplates resuming work in the Kandy district of Ceylon in the course of the next few months.

The Rev. Arthur James, B.A., of Thrapstone, has accepted the presidency of the Calabar College in Kingston, Jamaica, and is now on his voyage to the West Indies; and the Rev. C. A. Dann, of Blockley, has undertaken the pastorate of Zion Church, Nassau, and the superintendence of the Bahamas out-island churches.

## FURLOUGH HOME.

The following brethren are at home on furlough, seeking strength and refreshment by residence for a while in England:—

From India: The Revs. Thos. Bailey and J. F. Hill, of Cuttack; T. Rutland, from Berhampore; G. J. Dann and H. E. Crudgington, from Delhi; R. Wright Hay, from Dacca; and W. J. Price, from Calcutta. Miss Leigh, of the Girls' Orphanage, Cuttack, Orissa, after a long term of active service, is also now taking a season of rest at home.

From China: The Revs. F. Harmon, from Shantung, and Evan Morgan, from Shansi; the Rev. J. J. Turner, of Tai Yuen Fu, has also been compelled by ill-health and pressing family circumstances to return home for a season, and his resumption of work in China is at present uncertain; in the meanwhile, Mr. Turner is meeting all his own expenses, and is no charge to the funds of the Society.

In consequence of the serious failure of the health of his wife, the Rev. C. S. Medhurst, of Tsing Chu Fu, has also been compelled to leave China



for California, and as a consensus of medical opinion is entirely opposed to the return of Mrs. Medhurst to China, her husband feels it right to seek a pastorate in California, and terminate his connection with the Society.

From the Congo : The Revs. W. H. Bentley, from Wathen Station ; W. L. Forfeitt, from Bopoto ; W. H. Stapleton, from Monsembi ; R. Glennie, from Bolobo ; John Whitehead, from Lukolela, and H. White, from Bopoto.

### MISSIONARIES RETURNED.

Of brethren who have gone back to the field after a season of furlough at home should be mentioned—To India : the Revs. G. H. Rouse, LL.B., and Charles Jordan, to Calcutta, T. R. Edwards, to Serampore, and Herbert Thomas, to Delhi. To China : The Revs. A. G. Jones, J. S. Whitwright, and Saml. Couling, to Shantung, and Arthur Sowerby, to Shansi. To the Congo : The Revs. J. A. Clark, to Lukolela, and J. Lawson Forfeitt, to Underhill.

The most recent advices from Africa report that the Rev. George Grenfell has actually commenced, in association with the representatives of His Majesty, the King of Portugal, the delimitation of the southern frontier of the Congo Free State ; and he confidently anticipates being back at Bolobo, having completed his special commission, not later than May or June next.

Dr. Carey, formerly of Dinapore, has ceased to be a missionary of the Society. The health of the Rev. J. A. De Cruz, of Chittagong, having thoroughly broken down, he has been compelled to leave his station, the Rev. A. McLean, of Dacca, taking his place.

### THE WEST INDIAN DEPUTATION.

Soon after the publication of the last annual Report, the two brethren constituting the members of the West Indian Deputation, arrived in England, and at the Quarterly Meeting of the General Committee, held in July, the following minute was unanimously adopted :—

“ Resolved : That the Committee of the Baptist Missionary Society welcome home from the West Indies, with feelings of deepest thankfulness and pleasure, their esteemed brethren, the Rev. J. G. Greenhough, M.A., and the Rev. John Bailey, B.A., and record their warmest thanks to these friends for the sympathetic, zealous, and efficient manner in which they have discharged the responsible duties devolving upon them. The Committee are confident that the happiest results will accrue from the visit of their brethren to the West Indies. To Mrs. Greenhough and Mrs. Bailey the Committee tender their respectful thanks for their so kindly consenting to a separation, fraught with so much anxiety and peril. The Committee are also most grateful to the members and office-bearers of Victoria Road and Glossop Road churches, in Leicester and Sheffield, for the generous way in which they have assisted the

Society, by undertaking so willingly and efficiently the duties and responsibilities of the supply of their pulpits during the absence of the Deputation."

In the last Report the Committee stated that "they confidently anticipated that one very important result arising out of the visit of the Deputation to the West India Islands, would be the adoption of some wise plan for the *gradual* withdrawal of financial aid from the Society, so that in a few years these churches, for long years past entirely supplied by the Mission, might become independent and self-supporting, the funds of the Society being thus set free for work in 'the regions beyond.'"

This anticipation is now in a fair way of being realised, the Committee in conference with the Deputation having, during the year now closing, adopted plans for the accomplishment of this most desirable "forward movement;" and in from two to four years from the present date the Committee hope that the Bahamas, the Turks Islands, the Caicos, San Domingo, and Trinidad Missions will be in a position to maintain their own pastors, and carry on their own Christian work,

## THE YOUNG MEN'S MISSIONARY ASSOCIATION,

The Committee have much pleasure in recording their sense of the value of the efforts put forth on behalf of the Mission by the Committee and members of the Young Men's Missionary Association.

This Association, of which Mr. Bompas, Q.C., is president, Mr. F. J. Marnham, treasurer, and Mr. C. Holliday, secretary, was formed in the year 1848, and has been of great assistance to the parent Society by bringing the young men and the schools connected especially with our metropolitan churches into close touch with the work of the Society; by holding monthly meetings at the Mission House for delegates from the various schools to discuss the best methods of maintaining and increasing the interest in and support to the Society; by occasional conferences at the Mission House for young men and women; by arranging for missionary or other deputations to special meetings, and assisting in the formation of young men's and of juvenile auxiliaries; by interviews and correspondence with young men desiring to become missionaries; by visitation and addresses to young men's classes, and to Sunday Schools; by illustrated lectures, specially arranged to give information concerning the work of the Society in the various parts of the world, and by conducting the monthly *Missionary Journal*, and disseminating missionary literature amongst young people generally.

## COLONIAL MISSIONARY ORGANISATIONS.

With reference to missionary organisations in the Australian colonies, we have special pleasure in printing the following extract from the Memorial Centenary Volume of the South Australian and Tasmanian Missionary Societies, edited by the Rev. John Price and the Rev. S. Mead, M.A., LL.B.

"The year 1892, which is the Centenary of the Baptist Missionary Society, is the fifty-sixth year of the age of South Australia, and the twenty-eighth of the South Australian Baptist Missionary Society. But it is not to be supposed that the Baptist churches and members in this colony had been doing nothing during the previous twenty-eight years for the extension of the Redeemer's Kingdom in heathen lands. If that had been the case, those who had come out would have been unworthy of the training they had received, and the British parentage to which in most cases they belonged. Baptists coming from the old home in 1836, and the years immediately succeeding, could not fail to have warm hearts toward the cause of foreign missions. The older ones among us to-day remember well the fervour that existed among the churches of Britain toward that enterprise some fifty or sixty years ago. Anniversaries of the type that prevails at the present time were not much known then, but in many places the great religious event of the year was the missionary meeting. Sometimes the silver-tongued Eustace Carey came, a man unequalled for his continuity of sweetly-flowing speech. As he told the tale of the methods, the spirit, and the labours of his distinguished relative, whom he constantly spoke of as "My Uncle Carey," the narrative seemed almost an equivalent for a visit from the great pioneer missionary himself. That privilege, however, was never enjoyed, for when Carey sailed for India, he made that country his final home until he was translated into the home above. Quite as memorable, however, as the visits of Eustace Carey were those of the lion-hearted William Knibb. He came first to plead for, and afterwards to celebrate, the emancipation of the slaves in the West Indies. Physically and morally Knibb was a grand man. As he stood upon the platform or in the pulpit the figure in nature that seemed to answer to him was that of the oak. Young men who looked upon his form and listened to his utterances knew something of the feeling of hero-worship.

"In addition to these general influences there were persons who came out in the years following who had been inspired by the celebration of the Jubilee of Missions, held during the year of 1842. There were some here who even possessed the Jubilee medal. That medal is at present a scarce article among us, but the interest that attaches to it might suggest to our young friends that they should prize the Centenary medals now being distributed in the churches and Sunday-schools. The time will come when these medals will be more valued than their weight in gold by some who love the cause and who set store by the relics of the past. Well, it would not be at all likely that those who had been cradled and nurtured in the midst of the inspiration that belonged in early days to the cause of missions would cease to be interested though they had removed far from the centre of operations. Those who were wealthy sent their subscriptions to the committee in London, or to individual missionaries in different parts of the world. In one or two churches auxiliaries to the Baptist Missionary Society existed, and in connection with them contributions from subscribers were collected and forwarded. So the fact of our missionary society in South Australia having a history of only twenty-eight years, while the colony has existed for fifty-six, simply means that the period mentioned states the age of our own distinct and separate society. The origination of this society was an entirely new departure—it was the formation of an organisation altogether distinct from the parent society in England. The Baptists of South Australia thereby committed themselves to an enterprise on their own account, choosing their own sphere, and disbursing their own funds. Among all the denominations they were the first in these southern lands to establish such a society, entirely free both from English support and control. As Baptists had the honour of precedence in the great revival of modern missions a

hundred years ago, so the few Baptist churches in this colony have led the way as to independent action, and have thereby initiated a policy which has already borne much fruit in intensifying the interest and multiplying the agencies of the Australasian churches in connection with this common enterprise of the church of God."

There are at present the six following societies in the Australian colonies having missionaries at work in India :—

THE SOUTH AUSTRALIAN MISSIONARY SOCIETY working in the Furreedpore and Pubna district of East Bengal.

THE VICTORIA MISSIONARY SOCIETY working in Mymensing, East Bengal.

THE NEW SOUTH WALES MISSIONARY SOCIETY working in the Commillah district, East Bengal.

THE NEW ZEALAND MISSIONARY SOCIETY working at Brahmanbaria, North Tipperah, East Bengal.

THE QUEENSLAND MISSIONARY SOCIETY working in the Noakhali district, East Bengal; and

THE TASMANIAN MISSIONARY SOCIETY working in the Furreedpore district in alliance with the South Australian Mission.

All these organisations, while working in association with the parent Society, are yet independent, and managed entirely by their own separate committees.

It is very gratifying to know that all these societies have been making special Centenary appeals to their colonial supporters, and that they have received hearty and generous responses, which will enable them not only to maintain with increasing efficiency their present operations, but permit also of a large increase of missionary agency.

In the progress and growth of these colonial societies the Committee greatly rejoice.

In the words of the South Australian Centenary Memorial volume :—

"May we not regard the century now closing upon us as a prelude and prophecy of greater things to come. We are in the land of the rising sun, the day is before us, and we are justified in striking out bold outlines which our successors shall fill in; there is a future for the land in which we live: a future for its people, for its enterprises, for its legislation, and, above all, for its Christianity, and which Christianity must be characterised, not by its self-centred desire for safety, or even edification, but by its God-like compassion towards a lost and ruined world."

# Eastern Missions.

## INDIA.

### PRINCIPAL STATIONS:—

**BENGAL.**—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoorna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra Maldah, Purneah, Barisal, Madaripore, Perizpore, Chittagong, Soory, and Jamtara.

**ORISSA.**—Cuttack, Pipli, Puri, Sambalpole, and Berhampore.

**NORTH-WEST.**—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwall, Simla, Karrar, Kalka.

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With regard to the position of the peoples of India to-day in relation to Christianity, the following from one who has spent a long life in the country, may well demand thoughtful consideration:—

“For the last fifty years we have been steadily transplanting British institutions to Indian soil; and by the extension of our university system of education, our courts of justice, our ideas of local self-government, not to mention our commerce, railways, and other material changes, we have been bringing about a noiseless but marvellous mental and social revolution. Western literature, philosophy and science, and all the subtle influences of modern life, have been imbibed with surprising readiness; and we have confronting us to-day—what a book recently published styles—a ‘New India.’ The age of unrest, of intellectual revolt, of new departures, has touched the immobile East; Western thought has broken the continuity of thirty centuries of Hinduism; and two civilisations, at very unequal stages of development, are brought face to face with each other.

“A large number of well-to-do educated natives pass continually from Government and other secular colleges, with no knowledge of Christianity, but with faith in the religion of their fathers severely shaken and often utterly destroyed. To help to fill this void, to guide those thus cut off from the old moorings from drifting away into ‘sunless gulfs of doubt,’ is a work eminently worthy of the enterprise of the Christian Church.

“The *destructive* influence of Western civilisation is at present far more manifest than the renewing power of Christianity. A critical and scientific education, which trains the intelligence and not the will, has succeeded in upsetting altogether the religious faith of multitudes, and with it many moral and social restraints; a condition of things which, if uncared for, must bring blight and death upon the nation. Losing a superstitious faith in Hindu marvels, they reject, as a deception, the supernatural altogether. Religious indifference and moral callousness characterise this class—a far more serious obstacle to overcome than any speculative opinions.

“Many, however, are more positive in their opposition, and have adopted the theological or non-theological policy of the *National Reformer*—‘War against all religions.’ They search eagerly after whatever is sceptical and anti-Christian in current English magazines; and

boast that they need no other Gospel than the 'Fruits of Philosophy'—no other Bible than Secularism, Positivism, and Materialism. Madras has its Freethought journal, Calcutta its *Anti-Christian*, exposing 'the absurdities of the Christian faith'; while London, America, and Australia are active competitors in the infidel trade. The outlook would be dark and sad indeed, did it not throw us back more entirely upon the Divine Spirit in our endeavours to meet the evil."

Mr. Monro, C.B., late Chief Commissioner of Police in London, and now a missionary in India, recently said: "Hinduism undoubtedly was losing ground in India. At the present moment there was a great movement; Hindus were altogether *dissatisfied*, and although he did not say there was a general crying out for Christianity, there certainly was a *crying out for something*, and that something he believed to be Christianity," and he added, "On all hands the condition of India to-day is rich in promise, and radiant with hope. Not the hilltops only, but the valleys and plains, are bright already with the dawn."

## THE WORK OF THE PAST YEAR.

The Rev. George Kerry, of Calcutta, the Indian secretary, reporting on the past year's work in India, writes:—

"A great variety of work is being patiently and faithfully carried on, with many signs of the Divine blessing: itinerations in the villages and outlying towns; station work, with preaching in bazaars and markets; house visitation; preaching in the vernaculars, and to the educated in the English language, which many of them prefer to hear. A promising attempt is being made to reach the educated classes; apart from the carrying on of schools and colleges, the work done in this direct on by Mr. Hay at Dacca and by Mr. Carey at Barisal is full of interest. It has been found possible to reach the students, and press the claims of the Gospel powerfully on their attention. And now a beginning is made in Calcutta: Messrs. Jordan and Jewson will give special attention to this class, as well as engage in vernacular preaching.

"During the past ten years the missionary workers in India of all denominations have been more than doubled; and God has rewarded the devotion of His servants by giving them abundant tokens of His power and grace, by working with them and bringing multitudes into the kingdom of heaven. It has not only been by numbered additions to the churches that proof has been given of God's gracious work, but by the awakening among masses of the people a spirit of inquiry and expectancy regarding the Lord Jesus Christ. The Name has been widely made known, and men and women are curious to know more of that Name in all directions. In many places there is the springing of the 'blade,' and the hope is strong that the ear will, in due season, show itself, to be followed in God's time by 'the full corn in the ear.' What our Mission needs is the labourers, and we, on the field, can only pray that the Lord of the harvest would thrust out the labourers into His harvest."

## THE NATIVE CHRISTIAN CHURCHES.

Christians at home owe a great and solemn duty to their fellow Christians in the East. Oftentimes very insufficient allowance is made for the strong hereditary instincts of Indian Christians and their meagre moral perceptions. It has been well said:—

"No man can be better than he knows. What are the ideals of these peoples? Sordid and material to the last degree, it seems almost impossible, in many instances, to raise their thoughts. Crushed down by their own misfortunes on the one hand, and surrounded by a crafty and jealous priesthood and caste-bound natives on the other, who, in their pride and bigotry are the bitter and unrelenting opponents of Christianity, little wonder if it be strange and difficult for them to assert their freedom and their resolute determination to build and maintain churches of their own."

Yet beyond question encouraging progress is being made in this direction. Already it may be said: "The dawn has come and the day is at hand."

Let it never be forgotten that the terrible evils by which many are hampered "have gathered momentum with the lapse of ages." The people are weighted with strong hereditary tendencies towards licentiousness and deceit, and therefore it would surely be unreasonable to measure them by our standard.

In this connection the report of the Rev. W. R. James, of Madaripore, Eastern Bengal, is of special interest. Mr. James writes:—

"Growth in order to be seen must be watched. If we compare the present condition of an organism with what it was yesterday, or a few days ago, one may think there has been no change. 'Cast thy bread,' says Scripture, 'upon the waters, and after many days thou shalt find it.' It is the same in the kingdom of grace. When we remember the rack out of which the material of which our churches are made was hewn, or—which is a far more appropriate figure for Bengal—the pit out of which they were dug, even amidst many difficulties, we have reason to thank God and take courage. And we see a great difference, not only between the Christians and the Hindus and Mohammedans around them, and who constitute their immediate environment, but also between the present state of the churches and what it was in the not far distant past. For instance: not many years ago, every church was entirely dependent upon the Society. Now they are all independent, and the larger of them maintain a pastor. The smaller ones get on by appointing one or two of the deacons to conduct the public services of the church. Occasionally the schoolmaster also helps, although this is not allowed except in cases of emergency, lest it should interfere with the independence of the church, and hinder the other members from using their own gifts. Again: not long ago the Society used to build all the chapels in the district. Now, all that burden devolves, and very rightly and wisely so, upon the people themselves. I well remember the time when it was almost impossible to get a proper schoolmaster from among the Christians. Now they are all Christians, and we have a goodly number of them in both Madaripore and Bankergunge. Self-support must always appear better in theory than the dwarfing method of doing everything for the people; and so far as I can see experience all over India confirms the wisdom of the theory. In no instance should pecuniary help be given, except as a supplement to indigenous effort. Throughout India Roman Catholics are attacking Protestant Missions; but self-support, if steadily and persistently developed, will constitute one of the strongest bulwarks of defence against them. Dependence on others in spiritual matters and servility of spirit is one of the chief elements in the soil where priestcraft lives and thrives. One great reason why more Anglicans than Nonconformists become Roman Catholics is that the latter have been taught to rely more upon themselves. Let any people be taught to judge and act for themselves—to rely upon the gifts which God has given them—and I am sure that Romanists will find it an exceedingly difficult task to effect a break in their ranks.

"The faith of these Bengal native Christians is very simple. There is not a man among them that has anything like a theory of inspiration, but all of them accept the Bible, the whole

Bible, and nothing but the Bible, as the Word of God, and they never dispute its authority as such. If we can prove that 'it is written,' it is a sufficient confirmation to them, and an end of all strife. They believe that Jesus Christ is the Son of God, and that he is an infinite Saviour, and that there is salvation in no other, and no other name given under heaven among men whereby we must be saved. Is that not enough? They also believe that God, the Father of our Lord Jesus Christ, hears prayer, and that no one else can. They knock because they believe that it *shall be opened unto them*; ask because they believe they *shall receive*; and seek because they *expect to find*. Although their faith may not be strong, yet there is a childlike simplicity about it that has often delighted me. They have never had a formulated creed, and I, for one, am not at all anxious that they should. I have not much faith in creeds, except in the one that a man makes for himself, but I have great faith in faith."

Moreover, in connection with *Baptist* native Christian churches it is well to bear in mind that only those are admitted into the Church who make a public personal profession of their individual faith in Jesus Christ.

Mr. James writes:—

"A number of people come over from Hinduism every year, and so fall into the Christian community—and I advisedly use the words *fall into the Christian community*, as more appropriately describing the change than the word *conversion*. I note that the religious Press and some missionaries in India advocate and practice what may be called 'wholesale and immediate baptism.' Baptism and the reception into the Christian Church amongst us, however, is as opposite to that as anything can be. If a man openly eats with Christians he thereby publicly renounces Hinduism and severs himself from it. Always afterwards he will be looked upon by Hindus as a Christian, although he may never be baptized. Hence there is an *ecclesia* within an *ecclesia*; and the Church exercises some amount of authority over the persons, habits, and customs of the whole community, but not so much, of course, as it does over those who are regular Church members."

Many cheering reports are given exhibiting marked growth of the native churches during the past year in spiritual life, aggressive effort, and self-support.

The Rev. Robert Spurgeon, of Barisal, states that the native church at Askor during the past year raised half the cost of a large school building, that a new iron chapel is being erected at Indoorkanee at the cost of the members, that the entire cost of the repairs of twenty-one chapels in the Backergunge district is met by the free-will offerings of the people, and that during the past year eighty persons were baptized, and he adds:—

"Certainly our native brothers and sisters are learning to give, and self-support and independence are proving vastly beneficial in developing liberality and gratitude."

A further proof of the wisdom of the policy of the Mission now being carried out in connection with the native Christian church is the formation during the past year of a Union for the churches of the district of Barisal, Madaripore, and Perizpore.

In the words of Mr. Spurgeon—

"Perhaps the most tangible evidence of progress among the churches of this district is the creation and working of the Union of Baptist Churches of the Barisal, Madaripore, and



Perizpore Districts.' Superintendence of so large a number of native churches has been rendered much easier and more satisfactory. Grave and serious difficulties that cannot be settled by the individual churches are now dealt with through the Committee of the Union. Churches already recognise, value, and use this authority; and hence much that distracted and worried the missionary, and hindered more direct spiritual effort, is being averted. During the past year a number of matters were dealt with in this way. Then, too, we issue a manual that contains lists of officers, rules regarding membership, &c., names and statistics of churches, annual accounts, and a brief summary of the annual meetings. This is printed in Bengali and placed in the hands of every pastor, deacon, teacher, and principal member. This seems to me a great stride forward. It secures accurate returns as to numbers, weans the people from the Society, gives them an idea of self-government, encourages them to give, unites them in a strong bond of sympathy, and prepares them to look abroad on their own countrymen, and begin work among them in real earnest. For eleven years our annual gatherings were held, but little of tangible result followed. Now we feel more confident as we observe the greater union, zeal, and liberality that have been the outcome of the last two years. With us there is but 'one body, and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all.'

The Rev. W. Bowen James also sends interesting tidings as to the growth of the native Christian churches in the Dinagepore district. He writes :—

"On Christmas morning I baptized in the river Purnabhaha one of our young men, of whom I have great expectations. His father, Mr. L. Peters, and his grandfather, the late Mr. C. Peters, have been the pillars of the Church in the town of Dinagepore. I trust that he is being raised up by God's grace to carry on and perfect their work.

"Recently, I set out on a tour to the south and south-east of the district, extending between forty and fifty miles from the civil station. On this tour the Christian villages of Kalkapore, Noyapara, Mukrampore, Lukma, and Pagoldewan were visited. Just before the commencement of the service held at Noyapara, on New Year's day, the Christian women came into the chapel, heavily laden with baskets full of rice, which they presented as free-will offerings to the Lord. The rice was afterwards sold, and the proceeds added to the funds of the church. Others came with small contributions in money. Many of these people are very poor, but out of their deep poverty they have contributed liberally to the cause of Christ. Only a few months ago, through their efforts, a new chapel was built and paid for."

"Another chapel has been recently erected at Kalkapore. A marked progress in their spiritual career has been made by the people of these villages. They certainly are not perfect—there are still to be seen here and there traces of the sad condition from which they have been delivered—but their deep piety, their love for one another, and their strong faith in the efficacy of prayer prominently mark them out as those who have been with Jesus. Many a time, having retired for the night, have I heard the voice of prayer ascending up from many a family altar in the village; and as I have listened to these people pouring forth their gratitude to their Redeemer, my heart has been deeply touched, and my soul has praised Him who brought them out from utter darkness into the marvellous light and liberty of his glorious Gospel.

"When any among them fall ill, it is not the first thought with them to call in the *kobiraj* or the doctor, but to go to their Lord in prayer, and to ask for the prayers of their brethren, and pray they will until their Lord will hear. Some of their heathen neighbours have been so greatly influenced by their faith and conduct that in times of sickness and trouble they have asked the Christians to pray for them. They have not been able to go themselves to the God of the Christians, but they have asked for the prayers of His people; yea, His people, for such they are, notwithstanding their humble circumstances, and He has work for them to do, and I verily believe that through them, and through men of similar characteristics, the high-

caste people of India will be led to the cross of Christ. It is a part of the old, old story Divine that to the poor the Gospel is preached."

From Cuttack, Orissa, the Rev Thos. Bailey reports :—

"The affairs of our large native mission church have continued to claim a share of our attention. The native pastorate has continued effective; we have also a suitable staff of deacons, and a further average number of members who are capable and experienced men of business, and are warmly interested in the welfare of the church, so that the burden of the pastorate is greatly reduced, and such of its duties as have fallen to my own share have been discharged purely as a labour of love. The greatest harmony has characterised our proceedings, substantial members of the Christian community who were formerly separated from us have sought and obtained reinstatement; our congregations, especially on the Sunday afternoon have been unusually large, so that every seat in our spacious chapel has been occupied, and numbers have been obliged to find accommodation in the aisles. An excellent spirit pervades the community, and we have great reasons for devout gratitude to God."

Cheering accounts of progress have been received from the native churches in Berhampore and Sambalpore, and the various out-stations of the Orissa Mission.

From the North-West Provinces also the reports are encouraging. At Bankipore a new native chapel is almost completed. Several baptisms are reported from Agra, Delhi, and Simla.

It is certainly noteworthy that in a recent issue of the official organ of the late Keshub Chunder Sen's branch of the Brahma Somaj, entitled *Unity and the Minister*, in a review of a vernacular Bengali volume just issued from the pen of our native brother Babu Mathura Nath Nath of Calcutta, called "The Church of Jesus Christ in Bengal," the editor should write :—

"The following are the subjects embodied in this interesting work :—Introduction; The Foundation of the Christian Church in Bengal: The Workings of the Different Societies and Their Results; The New Community and the Present Christian Church; The Subsequent Progress of the Church of Christ; The Conclusion. In these chapters the author has beautifully traced the rise and progress of Christianity in Bengal. The work is a very valuable addition not only to Bengali Christian literature, but also literature at large of India. Some of the critics of the book, we understand, have remarked that the book is rather partial to the work of the Baptist Society, of which the author is a member, and has failed to do justice to the work of other Christian bodies. We do not think that the charge is at all true or just. A major portion of the book is devoted, no doubt, to the work of the Baptists; but, considering the leading position which the Baptists occupy among the evangelising agents of Bengal, we think the author is quite justified in having naturally made the distinction. It is Baptist Missionaries who were the earliest settlers in Bengal. It is they who, to some extent, trod a thorny path and made it easy for others. It is the Baptist Missionaries who not only gave the country a vernacular translation of the Bible, but also laid the foundation of Bengali literature; they taught us the most necessary art of printing, and gave us paper and literature; in short, it is the Baptist Missionaries who like a good father, gave us early all that can make us civilized and good. Bengal's gratitude to the Baptist Missionary Society is, therefore, endless, and the author has done no wrong in giving a prominent place to the Baptist Missionary Society."

The Rev. James Smith, of Simla, reporting on the native Indian Christian church, writes :—

“The growth of the Indian native church is, indeed, altogether wonderful. I note this especially in comparing the three great Decennial Missionary Conferences which I have been privileged to attend—viz., Allahabad in 1872, Calcutta in 1882, and Bombay in 1892. Work amongst the *lower classes or castes* was in great favour at the Bombay Conference, and found many advocates.

“In some districts these people are coming over by thousands annually, and the ratio is increasing so rapidly that there is every probability that before another decade has gone, they will all have become nominal Christians.

“In 1872, at Allahabad, the subject found little or no favour amongst missionaries; now it is attracting universal attention.

“*In my deliberate judgment the higher castes will be reached and converted through the lower and not through higher education.* Sons of low-caste parents are already competing with rich Brahmans, and holding their own, too, in positions of trust and responsibility both in Government and the mercantile services, and if only the large sums of money now spent by Christian missionary organisations in educating Hindus and Mohammedans for secular work were spent in training and instructing the children of native Christians, the end of caste would be in sight.”

## VERNACULAR PREACHING.

The chief work of our missionaries during the past year has been the plain, earnest, warm-hearted preaching of the Gospel. By the roadside, at melas and fairs, by river ghaut, in bazaar and street, in the train, and in villages and hamlets has the good seed been cast.

The Rev. Romanath Ray Chowdry reports :—

“The attention with which the people of this country now listen to the preaching of the Gospel, both in cities and villages, naturally convinces every preacher that the time for India's evangelisation is not far away, but fast approaching. Though the persons who, in these days, deny the divinity of the Hindu gods, deny also the divinity of Christ; yet they must candidly admit and acknowledge Christ's superiority over the Hindu gods. Their acknowledgment of His superiority will ultimately lead them to the belief of His divinity. Even in these days of scepticism, such men as believe in the divinity of Christ may be found in the country, here and there. Most of these secret disciples of Christ are either rich, or high, or learned. What a wonder the preaching of the Gospel has wrought among the people of this country, one can easily imagine if he make himself acquainted with these unbaptized disciples and hear them speak of Christ and Him crucified. The disposition which they manifest in bearing testimony of Christ is, indeed, worthy of His name. I am thankful to God to say that I am acquainted with some of these disciples who reside at Calcutta and elsewhere. What a pity it is that while the learned and prudent heathen believe in the final success of Christianity in this land, Christians doubt it. But the glorious Gospel of Christ with its irresistible power is conquering, though slowly yet perceptibly, and will never cease till it conquers the whole country.

“Christian preachers to-day are no more opposed in preaching the Gospel from house to house. To whatever house they go they are received and treated with kindness and respect, and listened to with interest. It may be that in some house a copy of the Bible will be produced to the preacher, for explanation of some portion of it. Even the old men of the house who are orthodox Hindus speak highly of Christ, and express their desire to worship Him along with the Hindu gods. I was asked by an old Brahman to build a

temple and consecrate it to Christ by placing an image of His in the midst of it. The old Brahman believes that if a Christian were to do this, the Hindus would, if not at once, but gradually, worship the image by offerings and other gifts. It is not an uncommon thing in these days for pictures of Christ to be seen in Hindu houses. All these most plainly show that the people of this country are gradually coming to Him. There is no doubt that some sort of an extraordinary event will bring the whole country to Christ in a short time."

The Rev. R. H. Tregillus, of Jessore, writes :—

"It is said of the floating iceberg that for every foot which appears above the surface some eight or ten feet are hidden below. Surely something similar must be said of mission success, not in Jessore only, but in the other fields. Of what has appeared above the surface here, we have to report with gratitude that eighteen have confessed Christ by baptism and have been added to the church. Of these sixteen came from among the Mohammedans. There are still two or three candidates for baptism, the consideration of whose cases has been deferred for the immediate present. With reference to our Christian community, there has been an addition from the Mohammedans during the year of more than thirty."

The Rev. W. Bowen James, of Dinagepore, reports :—

"Much of my time has been given as usual to bazaar preaching. The attentive hearing given to the proclamation of the Gospel has been very encouraging. I have frequently noticed the same people appearing in the crowd day after day. One of these, some months ago, began to attend the Sunday morning services in my house, and has since expressed his faith in Christ. He belongs to the military caste, and seems sincere.

"On Sunday afternoons I have had a Bible-class for students from the Government school.

"The neighbouring markets and villages have been visited, and many of the people have manifested a deep interest in the message delivered to them.

"Two months ago, when on a visit to a village in the north-western part of Jalpaiguri, I met a number of people who had previously heard from us of Christ and His love. I rested for a while in the house of one of them, and whilst we were speaking of Christ and their attitude towards Him, a man from a distant village came in that he might rest on his journey during the heat of the day; it was noon, and the heat was intense. The conversation, which for a minute or two had been interrupted, was again resumed; the man who had just come in asked of whom we were speaking. My host replied: 'We were speaking of Him whose praises fill the land, and to whom by-and-by all the people will bow.' This statement was made by a Hindu to a Hindu, and it shows what influence Christianity has over the people. Many, like this man, feel that Christianity is a growing power in their land, a power that is coming, and to which other powers must give way. There are many who, like this man, witness the growing influence of Christianity with joy, and who look forward to the time when they may come forth in communities to confess the name of Christ, without being exposed to the persecution individuals have now to endure. May the Lord give them the courage of their convictions, and thus enable them to hasten the coming of His Kingdom."

The following is an extract from a diary of one of the native evangelists working in association with the Rev. A. MacKenna, of Soory :—

"Itinerating in the interior has been regularly engaged in. In these journeys we had ample opportunity of proclaiming the Gospel, selling books, and distributing tracts. One day, when out, we went to a well-to-do zemindar's house, who gave us a warm welcome. When preaching was over, he said, 'Sir, what you say is good and instructive, but I have difficulty in admitting the deity of Jesus Christ. But I confess that He was a person of divine power. Yet, not the only Saviour of mankind.' On another journey, we had much talk with a sweetmeat maker. 'What you say, what this tract says, about Jagannath,' he said, 'is perfectly true, he is only a block of wood.' In a preaching tour, only just concluded, in which I was

accompanied by Babu Nepal Pattro, I was under the impression that Mohammedans in the district would be more averse to Christianity than Hindus. But it certainly was not so on this occasion. Through the kind offices of a Government official, who travelled most of the way with us, a Mohammedan zemindar at Palsa furnished us with a very suitable abode, lodging us in a large upper room of his house, which he especially reserved for his zemindar friends. He was also one of our most regular hearers. 'You Hindus,' he said, one day, to our audience, 'had better accept Christianity, for it is far better than Hinduism.' And to us, he said, 'Go forth into the villages near, and teach the people, they are very debased and superstitious. If you can convert them, I shall only be too glad. Get a hold especially of an old boiragi [duly specified], for if you get him, you will have his followers, who are numerous, out of whom he is only making money.' On this advice, we were careful to act, and repeatedly visited the boiragi's village, and had long and earnest conversations with him and his followers. The conduct of our Mahommedan zemindar friend was kind and generous, for which we are grateful to him, and we hope before long to accept his invitation to pay him and the villages in his vicinity another visit."

The record of the past year from the brethren engaged in the Orissa district is also encouraging.

With regard to vernacular evangelistic preaching, the Rev. T. Bailey, of Cuttack, writes:—

"The brethren visited hundreds of villages, over twenty markets, and some festivals where the people gather in great numbers from all the country round. As a rule, the brethren were well received, and attentively listened to. Three of them report with great pleasure the increase of female hearers as they preached the everlasting Gospel. The women came from the houses, and from their work in the threshing-floor, when the singing began, and remained standing in the street, or at the doors and windows, listening attentively to what was said; while the men in many cases, after hearing for a short time, returned to their work or went away, their places being filled by others who had come near during the preaching. One party visited a village and was received with angry looks. The people were much displeased with some of the Government officials in the neighbourhood, and thinking that our brethren belonged to that class, and were engaged in the same work, they became very angry. As the preaching went on, the crowd perceived that they were mistaken, and confessed that they were very angry when the preachers arrived, and were ready to beat them. The villagers then became very kind and pressed the brethren to stay and eat with them, and, when they did not consent to this, the people urged them to take some rice away with them. In that district the people had often heard the Gospel, and some of them were found to have a good knowledge of the contents of some of our tracts. They said that they had left off observing several of their Hindu rites. One brother writes of preaching before two rajahs and their attendants, and of being attentively listened to. Another writes of their being kindly treated by a young man who was formerly a pupil in our Mission High School. He was a manager in the district visited, and asked the brethren to preach to the people assembled at his office. He bought an Oriya Bible though he had an English copy, and advised those around him to purchase tracts and gospels. He had lost faith in Hinduism, and spoke very favourably of Christ and Christianity. There are many who are in the same state of mind."

The Rev. R. L. Lacey, of Berhampore, writes:—

"The cold season itinerancy for the year under review commenced in December, 1891, when a small party of two preachers and a colporteur set out from Berhampore for the Gomsoor tract. Babu Poornanand Mithanty has sent me a brief narrative of their experiences. In the course of a little more than a fortnight, in which these friends worked together, some thirty-three villages were visited, and the opportunity embraced of lifting up Christ before large numbers of people assembled at the general market. This narrative is chiefly interesting, however, by reason of its witness to three earnest

souls seeking Jesus Christ. Two of their number were friends, who sought out our preachers and talked with them long and seriously. Nicodemus came to their tent under cover of night also, and gladly carried back to his house a copy each of the Old and New Testament, for which he had previously paid. Who shall number the increasing army of Christ's secret disciples in India? Missionaries and native preachers stumble across one here and there, but I fancy vast numbers seldom intrude on our notice. Silent and penetrating as the light, their influence is going to create a new India, of which Jesus shall be Chief Guru. The third case of which mention is made in this report is a brave man who has since come right out of Hinduism and put on Christ by baptism. This public confession of our Saviour has nearly cost him his reason, and stripes and kicks and insults innumerable. From a cruel experience he must have learnt already something of the meaning of that mysterious word the Master spake—"Think not that I am come to send peace on earth; I came not to send peace, but a sword." Should he ever die to Christianity again, he must die hard. Instead may the Lord hear and graciously answer the prayer of His Son—"Holy Father, keep through thine own name those whom Thou hast given me."

From the city of Patna, one of the great strongholds of heathenism, the Rev. Daniel Jones, formerly of Agra, recently settled in this densely-peopled centre, writes:—

"I have been simply overwhelmed, as I have driven through these streets, with their teeming population, with a sense of the awful need of these people. The dense crowds covered by a denser darkness. The apparent wretchedness, misery, filth, and poverty of the people—coupled with their apathy and indifference to things spiritual, and, to crown all, their flagrant wickedness and unmentionable abominations—I can well understand a righteous soul being vexed in such a Sodom. And yet it is in such a place that we have large crowds of most attentive listeners to the preaching of the grand old Gospel. The basis of our preaching and teaching is 'He who knew no sin, was made sin for us, that we might be made the righteousness of God, through Him.' I did not expect to find Hinduism so strong in Patna, but it has a mighty hold upon a large majority of the population. Some 75 per cent. of the people here are Hindus. The Ganges is at their door, and very dear to them; we, as English people, have but a feeble idea of the amount of veneration paid, especially by the women among the Hindus, to the Mother Ganges. At the new moons and full moons, and at an eclipse of the sun or moon, the multitudes congregate to dip beneath the cleansing waters. With joined hands, confessing themselves sinners—in work, in spirit, in disposition—they dip again and again in the stream. Surely there is in this a remnant of purer teaching. Soon may the day come when multitudes shall be baptized in the Ganges, confessing their sins. Swarms of Hindu ascetics, and many temples, together with immense multitudes of pilgrims to Gya, tell us, that where Buddhism once ruled, there Hinduism is now supreme. But Buddhist missionaries are now being sent to Gya, to seek to rebuild their fallen pagodas.

"Mohammedanism, also, has a big grip of many of Patna's people; and an iron grip it is, and as binding and killing as Sinai. A typical, fanatical Mohammedan was he, who the other morning protested his readiness to chop me up and cast me into a well, because I had taught that those born of the Spirit of God were the children of God; but all are by no means like this. There are very earnest enquirers among the people, by whom we are all of us encouraged. We have been encouraged and considerably discouraged, too, by enquirers during the year. Reading the Word of God is a sign of the times over which we rejoice. Coming from the city the other day I was much pleased when passing a conveyance, at seeing a young man with a Hindi New Testament which he was reading. Students of the college, I know, read the Bible in English; with what motives I cannot say, but in this I will rejoice, that they read God's Word.

"Three districts, with 6,000,000 of people, and only three European missionaries, with a very meagre staff of native workers!"

From Agra, the Rev. R. M. McIntosh writes :—

“ During the past year we have been seeking to carry out the Divine command to preach the Gospel to every creature. In large melas, in the crowded bazaars, and in small village gatherings this has been our earnest endeavour. We realise more than ever the great importance of this, and feel that the wisest course is to obey this direct command, leaving the results to God, whatever those results may be. It is impossible for any human power to accomplish the regeneration of this vast heathen Empire. Omnipotence can alone surmount the difficulties which lie in the way. When, therefore, people tell us that the conversion of India to Christianity is a hopeless task we are not surprised. Viewing the matter from a purely human standpoint, we ourselves would be driven to the same conclusion. But we labour in hope, simply because our faith in God and in the promise of His Word sustains us, and God being what He is, ours can never be a vain and fruitless toil, for ‘in due season we shall reap if we faint not.’

“ Throughout the year we have endeavoured to maintain regular preaching in the city. In the evenings there is always a great concourse of people about the locality of the Masjid. Here a kind of daily market is held, which is well patronised, not merely by the residents of the city, but also by numerous villages from the district. A splendid opportunity is thus presented to us of reaching ‘all sorts and conditions of men.’ A triangular piece of unoccupied land, lying between the railway station and the Masjid, affords us an admirable preaching place, capable of accommodating a large number of people. Here we have experienced no difficulty in securing very large gatherings. We are struck with the marked change in the attitude of both Hindus and Mohammedans towards the Gospel. They are decidedly less antagonistic than they used to be; so far as the Hindus are concerned, this fact is not without its significance. There is no such thing as the orthodox Hinduism of twenty years ago existing to-day. As to religious faith and practice, the community is divided into numerous sects, some believing one thing and others another. The soul seems to be soaring towards something more real and satisfying than that to which it has already attained, and as long as this is so we may reasonably expect the multiplication of sects.”

The Rev. Imam Masih, of Delhi, gives the following incident :—

“ In August last two young Mohammedans were sent by some Delhi Moulvies to enquire of me as to why I inserted the passage about Usma being divorced by Mohammed in my pamphlet, “Maqal,” or the “Mohammedan Controversy,” when there was no mention in their Holy Book, “Mashareequl Anvar,” referred to in my pamphlet, of such a person and of such a name who could be his (Mohammed’s) wife, and demanded of me to point out but a single verse of the nature to redress my mistake. As I had no copy of the above-mentioned Mohammedan book I wished them to get one for me. Of course they reappeared with the book again after a couple of days, and left it with me that I may search for the passage, or at least find out one like it.

“ When they had gone I began a search, but to my astonishment I found it nowhere in the book. At last, when I was quite hopeless and making preparation for another search, my eyes accidentally fell on the page mark, and I found to my greatest astonishment that four pages were missing. To know the real mystery I had another copy brought, and I found the very passage I quoted in the pamphlet in one of the pages taken out from the book I got from the young Moulvies.

“ Indeed this is more than wonderful that these are men trying to defend their cause even by tearing out pages from their so-called Holy Book! Again after a few days they came to me and asked whether I had found the passage in the book they had given me. I very courteously replied that the passage was not to be found in the book. Here they abused me in a very rude manner, and also threatened me, saying that they would bring me before the Court. Upon this I quietly took up the book which I had brought, and placed the passage before them opened, and told them in my turn to do the same as they wanted to do to me. So they were afraid, and asked my pardon for Christ’s sake, and I could not do otherwise than grant it.

"It is a happy thing indeed to notice that many of the Hindus have commenced studying the Bible in its true sense. This fact I witnessed one day when I unexpectedly went to pay a visit to a Hindu gentleman. I was thankful to see him studying the Bible eagerly with the help of a commentary. I was much more pleased to explain to him some of the difficult passages."

The following incident gives an account of the persecutions and difficulties of native converts.

The Rev. William Carey, writing on board the mission boat *Zillah*, under date of March, 1898, says:—

"A week ago we received a telegram from Noakhali asking Mr. Spurgeon to go over and help, some trouble having arisen in connection with the baptism of a convert. I went in his place. The convert is a young Hindu lad of full legal age, who, after six months of secret discipleship, made a bold confession of his faith at one of Rajen Fakir's meetings, and was immediately baptized. The baptism took place on Sunday morning, February 26th. Crowds of people stood around the tank watching the ceremony. When it was over, the baptized candidate returned to the Mission House unmolested; but very soon a mob of Mussulmans and Hindus combined gathered on the premises and began, with much hooting and violence, to pull down the preacher's house. The two policemen were helpless. Miss Plested had a little dog, with whose help she managed for a time to keep the people at bay, while Miss Allancy ran to the judge's house for advice and aid. The judge, who was the only civil officer in the station at that time, came immediately, and by a vigorous use of his hunting crop diverted the attention of the mob. There was good ground for fear, however, that at night the mission premises might be set on fire. Hence the telegram to Barisal.

"The baptized candidate, Prasanna Kumarhath, went home with his relatives the same day to a village about a mile and a half from Noakhali. His father was away at the time and being a man of strong temper, it was expected that he would be very angry on hearing what had taken place. I went to visit Prasanna on the Wednesday following, taking with me the preacher who had baptized him. The father was there, raving with rage. He peremptorily ordered us off the homestead as soon as we appeared, and was only restrained by the women folk of the house clinging to him from indulging in acts of violence. He would on no account permit Prasanna to step outside the door of the house, and tried to prevent him speaking to us, but without avail. The dear fellow was very troubled, but very brave. When I asked him if he believed in the Lord Jesus Christ, he spoke up nobly, without flinching, in the presence of all his family, and said: "*Yes, I believe, and my faith will last for ever.*" The words were hardly out of his mouth when his father, shaking off the women, sprang up and attempted to strike him. He will have a hard time of it in that heathen home. Before leaving Noakhali, I wrote to the judge, requesting him to arrange for the lad's protection, and to warn the father against any kind of ill-treatment or unlawful compulsion. The spirit of the martyrs yet lives, and, thank God, the grace of the Lord Jesus is still 'sufficient' in the hour of trial."

## NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

### SERAMPORE.

The work carried on at Serampore College during the past year has been signalised by the establishment of a Normal School Training Class for the preparation and equipment of native Christian elementary school teachers.



### The recent Deputation to India reported :—

“ There is, surely, no more urgent need in our Mission to-day than the immediate establishment of some wisely-matured plan having in view the training and adequate equipment of native Christian school teachers. We are bound, I think, by the solemn responsibilities of our position to provide an *elementary* Christian education for the children of our native converts.

“ If higher and more advanced education is desired, then one of the numerous Government or other colleges may be made use of.

“ In Eastern Bengal nearly all our Christians are agriculturists. The training we give their children should not lead them to scorn the plough, or unfit them for their daily work, or lead them to desire to dress and live as babus, and grow discontented with their rural homes.”

### The Rev. E. S. Summers, M.A., reports :—

“ Our work at Serampore may be arranged under the following heads :—

- (i.) The Theological Class.
- (ii.) The Normal Class for School Teachers.
- (iii.) The Christian Boarding School.
- (iv.) The English Chapel Services.
- (v.) Evangelistic work and preaching in the Vernacular.

“ The past year at Serampore began somewhat unfortunately with the retirement of Mr. Edwards to England, necessitated by the severe illness of his child and the ill-health of Mrs. Edwards. Mr. Denham Robinson kindly came from Howrah to supply his place, and has rendered efficient service in the teaching of the theological classes and in English preaching. Later on in the year Bhaboti Babu, the head master of the boarding school, had an attack of influenza, followed by a severe attack of pneumonia, through which he nearly lost his life. By dint of skilful doctoring and careful nursing, he managed to pull through; but he was necessarily absent from the school for a good while.

#### “ I.—THEOLOGICAL CLASS.

“ From the Theological Class three students, Jibon K. Moity, Bosanta K. Shaha, and Dwarika Nath Biswas pass out this year. The two first are young men of more than average ability, and are still developing in intellectual power and spiritual character. Jibon has been appointed to Maldah, Dwarika to Barisal, and Bosanta to the Australian Mission at Mymensing (on the understanding that the Mission repays the allowances given for his support while at the College).

“ The students learned thoroughly by heart during the session, and passed an examination at the close in the following portions of Scripture :—Psalms lvii., lxiii., lxx., lxxii., lxxvi., lxxxiv., xc., and xci., Acts xx. 17—38, Romans viii., the whole of the Epistle of James, and Revelation, chapters ii. and iii. Examinations have been taken in Old and New Testament History. The following gentlemen have very kindly assisted us in the examinations, for which we return hearty thanks :—

“ Messrs Bevan, Biswas, Chuckrabutty, Davies, Ghose (twice), James (twice), J. G. Kerry, Norledge, and Spurgeon (twice).

“ There are at present twelve students in the vernacular theological class.

#### “ II.—NORMAL SCHOOL—CHRISTIAN TEACHERS' TRAINING CLASS.

“ This class was established at the beginning of the year. We received all applicants for admission who came with a recommendation from the missionary of the district. Altogether there were thirty students entered, of whom twenty came from Backergunge, three from the south villages, three from Jessore, one from Dacca, one from Furreedpore, and two were transferred from the school. They were of all grades of acquirement and previous education. As we feel it our duty to determine the course of teaching, in some measure, by the needs of the mission, and as it turned out that so many were backward and ill-prepared for a more

advanced course, the training has been of a more elementary kind than was originally contemplated, or than we hope afterwards to be able to give. The students have been divided into two divisions, the lower one of which is instructed in elementary subjects. The higher class has been instructed in arithmetic and geometry, literature, history, and geography. They have also attended for an hour every afternoon one of the lectures of the theological class, and in this way they have received special religious instruction from Mr. Robinson and myself. They have been under the care and instruction of Babu Durga Kanta Chuckerabutty, who has performed the difficult and responsible duties of his position to my satisfaction.

"After the Midsummer Examination there was considerable weeding of the class. We ourselves dismissed five, and some others withdrew of their own accord and with our full approbation.

"There were thirty-two entries in this class during the year, but after the first examination in May several were dismissed, and several retired from a field of labour for which nature had not qualified them. Nineteen remained on the lists till the close of the term, of whom sixteen presented themselves for examination.

#### "III.—THE BOYS' CHRISTIAN BOARDING SCHOOL.

"The Christian Boarding School has been carried on with vigour during the past year. We began the year with fifty-three pupils on the roll who returned after the Christmas holidays. During the year thirty-three have been enrolled, and at the present time the number on the roll is sixty-four. This year we have received for the first time a large number of boys from Backergunge. There was at first a little sense of strangeness in being so far away from home, and some parents have acted very foolishly in showing a readiness to believe any story, especially of an alarming character, about their children; but on the whole they seem now settled down and at their ease, and we hope that in future years the contingent from Backergunge will prove a very useful element in our Boarding School life.

#### "IV.—THE ENGLISH SERVICES.

"The English services have been carried on as usual during the year by Mr. Robinson and myself. The congregations have been of the ordinary fluctuating character. We have, however, a number of students who understand English sufficiently to profit by the service, and we believe that Christian Bengalees are greatly benefited by attendance on religious services conducted in English when they are able to follow preaching in that language, so that what with the European and the Bengali attendants we have had a fair attendance through the year.

#### "V.—ITINERATING WORK.

"We had the great joy of baptizing another old man at Singhur at the beginning of the year. His name is Chandra Malik. He is a small farmer with a sufficient competence, and might have lived till his death in comfort. Unfortunately, his nephew, the heir to his farm, who at the time of his uncle's baptism was favourably affected towards Christianity, was persuaded by some adversaries of the faith that the object of the missionaries in coming to Singhur was to get his uncle's land. In order to dispel this suspicion, the good old man handed over all his property by a deed to his nephew, and these enemies got him to get the deed formally registered, before he could take any advice about what he was doing. As soon as this transaction was completed, the caste leaders held a meeting, and told the nephew that if he did not build a little hut for his uncle in the rice fields, and compel him to live there all alone, they would formally excommunicate him from the caste. Chandra Malik's wife and the nephew agreed to this, and the old man has been forced to take up his abode in this little hut, and to become the object of general scorn in this way. As it is thus seen that the supposed protection of the missionaries counts for nothing (as we could do nothing to help Chandra Malik after he had thus signed away his property), the people say that shame, and perhaps death, are the results of becoming Christians. Hence we have not had any coming forward for baptism since. But the love and patience shown by Chandra Malik are producing their effects, and I am in good hopes that, perhaps soon, these adversaries may find that their flank movement against Chandra Malik will result in loss to their own cause."

## CUTTACK, ORISSA, TRAINING INSTITUTION.

This institution was established in the year 1846. The tutor is the Rev. Thos. Bailey, and the assistant-tutor the Rev. Shem Sahu.

Mr. Bailey reports :—

“The work of the session has proceeded with scarcely an interruption, except in the case of individual students who have occasionally been laid aside by sickness. The subjects studied under my own supervision have been from parts of Butler's Analogy, Edward's Handbook of Baptism, and the Cambridge Bible on Matthew and on the First Epistle to the Corinthians. Our object has been, as heretofore, to do thoroughly what we professed to do, rather than to go over a great amount of ground; and unremitting care has been exercised in connection with these lessons. The subjects studied under the assistant-tutor have been the books of Genesis and Daniel, the first two centuries of Church History, and Dr. Buckley's lectures on the Christology of the Old Testament. Brother Niladri Naik has continued to render effective service in superintending the studies of the young men in all the above subjects, and we have all met together in the weekly sermon class. The examinations this year have been mainly by question papers and written answers, and the reports of the examiners will be presented with this report to the conference.

“The students have taken their full share of preaching in the bazaar, and in other evangelistic labours as far as has been expedient. The two seniors have preached occasionally on the Sunday in the large Mission Chapel, and all have shared in conducting the week-day evening services in the different Christian villages and in supplying the pulpit at Macmillan-patna. Their general spirit and diligence in attending to the duties of the College have left nothing to be desired. A case has arisen in relation to one of them, not connected with the work of the College, which has given us trouble, but measures are being taken which we hope will result in an early adjustment.

“There are several promising applications for admission to be submitted to Conference, and there are welcome indications of a deepening interest in the welfare of the institution on the part of the native churches.”

## THE NORTH-WEST PROVINCES NATIVE CHRISTIAN TRAINING INSTITUTION.

DELHI.

The Rev. Stephen S. Thomas reports :—

“This year the class has been very small. In the case of one student, Lal Ji, it was thought better that he should enter on some more active work; accordingly, he has been employed as a colporteur. H. Ali has missed a great many classes through illness. Isa Charan's character did not give satisfaction, and he was therefore expelled. Otherwise the conduct of the students has been very good. The class work has been regularly proceeded with, and the following books read :—

“Urdu :—Joshua to II. Kings.

Miftah ul asrar (The Divinity of Christ) and The Trinity.

Tariq ul hayat, (Way of Life.)

‘Dini aur Dunyavi Tarikh.’

“Hindi :—Sat Mat Nirupan.

“Preaching.—The students have regularly accompanied Mr. Inam Masih and myself in bazaar preaching, and most of them have more or less engaged in other evangelistic work. During the vacation they went into the villages in our district. They all have now completed their term of study, and go out for permanent work. May the Lord richly bless them and make them a blessing to others.

"I believe the real hope of evangelising India lies in an almost indefinite multiplication of native preachers. We are saddened by the fact that no new European workers are arriving, and well we may be. But in the dearth of native helpers there is equal cause for sadness and apprehension. Let us pray for them; there is no other proper way of getting them. Only men God-given are worth having.

"Let me here briefly refer to the death of Chela, the young student who was set apart for the work in March last. A harder-working, more conscientious student I have not known. With little knowledge to start with, and with only very ordinary ability, he improved his position steadily year by year. He was rarely without his book—nursing a sick child, cooking food, walking the streets, however his other occupations might vary, the book was his constant care. He was extremely good and gentle, rarely gave me any trouble, and I was hopeful that he would render solid, useful service.

"But in a short time after settling in his station he was carried off by cholera. It was a grief and a disappointment, but the Lord knoweth what is best.

#### "BOARDING SCHOOL.

"I have not yet been able to secure a qualified head-master for the boarding school. Many of the boys in this school are very promising. Some of the senior boys have been attending the Cambridge Mission High School, and I am hoping that some good and devoted future teachers and preachers will be drawn from these lads."

## CHRISTIAN ELEMENTARY DAY SCHOOLS AND SUNDAY SCHOOLS.

In attendance in our Christian Elementary Schools there are 4,709 children, taught by a staff of 183 native Christian masters. Engaged in Sunday-school work there are 203 teachers and 2576 scholars. At the Bishtopore Boarding School there are 25 boys, 16 being supported by funds supplied by the Birmingham Young Men's Missionary Society. Five boys during the past year, having exhibited an aptitude for study, were sent on to Serampore College.

The Rev. R. A. Tregillus reports from Jessore :—

"The work in our village schools has been steadily maintained. These schools, in addition to receiving the regular teaching of our Inspectors, have been visited and examined by both Mr. Norledge and myself. In more than twenty villages, the children have, with secular instruction, received sound Christian teaching. One of our recently baptized members first learnt of Jesus and His love in the Dowlatpore school, and a class-mate of his is now waiting an opportunity to come out and confess Christ."

The Rev. A. H. Young, the head-master of the Cuttack Mission High School, writes :—

"The work of this institution goes steadily forward. The attendance still continues to increase, and the number on the roll is 179. Several times during the past year the register showed a total of over 190, and much the larger part of the pupils is from the Christian community. At the last Matriculation Examination of the Calcutta University, one of those presented from this school passed in the second division. The general behaviour of the scholars throughout the past year was so good that the teachers had considerable difficulty in selecting two from among the most deserving pupils to receive prizes for good conduct at the annual distribution of prizes."

From nearly all our stations the reports of school work indicate progress, larger and more regular attendance, and better teaching power. As a distinctly Christian evangelistic agency, these schools, taught as they are by native Christian masters, are invaluable.

From Delhi the Rev. H. E. Crudgington reports :—

*“ Schools.—*From a numerical point of view both in attendance and in passes at the Government examination, these may be said to be very successful. Sixty-three boys or more were brought forward for examination and only two failed, and those two not completely. This is the more encouraging if we realise that mostly, neither they, nor their parents, have ever received any educational advantages. I hope, too, that it is successful in other respects. All get Biblical teaching with hymns and questions on the Life of Christ.”

## GIRLS' AND BOYS' ORPHANAGES.

### CUTTACK, ORISSA.

The important work carried on by Mrs. Buckley and Miss Leigh (at present in England on furlough) in connection with the Cuttack Female Orphanage still grows and prospers.

The Rev. Thomas Bailey, reporting on this excellent institution, writes :—

“ Though several events have occurred which appeared threatening to the interests of this institution, we are thankful to be able to present, on the whole, a favourable report. Our venerable sister, Mrs. Buckley, on whom the burden of the domestic arrangements continues to fall, has enjoyed better health than for several years past, and has continued active and self-denying in caring for the health and general well-being of the inmates, though the infirmities of age have rendered it difficult at times for her to meet the multitudinous demands made upon her. We hope that an arrangement will speedily be made which will admit of her taking the rest and change she so urgently needs. Miss Leigh, whose health had been fluctuating for some time, left us on March 30th for furlough in England. As superintendent of the educational department, in addition to her other duties, she rendered effective service, and had the satisfaction of seeing many of her girls pass out of the Orphanage to occupy respectable and responsible positions, which would have been unattainable but for the training they had received under her care. We are gratified by the appointment of Miss Gleazar, a well qualified teacher, to succeed to the position Miss Leigh has temporarily vacated. In the meantime the work of the school has been carried on with the existing staff, and as a temporary arrangement it has worked satisfactorily. The head teacher, Nabakumari (Labanyabatti) Samal, is a daughter of the late Kartick Samal, who was for many years head assistant in the Mission Press, and was the writer also of some of our most popular hymns. Nabakumari appears to have inherited a good share of her father's gifts. She is efficient as a teacher, and has celebrated several events connected with the Orphanage in acceptable verse. She is also a consistent member of the church. Her training is entirely due to the Orphanage. The head pundit, Babu Chintamani Mahanty, is a member of the local Brahmo Somaj. He is a man of good character, and is diligent in attending to his duties. One of our respectable middle-aged Christian widows exercises a general supervision.

“ Five of the girls have been married, and are followed by our best wishes to their new homes. Four others have left the orphanage, three of them to the care of their friends, and one expelled for misconduct. One has died. Five have been received. One of these (Alico) was sent by the magistrate. She had been picked up in the district by the police almost

immediately after her mother's death, but no further traces of her family or people could be discovered. Another (Sradhamoni) was found by one of our Christian people. She is from a village near Piplee, but was entirely friendless and forsaken.

"Five have been baptized, and thirty of the girls are now members of the Church. At the last Government examinations, three of our pupils passed in the Upper Primary, and three in the Lower Primary Scholarship Standards. Nine are to present themselves at the corresponding examinations this year; three in the Upper Primary, three in the Lower Primary, and three in the Vernacular Standards.

"Present number of inmates in the Orphanage, 88; number on the day-school attendance roll, 83; thirteen village children are included in the latter."

### BOYS' ORPHANAGE.

Reporting on the Boys' Orphanage at Cuttack, the Rev. J. G. Pike writes:—

"We have to acknowledge the goodness of God to us during the past year. The boys for the most part have enjoyed excellent health. There are thirty-eight on the roll, including a few who are non-resident. Of the latter, one is a confirmed invalid, and the rest are very little boys, who are living with their widowed mothers until old enough to be taken into the school. Eight boys are earning their own living fully or in part by various kinds of manual labour. With one exception only the conduct of all the boys has been very good."

### SUNDAY SCHOOLS.

It is matter for thankfulness that more attention is being given to Sunday-school work in India. The appointment of Dr. Phillips to this special work, as Secretary of the Indian Sunday School Union, has given a great impetus to it. At the Sunday School Conference held in Calcutta in 1888, two of our brethren were specially appointed to this branch of Christian effort—Mr. Potter for the North-West and Mr. W. Carey for Bengal.

Mr. Carey reporting on Sunday-school work in Bengal for last year, writes:—

"According to the *Summary of Sunday Schools* printed at the end of the "*Statistical Tables*" for 1890, Baptist Missions in India compare very unfavourably with other bodies of Christians in the matter of Sunday-school organisation. The following is the list of tables for 1890:—

Name of Church.	Sunday Schools.	Pupils.
Baptist (English and American) .. .. .	416	13,882
Congregational .. .. .	552	27,934
Episcopalian .. .. .	850	24,068
Presbyterian .. .. .	461	20,867
Lutheran .. .. .	18	535
Methodist .. .. .	1,169	46,351
Various Missions .. .. .	18	750
Women's Societies .. .. .	19	1,178

"From this it appears that we Baptists occupy the fifth place in a class of eight. Nor is a very honourable fifth; for the Presbyterians, who stand next above, with only forty-seven

additional schools, have a body of pupils which includes half as many again as our own; the Congregationalists, who come third, have 146 more schools and over double our total of scholars: the Episcopalians, ranking second, are ahead of us by twice as many schools and a third more pupils; while the Methodists make a prominent first, with nearly three times our number of schools and more than three times our total of scholars.

"This disparity may be partly accounted for by the fact that each of the above-mentioned Churches has, at least, double the number that we have of day scholars. On the other hand, the Baptists stand second for the size of their Native Christian community, and absolutely first in their total of communicants. The Methodists, with only 15,000 church members count up to the magnificent proportionate total of 46,000 in their Sunday schools; while the Baptists, reversing this order, with a church 53,000 strong, show merely a fifth of their memberships, and above ninth of their whole Christian community as Sunday-scholars.

"In so far as these Tables really gauge that 'relative speed' they assuredly afford matter for anxious thought, and call loudly for enhanced exertion if the *Pioneer Society* (in Sunday-schools as in all other Mission methods) is to take its fitting share of this invaluable work. In point of promise for the future, there can be no doubt that work amongst children comes next after work amongst women, and let it never be forgotten that, in no case out of ten, you have won the mother when you have won the child."

Referring to some of the special difficulties of the Bengal field of work in relation to Sunday-school enterprise, Mr. Carey adds:—

"These arise from the nature of the country where the bulk of our Christians are found; the poverty and illiteracy of the people; the gradual withdrawal of the Mission from the position of paymaster; and the smallness of the staff.

"The bulk of our Christians live in Eastern Bengal, inhabiting swamps on the borders of Backergunge and Madainjore, or the Sunderband tracts of Khulnah. For eight months of the year the country is a sheet of waving crops, dotted with little homesteads, each standing apart in its own clump of trees. The land all round the swamps is a network of rivers and water courses, rendering communication with more civilised districts uncertain and difficult. Cholera and malarial fevers make heavy ravages among the people every year.

"The Christians belong to a class the most ignorant and the most despised in all Bengal. They have risen above their class in intelligence and almost every other respect by the uplifting power of the Gospel; but they still lie far behind the classes above their own in the matter of primary education."

It is, however, gratifying to find that, "all along the line" of our work, more attention is being given to this most important agency.

The Rev. A. Jewson, of Calcutta, reports:—

"Before my arrival here I had been chosen Secretary of the Bengal Sunday School Union. This Union had been established three years previously. Mr. Carey was its first Secretary. During these three years 222 schools had been affiliated, but as many of them had ceased to exist we began a new roll, which now records the statistics of 394 schools. When I became Secretary, a Bengali gentleman was paid a small sum to write Bengali notes on the International Lessons, but as his notes were not considered satisfactory I began to write them, and from that time up to the end of the year continued to do so. I am glad to say the Rev. Panchannan Biswas, of the Australian Baptist Mission, has kindly consented to write them for the first quarter of 1893. The first batch of lessons written by him shows that the Lord has directed me to the right man.

"The Bengal Sunday School Union has also undertaken to issue fifty-two standard lessons on the life of our Lord. I have already written the first thirteen, and am superintending their passage through the press.

"A small Bengali Sunday school journal has also been started in connection with our old-established paper, the *Christia-Bandhab*. The Union has also arranged for very enjoyable hearty social meetings of teachers and elder scholars every quarter.

"When I arrived in Calcutta our two preachers were carrying on three Sunday-schools for Hindu and Mohammedan boys. The superintendence of these schools was handed over to me, and I am glad to say that, with the additional help of our Christian day-school teacher, and seven other young men who are unconnected with the Baptist Missionary Society, we have six Sunday schools for Hindu and Musulman boys, besides one on our verandah, which is principally attended by Christian boys."

From Cuttack the tidings are encouraging. The superintendent writes:—

"We send with thankfulness the nineteenth annual report of the Oriya Sunday School. The results of the year have been encouraging. Several pupils of the senior classes, both boys and girls, have been baptized. Most of the pupils have been diligent in their classes and appear to appreciate the present mode of study. The average attendance has been greater than in any former year. The number on the roll is 367, of whom 241 are boys and 126 girls. There are twenty-four classes, fourteen for boys and ten for girls, and they are managed by twenty-three teachers whose valuable services we gratefully acknowledge. The school has been recently affiliated with the Bengal Sunday School Union, and several changes have been made in consequence, which, we hope, will be for its benefit.

"At Piplee two have been baptized from the Sunday-school, and increasing numbers are reported from Berhampore and Sambulpore. In the North-West, nearly all the Elementary Christian Day Schools become Sunday-schools, and many of the old scholars who have left the Day Schools regularly attend Sunday-schools."

## SPECIAL WORK AMONGST ENGLISH SPEAKING NATIVE STUDENTS.

The special work carried on by our missionary amongst the large body of native Bengali students in the great city of Dacca, the Athens of Eastern Bengal, is already well known.

Mr. Hay, who most reluctantly has been compelled by medical orders to visit England, writes:—

"The encouragement graciously given to us in our work during 1892 was such that withdrawal from it at the close of the year on account of broken health was a greater trial than had the necessity come earlier it could have been. Among the six thousand lads and young men studying in the city there were clear evidences not only that our evangelistic work was covering a wider area than in any previous year, but also that students were being brought in growing numbers individually under the power of the Gospel by the Holy Spirit. By means of the Bible-class, meeting twice a week, the Gospel-meeting, held on five evenings of the week, the Sabbath evening chapel-service, the weekly meeting of the Students' Welfare Association, and daily personal intercourse with enquirers and others, 'the truth as it is in Jesus' had been presented in its manifold aspects and bearings, and many had been the cases in which Mahomedan, Hindu, and Brahmoo young men of intelligence and culture acknowledged themselves persuaded of their need of the Saviour and of the power and readiness of Jesus to meet their need. That these had not given that evidence of heart-renewal and surrender to God which obedience to, and confession of Christ in baptism presents, had indeed grieved and humbled us, but, east upon the Lord in prayer on their behalf, our assurance was deepened that He who had begun 'a good work' in them would 'perfect it,' and in this confidence we thank God and take courage. We had the joy of baptizing one young man, a convert from Hinduism, whose devotion to Christ and realisation of 'the preciousness' of Christ were attested by his exchanging, as a penalty of his profession of faith, the dignity and privileges of student life under the guardianship of a well-to-do father, for the menial position and scanty earnings of a tally-clerk at a railway station in a jute-growing district some sixty



mile-distant from his friends. Surely grace is magnified where aspiring ambitious youth counts 'all things but loss for the excellency of the knowledge of Christ Jesus' a- Lord.

"Our little monthly paper, the *Evangelist*, designed to convey the Gospel into the homes of students and educated men, found an enlarged sphere during the year, and by the spontaneous interest and effort of missionary brethren (two of them connected with another society than our own) hundreds of copies were circulated in Calcutta, Moorsshedabad, and Midnapore, in addition to those distributed in and from Dacca, and gratifying testimony has been forthcoming to its usefulness among those for whose benefit it was issued.

"A pamphlet entitled, 'My Sin and My Saviour,' consisting of the personal testimony to the Lord Jesus Christ of the convert Bimalananda, mentioned in last year's report, was gladly welcomed by missionaries in different parts of India, and working in connection with various societies, and is circulating with very distinct signs of the Spirit's favour and power accompanying it among educated men in all sections of India's complex community. The writer of the pamphlet has also been greatly used of God as a preacher of the Gospel, and his influence is, through grace, being widely felt in Eastern Bengal. The same manifestations of the Divine presence above alluded to have accompanied the faithful labours of Brother Morris in the vernacular and far beyond the city of Dacca itself, and we doubt not that he and Brother Kerry with the Bengali brethren similarly engaged in the Master's service are having increasing tokens of the solemn and infinitely far-reaching fact that 'the Lord' is 'working with them.' There is no lack of opportunity, the field is wide; there is no uncertainty as to the issue of our work, the *harvest* is plentiful. But India needs 'more labourers,' God-'sent,' Spirit-'filled,' Scripture-'furnished' men."

#### The Rev. W. Carey, of Barisal, reports:—

"The best place should be given to work among students and babus. These lads are the hope of Bengal, and we have not less than 2,000 of them reading in Barisal. All the clerks in the Government offices, all the lawyers and pleaders in our hundreds of courts, all the higher native officials, all the medical and scholastic staff of the province, will, for a generation to come, be drawn from this student class. It is difficult to over-estimate their importance in view of the influence—for good or evil—they are destined to wield. They spend from eight to fifteen years, in school and college, learning the English tongue, and on all the while by the prospect of a Government post, with its salary and social position—no, the highest motive, assuredly, but a very powerful one, and next to be lightly regarded, since it leads to well-to-do every approach made by the missionary through the medium of English, and to read and study that 'well of English undefiled,' the missionary's Bible.

"I conducted two *Bible-classes* on Saturday afternoons for a period of four months—one class for entrance or matriculation students, and one for undergraduates. The average, on the whole, was encouraging. In the first class there was an average muster of thirteen, and in the second of fifteen, boys. If, on certain occasions, the number fell below this mark, it was not uncommon to find twenty, or even thirty, present at other times. The few formal classes held in the preaching hall, with stated examinations and prizes. There were others less formal. Groups of three and four would come daily, for longer or shorter periods, and read with me at home. For example, three babus, temporarily out of employment, came regularly thus for over a month, until one died of cholera, and the other two, finding situations, dropped out of my list.

"My Bible school was held for three sessions of three months each during the year, and has increased in size, the average attendance for the last session being forty-four, and the number of admissions ninety-five. Many of the boys have attended the school for more than one session, and the senior student has carried off the first prize in my class at five successive examinations.

"*English lectures* have been given in the Preaching Hall every Sunday evening, with only two breaks, due to bad weather, and three more when the character of the service was changed. Three of the lectures were delivered by a native Christian postmaster, educated under Dr. Duff, and all too soon transferred to another district—one by the late Mr. Arthur Briggs, of Rawdon, who set a worthy example to future travelling critics—and the rest by our own

Mission staff. The average attendance may be roughly stated at forty, of whom, however, only one-half should be reckoned as able to intelligently follow all that was said. On most occasions the student class predominated, albeit, other gentlemen have from time to time been present in considerable strength. *Visitation* of these, and of the students in their homes, has been regularly kept up on Sunday mornings, and occasionally during the week. Early in the year Mrs. C. H. Spurgeon sent me a bountiful supply of the great preacher's sermons, and these have been circulated widely in my tramps through the town. The same kind friend, at the time of her own unspeakable loss, and in a manner which I can never cease to wonder at (at once so self-forgotful and God-sustained), forwarded from the Continent, through her publishers in London, eighty-four volumes of the pastor's priceless books. I loaned them out to several readers in turn, and finally distributed them as gifts. The 'Word of Life,' which dwells so richly in them all, has been blessed to the good of many.

"*Personal Influence.*—I have tried in a variety of ways to get into close touch with the people and to win their love. The effort has been amply rewarded. I am welcomed at their public meetings, and enjoy many confidences of their private life. During the holidays, the correspondence maintained with the students in their distant homes has been a source of pleasure and profit to myself as I trust also to them. Were it expedient, I could quote from their letters passages containing open-hearted confessions of love to the Saviour, and of determination to become His disciple. But such expressions are liable to be misconstrued by readers in England. They mean a good deal, but they are taken to mean more than they do mean. It signifies much in India for these boys at the outset, or in the course of their educational career to announce themselves, in howsoever timid a way, as disciples of Christ."

## MEDICAL MISSION WORK.

Medical Mission work, reaching the souls of men through their bodies, is evidently receiving special blessing in many districts. Beyond question it secures a ready introduction for the Gospel, and opens many doors that without it would, so far as we can see, remain closed.

Brother Gogon Chunder Dutt writes from Khoodna :—

"In my preaching tours in and about Begumpore Mission, I distributed medicine and tracts and preached in different places connected with this Mission. During my stay at Begumpore, I gave medicine to a blind man, and we were praying earnestly for his recovery, and this man to our greatest delight got partial sight. He gave out that he would become a Christian, but I am sorry to say that his sons and relatives are deadly opposed to his Christian views.

"While I was preaching in the Sunderbuns with my helpers, a cholera patient was brought to me in his third stage by the fishermen. I cured the patient, and they were so grateful to me that they attended all our important meetings held by the Christian Band of *Shillaboonia*. I could multiply instances like this if the space of this report would have allowed.

"I gave medicine to nearly 4,000 men and women both at Khoodna and in the District, suffering from various diseases, and 90 per cent. have been cured—all glory to God!"

The Rev. W. R. James, of Madaripore, also reports as to this special form of mission work :—

"The sick and the poor we have always with us, and although 'we have no silver and gold' whereby we might lighten the burden of poverty, yet I trust that much physical pain was alleviated and removed. Scarcely a day passes, when I am at home, without some one of our neighbours coming here for medicine. Now and then as many as half a dozen will come in the course of the day. This imposes a pretty heavy tax sometimes on one's patience: for now and then, after they have had all that they wanted and have gone away, persons com-

back with questions, and they have to be told again and again, else they will forget, how the medicines are to be taken. Mr. Hughes, when he was here, helped me much in this work, but of late I have had to do it all myself. But my supply is nearly exhausted, and unless my empty chest is speedily replenished, I shall have nothing more to give away. This kind of service was not of my seeking, but has grown somehow out of the reputation which my immediate predecessors left behind them. The work, however, is congenial to me, and I hope that friends at home will respond as heartily to the appeal which I expect shortly to send to the *Herald* as they did to a former one. 'Where there is no vision the people perish,' and that, too, in more senses than one. In India—as must be the case, I expect, in all heathen countries—sickness and disease are far more common than in countries where greater regard is paid to the rules of hygiene and sanitation, and when an epidemic breaks out, sometimes the country for miles looks like an extended hospital, without, however, any doctor to attend to the patients; and to a missionary 'with the gift of healing' there cannot be any place with greater opportunities for doing good than India. And this kind of work is so much like what the Master himself did, 'who went about doing good, healing all manner of sickness and all manner of disease among the people.'

From Delhi the Rev. H. E. Crudgington reports:—

"Although we may not have the gift of working miracles, surely where we have the gift of healing we should use it! We are justified, I take it, in following out our Lord's command as closely as possible, and this is to scatter temporal as well as spiritual blessings, and in medical work we may do, and do, both.

Number of patients attending dispensary from October 1st, 1891, to	
September 21st, 1892.. .. .	16,031
Cases treated in their own homes .. .. .	892
Written prescriptions given to those able to buy medicine .. .. .	314

## TRANSLATION AND LITERARY WORK.

### THE CALCUTTA AND CUTTACK MISSION PRESSES.

The two Mission presses in Calcutta and Cuttack have both executed a far larger amount of work than usual.

Both Mr. Thomas and Mr. Pike have had specially arduous work.

Mr. Herbert Anderson, of Calcutta, sends the following report of literary work:—

"A Bengali Pastor's Companion, which has been out of print for some time, was revised by Mr. Spurgeon, and an edition of 1,000 has been printed. It is a useful little work for our pastors and evangelists, containing a form of marriage, burial, and communion services.

"A life of Andrew Fuller, written by a Bengali Christian of our denomination, was offered to us for publication. It was favourably criticised by two or three reviewers, and on obtaining the necessary funds from the Home Committee we commenced publication. As giving an account of the origin of our Society, and many other interesting historical facts in connection with the founders of our Mission, it is fitting that it should be published in this Centenary year. The same writer has sent to us a short life of Dr. William Carey, which, if we think desirable, may be published before the close of this year.

"There is a hopeful sign of more literary work being attempted by European and native members of our Mission. We have heard of two or three works in progress, but the ordinary labours of our brethren are so manifold that it is hard for them to find time to push on their efforts to completion.

"Before December the new edition of our Bengali Bible, which has been somewhat delayed, will, we hope, be published. It will have a very useful introduction, together with paragraph headings, notes, and references prepared by Mr. Rouse, and, without doubt, will meet with the hearty approval of the Bengali Christian Community. It should have a wide and rapid circulation.

"Printed at the Baptist Mission Press during last year:—

<i>For Bible Society.</i>		<i>For Bible Translation Society.</i>	
Beng. Matt. (revised) .. ..	20,000	Beng. Matthew .. ..	10,000
" Luke (revised) .. ..	10,000	" Mark .. ..	5,000
" Job .. ..	2,000	" Luke .. ..	7,500
" Proverbs .. ..	10,000	" John .. ..	5,000
" Psalms .. ..	10,000	" History of Elijah and Elisha .. ..	5,000
Mus. Beng. Luke .. ..	2,000	" Genesis i.—ix. .. ..	5,000
Kaithi Mark .. ..	3,000	Mus. Beng. Matthew .. ..	5,000
Mondari Acts .. ..	2,000	Hindi Matthew .. ..	10,000
		" Luke .. ..	7,500
		" Genesis (Royal 8vo) .. ..	2,000
<i>For Press.</i>			
Beng. Wenger's Catechism .. ..	2,000		
" Pastor's Companion .. ..	1,000		
" Rotnomala .. ..	3,000		
" Supplement to Beng. Hymn Book .. ..	100		

Since Mr. Anderson wrote his report the new edition of the Bengali Bible has been published. Referring to this the Rev. G. H. Rouse, M A., LL.B., writes:—

"The first characteristic of the edition is that, though the chapters and verses are marked, yet the sections are divided according to the subject matter, and not simply by the chapter divisions. Each section has a heading, which I made as brief as possible, and which simply states the subject matter, without entering into details. Thus, the first few sections are as follow:—

The Creation of the World .. ..	Gen. i. 1—ii. 3.
The First Man and Woman .. ..	Gen. ii. 4—24.
The Fall of Man into Sin .. ..	Gen. iii.
History of Cain and Abel .. ..	Gen. iv.
History of Adam's Race .. ..	Gen. v.
Noah and the Flood .. ..	Gen. vi. 1—viii. 24.

"I think this an important matter, because heretofore a man who got a Bible would simply see books called "Beginning Book," "Journey Book," &c., but would have no idea as to the contents, or where the different narratives were divided. I am informed that the Calcutta Bible Society, at a recent meeting, decided to adopt these sections and headings hereafter in their Bibles.

"Next, I have given here and there very brief explanatory notes, and a very few alternative renderings and marginal references. These latter are almost all illustrative of the text, and not mere parallel passages. Thus, Gen. i. 3 has as reference 2 Cor. iv. 4-6. I have been as brief as possible in order to increase the bulk of the book as little as possible.

"Next, at the beginning there are a few pages of introduction, giving a brief account of the books of the Bible, the main geography of Palestine, weights and measures, and an index to some of the matters explained in the notes."

The Rev. J. G. Pike, of Cuttack, reports :—

“ Brother Shem Sahu and I have now completed the revision of the first four books of the Bible, and on to the end of the 6th chapter of Deuteronomy. We have also seen through the press up to the 168th page, or to the 1st verse of the 27th chapter of Numbers. Editions of the separate books have also been printed in 32mo, more especially for the use of Sunday-schools and our young people. The numbers printed have been—

Genesis .. .. .	5,000
Exodus .. .. .	4,000
Leviticus.. .. .	1,000

“ The past ten months have been crowded with work for the press. We have worked *overtime* all through the year, even during the hottest weather, and sometimes all night. The reason for this extraordinary rush of work is the demand from the Survey and Settlement Departments of Government for large numbers of forms necessary for carrying on their work in the province. I have printed for these Departments nearly five million forms. But, whilst so busy for outsiders, I have not permitted the Mission work to suffer. I do not think we have ever done more work for the Mission in one year. We have printed 30,000 tracts, 49,000 gospels, and a considerable number of larger works, the total number of pages printed for the Mission being more than eight millions.”

The following is a digest of work done at the press during last year :—

*For British and Foreign Bible Society.*—The new and revised edition of the Bible has been printed to Numbers xxix; editions of the separate books of Genesis, Exodus, and Leviticus, 32mo, have also been printed. The following are the respective numbers of the editions :—Genesis, 32mo, 5,000; Exodus, 32mo, 4,000; Leviticus, 32mo, 1,000.

*For Bible Translation Society.*—The following have been printed during the year : (a) Gospel of Matthew, large type, prose, 4,000; (b) Gospel of Mark, large type, prose, 5,000; (c) Gospel of Luke, large type, prose, 4,000; (d) Gospel of John, large type, prose, 4,000; (e) Gospel of Matthew, large type, verse, 4,000; (f) Gospel of Mark, large type, verse, 4,000; (g) Gospel of Luke, large type, verse, 4,000; (h) Gospel of John, large type, verse, 4,000; (i) Gospel of Matthew, 32mo, small type, 4,000; (j) Gospel of Mark, 32mo, small type, 4,000; (k) Gospel of Luke, 32mo, small type, 4,000; (l) Gospel of John, 32mo, small type, 4,000. An edition of 1,500 copies of “The Lamp of Righteousness” has also been printed. This work is a selection of the most suitable portions of the Bible for general distribution amongst the heathen.

*For Orissa Tract Society.*—The following tracts have been printed : “Mahommedanism,” 2,000; “Help in Prayer,” 3,000; Second Commandment, 1,000; “Essence of the Bible,” 4,000; “Epitome of the True Religion,” 1,000; “Parables,” 4,000; Hymns, Selection I., 5,000; “True Christian Described,” 2,000; The Ten Commandments, 3,000; “Who is Jesus Christ?” 1,500.

The Rev. Thomas Bailey, of Cuttack, writes, in relation to the revised edition of the Oriya Old Testament :—

“The printing of the revised edition of the Oriya Old Testament has now proceeded to the end of the Book of Numbers. After the death of the late Dr. Buckley, the work of revision was proceeded with from Psalm lxxxiv., where he left it and was carried forward nearly to the end, but on examining the manuscript left by Dr. Buckley, a more thorough revision was found to be needful, and this has caused delay. The Revs J. G. Pike and Shem Sahu are now in charge of the work, assisted by Rev. J. Vaughan, and the printing will proceed more rapidly when the Book of Psalms has been reached and the revised copy becomes available.”

Mr. Bailey also desires to acknowledge the following generous help :

“The British and Foreign Bible Society, through their Auxiliary in Calcutta, have made us a grant for the year 1897 of Rs. 500, in aid of the Oriya Old Testament Revision.

“Eleven Bible Women are supported by the same Society; five at Cuttack, two at Berhampore, two at Piplee, and two at Sambalpur, at a total cost for the year ending 30th September, 1892, of £65 12s. 6d. Our warmest thanks are due to this great Society for the liberality they have always manifested in their dealings with us.

“Our Oriya New Testament and colportage work are carried on at the expense of the Bible Translation Society.

“The Religious Tract Society has made us a grant-in-aid of our tract work for the year of one hundred reams of white demy, and twenty reams of coloured paper for covers.

“The American Tract Society has made us a grant on the same account for the year of one hundred dollars. Our hearty thanks have been tendered to both these Societies for their long-continued, urgently-needed, and most-welcome co-operation. A larger number of tracts also than usual have been printed during the year.”

## ANGLO-INDIAN CHURCHES.

### CIRCULAR ROAD, CALCUTTA.

The Committee greatly rejoice in the settlement of the Rev. R. Martin Julian in Calcutta.

Mr. and Mrs. Julian have received a most hearty welcome, not only from the friends at Circular Road, but from Christians of all sections of the Evangelical Church in the city, and already the congregations have considerably increased.

The Committee confidently anticipate that the happy experiences of cheering success which Mr. Julian enjoyed for so many years in Loughborough will be repeated in Calcutta, and they earnestly join in the request made by Mr. Julian to the members of the Circular Road Church in his opening address :—

“We plead for your confidence, your co-operation, and your prayers. All our human organisations and effort need the Divine inspiration and guidance if they are to culminate in the blessing of souls and the growth of His kingdom.

“These three requests we make at the very commencement of our pastorate. Only let them be granted and a year of joyful service is before us.”

## LALL BAZAAR CHURCH, CALCUTTA.

Reporting on the work of the past year, the pastor of this church, the Rev. G. H. Hook, writes :—

“God has been very gracious to us this year, for which we rejoice with exceeding joy. Early in the summer months we held revival services, and by these services forty-six members have been added to the church, and thirty-seven have been baptised. Then there was a cessation of these services through the rains, but as soon as the rains were over we began again, and now are in the midst of a three months’ campaign, from which we hope to reap a rich harvest of souls. We began our revival services, on the first Sunday in October, with a baptism of several people. The church was crowded with people, and there was no sitting nor standing room to be had, and then we were able to preach the Gospel faithfully to the crowds that thronged about us. Ah, how we yearn for those that wander and are as dark as the night, and lost in the mazes of sin and folly! And when will Thy light come, O Lord, that shall break in upon a world of woe, as the sun rising, and chase the gloom away? Surely it must come to us soon, for we watch as those that watch for the morning, and weary not of our watching even in Thy delay!

“But how soon God can surprise us by sending what we hoped for, and yet did not really expect so soon. A young Brahman came to me to give himself to Christ. He had suffered much tribulation in his home, but his faith never wavered, and he was baptised and became a true Christian. One day he went home, and his father gave him a cup of sherbet to drink, because he was hot and thirsty. So he drank it from his father’s hand. A little while after, his little sister came in crying, and she said to him, ‘Did you drink the sherbet?’ And he said, ‘Yes, I drank it all.’ ‘Oh, then,’ she replied, bursting out again into tears, ‘you will die for that cup is poisoned. They say they will not let you live now you are a Christian.’ Upon hearing this he went at once to the hospital, and the poison was removed, and he recovered. But the authorities, after his recovery, refused to allow him to leave. They said, ‘You have either taken this poison yourself with the intention of committing suicide, or else it was administered to you, and we must know.’ So he was obliged to tell the truth that he had not wittingly taken it, but his father had administered it. His father was sentenced to three years’ imprisonment, and is in prison now, for that attempt upon the life of his son for becoming a Christian.

“We seem to have had a great blessing this Centenary year, and this year we have been blessed more than all the years we have been in India. Nearly seventy enquirers have come to us, and we have baptised nearly forty of them. And these have been of all classes and conditions of men—Hindus, Bengalees, Madrassies, Panjabies, Mohammedans, Assamese, Eurasians, Europeans, Scotchmen, and Englishmen, so that our church is, like Joseph’s coat, of many colours. I have never seen the church so crowded all the twelve years I have been in India as it has been at some of these services; the aisles and galleries have been filled with people, standing when they could find no seats, and remaining to the very close of the service.”

## AGRA.

The Rev. A. Day, the pastor of the Havelock Baptist Church in Agra, reports :—

“The year just past has been one of mingled encouragement and discouragement. The congregations have continued to be good. We have been cheered by a few finding the way of peace, one of these being an old attendant of the chapel, whom with another it was our privilege to baptize in September. We could wish that their number was larger.

“For the Sunday-school we have had a staff of earnest godly teachers, whose labours have been rewarded with the joy of seeing some of their scholars brought to the Saviour. Many of the children are members of the Young People’s Scripture Union, and this year, as last,

the first prize in one of the classes in the scripture competition for India falls to one of their number. In the earlier part of the year the school with many friends of the congregation, to the number of about 200, assembled at the Taj Gardens for their annual treat.

“At Tundla Railway Junction the services amongst the railway employees stationed there have been continued; during the present week we expect to form a church at that station in affiliation with the Havlock Baptist Church.”

The Rev. Samuel J. Jones, at DINAPORE, has carried on earnest work with much of the Divine blessing.

The church at ALLAHABAD has recently invited Mr. Hewetson to accept the pastorate, and special recognition services have just been held in connection with his settlement. Mr. Hewetson has been for some time past working as an agent of the Anglo-Indian Union, and now enters upon a new and important sphere.

In BOMBAY the Rev. H. E. Barrell labours with increasing tokens of the Divine blessing.

The reports received during the past year from the various Anglo-Indian Baptist churches abundantly testify to the fact that, thrown upon their own resources, they develop self-support and aggressive evangelistic activity in a way unknown when dependent upon outside organisations for the help and support which they now rejoice to supply themselves.

## OUR OPPORTUNITY AND DUTY.

In India to-day Hinduism is setting itself to the task of endeavouring to present a new and revised creed more in accordance with the spirit of the age. A small but growing class, who cannot see their way to the acceptance of Christ as their Saviour, are trying the hopeless task of putting the new wine into old bottles. They estimate aright the moral fruits which Christianity produces in Christians, but they have not as yet learnt that a living Christianity is the only tree on which such fruit can grow. At present, therefore, they are struggling hard to believe that Hinduism, in some amended form, will produce all the fruits they have learned to value, and are trying to read as much as possible of the truth and the spirit of Christianity into Hinduism. The attempt is, of course, foredoomed to disappointment. But it is an attempt which it is natural for Hindus to make at the commencement of their religious awakening.

In the words of one of India's most experienced missionaries :—

“Young India, and a portion of old India, too, are on the alert; the mind is waking up after the sleep of centuries. There is a great upheaval of the nation with its 284,000,000 of people, and its present condition is profoundly interesting and critical. She has to be Christian or become the prey of Agnosticism, and even atheism, and the answer depends almost entirely on the Christian Church.



“In the main the plea of the Jew of Mount Ephraim is being echoed now either in unexpressed feeling or in outspoken utterance by thousands of religious-minded Hindus, ‘Ye have taken away my gods, and what have I more?’ India is thus entering on a new era of mental and moral awakening and transformation, and there is no phenomenon of our time more fascinating than this transformation of the various types of the Asiatic mind under stimulus of a living Christianity. Hinduism has still a powerful hold on millions of souls, but it is the reverse with a small but growing number of enlightened men, who will soon become the leaders of the people. Among this class social, political, and religious movements are now the order of the day. It is a gigantic task to destroy the social abuses of centuries in a land like India, but a beginning has been made; the axe has been laid at the root of many an evil and mischievous institution, such as caste, child-marriage, and widow enforcement. New ideas, such as the rights of men and human brotherhood, have been silently spreading through the country creating a social conscience and leavening the people. What does this revival, this religious reform, signify? It means that the mind of the people is awake and inquiring, and that they have not studied the Bible for nought. They have read the Bible with their own sacred books, and finding principles which they had never found before, it is a distinct triumph for the old Book. For Christianity to have brought the Hindus thus to admit that their great religion, in which they have trusted for ages, is defective and radically unsound and needs reconsideration; for it to have given them new and higher ideals, creating a sense of shame as to its impure and degrading worship, and a longing for something higher and better; and, above all, that there has penetrated the idea of a holy, personal God, the starting-point of all religion—this surely is a distinct and glorious triumph for Christianity. It might not be apparent, perhaps, to those who look only for visible crops, but there is a fairer and deeper way of estimating results than merely counting heads. In a country like India many most valuable results are hidden under the surface and incapable of being tabulated and formulated in missionary returns. Surely the truest criterion of success is that which appertains not so much to the success of Missions as to the success of Christianity. One question might be, How many converts were missions making? But another question was, How far was Christianity setting an example to the system of Hinduism?”

In view of the needs, the changes, the longings of India to-day, no wonder that the missionaries on the field appeal passionately and urgently for immediate reinforcements.

Mr. Lacy, of Berhampore, writes :—

“After four years of work in the district I have no hesitation in saying I am sure hundreds of baptisms would reward a strong and careful advance on all sides. But to wisely inaugurate this policy of advance we should have at least ten strong, clear-headed Europeans in Ganjam alone. Seriously undertaken there is no doubt of the issue, but neglected, we have no right to expect great things from the Lord. ‘How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?’ In short, we sadly need more men—men with clear heads and stout hearts and strong faith, already assured of victory by reason of the Captain of their salvation at the head of the army.

And no wonder either that the missionary brethren of India, assembled in council, should earnestly unite in saying to the churches in Great Britain and America :—

“In the name of Christ and of the unevangelised masses of India, for whom He died, we appeal to you to send more labourers at once. May every church hear the voice of the Spirit, saying, ‘Separate me Barnabas and Saul for the work whereunto I have called them!’ In every church may there be a Barnabas and Saul ready to obey the Spirit’s promptings!

“Face to face with 284,000,000 in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the present number of labourers?”

“Will you not also lend your choicest pastors to labour for a term of years among the millions who can be reached through the English tongue?”

“Is this too great a demand to make upon the resources of those saved by Omnipotent love? At the beginning of another century of missions in India let us all ‘Expect great things from God—attempt great things for God.’”

“For the reflex blessings to yourselves, as well as for India’s sake, we beseech you to ‘hear what the Spirit saith unto the Churches.’ The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment—

“Go ye into all the world and preach the Gospel to every creature.”

## CEYLON.

### COLOMBO DISTRICT.

#### PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

<b>STATIONS</b> ... ..	<b>104</b>
<b>Missionaries (2 in England)</b>	<b>3</b>
<b>Native Evangelists</b> ... ..	<b>23</b>

THE Committee rejoice in being able to report reinforcements for the Ceylon field.

Mr. W. D. Hankinson, of Rawdon College, is now on his way, and Mr. Lapham anticipates returning to his work in the Kandy district in three months’ time, accompanied by a second new missionary.

During the long time of waiting for suitable reinforcements, the Rev. F. D. Waldock, of Colombo, has had the entire burden of the management of the Mission resting upon him, and the Committee feel that his devoted labours demand special and grateful record and recognition.

In the last Report, it was stated that, during the recent visit to Ceylon of the General Secretary, Mr. Baynes, a plan had been initiated for the eventual withdrawal by the Society of all payments by way of stipends or allowances to native pastors, with the view of throwing the native Christian churches entirely upon their own resources. In connection with this important movement, it is matter for congratulation that Mr. Waldock can report:—

“The preparation of the native churches for independence and self-support has been systematically proceeded with, and the results in some cases have exceeded even our hopes.”

There is now every prospect of these churches meeting their own expenses during the present year, and so setting free the pecuniary resources of the Society for extended evangelistic work in the regions

beyond. Already arrangements have been made for opening up new work in districts hitherto unvisited by the missionary.

Reporting on the work in the Colombo District for the past year, Mr. Waldoek says :—

“There is a net increase of sixteen in the membership, while we have a number of candidates for church membership who will be shortly admitted.

“The number of scholars in our day-schools is 2,357, and in our Sunday-schools 833, and we have eleven more Sunday-school teachers than we had the year before.”

## COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldoek, who superintends this very valuable institution, writes :—

“We are thankful to be able to report continued and cheering progress in our boarding-school. The health of the girls has been good throughout the year, no serious case of sickness having occurred. The numbers have increased, thirty-five being on the list at the end of the year, showing an increase of seven. The Government examination, which was held in eight standards, was fairly satisfactory. The general tone of the school is greatly improved, much more love and consideration for each other prevailing than formerly, and in one or two cases, in which girls had given a good deal of trouble, we see a marked change of disposition. The Rev. H. de Silva has continued regular to hold a weekly Bible class, and we believe his teaching and pulpit ministrations have been much blessed to the girls.

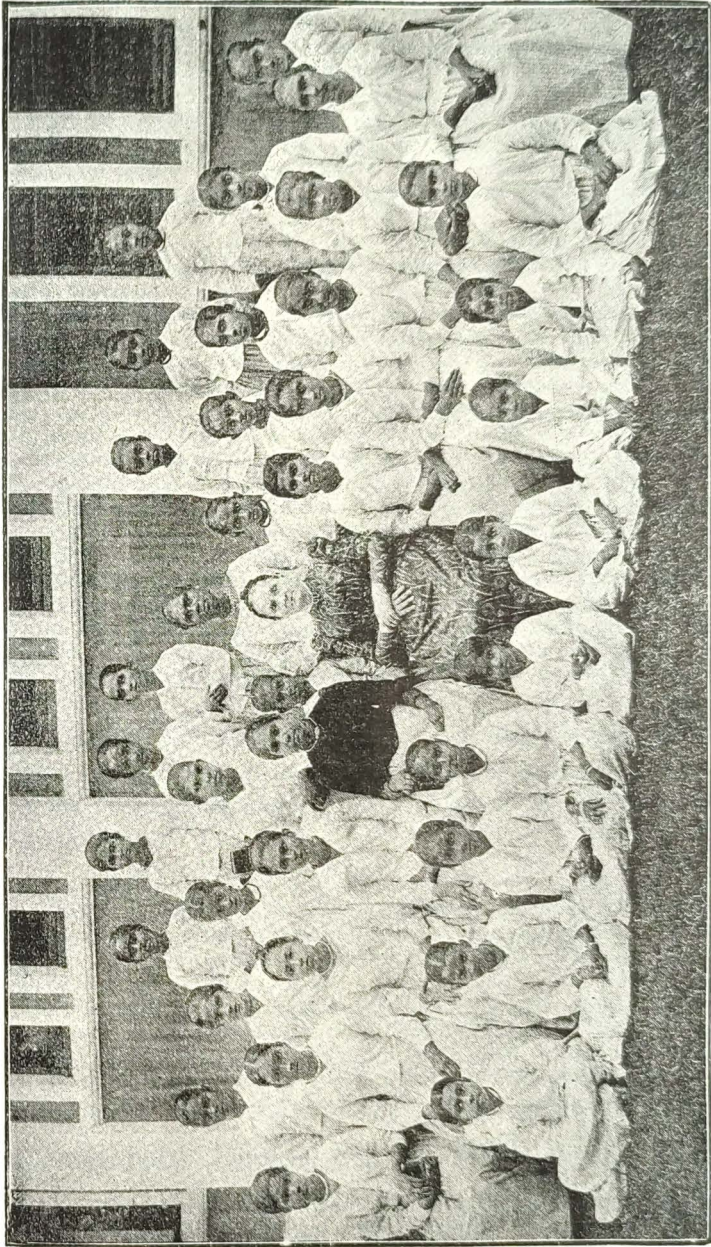
“Of eleven girls who were earnest inquirers after salvation, three have been baptized and joined the Church, there being every reason to believe, from their testimony and conduct, that they had become true followers of the Saviour.

“About one-third of the girls are children of Buddhist parents and some the daughters of Roman Catholics; several from both these classes are desirous of receiving baptism, some of whom have opposition to encounter at home, and for them we would ask your prayers.”

## CINNAMON GARDENS ENGLISH BAPTIST CHURCH, COLOMBO.

The Rev. Frank Durbin, the pastor of the Cinnamon Gardens Church, gives the following encouraging record of the past year's work :—

“Again, we have to record with gratitude a year of blessing. There have been sixteen added to the church, but we have lost exactly the same number by deaths and removals, chiefly in places where there is no Baptist community. But in a Church like ours we cannot estimate the amount of good done by additions to the Church, for many are converted, and others receive blessing and help in the work, who do not join us. In the past year some of our most interesting and encouraging work has been amongst the soldiers. The Gordon Highlanders left Ceylon for India in January, and by their removal we lost quite a number of consistent members and consecrated workers; but from them have come most cheering accounts of a good work begun through their earnest efforts amongst other regiments stationed near them in India. There the Gordon Christians, for the most part, have been like so many missionaries, labouring amongst their own countrymen, holding prayer meetings, Bible readings, Gospel services, &c., which have been blessed to many. The Warwickshire regiment relieved the Gordons, and in it there were only two or three professing Christians, but so wonderfully has God blessed our labours (and those of other denominations) that there are now more than seventy who have come out boldly on the Lord's side.



MRS. WALDOCK'S NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL, COLOMBO. — (From a recent Photograph.)

THE MISSIONARY HERALD,  
MAY 1, 1893.

"Sometimes on Sunday evenings as many as eighty have been reckoned in our congregation, and at all the services some are present, though the church is two miles from the barracks. There have been some remarkable conversions of men who once were gamblers and drunkards, sons of Christian parents (some Baptists) have decided for Christ, and are now earnestly seeking the salvations of others. Nothing has more gladdened our hearts than to see, week after week, those convicted of sin seeking forgiveness, and yielding themselves to the Saviour, and then watching their growth in grace. In other work, too, we have not been without blessing for one Singhalese, one Tamil, and other young people from our Sunday-school have been baptized. Some of the most useful and devoted young men in the Church are Singhalese and Tamil, for whom we praise God. It is our earnest desire and aim to reach and influence many more of these, by visiting them in their homes, and conversing with them, which we are constantly doing.

"Mr. Addenbrooko, with the aid of a few of our most earnest lady teachers, has very ably conducted a Sunday-school at the Police headquarters, where children of many nationalities, including Europeans, Burghers, Singhalese, Tamils, and Moors, have been instructed in the simple truths of the Gospel. The Christian and Mission Bands commenced last year have been well sustained, and the week evening prayer-meeting has always been a source of inspiration and help to pastor and people. In many ways the Church continues to be a power for good in this heathen and sinful city, and the need for its existence and work was never greater than it is to-day. We begin this new year under a cloud, for not only are several leaving us permanently returning to England, but Mrs. Durbin, who has done such splendid work amongst the young, has been ordered home, to the great sorrow of all. In addition to these great and many losses, as the year was fast closing, our dear friend, Mr. A. M. Ferguson, was called to his eternal home. For more than fifty-two years he was a consistent and honoured member of the Church, and for thirty-two years he held the office of deacon. The Church has never had a truer friend, a greater helper, a wiser counsellor, or a more generous giver. Our loss is great indeed. We had hoped he would have been spared awhile longer to help forward the Lord's work, but our Father has ordered it otherwise, so we submissively say, 'Not our will, but Thine be done,' remembering though earthly friends be taken, He whose work it is has said, 'I am with you always,' and with Him we 'go forward' to the work of another year, praying, working, and believing for more power and blessing."

To this report Mr. Waldock adds:—"The loss to which Mr. Durbin alludes very deeply affects the Ceylon Mission, as shown by the following resolution unanimously adopted by our Mission Conference in January last":—

"The Ceylon Conference of the Baptist Missionary Society being apprised of the recent death of Mr. A. M. Ferguson, C.M.G., cannot separate without adding their heartfelt tribute to the many already offered to the memory of their beloved and venerated friend, who, through a long course of years, endeared himself to our native Christians by a life that commended the Gospel, by his kindly interest in their affairs, and by his readiness to assist by tongue, pen, and purse every Christian and philanthropic effort for the good of the people of the island, and in particular in connection with our own Society, one of his last public acts being to preside at the Colombo united meeting in commemoration of its Centenary. Rejoicing in the assurance of his present blessedness, we tender our warm and respectful sympathy to those who have been bereaved by his removal to a higher service for the Lord he loved and served."

With regard to the Centenary Fund, Mr. Waldock reports:—

"The Centenary celebration was taken up most heartily; besides quickened interest in the work of the Society, the result has been a total contribution of £515 10s 0d.; of this total £206 16s. 0d. was collected by Mr. Durbin and the friends at the Cinnamon Gardens, and the balance of £308 14s. 0s. has been contributed by friends at the native churches.

"The amount has additional value if we remember that the native churches were at the same time giving largely increased subscriptions towards the support of their own pastors, in preparation for the assumption of their entire support in the future."

At Dijagama, a new station, a Girls' School Home has been built, and the occasion of its opening excited great interest. There are fifty girls in it taught by Mrs. Hendrick, the wife of our evangelist. Mrs. Hendrick was herself educated in the Colombo Girls' Boarding School, under Mrs. Waldock. At this station there is also a Sunday-school of fifty. Mr. Hendrick reports "that the violent opposition encountered at first has died down, and the people appear more ready to listen to the Gospel message."

## SABARAGAMUWA DISTRICT.

### RATNAPURA.

This district has been occupied by our evangelist, Mr. Aponso, under the general oversight of Mr. Waldock, in the absence of any resident European missionary. It is a specially dark and degraded district, the people in many cases being given to drink, vice, and gambling.

At Ittekanda a school has been established at the expense of Mr. F. Laurie, who resides on a neighbouring estate. He secured a site, and put up a good schoolroom with teacher's residence adjoining, and has handed over the property to the Mission.

Mr. Waldock writes :—"I deeply regret to say we have just lost the teacher of this school by death, originally a Buddhist. He became a scholar in one of our schools, and afterwards joined the Church. Mr. Laurie speaks in high terms of him; he was a most earnest, zealous worker."

A girls' school has just been established in Ratnapura. A resident missionary is greatly needed in this very difficult but important centre.

## THE KANDY DISTRICT.

At Kandy, in the absence of Mr. Lapham, at home on furlough, Mr. Abayaratna, under the general superintendence of Mr. Waldock, has been engaged in earnest and encouraging work.

Mr. Waldock reports :—

"By the blessing of God the aspect of the work in Kandy is much more promising; a band of helpers has been raised up, the Sunday-school revived, the teachers showing real earnestness in their work; cottage meetings are well attended, and the Sunday congregations are increasing.

"At Matale the principal incident has been the completion of the new chapel, which was opened for worship in December last.

"At Koriganmana also the church is engaged in an earnest effort to build a new school chapel, which is very urgently needed, and they have already raised a considerable portion of the estimated outlay.

"Many of the churches are exhibiting cheering proofs of deepened spiritual life and aggressive effort."

## THE CHINA MISSION.

### PRINCIPAL STATIONS:—

**SHANTUNG**—Tsing Chou Fu, Pei Su Chou Fu, Tsi Nan Fu,  
Chan Shan and Chouping.

**SHENSI**—Hsi-an-Fu, San Yuan Hsien.

**SHANSI**—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

<b>STATIONS ...</b>	... 154
<b>Missionaries (Three in England and One in Shanghai)</b>	21
<b>Native Evangelists</b>	23

The work of our Mission in China is carried on in three provinces—viz, Shantung, Shensi, and Shansi.

During the past year two new brethren have been sent out to Shantung, Mr. Burt and Dr. Paterson—taking the places vacated by the resignation of Messrs. James and Medhurst.

The Rev. J. J. Turner, who has laboured so faithfully in Shansi, has been compelled to return home by broken health, and since his arrival in England urgent family affairs compel him to remain for some time in England, and seem at present to render his resumption of mission-work in China a doubtful matter.

Mr. Sowerby has returned to Shansi, and Mr. Evan Morgan has left it on furlough.

At present there are only *three brethren* in the vast province of Shansi, and one of them, Mr. Herbert Dixon, must in the course of a few months take a season of rest and change in England, his poor condition of health and length of active service rendering such a furlough absolutely needful.

At the earliest moment practicable the Committee intend to reinforce Shansi, and are pledged to do so as soon as suitable brethren offer themselves for the work.

Taking the three provinces in which our missionaries are at work in the order mentioned the first is



## THE SHANTUNG PROVINCE.

The central station in the Shantung Province is

### TSING CHU FU.

During the past year the Revs. A. G. Jones, J. S. Whitewright, and S. Couling, after furlough in England, have returned to Tsing Chu Fu, and the work of the Native Christian Training Institution and the Christian High School for boys, under the superintendence of Mr. Whitewright and Mr. Couling respectively, will be carried on with renewed vigour. The Committee have sanctioned the erection of special buildings for both these important organisations, and initial operations have been already commenced.

The entire cost of the new native Christian Training Institution buildings has been undertaken by a generous friend of the Society, who is deeply interested in the progress of the Saviour's kingdom in China.

Referring to the work of the past year in Tsing Chu Fu, the Rev. J. Percy Bruce, B.A., writes :—

“ The year 1892 has been one of peaceful activity for the Church. There has practically been no persecution. The attitude of the heathen in this district now is, for the most part, one of passive approval. They have come to understand that the Church is doing a good work, and they no longer revile us. They understand, too, that there is little material advantage to be gained by entering the Church (except that which comes from living an honest life), and they hold aloof unless impelled by the power of the truth. It is not uncommon to be met with such words as, ‘ Yes, your Church is good and right, but I have no time for such things.’ To have advanced thus far is surely cause for gratitude. But there are numbers of encouraging instances where the change of feeling has taken more active form. Former persecutors are now leading Christians in the little communities. Several times in my visits to the stations a brother has pointed to a fellow-Christian sitting near, with the remark, ‘ He used to persecute the Church.’ One instance of this kind is worth mentioning. Years ago one of our stewards was cruelly persecuted by his fellow-villagers. Of the two ringleaders, one is now dead, the other is an earnest Christian. A month or two ago, Pastor Wang, visiting the church for Communion service, went, as usual, to Cheu hau ch'ing's house, where worship is held. When he arrived the former persecutor came in and said, ‘ Brother Cheu's wife is ill; you must come to my house—we have service there to-day.’ And he set to work to do all the duties of host and leader in the place of the man whose bitterest enemy he had once been. Christianity has not lost its power.

### THE NATIVE CHURCH.

“ In looking back over the year, the most prominent feeling in my mind is the sense of added strength derived from the work of the native pastors. They have now completed the second year of their ministry, and have perceptibly warmed to their work in a way that has filled us with glad thankfulness.

“ They have been a great deal cheered by the revival of several old and apparently dead churches, and by the springing up of altogether new work in the different districts. Some churches for a long time, though holding their own, have not gone ahead. This year they have added converts. Indeed, the Church shows signs all round of sure and steady growth.

The total number baptized in this district alone is ninety-eight, and, in addition to these, sixty-seven candidates have been postponed till next year.

"Our main strength during the year has been put into the instruction of the Christians, believing that the more richly the Word of Christ dwells in them, the more rich will they be in good works, and the more earnest in winning men. Texts are issued week by week to be explained by the leader and memorised by the Christians. This has been taken up well, specially by the women. In addition to this, the stations have been divided into groups of four, and from each group the most suitable man has been invited by the pastor of the circuit to a day's preparation classes held once a month. This man, a kind of superintendent leader, then goes round visiting each station in his group one Sunday in each month, and giving a Scripture lesson to the assembled Christians. This lesson is gone over by the local leader on the other Sundays until the superintendent comes round again, when he examines them and gives them a lesson for the next month.

"Altogether, I have never felt so encouraged by the outlook. In this district there never was such a readiness to listen to the Gospel for the truth's sake. What we specially aim at is to commit the truth 'to faithful men who shall teach others also,' that those to whom the heathen most readily turn for the Gospel—pastors, stewards, leaders, and evangelists—may all be so taught that in their lips and lives the Word of God may have free course."

#### Reporting on CHRISTIAN SCHOOLS, Mr. R. C. Forsyth writes:—

"Our village schools have increased during the year to forty-four; but owing to various causes five had to be given up, leaving at the end of the year thirty-nine schools in actual operation, with 415 scholars, nineteen of whom are girls and 396 boys. The superintendence and starting of these schools has been in my charge during the absence of Mr. Couling, and I have examined most of the schools with the assistance of Mr. Bruce.

"When Mr. James left the Mission the superintendence of the city boarding school was placed in my hands. During the year twenty-four boys have been boarded and taught in this school. The teaching has been mainly done by natives. I have taken the boys through the first nine chapters of Mark's Gospel. In July last the school was examined by competent natives, and the scholars passed a fair examination in Christian books, native classics, including writing of essays, &c., physical geography, arithmetic, physical drill, music by note, &c. The school has, of course, been carried on under great disadvantages, owing to the absence of Mr. Couling; but on the whole, I think the result has been satisfactory.

The Sunday-school work has been carried on with the assistance of natives throughout the year on Sunday mornings before the service, and has been attended by about twenty boys and girls on the average, most of whom are children of heathen parents from our immediate vicinity.

The work of the book-shop has also been carried on with great advantage.

It has been largely used by the natives as a reading-room and a place for personal conversation with strangers on religious subjects.

No less than 33,105 Chinese books and 44,892 tracts have been issued from our own Mission press during the past year.

### MEDICAL MISSION WORK.

Dr. J. Russell Watson sends the following report:—

"We have had an unbroken spell of work through the whole year, and our numbers are greater than any previous year's record.

"Through the response of the Home Committee, we have been able to add considerably to our accommodation. We are now in a position to house and treat well-to-do patients. There

are also rooms for cases requiring isolation. The necessary class and sleeping rooms for the medical students are also completed.

"In the month of May wolves appeared in this district in force. We had a large number of people come in from the hill districts suffering from the bites of these animals. They were treated, and the magistrate of the county sent a deputy to convey his thanks for our treatment of his 'poor people.'

"In the North City (Manchu Garrison) the work of evangelisation is being carried on quietly, but with much encouragement. The hospital evangelist, Mr. Yen, spends every Saturday over there. Our oldest Christian, a convert of Mr. Richards's, has rented an old house adjoining his own, nominally as a gymnasium for military practice for his two sons, but in addition it affords an opportunity for the Christians and inquirers to meet on Saturdays for worship and instruction. The Manchus are also attending our City chapel on Sundays in increasing numbers.

"Last spring we opened a fresh centre for dispensary work in Chi Tai, a market town on the borders of Shou Kuang country, twenty miles to the north-east of this city. We went regularly for several months, saw a number of patients, and did a good deal of evangelistic work. As one result of these visits, a station has been opened in a village near by, Wang Fu Chuang. Ten or twelve have been meeting for worship regularly there since, and the native pastor speaks hopefully of their stability.

"Among those who have been in-patients in the hospital we have the names of over twenty who continue to show an interest in divine truth.

"An important branch of work has been carried on throughout the past year—viz., the training of native medical students. The mission has felt its need of such to heal the sick, especially in the new districts added on to our mission area since the famine of 1889.

"Twelve men were selected to receive a course of study extending over three years. These with my assistants make a class of fifteen students. They are young men of good Christian character, and of ability likely to succeed in their studies. Four were students in Mr. Couling's High School. Five of them support themselves entirely, the others are helped in varying degrees.

"Throughout the past year classes have been held daily for nine months in the year in anatomy, physiology, physics, chemistry, materia medica, and therapeutics. Anatomy is taught by aid of a mannikin, materia medica by means of a cabinet of specimen drugs, and the other subjects have been illustrated by practical demonstrations. Practical pharmacy and minor surgery have been taught daily in the dispensary.

"Mr. Forsyth and Mr. Medhurst have conducted classes once a week each on theological subjects.

"We have good hope that in time we shall see earnest medical evangelists go out from this class.

The cases recorded as being treated by us during the past year are as follow:—

Hospital in-patients—

Men .. .. .	.. ..	193
Women .. .. .	.. ..	57
		—————
		250

Dispensary out-patients—

Men .. .. .	.. ..	10,613
Women .. .. .	.. ..	4,350
		—————
		14,963
Poisoning cases treated (of these 58 recovered)	.. ..	60
Special visits made to patients at a distance ..	.. ..	97
		—————

Total 15,370

Reporting on medical mission work during the year in the Chouping district, the Rev. E. C. Smythe writes:—

“Steady progress has been made in the work of the dispensary and hospital. The patients have been more numerous, and have shown greater interest in listening to the Word of God and attending the services on Sunday in the native chapel. We have several regular attendants and a few members as the result of medical work. I have also very much pleasure in reporting the establishment of regular worship in a village opened up by medical work some four years ago.

“This year the poisoning cases are fewer but equally sad, as the cause is ever the same—violent fits of temper provoked by intemperate mothers-in-law, jealousy, bad debts, &c. The majority of patients are women from eighteen to forty years of age. Matches being cheap (twelve boxes for 4d.) are a favourite poison, then opium, lead, arsenic, and kerosene oil, the latter being generally fatal.

“Eye diseases are very prevalent amongst the working classes, the result of dirty habits, small pox, measles, or inflammation. In many cases we have been able to cure and relieve, but, alas, how often we have to say incurable! It is exceedingly difficult to make some of the patients believe we cannot heal them, as they seem to credit us with some of the indifference and callousness of the native doctors, who only attend and prescribe according to amount of fee. I have even had a patient requesting medicine for a man already dead.

“Ague is and always will be prevalent in this district between the months of May and November. For several years we have given away cinchonine, but this year we have charged just sufficient to cover expenses, in order to prevent imposition. I have sold over 100 oz. of cinchonine at the dispensary, and Messrs. Wills and Nickalls have sold some quantity in their districts.

“The hospital has been open all the year to any cases requiring immediate and serious attention. In-patients have been treated for paralysis, gun-shot wounds, fractures, burns, and scalds, cataract and other eye diseases. The details of one or two cases might prove interesting.

“Mr. Feng, of Po Shan, merchant, came to the dispensary, complaining of great difficulty in swallowing, owing to a foreign body having lodged in the back of his throat. On enquiry I found the patient was sitting in his court smoking when he was suddenly seized with an epileptic fit and thrown forward to the ground, forcing the mouth-piece of the pipe to the back of his throat. On examination nothing could be seen or felt in the mouth or throat, but at the back of his neck some hard substance could be distinctly felt.

“The patient being subject to fits, I made an incision without an anæsthetic, and carefully dissected the parts until, coming to a foreign body, a pair of forceps enabled me to seize and extract in one piece a glass mouth-piece, two inches long and five-eighths of an inch in diameter. The patient received instant relief and recovered rapidly.

“A boy, aged eight years, was brought to the dispensary, complaining of difficulty in breathing and swallowing, owing to a brass ring having lodged in his throat. The patient was greatly distressed and frightened, having been in this condition two days, and suffered many things at the hands of native doctors. I gave a strong emetic, and in a short time the ring was produced, and is now treasured by the little patient's parents as a curio.

“This, although a simple case, did a great amount of good in gaining the confidence of those who saw and heard about it.

“We are not always so successful in effecting a cure, but it is simply wonderful how God has used and blessed such instances in opening up villages for evangelistic work and overcoming prejudice, superstition, and gross ignorance.

“In conclusion, I can assure you that our one aim and greatest concern is that the medical work may be blessed by God as a means of bringing every patient to a knowledge of the Gospel of Jesus Christ. Suitable books and tracts are freely distributed and explained by the native evangelists, and every morning a short service is held in the waiting-room for patients, servants, and others who may like to attend.

## "ANNUAL REPORT OF THE CHOUING DISPENSARY AND HOSPITAL FOR 1892.

	Males.	Females.
November, 1891, dispensed to .. .. .	229	152
December, ,, ,, .. .. .	245	120
January, 1892, ,, ,, .. .. .	236	95
February, ,, ,, .. .. .	246	134
March, ,, ,, .. .. .	284	179
April, ,, ,, .. .. .	269	157
May, ,, ,, .. .. .	371	209
June, ,, ,, .. .. .	264	111
July, ,, ,, .. .. .	340	164
August ,, ,, .. .. .	307	133
September ,, ,, .. .. .	201	101
October ,, ,, .. .. .	259	175
Poisoning cases .. .. .	18	38
In-patients .. .. .	40	3
	3,309	1,771

Males, 3,309; females, 1,771; total for year, 5,080."

The Rev. W. A. Wills also gives the following interesting details of medical work in Chou-ts'un :—

"During the year I have seen 3,493 patients—1,976 men, 983 women, 346 boys, and 193 girls. Besides these, a large number of ague cases, not requiring personal consultation, have been relieved. Many of our patients are of the very poorest class and often more in need of food and clothing than medicine. In this work much seed is being sown by the Word preached, the tracts and books distributed, and acts of kindness shown them; all must have good effect and provide a harvest for others to reap by-and-by. God has given me the joy of baptizing this year six of my patients, who date their conversion to the word spoken while being treated for bodily sicknesses.

"*Suicides.*—Of the forty-eight cases I attended ten were already dead; of the remaining thirty-eight, twenty being males and eighteen being females, twenty were saved. The poisons used were opium, tops of matches, and kerosene oil.

"*Opium Smokers.*—117 cases have been helped by means of medicines which we have sold them to break off this habit. It is hard to follow their future career, but some have kept faithful and are now amongst our hopeful enquirers. The reasons for breaking off the opium-smoking habit has been want of money, want of work, inability to work, fear of death, forced by relations, wretchedness of life, having heard the Gospel, and desire to repent and lead a new life."

## CHOUING.

Reporting on the year's work in Chouping and the district, the Rev. E. C. Nickalls writes :—

"During the year just passed I have been working in the counties mentioned in last report—viz., Chi-tung, half Chouping, half Chingch'eng, and Poshan. The year has, generally speaking, been one of peace, blessing, and progress. There have been a few cases of minor persecution, but the Christians are mostly allowed to worship God in peace. The one great calamity has been the outbreak of the Yellow River. Self-support and education are much retarded by the liability of the Chouping district to be flooded by the river.

"I have made frequent visits to all my stations, to teach and give medicines for a few common diseases. The evangelists have been constantly passing to and fro through the above-mentioned counties, preaching at fairs and markets; they are generally well received. Repeated itineration over a limited area seems to be the most fruitful manner of seed-sowing.

Nearly everywhere there are persons with devout and prepared hearts, who gladly listen to the truth. These people like to be frequently visited and taught by the man whose words first impressed them. Each evangelist, therefore, has a district assigned to him for regular work. His duty is to preach on markets, and to visit worthy men whose confidence he has gained.

"A class was held last autumn for the leaders of stations. Mr. Harmon kindly gave a few sermons on difficult texts in the New Testament, and lectures were also given on the first seven chapters of I. Corinthians, three of the Epistles to the seven churches, and elementary science. These classes are often referred to by the people and are greatly appreciated.

"Below are appended a few statistics:—

"In Chi-tung and the north-western half of Chouping there are —

"Branch stations, 21.

"Scholars in school, 120.

"Baptized during the year, 12; 65 other candidates for church membership were accepted; but, in consequence of the Yellow River flood, their baptism has been postponed to the spring of 1893.

"Total membership, 139."

#### The Rev. W. A. Wills reports:—

"The past year calls for special gratitude to God because of the many blessings and the prosperity which He has given. It has not been made eventful by any great enterprise undertaken, but in all the stations there has been prayerful, persistent, progressive work; and our labour has not been in vain in the Lord. Two new churches have been formed. Twenty-two (twenty men and two women) have been brought out of heathen darkness, and have joined us by baptism; over fifty other candidates have been examined and are now before the church on probation. I hope during the early part of the coming year (1893) to baptize them. One member has fallen asleep in Jesus.

"*Chou-ts'un*.—During the year the first Christian church was formed in this great city. The members at present meet for worship in the waiting-room connected with my dispensary, but it is far too small for the congregations that come. During the summer we have met in the court under mats for protection from the heat. The Christians have started a building fund, and have already a small sum in hand. This is but a small beginning, but it shows a willingness which I am anxious to foster, and although the day seems far distant, I believe it will come when this little struggling band will meet in a place of worship erected chiefly by the self-denying efforts of the members themselves.

"*Chih Chuan*.—The medical work in this city is done at an inn; large numbers come, and we have been much helped and encouraged by the presence of many of our members coming from the country to assist in preaching and distribution of tracts, books, &c.

"*Shen-ma-Chuang*.—The accommodation for the Sunday services being too small, the Christians enlarged their place of worship and built a baptistry, the entire expense of which was subscribed by the members with commendable liberality. The provision has, however, proved inadequate, for every available space has been occupied, and many have been unable to gain admission. But while it is encouraging thus to witness anxiety to listen to the Gospel, yet comparatively little is effected if the Gospel be not received into the heart in all its saving power. Large congregations are good; numerous conversions are infinitely better. We have been privileged to rejoice over sinners saved by sovereign grace, and now there are a large number whom we expect in due season to receive into our church fellowship.

"*Chang Chia Chuang*.—This little church has sustained a heavy loss by the death of its leader. He was a bright earnest Christian, and an active worker for Christ. The work in this his native village owes its existence to his unceasing interest and devotion during the short space of two years he lived; his beautiful life and triumphant death were, indeed, an irrefragable proof of Christ's power to save even in China. God has wonderfully helped us in our sorrow, and filled his place by another of like earnest spirit. His death called forth a marvellous expression of regard from the natives both Christian and heathen. The brothers

at his earnest request have set apart some of the rooms for our chapel Sunday services, and a room for me to use when dispensing on my monthly visits.

"*Hsieh Chuang*.—This is a new station opened this past year; a church has been formed, and the commencement made of what we earnestly hope and pray will prove a good and lasting work."

The Rev. S. B. Drake reports :—

"The places where Divine worship is regularly conducted have increased by six. Forty-six persons have been added to the Church. There would have been more than thirty other persons baptized this year had not the Yellow River burst its banks. The whole district was flooded three days before the baptism should have taken place. The people were compelled to gather in their unripened corn, protect their homes and families, &c. The baptism was, therefore, postponed. Inquiries have also increased. In the county of Hsin Cheng, the inhabitants of which are very anti-foreign in feeling, there are now *forty* inquiries against *two* last year, while in the county of Kao Yuan there are *five hundred* inquirers against *two* hundred a year ago. These 'signs of the times' are very encouraging, and make our hearts glad."

The Rev. Frank Harmon, at present in England on furlough, writes :—

"While we have much to encourage us in the work, we are not without some disquieting elements also. Chief among these I place our inability to exercise that thorough and constant oversight of the native church, which is so essential to its healthy development on right lines at any rate during the earlier years, the formative period of its existence. This can only be done by taking up your residence in the midst of the district in your charge, and this at present is very much dependent on the number of men at disposal for forward work. I need hardly say that we are at present most inadequately manned. Messrs. Burt and Patterson have gone to China, but we have lost Messrs. James and Medhurst, and we are practically (by reason of the inexperience of the new men) in a worse position than we were three years ago, although numerically we stand where we then did. May the great Head of the Church honour us by increasing our strength in this respect also.

I have to report that we have been able to occupy the city of Ching Cheng during the past year. Mr. Nickalls already had some stations in this county, and we are hopeful that the efficient occupancy of the city will not only introduce the Gospel to its inhabitants, but also materially help and strengthen the work in the surrounding country. We have met with a very friendly and almost cordial reception at the hands of our new neighbours, and the very large markets held in this city afford grand opportunities for spreading the truth.

"In the country of Pu T'ai also we are encouraged by the accession of a considerable number of inquirers of the better sort. Time alone can prove whether these men, occupying a somewhat higher position in the social scale than the majority of our church members, are to be relied on, and whether they are genuine seekers after God; but we have good hope of some of them, especially in two out of the five villages where they worship, and trust they will furnish the beginnings of a solid enduring work.

"Just before I left China I was able, in view of Mr. Whitewright's return, to make up a list of seventeen names of men, most of whom are well educated and have been leading useful members of the church for the past two years, who are applicants for admission to the native Christian Training Institute. Of these seventeen, ten profess themselves able and willing to help in the matter of their support while in training, and I have great hopes that from amongst them may issue some who shall prove themselves eminently useful in God's hand in the work of furthering the Gospel.

"The boys' schools in my district have increased from seven to eleven, and the majority of these are doing very satisfactory work. There are several elder boys amongst these day-schools who promise well, and from their number I have received three into the Church during the past year.

"We also commenced two girls' schools, one of which proved unsatisfactory, and was therefore discontinued; the other is still at work, but I much fear that nothing really efficient in

the way of schools for girls can be expected without closer supervision than is possible with so much ground for one man to cover, and residing so far from the actual field of operations.

"During the year 1892 the additions to the Church in the counties of Po Hsing, Pu Tai, and Pin Chou reached the total of 114.

"Taking a rough and rapid survey of the field as a whole, I should say that the outlook is very encouraging. In some places the work is full of promise, in others it appears to be stationary, and in yet others there is coldness and apparent falling away, though I am glad to be able to say these last cases are few and far between. This is the first year in which we have had to exercise discipline in the Church. I have to record—

Exclusions from the Church	..	..	..	..	..	3
Under discipline	..	..	..	..	..	15
Died during the year	..	..	..	..	..	2
Received into the Church by baptism	..	..	..	..	..	114

The total membership of the Church in Po Hsing, Pu Tai, and Pin Chou is now 383."

## WOMEN'S WORK.

In the last Report reference was made to the judgment of the recent China Deputation as to women's work in China. Dr. Glover and the Rev. T. M. Morris reported that :—

"A few years ago, all our missionaries were averse to the employment of women. They still hold that *then* the presence of ladies at their stations would have prejudiced their work in the eyes of the Chinese, and perhaps led to their being driven out of the places where with great difficulty they had secured a location.

"They think that now the time has come when the presence of ladies would not lead to misunderstanding, or would lead only to a minimum amount of it, and when they could render great service to the growing number of women and girls that come within our influence. Several of the wives of the missionaries have done most earnest work in connection with the Mission, both in Tsing Chow Foo and Chouping, and a considerable number of women are in the fellowship of the Church. The number of women, however, does not bear any comparison with the number of men; while in missions which employ ladies there will usually be found as many women in the membership of the church as men. The brethren, therefore, urge that two ladies be sent to work in the Tsing Chow Foo district, and two ladies to work in the Chouping district. They suggest that some knowledge of nursing and of medicine would distinctly increase the value of their services. Whether such ladies are to be sent by our Society or by the Zenana Mission we feel strongly the urgent need of such an addition to our forces in Shantung, and we can imagine few positions in which a Christian lady of strong affections and devout character could effect so large a usefulness."

It is matter for devout thanksgiving that during the past year, the Ladies' Committee of the Zenana Mission have resolved to undertake Mission work in China, in addition to the noble work that is being carried on by this Society in India.

The Rev. F. Harmon thus refers to the great value and importance of women's work in China :—

"The native Christian Chinese teachers met, as in former years, for training, and many of them did excellent work. Some women also, of whose increased usefulness we have ample testimony, spent some days with us, and did as well as could be expected. This teaching of



the quick, bright women amongst our Church members is a comparatively new thing, but I feel sure it is destined to assume larger proportions, and ultimately to have far-reaching results. The native church suffers from a comparative lack of woman's work for women and girls. We have not yet recovered from the ill-effects of delaying the education of pastors and evangelists: but that want is now being met, and we rejoice in the not very distant prospect of having thoroughly equipped men for these all-important posts. My earnest hope and prayer is that the work of training women for somewhat similar work will not be delayed very long. There are many earnest and promising women in the Church who would well repay the cost and trouble of education, and ultimately make splendid workers, either as Bible-women or girls' school teachers.

“‘China for Christ,’ *by the Chinese*. We are doing much for the men and boys, and everything is in train for producing a healthy, manly race of educated, spiritually-minded men. But what of the women and girls? That problem already looms large and dark in our path, and I pray that before it assumes the proportions of a positive reproach to our Mission it may be happily and wisely solved. Our eyes are turned appealingly to the faithful, godly women in the home churches. May God inspire many of them with great compassion for those who are yet practically uncared for!’”

Mrs. Drake also writes :—

“I am glad to be able to report that the work amongst the women is steadily progressing. Recently I had the pleasure of baptizing several women. Seventeen were received into church membership in 1891, and seventeen more last September (1892). As it seemed desirable that this service should be conducted by a lady, instead of gentleman, missionary, I baptized the women myself, Mrs. Nickalls, Mrs. Smyth, and Mrs. Harmon being present. On both occasions we had a solemn and impressive service. Mrs. Nickalls and myself had previously examined the candidates and were much pleased with many of the answers we received. We trust that these women have really received the truth into their hearts, and are indeed trusting in Jesus for salvation. The oldest of these women were over seventy, and the youngest just twenty years of age. Most of those baptized were from the various village stations, some five or six belonging to this city. All last winter I was busy with a new departure of work, that is, having the Christians and inquirers coming to stay with us for a few days at a time to receive instruction. Altogether, I was able to receive over forty women, who stayed about ten days each, coming in numbers of eight or twelve at a time. We hope in this way to strengthen our Christian women and fit them for working in their own homes and villages. This winter I intend to continue this work, as it was, I think, appreciated last year; also combining Dorcas work. I also have a bible-class for the women on Sunday, and have an attendance of from twenty to thirty and sometimes even more.

“On Christmas Day some of the cards which friends have kindly sent me were distributed among the women; one and all were very well pleased with them, and desired me to thank the kind givers on their behalf. On my return from Chefoo I found a large box of cards and toys awaiting me, and I would like to take this opportunity of very heartily thanking the many friends who have so generously and quickly responded to the appeal made in the *HERALD* last year. I am looking forward to the Chinese New Year, when we intend to distribute the toys, some in the city, and some in the villages, as I know how much pleasure they will give to those who have so little to make life bright and joyous. Their homes, as a rule, are dark, dirty, and cold; they have scarcely anything to play with, have no birthday or Christmas parties, and no places of amusement to go to, such as our children in England enjoy. Theatrical performances are about the only entertainments they have.”

During the new year—the first year of the new century—we hope several lady missionaries will be sent forth to China by the Zenana Mission. The urgency of the need is beyond question, and the promise of the work most inspiring; while the opening up of this new and deeply interesting field to the Zenana Society will surely result in quickened

zeal and sympathy throughout our churches, and in greatly enlarged sacrifice and support.

## SHENSI.

Mission work in the province of Shensi was undertaken largely in consequence of the earnest recommendation of the recent China Deputation.

The peculiar and interesting circumstances of this new departure were fully presented in the Report for 1891-2, and the final resolution of the Committee was that—

“In view of the special features of the appeal from Shensi, and of the unanimous judgment, not only of the Deputation, but of all the missionaries in Shantung, the Committee feel they ought to take up work in Shensi, and they accordingly direct brethren Shorrocks and Duncan to remove to the Shensi province.”

As will be seen from the following report from the Rev. A. G. Shorrocks, B.A., work is being carried on in a wide district, Hsi-an-fu and San Yuan Hsien being the centres :—

“It is now more than a year since work was commenced in this province, and the conviction grows upon us that our coming here was wisely ordered. The Shantung Christian immigrants need to be organised and instructed. Schools were badly needed, and systematic evangelistic work needed to be begun and carried on in the outlying districts.

“For over two years many of the Christians had been deprived of the foreign missionary’s teaching and guidance. In some cases the lamp of spiritual life burned low, and there was manifest need for closer fellowship with Him who is at once the life and light of men.

“After several months of waiting, during which time there was much exhortation and prayer, the Church was formed. It was a stirring time. Far from their old Shantung homes, and surrounded by unsympathetic and jealous people, the forty-five Christians who have emigrated to this district reaffirmed their faith in the Lord Jesus Christ, and pledged themselves to unite in proclaiming the message of life to all around.

“It has been our persistent aim since coming here to impress upon the Christians the duty of themselves undertaking the work of spreading the truth rather than depending upon paid agencies. There has been a cheerful willingness on their part to do this. Not a little voluntary work has been done during the year. Frequent visits have been paid to adjoining villages, and though desperately poor, our Christians have often gone further afield.

“With the idea of helping our more intelligent Christians and learners not only to understand, but to proclaim the truth to others, we have just given a fortnight’s special instruction, embracing Introduction to the New Testament, Analysis and the Exposition of First Chapters of the Gospel of St. John, Outlines of the Life of Christ, Exposition of the Sermon on the Mount, and enough of astronomy and geography to dispel the most common superstitions and ignorance. These special classes seem to have been helpful to not a few, not only in stimulating the intellect, but in quickening the spiritual life.

“What the Chinese need is not simply moral teaching; that they can get, in part at least, from Confucius. What they want is *life*—life by the Spirit of God, life consisting in knowing the only true God and Jesus Christ whom He has sent.

“During the year we have had a large increase in attendance at Sunday services, and now there are some seven places in all where regular worship is conducted. Among the inquirers added to our number during the past year are some very promising men—men who have already passed out of death into life.

“‘The more we know of Christian truth, the greater is our joy,’ said two of these learners

to me one day as we were speaking together of their new-found hope. 'What is it that makes you glad?' I asked. They answered by pointing to the words, 'I am come a light into the world that whosoever believeth on Me may not abide in darkness. . . . I came not to judge the world, but to save the world.'

'The additions to our numbers of worshippers and learners are chiefly Shantung men. There are, however, among our most promising men two Hupeh immigrants, who have been most earnest seekers after truth for many years. From the natives of the province we have as yet no satisfactory additions. A year is hardly sufficient time, however, to make marked headway against the prejudices and fears cherished by the natives.

'There has been little or no active persecution of the Christians as yet. Nearly a year ago two of our young men were distributing a few books in the market town close by when they were suddenly and violently seized by a number of soldiers, hauled into the barracks and severely beaten. I immediately made representations to the official of the district, who released the young men, and promised protection for the future. There has been no open opposition to our work since then. During the year an Evangelists' Association has been formed, the idea being to divide up the district round about into sections, to be regularly visited and evangelised by the members. According to the rules each member of this association is to spend at least one day a month in evangelistic work. The members meet once a month for conference and prayer, and for giving in reports of work done. Rather than engage men to act as regular evangelists we have preferred to provide the occasional travelling expenses of several men who are able to go afield.

'The work has so increased, however, during the past year that we have felt obliged to set apart two of our best men to act as teachers and evangelists. They will have the oversight of various places where worship is conducted, being charged with the careful and systematic training of inquirers; they will also go afield either alone or in company with Mr. Duncan and myself to places where stations have not been established. The Christians are exceedingly poor, some not having enough for the absolute necessities of life; but they have promised to unite in the cultivation of land almost sufficient, if the harvest is good, for the entire support of one man. We feel, therefore, in setting apart these men, that the principle of self-support remains intact. We are thankful to have such helpers. The training they received in the Institute in Shantung is invaluable, enabling them to be steady and clear in their views of Divine truth, wise in their plans of work, and well-furnished to meet the attacks made upon Christianity. They are more than a match for the ardent Confucianist: I have seen them silence, if not convince, the sneering critic, and, on the other hand, lead with patient sympathy the earnest inquirer into the very heart of Christian truth.

## SCHOOLS.

'During the year we have established two schools for boys and one boarding-school for girls. When it is remembered that Confucianism relies almost exclusively for the propagation of its doctrine upon the schools in which the youth are educated, it is at once seen that the importance of school work in China cannot be overlooked. The children are, of course, taught that the great sage was all knowing and all perfect. It is never suspected that his teaching may contain error, hence the astounding ignorance and pride of the thorough-going Confucian. It is extremely desirable that at least the sons of all parents connected with us should have the Confucian classics expounded to them from a Christian standpoint. Thus, while still esteeming the sagacious and often high moral teaching contained in the classics, they will be able to separate the true from the false, and form an accurate judgment of the whole. A knowledge of geography dispels pride by showing that there are other and more important countries in the world than China. A knowledge of astronomy is invaluable in doing away with superstitious notions concerning eclipses, &c., and in giving an idea of the extent of God's universe. But, of course, in all our school work we attach by far the greatest importance to exposition of Christian truth. Our aim is to make our schools evangelistic agencies; we, therefore, only employ Christian teachers. The two teachers in charge of the boys' schools are both Mr. Couling's former pupils. They received under Mr. Couling a

capital training, which stands them in good stead now. The contributions to the boys' schools have amounted to about a quarter of the teacher's salary. The boys number about thirty in all.

"The girls boarding school which we were enabled to start some months ago has been a success. The sum of £50 sent by Mrs. Hawkes, of Plymouth, for girls' work in China, in memory of her niece, Mary Stovenson, enabled us to begin this work thus early.

"The lamentable ignorance of women in China, their hard and comfortless lot, and the eager desire on the part of our Christians to have their girls educated and trained for God furnished a sufficient plea for the school.

"We hope that the mental discipline the girls receive, and the Christian truth systematically imparted may open to them a wide door of hope and usefulness.

"In all our schools regular instruction has been given not only in Chinese subjects but also in Old Testament history, Christian evidences, Gospel of Mark, catechism, geography, astronomy, arithmetic, and singing. Mr. and Mrs. Duncan and myself have helped in the various classes. The girls number about thirty-two in all, and vary in age from seven to twenty-two. Mrs. Duncan supervises the school arrangements, and sees that everything goes on all right. The girls are very grateful for this unexpected benefit. In a letter sent by the senior girls to Mrs. Hawkes, they say 'It has been our happiness to be recipients of God's great grace. The truth of the Gospel has extended to our unworthy country, causing the people of this land to possess a heavenly hope. We have had the happiness to meet with benefits which did not exist in days of old in that a school has been opened in which we may study and understand truth.'"

The Rev. Moir Duncan, M.A., the colleague of Mr. Shorrock, sends the following graphic account of his first year's work.

#### HSI-AN-FU (SI-NGAN-FU).

"Our station is about the centre of a plain of 4,000 square miles. Crowded upon this area are the provincial capital, Hsi-An-Fu, four chow or independent prefectures; thirty hsien or county-walled towns with resident magistrates; market towns on an average one to every square mile, and any number of villages of every kind, from the highly respectable walled seats of wealthy natives to the subterranean 'dug-outs' of the Hu Pei settlers. Roughly speaking, we have been working on the basin of the famous Wei River, going to its southern watershed, and as far north as the mountains.

"It is a fact of no small significance that our Mission now occupies the two most celebrated provinces in this great empire: Shantung, as the birthplace of Confucius and Mencius, and Shen-Hsi as the scene of some of the most remarkable, and, from a European standpoint, most interesting, events in Chinese annals. Hsi-An-Fu was the starting point for all those religious movements which have influenced in any considerable degree the immobility of this vast nation. Here Mohammedanism found its entrance, first successes, and permanent hold. Here a colony of the Sons of Israel came to their perpetual banishment among the Sons of Han. Here Buddhism, under royal patronage, first established its real sway. Here six hundred years later, when the Greek Emperor Theodosius, the Princes of Central Asia, and the Rulers of India and Persia were sending their envoys with presents to the Imperial Court in Hsi-An-Fu, came the Apostle of Nestorianism to propagate the Christian Creed.

"Hsi An Fu is the focus of Asiatic as London is of European life. Suppose you enter London a solitary and unknown stranger, with the avowed purpose of converting its teeming thousands to a new faith. Your problem is how to move the hearts and stir the consciences of the busy multitudes of every class. You take your stand on Trafalgar Square, at a prison gate, or a magistrate's office in the Strand. A motley crowd quickly gathers, you preach in imperfect English, scatter books regarded as seditious, you are jostled and jeered at, some are suspicious, others sympathise, yet others anathematise you for desecrating the place with your presence, or obstructing the traffic of the street. A few hours suffice to exhaust your physical energy. You return to your lodging. With what feelings? That

London will soon be won by your paltry efforts, and swayed by the faith you own? Rather you would realise this is a great place, and something great ought to be attempted for it, something on a scale proportionate to your opportunity and the needs of such a centre. Such has been my experience in Hsi-An-Fu, 'than which no other city in the Empiro has played a greater part in Chinese history.' Do you wonder at my conviction that Carey's great motto ought to be the watchword for mission operations in this city? To occupy such a centre would only be to place ourselves abreast of our opportunity. That can be done, not by the addition of foreign missionaries, but by the extension of means—evangelisation, literature, medicine, for a doctor is an indispensable and imperative need.

#### THE PEOPLE.

"The population is practically representative of the big half of China, for there are immigrants from Shan-Hsi, Shantung, Ho Nan, Hu-Pei, San-Ch'nan, and Yu Nan. We have the man of business in the Shan-Hsi merchant, whose care for gain absorbs his whole energies and time; the opium sot, sodden, demoralised, in the aboriginal type; the Honanese—real sons of Han—neither good nor bad, who seem to live in an Epicurean Paradise, indifferent to everything save daily food; the Shantung man—stalwart, fearless, unceremonious, resolute, proud of his province, even of his poverty; the Hupei immigrant—vicious, mean, superstitious, cowardly: a worshipper of everything in the heaven above and earth beneath; a dweller in caves, his heart, like his hamlet, is low. All are comparatively poor—even the natives, because of their opium—and dependent upon the produce of the soil. Any failure in the crops means destitution. This spring the wheat harvest was exceptionally late and exceedingly poor; in some places there was none. In consequence famine prevailed in several districts. It was not extensive or severe, but enough to prove how utterly dreadful such a calamity is.

#### EVANGELISTIC WORK.

"In a new and unevangelised field we first determined to prosecute systematic and extensive evangelistic work. We divided the field—Mr. Shorrock going to the north and east, I to the south and west. The following is a report for the district to the south and west, where I went as far and as often as possible. During these tours I visited six county towns, presented suitable books to, and, in some cases, had personal intercourse with, the officials; attended the chief fairs at the principal market towns, selling books, dispensing medicine, and preaching on the streets; visited surrounding villages. Thus an attempt was made to reach the largest number by the quickest methods, to accomplish a maximum of work in a minimum of time. It has compelled attention, awakened in some interest, in others enmity, advertised our place and purpose, and, above all, disseminated the Gospel of Divine Truth. All this, however, is quantitative, not qualitative work; it is the scattering of the seed, not reaping a harvest. Alas, alas! that there should be so much wayside and stony heart-soil; so many tares and thorns, and so little of the good ground bearing fruit unto eternal life.

#### LIMITATIONS AND DIFFICULTIES.

"In possibly every other mission and every other place paid evangelists are employed, and it is beyond all question true that, for effective work, natives and not the foreigner must be the active agents. But having resolutely refused to countenance any but self-aggressive methods here, we have been unable to obtain, and the Church unable to support, that indispensable help—native evangelists.

"Then our voluntary helpers have been Shantung men, who are Samaritans to the native Jew, a kind of irreconcilable estrangement uncongenial to preaching.

"Again, differences in dialect have proved a decided hindrance. One might suppose the Tower of Babel had been built in this region. Truly another Pentecost is needed to let every man hear in his own tongue the wonderful things of God. A further hindrance is the painful distrust manifested on account of the enmity to Roman Catholics, who have several elegant chapels on the plain. Rightly or wrongly hostility exists, and we share it. I have been refused both food and shelter, until by dispensing medicine and other means I was able to

convince the people I had no connect'on with the Roman Catholics. One day, unable to cross a flooded river, I sought refuge for the night at a roadside inn. The inn-keeper found me a comfortable room in the home of a Roman Catholic neighbour. When I had crossed the river on the following morning the son of the Roman Catholic came to me with a bruised and bleeding head, praying for my protection. He said he had been mercilessly beaten, simply for having offered me hospitality.

"Besides, there are the hindrances common to all—contempt of the literati, whose great dictum is: 'Whatever is not Confucian is corrupt.' Opposition of the officials, personal inexperience, imperfect knowledge of the language, all have imposed restrictions on usefulness. With such limitations and difficulties, it may not occasion surprise if I am unable thus early to record any direct results. The field has been reconnoitred and the strength of the opposing forces estimated. As yet we have had but skirmishing engagements in entering the field of the coming campaign.

#### MEDICAL WORK.

"It is with extreme diffidence we venture any report on this branch of labour, because many rightly believe medical work can only be economically and efficiently conducted by a medical man. Others, though with less reason, affirm that the time of any non-qualified missionary ought to be otherwise employed. Under ordinary circumstances it were impossible to refute their opinions or justify any attempt at medical work. It was only under the compulsion of unfavourable and exceptional circumstances that we commenced it. Everyone must admit that to commence in a hostile field, a month from the nearest port, with disease following with swift feet in the wake of famine and poverty, to continue with the thermometer at 101 deg. F. during the heat of summer, it were no less wise than humane to have a reasonable supply of drugs. That is the premise of an unanswerable argument. Then to witness unmoved suffering unrelieved, and to see without sympathy hundreds smitten with notoriously common and easily diagnosed diseases for which we had specific and certain remedies, would be unpitiably to act the part of the Levite, instead of Samaritan-like ministering mercy in accord with the example of Christ, the dictates of your own heart, and the needs of the afflicted poor. That is the view-point which raises the question at once from one of policy to one of principle, and leaves the missionary without alternative until the Home Society are able to send a doctor to the field. What, then, have we accomplished? We have seen regularly, on the 1st, 6th, 11th, 16th, 21st, and 26th of every month, an average of fifty-one patients, or a total for the eight months of 2,448. Fortunately for us and the work, the vast majority have been easily diagnosed, treated, and cured; for the Chinese constitution quickly responds to the effect of English drugs. Fever, asthma, ague, bronchitis, influenza, dysentery, rheumatics, dropsy, epilepsy, eye diseases, abscesses, bruises, burns, erysipelas, and wounds—these have been the oft-recurring troubles. To say we have seen and helped over 2,000 persons does not merely mean that we have empirically dispensed drugs to so many people. It means that that number of individuals voluntarily placed themselves under obligation to us, and within the sound of the Gospel, which has been earnestly preached to them; so that medical work has afforded a vantage ground worth far more morally than the monetary value of the medicines.

#### WORK AMONGST THE WOMEN.

"It has been our aim to set in operation if possible, every agency to reach all classes, and above all to influence the home life of the Christians. We felt ashamed that women who are members of the church or learners of the doctrine should be unable to read or intelligently follow in the services on Sundays. As soon as my wife arrived measures were taken to start for the women classes of special instruction in the truths of the Gospel. Every home was visited, the object of the classes explained, and every woman invited to attend. All admitted the desirability, but not the feasibility of such a step. Many said, 'We are so stupid,' or, 'We did not learn books when young, it is no use beginning now.' With the hearty help of our good deacon, 'Sun Han Ch'ing,' all indifference was overcome and objection answered, and classes were begun. These have been continued without interruption at two centres for five months. About thirty-five have learned to read, repeat, and explain a short metrical

catechism containing the essentials of the Christian Faith and Duty. They are now reading the Life of Christ. All know a few characters, ten of them know a number sufficient to learn the hymns and follow in the reading of the New Testament. They meet regularly every Sabbath afternoon, and once or twice during the week, when they are regularly and systematically taught. In addition, a monthly united meeting is held, the forenoon for prayer and the discussion of some subject chosen and prepared by themselves, the afternoon for talks on subjects selected by my wife; such as items of religious news culled from monthly periodicals, common ailments and how to treat them, &c. We hope this work will be the means of ennobling in some small degree the lives of the women, and above all enlightening and strengthening their hearts in the fear and faith of God.

“It were wrong to close without recording with devout thankfulness the signal mercy and protection of God. This is a hostile province, and during the year many things occurred to unsettle the peace of the people. First, long drought causing famine in several districts. That led to epidemics and robberies; next to rebellion, destruction of the telegraph lines, and threatened extermination of foreigners. Wolves prowled around our doors, and carried off men, women, and children, one time as many as fourteen in ten days.

“To-day these are memories not of danger but of deliverance. I enter upon another stage of service humbly determining to attempt great things for God, that many now benighted, being enriched by the unsearchable riches of Christ, may become heirs of the Kingdom of Heaven.”

## SHANSI.

The central station of the Mission in the Shansi province is—

### TAI-YUEN-FU.

The Rev. G. B. Farthing, who, during the past year, in consequence of the absence of Messrs. Sowerby and Turner, has been without a colleague, reports that there is much to encourage in the present aspect of the work. He writes :—

“Difficulties abound, and duties often press hard upon one, but these are as nothing when things are progressing. And surely things are progressing when prayer is now offered to the true God in many homes where, only a few months ago, dumb idols were worshipped. Is it not success to see those who a short time back were lost in sin, the slaves of depraved habits and worshippers of idols, stand forth ‘light in the Lord,’ given to praise, and delighting in the service of God as dear children? Thank God! we have witnessed such changes.”

Referring to the work of street preaching, Mr. Farthing writes :—

“Experience has shown that it is, metaphorically speaking, the button-holing of the individual and direct talk to him, rather than the harangue to the multitude, which tells. Several regular members of our congregation owe their first introduction to us to the street chapel, which affords a sufficient indication that the less frequent presence of the foreigner has not deprived this agency of its usefulness. We have had daily services all through the year. The Sabbaths alone differ from the generality of days—the difference being that on the Sunday we have a public service with open doors at noon, and a children’s service later in the day, in addition to the evening service which is held all days alike. Our Sunday congregations have grown beyond all our expectations. The chapel is now filled every Lord’s Day, and this state of things having obtained for several months seems to indicate permanency. Happily our chapel will admit of enlargement at a slight cost, as the outer verandah can easily be thrown into it. Still I shall be slow to make even this alteration, as I should much prefer a self-supporting station to be commenced at a village some four miles from the city, from

which about fifteen men tramp in every Sunday to service. These men were influenced by one who is now baptized, named Chang. Chang himself came to us at the beginning, not to hear the truth, but because the promises we rent were formerly in the possession of his family; and when he found that the service was a public one, and he was at liberty to enter, he did so in order to get a look at the old place where as a boy he had lived. It is strange how God has led the people who come about us to Himself. In very many cases it has been sheer stumbling—without premeditation or expectation—upon the Gospel.”

As in India, so in China, and, indeed, throughout the East generally, *singing* has been found to be a great means of grace.

Mr. Farthing reports :—

“The week-evening meetings have been well attended. Two or three of our members have exerted themselves very strenuously to gain the attendance of their fellow-workmen and friends, and the accessions to the ranks of our inquirers and adherents show that their efforts have told. John’s Gospel and the Acts of the Apostles have been the books which have occupied us at these week-night gatherings, with the exception of Thursday evenings which, as hitherto, have been wholly devoted to singing. Again I would like to say what a distinct means of evangelisation singing has proved. It attracts and holds until truth seizes the man. Some of our number who now come from love of the Scriptures and the Saviour therein presented, were wont once to come only on the Thursday for the singing. The Chinese have nothing to compare with it, and are taken captive by it. A man who cannot read will get some friend to teach him a hymn until he can repeat it and sing away at it, which he is content to do from morning to night. Opium patients who stay with us a few weeks upon returning to their native place undertake to teach their fellow-villagers. Of course, as a missionary brother well put it, we find that ‘our tunes go through quite unexpected transformations,’ but that matters little. The hymn is learned in order to sing it, but that hymn contains solemn truths which ‘prepare the way of the Lord.’

Probably Shansi is the province in which the people suffer more terribly from the fearful consequences of opium smoking than any other in all China.

Reporting on this, Mr. Farthing adds :—

“*Opium Work.*—During the past year I have been led to undertake the treatment of opium patients on a larger scale than formerly. The thing grew naturally. There is a sort of family connection between the majority of those treated by me here. An inquirer was helped because of his interest in the truth, and he would go home to his friends and surprise them with the glad news that he was free. Then followed pleading on behalf of his brother and that cousin, and his uncle and that friend. Acceding to one or two such requests, these again were made a plea by others for similar kindness, and so you can understand how the door was gradually forced. The difficulty of getting open the door has enhanced the value of the privilege. In Tai-Yuen-Fu I have had fifty-four patients, some of them from Chiao Cheng, who had other complaints which needed treatment, and who could not safely have been allowed to give up the habit at that station, where I could only assure them occasional oversight. Since Mr. Morgan left I have assisted seventeen men and one woman at Shih Tieh through Evangelist Hu, who cared for them and treated them under my directions. At Chiao Cheng—the opium-producing district—Pai Hsion Sheng, under my superintendence, has treated altogether one hundred and fifty-three persons, of whom all but a few who broke from restraint, were discharged free from craving. Thus, *more than two hundred opium slaves* have been helped to freedom. The negro, with his emotional nature, must have nearly broken his heart with joy when freed from slavery, or so I should judge when I see the rapturous joy of the stolid Chinese when freed from opium. It seems to be the one favour that reaches his heart. What this work means, viewed merely from a philanthropic standpoint, is considerable. I know some working men who had to spend as much as two-thirds of their poor wages upon



this habit. How the family of such a one would fare can only be imagined. It was no use reproving such a victim. He was in the whirlpool, and could not free himself however much he might wish to be free. But I view this work from the standpoint of the Gospel. Opium out and Christ in is my motto. 'Jesus alone can free you' is the constant theme alike of my helpers and myself. The vision of hundreds turning to Christ and seeking baptism together was one I had not faith enough in the past to indulge as likely to come to pass in Shansi, but I thank God that my heart has so enlarged that I dare cherish well this vision now.

"In the spring I baptized five men. Of these, two are natives of Shensi who fled before the troubles which arose from the Mohammedan rebellion years ago. They were friends, and he one having found Christ straightway sought the other. Of those baptized, three were formerly addicted to opium."

Mr. Farthing is able to report favourably of the progress of the native Christian church. He writes:—

"I am glad to say the native church is putting forth effort in many ways. The native fund has this year grown sufficiently to permit of the church sending forth an evangelist of its own. They have chosen one of themselves to go forth under my direction to work for Christ until the funds be exhausted. This brother is consequently itinerating in the surrounding district, visiting in their homes such as have had any connection with us, and preaching in the villages. It is my hope that soon our Mission will have self-supporting stations planted in the surrounding neighbourhood. This is a thing at which I am constantly aiming and urging upon the natives to effect.

"During the year I have had the pleasure of marrying a couple according to Christian forms. This is not a small thing. The tenacity of custom is most discouraging. In native marriage ceremonies the worship of heaven and earth and other idolatrous things are necessary. To witness the leaven of Christianity at work is cheering. This is the first native marriage which has been celebrated by Christian rites by our Mission here since I joined it."

### SHIH TIEH AND HSIA S TIEN ZU.

The Rev. Evan Morgan, at present in England, writes, with regard to these stations:—

"In spite of much discouragement, we are very thankful to say that some amount of progress has been made in the work of these stations.

"We have held our usual services on Sunday, had class meetings at both stations, preached at fairs and theatres, and in the street shop. We have done, besides, at Shih Tieh, a considerable amount of dispensing, and for some months had an opium refuge. I tried to start one at Hsias Tien on the 'self-reliance' and no payment plan, and it ended disastrously. At Ehih Tieh we kept more control over the patients, and followed Mr. Farthing's plan to a certain extent, to make the institute a self-supporting one, with the result that many, we trust, have been permanently cured. From one small village in the mountains we had about thirty men and women, and the boast and pride of this village was, when we left, that it was free from the curse of opium. Partly as a result of this work, we had the joy of receiving into the church last summer nine men and one woman. These fellow-Christians will especially need our prayers and sympathy. Five of them were opium smokers. They will be sorely tempted in many ways. Their wish is to be true and loyal; but they are weak, and often it happens that not even the love of Christ is strong enough to keep those who have once been opium smokers from falling. We had hoped to baptize two at Hsias Tien Zu; but one died, and the other fell ill. The church lost two members by death. Another heavy trial befell not only the church, but the whole district. The summer floods devastated several counties, and destroyed at least eight-tenths of what promised to be an abundant harvest. They will be exceedingly glad to see Mr. Sowerby again, and look forward to his return with much delight."

## HSIN CHEO.

At this station encouraging work has been carried on during the past year by the Rev. Herbert Dixon. A large number of out-stations have been regularly visited, and medical work has resulted in Mr. Dixon being warmly welcomed into many towns where otherwise he would have been opposed and persecuted.

Chi Tsun, Ting Hsiang, and Tso Mo, have proved important spheres of work.

Mr. Dixon writes from Hsin Cheo :—

“Our work here has made real progress. Many listen most willingly to our message, and are quite ready to confess it is true and good, but own they dare not face the persecution that open profession entails. One advantage is, however, gained to us; whereas before these men were opponents, they now become friendly, and in not a few cases they have spoken up for the TRUTH when it has been assailed in their hearing. As to the persecution they fear, it varies according to the position held by them. A shop assistant fears dismissal; a principal fears his manager or partners; a manager fears both his principals and assistants; while all fear the torrents of ridicule and abuse that are poured on them all along the street from the open shop fronts.

“In the midst of so much shrinking it is pleasant to be able to report faithfulness on the part of some from whom less was expected.

“Li Tien K'uei had been a good-for-nothing. Gambling and rascality generally had been his delight; no respectable man would have anything to say to him. But God had kept him from the curse of opium, so that when he heard the truth it was more easy for him to turn from his idleness and find honest employment. His first attempt was at inn-keeping, in the city of Hsin Chou; but it did not pay, for, instead of exciting men to go to law, he took to playing peacemaker, and, as suitors became reconciled, guests became scarce. He then took to food selling—a sort of open-air *cafés*—and made so good a thing of it that the owner of a food shop in his native town (C'hi Ts'un) invited him to undertake the management of his place. I was sorry he accepted the post, as it cut him off from attending services.

“This year he has become part owner of the shop, and is also manager, so that he has abolished idolatry in connection with the place, and repudiated all liability to contribute to idolatrous festivals.

“But he was not let off so lightly. The heads of the temple bided their time, and during one of the annual theatres in honour of the idols they went with a crowd at their heels and demanded the usual contribution. This he firmly declined. So they seized him by the neck and queue and dragged him into the midst of the assembled spectators, who were gathered from miles around, and there again demanded at least twenty cash in ‘honour of the holy gods.’ He replied that they were not true gods, and not one cash could he give. They then knocked him about, threw him down, and treated him shamefully.

“During the afternoon the collector of customs (who is an outsider appointed by the district official) officiously interfered, and calling at the shop demanded why he failed to ‘honour the gods.’ He replied that they were false gods, and immediately received a box on the ear.

“The persecutors now took courage and ordered him to close his shop, saying that they would have no heretics in that town. And finally the man came into the city and reported the matter to me.

“I asked an evangelist to go across and see the heads of the place, and urge them to bring about an understanding, promising that I would go over the day following and see them myself. But it was of no avail. The collector of customs had taken the matter up, and ridiculed my being able to interfere. He himself was away in the city on business. I had to return and lay the matter before the district official, but was delayed a day awaiting a

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teacher to write out the necessary formal information. Meanwhile, the customs collector had seen the district official, or one of his subordinates, and had mentioned the matter to him, asking if there was any likelihood of my being able to call them to account for their doings. He was startled almost as much as if he had put a lighted match into gunpowder. 'Any harm done? Why it means the ruin of the district official should this affair get known in the capital. Any harm done? Why it means degradation and thrashing for you and all concerned if it comes to the official's ears through the missionary. Get the matter hushed up at any cost.'

"Scared out of his wits he hastened back to his post, and calling for the heads of the town, bade them go at once to me and beg for a settlement on my own terms, and with his own hand writing out a large card full of compliments to be conveyed to me (I suppose as a set-off to the curses he had previously bestowed on me).

"In ignorance of this change in their attitude, I was busy putting down the items for the affair had assumed a very threatening aspect. Just five li south of the town lies the village of Ming Wang Ts'un, where we have several converts, who had likewise given notice of withdrawal from paying temple dues. Hearing of the events at C'hi Ts'un, and the defiant attitude assumed there, the heads of the temple stirred up the people, and they vowed that if the dues were not paid they would 'knife' the lot of our inquirers. And their theatre was to come off within two days. But while in the act of instructing the teacher what to write I was interrupted by two evangelists running in, brimming over with laughter, to inform me that our enemies were begging for terms of peace. Our mouths were indeed filled with laughter.

"Terms were soon arranged. As the insult had been public, so must the apology be. As all around had seen a man beaten for not honouring the idols, so must all around know that those who had beaten him were acting contrary to the law of the land, and had apologised for their action. The collector of customs and the head of the temple must go publicly at mid-day on a market day to the man's shop and 'apologise and knock head' in accordance with native custom. An old evangelist went over to see it duly done. Ming Wang Ts'un people went, too, and immediately afterwards our inquirers were duly informed that, in the light of this event, they might do as they pleased about temple dues without fear of interference. And they did do as they pleased, for out of 25,000 cash due to them the heads of temple only received 18,000, the idolators saying they would not contribute to support gods that were said to be false gods, and 'If Lu and Chao don't give, neither shall I,' said many a one.

"Since then we have had much more attention paid to our teaching in that district, and several have inquired more fully about the true God."

## SHANGHAI.

### CHRISTIAN LITERATURE FOR CHINA.

THE REV. TIMOTHY RICHARD.

In the last Report the Committee announced that they had consented to the acceptance by the Rev. Timothy Richard of the important post of Secretary to the "Society for the Diffusion of Christian and General Knowledge among the Chinese," rendered vacant by the lamented death of Dr. Williamson.

Probably, in all China, no more capable man for this particular work could be found. In the judgment of the most prominent missionaries, such as Bishop Moule, Rev. Wm. Muirhead, Dr. Faber, and Dr. Edkins, no other man is so well suited for the secretariat. His noble conduct during the terrible famine of 1876-78 has given him a great name, and

he has been mentioned in the British Government Blue Books in terms such as no missionary, probably, has ever been referred to before.

The following is a passage from the official report, by Consul Hillier, to Lord Salisbury: "It would be invidious to make any distinction in recording the services of missionaries; but Mr. Richard, whose Chinese name—Li Timotai—is known far and wide among all classes of natives, stands out so conspicuously that he must be regarded as the chief of the distributors. . . . He had experience in 1877 of similar work in Shantung, and by his great tact and power of organisation, has been a powerful agent in bringing relief to a successful termination. . . . Lives which bear every mark of transparent simplicity and truthfulness, that will stand the test of the severest scrutiny, must in the end have their due effect. It seems presumptuous to offer a tribute of praise to men whose literal interpretations of the calls of duty have placed them almost beyond the reach of popular commendation; but perhaps I may be allowed to say that any one who has seen the lives that these men are leading, cannot fail to feel proud of being able to claim them as countrymen of his own."

Mr. Richard reports that during the past year 12,163 copies of Christian publications have been sold and 11,685 given away.

At the great triennial examinations of M.A.s throughout the Chinese Empire, held last spring in Peking for the highest literary honours in the land, amongst the selected men of the 300,000,000, 5,000 copies of a treatise on "The Great Problems of the Times," and a book on "The Historical Benefits of Christianity," were presented to ten of the highest authorities of the eighteen provinces.

In appealing for sympathy and support, Mr. Richard thus writes:—

"Next year (1893) the Empress Dowager will be sixty years of age, and, according to Chinese custom, it will be a year of grace. Although it is not the regular year for examinations for the higher degrees, it will be made an examination year or grace-examination, as they call it, thereby giving an extra chance for promotion to office. By enlightening these students gathered at the chief centres of the empire, we shall touch the spring of untold happiness of our fellow-men. One provincial examination centre will reach the leaders of one hundred counties, a prefectural centre will reach those of ten counties. All good Chinamen would gladly help their fellow-countrymen if they knew how. *But light must precede reform.* We possess the much needed light, shall we not give it to them?" They need above all else the Gospel, are we prepared to give it to them?

This recent movement on behalf of suitable Christian literature for the Chinese people owes its existence mainly to the unwearied devotion and marvellous energy of the veteran agent of the Indian Christian Literature Society, Dr. John Murdoch, of Madras. It is a source of the greatest satisfaction to know that this work lies so deeply at the heart of one who, from the experience of half a century, and perhaps with greater authority than any other living man, can testify to the value of Christian literature as a means of spreading Christianity among the nations of the East.

The recent deplorable riots have shown only too plainly how pressing is the need for further enlightenment as to the true nature of Christianity. The foul and slanderous anti-foreign literature which led to those riots can only be met by Christian literature. The riots will cease for ever when the light that is so much needed has been spread among the people; but, in the meantime, the multitude of those whose knowledge is extremely limited is so enormous, that the importance of well-prepared literature, specially suited to the country's needs, cannot be over-stated.

## PALESTINE.

**PRINCIPAL STATION:**—Nablous.

<b>SUB-STATIONS</b> ...	4
<b>Missionary</b> ...	1

During the past year Mr. El Karey has continued his work in Nablous and the district of Samaria with cheering indications of success. He reports:—

“Our congregations are growingly good—on Sundays especially—and there is a great tendency on the part of the people to listen to the Gospel message.”

The girls' school is in a prosperous condition. In this school the Scriptures are the text-book, and systematic religious teaching is carried on daily.

Since school work was started nearly five thousand young people have received Christian training by this agency.

Mr. El Karey has conducted also a large amount of itinerant evangelistic work in the regions afield. He reports:—

“I have been much encouraged in my itinerant work. I feel confident the good seed of the Kingdom has taken root in many hearts.”

# Western Missions.

## AFRICA.

### THE CONGO FREE STATE.

#### UPPER AND LOWER CONGO RIVER STATIONS.

##### PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

##### PRINCIPAL STATIONS ON THE UPPER CONGO:—

Arthington (Stanley Pool), Bolobo (Liverpool), Lukolela, Munsebi, Bopoto, and Mojembo.

Missionaries (8 in England) ... .. 30

With feelings of devout gratitude to Almighty God we record the fact that no worker in connection with our Congo Mission, during the past year, has been taken away by death.

As the result of larger experience, our brethren understand far better than they have ever done before how to guard themselves from the trying effects of the climate, how to treat and overcome the frequent attacks of fever that beset them, and how best to construct their dwelling-houses with a view to secure freedom from chill and miasma.

The general health of our missionaries during the year just closed has been far better than in any previous year.

The Rev. George Grenfell, as was stated in the last Report, accepted, with the full sanction of the Committee, an important commission from King Leopold, the King-Sovereign of the Congo Free State, to visit the southern boundary of the Congo country, and, in company with representatives of the King of Portugal, settle the frontier line of the Congo State.

The latest tidings represent that by the time this Report is published Mr. Grenfell's work will be accomplished, and that by May, if all goes well, he will be on his return journey to Bolobo.

During the year four new missionaries have been accepted for Congo Mission work — Messrs. Brown, Pople, Webb, M.D., and Kirkland. The first three have already reached Africa, and Mr. Kirkland contemplates leaving in June.



Mr. Lawson Forfeitt has resumed work at Underhill, relieving Mr. Graham, who will soon need a season of rest in England.

The stations at present occupied are as follow :—

ON THE LOWER CONGO :

*San Salvador*.—Mr. and Mrs. Lewis, Mr. and Mrs. Graham, and Mr. and Mrs. Phillips.

*Underhill*.—Mr. J. Lawson Forfeitt, F.R.G.S., Mr. and Mrs. John Pinnock, Mr. J. A. Fuller, and Mr. Pople.

*Wathen*.—Mr. and Mrs. Bentley (in England), Mr. Philip Davies, B.A., Mr. and Mrs. George Cameron, and Dr. and Mrs. Webb.

*Arthington*.—Mr. and Mrs. J. L. Roger (in England), and Mr. S. A. Gordon.

ON THE UPPER CONGO :

*Balobo*.—Mr. and Mrs. Grenfell, Mr. and Mrs. R. V. Glennie (in England), and Mr. Jefford.

*Lokolela*.—Mr. A. E. Scrivener, Mr. James Clark, and Mr. J. Whitehead (in England).

*Munsempi*.—Mr. and Mrs. J. H. Weeks, Mr. E. Hughes, and Mr. and Mrs. Stapleton (in England).

*Bopoto*.—Mr. F. R. Oram, Mr. W. L. Forfeitt (in England), and Mr. W. P. Balfern.

*Mojembo*.—Mr. and Mrs. Darby, and Mr. and Mrs. White (in England).

*Ss. Peace*.—Mr. and Mrs. Harrison and Mr. G. D. Brown.

Designated and leaving shortly.—Mr. Kirkland.

The establishment of a new station at Mojembo, on the great Mobangi River, has just been sanctioned. There appears to be a favourable opportunity for the opening up of a very important field for promising mission work on the Mobangi.

As the result of a voyage of exploration, Mr. Darby recently reported upon Mojembo in the following terms :—

" There are six or seven towns within touch by canoe on either side of the place; there is an inland population not far away. The people there are the most industrious I have yet seen in the whole of Africa; every art practised on the Congo we found carried on in this place in the most business-like fashion—iron smelting, smith's work of all kinds, brass necklaces, anklets, bracelet making, copper manufacture, cloth making, oil-extracting from the kernels; plenty of food, good houses, friendly people, clean, and plenty of them—surely such a site could not be excelled. . . . During the remainder of our exploration we saw many eligible sites, but none that seemed so suitable as Mojembo. I wish I had space to write you all we saw at Mojembo that instinctively drew us to it as a fitting spot. The language is strange, it is true; I got about 150 words of it. They are very peculiar in form; some, I think, induce me to

suppose that it belongs to the Bantu family—in fact, so far as the list I have secured goes, I may say I am certain it belongs to that family; its nearest relation is, I think, in the Bopoto language. For this and many other most cogent reasons we think that this spot is singularly suitable and hopeful for the new station.”

An eligible plot of land has been already secured, and as soon as Mr. Grenfell returns to Bolobo, Mr. Darby will take immediate steps to establish the new station.

## LOWER CONGO RIVER.

### UNDERHILL STATION.

During the absence in England of Mr. Lawson Forfeitt, Mr. Carson Graham undertook the heavy and responsible duties of superintending the work at Underhill. Referring to his work, Mr. Graham writes:—

“Our work here is mainly of a business nature, and, as the great majority of those amongst whom we attempt spiritual work are carriers from distant towns, it is impossible to know much less to tabulate, the results. Our head-boy, Luzemba, and his wife are the only *permanently resident* native Christians we have at Underhill. The number of our communicants is constantly fluctuating, as we are visited by church members from many other stations.

“Our evening service on Sundays is in English, as we have generally visitors who do not understand Congo; but if we have carriers on the station, Luzemba or other Christian lad who may be here, holds a service with them in Congo at the same time.

“Our Sunday morning services, however, are in Congo, sometimes in Coast English for the sake of native carriers and workmen and coast labourers.

“When we have many carriers on the station we sometimes have a singing service in the afternoon as well.

“Since my wife came out, she has been holding an afternoon Sunday-school, which is always well attended and cannot fail to do good.

“Morning and also late evening meetings have at various times been attempted on week days, but we have been unable to make either a success, so we have held an afternoon service just before the men return to work, and thus every day the workmen and carriers on the station have an opportunity of hearing the Gospel.

“As I have said, it is next to impossible to have the results of such work, but still we now and then have evidence that our labour is not in vain.

“For instance, we have lately heard from Mr. Harvey of the A.B.M.U., and others, of men whom they have met when visiting distant towns who said that they had first heard the Gospel here or at one of the trading houses where native Christians from Underhill go to preach. It is encouraging to us to know that our work, in what seems to be the only way open to us for reaching the natives, has been thus productive of some fruit.”

### SAN SALVADOR.

The following report is from the Rev. Thomas Lewis:—

“At *San Salvador* our Sunday and weekday services are well attended, and our congregations show a decided increase. Eleven were baptized in the course of last year, but *four* only belong to the town; the other seven are from Mbauza Mputu, and they form a nucleus for an independent church in that town. At present they are in communion with the church here. We have been compelled to discipline two young men, and we close the year with a membership of forty-seven—a nett increase of nine.

"The church members have continued their weekly offerings, out of which they pay the entire salary of a native teacher as well as the general expenses of our sub-station at Mawunze. There is a good balance in hand, and we are anxiously waiting for another young man who will be suitable for a teacher, and who will start work in another district.

"We closed the year by making a special effort to seat our chapel. We have a spacious native building, but it has never been seated, and the few forms that we had are next to no good. We suggested that the church and congregation should join in defraying the expenses of good pitch-pine seats on iron standards, ordered from England. They took it up enthusiastically, and last week we made a collection for this object. The meeting was the largest we ever had in Congo, and goods to the value of £50 were taken. *This is more than we really needed*, but we can use it in some other good way.

"*Visitation of the towns* has been continued with very little interruption. This plan of Sunday visiting by the church members has proved to be a great good. Many of these workers know very little of Bible doctrines; but they can tell the "old, old story" to their fellow-men, and this simple preaching of the Gospel must be a great power in this land. The more we see of this work the more sure we are that this is one of the best, if not the best, plan of doing mission work in Africa. There are many towns in the district where very good work is being done, and many have already given their hearts to the Saviour.

*Mawunze* is our second out-station, and the expenses are entirely defrayed by the native church at San Salvador.

"*School work* has been carried on as usual. We have fewer boys as boarders, but more attend as day scholars. So the character of our Boys' School here is undergoing a change.

"The girls' school has had no interruption through the past year, and the girls have made satisfactory progress. There are sixty-two scholars, four only of whom are boarders.

"School work is also being regularly attended to at each of our sub-stations. At these places we have no boarders, but purely day schools.

"Thus the Lord has been gracious to us, and given us proof of His ever-abiding presence. We commence the labours of another year full of hope. He Who has sustained us so far will not fail us."

## WATHEN OR NCOMBE.

The following report is from the Rev. W. Holman Bentley (at present in England on furlough):—

"Early in February of last year my wife and I started down country on our way home, so the station was left short-handed.

"The medical work of the station has been carried on as usual, and now that Dr. Webb has joined us at Wathen we are expecting yet further developments of that branch of the work.

### SCHOOL WORK.

"The school work is the most encouraging part of our work at present; for the blessing upon that we are devoutly thankful. Mr. Cameron has had charge of this department during 1892, helped to some extent by his wife during the latter part of the year. The year opened with a school of seventy-four, and the numbers have been maintained in spite of the difficulty of the food supply. The natives have been very active in trade and transport work, and as they get rich their women get more and more lazy; this and a bad season have made food for our station a very serious and expensive matter, and some boys brought to us have had to be declined. The railway is making progress now, and we hope that two or three years will bring about great changes, and render enlarged operations possible.

"It is not the progress of our school children in reading and arithmetic that gives us so much encouragement—that is all very well in its way—but the work of grace in the hearts of many of the children calls for much gratitude. Quite a large proportion of our boys and girls are showing more than a usual interest in spiritual things; many are earnestly seeking the Saviour; while others, we have reason to believe, have given their hearts to Him, and are

rejoicing in His salvation. It has been a great joy to us here in England to read our Congo mail month by month, and to learn now of this boy, now of two or three others, who are seeking to follow the Saviour, and to receive letters from the boys themselves. Talks with those who are seeking the Saviour, and those who need special spiritual help have occupied the best of the evenings of Messrs. Cameron and Davies. Some of them are young, and need gentle leading, and time, and care; but a very real and blessed work is going on, and our young folk are full of promise. It is to them that we must look for our future pastors and evangelists, when the blessing so much longed for comes. At present, though much seed of the Kingdom has been sown in the hearts of the people, there has come no spiritual awakening in the towns; we wonder and grieve over this, but it is no new experience in Mission work that a season of anxious waiting must first come.

"Our little native church of fourteen has lost one member by transfer, but gained four by profession; three from our school folk, and one, a workman, who has been long in the employ of the Mission; all, therefore, well instructed. This nett gain of three brings our number up to seventeen. We have heard of two of our school-boys who left us to enter the service of the American Mission, who have been baptized; one is now serving as an evangelist.

#### THE NATIVE CHURCH.

"The work of the native church has been carried on as usual; the members have conducted a Sunday-school on the station, and have maintained and worked two outpost evangelistic and school stations. One is at Kinsuka, fifty miles to the south. Lotutala, who is in charge, has had an up-hill fight, owing to the indifference of the people; but has gathered a school about him, and has been preaching about in the neighbouring towns, as well as in his own; he is very hopeful about the conversion of a woman in the town, and is working on bravely and earnestly. Lotutala was married during the year to a young woman who is a member of our church at San Salvador, who has been trained under Mrs. Lewis. It is hoped that his wife will be able to help him in the work of Kinsuka. The other outpost has been started during the year at Tungwa, four hours to the east of the station; it is in charge of a young man named Nkaku. He is working on the same lines as Lotutala at Kinsuka. These outpost stations are the work of the native church, and in no way chargeable to the Society.

"In spite of the short-handedness on the station opportunities have been found for visits to the near towns, and longer itinerations in the district, as well as visits to the outposts, and a daily service is held on the station.

"The schoolhouse and dormitory which has been presented to the station by the late Sir Charles Wathen has been shipped, and will soon be in process of construction. We have lost a very deeply-interested friend in Sir Charles, whose kind help will add much to the efficiency of our school for many long years.

"The transport of the Mission goods between Underhill and Stanley Pool is managed by Wathen station, chiefly at our transport outpost at Lukunga, in charge of Mantu Parkinson, our native assistant.

"The station press has turned out this year a transliteration of all the Bible names, a hymn-book, and other work. New type is badly needed, and I am hoping to find means for this while I am in this country.

#### SCRIPTURE TRANSLATION.

"The translation of the Scriptures into Congo has been continued by me in this country by the aid of Nlemvo, who has been my assistant ever since 1880. As I write (March 16th) I have only two or three chapters of Revelation to finish, so hope to send to press in a few days. I look forward to taking back with me to the Congo a complete New Testament. The British and Foreign Bible Society are printing this for us. The Religious Tract Society are also printing for us three books—2,000 copies each of 'More about Jesus,' translated by my wife, and the 'Peep of Day,' translated by Nlemvo; also 1,000 copies of Foster's 'Story of the Bible' (as far as the death of Solomon), translated by my wife. An arithmetic, translated and prepared by my wife, is also waiting to go to press in a week or two; also an

appendix to the 'Congo Dictionary,' adding more than 3,000 new words, is nearly ready for the press. The Gospel of John and 2,000 copies of a reading primer have been printed in this country, and sent out to the Congo."

The Rev. George Cameron also sends a record of the year's work. He reports :—

"During the year four candidates have been baptized and joined the church, and we are hopeful that more will soon follow, as several of our young people and one or two workmen are promising inquirers.

"All the church members are expected to take part in Christian work, and do so both on the station and in the neighbouring villages.

"In February a Sunday-school, conducted after the English fashion, was begun with native Christian teachers, and their interest and perseverance in the work has pleased us greatly. A preparation class is held for the teachers every Saturday night, and it is only very rarely that anyone is absent, either then or on Sunday.

"In the middle of March a sub-station was formed at Tungwa (a village about twelve miles away), a house built by a friendly native for the use of Mr. Comber being utilised as schoolroom, meeting place, and evangelist's house. Nkaku, one of the church members, was appointed teacher-evangelist. He has a school five afternoons in the week, and in the mornings of these days he visits five different villages. Sunday he devotes to Tungwa itself, and on Saturday he rests.

"The work at Kinsuka is still carried on by Lotutala, who went there in July, 1891. On a recent visit he told us of the awakening and conversion of a wife of the chief, brought about by the testimony of his own wife. The salaries of both these evangelists are paid out of the funds of the native church here, subscribed by the missionaries and church members.

"The principal work done by the printing press during the year is as follows:—Translations of Bible Names, Congo Hymn Books, Arithmetic—all nearly finished.

"The Gospel of John, translated by Mr. Bentley, has been received from England, and about fifty copies sold, besides a number of Matthew and Mark previously in stock.

"In reviewing the work of the past year, we feel that we have good cause for gratitude to God for His help and blessing, and we hope that in the coming year the power of the Holy Ghost may rest in greater measure upon both missionaries and native Christians, and that many of the heathen may be brought to a saving knowledge of the Lord Jesus Christ."

## THE UPPER CONGO.

### STANLEY POOL.

At this station Mr. J. L. Roger and Mr. S. C. Gordon were associated in work until Mr. Roger, in consequence of severe fever attacks, had to seek health by a furlough in England.

He has now fully recovered, and, with Mrs. Roger, contemplates returning to Stanley Pool in June next.

The up-river transport having to be arranged at this station the time of the brethren is largely occupied by this work.

A permanent house has just been completed for Mr. and Mrs. Roger, and a second dwelling has been commenced.

The school is prospering: it contains thirty-four boys, and many of them are giving promise of future usefulness.

Medical mission work has been found of great value ; help to the sick and suffering has often won the confidence and affection of the people, and secured for the missionary and his message an eager and attentive hearing.

During the past year troubles have arisen between the peoples of Stanley Pool district and the Congo Free State officials, which resulted in considerable numbers migrating to the French Congo. Mr. Gordon, however, writes recently, saying, "Many of the people have now come back, and I expect they all will return in course of time," and he closes his report by adding :—

"Notwithstanding many difficulties, we have been enabled to carry on the work here—preaching, school teaching, medical work and transit duties—and rejoice in it all to have the hand of God, and realise His grace and strength."

For some months past the Rev. G. D. Brown has been labouring in association with Mr. Gordon ; in future, however, Mr. Brown will be a colleague of Mr. Harrison, these brethren to have joint charge of the Mission steamers *Peace* and *Goodwill*, at Bolobo—it being very desirable that this important work should *not* be dependent on the health and strength of one brother only.

### BOLOBO STATION.

From Bolobo Station, the dockyard of the Mission—the home of the Mission steamers *Peace* and *Goodwill*—good tidings have been received.

Writing very recently, Mr. R. D. Darby reports :—

"Just now all our energy at this station is devoted to the *Goodwill*. Mr. Jefferd is laying down the blocks on which to reconstruct her ; the wood is all ready for laying the slip and building the cradle. We are very busy. I earnestly hope all will go well with the new steamer."

On the return of Mr. Grenfell from the south, the work of reconstruction will doubtless proceed much more quickly ; in any case, the work must take time, especially under the difficult conditions under which it is being carried out, and must involve much patience and care.

Reporting on the year's work, the Rev. Robert Glennie writes :—

"Early in the year we had the joy of receiving on a profession of faith in Christ twenty-seven young people, three of them being the sons of a chief living near us. From the enthusiasm manifested by these converts, we have formed a happy augury for the future of the work.

"The principal operations in building were the erection of a store—mainly for the *material* of the *Goodwill*—measuring fifty feet by eighteen feet. The store is placed upon 'ironwood' piles, to protect the woodwork from the ravages of the white ant, is walled with bamboo, and has a roof of corrugated iron. The thatching of the Mission-house (Mr. Grenfell's) was renewed, and a considerable quantity of the wood necessary for the construction of the new slips and cradles for the *Goodwill* had been handled, as well as material for the construction of a shed in which the *Goodwill* will be built.

"I joined Mr. Darby in the preparation of his dictionary of Lobobangi, and when I left for England brought with me over 400 pages of that work. I had the Epistle of John, translated by Mrs. Grenfell, put into my hands as I left. This makes the third section of the New Testament translated by the staff of Bolobo. At present 'The Lives of the Apostles' is being translated by one of our converts, and the literature has been enriched by the translation of several hymns by the young men on the station.

"We are exceedingly grateful that thus early in the work at Bolobo we have received tokens of the Divine blessing, and we hopefully anticipate a greater movement towards Divine things in the near future."

## LUKOLELA STATION.

At this station Mr. Scrivener and Mr. Whitehead have been working for nearly the whole of the past year. Towards the close Mr. Whitehead was attacked, first by small-pox, which broke out in the station with great virulence, then by blood-poisoning, and finally by a very severe form of sciatica, accompanied with excruciating pain.

For weeks his life was despaired of. By the blessing of God, however he was enabled to reach the coast and voyage to England, and is now rapidly recovering health and tone.

Referring to the work of the past year, Mr. Whitehead writes :—

"In the beginning of last year we rejoiced over the formation of a little native Christian church at Lukolela, and also because we observed signs of better living among the boys and young men residing on the station premises.

"With some of the six young Christians who had joined us in fellowship, my dear colleague, Mr. A. E. Scrivener, projected a short itineration at the beginning of last year. He was then towed up to Hebru by the ss *Pioneer*, and there both he and the young men witnessed for Christ with success—a new enthusiasm among the young men on that station, and several confessing faith in Christ, being the result. As he descended the river, it was his intention to visit some inland towns by means of a creek known to us, but an accident to one of the young men prevented this.

"In May last he was away again visiting the people speaking the language of the Bobangi, who resided on the banks of the Mobangi River. Many large and attentive audiences welcomed him, and heard for the first time the grand truth of God's love from his lips, and from Lusala and other young men who then accompanied him.

"Soon after his return, in June, small-pox broke out on our station. Although the people in the villages near us were not affected, fifteen of us were ill with it, and, I am sorry to say, one little fellow died, yet we take refuge in the hope of seeing him by-and-by, for in his own way he was serving his Master, to whom he had devoted himself by public confession in our school, December 6th, 1891. The dim will be clear with the little fellow now.

"This outbreak interfered very considerably with our work, but before I left, in the beginning of September last, matters were being righted, and my last news, under date of January 24th, this year, is that things are brightening considerably.

"In August last, Lusala, who was once Mr. Scrivener's servant, visited (for the first time by any white man or their assistants) Bolebe, an inland town, larger than the three districts of Lukolela put together. He had a good reception. The time is gradually drawing near when this large tribe of people, speaking a different dialect or language from the Bobangi, will hear of Jesus and His love. The chief sent Mr. Scrivener a present of an elephant's ear, and made urgent request for him to visit their town very soon.

"Mr. Clark arrived at Lukolela in September last, and is giving, in addition to the usual school work in the native language, some attention to the teaching of French to the elder boys.

"The printing office is doing well. Four young men (natives) are constantly working the 'plant,' so generously given us by Josiah Wade, Esq., of Halifax, and called the 'Hannah Wade' Printing Press. Our thanks are due to him for an additional gift of 'plant,' which will enable us to do all the work which our and other missions on the Upper River may require.

"A hymn-book of 64 pp., a first reading-book of 52 pp., a series of spelling-sheets, the Gospel by Matthew (translated by Mr. A. E. Scrivener), a book of Bible stories (also by Mr. Scrivener), have been printed in the language of the Bobangi, and the workers are now busy setting up a translation of 'More About Jesus,' by Lusala Kavundi. Several other books, some of them bulky, have been printed for Munsembe, Bopoto, the stations of the American Baptist Missionary Union, and the Congo-Balolo Mission. Other books and gospels are in course of translation, including an adaptation of the 'Pilgrim's Progress.'"

### MONSEMBI STATION.

A very promising commencement of mission work has been made at this new station amongst the warlike Bangalas.

Mr. Weeks thus describes this fine people :—

"They are, by unanimous consent, the finest people on the river—athletic, intelligent, manly, energetic, and fearless to a degree. They rather delight in exhibiting their super-abundant energy. By many they are regarded as equal to the much-lauded Zanzibaris as personal servants. They are employed at every station of the State from Boma to Stanley Falls; they man the stations on the Lankura in the south, and the Loika on the north; they form an important part of all the expeditions in State territory, whether to the Welle or the Lomami; they comprise the crew on all the State steamers, and of many of the trading steamers also. Working amongst such a people may one not cherish a vision of the future, in which this tribe, transformed by the grace of God, becomes a tribe of evangelists carrying the Gospel to all the tribes of the Congo region? It is notorious that the Congo native learns the differing dialects much more readily than the white man. May not convert Bangalas entering the service of the State devote themselves to the work of Christ wherever they go?"

The Rev. W. H. Stapleton, the colleague of Mr. Weeks, reports :—

"Work at Monsembe is progressing slowly, but very satisfactorily. It is, of course, only yet in the very preparatory stages. Building has occupied much of our time this year, but we trust soon to chronicle its completion. One large permanent dwelling-house is finished, and occupied by Mr. and Mrs. Weeks; one for myself rapidly nears completion, and a school-chapel is in constant use. We have been enabled to get all necessary material in the immediate neighbourhood of the station. Some attention has also been given to gardening. We have succeeded in growing a fair supply of vegetables. This partly accounts, doubtless, for the very good health we have all enjoyed at this station.

"School work amongst the boys has been eminently successful. The chiefs and freemen of the Bangala are quite willing that their boys should come to us for daily training. This is a very gratifying feature, as the boys going back to their homes day by day take with them the lessons of the day, thus spreading our Gospel message in places not always accessible to us. Many of the boys are making first rate progress, and are readily imbibing Christian ideas and truth. Mrs. Weeks has been equally successful in gathering a large school of girls. Thus we are rapidly laying the foundation of a Christian manhood and womanhood for the next generation.

"The medical department has been regularly maintained. This is a very necessary part of our mission work amongst the fighting, cannibal Bangala, and is in many ways a direct aid to more spiritual work.



"We are getting a good grasp of the language, and are working vigorously at it, trusting to add another to the now long list in which the Word of Life is translated. We have put nothing through the press but a few hymns and a school primer, but shall soon have some simple Gospel stories in the hands of the boys and girls.

"As yet we claim no Bangala converts, but regard our work as being in a very hopeful condition. We count it a joy to work amongst a tribe savage to a degree, but largely open to the influence of new ideas, and of a native independence of character which, transformed by grace, shall develop into a noble, sturdy African manhood in Christ Jesus. Monsempi is the only Protestant Mission station amongst this growing tribe. The greatness of the work at times appals us; but the Almighty Father is with us, and by the help of the Divine Spirit we will work on until Christ shall bless this tribe with peace, and reign King over all."

## BOPOTO STATION.

During the past year Mr. Oram and Mr. Balfern have been engaged in mission work at this far distant station, more than one thousand miles from the mouth of the great Congo River, which here is more than eight miles in width, and beautifully studded with forested islands.

The new mission-house has been completed, and the labour difficulty overcome. The house is raised from the ground about four feet, to avoid the damp which always rises from the soil. It stands some 200 yards from the great river, about 80 feet above water level, and commands a magnificent view of river and forest.

Mr. William L. Forfeitt writes :—

"From letters received from my colleagues, I am very thankful to learn that the work at this distant station continues to maintain its early hopefulness, and in some branches distinct progress has been made. The people continue to be well disposed and friendly toward us, and there is an increasing desire on the part of the natives to concentrate around us, and greater willingness to listen to our protests against cruelty and the prevalent custom of sacrificing human life.

"The temporary difficulty of securing workmen has quite disappeared, and considerable progress has been made in the erection of more permanent buildings.

"Our day-school continues to flourish and is becoming quite popular, for Mr. Oram writes by a recent mail saying there are eighty names on the school register, and a splendid daily average attendance of more than sixty.

"Several thousand words have been collected and our vocabulary is rapidly increasing, and for use in the school a primer has been printed at the Lukolela Press.

"We, indeed, have great cause for devout thankfulness, and are now anxiously looking for the 'first-fruits.' 'The harvest truly is plenteous, but the labourers are few.'"

# The West Indies Mission.

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## BAHAMAS DISTRICT AND OUT-ISLANDS.

### PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands ...	19
Missionary ...	1
Native Evangelists	94

## SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

### PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

STATIONS ... ..	14
Missionaries	2
Evangelists	40

## TRINIDAD.

### PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

STATIONS ... ..	20
Missionaries ... ..	2
Native Evangelists ...	13

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

Missionaries	3
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## THE BAHAMAS MISSION.

The Committee are glad to announce that arrangements have been completed for the withdrawal of all pecuniary assistance from the Nassau and Bahamas Churches at the end of two years, and the Rev. C. A. Dann has accepted the pastorate of Zion Church, Nassau, and the superintendence of the out-island Bahamas churches, subject to this arrangement.

For more than sixty years past the Baptist Missionary Society has provided help and oversight. In the truest interests of these churches it now

appears wisest and best to cast them upon their own resources, so that they may become self-supporting, and independent of foreign money.

Mr. Dann, since his arrival in Nassau, has been visiting some of the more important of these churches, and placing before them the decisions of the Home Committee in relation to their future.

## THE TURKS AND CAICOS ISLANDS AND SAN DOMINGO.

An arrangement has also been adopted with regard to the churches of the Turks, Caicos Islands and San Domingo, by which a gradually decreasing grant will be made for four years, at the close of which term all financial help from the Baptist Missionary Society will cease.

The Rev. J. H. Pusey has already communicated these arrangements to the churches concerned, and they are now considering plans having in view entire self-support at the close of the specified term.

Mr. Pusey writes:—"The churches here are certainly progressing steadily in power and spiritual force; thirty-two have been baptized in the Caicos Islands during the past year."

## TRINIDAD.

In Trinidad, also, the Committee have resolved to apply similar arrangements, with such modifications as the special circumstances of the case may seem to require, so that in four years the churches in Trinidad also may undertake their own support, and maintain their own religious ordinances.

The final details are now under consideration, and are the subject of correspondence.

## PORT OF SPAIN.

Reporting on the work of the past year, the Rev. R. E. Gammon, of Port of Spain, writes:—

"We returned to Port of Spain early in February, 1892, to our work. During our absence the Rev. Thomas Martin had kindly undertaken the oversight of Port of Spain and Chaguanas to the great satisfaction of our members, to whom he had endeared himself when, in 1887, he occupied the post for my predecessor, the late Rev. W. H. Gamble, so that our people were well looked after and kept together; and I feel under personal obligation to Mr. Martin for his generous aid.

"With regard to the work of the year there is little to report beyond the usual round of hard work. Our church-roll shows a net increase of nine only, five of these were by baptism.

Open-air services have been regularly conducted on Sunday afternoons in two of the suburbs of Port of Spain (viz., Belmont and St. Joseph's Road) by Messrs. W. H. Gamble, W. E. Sealy, and J. Guntop, these brethren being assisted in the singing by several members of the church; and two of those baptized by me were the fruits of the Belmont meetings. We believe these meetings have also stirred our members to take a deeper interest in aggressive work for Christ."

## SAN FERNANDO.

The Rev. W. Williams reports from San Fernando :—

"During the past year seventy-one have been added by baptism, and two new stations have been established. In two churches there has been a decrease of four, and in the others an increase of seventy-five. The work throughout the year has been arduous and difficult. The most encouraging feature has been in connection with the preachers' meeting, established about the beginning of the year, and held once a week. There has been a marked improvement in some of the young preachers, and all have benefited to a more or less extent. The more intelligent our preachers the better it will be for the work. We have sixteen young preachers, and some of these are likely to turn out useful men."

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

The past year has been unusually eventful, consequent upon the retirement of the Rev. D. J. East. Mr. East has held the position of president for over forty years, and, having entered on the seventy-seventh year of his age, felt himself no longer equal to its heavy and growing responsibilities. During Mr. East's presidency the Institution has become increasingly important. A normal school department has been added to it; and the total number of students has increased from four to thirty-seven. A day-school has also been established with upwards of two hundred scholars. On Mr. East's return to England it became the first duty of the Committee to provide a successor. In January last, the Rev. Arthur James, B.A., of Thrapstone, accepted the appointment, and on the 15th of last month, accompanied by his wife, he embarked for Jamaica. Mr. James appears to be eminently qualified for this important sphere of labour. He and Mrs. James leave with the earnest prayers of the Committee, that under their superintendence the college may be yet more largely blessed and prospered in the education and training of Christian ministers, missionaries, and teachers.

During the months of the session, prior to Mr. East's retirement, he conducted the studies of the theological students that formed his special class through the prescribed course in Wayland's "Moral Science," Dr. Angus's "Bible Handbook," conversational lectures in pastoral work,

and his own MS. lectures on "Systematic Theology and Church History."

On Mr. East's departure Mr. Balfour, by appointment of the Home Committee, became Acting President, and, in association with Mr. Leonard Tucker, generously undertook to follow up the President's work, carefully revising the studies which, in the former part of the year, had been prosecuted. At the same time they carried all the special subjects which they had usually undertaken. Mr. Tucker, as normal school tutor, is chiefly responsible for the studies prescribed by Government for normal school students, numbering twenty-six; Mr. Balfour's subjects being Greek and Latin, the Greek New Testament, the English language, logic, and mathematics. The responsibilities of the presidency, added to the college class work, have made Mr. Balfour's duties particularly onerous. Since Mrs. East's departure the domestic superintendence of the college and the hospitalities of the President's home have devolved on Mrs. Balfour.

Notwithstanding the extra pressure upon the tutors, the work has gone on greatly to the satisfaction of the Committee. The reports of the Christmas examinations of the students are highly commendatory, and the results of the Government examinations of the normal schools students are equally gratifying.

Towards the close of last year there were twenty-seven applications for admission to the normal school in the session of 1893. Of these, nine young men were accepted to fill up vacancies which had occurred. For admission to the theological department there were four applicants to fill up vacancies. Of the four who left at the end of the year, two have been ordained as ministers. All give promise of proving themselves able ministers of the Gospel of our Lord Jesus Christ, not of the letter only, but also of the spirit.

The current year, 1893, is the jubilee year of the opening of the college at Rio Bueno, on the north side of the island. We are glad to know that it is to be celebrated by public meetings and collections during the month of August, if practicable, in all the churches throughout the island, the amount raised to be applied to the repairs and improvement of the college premises.

## THE JAMAICA CHURCHES.

The 1892 Report of the Jamaica Baptist Union has not yet reached England, but the Rev. P. Williams, of Bethel Town, Secretary of the Union, has forwarded the following figures in advance :—

Churches in the Jamaica Baptist Union .. .. .	173
Chapel accommodation .. .. .	81,330
Baptized in 1892 .. .. .	2,220
Restored .. .. .	1,213
Received .. .. .	443
	3,876
Died .. .. .	662
Excluded .. .. .	1,570
Dismissed .. .. .	355
Withdrawn .. .. .	95
Erased .. .. .	836
	3,568
Clear increase .. .. .	208
Add the number of members dismissed from one church to form a new one, which was received into the Union during the session .. .. .	114
	422

### SUMMARY OF STATISTICS.

Number of members .. .. .	35,269
Number of inquirers .. .. .	5,574
Deacons and leaders .. .. .	1,645
Local preachers .. .. .	443
Sunday-school teachers .. .. .	2,595
Sunday-school scholars .. .. .	28,304
Number of day-schools .. .. .	243
Number of day scholars .. .. .	21,709
Number of out-stations .. .. .	55
Number of class-houses .. .. .	507
Amount raised for buildings .. .. .	£2,282
Amount raised (approximate) for missions .. .. .	£2,400

## THE JAMAICA BAPTIST MISSIONARY SOCIETY.

The existence of this Society is the outcome of the mission of the English Missionary Society in that island. The churches that were organised from their earliest date were moved by an aggressive spirit, ever looking to fields beyond their own immediate location. Every convert was taught to seek the conversion of others; and when the church of one locality became too large for the hive, to use the words of the noble

hearted Knibb, "*it swarmed and filled another.*" This spirit has continued from generation to generation. The churches are inspired with the missionary life ; and hence, no sooner were the people emancipated from slavery than they began to pray for the conversion and salvation of their fatherland, and eventually assumed the obligation to support their own pastors and institutions, so that the funds of the English Society might be set free for the commencement of the African Mission.

To aid this object, to send the Gospel to some parts of the island still dark and destitute, to aid in building operations, and to provide for the board and residence of candidates for the Christian ministry in Calabar College, the Jamaica Baptist Missionary Society was formed. In accordance with these objects, it has annually forwarded a contribution from its funds to the Society in England for work in Africa. It has appropriated from £200 to £400 to Calabar College, while its home missionary operations have been extending from year to year.

In the course of years, however, these home missions could not limit the aggressive aspirations of the Jamaica churches. There were regions far beyond, and yet near at hand, in the West, which claimed their regard, and to these successive deputations were sent to spy out the land. Foremost among these was the revolutionary Hayti ; then the slave-cursed island of Cuba ; then the Cayman Islands ; and last, though not least, British Honduras and Costa Rica, in Central America. In these foreign spheres there are at present seven missionaries entirely supported by the Jamaica Society—one in Cuba, the Rev. W. J. Mornan ; two in Hayti, the Rev. George Angus and the Rev. Ton Evans (a third there was, the Rev. Daniel Kitchen, recently removed by death) ; one in Cayman Brac, the Rev. W. H. Ruddy ; one in Honduras, the Rev. Chas. Brown ; and one in Costa Rica, the Rev. J. H. Sobey. These spheres of missionary labours are occasionally visited, to their great spiritual benefit, by deputations from the committee of the Jamaica Society. And it may be hoped that at no distant day the whole of the West Indian Baptist Missions may be confederated for their mutual strength and yet more auspicious aggressive movement.

The income of the Jamaica Baptist Missionary Society has happily increased with the extension of its work. In 1852 it hardly exceeded £300 a year. It is now nearly £2,500 ; and what makes this the more interesting is that, with the exception of about £240, the whole is contributed by the churches, either in public collections, missionary cards and envelopes, or (mostly) in personal subscriptions, few of which exceed 5s. in amount.

# European Missions.

## BRITTANY AND ITALY.

### BRITTANY.

PRINCIPAL STATION :—Morlaix.

STATIONS ... ..	6
Missionary ... ..	1
Native Evangelists ... ..	3

The Rev. Alfred L. Jenkins has been much encouraged, during the past year, by the steady growth of the church.

He writes :—

“ At Morlaix we have had the pleasure of receiving seven members through baptism. These were a mother and her son, already members of Christian churches, but whose views on baptism had undergone a change, the other five were Breton friends, former Roman Catholics, who had been brought to the knowledge of the Gospel in Morlaix and in Cartraix. Two of these brethren, both young men, have since been called to their rest. Their end was peace, yet we mourn their departure, as, in the case of one of them specially, we lost a most earnest worker, on whom we reckoned for further usefulness in the mission.

“ At the Madeleine, the Breton services in our mission-hall have continued regularly, and they have been encouraging in point of numbers, and with regard to spiritual progress. The persecution which, three years ago, disturbed our work, has spent its force, and the number of attendants has again increased. Here, also, death has removed a familiar face from our midst, that of our venerable brother Yves Omens, who died in his eighty-fifth year. This good man deserves more than a passing notice. He was one of the firstfruits of the Breton Mission, having been converted in 1848. For more than a quarter of a century he was my father's colporteur and companion in his work of evangelisation. He not only shared in the work, but he was himself a beautiful example of the transforming power of God's Word and Spirit, a Christian whose zeal never flagged, and whose genial disposition endeared him to all. He was my constant helper in the first years of my ministry. The success of the work at the Madeleine was largely due to him. It was in his own room that we began our Breton meetings; he spent his Sunday in calling on the people and urging them to come, and thus it was that the work prospered so that we had to look for larger quarters, and at last built our present mission hall. His end was full of hope and bright anticipation; he longed, as he said, to reach his Father's home and meet the brethren who had gone before him; but the remarkable feature of his last moments was the unwavering, almost prophetic, confidence with which he spoke of the Lord's coming and of the approaching triumph of His word over the powers of darkness, and his exhortation to all the friends to work and press on.

“ *Troudoustin* is a new name in connection with the work in Morlaix; it is that of a suburb of our town where, thanks to the generosity of a lady friend, we have rented a house and fitted a room with a harmonium and all that is required to hold meetings in. These began last September, and have continued weekly with encouraging success, the room being each time well-filled with an attentive audience.



"*Diben*.—I am happy to be able to give a favourable report of the work that is going on in this little village on our sea coast. Our evangelist, Lohou, has been able to maintain himself and his large family by his own labour, and yet give a good portion of his time to the work of evangelisation. He holds the service alternately with myself on the Sabbath, and has a week-night service in a neighbouring village called Cerrones. My two sisters, the Misses Jenkins, who have lately fixed their residence at the Diben, have materially strengthened the cause by their presence, as they are well acquainted with the people and the language. They give their attention to the Sunday-school, and have formed singing and sewing classes, which are all prospering.

"*Roscoff*.—The Sailor's Rest at this port has rendered continued and efficient service through the year. The reading-room has been kept open and well lighted whenever English ships have been in the harbour, and the sailors have freely availed themselves of its advantages. The meetings, in summer, when the number of visitors is larger, have been held by me on the Wednesday evenings, and English services have also been held on the Sabbath by such ministers as happened to be in Roscoff at the time.

"*Plouñcour*—I was invited here by a man who had a New Testament, and through reading it had had his eyes opened to the errors of the Church of Rome. I was very much encouraged by the way I was received by the people, the more so that Plouñcour had formerly the reputation of being a very bigoted place. A change has come here, as almost everywhere, in the dispositions of the people. In places where, ten or fifteen years ago, one might have been hooted, people are now inquisitive, and sometimes quite friendly.

"*Lannéanon*.—At this place our evangelist, Collobert, has been unremitting in his efforts. The services have been held in the village on the Sabbath, whilst every opportunity has been laid hold of to preach in the cottages and farmhouses on a radius of several miles. Cartraix, Poulouen, Scrignac, Le Cloître, Kerger, and several other places, have thus had and more than once, an opportunity of listening to the preaching of the Word."

## ITALY.

### PRINCIPAL STATIONS:—

**NORTH ITALY**—Turin and Genoa.

**CENTRAL ITALY.**

#### TUSCAN DISTRICT.

Florence and Leghorn, and to the south as far as Arezzo, and to the west as far as Cecina.

#### ROMAN DISTRICT.

City of Rome, Tivoli, Civita Vecchia, Orbitello, and Grosseto, with Viterbo and Cornato, to the west, and Subiaco, Benedetto, and Salmona, to the east.

**SOUTH ITALY**—Naples, Avellino, and Galitri.

<b>STATIONS</b> ...	21
<b>Missionaries</b> ...	5
<b>Female Missionary</b> ...	1
<b>Native Evangelists</b> ...	12

## THE NORTHERN DISTRICT.

## TURIN.

The Rev. W. K. Landels gives the following report on the past year's work in Turin :—

*Our Locales.*—Our work during the past year has been carried on in two locales. The larger in Via Maria Vittoria, opened in May last, is a capital hall, well-shaped, well-lighted, clean, cheerful, and capable of holding over two hundred people, but unfortunately it is so badly placed, so hidden, indeed, that even those who seek it often fail to find it. The other hall, in Via Saluzzo, is admirably placed, being in a quiet street, and not too much exposed to the public, hut at the same time only a stone's throw from a crowded main thoroughfare. But this hall also, unfortunately, has its serious drawbacks; in the first place it has proved too small for the numbers of people who come to our Sunday evening services; in the second place it is so low in the ceiling as to be unbearably hot in the summer months.

"I plead that instead of paying rent for halls, which are never properly adapted to our needs, we may have a chapel of our own, a home for our mission, an institute which will become the centre of Christian effort. Given that, I think I can promise that in a few years' time a strong aggressive Christian Church shall be built up, and that there will be ample return for the money spent in bricks and mortar. How far I am justified in giving expression to such a hope let this report bear witness.

*Our Meetings* during the first four months of the year were better attended than in any periods of the history of the work. Then there was a considerable falling off in the attendance at the Sunday evening service, which has continued until the present time, and which may, I think, be accounted for in the following way :—At the end of March we left the hall in Via Cernaia, where we had laboured for nine years, and moved into Via Maria Vittoria. The Sunday evening service, for reasons above stated, was then transferred from Via Saluzzo into the new and larger hall. For a month or so this had no perceptible effect on the attendance, but later on, as the weather became warmer, distance began to tell, a number of regular frequenters gave up coming to that particular service; and, so far, we have not been able to make sufficient impression on the new neighbourhood to make up for losses. During Lent we intend making a special effort to this end, and have arranged to send addressed invitations to all the shops and houses in the neighbourhood. We shall try every plan to get the new hall filled, and doubt not that with the help of God we shall succeed.

"While the Sunday evening service has of late been somewhat smaller than last year, several of the week-night services have increased in numbers. In the month of December, for instance, the attendance at the Thursday evening meeting reached the average of seventy-four, being fourteen in excess of last year.

*Our Church Membership.*—The additions to our church during the year were not so numerous as we had hoped. Ten persons confessed Christ in baptism; our losses were four in number, and we therefore close the year with a nett increase of six, our numbers standing at forty-seven. Since the end of the year we have received other two new members; and I now have a class of nine inquirers, most of whom will probably be received about Easter time.

*Our Tract Work* has been carried on vigorously during the whole year; about 100,000 tracts have been distributed, and thirty-five towns have been visited.

*The Printing Office*, as in former years, has been actively at work, and has proved of great service to the mission here and elsewhere. The output of handbills, notices, invitations to services, &c., has been 93,605, and these have been produced at a cost to the Society of £5 16s. 5½d.

"The English Service at Martinetto has been carried on through the whole of the year, summer included, and has, I think, proved a great boon to the little English colony there established. During the year twenty-six services have been held. The friends originally met in a room in the factory of Thos. Adams & Co., but it has since been thought advisable and more convenient, to gather in the houses of the people themselves."

## GENOA.

In consequence of the lamented death of Signor Cuomo early in the past year, it was thought advisable to request Signor Nardi Greco to take up the work in Genoa. In May of last year he left Avellino and settled in Genoa. The following is his report:—

"In many respects the church of Genoa is unlike other Evangelical churches in Italy, where most of the members are natives of the place. In Genoa the membership is largely made up of strangers from other parts, who have come to this city either to work or to trade. We have here members from Sicily, Naples, and from the provinces of Romagna, Calabria, Venice, Lombardy, Tuscany, and Piemonte. The Genoese are, therefore, in the minority, and it will readily be understood how difficult it is to manage a congregation composed of such mixed elements, having such divers manners and customs.

"By the help of God I have been able so far to cope with these difficulties. All the brethren have accorded to me the same affection, the same sympathy, the same confidence that they gave to my predecessors, and I am happy to say that the results of my labour have far exceeded my expectations. The ingathering has been more abundant than could have been expected from the seed-sowing. During the few months I have been here I have had the joy of baptizing eleven believers, and during the last two months we have received fourteen new converts who will shortly confess their faith in Christ in baptism.

"My wife has been of great help in the Sunday-school, a work of the greatest importance in connection with a church like ours. We have at present thirty scholars, all of whom, fortunately, know how to read. These are under the care of three teachers.

"I am now attempting to establish a work among the soldiers, and although this is both a difficult and a delicate work, still I hope, by the help of God, to see some fruit before long.

"The moral state of the church is satisfactory, as also its material condition. We close the year with ninety members, and have no doubt that before long we shall get into three figures.

"*Summary of Statistics (North Italy).*—Missionary, 1; evangelists, 2; stations and s. stations, 5; baptized, 21; received otherwise, 4; decrease, 7; total number of church members, 137. Sunday-school scholars: girls, 41; boys, 49; teachers, 9. Number of tracts distributed, about 140,000; number of services held, about 750; handbills, &c., printed and distributed, 93,605. Money raised: in Turin, £32 3s.; for Genoa, no returns have been received."

## THE TUSCAN DISTRICT.

Early in the year the Committee, as the result of careful consideration, resolved to divide the Central Italian Mission into two Divisions, to be denominated for the future the Tuscan District and the Roman District.

The former, the TUSCAN, to include Florence and Leghorn, and to the South as far as Arezzo, and to the West as far as Cecina; and the latter, the ROMAN, the City of Rome, Tivoli, Civita Vecchia, Orbitello, and Grosseto, with Viterbo and Cornato to the west, and Subiaco, Benedetto, and Sulmona to the east.

The Committee, at the same time, invited the Rev. Norman H. Shaw, of Rome, to accept the charge of the Tuscan district, feeling the great importance of having a resident missionary in Florence who might devote all his time and energy to the development of evangelistic work in Tuscany.

Although greatly attached to the work in Via Urbana, in Rome, endeared to him by many cheering proofs of the Divine blessing, Mr. Shaw, in deference to the desire of the Committee cheerfully complied with their request, and at the close of last year, with Mrs. Shaw and their family, removed from Rome to Florence. Since his arrival there Mr. Shaw has devoted himself with much earnestness to the demands of the new work, and there is every indication that the re-arrangement of the work in Central Italy will greatly add to the strength and efficiency of the entire Mission.

## THE ROMAN DISTRICT.

### CITY OF ROME.

Reporting on the work in the Imperial City during the past year, the Rev. James Wall writes:—

“In Rome the year 1892 can hardly be said to have been one of steady, unbroken labour. The unsettled state of things in the city, the crisis which has now become a catastrophe with the smash of the Roman Bank, and the stress of misery on the working classes, have caused great fluctuations in that part of the population among whom our work is principally carried on. Among ourselves, too, there have been the bazaar in aid of the Centenary Fund, and the transfer of evangelists, with delays in starting and in settling down. These and other incidents have contributed to make the year 1892 less favourable than the preceding ones in spiritual results. The plants of the Kingdom seldom flourish in an atmosphere of change and uncertainty.

“The Vatican during the year has continued its concentration of resistance in Rome, and has opened fire more than once in full power. The Roman Bank disaster, with a deficit of more than fifty million francs, is possibly a Jesuit achievement, and will bring ruin to many in the lower business level with those they employ—that is, to the class most open to receive the Gospel.

“Persecution in its modern form is far more complex and perhaps more efficacious than in the unscientific times of torture and death, but now, as then, it over-reaches itself and produces contrary results. The persistent opposition of the Vatican to everything national seems to be bearing fruit. Some of the leading political men of Italy, *e.g.*, Crispi and Bonghi, have confessed themselves believers in the deity of our Lord, in the hopelessness of reconciliation with the Vatican, and the possibility of religious reform. The Pope

who sees the Reformation knocking at the doors of the Italian Government, has sent one encyclical letter after another screaming through the land.

"For some years the Mission in Rome has been falling into two distinct branches—city and the county. This is the result of experience, as will appear more clearly further on. One very encouraging fact is the very good attendance obtained during the hot season. This is accounted for by the attendance of many—especially persons left in charge—who being more free from the press of duties, embraced the opportunity of hearing the Gospel. All through the year people have not only listened, but many have given their names in sign of adhesion and of desire to be instructed.

"Between three and four hundred names have thus come in; only a small proportion, however, of those persons have received instruction, and out of these only thirty-two have been baptized. The Italian mind seems to accept the Gospel in its most rudimentary form, and to rest there. We cannot get many of them to persevere in study until they have obtained a clear and a firm grasp of truth in its first principles. They were never expected to do this as Catholics, and they are reluctant to do it now. Hence, even after baptism, many continue to live a baby-life, or, like dead ones quickened into life, they cling to the grave-clothes and continue to sleep and dream in the sepulchre.

#### OUR LOCALS.

"The locals in which our work is carried on in Rome were five, but have lately become seven on account of the union of the two societies. Three of these are in first-rate situations. Lucina, when the new hall is completed, will be much improved, and so will also Trastevere. Consolazione is most unsuitable; but we cannot find a better in the neighbourhood. Piazza Vittorio is always full when the evangelist does his duty and is able to interest his people. We are now leaving the hall in Borgo, having obtained another in a more favourable situation. If anything, it is nearer to the Pope's palace, but is generally full of attentive hearers. The people in that quarter of Rome have become exceedingly liberal. Two years since, our present landlord broke a contract with us because the tenants threatened to leave the house in case he let the shop to the Protestants. Now all these difficulties have disappeared, and some of the tenants themselves will occasionally attend our services. The people are so far removed from Catholicism that at the last elections they chose as the representative of that quarter of Rome, in which St. Peter's stands as parish church, a real circumcised Israelite, so that the whole crew of the bark of St. Peter, every mother's son in the Vatican, are represented, in so far as they are represented, in the Italian Parliament by a Jew.

#### THE CHURCH.

"Our church members during the past year have, for the most part, had to struggle for existence. Many of them have been for months without work, and with their children on the verge of famine. This has nothing to do with Mrs. Wall's work among the poor. I am speaking of members who are capable working men. Such a state of things has affected us in various ways. Some have emigrated, others been obliged to return to their native places, some have been ashamed to come to the meetings, some have been less able to give, others have been prevented from helping personally in the work, while others have, I fear, a weaker faith than formerly. Still there have been reasons for encouragement. Although the Catholics tempt them in forms that are exceedingly plausible, I am not aware that there has been a single case of apostasy in our midst throughout the year. Several, however, have yielded in so far as silence, and have received money not to confess themselves Evangelical. I met one of these the other day. He had almost lost his sight when his business failed, and his wife and children began to suffer want. He struggled hard and long before he ceased to attend our meeting. He was then visited, exhorted, and dealt with tenderly, but did not return. When I last met him he took my hand as usual, but I felt it my duty to be firm with him. He assured me of his faith in the Saviour; then I replied, 'No, you are an apostate!' He trembled from head to foot at these words, and, raising his face to heaven, his almost blind eyes filled with

tears as he exclaimed, 'If I come but once to the meeting, my family will be ruined. Every Lord's-day morning at the time of worship, I privately prepare a table in my bedroom where I break bread and drink wine in remembrance of my Saviour, and I do not forget my brethren.' Without waiting for another word from me he hurried away. It is possible that we have thus lost two or three during the year, but none by public apostasy. Several deaths have occurred; but they all died, as Italian believers generally do, in perfect peace.

#### VARIOUS AGENCIES.

"Our publication work has been limited by our practically losing the use of our printing press. Believing at the commencement of the year that the contemplated alteration of the premises would take place immediately, I suspended the issue of our journal, the *Cristiano Romano*. We printed, however, another edition of our 'Hundred Hymns,' about 2,000 copies, for use at all our services.

"The 'Monthly Bible Text' was placarded during the first half of the year.

"Tracts and notices have been distributed largely at the doors of our locali, in our tract districts, and throughout the province, both by means of colporteurs and through the post.

"New Testaments have been sent to all who belong to some of the professions throughout the province, and acknowledgments have been received, some of which showed the bitter hatred of the priests to the Scriptures, others the desire of many to possess them and read them.

"The visitation of members and candidates, together with the sick both in private houses and in public hospitals, has continued and proved a blessing.

"Sunday-school work and work among the children have been carried on in the midst of greatest difficulties. The want of suitable teachers is greatly felt; but so also is the lack of school materials and of means to meet the necessary expenditure of this work. We have now nearly five hundred children in Rome and in this district.

"While we expect the immediate conversion of souls to follow the faithful preaching of the Gospel, we must not be surprised if the young churches function but feebly, or if the principles of self-government and support develop slowly. The plants are good and will be better.

"There is nothing in Italian Popery that can resist the Gospel. No priest ever expects now that anything in Catholicism will be able to crush our church, which has resisted for twenty years all their attacks, whether from without or from within. They hope in the restoration of the temporal power of the Pope."

### WORK IN THE ROMAN PROVINCES.

"A provincial mission in the Roman State must grow out of any extensive work carried on in the City of Rome. If we have to face this question before any of the other bodies of Christians working in this city, it is because our Mission is much more developed than theirs, and has reached that point at which this becomes evident. The geographical conformation of the province is such that when the city is most healthy the mountains round are covered with snow, and when these most need the attention of the agriculturist the streets of the city are burning in the heat of summer, and the atmosphere is laden with fever. These two poles have created and maintained annual currents in the population. The city is like a great lake fed by streams of people, who arrive in the autumn and depart in the early summer. When in Rome, the people of several districts, rather than coalescing with the Romans, exist as separate clans. In the morning of a feast day, wearing their own costume and speaking their own dialect, these labourers and those who hire them meet in their special piazza or forum to-day just as their forefathers did thirty centuries ago. At least a dozen meeting places of this kind exist in the Eternal City. Now, it is evident that work done in the city among these classes must influence the country, and *vice versa*.' We have found by experience how much this is the case. By

continuous work some of these people have been reached, and returning to their native villages have taken the Gospel with them. I will now draw attention to one of these great arteries in the Roman Province. A railway, running eastward through Tivoli and thence among the Apennines, establishes a communication with Marsica. That plain is about three thousand feet above the sea-level. The snow there last winter was so deep as to stop the trains. Now there are several thousand Marsi in or near Rome. Their piazza, in the city, is that of Montanara, a name describing their mountain origin. Near to this, their meeting place, we have a small, unsuitable room for preaching the Gospel, but find it impossible to rent a room on the piazza. Notwithstanding this, several of the Marsi have been converted here, and also others in our hall at Tivoli. Their province has been visited both by myself and others, with the result that we have Marsican members in our church at Rome, and at Tivoli and up among their native mountains at San Benedetto, where there is now a church of seventeen baptized members. These brethren hold their own services, and even when, during the winter, the better taught among them are absent. What we taught our first converts in this village was this: it is the duty of the Christian on every Lord's-day to publicly meet the Lord and celebrate His Supper, remembering His poor and gathering the little ones into His fold. This is what these people are now doing. Their service is not so much one of learning or of teaching as of doing; and it is surprising how in doing the works they soon came to understand the underlying doctrine."

During the past year, in connection with this work outside the city of Rome, twenty towns have been regularly visited by Mr. Wall or by some of the evangelists. Mr. Wall writes:—

"The Mission outside Rome is entirely evangelistic in character. It seeks to send the Word of God to all places throughout this province, and with the Word, or after it, the preaching and living testimony of the evangelist. The only expense beyond the support of the itinerating evangelist is the rent of a room, where such is absolutely necessary, and this only till the local church are in a position to bear the burden themselves.

"Converts are encouraged to form themselves into churches, but no assistance beyond the use of our hall, and an occasional visit from one of the evangelists, is accorded. They must themselves assume the entire responsibility of maintaining church testimony in their own locality. The principle which informs this Mission is that scriptural knowledge is the raw material from which both the individual Christian and the local church are derived, and that it is our duty to disseminate this by all means, knowing that the more scriptural our methods of working are they must also be more efficacious."

The earnest, self-denying work carried on by Mrs. Wall has been marked by special blessing during the past year, and her mothers' meetings, medical mission, and meetings for the poor have been, as usual, largely attended. It may be well here to state that the special work conducted by Mrs. Wall is not at the cost of the Baptist Missionary Society, but funds are provided by the gifts from friends personally interested in this form of Christian effort.

Mr. Campbell Wall, in association with his father, the Rev. Jas. Wall, is maintaining the work in the Via Urbana, so long under the conduct of Mr. Shaw.

## SOUTHERN DISTRICT.

## NAPLES, AVELLINO, AND CALITRI.

During almost the whole of the past year the Rev. Robert Walker has suffered greatly in health, and been unable to do as much work as usual.

Referring to the work in the Via Foria, he reports: "I am much encouraged; the congregations are much larger than formerly, and the work is looking much more promising."

During the past year a very interesting work has been opened up at Calitri, in the province of Avellino, there. A *colporteur*-evangelist, Signor Barone, has been able to initiate a most hopeful movement. In October, nine men were publicly baptized in the River Ofanto, confessing their faith in the Saviour.

Mr. Walker writes:—

"The people have been left to themselves to provide for the needs of the work, and so it is my desire and intention to leave them. They have not money to spend, but they do not need to spend much. They have paid the rent of the room in which they meet, and they have provided a good lamp for it. They need benches, for at present the sitting accommodation is very meagre. Deal boards laid across chairs, of which there is great scarcity, are all the pews they can boast of. We shall make a collection for them in the Naples Church so that they may get some plain benches, and I have sent them some large texts to break the naked monotony of the whitewashed walls. I was greatly pleased with the order and solemnity of the services. The people came in, and, after a 'good evening' to their neighbours, open the Bible and quietly set themselves to read till the service commences.

"Then there was not a sign of inattention. The whole congregation repeated the prayers aloud after the preacher, sentence by sentence—a custom that at first rather discomposed me, but afterwards I enjoyed it. There was no chatting and whispering to disturb the mind; and to see these people intent on reading the Word of God, and to remember that but a few months ago they never thought of it, was very comforting.

"Calitri is not the most important of a number of towns in that part of the province, and without special indication would not have been chosen as the centre of a work for the district. But as we had the call to go there, and as God has so evidently blessed the work, it is clear that we must for some time at least look on it as the headquarters of the work we hope to do among these towns and villages. I wish it to be distinctly understood that Sig. Barone is a *colporteur*-evangelist—the kind of evangelist that is really best suited for work of that sort, if not also for city work. He will visit a number of places of more or less importance, among which I may mention Lacedonia, Aquilonia, Bisaccia, S. Andrea, Pescopagana, Rapone, Ruvo, as well as the groups of workmen labouring on the new railway which in a few years will connect Avellino with Potenza, and render Calitri more easy of access."

During the past year Signor Narde Greco has removed from Avellino to Genoa in consequence of the lamented death of Signor Cuomo, and Signor Tummolo has exchanged work in the Via Urbana, in Rome, for Naples.

Signor Libonati is at present at Avellino, but his engagement is only of a temporary character.



## FINANCE.

The accounts for the year just closed commenced with a debt of

**£15,873 11s. 1d.,**

and as the deficiency of the past twelve months amounts to **£14,640 19s. 9d.**, the total debt at present due to the treasurer stands at

**£30,514 10s. 10d.**

This sum includes also a small deficiency upon the Widows' and Orphans' Account of £296 5s. The ordinary receipts for general purposes, as compared with those of the previous year, exhibit a decrease of **£1,747 14s. 5d.**, this decrease being mainly due to a considerable falling off in "*Donations*," the special Centenary Thanksgiving Fund appeal having very probably contributed to this result. During the past year, owing to the death of subscribers, the Society has lost more than Two Thousand pounds of annual income. There is also a decrease of **£300** in the grants received from the "Bible Translation Society." By far the largest decrease, however, is under the head of LEGACIES; for, while in 1891-2 the receipts from legacies were **£8,363 4s. 11d.**, the receipts for the year just closed, 1892-3, were only **£3,165 18s. 8d.**, a DECREASE of **£5,197 6s. 3d.**

In explanation of the large sum from legacies carried into the account of 1891-2, it should be stated that, in this matter, the Committee had no option, these sums having been left subject to the provision "*to be spent in the year in which they were received.*"

It should also be stated that the total gross receipts for the past year, on ordinary account, appear less by **£6,548 8s.** this sum being profit on Indian exchange. This year this item has not been carried to the *Receipts*, as formerly, but *deducted from the Indian expenditure*, on the other side of the Balance Sheet, this being, in the judgment of the Committee, the more equitable course. Our missionaries in India being paid in the currency of the country, it seems to us but right that the equivalent only of such payments, in sterling, should be entered in the Balance Sheet.

Turning to the EXPENDITURE side, and making allowance for the **£6,548 8s.** deducted from the Indian expenditure as explained

above, the payments for the past year, as compared with those of the previous year, exhibit an increase of

**£3,467 18s. 7d.**

This increase has been mainly in connection with the Indian Mission. For the first time since the fusion the full yearly expenditure of the Orissa Mission comes into charge. The amount expended on building and repairs has also been much larger than usual, and Scripture Translation and Revision work, and Serampore College have also involved increased outlay.

With regard to the debt of

**£30,514 10s. 10d.**

the Committee, in pursuance of their intimation in the special Centenary appeal, propose to write off the whole of this amount from the Thanksgiving Fund; but no further sum from this Fund will be available for debt in the future.

From these figures it is clear that, to secure an equilibrium between *present* income and outgoings, **leaving altogether aside the cost of extension, an increase is needed in our annual receipts of**

**£15,000;**

and our aim must be, as set forth in the Centenary Celebration Appeal, an annual income of

**£100,000.**

Could the Society but secure the practical support of every church member by even ever so small an *annual contribution*, this would be obtained.

**Every church in the denomination associated with the Mission, and every individual church member a personal subscriber, let this be our aim.**

In the words of a generous but anonymous contributor, who wrote a few days ago doubling his annual subscription,

“If the Society could only secure a regular annual subscription *from every individual church member*, the present deficiency in annual receipts would at once disappear, and enough

of surplus be left over to meet the annual cost of the maintenance of the one hundred additional missionaries contemplated by the Centenary Thanksgiving Fund. I have worked this out, and if only such extended help and sympathy could be secured throughout all the churches of our denomination, we should have a new era of blessing at home, for we should ever remember that the extension of the Saviour's Kingdom in 'the regions beyond' cannot but mean larger and richer blessing at home. The message is 'Go,' and in the keeping of His commandments there is great reward."

Our Divine Master bids His redeemed children "disciple all nations." This command is not a matter of choice, or a balancing of advantages, or a comparison of rival claims, but a supreme question of OBEEDIENCE to the Lord Jesus Christ Himself.

The Lord Himself has said "GO"—the command is absolute, peremptory. We are not to wait until *distant nations come to us*; not to wait until indirect Christian influences slowly permeate through the world; not to rest satisfied with secondary agencies; but we are to go to the heathen themselves, to evangelise, disciple, Christianise them; and the Church is utterly inconsistent and unfaithful so long as she neglects this solemn commission. It has been well said:—

"The Christian Church never can be strong, never shine forth in her true glory, never rise to her true dignity before the nations, never move forward in the pathway of victory marked out for her, while closing her ears to the marching orders of the Captain of her salvation, and neglecting the very purpose for which she has been organised upon earth."

Surely God is calling upon us in this new century to enter on His work with the sanctified spirit of Christian enthusiasm. Alas! for the feeble, half-hearted way in which the Church is prosecuting her foreign missionary enterprise. Men of the world rush round the earth and into the heart of unexplored continents, making discoveries, and enduring every kind of hardship, for ambition, scientific research, or material gain, and yet the Christian Church has been nineteen centuries in taking the Gospel of the grace of God to less than one-third of the population of the globe. The power that is stored for the evangelisation of the world has hardly yet been claimed. How paralysed has been the Church which might have been clothed with might. Given a church alert, believing baptized with spiritual power—that is the agency that God will honour and use. A church that is settled on its lees cannot possibly evangelise the world. But when the Church is clothed with power from on high, the young men brought up within her borders will be ready and eager to offer themselves for this sublimest of service. We want men of talent, men of education, men of natural gifts. But these things are not *indispensable*. The one absolutely indispensable thing is faith, men who absolutely believe that Christ died for all men,

and that the Gospel is the power of God unto salvation to every one that believeth. One such man does more to kindle faith than all the logic of the schools and all the eloquence of the pulpit.

Never let us forget that God counts silence, inaction, indifference as mortal sins. Nearly two thousand years have passed since our Divine Lord said "Go," and yet Christendom still stands idly facing a lost world, and grudgingly sends a few solitary workers into the world-wide mission-field. There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fulness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation, and facilities, a thousandfold multiplied, match a thousandfold opportunities.

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## A PICTURE FROM THE UPPER CONGO.

### BOPOTO FISHERMEN.

(See *Frontispiece*).



THE accompanying picture may afford some interest, as it illustrates one of the leading occupations of our Bopoto people, for which they are noted far and wide.

At certain seasons of the year almost everyone seems to be engaged in fishing, particularly after the rains, when the river begins to fall. At these times, the villages seem to be almost deserted for weeks together, when the people take up their abode on the numerous islands, where they erect temporary dwellings for the season. At high water all the creeks are fenced across to prevent the fish that congregate therein from getting out into the main river as the water falls, and in this way the natives secure large quantities. The fish are then skewered together, and smoke-dried over wood fires, and thus provision is made for future wants when fishing becomes a more difficult business.

At other times huge sandbanks are surrounded with nets, and, as the water subsides, all escape of the fish is prevented.

They have many ingenious methods of catching this much-prized article of food. Hook, spear, bow and arrow, trap, and huge net fishing are all familiar to them, and in the accompanying picture some of their fishing tackle is shown. On the right is a huge cane net, slightly concave, which is used in the following manner. The bottom of the net rests upon the side of and extends almost the whole length of the canoe, at each end of which stands a man with a cord attached to the top corner of the net, by means of which it is lowered horizontally into the water, and submerged about a foot below the surface. The canoe and net are then allowed to float steadily down with the current, and every few minutes the net is lifted perpendicularly by means of the ropes, when all the "small fry" caught fall into the canoe, and the net again lowered into the stream.

The man in the foreground holds in his hand a long punting rod. Two other men are holding hippopotamus harpoons, and attached to one of them is a large float connected by a long cord, which serves to indicate the whereabouts of the animal after it has managed to get away wounded into deep water. Behind them will be noticed some large trawling nets hung

out to dry, also a few baskets very similar to those used in the country for eel fishing.

It is not an uncommon thing for a band of Bopotos to visit other riverine tribes long distances from Bopoto (less practised in the art of fishing, or with no inclination for the work involved), and there following their favourite occupation. The fish is disposed of in the local markets of the district visited, and, after several weeks, the fishermen return to their own homes comparatively rich. A grand welcome awaits them, when the results and adventures of the expedition are freely discussed.

Will not our friends pray for our work continually, and confidently expect that the time is not far distant when some of these, our brethren, shall hear and obey the call of the Saviour, like to that given to "Simon and Andrew, his brother," as He walked by the Sea of Galilee: "Come ye after Me, and I will make you to become fishers of men."

Bopoto Station.

WILLIAM L. FORFEIT.

## WANTED—CHRIST-BEARERS.

"Go ye into all the world, and preach the Gospel to every creature; and lo, I AM WITH YOU."



ACRED assurance, solemn command,  
 Duty and privilege hand in hand;  
 Duty clear-voiced in Christ's sovereign "Go,"  
 Privilege high in His grace-royal "Lo!"  
 Go forth for Me where'er lost sinners stray;  
 Recompense this—"I am with you alway."

He must go with us; 'tis CHRIST that men need.  
 Did He withhold Himself we should be freed  
 From the high duty that summons us now,  
 Placing its aureole crown on our brow.  
 Message of mystery lies in that "Lo!"—  
 Go forth, believer, *that Jesus may go.*

Strangely in Bethlehem's—sacredst—day  
 Linked He His glory to earth's common clay;  
 God gave Himself, but—chief wonder of heaven!—  
 Earthen the vessel in which He was given!  
 Gospel were none for us sinners forlorn,  
 Had *Jesus* not sought us, God humanly born.

Wondrously still doth He cleave to our earth ;  
 We, who are Christ's now by heavenly birth,  
 Stand, Christ-appointed, His Gospel to bear,  
 Born from above His blest birthright to share.  
 Bethlehem's mystery still we may scan,  
 God condescending to reach men through man.

"Go," saith the Saviour "I come" who first said,  
 Leaving heaven's glory for shades of the dead ;  
 "Go"—and the course of true service is given—  
 Leaving death's shades seek the glory of heaven ;  
 Quit the poor comforts that please and ensnare,  
 Where others need Him most, take Jesus there.

Great is the need, brothers, where, in the gloom,  
 Thousands are gathered, this day, to the tomb,  
 Knowing not Jesus, not even His name,  
 Hearing not how as their Saviour He came ;  
 Great is the need, too, of those who by birth  
 Enter the unillumed darkness of earth.

Go, then, to such ; 'tis His will they should know  
 How He hath died for them, loving them so ;  
 How from His heart life's great gulf-current flows,  
 Pardon and blessing and balm for all woes.  
 To "every creature" His Gospel is sent,  
 For each of these, then, most surely 'tis meant.

Dare we from such, such great treasure withhold ?  
 Men count it crime to rob rich ones of gold.  
 Shall we, to baser self-seeking enticed,  
 Keep from earth's poorest "the riches of Christ" ?  
 Answers thy heart with a swift-spoken No ?  
 Hear, then, thy Saviour ; rise, brother, and go.

Dacca, East Bengal.

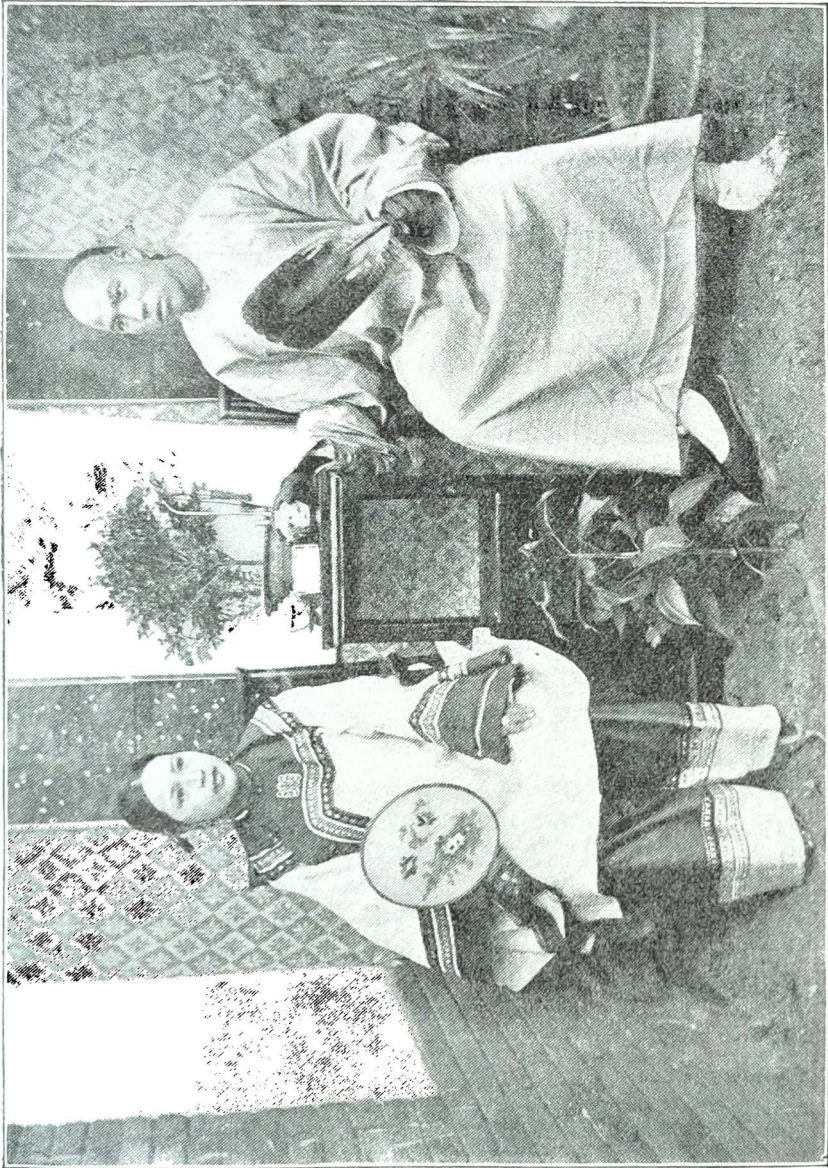
R. WRIGHT HAY.

### TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order ; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & CO., and Post-office Orders made payable at the General Post Office.*

THE MISSIONARY HERALD,  
JUNE 1, 1898.





MR. WILLS'S ASSISTANT AND HIS WIFE.—(From a photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE ANNUAL MEETINGS.



It is satisfactory to be able to record the helpful and encouraging character of our recent anniversary services. For this result we gratefully desire to acknowledge our indebtedness to the brethren of other sections of the Church of Christ, as well as to those more immediately associated with our own. We feel particularly under obligation to the Rev. J. Culross, D.D., who preached the annual sermon; R. L. Everett, Esq., M.P., who presided at the Members' Meeting; Sir T. Fowell Buxton, Bart., the chairman at the Cannon Street *Soirée*; Eugene Stock, Esq., editorial secretary of the Church Missionary Society; the Rev. J. M. Gibbon, Congregational minister of Stamford Hill Church, for his stimulating sermon to young men at the City Temple; Charles Townsend, Esq., M.P., who presided at the Annual Meeting in Exeter Hall; to Dr. Pentecost, of Marylebone Presbyterian Church; to our treasurer, W. R. Rickett, Esq., and to John Chown, Esq., who presided at the Breakfast Conference and at the Young People's Meeting, respectively.

The annual meetings of the Young Men's Missionary Association, of the Bible Translation Society, and the Zenana Mission were full of interest.

The space at our command will not permit us to do more than report the paper read by Professor Gould at the Missionary Breakfast Conference; and we are glad to be able to make this exception in view of its bearing upon the important and urgent effort about to be made on behalf of the much-needed

### INCREASE OF THE SOCIETY'S INCOME.

All the friends of the Mission have rejoiced greatly over the successful completion of the first part of the Centenary Celebration—viz., the raising

of the Thanksgiving Fund. Far greater, we think, will be our thankful joy when, with the increase of the annual income to £100,000, the second part shall have been accomplished. From the record of the proceedings of the last Committee meeting, it will be noticed that steps are being taken in preparation for this absolutely necessary effort. We hope to be in a position to give full particulars in our next issue. Meanwhile we ask a careful and prayerful perusal of the following paper :—

PAPER READ AT THE ANNUAL MISSIONARY BREAKFAST CONFERENCE, IN EXETER HALL, ON FRIDAY, APRIL 28TH, 1893, BY THE REV. PROFESSOR GOULD, M.A., REGENT'S PARK COLLEGE.



I understand it, the purpose of this meeting is entirely practical. We are here, after the discourses and speeches of the week, to consider what should be done to give effect to that which we have heard. Such conference is most needful. Great meetings, such as have been held within these last few days, applauding lofty sentiments, and breaking up, leaving the cause which has been advocated just where it was, suggest rather painful reflections. There is an unreality about the whole procedure, if it ends there, that offends us and leaves us restless and uneasy, as indeed it should. We can in some measure understand the "agony of distress" with which Carey, after his sermon at Nottingham, seized Fuller's hand and demanded whether the congregation was to separate

"WITHOUT DOING ANYTHING."

That calamity was averted then, but it has been common enough since. Who has not heard the missionary meeting spoken of as though it were but a form of entertainment—a rhetorical display, with no further end in view than to gratify an audience, whose appreciation of what they hear is sufficiently expressed in their plaudits and in their contributions to the collection? I do not say that we have too many missionary meetings—though it is quite possible for great causes to suffer through much speaking—but I do say that it is a matter of serious concern that so many meetings leave our doing so little changed. Among the manifold deceptions which we practise upon ourselves, none is more common than to regard hearing as an end in itself, involving no further responsibility. We are as pleased with ourselves for listening to the recital of some good work, and approving it, as if we had thereby fulfilled our duty concerning it. One may, perhaps, be pardoned for making this very commonplace observation in view of the fact that there has been recently, up and down the land, much more than the usual amount of

#### TALK ABOUT THE MISSIONARY ENTERPRISE.

Unless that talk can be condensed into act, we shall be worse off than before. No doubt one object has been achieved, but no one will assert that it was more than a very subordinate object of the meetings which have been held. On more accounts than one it is a good thing that the Centenary Fund has been raised. It is a welcome gain to our exchequer, but it has absorbed an amount

of attention which, it may be hoped, will now be devoted to larger and worthier interests. To say the truth, this matter of the £100,000 should in no wise elate us. That there has been much giving of the best and worthiest kind is without question; but when we have regard to

#### THE OBJECT IN VIEW,

and to the numbers appealed to, we are hardly entitled to conclude that our denomination has yielded itself to the spell of the cause, which nevertheless it is so ready to applaud. Some things can be more truly appreciated from a distance. If we try to imagine the position of an intelligent heathen, can we think that he is likely to be much impressed—even in view of the exceptional efforts of the past year—with the reality of our purpose to evangelise the world? A Hindu may believe that Britain means to hold India; but he may be forgiven for supposing that to Christianise India is at most the purpose of a few enthusiasts—that our churches at large do not mean it. Or, do you think that our missionary brethren on the field can be greatly impressed by the reality of our convictions—these men who plead so urgently for support, and plead so much in vain—who strain their eyes wistfully towards home, but see not the coming of the helpers for whom they long? Do you think they read the accounts of our great gatherings and fine resolutions with unmingled gladness, or must they not turn to their lonely labours with some such thought of us as this: “These people say and do not!” So long as we maintain our present professions and keep our performance at its present level, we put an obstacle in the way of such work as is being done abroad, we miss a glorious opportunity, and we foster an unreality highly mischievous to our own spiritual life. “Pitch thy behaviour low, thy projects high,” says George Herbert. In a sense not intended by the poet we have done that only too successfully. We cannot lower the project, for it is not ours to lower; but we must seek to raise the behaviour till it shall accord better with our avowed intent. The question before us is,

#### WHAT MEANS CAN WE ADOPT

to secure this end? In answer to that I venture with great deference to submit two or three matters to your consideration.

1. First, I would suggest that an immediate endeavour should be made to obtain, if possible, the hearty co-operation of *all* the members of our churches. A good deal remains to be done in this direction. In so vast an enterprise—though our reliance is not on numbers, or on man at all—we may well covet to show a united front, and to have the active assistance of all the brotherhood. At present that is far from being the case. It is perfectly notorious to all pastors and collectors, that there are numbers of good folk who have never been converted on the subject of missions to the nations—who have not yet awakened to the fact that the knowledge of a salvation for all men carries with it the obligation to do all that may be done to make that salvation known. These friends are not “with us” in this matter, and in so far they are “against us.” Now, do not imagine that I am going to suggest that this condition of things is to be corrected by a more efficient organisation of collectors in every church, or by some delightfully simple scheme of a penny a week all round. The money is important, and the labours of those who gather it in are most valuable. But I protest that my thought just now is not of

money, but of *men*. We have been only too easily contented so long as the money has been forthcoming, and not perhaps over-scrupulous as to whence it has come. The mere giving of a subscription is no sure sign that the subscriber's interest has been gained for a certain endeavour. Subscriptions often tell more plainly than could any words, that they who give them have *not* been won for the cause, which they are said (with some irony) to support. Why they give at all may be due to

#### THE MOST TRIVIAL REASON.

Because they have done it before, or because they do not like to refuse the particular friend who asks them, or because they do not wish their church to fall behind the amount sent up to the Mission House last year; but to say that their heart is in the matter, so that they must give, whether asked or not—to say that they give because Jesus Christ deigns to accept their offering, and to use it in furthering His own mightiest plan—to say that would be wholly to misrepresent the case. To win such people is a pressing concern, for their own sakes as well as for the sake of the enterprise in which they may share. The conversion of the whole Church on the subject of missions may well be an object of immediate endeavour. It will be attained not by meetings alone—least of all by indiscriminate appeals for contributions, or by efforts to raise this sum or that. It will require individual dealing—devout, persuasive, persistent. Pressing monetary needs have resulted in this—that too mercenary an aspect has been given to the whole work. We have sent the collector where we have not first taken the trouble to be assured of the attitude of heart and mind towards the mission cause. Win the man—the heart of him—and all else will be added in due course. It may be hoped that something has been done to this end during the Centenary year; that a sympathy has been quickened in many in whom it did not exist before. Such recruits to the good cause are to be gladly welcomed, but their number may be greatly increased. And so long as we are not assured that every member of our home churches is in full accord with our work in other lands, we have an obvious duty before us. The Church that would win the world may well be concerned to

#### WATCH AGAINST APATHY

and the lack of assured conviction in its own ranks. The whole sympathy of the whole brotherhood must be enlisted for its blessed endeavour.

2. Next, I would urge that our methods of work here at home should be reconsidered, and, if needful, be freely modified for the sake of our foreign enterprise. If we believe what we say about foreign mission work—about the duty of it and its scope—we cannot continue to treat it as but a picturesque detail in our church affairs, an accession indeed to our responsibilities, but one which is to be regarded as secondary, and is to make no difference to our undertakings here at home. It must make a difference, and will when missions receive anything like their due from us. When the claims of home work and of foreign work are put into competition; when it is said that if we are to maintain our home organisations at their present rate of expenditure we cannot look for any substantial measure of increase to missionary funds, I am ready in part to agree. But I must also ask whether we are warranted in assuming that no adjustment of home work is possible, which would set free both money

and men for work abroad? Is not our difficulty at the present time due in no small degree to this, that we have not fairly faced the fact that missions being essential, *central* in the Church's plan of work, other matters must be shaped accordingly? We get into ruts in the matter both of individual expenditure and of church expenditure, imagining that a good many things to which we have been accustomed are needful to us, when they are not really so. It cannot be right for the individual Christian, who professes to recognise that he is a debtor to the world of men, to make the aid he gives to missions subordinate to all other charges upon his resources; to shape his

#### EXPENDITURE

regardless of this claim, allowing it to affect his superfluity but not his living. As with individuals, so with our corporate life. Ought churches to engage in costly building operations and the like, without considering the effect these things may have upon the share that might otherwise be taken in mission work? Is the debt always to be justified, which is pleaded as an excuse for not maintaining, or not increasing, contributions to our Missionary Society? Would it not be well to study more simplicity in chapel and school, so long at any rate as we plead our inability to give adequate support to the work we have undertaken abroad? Again, large numbers of our smaller churches can with utmost difficulty sustain their present modes of operations; with such difficulty that it does not appear how they can—however great their willingness—contribute substantially to the funds of our Mission, while scanty resources are strained to the utmost to maintain their own ministry. But is there no other means available to meet the spiritual needs of these communities? The grouping of such churches has not commended itself to them to any large extent. Perhaps the sufficient motive has been lacking. May it not be supplied by our Society? Is not the purpose to preach Christ to the heathen sufficient to overcome obstacles to union; to fuse men together; to make them nobly resolve that they will sooner abandon cherished forms of organisation and a cherished ministry than lose the joy of having a part, and a considerable part, in sending the Gospel to brethren afar? Does anyone doubt that such action, once taken, would disclose resources in our churches unregarded now? We approve a bold aggressive policy, yet do not freely send our forces to the front. Have we then no reserves; are there no

#### VOLUNTEERS

who can and will combine to fulfil service to churches here at home, if thereby our foreign enterprise may be more adequately supported? If the Holy Ghost is calling for Paul and Barnabas to go far afield, can we not believe that He will take thought for the Church at Antioch? This fear of an extension of the Mission trenching on existing arrangements is wholly unworthy. The sooner we answer the call which our God addresses to us in His Word and emphasises in the circumstances of this age, and the sooner we set about adapting matters at home to the exigencies of the foreign campaign, the better for us every way. Not once only in the history of the world has a daring venture abroad restored the union and quickened the vitality of some distracted and despondent state. To say the truth, matters do a little flag with us here at home to-day; we may look that they shall revive on the morrow of our

obedience. When I speak of the modification of home methods, I do not ignore that missionary methods may need to be modified also; that, however, is a matter upon which I cannot now enter. Sufficient just now to plead for a united effort, in which everything shall be freely subordinated to our common God-given enterprise. That should be to us no dream, no mere hope for far-off days. It should be the object of instant pursuit and of speedy attainment.

3. Once more, let me add this very obvious reflection, that the most practical and pressing concern for us, when we would know what we should do and can do, is to bring our thought and our plans about missions to the light of the Divine thought and the Divine plan. I know it may be urged that this may be taken for granted in speaking to such a company as the present; but that which is taken for granted is not always the thing that is done. And in regard to the subject before us, the very growth of the work, its multiplicity of detail, its engrossing needs, may tend to divert the mind from

#### FIRST PRINCIPLES.

I ventured just now to speak of some Christian people as needing to be converted in regard to missions. Do we not all need such conversion in greater or less degree? "Who hath believed that which we have heard? and to whom hath the arm of the Lord been revealed?" Have we listened in its fulness to what our God has said to us concerning His mind and will on this theme? In estimating the place which missions should have in our regard, have we been guided by what the Divine Being has made known to us of His thought concerning the evangelisation of the world? The manner in which a very few texts are commonly cited as affording a warrant for our foreign enterprise, does seem to suggest that we rather miss the fact that the wondrous purpose to provide a salvation for all men runs through Scripture from first to last. Let the effort be made to trace the unfolding of that purpose in Law and Prophet and Psalm, as well as in Gospel and Epistle, and how the impression deepens that—no matter what questions may arise beside concerning them—the writings which present us such a plan are not of man, but of God. But *this* impression will also deepen, that he who will be at one with God, and a "fellow-worker" with Him, casts in his lot with nothing less than a world-wide endeavour. Perhaps the very profusion of missionary information, which comes to us in these days, is suffered to distract us. We do not know too much about foreign peoples, and the efforts of good men to evangelise them, but we do know too little of God's thought about them. Hence are we, on the one hand, so easily satisfied with the knowledge that *something* is being done; and, on the other hand, so easily cast down when difficulties arise. Hence, too, our

#### CONVENTIONAL STANDARDS

of action and of gift, untouched by the glow of love, by the compassion of the Cross. We ask what man is doing, when we should rather dwell upon what our God has done. We are so intent upon the earthly scene that we miss the heavenly vision, which should inspire and direct the earthly service. We seek out many devices, some of them strangely mechanical, to wind our souls to higher things, to overcome our selfishness and sordidness, and to stimulate



an interest we instinctively feel to be miserably inadequate. But quickening of soul comes by no device of ours, yet is its source to us divinely free. We talk of those who have borne themselves with conspicuous devotion in this enterprise, as though they possessed some secret, some motive, withheld from us. We speak wistfully of the founders of our Society, almost as if its Divine Founder were not with us evermore and accessible to us as to the men whose hearts thrilled with His thoughts in bygone days. You may remember that a Divine word in the Old Testament distinguishes true prophets by this: that they stand in the council of God, and therefore go forth to proclaim His words and turn man from evil (Jer. xxiii. 22 R.V.). As one thinks of it, the exclamation of Moses rushes to the lip: "Would God that all the Lord's people were prophets!" To stand in that council; to hearken to the purpose that is uttered there; to turn our gaze from the difficulties which beset us, and from our own mean powers, and to look out upon the revelation of "the exceeding greatness of His power," who deigns to put us in trust with "the ministry of reconciliation"—what must this be but to pass forth to joyous, fearless service, counting no cost so that the will of the Lord be done! That

#### CHRISTIAN MISSIONS

should remain as they are means, as we all know, that myriads of our race must pass through life unblessed with the knowledge of God in Christ Jesus. But it also means this, that the Church is failing to receive a fulness of knowledge and of life which would make her, what she is not to-day, a true witness to the world of the infinite love of God. The needs of missions point to a spiritual impoverishment without excuse in any, and remediable in all. The history of the Church, and not least the history of its missionary enterprise, tells by many a bright example of pure, whole-hearted, beneficent service, how men who live near to God are lifted above the limitations to which we mostly yield, are inspired by loftier thought and conformed to diviner ways; how they come under the spell of the blessed compulsion which He knew, who said: "Other sheep I have, which are not of this fold: them also I *must* bring." These examples are for our learning! They afford a direction never unneeded, and never followed in vain. It is surely an inspiring consideration, that the most direct way to wise plan and to fitness, to counsel and to might, lies for us now and ever by the throne of our God.

## A PICTURE FROM CHINA.

(See *Frontispiece*.)

### HELPERS IN THE GOSPEL.



Y DEAR MR. BAYNES,—I wish to take this opportunity of sending you a photograph of one of my assistants—Cheng-tao-an—and his wife. This young man is supported by the Rye Lane (Peckham) Sunday-school; his wife, a graduate from the American Presbyterian School at Teng-chou, is teacher-elect for our city girls' day-school at Chou-p'ing, which we hope to commence after this Chinese New Year.

Chow-p'ing, Shantung.

W. A. WILLS.



Writing to the Rye Lane Sunday-school, Mr. Wills says:—"My assistant, Cheng-tao-an, was delighted that you had received his letter, and were pleased with it. I now have great pleasure in sending you a photograph of him and his young wife, who, as I told you before, was trained in a missionary school, can read and write, and is a real help and comfort to him in every way, being herself an earnest Christian, and anxious to do all she can for the good of her poor ignorant sisters of China. I hope the dear young friends at Rye Lane will take a growingly deep interest in mission work."

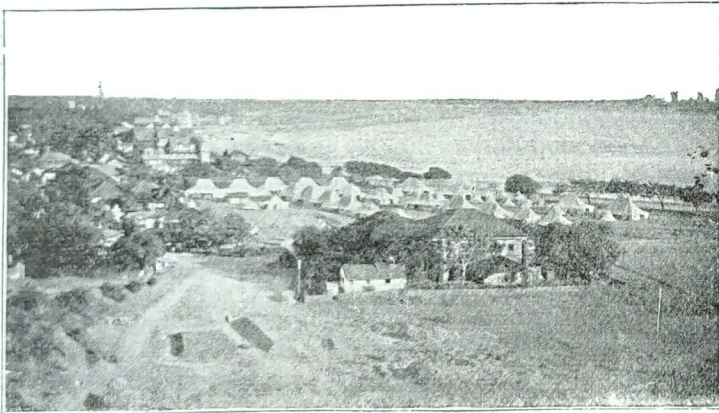
## THE MISSIONARY CONFERENCE AT BOMBAY.



THE REV. W. CAREY, of Barisal, writes of the Missionary Conference, held in December last, as follows:—

"MY DEAR MR. BAYNES,—I am very grateful to have had—through the kindness of the Home Committee—the privilege of attending the *Decennial Conference*, recently held in Bombay.

"It has been described as the largest gathering of Europeans that ever takes place in India for the transaction of business. This fact alone marks it out as a unique assembly, and the other fact—viz, that the one business



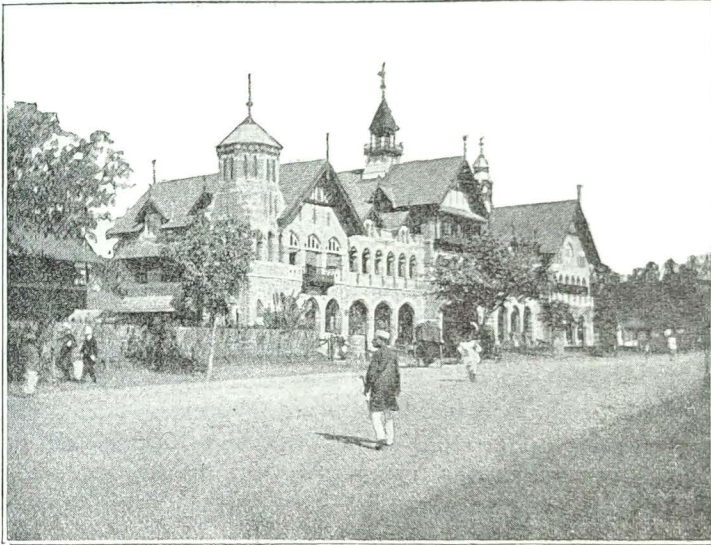
THE MISSIONARY CAMP. (*From a photograph.*)

for which the Conference meets is that of bringing India to the feet of Christ—is surely of great significance.

"The rarity of the occasion enhances its value to individual members. Probably not half of those present in Bombay saw the Conference in

Calcutta ten years ago, and I am told that, of more than 600 names registered this year, less than forty occur on the Allahabad list of 1872. Hence the average missionary is likely to get one chance, and one chance only, of attending the Decennial Convention.

“The permanent effect of the gathering upon my own spirit is one of powerful encouragement. The tone of hopefulness throughout, I might almost say of confident assurance, was very marked. As one speaker put it: ‘If there are any croakers here, *I pity them!*’ The chief thing that impressed me was the magnitude of the missionary force—there visualised and vital. The power of numbers is proverbial, but it had hitherto always seemed to me as if that power were on the wrong side. For the first time, I distinctly felt a suggestion of adequacy and of right proportion, and the prospects of success loomed near. We know not *how soon* the shout of



THE FREE CHURCH COLLEGE, BOMBAY. (*From a photograph.*)

victory may be heard as opposing hosts give up the unequal fight, and cry: ‘THOU hast conquered, O Galilean!’

“It was delightful, beyond all telling, to participate in the hearty, affectionate life of the Conference and the camp. The prevailing temper was joy. The early morning prayer-meetings were as bright as the sunshine that streamed in through the windows, as bracing as the sea-breeze without. Not the least pleasurable exercise was that of fitting corporate personality to honoured names, long known only by the ‘hearing of the ear.’

“The ‘setting’ of the Conference added much to its charm. Bombay is in some respects the most beautiful, and in all respects the most picturesque, city I have seen. For exiled hearts there was magic in the sound of many waters—the breaking of surge on the shore—and the shingle beach, with its fisher-folk and playful children and incoming boats. Perhaps a tinge of sadness coloured our thoughts as we gazed out over the silent bay, watching the white sails in the far mellow distance, and following with dim eyes the dark line of some retreating steamer. There was but a step, so it seemed, between ourselves and home!

“But think of a journey of 1,600 miles just to attend a meeting! To men unacquainted with Chatauqua this was decidedly novel. The mere travelling, as far as I was concerned, occupied four days and five nights. Grindelwald summer picnics are nowhere compared with this. But the journey was very enjoyable; we had a through carriage and pleasant companionship. We left Calcutta on Christmas night, and reached Bombay on Wednesday morning, December 28th. The train was full of missionaries, and we were too many for the train. A ‘special’ had to come on after picking up the stragglers. We picked up the crumbs left us by another party that had gone before. A vision of hundreds of starving missionaries ‘stalking through the land’ must have haunted the memories of the railway refreshment purveyors long after we had gone. At one junction where we alighted for breakfast there was positively nothing left! The preponderating number of American Methodists was frequently observed. One timorous mortal startled us by saying that the train was full of them, and added, in an awful whisper, ‘They talk of over-running India!’

The venerable Dr. Fairbank and Dr. Phillips met us at Byculla Station, and Brother Barrell welcomed warmly us at the mission camp.

“Beautiful for situation, and, withal, most convenient, was this Conference camp, close to the College where the meetings were held, abutting on the finest promenade in Bombay. In front stretched the open sea, and behind rose a palm-covered ridge crowned with the solemn Parsee ‘towers.’ I send you a picture taken half way up the ridge.

“You do not need a second description of the Conference proceedings, Mr. Rouse having already forwarded a full account. But I send you a picture of the place of meeting, the hall in which Mr. Kerry preached the CENTENARY SERMON.

“In certain respects this service was unique. It was attended by a larger number of members than any other. It was held in the middle of the Conference week. It created more general interest than any of the business sessions. It was a formal and fitting acknowledgment on the part of the Conference of the pioneer work done by our own Society. The preacher was the Indian secretary of the Baptist Mission, his subject the Baptist Centenary. It was the finest opportunity in a period of twenty

years given to any missionary in which to stamp the seal of his own faith and hope on the hearts of his brethren. The preacher realised this, for he exclaimed, as we talked it over together while the camp lay asleep, 'It was the most magnificent audience I ever had to preach to. It was sublime!'

"Mr. Kerry took for his text a verse which admirably expressed the main thought of the sermon :—

" 'He thanked God and took courage.'

"The sermon was delivered with extraordinary vigour, and lasted about an hour. Its prominent note was a certain ringing confidence in the ways of God. God's purposes are fulfilling themselves throughout the world. Be it ours to welcome their unfolding—not to thwart them. The figure of the veteran missionary had a touch of rugged grandeur as he stood facing the hushed and crowded assembly. The snows of six-and-sixty winters had whitened his beard, but he rose erect and eager—the spirit of the times upon him, and in his heart the ardour of youth.

"Barisal, February 25th, 1893."

"WILLIAM CAREY."

## THE OPIUM SCOURGE.



THE following letter from the Rev. G. B. Farthing, of Tai Yuen Fu, North China, records the deep conviction of the missionaries in that district as to the terrible evils of the opium vice :—

"Tai Yuen Fu,

"Shansi, N. China,

"January 14th, 1893.

"MY DEAR MR. BAYNES, — At a Conference held in October last, attended by a majority of the missionaries resident in this province, a motion was submitted anent opium, of whose ravages we are the daily witnesses. Would you kindly give it circulation by having it printed in the HERALD? It was as follows :—

" 'That we Christian missionaries of various societies, American, British, and Swedish, located in the province of Shansi, North China, and now gathered in conference, record that, as far as we can judge, opium has most seriously damaged, physically and morally, a large proportion of the population of this province; has sadly crippled legitimate trade, and threatens

yet more serious consequences in the future.

" 'We, therefore, press on Christians everywhere the urgent need of united action to suppress the growth of opium throughout the world.'

"It should be expressly mentioned that the charge of exaggeration so repeatedly made against missionaries by those who are without experience, was carefully kept in mind, and the resolution was accordingly framed in the most moderate terms which the facts would warrant.

"It is the wish of many friends as well as my own that the resolution should appear in the pages of our HERALD, and we hope that you will be good enough to insert it.

"Yours affectionately,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

## EARLY MISSIONARY EXPERIENCES.



THE Rev. E. Palgrave Davey, who left for Agra a few months ago, sends the following account of his first experiences of missionary life in India :—

“Agra, N.W.P.,  
“April 20th, 1893.

“MY DEAR MR. BAYNES,—You will be glad to hear that I am very happy and comfortable with Mr. and Mrs. Potter, and that my health has been excellent from the time of leaving England.

### “COLD AND HEAT.

“I thought I was coming to a land where fires could be dispensed with, and great coats would be oppressive; but had you walked into my little study almost any day during the past January and February, you would have seen me over my Hindi books with a heavy ulster on, and perhaps a warm rug round my knees in addition. There is a stove in only one room in the house; and of an evening we have sat over this and much appreciated its cozy warmth. The past winter, I hear, has been much colder than usual—*ice* being sometimes seen on the filtering beds at the water-works.

“All this, however, is past for a time, and the hot season is upon us. The punkahs are beginning their monotonous swing and the mosquitoes their malicious bites. These creatures seem to have singled me out as a specially dainty morsel; for they give me but little peace day or night, and are even mean enough to take advantage of one's thin summer socks.

### “UNION IN WORK.

“On coming to Agra and noticing the kindly Christian feeling that exists amongst the workers of the various

societies, the words of the Psalmist came instinctively to my mind, ‘Behold how good and how pleasant it is for brethren to dwell together in unity.’ A special feature in the Agra Mission circle is a weekly gathering for prayer and the study of God's Word. The missionaries, to the number of about thirty, assemble every Monday evening for this purpose. At the present time we are studying the Book of Malachi, led by the Rev. A. Wright, of the Secundra Orphanage.

### “VILLAGE WORK.

“Towards the end of February I had the privilege of accompanying Mr. and Mrs. Potter into the district, and thus early in my missionary life received an introduction to village work. The place for our first encampment was Bamrauli, about eight miles from Agra; here we remained five days. Bamrauli has a population of about 1,000—five or six hundred being Brahmins, all descended from one family, who lived 600 years ago; the remainder were either their servants or tradesmen. This I learned from the zemindar (Hargyah Singh), who is now the chief personality in the village. Mr. Potter and the native preachers held services every day, and on three evenings magic-lantern lectures were given, illustrating the life of Christ and the Prodigal Son. The people were very interested, and came in large numbers. They tried to persuade us to remain a month,

to teach them further concerning Christ's religion, but of course Mr. Potter had to tell them this was impossible, as others also must hear.

"I had an interesting talk with the zemindar. He is an intolligent man, spoaks English fluently, and until recently filled the office of Deputy Collector under Government.

"One of our preachers (Hari Ram), having concluded an open-air service, was asked a question, which led to a heated discussion amongst the Brahmins. Hargyah Singh after a time turned to me in explanation, and said, 'The point of the argument is this—' "Why, if God is omnipotent, does He not exterminate the devil, who is the cause of all the mischief in the world." These gentlemen, you know, are ignorant; *they have never read "Paradise Lost and Regained."*"

#### "THE SEED OF THE KINGDOM.

"In further conversation with this man I learnt that he had read parts of the Old Testament in time past, but not the New Testament; neither

did he know much of the Christian religion. I offered to send him a copy of the Bible, if he would accept it and promise to read it. This he did, and I have since had the pleasure of posting him a copy, with a letter enclosed.

"Our next encampment was at Chandangarhi, five miles away, but the 'Holi Festival' coming on, Mr. Potter deemed it wise to return to Agra, as the people would be in too unsettled a condition to listen to the Gospel. After a few days' work, therefore, we started home. I was much impressed during this, my first camping tour, of the need of making prolonged visits to these villages, but how can it be done? There are *so many* of them, and so few months in the year when this work can be done. What we want is more men, and I shall be rejoiced to hear that you are sending a *few* to Agra this next autumn.

"Yours very sincerely,

"E. PALGRAVE DAVY.

"A. H. Baynes, Esq."

### ORISSA.

The Rev. Gordon S. Wilkins, who left England in company with Mr. Davey, also writes from:—

"Cuttack, Orissa,

"February 21, 1893.

"MY DEAR MR. BAYNES,—The following account of my first tour in the province of Orissa may be of interest to some of the readers of the HERALD.

"Early in January I gladly accepted the kind invitation of Mr. Pike to join him in visiting the principal villages between Cuttack and Ongul. Our main object was to preach the Gospel, but we had, as an ulterior purpose, the selection of a suitable site for a future mission station. It is hoped eventually, by means of two such stations, some

fifty miles apart, to link together Cuttack and Sambalpur.

"Our first day's journey was rather short, but was full of interest for me. Crossing the Mahanudi River is a somewhat tedious process. First, there is a long trudge over loose sand, then waggons, bullocks, baggage, and men are all crammed on to one flat-bottomed barge, and slowly ferried across. If, what with numerous delays in getting off, and occasionally sticking fast in shoaly places, you get safely on to the further bank under two hours, you may consider yourself very fortunate.

With the natives time is no object.

“CHOGA.

“Choga, the place where we stayed the first night, is a Christian village. It was founded by our early missionaries, and now has a population of over three hundred. What is a ‘Christian village’? Not one, alas, in which every dweller is a sincere follower of Jesus, in which every home is as the home in Bethany, and in which every man loves God with all his heart and his neighbour as himself. Has the word ‘Christian’ such a significance when used of England? But this village of Choga is a sight to cause one’s heart to leap for joy. Here is an oasis in the desert of heathenism! Here is an unmistakable witness to the power of the Gospel ever before the eyes of all. Here is a village with no heathen temple, with no festival car in honour of lord Jagannath, no representations of deities the very sight of which is demoralising. Instead, there is the little chapel with open doors, inviting to the worship of Jehovah, and each Lord’s-day a native, resident in the village, conducts a Christian service. There a man is free to join the church if he wishes, without being subject to the persecution at the hands of his fellow-villagers to which elsewhere he is exposed.

“On the second day our party was completed by the addition of four native babus, who came to assist in preaching and selling books. One of these was the pastor of the Cuttack church; another, my pundit; another, a colporteur, noted for singing the pice out of the pockets of his countrymen; and the fourth a student from the Preachers’ Institute.

“ON THE ROAD.

“We had with us a comfortable ‘tonga,’ or spring bullock cart, but

such was the condition of the road that only when compelled by heat or fatigue did we indulge in the luxury (?) of ‘driving in our carriage and pair.’ Imagine us, therefore, morning by morning breaking up the camp, and setting forth for an eight or ten mile stage. With our coolies on ahead, bearing the tent, and the four bullock waggons following, we would walk the first three or four miles, and then ride until we reached the bungalow or tent, as the case might be, where we were to spend the remainder of that day and the succeeding night. Our travelling was generally all done before breakfast—‘breakfast’ here being the meal which corresponds to the lunch of those who dine late in the homeland. It is generally partaken of about half-past ten or eleven. On the road the brethren would visit any villages which could not easily be reached from our encampment. If there were many villages, we stayed in the locality until in all the Word of life had been made known.

“It was not long after leaving Cuttack that I realised, as never before, that I was face to face with heathenism. There were fewer magnificent temples than I had imagined. But every few miles one would come across rude huts, with still ruder representations of various gods; sometimes shapeless blocks of wood or stone, capped with vermilion paint; sometimes carvings in the same materials in the form of bulls, elephants, or horses, executed with more or less skill, but all touched with the sacred red.

“HEATHEN SIGHTS.

“One scene enacted before one of these shrines I shall never forget. It was Sunday, the 15th of January. In the afternoon the dreamy silence of a tropical day was broken by a furious

beating of tom-toms or native drums. We found on inquiry that a child was suffering from fever in the village near, and a villager, a little more 'cute than his fellows, had promised, on receipt of certain gifts, to cure her. He said that the disease was an evil spirit which had taken possession of the girl, but that he would cast it out. We, first entering our protest, declaring the man to be a cheat and a fraud, stood aside and watched.

"The exorcisor, a finely-built young man, was evidently partially intoxicated, for he could neither stand still nor walk straight. Very probably he had already had dealings with 'evil spirits.' He let down his long black hair, then, after being sprinkled with water, he prostrated himself before the rough stone which represented Mahadeb or Shiva, the third member of the Hindu trinity. Now he began to sway himself backwards and forwards, keeping time in a marvellous manner with the beating of the tom-toms. As these were beaten, faster and faster, his actions became frantic. He was in the full blaze of the afternoon sun, and to increase the excitement the crowd kept uttering a weird shout either in supplication or in fear at the near approach of the god, who was supposed to be entering his devotee.

"When at last he threw himself on the neck of a bystander, and fell to the ground apparently insensible, it was difficult to believe that his attitude of exhaustion was all sham. The care with which his body was supported and his face bathed, showed that many of his companions looked upon him as a public benefactor. On recovering consciousness, he walked backwards into the village, attended by most of the crowd. Pike Sahib then spoke to all who remained behind, earnestly setting forth the folly of

such practices, and declaring the all-sufficient grace of the Great Physician.

#### "PICTURE PREACHING.

"My magic lantern caused quite a commotion among the natives. How a picture only three inches in diameter could appear on the sheet as one seven or eight feet across was beyond their comprehension. While the slides, illustrative of the life of Jesus, were being explained, remarkable silence was preserved; and often as I changed the picture (praying to God to bless the next) there would be a sort of relieved murmur, so close had been the attention to the preceding one.

"We often had quite large gatherings, even women, under cover of the darkness, venturing to attend. On one occasion we had over 300 present. At the close I issued from behind the screen that I might see my audience, and was not at all flattered to find that my appearance was the signal for a general stampede. We found afterwards that it was thought I was about to make a collection!

"We reached Ongul on Thursday, February 2. Travelling the last few days received an element of romance from the fact that a man-eating tiger was at large in the neighbourhood. This brute had killed four natives within the last few days, and when one has only canvas walls to keep such visitors out, the situation has a charm peculiarly its own. Fortunately the 'bhāga' did not aspire to a 'missionary breakfast.'

#### "ONGUL.

"Ongul was apparently pleasantly situated. Hills rose on three sides, while the stretch of open country on the fourth was relieved by stately palm and delicately-leaved tamarin trees. There seemed also a good supply of



water. In spite of all this we learned that the place is not healthy. The station (*i.e.*, the house of the European magistrate, and that of the superintendent of police) has to be removed to Hulasinga, some eight miles away. This is in a more open part of the country, and here we felt was the suitable site for our mission bungalow.

"Of our journey home, *vid* Dhenkanal, I must not say much. We followed for a time the windings of the Brahmini River, as previously we had followed those of the Mahanudi. At the different villages our message was listened to with respect, and we had varying success in selling books. One old man, on hearing the story of the prodigal son, exclaimed, 'Ah, that is just like my lad.' When asked whether he would forgive him, should he return like the prodigal, he at first answered emphatically 'No'; but in a little while the father in him triumphed, and 'he

thought he would.' On the same day a youth showed his zeal by running four miles after the babus, that he might purchase one of their books.

"We reached Cuttack on Saturday, February 18, after an absence of five weeks and two days. The effect of the experiences of these weeks upon me has been to make me more conscious of my Heavenly Father's care, and more willing to exclaim, 'So, as much as in me is I am ready to preach the Gospel to them also that are in (Orissa). For I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth.'

"Pray for us all, that we may be able more and more effectively to set before the people the truth as it is Jesus.

"Yours very sincerely,

"GORDON S. WILKINS.

"A. H. Baynes, Esq."

## MISSION WORK ON THE UPPER CONGO RIVER.

THE s.s. *HENRY REED*.



HIS picture shows the s.s. *Henry Reed* anchored for the night near a sandbank on the Upper Congo River. Two white men will be noticed sitting in the bow: the one on the left-hand side of the steamer is Mr. Camp, who has been captain for the last three years; the other, Mr. Raine, an American missionary stationed at Isebo. This steamer was given to the Livingstone Inland Mission by Henry Reed, Esq., of Australia. When the work of that Mission was taken over by the American Baptist Missionary Union the steamer became the property of the American Board.

It was built at Stanley Pool, and has been running on the Upper Congo River about the same length of time as our Congo Mission steamer, the *Peace*.

The two Mission steamers are about the same size and built something on the same lines; the *Peace*, however, is propelled by twin screws, whilst the *Henry Reed* has a stern paddle-wheel.

Most cordial relations have always existed between the missionaries in



THE S.S. "HENRY REED."—(From a photograph.)

charge of the two boats, Messrs. Billington, Glenesk, and Camp, of the American Mission, being always ready to render us any possible service. Mr. Weeks and myself have reason to be deeply grateful for help given in time of great need. In August of 1890 we founded the station at Monsembi, having with us provisions for six weeks. It was arranged that the *Peace* should return to us with supplies before the end of that time. When the steamer reached Stanley Pool it was seized by the State authorities and sent for a long journey up the Kaisi River. Hearing of our extremity Messrs. Billington and Glenesk offered at once to relieve us; one stayed alone at the Mission station Clumbiri, whilst the other brought food to us. The visits of Mission steamers to our stations are always welcome, and on this occasion the *Henry Reed* got a particularly cordial reception. The importance of this kindly act may be seen from the fact that it involved a journey of five weeks for the missionary in his steamer, and saved us from the risk of imminent starvation. It was also welcome as a proof of the real brotherliness that exists between the missionaries of the two societies.

May brotherly love continue, and may the day never come when it shall be other than a joy to render each other such helpful service! In June last Mr. Camp gave Mr. Glennie and myself a passage to Stanley Pool, and it was at that time this picture was taken.

WALTER H. STAPLETON.

## CONGO MISSION WORK.

### BAPTISMS AT WATHEN STATION.



HE Rev. George Cameron writes:—

“Ngombe, or  
Wathen Station,  
Congo Free State.

Christ as his Saviour. Since that time his conduct has been such that we are hopeful that he will be a good soldier of Jesus Christ.

“DEAR MR. BAYNES,—Mr. Davies has lately told you of the baptism of two young converts; and I now wish to tell you of other two who have been baptized within the last few weeks.

“The first is a man named Nkuku. He belongs to a town south of San Salvador, but came here as a workman about three years ago, and has been here most of the time since. Shortly after the beginning of the year he appeared as an inquirer, and in the middle of March professed to receive

“The other is a boy named Nswalu, a native of this district. He has attended school and received religious instruction here for over three years; but it was only in April last that he professed to be truly awakened and converted to God. An address on the words, ‘God is a Spirit: and they that worship Him must worship in spirit and truth,’ seemed to be the means chiefly used by the Holy Spirit in his conversion.

“Both Nkuku and Nswalu teach in

the Sunday-school, and also help in carrying the Gospel to the neighbouring villages.

"Nkuku had no education in his boyhood, but after he began to follow Christ he learnt the alphabet and a few small words by the help of some of his friends. He found this rather slow work however, so the day after he was baptized he began to attend school, and is now getting on very well. He does not get so much pay when he attends school, but he does not mind, as he wants to be able to read God's word correctly.

"Nswalu is one of the best scholars we have, and will, very likely, be an assistant teacher before long.

"Our two evangelists, supported by the native Christian church here, Lotu-

tala, from Kinsuka, and Nkaku, from Tungwa, were here together lately, and we had a church meeting to hear accounts of their work. Both were finding it very difficult to get children to attend school, and equally difficult to get men and women interested in their message, but both had also some encouragement. Lotutala cheered us by his account of the changed conduct (and true conversion, he thinks) of one of the chief's wives, brought about through the efforts of his wife.


"We trust that many who read this letter will pray for those mentioned in it, that they may be blessed, and made a means of blessing.

"Yours affectionately,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

## SUMERA, THE AGRA LEPER.

 Y DEAR MR. BAYNES. — Just beyond the world-famed Taj Mahal, on a waste piece of land near the River Jumna, stands the Agra Leper Asylum. The former is visited by people from all parts of the world, the latter by few indeed. I yield to none in my admiration of the Taj, yet as a frequent visitor to both, I must own that my visits to the latter have given to me the greater joy and satisfaction. In the beautiful Taj I have seen at best but the work of *man*, but in the Leper Asylum the work of *God*. The 'Miracle in Marble,' as it has been called, fit emblem of Mohammedanism itself, is, after all, a *tomb* with decay and corruption at its very heart, but many of the poor lepers, though bodily a mass of corruption by reason of their terrible disease, I have seen by the grace of God with hearts made

whiter than snow, monuments of His love and power. Sumera, who died a few weeks since, was one of these. For five years he has been under instruction from us. Such has been the progress of the disease amongst the Agra lepers, that during these five years Sumera has lived to see half of his fellow-lepers die. At last his time drew near, and, trusting in the merits of our Lord Jesus Christ, he looked forward with joy to the prospect of being absent from the body and present with the Lord.

"During a recent visit our preachers missed him from their congregation, and finding that he was very ill they went to see him in his little room. When he heard them coming, with Christian thoughtfulness and unselfishness, he said, 'Do not trouble to come into my room, you will find it very trying to do so, as my disease has made terrible progress.' And then continuing he added, 'I want to thank

you for all that you have done for me; my trust is in the Lord Jesus, and in a few days I shall be with Him.'

"When the next visit was paid Sumera was gone—gone to be with Christ, which is far better.

"I am glad to add that there are others in the asylum who, like Sumera, tell us that their trust is in Jesus only. They join with us heartily in our hymns and prayers, and listen attentively to our teaching. None have as yet been baptized, yet several tell us

that they are ready to follow Christ in baptism. It is indeed cheering to hear from these poor lepers the shout, 'Jay prabhu Jeshu' (victory to Jesus), whenever we go to see them.

"May I ask the prayers of Christian friends in England for the Agra lepers and the half-million lepers in India and those who work among them?"

"Yours very sincerely,

"J. G. POTTER.

"A. H. Baynes, Esq."

## THE LORD LOYETH A CHEERFUL GIVER.



WITH great thankfulness we acknowledge the receipt of the following gifts, indicative of deep and self-sacrificing interest in the work of the Mission, the gifts in many cases coming from the poor and suffering:—"Anon.," one "who wishes she could do more," for a silver bracelet; "A Friend," Addlestone, per Mr. F. J. Marnham, for silver trinket and silver bracelet; "Anon.," for small silver brooch, for Congo Mission; Mrs. Hormazdji, late of Poona, silver brooch; "Anon.," Westbury, for silver bracelet, who writes, "I think the HERALD grows more interesting every month. I read it with the deepest interest"; "An Interested Listener," at Newport, Mon., per Rev. F. Harmon, for a gold ring for work amongst girls in China; "A Lady," at Margate, per Rev. F. Harmon, for 10s.; "A Family at Fleckney," £1, per the Rev. S. S. Allsop, who writes, "This gift comes from a family, the head of which has subscribed to the Mission for fifty years. They are in very humble circumstances, but love the Saviour and His cause"; Mrs. Haise, Newport, Mon., for 10s. for work amongst girls in China, per Rev. F. Harmon; "Two Little Girls, Birmingham," for 6s., whose mother writes:—"I am sure you will be glad if I tell you a little of how it has been collected. My two little girls (May, age twelve, and Maud, age nine years) have for several years contributed from 5s. to 6s. to the mission work, and being the children of a working man their opportunities of getting money are very few. It really means depriving themselves of very many little things they would otherwise have had; but I thank God they have made these sacrifices gladly, and I trust that as they grow in years they will grow in usefulness. Hitherto their money has been given through the auxiliary of the church at Dagnall Street, St. Albans; but since our residence in Birmingham they have not been directly connected with any church, and therefore I opened their box and this is the result."

The best thanks of the Committee are also presented to the following generous donors for most welcome and much-needed help:—Mr. W. R. Rickett, £250; Mr. James Clark, £105; Mr. Charles Finch Foster, £100; "Nominis Umbra," £99; Mr. John Marnham, J.P., £92 10s.; "Anonymous," per Messrs. Barclay, Bevan, & Co., £50; Mr. P. Cadby, £55; Miss Ridley, Clapton, £40; T. S., £30; Mr. Joseph Wates, £30; Mr. Sidney Robinson, £25; Mr. J. B. Mead, for *Mr. Wall's work in Rome*, £25; Mrs. Thomas, £20; Mr. D. McLaren, £15; Mr. R. Evans, Consett, £12; "Two Friends," Adelaide, £15; Mr. Cloudsley, Tottenham, £10; Mr. T. Jackson, Manchester, £10; Mr. and Mrs. P. H. Luntley, £10.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the May Meeting of the General Committee, the Treasurer, W. R. Rickett, Esq., in the Chair, after prayer by Mr. Alderman Wherry, of Bourne :—

**The Revs. H. Carson Graham, from Underhill Station, and G. D. Brown, of Stanley Pool,** met the Committee on their return from the Congo. Both these brethren have

suffered greatly from repeated attacks of fever, especially Mr. Brown.

The Chairman welcomed them home, and gave expression to the earnest hope of the Committee that a season of rest and quiet in England might restore them to health and strength.

**Special Prayer** was offered by the Rev. Jas. Owen, of Swansea.

**A Petition to the House of Commons** against the opium trade was presented and approved, and the Secretary directed to sign it on behalf of the Committee.

**Two New Missionaries** were accepted; one for India, and one for Ceylon; and the cases of three other applicants referred to the consideration and report of the Candidate Sub-Committee.

**The Cordial Thanks of the Committee** were given to Mrs. Beamish, of Wolvey, for the gift of an oil painting of Dr. Sutton, of Cuttack, to be hung in the Mission House Portrait Gallery; and to the Rev. Dr. Green, of London, for presentation copies for the Committee of the recent Memorial Sketch of the late Arthur Briggs, Esq., J.P., of Rawdon.

**An Important Report** from the Finance Committee relative to the steps to be taken with a view to secure a large and permanent increase in the ordinary receipts of the Mission was presented, read, carefully deliberated upon, and unanimously adopted.

**The Death of Mrs. George Cameron**, at Wathen Station, on March 8th, from hematuric fever, was reported; and a resolution of deep and profound sympathy with the afflicted husband, the little motherless child, and the sorrow-stricken relatives adopted.

**Mrs. Thos. Lewis, of San Salvador**, reported to the Committee the illness of her husband, and stated that by medical orders they were going to the Grand Canary for a few weeks, for the benefit of sea air and change—a course fully approved by the Committee.

**In accordance with strong medical advice**, it was resolved that it would not be safe for the Rev. R. Wright Hay to return to Dacca until the autumn of next year (1894), and that Miss Leigh, of Cuttack, ought not to return to Orissa until the same date.

**The Minutes of the Delhi Native Christian Training Institution Consulting Committee**, and the Minutes of the North and South, North-West District Committees, and the North and West Bengal District Committees, were presented, carefully considered, and resolutions in relation thereto adopted.

**A Letter from the Rev. C. Spurgeon Medhurst**, from Los Angeles, California, under date of April 20th, was read, reporting improvement in the health of Mrs. Medhurst, and stating that the climate of California was evidently well adapted to her case.

Mr. Medhurst closes his letter by saying :—

“ I fully appreciate the wide sphere of usefulness which California offers, and I hope soon to be able to effect a settlement in the country.”

**The Arrival at Tai Yuen Fu of Mr. and Mrs. Arthur Sowerby** was reported — “ in splendid health ”—and the probable return to England of Mr. and Mrs. Herbert Dixon, during the current month, indicated.

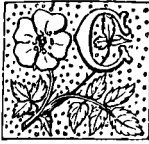
**The Request of the Indian Secretary**, the Rev. George Kerry, for permission to take a few months of much-needed rest in England, his strength having somewhat seriously “ run down,” was cordially complied with. Mr. Kerry may be expected to reach England early in July.

## ACKNOWLEDGMENTS.



THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—A parcel of clothing from the Sewing Meeting at Waterford Baptist Church, per Mrs. Bennett, for Mrs. Phillips, Congo River; a parcel of clothing from Mrs. Wellden, Deal, for Underhill Station, Congo; a parcel of magazines from Miss Keats and Mr. J. Pickford, Beckington, for Rev. G. R. Pople, Congo River; a box of blankets, handkerchiefs, copy-books, &c., from Miss Alger, Plymouth, for Rev. F. R. Oram, Bopoto, Congo; several pairs of spectacles from Mr. H. Robson, Thirsk, for the Congo Mission; a parcel of clothing from Mrs. Edwards, Brondesbury, for Bungudi N. Daniel, Congo; a parcel from Newport for the Rev. H. White, Congo; a parcel of clothing for Rev. F. A. Jefferd, Congo; a parcel from Mr. Jno. Clark, Folkestone, for Rev. J. A. Clark, Congo; a child's cooking stove from Mrs. Hill, West Norwood, for Mrs. Waldoek, Colombo Orphanage, Ceylon; a parcel of bags and clothing from Cheddar for Mrs. Day, Agra; parcels of clothing from Miss Starling, Sutton, for Miss Saker, India; gifts of books from the Religious Tract Society for the Rev. T. Bailey, Orissa, and for the Rev. A. Jewson, Bengal; a parcel of pictures for the Rev. J. Stubbs, Patna; parcels from Mrs. W. A. Bowser for Mrs. Kirwan and Mrs. Summers, India; a parcel of books from Mr. G. A. Young, Edinburgh, for the Rev. J. G. Kerry, India; a supply of homœopathic medicines from Mr. W. B. Richardson, Scarborough, for the Rev. G. C. Dutt, Knoolna, India; a box from George Street Chapel, Plymouth, per Mrs. Hawkes, for Rev. A. G. Shorroek, China; parcels of Raphael cartoons from Mr. J. Edwards, Finchley, for the Zenana Mission and the B.M.S.; a parcel of magazines from a Friend, Woodford, Northampton; pamphlets on Medical Mission from Messrs. Burroughs & Wellcome, Holborn; a parcel of *Sword and Trowel* magazines from Mrs. Pickard, of Torquay; some scrap-books from a Friend, Glasgow, for the Mission; three volumes of anatomical engravings from Mr. Thomas Clements, of Sleaford, for the Mission House Library; and a parcel from the Young Ladies' United Missionary Working Meeting, Sidecup, per Mrs. Watkins, for Mrs. Lewis, San Salvador.

## RECENT INTELLIGENCE.



**ONGO MISSIONARIES.**—Just as we go to press, we are thankful to report the safe arrival in England of the Rev. Geo. Cameron from Wathen Station, bringing with him his motherless infant daughter. We are sure our afflicted brother will have the prayers and sympathy of all our readers.

The Revs. H. Carson Graham and G. D. Brown have considerably improved in health since their arrival. Mr. Brown, who had several severe attacks of hematuric fever before leaving the Congo, is still very weak, and will need a prolonged season of rest and quiet.

**Outgoing Missionaries.**—Early this month Mr. and Mrs. J. L. Roger will be returning to the Congo, accompanied by Mr. Kirkland, of Edinburgh, a new missionary. Will our readers pray that these friends may have a safe and prosperous voyage?

**Good News from Nassau, Bahamas.**—By the last mail, the Rev. C. A. Dann, of Zion Chapel, Nassau, writes:—"I have just baptized twenty-four converts in Zion, and have many others who are most hopeful inquirers; we are much encouraged in our work here."

**Congo Converts.**—Mr. H. Carson Graham, from Underhill Station, writes:—"I have just baptized three of our lads who have given themselves to Christ. Last Sunday Mr. Lawson Forfeitt welcomed them into our church fellowship, and we had a very delightful season of praise and prayer."

**Cheering Tidings from India.**—The Rev. George Kerry, the Indian Secretary, writing by the last mail, says:—"There is a wonderful work going on just now in the Jessore district, and I have just received a most cheering report from Gya, where nearly forty converts have been baptized this year. The desert is indeed blossoming. How I long and cry to God for more labourers to reap the ripening harvest, which really seems as if it might perish for want of reapers."

**The Rev. W. D. Hankinson**, on board the P. & O. s.s. *Chusan*, en route for Ceylon, writes under date of May 6th:—"MY DEAR MR. BAYNES,—Now that I have a little leisure, and have recovered from the first effects of the voyage, I am glad to be able to write to you. During the few weeks that are just gone I have received so much kindness and help that I cannot refrain from acknowledging the generosity of friends through the HERALD. There are many gifts of a private nature—money, books, photographic apparatus, desk, medicines, &c.—which have come to me from intimate friends, who would wish me not to make public announcement of their generosity, but whose kindness I desire in this general way very gratefully to acknowledge. I feel thankful to these friends for thus helping to equip me for the work, and am the more anxious to serve well the great Master for whose sake it has been done. In addition to these, however, there are gifts of a less private nature which I should like to acknowledge:—A handsome dressing-bag, from Friends connected with Bethel



Baptist Church, Radley; a compact, well-fitted dressing-case, from Wesleyan Friends at Grange-over-Sands; a valuable set of books, from Teachers of the Centenary Congregational School, Lancaster; a complete cabinet of homœopathic medicines, together with hand-case of allopathic medicines in tabloid form, from Young Men's Class, Teachers, and Friends of the Baptist Sunday-school, Lancaster. All these will be of great service to me, and, apart from the kindness they represent, will be a distinct help in the work. Now that I am on the way to this new sphere, there is time and opportunity and inclination for quiet thought and reflection, and, naturally, I have been thinking much of the work which lies before me. As I anticipate it, I begin to understand the way in which the great Master has been leading me, and am able to look forward with much hopefulness. I feel it to be a great privilege to be going to this field of service, and, while the responsibility of the task awaiting me is by no means light, the hope and joy I have in the anticipation of it are very great. While on the voyage I am constantly reminded how much there yet remains to be done in the name of Christ among our own countrymen. While some of us are being sent to fields where the labourers are fewer, we rejoice that so many are battling with the great and special difficulties of the homeland. Already I long earnestly for the day when there shall be behind us in this work abroad a purified and consistent character at home. More than this, in common with many Christians, I look forward confidently to the day when not only our own land, but those lands where such splendid work has now been done for more than a century shall, in their turn, become missionary centres, not only allowing us, but helping us to go forth to lands that are still more needy. Fortunately out of the darkness there comes from many, many hearts a pleading for the light. How gladly would we respond to their cry! But it cannot be except as others come to take up the work. Oh! that the heart of the Church of Christ, so much less selfish than it used to be, may soon share a still greater portion of our Master's spirit, so that the work carried on for so many years may not be allowed to languish, and that the peoples who are still without opportunity may be brought at last within sight of Christ."

## CONTRIBUTIONS.

*From March 13th to end of Financial Year, 1892-3.*

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.		Birrell, Mr. H. G. ....	4 0 0	Edmond, Mrs. ....	1 0 0
A. B. F. ....	0 10 0	Do, for <i>W &amp; O</i> .....	1 0 0	Evans, Mrs. E., Consett 12	0 0 0
A Friend, Ipswich ....	5 0 0	Birt, Rev. Isaiah, B.A. ....	0 10 6	Fisher, Mr. H. G. ....	2 0 0
Atton, Mr. J. H. ....	0 10 0	Bowman, Rev. W. R.,		Fowler, Mr. W., Vow-	
Bacon, Mr. A. ....	0 10 6	B.A. ....	0 10 6	church .....	0 10 0
Baird, Mr. and Mrs.		Brawn, Miss. ....	1 1 0	Fuller, Mr. W. M. ....	1 1 0
G. L. ....	2 5 0	Brooksbank, Mr. J. H. ....	1 0 0	Greenstreet, Mrs. ....	5 0 0
Bass, Mr. W. K. ....	0 10 0	Cadby, Mr. P. ....	55 0 0	Graet and Smith,	
Baynes, Mr. and Mrs.		Cadby, Mrs. ....	1 1 0	Misses .....	1 0 0
A. H., and Family ...	12 12 0	Carpenter, Mr. Edwin	1 1 0	Gurney, Mr. Henry ....	1 0 0
Beach, Mr. E. T. ....	4 4 0	Clark, Rev. T., and Mrs.	1 10 0	Hall, Mr. H., for <i>N P</i>	1 0 0
Beaumont, Mrs., Edin-		Cope, Mrs. ....	2 2 0	Hamer, Mr. Jas., Peny-	
burgh .....	2 0 0	Do., for <i>Congo</i> .....	1 1 0	boat .....	1 1 0
Bell, Mr. J. A. ....	2 2 0	Croll, Mrs. ....	0 10 6	Henderson, Rev. W. T.	1 1 0
Bennett, Mrs. E. ....	2 2 0	Davies, Mr. J. M. ....	0 10 6	Henderson, Mr. H. W.	1 1 0
Bennett, Rev. J. L. ...	1 0 0	Down, Miss .....	3 3 0	Hepburn, Miss E. M. ...	1 1 0
Bigwood, Miss. ....	2 2 0	Dowson, Mrs. ....	1 0 0	Hill, Rev. J. F., and	
Billing, Mr. Joseph ...	1 0 0	East, Rev. D. J. ....	1 0 0	Mrs. ....	5 0 0

Hine, Miss, for Congo	1	0	0
Hinos and Winterman, Mosers	2	2	0
Holland, Mr. and Mrs. F. W.	2	2	0
Horsfield, Mr. and Mrs., for Orissa	1	10	0
Jaley, Mr. Edward	2	2	0
Jackson, Mr. Thos., Manchester	10	0	0
In Memoriam	2	2	0
In Memoriam Rev. T. Burditt	2	2	0
Johnson, Mr. John, Wigan	5	0	0
Karby, Miss Do., for Congo	1	1	0
King, Rev. W. H.	0	10	6
Knight and Glaisher, Misses, for support of Mr. Clark's Congo boy, Mokolobi	2	10	0
Lamb, Mrs. T.	0	10	6
Lee, Rev. J.	0	10	6
Leonard, Mrs. Everett	0	10	6
Lewis, Mrs.	0	10	0
Lewis, Mr. Thomas	3	3	0
Lloyd, Mr. Thos.	0	10	0
Luntley, Mr. and Mrs. P. H.	10	0	0
Marnham, Mr. J., J.P., for support of Congo missionary	75	0	0
Do., for support of Indian missionary	17	10	0
Mead, Mr. J. B., for Mr. Wall's work in Rome	25	0	0
Mendham, Mrs.	0	10	6
Merrick, Mr. W. G.	1	1	0
Miall, Rev. W.	1	0	0
Miller, Rev. W., Chesham	1	0	0
Mills, Mr. G. W. M., Hemel Hempstead	1	1	0
Do., for Congo	1	1	0
Moore, Mr. H. B., Doncaster	0	10	6
Morgan, Mr. Joel	0	10	0
Morgan, Mr. John	1	0	0
Murray, Mr. P. W. R.	0	10	6
Oliver, Mrs. R. G.	0	10	0
Page, J., and Harris, J., Messrs.	0	10	0
Papillon, Major	1	0	0
Payne, Misses, Eastbourne	0	18	6
Do., for Mr. Wall's work	0	10	0
Potter, Mr. and Mrs.	0	10	6
Powell, Mr. W.	0	10	0
Pumphrey, Mr. H.	0	10	6
Roberts, Mr. D., Putney	1	1	0
Roberts, Mr. H. J.	2	2	0
Rogers, Misses, Nottingham	2	0	0
Rose, Mr. Hugh, Glasgow, for support of Congo boy	2	10	0
Rowe, Mr. W. Mold	1	0	0
Scrivener, Mrs. J. C., for Congo	1	0	0
Do., Miss R., for Congo	1	0	0
Sharman, Mr. W. J.	2	2	0
Do., for W & O	0	10	0
Sheldon, Mr. John, Tenby	1	1	0
Shorrook, Mr. E.	1	1	0
Do., for work in Shensi	1	1	0
Smith, Mr. A. Gurney	5	5	0
S. T.	1	1	0
Do., for Africa	1	1	0

Steer, Mr.	4	0	0
Stephen, Mrs., Mollington	1	0	0
Swain, Mr. J.	5	0	0
Swan, Mr. W.	0	13	0
Swen, Mr. Andrew, Stirling	6	6	0
Swift, Mr. Jas. H.	1	0	0
Taylor, Rev. J. and Mrs., Denholme	1	0	0
Thomson, Mr. G. B.	2	2	0
Toll, Rev. J.	0	10	6
Watkins, Mr. Benj.	5	0	0
Whitaker, Mr. P. J.	2	2	0
Do., for Congo	0	10	6
Whitchurch, Miss G. B.	5	0	0
Wilkinson, Mr. T. L.	1	1	0
Williams, Mr. John, Newport	0	10	6
Wright, Mr. T. A.	0	10	0
Young, Miss Coseley	0	10	0
Under 10s.	1	8	0

DONATIONS.

A Friend, for Congo	1	0	0
Anon, Dumbarton, for China	1	0	0
Do., for Congo	1	0	0
Do., for India	1	0	0
Do., for Britanny	1	0	0
Do., for Palestine	1	0	0
Anon, North Bradley	3	3	0
Anonymous, per Bankers	50	0	0
A Working Man, "First Fruits"	1	0	0
Beaumont, Mrs.	0	10	0
Bebb, Mr. R., Kington	4	0	0
Box, "E. O."	1	15	6
Bible Translation Society, for T	600	0	0
C. H., for China School Fund	1	1	0
Clark, Mr. Joseph, for Congo	3	0	0
Collier, Master E. (box)	1	11	0
Croll, Mrs., Sunday Morning box, for W & O	0	12	2
Cumming, Mr. W., Ayr (box)	0	10	0
Curtis, Mr. E. C., for Fog Horn and Medicines for Rev. W. R. James, Madaripore	2	18	10
Dolling, Mr. H. (box)	0	15	0
D. W., Birmingham	2	0	0
Foster, Mr. Chas. F., Cambridge	100	0	0
Galer, Mr. C.	1	0	0
Gray, M. E. and E., Misses, Paignton	0	12	6
Hammond, Mr. N. (box)	0	14	3
Haynes, Mr. Thomas (box)	0	10	0
H. G., for Congo	6	0	0
Do., for China	4	0	0
Hines & Waterman, Messrs. (box), for Congo	1	3	7
Hope	0	10	0
"In Loving Memory of Dear Ones gone Home"	0	10	0
J. M. B.	2	2	0
Joyce, Mrs. E., Bromley, for Congo	1	1	0
Do., for China	1	1	0
"Juvenis" Edinburgh	7	10	0
Leigh, Miss, amount collected for Cuttack Orphanage	2	4	0

Little Em.	1	10	0
Missionary boxes of Infirm Children	2	3	8
"More Crumbs" for Congo	1	15	6
Murray, Norman, and Winifred, Sunday Morning box for Congo	0	12	6
N. E. W., Newport	2	0	0
Office box	2	1	6
Outwaite, Mrs. A. (box)	0	11	10
Page, Mrs. Llangollen	1	0	0
Powell, Mr. S. R.	1	0	0
Readers of the Christian, per Messrs. Morgan & Scott	0	17	11
Do., for Congo	2	0	0
Roberts, Miss E. (box), for Congo	1	0	0
Salters, Miss E. K., Bible-class (quarterly payment), for support of Nolin Chandler Dutt	4	0	0
S. B. (box), for Congo	0	10	6
Smith, Mr. W. T. Manchester, for Congo	5	0	0
Thomas, Mrs., for China	10	0	0
Do., for Mr. Bentley's School, Wathen	10	0	0
Town, Mr. J. Clifton, for China	10	0	0
Turner, Mrs. J. J. (box)	3	1	0
Two Friends, Adelaide, for School at Wathen Station, Congo	15	0	0
Wates, Mr. Joseph	30	0	0
Watkins, Mr. Benjamin (box)	2	2	0
Webb, Mr. C. E., for Congo	70	0	0
Wilmo, Miss (box and bags)	2	9	6
Winterbotham, Mr. W. H.	5	0	0
W. and J. E. M., for Congo	1	0	0
York, Miss E.	1	0	0
Do., for N P	0	5	0
Under 10s.	3	17	7
Do., for Congo	0	7	7

LEGACIES.

Cockrill, the late Mr. Daniel, of Warlingham, by Messrs. Burton, Yeates, & Hart	180	0	0
Duffy, the late Miss Haunah, by Mrs. Stead	9	0	0
Duncan, the late Mr. Henry, of Edinburgh, by Messrs. Macandrew, Wright, & Murray (balance)	160	18	1

LONDON AND MIDDLESEX.

Acton	18	7	3
Abbey-road	14	12	9
Arthur-street, Camberwell Gate	1	18	3
Arthur-street, King's Cross, Sunday-school	2	0	0
Bermondsey, Drummond-road, for W & O	3	3	0
Do., Sunday-school, for support of N P, "Saul," D. Thi.	10	0	0

Bloomsbury	14	6	9	Highgate-road	29	7	6	Do. Sunday-school,			
Do., M.C., for				Do., for <i>W &amp; O</i>	0	4	11	for <i>Conjo boy,</i>			
<i>Bengali School</i>	10	0	0	Do., for <i>China</i>	3	10	0	<i>Nikai</i>	8	0	0
Bow, High-street Sun-				Do., for <i>Congo</i>	3	10	0	Do., for <i>Barisal</i>			
day-school	17	8	0	Honor Oak	3	13	6	<i>School</i>	8	0	0
Brentford	2	0	0	Do, Sunday-school	5	0	0	Do., for <i>China School</i>	0	0	0
Do., Park Ch.	22	3	7	Do., for <i>Congo</i>	15	0	0	Do., for <i>N P</i>	0	12	0
Brixton, Keyton				Hornsey, Campsbourne				Walthamstow,			
Chapel	16	15	1	Sunday-school	12	10	4	Boundary-road	7	8	0
Do., Wynne-road				Do., for support of				Do., Wood-street	7	0	4
<i>Y.M.B.C., for Ram</i>				<i>Conajo boy, Mpevilo</i>	5	0	0	Walworth, Victory-pl.			
<i>Sunder Day, under</i>				Islington, Cross-street	13	13	9	Sunday-evening-sch.	0	11	3
<i>Rev. R. Spurgeon</i>	0	5	0	Do., Sunday-school	9	14	10	Walworth-road, Y.C.			
Brixton Hill, New				Do., Salters' Hall	29	2	2	Association	3	5	0
Park-road	52	13	8	Do. for <i>Bengali School</i>	1	5	0	Wandsworth-road,			
Do., for <i>China</i>	1	5	0	Do., for <i>Congo</i>	2	0	0	Victoria Chapel	27	9	6
Do., for <i>India</i>	1	5	0	Do., Sunday-school,				Westbourne-grove	23	19	0
Do., for support of				for <i>Central-school,</i>				Westbourne-park	14	0	9
<i>Congo boy under</i>				<i>Backergunge</i>	10	0	0	Do., for <i>W &amp; O</i>	6	10	5
<i>Mr. Webb's</i>	5	0	0	John-street	11	10	0	Do., for <i>N P</i>	0	15	10
Brockley-road Sunday-				Do., Y.M.B.C.	4	18	2	West Green	6	0	0
schools	10	7	0	Do., Boys' School,				Do., Y. W. B. C.	1	15	0
Brompton, Onslow Ch.	44	10	0	for <i>Trinidad</i>	12	17	4	Do. Sunday-school	5	7	8
Bromdesbury	48	6	3	Maze Pond	24	15	11	Woodberry Down	43	12	9
Do., Sunday-school	10	0	0	Do., Sunday-school	18	12	10	Wood Green, for <i>Congo</i>	7	12	0
Do., for support of				Do., for <i>N P</i>	1	0	0	Do., for <i>India</i>	3	0	0
<i>"Luzemb," Congo</i>	10	0	0	Do., for <i>Mr. Weeks'</i>				Do., for <i>China</i>	3	0	0
<i>work Congo</i>				<i>work Congo</i>	1	1	8	Do. Sunday-school,			
Camberwell, Cottage				Metropolitan Taber-				for <i>Bengali School</i>	2	6	7
Green Chapel	11	10	0	nacle	271	4	3	Do., for support of			
Do., Sunday-school,				Do., Pastors' College				<i>two Congo boys</i>	2	10	0
for <i>China</i>	5	0	0	Students	6	8	3				
Camberwell, Denmark-				Notting-hill, Ladbroke-							
place	32	11	6	grove	59	10	11				
Do., Comber Mem-				Do., for <i>W &amp; O</i>	3	3	0				
orial Fund	10	12	0	Do., Sunday-school	20	12	10				
Do., Sunday-school,				Peckham, Rye-lane	6	16	6				
for <i>N P</i>	1	10	0	Do., for <i>N P</i>	1	7	3				
Do., for <i>China Schs.</i>	6	0	0	Do., Park-road Sun-							
Camden-road	154	13	3	day-school, for							
Do., for <i>W &amp; O</i>	9	6	2	<i>Ram Charan Ghose</i>							
Do., for <i>Italy</i>	5	10	6	<i>Khoolnea</i>	20	0	0				
Do., for <i>Congo</i>	195	11	7	Do., for <i>John Paul,</i>							
Castle-street, Welsh Ch.	23	8	6	<i>Agna</i>	6	0	0				
Chelsea, Lower Sloane-				Peckham, Summer-road							
street	31	17	5	Sunday-school, for							
Do., for <i>W &amp; O</i>	2	0	0	<i>China School</i>	3	0	0				
Child's Hill, for <i>Congo</i>	1	0	0	Peckham Rye, Barry-							
Do., for <i>Mrs. Wall's</i>				road Sunday-school	0	16	5				
<i>work, Rome</i>	2	0	3	Potters Bar	1	16	6				
Chiswick, Sunday-sch.	2	17	3	Putney, Union Church	116	1	0				
Clapham, Grafton-sq.	14	16	9	Regent's-park	93	14	4				
Crouch Hill	1	1	0	Do. (Miss Westaway's							
Dalston Junction	63	9	8	class), for <i>Congo</i>	0	18	0				
Do., Men's Bible				Regent-street, Lam-							
class	1	10	0	beth Sunday-school,							
Do., Sunday-school	7	0	0	for <i>Barisal School</i>	4	0	0				
Ealing, Haven Green				Rotherithe, New-road							
Sunday-school	18	14	5	Sunday-school, for							
Edgware-road, Church-				<i>China School</i>	0	17	10				
street	13	14	10	Do., Midway-place							
Enfield	29	10	0	Sunday-school	1	3	4				
Do., for <i>N P</i>	1	9	6	St. Peter's-park Sun-							
Do., for <i>Congo</i>	0	7	0	day-school	3	7	6				
Edmonton	11	6	2	Stockwell Orphanage	13	16	0				
Do., for <i>W &amp; O</i>	2	0	0	Stoke Newington,							
Do., Sunday-school	3	0	0	Devonshire-square	16	12	4				
Do., for <i>Intally Or-</i>				Do., for <i>W &amp; O</i>	7	7	0				
<i>phanage</i>	4	10	0	Do., Sunday-school	10	0	0				
Ferme Park Ch.	5	0	0	Do., for <i>Barisal</i>							
Forest Gate, Wood				<i>School</i>	12	0	0				
Grange, for <i>W &amp; O</i>	2	10	8	Do., for <i>China School</i>	5	0	0				
Hampstead, Heath-st.	374	16	5	Stratford, Major-road							
Hammersmith, West				Sunday-school	0	5	0				
End	21	0	7	Stratford-grove	1	5	0				
Hanwell	5	17	6	Tottenham	30	2	0				
Harrow, Sunday-sch.,				Do., Sunday-school	28	0	0				
for support of <i>N P</i>				Upper Holloway	5	13	3				
<i>Phrosoono</i>	2	2	6	Do., Sunday-school	8	7	4				
Hawley-road	4	1	0	Do., for <i>Barisal</i>							
Highbury Hill	25	0	4	<i>School</i>	0	4	9				
Do., Sunday-school	6	0	0	Upton Chapel	147	1	0				
Highgate, Southwo-d-				Do., for <i>W &amp; O</i>	9	1	4				
lane	6	9	9	Do., for <i>Congo</i>	2	1	6				
Do., for <i>Congo</i>	0	6	0								

BEDFORDSHIRE.

Bedford, Bunyan Meet-				ing	20	13	2
Do., for <i>W &amp; O</i>	5	0	0	Do., Mill-street	14	1	5
Biggleswade	21	8	3	Do., for <i>W &amp; O</i>	2	0	0
Do., for <i>W &amp; O</i>	2	0	0	Houghton Regis	17	0	0
Leighton Buzzard,				Hockliffe-road	27	1	2
Do., for <i>W &amp; O</i>	1	15	4	Do., for <i>N P</i>	0	12	7
Luton, Union Ch.	15	3	7	Do., for support of			
Do., for support of				<i>Congo boy, Harry</i>			
<i>Collings</i>	5	0	0	Do., for <i>N P</i>	0	3	9
Do., Park-street	42	18	0	Do., Wellington-st.	10	1	5
Do., for <i>W &amp; O</i>	2	2	0	Do., for <i>W &amp; O</i>	10	5	0
Maulden	10	5	0	Do., for <i>W &amp; O</i>	0	15	0
Sandy	27	14	0	Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>W &amp; O</i>	1	0	0	Shefford, Union Ch.	1	1	0
Do., for <i>N P</i>	0	10	0	Do., for <i>N P</i>	0	5	0
Thurleigh, for <i>W &amp; O</i>	0	5	0	Do., for <i>N P</i>	0	18	6

BERKSHIRE.

Abingdon	23	13	11
Do., for <i>W &amp; O</i>	2	2	0
Faringdon	12	18	0
Fifield Mission	6	0	0
Maidenhead	0	6	6
Do., for <i>Congo</i>	0	10	0
Newbury	57	6	5
Do. Juvenile Mission,			
for <i>N P, Nilsanto,</i>			
<i>Chuckrubby</i>	7	3	7
Reading, United Meet-			
ing	0	6	1
Do., King's-road	122	14	5
Do., for <i>N P</i>	2	0	0
Do., Hurst Chapel	1	12	6
Do., Grovelands			
Chapel	1	10	0
Do., Carey Chapel	25	19	
Do., Wychiffe Ch.	22	17	

Reading, for <i>W &amp; O</i> ...	2	0	0
Do., for <i>Congo</i> .....	1	11	0
Do., for <i>Congo boy</i> , <i>W. Anderson</i> .....	5	0	0
Sandhurst.....	12	14	0
Do., for <i>W &amp; O</i> .....	0	12	0
Wallingford.....	34	8	7
Do., for <i>Mr. Wall's</i> <i>work, Rome</i> .....	1	1	0
Do., for <i>NP</i> .....	1	12	6
Wantage.....	20	2	8
Do., for <i>W &amp; O</i> .....	1	1	0
Windsor.....	14	19	8
Wokingham.....	36	14	11
Do., for <i>Congo</i> .....	1	0	0
Do., for <i>NP</i> .....	1	7	1

BUCKINGHAMSHIRE.

Chearsley Sunday-sch.	1	0	0
Chesham, Lower Chapel	19	9	6
Do., Zion Ch.	12	0	11
Great Brickhill.....	0	16	0
Great Missenden.....	3	15	0
Do., for <i>W &amp; O</i> .....	0	9	6
High Wycombe.....	23	7	6
Do., for <i>NP</i> .....	6	9	9
Do., Union Ch. Sun- day-school.....	6	6	8
Little Kingshill.....	1	6	3
Do., for <i>W &amp; O</i> .....	0	5	0
Do., for <i>NP</i> .....	1	1	0
Mursley, Sunday-school	0	17	0
Oley.....	5	18	11
Do., for <i>W &amp; O</i> .....	1	6	0
Do., for <i>NP</i> .....	1	5	3
Speen, Sunday-school	1	13	6

CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, treasurer.....	63	12	1
Cambridge, St. An- drew's-street.....	10	0	0
Do., for <i>Roman Mis- sion</i> .....	26	5	0
March, Centenary Chapel.....	21	0	7
Whitelsea, Windmill- street.....	1	6	9

CHESHIRE.

Altrincham, Tabernacle	1	19	10
Do., Sunday-school...	3	7	0
Andlem.....	2	17	10
Chester, Grosvenor- park.....	6	13	8
Do., for <i>W &amp; O</i> .....	2	2	0
Do., Welsh Ch.....	0	16	0
Crew, Union-street.....	4	10	2
Do., Victoria-street...	9	15	2
Haslington.....	5	11	9
Do., for <i>W &amp; O</i> .....	0	12	6
Hill Cliffe.....	1	0	0
Latford.....	4	2	11
Little Leigh.....	3	15	0
Stockport.....	10	10	0
Do., for <i>W &amp; O</i> .....	1	15	0
Do., for <i>NP</i> .....	2	6	6
Wheelock Heath.....	13	8	9
Do., for <i>W &amp; O</i> .....	0	14	0

CORNWALL.

Calstock and Metherill	2	7	0
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>NP</i> .....	1	5	6
Falmouth.....	18	0	6
Liskeard.....	9	0	0
Penzance, Sun. sch. ...	3	10	0
Redruth.....	8	14	6
St. Austell.....	36	15	3

Saltash.....	21	5	6
Do., for <i>W &amp; O</i> .....	1	14	0
Do., for <i>Congo</i> .....	3	10	0
Do., for <i>NP</i> .....	1	16	6
Truro, Sunday-school	3	4	10

DERBYSHIRE.

Belper.....	8	8	5
Chesterfield.....	14	6	0
Clay Cross.....	5	4	7
Derby, United Meet- ings.....	12	2	6
Do., Trinity Chapel	30	14	0
Do., St. Mary's Gate	60	18	9
Do., Osmaston-road	91	19	9
Do., Watson-street...	5	0	10
Duffield.....	9	15	7
Heanor.....	2	11	6
Ilkeston, Queen-street	2	1	6
Do., South-street.....	11	15	3
Kilburne.....	1	5	7
Loscoe.....	2	8	6
Melbourne.....	13	1	6
Do., for <i>W &amp; O</i> .....	0	17	0
Netherseal.....	4	5	0
New Whittington.....	1	11	6
Riddings.....	0	13	0
Ripley.....	24	10	0
Sawley.....	8	10	0
Stonebroom.....	1	10	6
Swadlincote.....	25	8	0
Do., for <i>W &amp; O</i> .....	0	14	6
Swanwick.....	0	11	6
Wirksworth, Shottle, and Bos-sall.....	9	0	9

DEVONSHIRE.

Barnstaple.....	29	17	2
Bideford.....	18	16	10
Budleigh Salterton...	0	5	0
Do., for <i>W &amp; O</i> .....	0	5	0
Chudleigh.....	6	5	2
Do., for <i>NP</i> .....	0	19	5
Devonport, Hope Ch. Do., Morice-square Sunday-school.....	1	0	4
Exeter, South-street	21	10	8
Hemyock and Sainthill	2	5	7
Do., for <i>W &amp; O</i> .....	0	10	11
Kilmington, for <i>NP</i> ...	0	8	6
Kingsbridge.....	18	13	10
Modbury.....	7	15	8
Do., for <i>W &amp; O</i> .....	0	8	0
Do., for <i>NP</i> .....	2	14	8
Paignton.....	2	5	0
Plymouth.....	26	11	0
Do., George-street...	152	6	1
Do., for <i>W &amp; O</i> .....	12	2	6
Do., for <i>India</i> .....	2	3	0
Do., for <i>NP, Africa</i>	1	0	0
Do., for <i>Mr. Shor- rock's School</i> , <i>Shensi</i> .....	0	15	0
Do., for <i>Congo</i> .....	0	5	1
Do., Mutley.....	86	12	6
Teignmouth.....	4	7	8
Do., for <i>Congo</i> .....	2	12	0
Do., for <i>NP</i> .....	1	5	0
Tiverton.....	28	10	6
Do., for <i>W &amp; O</i> .....	3	3	0
Torrington.....	1	1	6
Torquay.....	43	6	6

NORTH DEVON AUX.

Ashwater.....	1	10	0
Dolton.....	3	0	0
Ilfracombe.....	5	2	7

DORSETSHIRE.

Dorchester.....	1	3	9
Poole.....	23	4	3

P. ole, for <i>W &amp; O</i> .....	1	12	0
Do., for <i>NP</i> .....	7	19	3
Weymouth.....	10	4	9

DURHAM.

Bishop Auckland.....	3	6	0
Do., for <i>W &amp; O</i> .....	0	7	6
Do., for <i>NP</i> .....	1	11	1
Darlington.....	35	10	1
Do., for <i>W &amp; O</i> .....	1	3	7
Gateshead.....	26	17	1
Jarrow-on-Tyne.....	3	0	8
Do., for <i>Congo</i> .....	1	0	0
South Shields, Westoe- road.....	11	13	10
Do., for <i>Congo</i> .....	0	10	0
Spennymoor.....	0	2	6
Do., for <i>NP</i> .....	0	8	3
Stockton-on-Tees, Northcote-road.....	9	12	1
Sunderland, for <i>Congo</i>	1	0	0
Waterhouses, Sunday- school.....	0	13	6

ESSEX.

Barking, Sunday-sch.	4	5	0
Blackmore.....	0	14	0
Colchester.....	21	13	1
Do., for <i>NP</i> .....	2	11	0
Earl's Colne.....	10	18	6
Great Leighs.....	17	16	2
Great Sampford.....	0	10	6
Harlow.....	93	6	2
Langham.....	6	6	11
Langleigh.....	1	10	0
Leytonstone.....	26	1	9
Do., for <i>W &amp; O</i> .....	6	4	5
Do., Cann Hall-road	1	13	0
Do., for <i>NP</i> .....	0	17	3
Loughton.....	29	3	6
Maldon.....	2	5	0
Potter Street.....	2	15	3
Rayleigh.....	0	17	6
Romford.....	6	18	0
Saffron Walden, for <i>NP</i>	0	12	4
Southend, Tabernacle	5	5	6
Upton Cross, Sunday- school.....	0	10	0
Waltham Abbey.....	10	5	1
Woodford, George-lane Sunday-school.....	3	3	0

GLOUCESTERSHIRE.

Arlington.....	0	10	8
Blockley.....	4	7	0
Bourton-on-Water.....	20	2	11
Cheltenham, Cambry Chapel.....	29	14	4
Do., for <i>NP, Dacca</i>	10	0	0
Do., for <i>India</i> .....	5	0	0
Do., Salem Chapel	77	5	8
Do., for <i>NP Manik</i>	18	0	0
Do., for <i>NP</i> .....	1	5	0
Cirencester.....	9	0	6
Coleford.....	28	11	6
Do., for <i>W &amp; O</i> .....	1	1	0
Do., for <i>Congo</i> .....	0	10	6
Cutsdean.....	4	6	6
Eastcombe, Sunday- school.....	1	4	0
Eastington, Nupeud, for <i>NP</i> .....	0	15	3
Gloucester.....	20	10	0
Do., Sunday-school	8	12	0
Do., for <i>Jessore</i> .....	5	0	0
Do., for <i>China</i> .....	2	0	0
Do., for <i>Congo</i> .....	2	10	0
Do., for <i>Congo girl</i> <i>under Mrs Bentley</i>	5	0	0
Do., for <i>NP</i> .....	5	0	0

Gossington, Sunday-school, for <i>N P</i> .....	1	1	6
Lechlade .....	1	9	0
Lydney .....	7	17	2
Milton .....	13	2	1
Minchinhampton Sunday-school .....	1	15	0
Nunton and Guiting .....	6	15	6
Notgrove .....	2	13	0
Old Sodbury .....	1	0	0
Stow-on-the-Wold .....	10	11	0
Stroud .....	24	19	8
Winchcombe .....	2	0	0
Woodchester .....	4	7	3
Do., for <i>W &amp; O</i> .....	0	0	0
Do., for <i>N P</i> .....	1	19	0

HAMPSHIRE.

Boscombe .....	27	4	11
Do., Sunday-school .....	3	0	0
Bournemouth, Lansdowne Ch. ....	30	3	1
Do., for <i>W &amp; O</i> .....	1	12	9
Do., for <i>N P</i> .....	2	0	3
Do., Westbourne Ch. ....	63	6	9
Finstleigh .....	7	18	1
Fleet .....	7	17	10
Do., for <i>N P</i> .....	1	9	6
Lynnhurst .....	3	12	6
Portsmouth Auxiliary ..	255	12	10
Romsey .....	1	13	1
Do., for <i>W &amp; O</i> .....	1	5	0
Do., for <i>N P</i> .....	3	3	4
Southampton, Carlton ..	18	7	0
Do., Sunday-school .....	1	7	2
Do., for <i>Congo</i> .....	5	0	0
Do., for <i>Congo boy under Mr. Service-ner</i> .....	5	0	0
Do., East-street .....	6	14	8
Do., for <i>W &amp; O</i> .....	1	1	0
Do., Sunday-school, for <i>N P Kali Charan, Dinapore</i> .....	6	0	0
Do., Portland Chapel .....	35	1	0

ISLE-OF-WIGHT.

Colwell .....	1	18	3
Newport, Castlehold .....	7	17	3
Roud .....	1	2	0
Ryde, George-street .....	12	1	2
Do., for <i>W &amp; O</i> .....	2	16	0
Ventnor .....	6	15	6
West Cowes .....	10	1	7

HEREFORDSHIRE.

Ewias Harold .....	0	13	0
Do., for <i>N P</i> .....	0	16	9
Gorsley .....	6	1	0
Hereford .....	79	18	8
Do., for <i>W &amp; O</i> .....	3	8	4
Do., for <i>N &amp; P</i> .....	8	2	4
Leominster .....	4	8	6
Ryeford .....	1	9	0
Stansbath, Sunday-school .....	1	10	0
Whitestone .....	4	14	7

HERTFORDSHIRE.

Berkhamstead .....	13	16	2
Do., for <i>W &amp; O</i> .....	1	0	0
Bishop Stortford .....	11	2	0
Bovingdon .....	0	18	8
Do., for <i>W &amp; O</i> .....	0	2	4
Boxmoor .....	6	5	5
Hemel Hempstead .....	21	1	11
Hitchin, Salem Ch. ....	44	13	3
Do., Walsworth-road .....	25	5	7
Do., for <i>W &amp; O</i> .....	1	2	3

King's Langley .....	1	2	2
Do., for <i>W &amp; O</i> .....	0	5	0
Do., for <i>N P</i> .....	0	7	7
Markyate-street .....	8	3	0
Do., for <i>W &amp; O</i> .....	0	12	0
Do., for <i>N P</i> .....	4	10	9
Mill End .....	2	14	7
Do., for <i>N P</i> .....	0	17	11
New Barnet .....	68	6	10
Do., for <i>W &amp; O</i> .....	1	19	2
Bushay and South Watford .....	4	17	4
Do., for <i>N P</i> .....	0	10	2
Tring, High-street .....	1	1	0
Do., New Mill .....	10	18	5
Watford .....	99	3	1
Do., for <i>W &amp; O</i> .....	7	0	0
Do., for <i>China Medical Fund</i> .....	3	16	0

KENT.

Beckenham .....	5	5	0
Belvedere .....	22	12	9
Do., for <i>W &amp; O</i> .....	0	18	0
Bexley Heath, Trinity Chapel .....	1	1	0
Do., Sunday-school .....	6	0	0
Brasted .....	8	12	4
Do., for <i>W &amp; O</i> .....	1	1	10
Do., for <i>N P</i> .....	3	15	8
Bradbourne .....	0	5	0
Canterbury .....	27	16	8
Do., for <i>N P</i> .....	6	3	0
Chatham, Zion .....	45	14	7
Dartford .....	3	7	7
Do., for <i>N P</i> .....	1	0	0
Dover .....	75	15	6
Do., for <i>W &amp; O</i> .....	7	9	3
Do., for <i>Mr. Stubbs' scho. A. Patna</i> .....	6	5	5
Do., for <i>N P</i> .....	7	19	1
Eythorne .....	35	19	11
Do., for <i>Congo</i> .....	2	2	6
Do., for <i>W &amp; O</i> .....	2	11	0
Do., for <i>N P</i> .....	4	18	9
Eynsford, Sunday-sch. ....	2	4	0
Folkestone .....	41	7	10
Forest Hill, Sydenham Chapel .....	0	8	4
Greenwich South-st. ....	7	11	9
Lee .....	49	1	1
Lewisham-road .....	27	5	4
Maidstone, Union-st. ....	20	16	4
Do., for <i>N P</i> .....	4	17	4
Do., King-street .....	22	7	11
Do., for <i>W &amp; O</i> .....	3	7	0
Margate .....	13	16	4
Do., Sunday-school .....	14	1	8
Ramsgate, Cavendish Chapel .....	44	9	3
Do., for <i>N P</i> .....	1	14	10
Do., for <i>Congo</i> .....	1	0	0
Sandhurst .....	7	13	0
sidcup .....	14	2	10
Smarden .....	1	0	0
Tenterden .....	9	8	5
Do., for <i>W &amp; O</i> .....	1	3	6
Tonbridge .....	6	5	2
West Malling .....	1	7	6
Woolwich, Queen-st. Sunday-school, for <i>Bengali School</i> .....	6	0	0
Do., for <i>China Sch.</i> ..	1	0	0
Do., for <i>N P</i> .....	0	9	9
Do., for support of <i>Congo boy under Mr. Levis</i> ..	5	0	0
Do., Parson's Hill ..	6	1	0

LANCASHIRE.

Accrington, Sunday-school .....	10	11	7
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Ashton-on-Ribble .....	115	5	9
Do., for <i>W &amp; O</i> .....	3	0	0
Ashton-under-Lyne .....	4	3	7
Do., for <i>W &amp; O</i> .....	0	10	0
Atherton .....	19	3	8
Do., for <i>W &amp; O</i> .....	2	3	0
Do., for <i>Mr. Darby's work, Congo</i> .....	5	0	0
Do., for support of <i>boy and girl under Mr. Canle-ton</i> .....	2	0	0
Bacup, Zion Chapel .....	1	13	6
Do., for <i>W &amp; O</i> .....	1	1	0
Do., for <i>N P</i> .....	0	3	6
Do., Doals Ch. ....	1	15	0
Do., Irwell-terrace ..	4	18	0
Birkenhead, Grango-roun .....	10	12	6
Do., for <i>W &amp; O</i> .....	3	6	3
Do., for <i>Congo</i> .....	3	2	0
Do., Woodland Welsh Chapel .....	0	19	4
Do., for <i>Italy</i> .....	0	10	6
Do., for <i>Diben Station, Brittany</i> .....	5	2	0
Blackburn .....	11	16	10
Bolton, Claremont .....	39	4	1
Do., for <i>W &amp; O</i> .....	3	13	1
Do., Zion .....	3	0	0
Briercliffe, Hill-lane ..	5	15	0
Burnley, Sion-street ..	4	10	2
Chesham, Bury .....	11	17	4
Do., for <i>W &amp; O</i> .....	1	1	2
Church .....	12	15	2
Darwen .....	10	11	4
Hollia-wood, Beulah ..	0	15	7
Liverpool, Edge-lane Welsh Ch. ....	1	4	0
Do., Everton Village Welsh Chapel .....	65	10	1
Do., Fabius Ch. ....	4	16	0
Do., Prince's Gate .....	14	15	0
Do., for <i>India</i> .....	1	0	0
Do., for <i>Congo</i> .....	1	0	0
Do., Sunday-sch. ....	22	14	1
Do., Richmond Ch. ....	49	18	1
Do., for <i>Congo</i> .....	0	12	0
Do., Sun.-sch. ....	16	12	5
Do., for <i>N P</i> .....	0	4	1
Do., Mile End Mission .....	7	7	0
Do., Sion Ch., Bousfield-street .....	1	10	0
Do., Toxeth Tabernacle .....	1	10	10
Do., for <i>W &amp; O</i> .....	6	11	10
Do., for <i>China</i> .....	3	10	0
Do., for <i>Rome</i> .....	0	10	6
Do., for <i>Mr. Dixon's work, China</i> .....	10	0	0
Do., for <i>Mr. Crudgington's work, India</i> .....	10	0	0
Do., for <i>Congo</i> .....	4	10	0
Do., for medical work at <i>Wathen Station</i> ..	10	0	0
Do., for support of <i>boy and girl under Mrs. Cameron</i> ..	10	0	0
Do., for support of <i>boy under Mr. Darby</i> .....	5	0	0
Do., Walton, Rice-lane .....	6	3	2
Do., Walnut-street Sunday-school .....	5	14	0
Do., Windsor-street Welsh Chapel .....	9	8	8
Do., for <i>N P</i> .....	1	0	2
Do., for <i>Wivoli</i> .....	6	1	8
Do., St. Helen's .....	0	10	6

Manchester, Union Chapel.....	112	15	7
Manchester Union Mission, for Italian Mission.....	35	4	0
Do., for W & O.....	0	10	0
Do., Wilmott-street Mission.....	54	7	0
Do., Grosvenor-street.....	10	2	6
Do., for W & O.....	1	15	1
Do., Sunday-school.....	23	14	7
Do., Coupland-street.....	2	5	10
Do., Moss Side.....	19	5	10
Do., Sunday-school.....	100	0	0
Do., Upper Modlock-street Welsh Chapel.....	5	10	0
Do., Brighton-grove.....	1	0	0
Do., Sunday-school.....	2	9	8
Do., for N P.....	1	11	11
Do., Pendleton, for W & O.....	0	13	0
Do., Salford, Great George-street.....	4	17	6
Do., Sunday-school.....	4	13	11
Do., Sale, Oakfield Chapel.....	1	15	4
Do., Openshaw.....	3	1	6
Do., for N P.....	0	17	1
Do., Lonsight.....	1	11	0
Do., Sunday-school.....	3	12	8
Do., Harpurhey.....	3	3	9
Do., for W & O.....	1	0	0
Do., Stretford Union Chapel, for W & O.....	2	4	7
	398	2	4
Less expenses.....	0	16	6
	397	5	10
Morecambe.....	0	13	6
Nelson.....	1	3	3
Oldham, King-street.....	16	16	5
Do., for W & O.....	4	0	0
Do., for Congo.....	4	9	0
Do., Manchester-st.....	38	15	9
Do., for W & O.....	1	5	10
Do., for N P.....	0	8	7
Preston.....	1	11	6
Radcliffe.....	0	17	0
Rochdale, West-street.....	69	6	7
Do., for W & O.....	13	16	10
Do., for N P.....	8	3	0
Southport, Houghton-street, for W & O.....	5	0	0
Do., Tabernacle Sunday-school.....	11	0	0
Waterfoot, Betbel.....	3	2	3
Wigan, King-street.....	24	15	8
Do., for W & O.....	2	0	0
Do., for Congo.....	0	10	6
Do., for N P.....	0	19	0
Withington.....	3	0	0

LEICESTERSHIRE.

Arnsby.....	13	6	8
Ashby-de-la-Zouch and Packington.....	6	10	0
Aylestone.....	1	10	0
Blaby.....	26	10	3
Castle Donington and Weston.....	31	3	4
Countesthorpe.....	5	2	0
Do., for W & O.....	0	10	2
Fleckney.....	3	4	11
Do., Sunday-school.....	0	13	7
Foxton.....	4	0	0
Hathern.....	1	2	7
Hinckley.....	10	2	0
Hose and Long Clawson.....	9	18	7
Do., for W & O.....	0	6	0
Hugglescote.....	24	13	0
Ibstock.....	3	11	0

Leicester.....	12	9	8
Do., Belvoir-street.....	27	14	4
Do., Charles-street.....	0	6	10
Do., Melbourne Hall, for support of Mr. Roger, Congo.....	79	2	2
Do., Harvey-lane and Infants.....	9	4	6
Do., Friar-lane.....	58	14	7
Do., Archdean-lane.....	19	2	1
Do., Sunday-school.....	11	4	8
Do., for Rome.....	0	10	0
Do., Dover-street.....	32	15	5
Do., Sunday-school.....	35	12	8
Do., Carley-street.....	9	0	4
Do., for W & O.....	1	3	0
Do., Sunday-school.....	12	8	6
Do., Victoria-road.....	62	0	6
Do., for N P.....	2	0	6
Do., Clarendon Hall.....	2	11	3
Long Wharton.....	1	2	0
Loughborough, Baxter-gate.....	26	19	8
Do., for Rome.....	0	5	0
Do., for Congo.....	0	8	6
Do., for N P.....	0	6	9
Do., Woodgate.....	39	17	3
Do., for W & O.....	2	0	0
Market Harborough, Sunday-school.....	4	3	0
Melton Mowbray.....	3	0	8
Monks Kirby, and Pailton.....	1	0	0
Do., for W & O.....	0	14	0
Mountsorrell.....	5	9	7
Oadby.....	3	11	8
Do., for N P.....	2	3	4
Do., for Sunday-sch.....	1	17	6
Quorn.....	9	11	5
Rothley.....	0	18	6
Shepshed, Belton-street Chapel.....	2	6	0
Sutton-in-the-Elms and Cosby.....	5	3	6
	638	11	5
Less local expenses.....	14	0	5
	624	11	0

LINCOLNSHIRE.

Bourne.....	34	13	11
Do., for W & O.....	1	0	4
Boston, High-street.....	35	0	0
Do., Salem Ch.....	3	4	4
Do., for W & O.....	0	3	0
Do., for N P.....	0	12	11
Coningsby.....	3	8	8
Do., for W & O.....	0	6	0
Egworth.....	3	0	4
Fleet.....	1	9	6
Grantham.....	5	5	1
Do., for W & O.....	0	12	0
Holbeach.....	0	5	6
Horncastle.....	1	12	1
Do., for N P.....	0	8	11
Lincoln, Mint-lane.....	9	9	11
Do., for W & O.....	1	0	0
Do., Thomas Cooper Memorial Chapel.....	21	19	4
Louth, Eastgate.....	15	2	1
Do., for W & O.....	0	10	0
Do., Northgate.....	20	3	0
Spalding.....	38	4	0
Sutton.....	0	16	9
Do., for W & O.....	0	5	0
Do., for N P.....	0	9	3

NORFOLK.

Norfolk, per Mr. J. J. Colman, M.P., treasurer.....	25	0	0
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Bacton.....	1	11	6
Curleton Road.....	6	14	3
Do., for W & O.....	1	1	0
Downham.....	5	17	3
Fakenham.....	7	11	7
Foulsham.....	6	12	0
Hunstanton, Union Ch.....	5	1	10
King's Lynn, Stepney Chapel.....	14	5	0
Norwich, St. Mary's.....	137	13	0
Do., for W & O.....	14	5	0
Do., St. Clement's, for support of N P, Babington, Orissa.....	16	8	7
Do., Unthanks-road.....	14	19	11
Swaffham.....	12	10	0
Do., for W & O.....	1	6	0
Thetford.....	5	17	3
Do., for W & O.....	0	6	10
Do., for N P.....	1	8	0
Worstead, for W & O.....	1	1	0
Do., for N P.....	4	4	0

NORTHAMPTONSHIRE.

Cooknoe.....	2	1	3
Denton.....	2	4	6
Earl's Barton.....	7	10	1
Ecton.....	4	0	0
Do., for W & O.....	0	5	0
Harpole, for W & O.....	1	0	0
Do., for N P.....	0	11	0
Heyford.....	2	1	0
Do., for W & O.....	0	7	6
Milton, for W & O.....	0	10	0
Northampton, College-street.....	10	0	0
Do., Grafton-street.....	2	18	0
Do., Mount Pleasant.....	14	16	0
Peterborough.....	129	17	0
Do., for support of Blukari Suka.....	20	0	0
Do., for support of Mosa.....	4	0	0
Stanwick, for W & O.....	0	5	3
Weston Sunday-school, for N P.....	0	6	10
	192	13	5
Less expenses.....	1	3	0
	191	10	5

NORTHUMBERLAND.

Berwick-on-Tweed.....	24	9	6
Do., for W & O.....	1	5	0
Newcastle-on-Tyne, Jesmond.....	56	17	6
Do., Rye-hill.....	8	13	7
Do., Westgate-road.....	74	4	4
North Shields.....	6	10	3
	199	1	3
Less Auxiliary expenses.....	0	7	9
	198	13	4

NOTTINGHAMSHIRE.

Calverton.....	0	15	0
Carlton.....	0	13	2
Hucknall Torkard.....	22	12	0
Kirkby-in-Ashfield.....	10	0	3
Lungley Mill.....	4	10	0
Do., for W & O.....	0	10	0
Lenton.....	2	8	0
Mansfield.....	11	3	7
Newark.....	3	16	2
Do., Juvenile Aux.....	5	15	0

Nottingham, Aux.	24	16	4
Do., Arkwright-st.	11	19	6
Do., Derby-road	26	3	8
Do., Sunday-school	3	18	10
Do., Broad-street	63	1	1
Do., George-street	3	12	3
Do., Mansfield-road	30	9	3
Do., for <i>Oussa</i>	1	0	0
Do., for <i>Rome</i>	1	0	0
Do., Palin-street,			
Hyson Green	35	4	0
Do., for <i>W &amp; O</i>	1	1	0
Do., Woodborough-			
road	19	14	3
Do., for <i>W &amp; O</i>	1	0	0
New Basford, Palm-			
street	2	3	6
Old Basford, High-			
street	49	15	10
Do., for <i>W &amp; O</i>	1	8	9
Do., Queensberry-st.	65	1	0
Do., for <i>W &amp; O</i>	0	7	9
Ruddington	4	17	4
Southwell, Sun.-sch.	4	16	10
Do., for <i>N P</i>	1	3	2
Radford, Prospect-			
place	2	4	0
Retford	7	15	2
Stapleford	2	0	0
Sutton-on-Trent	2	5	5
Woodborough	0	7	0
Less county ex-	409	7	11
penses	17	16	3
	391	11	8

OXFORDSHIRE.

Banbury	0	7	0
Bloxham	3	12	6
Caversham	1	0	0
Do., for <i>W &amp; O</i>	5	5	0
Do., for <i>Brittany</i>	5	0	0
Do., Sunday-school	1	18	8
Hook Norton	5	12	11
Do., for <i>W &amp; O</i>	0	13	7
Do., for <i>N P</i>	0	12	6
Leafield	0	2	5
Oxford, Commercial-			
road	9	6	9
Do., for <i>China</i>	1	19	7
Do., for <i>Congo</i>	4	0	2
Do., New-road	61	13	0
Do., for <i>W &amp; O</i>	3	11	2
Do., for <i>Mutlah Miss.</i>	13	9	10
Do., for <i>Congo</i>	8	10	0

RUTLANDSHIRE.

Oakham	7	8	9
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SHROPSHIRE.

Coxall	0	10	6
Dawley	4	3	3
Lord's Hill, Sunday-			
school	0	5	0
Newton, Craven Arms	1	16	0
Oswestry	16	10	1
Do., for <i>N P</i>	1	0	0
Pontesbury	0	15	0
Wem	0	18	9
Do., for <i>W &amp; O</i>	0	13	9

SOMERSETSHIRE.

Bath, Hay-hill and			
Ebenezer	46	10	9
Do., Manvers-street	81	13	0
Do., for <i>W &amp; O</i>	1	1	0
Do., Sunday-school	18	18	9

Beckington	12	13	10
Bridgwater	35	12	8
Do., for <i>W &amp; O</i>	1	18	10
Bristol Auxiliary, per			
Mr. G. M. Carlile,			
Treasurer	52	0	10
Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	4	19	10
Burnham	12	7	6
Chard	21	16	6
Do., for <i>W &amp; O</i>	2	2	4
Cheddar Association	22	6	10
Do., for <i>W &amp; O</i>	1	7	8
Do., for <i>N P</i>	2	12	3
Crewkerne, Sunday-			
school	3	5	3
Fivehead and Isle			
Abbott's	5	17	6
Frome	5	14	8
Do., Sheppard's Bar-			
ton	29	11	4
Do., for <i>W &amp; O</i>	4	0	0
Do., for support of			
<i>Girl in Mrs.</i>			
<i>Kerry's school</i>	6	0	0
Do., for <i>Congo boy,</i>			
<i>Belari</i>	5	0	0
Do., Badcox-lane	26	7	1
Do., for <i>W &amp; O</i>	2	0	0
Do., for two girls in			
<i>Intally school</i>	12	0	0
Taunton, Albemarle	1	4	8
Wedmore	2	19	0
Wellington	27	18	0
Do., for <i>W &amp; O</i>	2	0	0
Weston - super - Mare,			
Bristol-road	5	10	7
Do., for <i>W &amp; O</i>	2	2	0
Wells	3	12	6
Williton	2	0	6
Wincanton and Hor-			
ington	26	18	9
Do., for <i>W &amp; O</i>	1	5	1
Do., for <i>N P</i>	2	6	4
Yeovil	67	11	0

Western Association.

Boroughbridge	6	17	7
Buckland Newton	5	0	5
Hatch Beauchamp	11	18	2
Do., for <i>W &amp; O</i>	0	12	0
Do., for <i>N P</i>	0	11	10
Isle Abbott's	0	14	0
Kilmingington and			
Loughwood	12	19	0
Montacute	16	8	5
Do., for <i>W &amp; O</i>	1	0	0
North Curry	12	11	0
Do., for <i>N P</i>	0	18	0
Stogumber	8	14	2
Do., for <i>W &amp; O</i>	0	16	2
Do., for <i>N P</i>	1	8	6
Street	1	8	0
Williton	0	10	0
	82	7	3
Less exp. nses	4	13	5
	77	13	10

STAFFORDSHIRE.

Brierley Hill, for			
<i>W &amp; O</i>	1	0	5
Burton-on-Trent, Sta-			
tion-street	13	2	6
Cheadle	1	4	0
Do., for <i>W &amp; O</i>	0	3	0
Coseley, Darkhouse	2	19	6
Do., Providence	6	2	7
Eastwood Vale	0	13	6
Fenton	1	6	4

Hanley, New-street	0	10	1
Do., for <i>W &amp; O</i>	0	12	0
Do., Welsh Chapel	0	6	0
Do., for <i>N P</i>	0	10	8
Longton	5	4	4
Do., for <i>W &amp; O</i>	0	10	0
Netherton	3	0	0
Prince's End	23	10	1
Do., for <i>W &amp; O</i>	1	0	5
Walsall, Vicarage-walk	41	18	11
Do., for <i>W &amp; O</i>	2	0	0
West Bromwich	12	10	0
Wolverhamnton, Water-			
loo-road, Sunday-sch.	1	16	4
	130	11	2
Less expenses	3	2	8
	127	8	6

SUFFOLK.

Brandon	5	13	7
Do., for <i>W &amp; O</i>	0	12	0
Do., for <i>N P</i>	0	13	3
Bures	1	18	11
Bury St. Edmunds	21	19	5
Do., for <i>W &amp; O</i>	2	0	0
Do., for <i>Congo</i>	26	3	3
Ipswich	1	3	6
Do., Burlington Ch.	37	9	9
Do., for <i>W &amp; O</i>	5	0	0
Do., for <i>N P</i>	7	9	3
Do., for <i>Chine e</i>			
<i>Evangelist</i>	2	10	0
Do., Turret-green	68	0	3
Do., Stoke-green	18	3	11
Do., Rushmere	5	1	8
Lowestoft, for <i>N P</i>	2	8	2
Somerleyton	2	11	6
Walton	16	13	6
Do., for <i>W &amp; O</i>	1	1	0
Do., for <i>N P</i>	1	17	9

SURREY.

Addlestone	32	8	3
Do., for <i>W &amp; O</i>	3	0	0
Do., for <i>N P</i>	1	5	7
Do., for <i>Barisal Sch.</i>	6	0	0
Anthony's	2	2	0
Balham, Ramsden-rd	13	19	3
Do., Sunday-school	21	3	0
Do., for <i>Congo B-y</i>			
<i>under Mr. Gordon</i>	2	7	10
Barnes	7	3	0
Do., for <i>W &amp; O</i>	0	16	0
Do., Sunday-school			
for <i>Intally Orphan-</i>			
<i>age</i>	3	3	0
Dulwich Hall Sunday-			
school	1	2	6
Dulwich, Lordship-			
lane	4	16	1
Guildford	26	7	4
Kingston-on-Thames	38	16	3
Do., for <i>W &amp; O</i>	3	0	0
Do., for <i>N P</i>	2	4	9
Lower Tooting, Longly-			
road	7	16	8
Do., Summers Town			
Mission for <i>Sup-</i>			
<i>port of Congo Boy,</i>			
<i>Blackshaw</i>	1	15	0
Merstham, Sunday-			
school, for <i>Congo</i>	1	10	0
Penge	17	10	7
Redhill	4	0	0
Richmond, Duke-street	12	6	5
South Norwood	5	14	1
Streatham	7	7	6
Sutton	22	15	10
Do., for <i>N P, Delhi</i>	1	11	8

Surbiton.....	15	5	6
Do., for <i>W &amp; O</i> .....	1	9	0
Do., for <i>Congo</i> .....	0	10	0
Thornon Heath, Beau- lah Sunday-school...	13	10	0
Upper Tooting, Trinity- road.....	43	11	8
Upper Norwood.....	9	8	0
Do., for <i>W &amp; O</i> .....	2	9	6
Wallington.....	21	16	9
West Croydon.....	42	3	2
West Norwood, Cha- worth-road.....	70	14	9
Do., for <i>Congo</i> .....	0	10	0
Do., Sunday-school...	5	3	3
Wimbledon.....	1	11	0
Yorktown.....	15	18	10

SUSSEX.

Battle.....	0	18	0
Do., for <i>NP</i> .....	2	14	0
Brighton, Bond-street	4	14	6
Brighton, Holland-rd.	64	18	4
Do., for <i>NP</i> .....	1	16	0
Do., Queen-square.....	32	9	9
Do., for <i>Congo</i> .....	1	1	0
Do., for <i>NP</i> .....	1	3	3
Do., Sussex-street...	6	13	0
Do., for <i>NP</i> .....	1	10	0
Eastbourne.....	3	8	8
Hastings.....	59	7	6
Do., for <i>W &amp; O</i> .....	2	14	0
Do., for <i>NP</i> .....	1	19	6
Lewes.....	8	3	0
Do., for <i>W &amp; O</i> .....	0	10	0
St Leonards-on-Sea...	23	2	3
Do., for <i>W &amp; O</i> .....	5	8	9
Worthing.....	13	13	10

WARWICKSHIRE.

Birmingham (per Mr. T. Adams, Treas- urer).....	101	0	10
Do., Y.M.M.S., for <i>Debt on Bisho- pore School</i> .....	4	4	0
Do., Smethwick.....	0	10	6
Coventry, Queen's-rd.	0	5	0
Leamington, Clarendon Chapel.....	28	7	11
Do., for <i>W &amp; O</i> .....	1	1	0
Do., for <i>Congo</i> .....	0	5	0
Do., for <i>San Salva- dor School</i> .....	5	0	0
Do., Warwick-st.....	44	6	7
Do., for <i>NP</i> .....	1	19	8
Umberslade.....	18	0	10
Do., for <i>W &amp; O</i> .....	0	14	0
Warwick, Castle Hill...	4	17	9
Do., for <i>W &amp; O</i> .....	0	10	3

WESTMORELAND.

Westmoreland.....	0	16	0
Do., for <i>NP</i> .....	1	3	1

WILTSHIRE.

Bradford-on-Avon.....	10	11	4
Do., for <i>W &amp; O</i> .....	1	10	0
Bratton.....	0	7	10
Bromham.....	1	1	0
Do., for <i>NP</i> .....	0	5	6
Bower Chalke.....	3	5	0
Caine.....	33	10	7
Chippenhams, Station- hill.....	6	3	8
Do., for <i>W &amp; O</i> .....	2	14	3
Do., for <i>NP</i> .....	1	7	8
Devizes.....	2	17	10
Do., for support of <i>Makulu, Bopoto</i> ...	5	0	0

Kington Langley.....	4	13	3
Melkham.....	43	18	6
Do., for support of <i>Congo boy under Mr. Roger</i> .....	5	0	0
Pewsey.....	3	2	3
Redlynch, for <i>NP</i> .....	0	14	9
Semley.....	3	15	6
Shrewton.....	3	12	2
Do., for <i>W &amp; O</i> .....	0	10	0
Swindon.....	34	2	8
Do., for <i>W &amp; O</i> .....	2	5	6
Do., for <i>Congo</i> .....	2	1	0
Do., for <i>NP</i> .....	3	14	2
Trowbridge, Back-st.	66	13	0
Upper Studley.....	12	2	0
Warminster.....	10	12	4
Do., for <i>NP</i> .....	2	13	0
Westbury, Leigh.....	17	1	10
Do., for <i>NP</i> .....	0	15	8
Westbury, Penknapp...	8	17	10
Do., for <i>W &amp; O</i> .....	0	5	0
Winterslow.....	3	0	0

WORCHESTERSHIRE.

Droitwich.....	1	17	6
Dudley.....	4	17	3
Do., for <i>W &amp; O</i> .....	1	0	0
Do., for <i>NP</i> .....	0	12	6
Dunnington and Atch Lench.....	14	9	6
Do., for <i>W &amp; O</i> .....	1	8	0
Kidderminster.....	16	12	1
Do., for <i>W &amp; O</i> .....	1	5	0
Do., for <i>NP</i> .....	2	2	7
Pershore.....	23	15	5
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>Congo</i> .....	1	18	4
Do., for <i>NP</i> .....	2	1	8
Shipston-on-Stour.....	2	17	2
Do., for <i>W &amp; O</i> .....	0	5	0
Stourbridge.....	7	16	2
Do., for <i>W &amp; O</i> .....	0	10	9
Studley.....	3	7	4
Do., for <i>W &amp; O</i> .....	0	11	9
Do., for <i>NP</i> .....	1	10	3
Upton-on-Severn.....	2	16	0

YORKSHIRE.

Bradford, Gillington...	25	3	0
Do., Juvenile Society	7	0	0
Do., Hallfield.....	21	8	6
Do., Juvenile Society	13	16	4
Do., Westgate.....	65	1	9
Do., Juvenile Society	36	0	0
Do., Leeds-road.....	11	1	0
Do., Sion.....	13	6	6
Do., Trinity.....	37	7	0
Less expenses.....	237	2	1
	0	.8	9
	229	3	4

Batley.....	1	0	0
Bramley, Salsam.....	2	17	10
Do., for <i>W &amp; O</i> .....	0	15	0
Do., Sion.....	7	13	0
Do., for <i>W &amp; O</i> .....	0	10	6
Do., Sunday-school	9	15	0
Bridlington.....	19	10	8
Do., for <i>Congo</i> .....	1	11	0
Do., for <i>China</i> .....	0	10	0
Do., for <i>Rome</i> .....	0	10	0

EAST RIDING DISTRICT.

Beverley, &c.....	30	15	0
Do., for <i>W &amp; O</i> .....	2	13	0
Do., for <i>NP</i> .....	5	0	0
Bishop Burton.....	2	10	0
Co tingham.....	15	0	0

Driffield and Hutton, Cranawick.....	3	18	4
Do., for <i>W &amp; O</i> .....	0	10	0
Hull, George-street...	22	14	0
Do., do., for <i>NP</i> .....	0	18	7
Do., South-street...	9	5	1
Do., Tabernacle.....	21	14	0
Do., for <i>NP</i> .....	0	6	0
Gildersome.....	9	18	6
Do., for <i>W &amp; O</i> .....	1	0	0
Halifax, North-parade	62	17	7
Do., Pellon-lane.....	43	7	6
Do., Trinity-road, for <i>Africa</i> .....	0	5	0
Heptonstall Slack...	20	6	4
Huddersfield, New North-road.....	22	2	8
Do., for support of <i>Congo boy</i> .....	4	8	8

KEIGHLEY DISTRICT.

Bingley.....	5	0	0
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>NP</i> .....	0	13	7
Cononley.....	2	0	0
Earby.....	8	3	0
Horkingstone.....	2	0	0
Keighley.....	27	0	8
Skipton.....	10	10	0
Slack-jane.....	11	18	0

Leeds, South-parade...	150	0	0
Do., Blenheim Ch.....	46	9	5
Do., Newton-park Union Ch.....	7	5	6
Do., Wintoun-street, for <i>W &amp; O</i> .....	0	10	0
Lindley Oakes.....	7	3	11
Lockwood.....	26	8	0
Do., Sunday-school...	10	0	0
Middlesborough, Welsh Ch.....	0	13	9
Milnsbridge.....	3	3	0
Quensberry, for <i>W &amp; O</i>	0	10	0
Rawdon.....	14	19	8
Rodley, Bethel.....	4	12	6
Salendine Nook.....	3	8	6
Scarborough, Ebenezer Do., for support of a <i>boy in Mr. Cou- ling's school, China</i>	5	0	0
Do., Albemarle Ch.....	17	10	6
Do., Ebenezer.....	2	0	0
Do., for <i>Congo</i> .....	2	0	0
Shethfield.....	50	3	10
Do., for Mrs. Lewis' <i>work, San Sal- vador, Congo</i> .....	4	0	0
Sowerby Bridge, Sun- day-school, for <i>NP</i>	0	5	0
Sutton-in-Craven.....	16	1	6
Do., for <i>NP</i> .....	1	0	0
Thornaby-on-Tees.....	3	13	9
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>NP</i> .....	1	2	7
Walkley, Sheffield.....	6	15	0
Wakefield, Sunday- school for <i>NP</i> , <i>Oronodady Ghose,</i> <i>Burisal</i> .....	16	1	0
York.....	13	3	9

NORTH WALES.

ANGLESEA.

Ainon.....	3	2	6
Amlwch, Salsam.....	21	8	2
Bentumaris.....	4	5	0
Belu.....	2	1	0
Bododern.....	2	9	0
Brynsiencyn.....	3	3	6



Caeceiliog	4	3	8
Capel Gwyn	2	4	0
Capel Newydd	0	18	3
Carregfawr	0	7	6
Cemas	5	18	6
Caeoiven, Moriah	1	10	0
Holyhead, Bethel	19	0	6
Do., for <i>N P</i>	4	5	7
Do., Hebron	6	8	6
Do., Siloh	1	18	0
Llanddeusant, Horeb	2	19	0
Llanellian, Bethania	2	14	0
Llanerchymedd Tabernacle	8	7	2
Llanfachreth	2	19	4
Llanfaethlu, Soar	12	7	7
Llanfairmathafar-neithaf	3	13	0
Llangefni	14	12	0
Llangoed	3	10	0
Pencarneddi	4	10	9
Pensarn, Carmel	1	13	6
Pontrhydybont	7	8	11
Porthaethwy	10	0	0
Rhosybol, Bethel	5	12	10
Rhydwyn	6	10	0
Sardis	4	14	7
Valley	3	10	9

	178	16	1	
Less for County	}	54	5	2
Home Mission				
	124	10	11	

CARNARVONSHIRE.

Bangor English Chapel	6	19	5
Do., Penuel	16	14	6
Bethesda	10	4	0
Capel-y-Berdd	2	11	7
Carnarvon	24	0	0
Cefn Bychan	1	10	8
Clwst-y-Bont, Libanus	1	0	6
Dinorwic, Sardis	1	12	2
Garn	3	11	4
Do., for <i>N P</i>	0	10	0
Gilfach and Llanfair-fachan	10	10	0
Glanwydden	4	0	0
Llanellhaearn, Trefor, and Llithfaen	2	13	0
Do., for <i>N P</i>	0	9	6
Llanduduo, Eng. Ch.	11	1	4
Do., do., for <i>W &amp; O</i>	1	2	10
Do., Welsh Chapel	13	0	0
Llandwrog	1	0	0
Llanllyfni	3	9	0
Nevin, Zion	3	4	0
Penygroes	3	0	6
Pontllyfni	1	0	0
Portdinllaen, Caersalem	2	3	0
Pwllheli	11	2	0
Do., for <i>N P</i>	1	0	0
Rhosirwaen	0	19	8
Talysarn, Salem	1	1	9
Tyddynsion	3	9	0

DENBIGHSHIRE.

Abergele	2	18	0
Bontnewydd	1	3	0
Brymbo, Welsh Ch	7	5	1
Bryn, Llanefydd	0	15	0
Code	1	7	6
Dolywern	2	10	0
Garth, Noddfa Ch.	0	11	4
Do., for <i>N P</i>	0	4	8
Gefallyhyd	1	12	0
Glyn Ceiriog	6	15	0
Llanfair	0	8	7
Llangerniew	0	19	1
Do., for <i>N P</i>	0	14	11

Llangollen, Eng. Ch.	4	8	0
Do., Welsh Ch.	4	10	0
Llanefydd, Pentre	2	10	0
Llanrhaiaadr, Salem	1	15	0
Llanrwt, Penuel	4	2	0
Llansilin	1	16	0
Meifod	0	12	0
Moelfe	1	18	2
Ruthin	5	2	0

FLINTSHIRE.

Holywell	6	4	3
Do., for <i>N P</i>	0	13	5
Lixwm	2	6	9
Do., for <i>N P</i>	0	8	3
Milwr	1	0	2
Pantycgo, Halkin	2	5	6
Rhuddlan	0	8	1
Do., for <i>N P</i>	1	0	9
Rhyl, Eng. Ch.	2	10	0
St. Asaph	1	13	10

MERIONETHSHIRE.

Barmouth	4	6	3
Cefnycammerau	1	0	0
Corwen, Cynwyd, and Threrddol	5	7	0
Dolgelly	10	17	0
Ffestiniog, Calvary	1	18	4
Llansantffraid	0	13	0
Do., for <i>N P</i>	1	3	0
Llanuwchllyn	2	18	0
Pandyrccapel and Llanellidan	0	10	0

MONTGOMERYSHIRE.

Beulah	0	12	6
Cwmbelan	1	13	0
Do., for <i>N P</i>	0	7	0
Llanfair	2	8	2
Do., for <i>N P</i>	3	1	3
Llanfyllin, Bethel, and Pontllogel	9	6	5
Do., for <i>N P</i>	1	4	7
Newchapel	3	10	0
Newtown	18	7	2
Do., for <i>W &amp; O</i>	1	4	10
Staylittle	3	6	1
Do., for <i>N P</i>	3	7	3
Talywern, Zion	4	16	6
Do., for <i>N P</i>	1	16	5

SOUTH WALES.

BRECONSHIRE.

Brecon, Kensington Ch	15	2	9
Do., Watergate	4	18	0
Brynmawr, Taber	0	8	9
Crickhowel, Bethabara	5	2	0
Erwood, Hephzibah, and Ramar	1	5	0
Hay	1	1	1
Llangynidr	19	0	0
Maesyberlan	1	14	10
Pantycelyn	0	18	0
Pisgah	1	0	0
Pontestyll	0	8	6

CARMARTHENSHIRE.

Aberduar	5	15	2
Ammanford, Ebenezer	2	2	9
Burry Port Tabernacle	7	9	6
Bwlchnewydd	6	12	6
Bwlchyrihw	0	10	0
Caio, Salem	3	0	0

Carmarthen, Penuel	17	8	8
Do., Priory-street	0	7	0
Do., Tabernacle	19	18	6
Cwnduadr	1	1	0
Cwnfelin, Ramoth	9	10	3
Cwmifor	3	13	8
Ferryside, Salem	3	3	0
Ffynnonhenry	1	10	0
Gallywen, Aionon	1	4	0
Kidwelly, Siloam	1	16	3
Login, Ebenezer	0	17	2
Do., for <i>N P</i>	4	0	1
Llandysul	0	5	0
Do., Hebron	0	17	0
Llanely, Bethany	7	19	4
Do., Moriah	54	13	0
Do., Zion Ch.	45	16	0
Do., Felinell, Adu-lam	21	11	4
Do., for <i>N P</i>	1	5	5
Llandegfan, Soar	1	2	2
Llandoverly, Ebenezer	3	10	10
Llandybis, Saron	2	1	6
Llanfynydd, Amor	9	18	0
Llangennech, Salem	4	15	8
Llangunnog, Ebenezer	10	0	0
Llangydeyrn	3	17	6
Liwyhendy, Soar	42	4	9
Login, Calvary	18	8	8
Maescanner	3	15	6
Mydrim, Salem	13	8	6
Ponthery, Bethesda	2	10	0
Porthyrhyd, Bethlehem	2	1	1
Do., for <i>N P</i>	0	17	10
Rhydwlwym	14	15	0
Do., for <i>N P</i>	4	15	0
Sittim, Felinrwm	2	7	0
Whitland, Nazareth	11	15	1
Do., for <i>N P</i>	2	19	4

GLAMORGANSHIRE.

Aberavon, Ebenezer	7	3	4
Abercahid, Siloh	4	0	0
Aberdare, Calvary	52	0	0
Do., Carmel	15	3	5
Do., Cwmanan Zion	7	18	11
Do., for <i>Italy</i>	0	5	0
Do., Cwmdare Nebo	8	15	8
Do., Gadlys	11	8	5
Do., for <i>N P</i>	2	11	7
Do., Mill-street	21	17	0
Do., Mountain Ash, Rhos	33	7	9
Do., do., Nazareth	22	13	3
Aberdulais	1	5	0
Abernant, Bethel	5	6	1
Bedling, Salem, for <i>N P</i>	2	3	0
Berthlwyd	1	9	9
Do., for <i>N P</i>	1	5	4
Blaenywern	5	19	11
Do., for <i>N P</i>	0	17	4
Blaenrhondda	2	5	5
Bridgred, Ruamah	4	12	0
Briton Ferry, Rehoboth	5	10	3
Brynamman, Siloam	2	14	0
Sunday-school, for <i>N P</i>	2	14	0
Cadoxton, Welsh Ch, for <i>N P</i>	1	12	4
Do., Philadelphia	0	15	0
Do., Welsh Chapel	14	18	5
Caersalem, Newydd	0	15	0
Do., for <i>Britany</i>	5	11	2
Do., for <i>N P</i>	4	2	9
Cardiff, Public Meeting	0	16	8
Do., Caerphilly	94	13	8
Do., Bethany	3	10	0
Do., for <i>W &amp; O</i>	3	4	2
Do., Bethel	3	4	2
Do., Brunel-street	1	13	0

Cardiff, Hope Chapel...	37	13	3
Do., Sunday-school...	4	18	6
Do., for N P	14	4	0
Do., Longcross-street	13	11	8
Do., Pearl-street	0	10	0
Do., Salem Chapel	29	8	1
Do., for N P	13	11	0
Do., Splott-road	8	0	11
Do., Tabernacle	60	14	5
Do., Tredegarville	62	6	10
Do., Woodville-road	18	7	6
Do., for W & O	1	3	5
Do., Grange-town	3	4	6
Do., Whitechurch	0	15	4
Do., Caerphilly	0	3	6
Do., Penarth, Penuel	2	6	10
Do., Penarth,			
Plessey-street	23	6	9
Do., for W & O	1	8	1
Do., Penarth, Stan-			
well-road	50	0	5
Do., Sunday-school,			
for N P	1	7	10
Less Auxiliary	445	1	10
Expenses	7	14	8
	437	7	2
Cefn Coed	0	18	10
Do., for N P	0	14	10
Clydach Vale, Calafia	1	5	0
Coedpenmaen	1	15	6
Cowbridge and Llan-			
blethian	5	7	6
Croesyparc, for N P	2	7	9
Cwmfelin	1	7	6
Cwmpark	1	19	0
Deri, Tabernacle	9	0	9
Dowlais, Beulah	9	16	11
Do., for W & O	0	11	1
Do., for support of			
Congo boy	5	0	0
Do., Caersalem	2	15	0
Do., Moriah	3	10	10
Ferndale, Nazareth			
Sunday-school	1	1	0
Do., Salem Newydd	8	1	0
Gelligaer, Horeb	1	2	0
Glanaman, for N P	1	0	3
Glyn Eilan	3	10	6
Glyneath	1	16	6
Gwaur	10	0	0
Hengoed	7	4	6
Do., for N P	3	9	6
Hirwaen, Ramoth	7	5	0
Llansantfraid	0	13	0
Do., for N P	1	3	0
Lisvane	0	14	2
Do., for N P	2	15	4
Llantwit-vardre, Salem,			
for Brittany	0	11	0
Llwynypia, Jerusalem	45	0	0
Maerdy	5	18	7
Merthyr Tydvil, High-			
street	17	7	3
Do., Ebenezer	2	17	8
Do., Morlais,			
Y.P.S.C.E.	1	9	6
Do., Tabernacle	18	7	11
Do., Zion Ch.	11	7	4
Morrison	4	10	6
Nantymoel	12	0	3
Neath, Bethany	8	0	0
Do., Orchard-place	23	2	6
Do., for W & O	0	16	3
Do., for N P	3	12	1
Penclawdd	1	2	4
Penre, Moriah	2	8	0
Penytrech, Penuel Sun-			
day-school	2	18	1
Pontardulais, Taber-			
nacle	6	2	0
Do., for N P	0	15	0

Pontbrenllwyd	4	10	5
Pontlottyn, Zoar	8	14	6
Pontycymmer, Noddfa	6	13	0
Pontypridd, Tabernacle	6	4	0
Do., Carmel, Sunday-			
school	3	15	0
Rhondda	1	3	0
Rhydfelen, Bethlehem	2	9	3
St. Mellons	6	14	7
Swansea, Bethesda	33	5	1
Do., Aion, Birch-			
grove	2	18	11
Do., Brynhyfyd	4	6	1
Do., Cwmburta, Liba-			
nus	15	0	0
Do., Gomer Ch.	9	10	9
Do., Llandore, Dinas			
Noddfa	4	10	9
Do., Memorial Ch.	10	0	0
Do., Mount Pleasant	10	0	0
Do., for "Mount			
Pleasant" School,			
San Salvador	17	11	1
Do., Philadelphia	3	17	0
Do., York-place	7	10	0
Tondu, Carey Chapel	6	15	3
Do., for N P	1	17	10
Top Penre, Zion Ch.	15	1	6
Do., for Congo	0	10	6
Tonyrefail, Aion	2	0	0
Trealaw, Bethlehem	2	19	10
Treharris, Brynhyfyd,			
for N P	1	0	8
Treherbert, Libanus	25	12	3
Do., for Italian Mis-			
sion	0	17	0
Treorky, Noddfa	58	0	0
Troedyrhiw, Carmel	8	11	2
Tredrhiwfuwch, Beth-			
ania, for N P	2	16	8
Twynyrodyn, Sunday-			
school	0	14	0
Wauantoreda, Ararat	3	15	2
Ynysybwl, Welsh Ch.	2	0	6
Ynysallyd	16	5	8
Yyushir, Aion	2	1	5
Do., Welsh Sunday-			
school, for N P	0	16	3
Ystalyfera, Caersalem	2	1	8
Do., Soar	4	14	6
Ystradgynlais, Aion	1	17	0

MONMOUTHSHIRE.

Abercarn, English	21	17	3
Do., for N P	3	3	10
Abersychan	10	14	0
Argoed	51	0	0
Bargoed	15	9	0
Do., for N P	1	11	0
Bassaleg, Bethel	6	7	11
Bedwas	7	10	0
Blaina	19	8	0
Blackwood, Libanus	1	15	6
Do., for N P	2	7	0
Do., Mount Pleasant	6	0	0
Blaenavon, Broad-st.			
Sunday-school	1	11	11
Do., Ebenezer	6	5	6
Do., Garn, Sun.-sch.	0	6	2
Do., Horeb	9	18	9
Do., King-st.	5	7	0
Blaenau Gwent	13	16	7
Do., for N P	11	5	2
Caerleon	1	10	0
Castletown	25	3	6
Coast Keys	20	15	2
Darenfelen	2	1	0
Do., for Congo	0	6	0
Do., for Italy	0	2	6
Ebbw Vale, Brynhy-			
fyrd	5	12	0
Do., Nebo	5	0	0

Ebbw Vale for N P	0	5	0
Do., Zion	28	3	8
Llanhiddel, Ebenezer	2	8	2
Llantarnam, Ebenezer	2	9	0
Llanvaches	1	10	6
Do., for W & O	0	6	0
Llanwenarth	5	15	0
Do., for N P	0	9	3
Machen, Siloam	7	14	5
Maescywmmer	2	1	4
Magor	13	19	0
Michaelstone-y-Vedw	6	0	3
Monmouth	7	8	5
Nantyglo, Hermon	7	6	7
Do., for N P	0	19	11
Newbridge, Beulah	7	17	11
Do., English Ch.	34	8	0
Do., for Congo	15	17	0
Newport and Maidee			
Auxiliary	15	6	0
Newport, Commercial-			
street	119	10	2
Do., Alma-street	24	14	5
Do., Charles-street	9	7	6
Do., Duckpool-road	4	0	0
Do., Stow-hill	18	19	2
Do., Temple Ch.	1	15	9
Do., Alexander-road	1	11	3
Do., East Usk-road	0	4	6
Do., St. Mary's-st.	8	10	5
Do., Maidee, Sum-			
merhill	23	12	0
Do., for N P	1	10	0
New Tredegar, Sarou	17	12	10
Do., for N P	1	7	8
Penalt	0	15	0
Pontrh, Sion	5	5	0
Do., for W & O	1	0	0
Pontnewydd, Mer-			
chants' Hall	3	14	7
Pontrhydryn	8	13	0
Do., for Congo	0	19	0
Pontypool, Crane-st.	21	4	3
Do., Upper Trostant	3	1	6
Rhymney, Penuel	17	13	0
Risca	8	15	2
St. Bride's	3	12	0
Sirhowy, Carmel	3	2	6
Talywain	7	16	3
Tafarnabach, Siloam	1	9	6
Tredegar, Siloh	11	12	6
Tretll, Tredegar	2	3	10
Tydee, Bethesda	14	0	0
Upper Cwmburan, Sun-			
day-school	1	8	0

PEMBROKESHIRE.

Bethabara	3	0	0
Beulah	3	4	5
Do., for N P	1	12	7
Blaencoum	24	13	8
Blaenfos	13	13	3
Blenllyn	10	9	3
Do., for N P	2	4	9
Blaenywaun	21	16	7
Do., for N P	4	0	0
Broadhaven	8	8	1
Caersalem	6	6	6
Do., for W & O	0	10	0
Do., for N P	1	11	6
Cilfowyr, Ramoth	3	6	10
Cilgerran	15	13	10
Croesgoch and Trevine	17	13	0
Dinas Cross, Tabor	7	19	6
Felanganol and Solvach	22	9	4
Ffynnon	7	14	11
Fishguard, Hermon,			
for N P	1	11	6
Gelly	7	15	5
Do., for N P	5	12	3
Do., for Italy	0	17	2

Gerazin .....	6 16 4	Crief, for Congo .....	1 4 0	Greenock, Orangefield	20 10 10
Glanrhyd .....	8 7 6	Do., for China .....	1 0 0	Do., for W & O .....	4 10 0
Goodwick .....	1 3 0	Comar Fife .....	2 14 0	Do., for China .....	4 1 10
Do., for N P .....	0 7 4	Do., for Congo .....	3 0 0	Do., for Congo .....	4 11 10
Harmony .....	10 13 6	Dundee, Long Wynd .....	51 0 0	Do., for N P .....	4 9 3
Do., for N P .....	1 1 6	Do., for Congo .....	0 10 0	Hamilton .....	4 15 6
Haverfordwest Students	1 6 0	Dumfermline .....	158 15 9	Hawick .....	0 0 0
Do., Bethesda .....	34 4 4	Edinburgh .....	10 0 0	Helensburgh .....	25 18 4
Do., Hill-park .....	28 1 5	Do., Charlotte Ch. .....	25 15 9	Kelso .....	2 8 0
Jabez .....	5 7 7	Do., for W & O .....	1 16 3	Do., Sunday-school,	
Do., for W & O .....	0 9 0	Do., Dublin-street .....	212 3 10	for support of	
Do., for N P .....	8 13 5	Do., for Turin .....	1 10 0	Congo boy .....	3 3 0
Letterstone .....	11 6 4	Do., for Palestine .....	8 1 0	Kirkcaldy, Whytes	
Do., for N P .....	1 14 8	Do., for girls' school,		Causeway .....	2 10 0
Llanfyrnach, Hermon	10 3 6	Intally .....	12 0 0	Do., Working Society,	
Do., for N P .....	1 7 9	Do., for Congo boys		for Native Inaian	
Llangwn, Galilee .....	1 5 9	under Mrs. Phil-		Evangelist .....	15 0 0
Marioes .....	0 19 4	lips .....	18 0 0	Do., for Genoa .....	4 9 5
Marletwy .....	3 6 0	Do., Duncan-street .....	4 2 7	Do., for China .....	4 9 5
Newport, Bethlehem .....	21 0 0	Do., for N P .....	8 5 3	Do., for Congo .....	4 9 5
Pembroke .....	15 15 6	Do., Marshall-street	18 15 1	Do., Sunday-school,	
Pope Hill .....	0 19 0	Elgin .....	11 7 0	for support of	
St. David's .....	6 3 9	Do., for W & O .....	1 8 0	Congo boy .....	1 5 0
Star .....	4 0 10	Do., for Congo .....	2 10 0	Lasswade, for support	
		Do., for N P .....	1 9 5	of Congo boy .....	5 0 0
		Falkirk, Sunday-sch. .....	1 10 0	Do., for N P .....	2 0 0
		Glasgow Auxiliary .....	29 4 2	Leith .....	4 10 11
		Do., for Italian Mis-		Lower Largo .....	2 9 7
		sion .....	28 15 2	Paisley, Storie-street .....	141 0 6
		Do., Adelaide-place .....	154 11 11	Do., for China .....	10 0 0
		Do., for W & O .....	19 0 0	Do., Victoria-place .....	14 14 0
		Do., for Congo .....	3 9 0	Do., for N P, Kiro	
		Do., for China .....	1 16 6	oday	
		Do., for N P .....	7 10 6	Ghose,	
		Do., Bridgeton, Sis-		Barisal .....	20 0 0
		ter-street .....	5 5 2	Perth .....	43 0 0
		Do., for N P .....	0 2 4	Pitlochrie .....	10 8 2
		Do., Cambridge-st.		St. Andrew's, for W & O	0 13 3
		Sunday-school .....	1 2 0	Stirling .....	25 19 6
		Do., for N P .....	0 12 2	Do., for W & O .....	1 12 2
		Do., Frederick-street	31 15 7	Do., for N P .....	1 13 4
		Do., for W & O .....	1 16 0	Wishaw .....	5 6 9
		Do., for support of			
		Congo boy, Lo'eko	2 10 0		
		Do., Hillhead .....	587 3 4		
		Do., for Congo .....	10 0 0		
		Do., for N P .....	13 4 8		
		Do., John-street .....	11 0 0		
		Do., John Knox-st. .....	15 11 7		
		Do., for W & O .....	2 3 4		
		Do., for N P .....	1 5 1		
		Do., for Congo boy .....	6 0 0		
		Govan .....	6 1 2		
		Do., for W & O .....	1 14 2		
		Do., Sunday-sch. for			
		Congo .....	4 3 4		
		Do., for China .....	4 3 4		
		Grantown .....	4 5 0		
		Do., for Congo .....	2 12 0		

**RADNORSHIRE.**

Rwlchysarnau .....	5 2 10
Dolau, Llanfangel .....	1 17 0
Dolau Nantmel .....	7 14 8
Knigbton .....	5 15 7
Llandrindod Wells .....	2 0 0
Nantwyn .....	4 16 0
Newbridge-on-Wye .....	5 12 8
Paincastle .....	2 5 0
Presteign .....	1 11 8
Rock, Penybont .....	1 2 0
Velindre .....	1 14 7

**SCOTLAND.**

Aberdeen, Academy-st.	1 0 0
Do., Sunday-school	0 10 0
Do., for N P .....	1 1 0
Do., Crown-terrace .....	24 10 11
Do., for Italy .....	8 7 0
Do., for Palestine .....	3 10 0
Do., Union-grove .....	15 7 6
Alloa .....	2 15 4
Anstruther .....	6 15 0
Cambuslang, Bible-	
class, for support of	
Congo boy .....	2 15 0

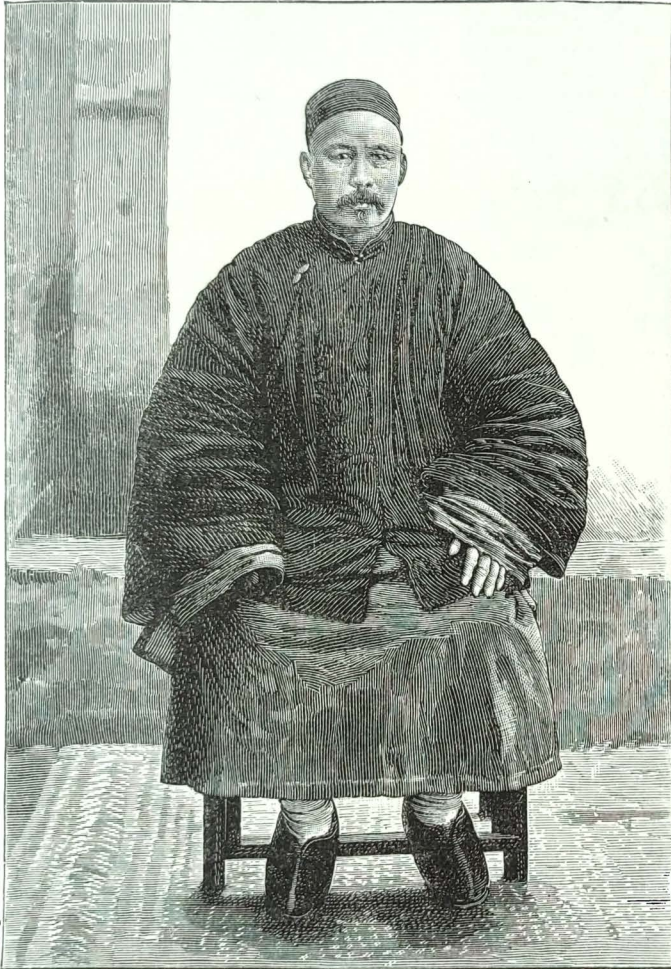
**IRELAND.**

Ballymena .....	1 8 3
Belfast, Great Victoria-	
street .....	5 0 0
Carrickfergus .....	2 14 0
Clough .....	0 6 0
Coleraine .....	18 10 0
Grange .....	2 5 11
Do., for N P .....	2 2 3
Do., for Congo .....	2 5 8
Tandragee .....	1 0 0
Waterford .....	10 15 8

**TO SUBSCRIBERS.**

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

THE MISSIONARY HERALD  
JULY 1, 1898.



PASTOR WU CHIEN CH'ENG.—(*From a photograph*).

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CENTENARY CELEBRATION.

#### THE SECOND PROPOSAL.

##### INCREASE OF INCOME.



It is well known that the Society contemplated a twofold object in commemorating its Centenary. By the blessing of God the proposed Thanksgiving Fund of £100,000 has been more than realised. The Committee would now devoutly and earnestly address themselves to the second part of the Celebration—viz., that of raising the annual income to

**£100,000,**

so that the fund already secured may be fully utilised.

They are conscious that they may find this present effort more difficult of attainment than the former; but they are confident that, with the hearty co-operation of the churches, the task may be accomplished.

At the May meeting of the Committee, a report from the Finance Subcommittee bearing on this question was adopted, in pursuance of which a meeting has since been held of Centenary secretaries for the purpose of conference. It has been decided to arrange a personal visitation of the churches, with a view to securing new and increased contributions; and, as it was generally felt the canvass of the churches might be more effectively overtaken if the Centenary sections were made, in some instances, smaller, the services of a larger number of local secretaries have been sought. Up

to the time of going to press, we have, by the kindness of brethren, been able to make the following arrangements, which we trust will be shortly completed :—

## MIDLAND SECTION.

I.—Warwickshire, Worcestershire, Shropshire, and Staffordshire	... ..	Rev. J. JENKYN BROWN.
II.—Derbyshire	... ..	
III.—Nottinghamshire	... ..	Rev. G. HOWARD JAMES.
IV.—Lincolnshire	... ..	Mr. W. R. WHERRY.
V.—Leicestershire	... ..	Rev. J. G. GREENHOUGH, M.A.
VI.—Northamptonshire	... ..	Rev. J. T. BROWN.
VII.—Berkshire and Oxfordshire	... ..	Rev. C. A. DAVIS.
VIII.—Buckinghamshire and Bedfordshire	... ..	Mr. D. CLARK.
IX.—Hertfordshire	... ..	Mr. J. MARNHAM, J.P.

## EASTERN SECTION.

I.—Cambridgeshire and Huntingdonshire	... ..	Rev. T. GRAHAM TARN.
II.—Essex	... ..	Rev. E. SPURRIER. [M.A.]
III.—Norfolk	... ..	Rev. J. H. SHAKESPEARE,
IV.—Suffolk	... ..	Rev. T. M. MORRIS.

## SOUTHERN SECTION.

I.—Hampshire, part of Wilts and of Dorset	... ..	Rev. G. SHORT, B.A.
II.—Kent	... ..	Rev. N. DOBSON.
III.—Surrey	... ..	
IV.—Sussex	... ..	Rev. D. DAVIES.

## WESTERN SECTION.

I.—Bristol District, including Bath...	... ..	Rev. R. RICHARD.
II.—Devonshire and Cornwall	... ..	Rev. B. BIRD.
III.—Gloucestershire and Herefordshire	... ..	
IV.—Somerset (exclusive of the Bristol and Bath districts), Dorset (part of), and East Wiltshire...	... ..	

## YORKSHIRE SECTION.

I.—Bradford, Craven, Halifax, and Hebden Bridge Districts	... ..	Rev. C. W. SKEMP and Mr. J. R. BIRKENSHAW.
II.—Leeds District and E. and N. Ridings	... ..	
III.—Huddersfield and Sheffield Districts	... ..	Rev. J. BAILEY, B.A.

## LANCASHIRE AND CHESHIRE SECTION.

I.—Eastern District	... ..	
II.—Southern District	... ..	Rev. R. LEWIS.
III.—Western and Northern Districts...	... ..	Rev. J. H. ATKINSON.

## NORTHERN SECTION.

Northumberland, Durham, and Westmoreland	... ..	Rev. A. F. RILEY and Mr. J. J. GURNEY.
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THE LONDON SECTION ... .. Rev. JOHN BROWN MYERS.

## WALES.

NORTH SECTION, ENGLISH AND WELSH ... Rev. H. C. WILLIAMS.

## SOUTH SECTION, WELSH.

- I.—Cardiganshire, Carmarthenshire, and  
Pembrokeshire... .. Rev. J. A. MORRIS.  
II.—Glamorganshire ... .. Rev. B. EVANS.  
III.—Monmouth, Brecknockshire, and Rad-  
norshire ... .. Rev. W. MORRIS.

## SOUTH SECTION, ENGLISH.

- I.—Cardiganshire, Carmarthenshire, Pem-  
brokehire, and Radnorshire ... Rev. J. OWEN.  
II.—Glamorganshire and Monmouthshire ... Rev. A. TILLY.

## SCOTLAND.

- Eastern Section ... .. Rev. WILLIAM LANDELS, D.D.  
Western Section ... .. Mr. HOWARD BOWSER.

It is hoped to perfect the arrangements where incomplete in the course of the present month.

### RESOLUTIONS OF ASSOCIATIONS.

We are pleased to be able to report the receipt of the following encouraging resolutions passed by County Associations at their recent annual meetings:—

From the East Midland Association:—

“That this meeting earnestly commends to the churches of the Association the effort which is being made to increase the ordinary income of the Baptist Missionary Society to £100,000 a year; and hopes that, wherever it is possible, they will show their sympathy and interest in the great work by augmenting their own contributions.”

From the Gloucestershire and Herefordshire:—

“That the churches of this Association be requested, to the very utmost in their power, to respond to the appeal of the Committee of the Baptist Missionary Society, to increase the annual income to £100,000 per annum.”

From the Herts Union:—

“That this Union earnestly recommend the churches to co-operate with the Baptist Missionary Society in their scheme to permanently raise the annual income of the Society.”

From the Lancashire and Cheshire:—

“That the pastors and messengers place on record with grateful satisfaction the fact that the thank-offering of the denomination for what God has wrought through the Baptist Missionary Society from 1792 to 1892 amounts to the sum of £113,500, but deeply regrets to learn that the ordinary income on the General Account, for the year ending March 31st last, was £14,344 less than the expenditure. In the judgment of this Association, the Committee of the



Society has wisely resolved not only to increase the receipts by £15,000, but also to secure a permanent income of £100,000 a year. The pastors and Sunday-school superintendents of the associated churches are therefore urged to give every facility to, and to co-operate with, the Committee in the resolute attempt to give effect to the second part of the scheme for celebrating the Centenary of the formation of the Baptist Missionary Society."

From the Monmouthshire English :—

"That we rejoice in the great success of the appeal for the Centenary Fund of our Foreign Missions, and heartily commend to the sympathetic co-operation of the churches the laudable effort now being made to raise the permanent annual income to £100,000."

From the Northamptonshire :—

"That the Association approves of the object and aim of the Committee in seeking to raise the annual income of the Society, and, as far as they can, will be glad to co-operate with the Committee in their endeavour."

From the Northern :—

"That this Assembly rejoices in the fact that more than £100,000 has been raised to celebrate the Centenary of our beloved Foreign Missionary Society. While rejoicing in the liberality that has been shown, and glad of the share that this Association has taken in the matter, this Assembly would impress upon the churches the obligation of increasing the annual income of the Society."

From the Shropshire :—

"That we very earnestly commend to the generous consideration and practical support of our churches the appeal for an increased annual income, which is now being made by the Baptist Missionary Society, as a permanent memorial of the celebration of the Centenary of the Society, and to meet its growing needs and opportunities in its great work for the extension of our Redeemer's Kingdom in the world."

From the Southern :—

"That this Association of Baptist churches has heard with deep and sympathetic interest of the critical condition of the finances of the Baptist Missionary Society; they fully sympathise with the solicitude and aspirations of its energetic and able officers; and they pledge themselves to the most prayerful and persistent endeavours to realise the Society's aims."

In addition to the above, other Associations—the Bristol and Wilts and East Somerset, the Kent and Sussex, the Oxfordshire, the Suffolk and Norfolk Union—the text of which has not reached us—passed similar resolutions.

Will our readers earnestly pray that the proposed effort for which these preparations are being made may meet with the hearty sympathy of all our churches, and be crowned with the Divine favour?

Since our last acknowledgments, the following contributions have been received on behalf of the Centenary Thanksgiving Fund :—

**CENTENARY CONTRIBUTIONS.**

Pratt, Mr. C. Wickenden	30	0	0	Glasgow—		
Stubbs, Mrs. (collected by)	10	10	0	Frederick-street	51	15 8
Luntley, Mr. and Mrs.	10	0	0	John Knox-street (addi-		
Abraham, Mr. Robert	10	0	0	tional)	15	10 0
Smaller sums	50	7	8	Hull, South-street	13	12 0
Lower Edmonton	21	10	6	Leicester (additional)—		
Westbourne Park	93	8	4	Harvey-lane Chapel	20	0 0
Aberdeen, Crown-terrace—				Smaller sums	4	10 0
In Memoriam	50	0	0	Loughton	10	4 2
Smaller sums	10	0	0	Maulden	21	10 10
Amlwch, Salem	10	0	6	Montacute	13	14 7
Bacup, Doals	27	0	0	Nailsworth	13	10 6
Bedford, Mill-street	21	18	1	Newbridge (Mon.), English		
Berwick-on-Tweed (addi-				Church	12	6 0
tional)—				Oldham, Manchester-street	22	2 6
Purves, Mr.	20	0	0	Portsmouth Aux. (addl.)	47	16 0
Mack, Mr. Jas. S.	13	2	6	Sheffield, Attercliffe...	28	7 3
Dodds, Mr. A. J. (second				Do., Cemetery-road..	20	14 6
don.)	10	0	0	Sudbury	14	10 4
Smaller sums	9	5	4	Swansea, Mount Pleasant		
Burnley, Zion Chapel				(additional)—		
(additional)	14	8	10	Thomas, Mr. W.	10	0 0
Church	16	5	0	Smaller sums	2	13 4
Crosskeys	27	14	2	Treorky, Noddfa	21	0 0
Driffield	11	12	0	Watchet and Williton	12	2 6
Edinburgh, Marshall-				Wigan, King-street	18	4 0
street—				Yeovil (additional)	27	5 6
Watson, Mr. Jas.	10	0	0	Jamaica, Stewart Town and		
Smaller sums	21	14	0	Gibraltar	10	0 0
Edinburgh, Charlotte				India, per Rev. Geo. Kerry		
Chapel (additional)—				(additional)	66	8 0
A Friend	10	10	0	Ceylon, Native Stations,		
Falkirk	56	2	8	per Rev. F. D. Waldoek	308	13 4
				Smaller sums from various		
				places	168	0 0

**COLLECTIONS ON CENTENARY SUNDAY.**

LONDON AND MIDDLESEX.	CHESHIRE.	WILTSHIRE.
Fulham, Dawes-road .. 3 13 0	Stockport ..... 8 9 6	Warminster ..... 6 9 6
Tottenham ..... 4 4 8		
	GLoucestershire.	YORKSHIRE.
	Blakeley ..... 3 3 9	Bedale ..... 0 10 0
	Naunton and Guiting.. 2 15 9	Masham ..... 1 0 0
		Rishworth ..... 4 4 6
	Leicestershire.	BRECONSHIRE.
	Kegworth and Diseworth ..... 3 10 0	Brynmawr, Tabor .... 1 10 1
	STAFFORDSHIRE.	SCOTLAND.
	Stafford ..... 2 11 0	Palsley, Storie-street .. 5 11 3
BERKSHIRE.		
Marcham ..... 0 6 0		
Fyfield ..... 0 6 0		
Drayton ..... 0 5 0		
CAMBRIDGESHIRE.		
Isleham, Pound-lane .. 1 6 0		

## BAPTISTS AND THE BIBLE TRANSLATION SOCIETY.



At the annual meeting of the Bible Translation Society, held at the Mission House, April 24th, the Rev. J. Thomas, M.A., of Liverpool, moved a resolution to the effect, that in view of the 13th of June next being the anniversary of the departure of Carey and Thomas for India, the meeting desired to express its gratitude to God for all He enabled Carey, his colleagues and successors, to do in the translating, printing, and circulating the Scriptures. Also "that this meeting would urge on the churches an increased assistance in the production and circulation of faithful, complete, and uncorrupt versions of God's Word, with such notes and comments as may be needed for their intelligent perusal." Mr. Thomas said:—

This Society of all our societies is emphatically Baptist. It is strange that other sections of the Christian Church have been a very long time in getting to anything like an intelligent conception of what a Baptist is. Now, there is a well-known maxim that superficial people can be easily seen and read of all men, but that it takes a long time to know someone that is worth knowing. You have to observe him a long while before you can approximately fathom the rich contents of his life. If that is an invariable rule, the Baptist denomination must be a very wonderful denomination indeed. Its inner life must be exceedingly wealthy in content, for our Pædobaptist brethren have been a very long time in getting any idea of the meaning of our existence. The common practice of infant sprinkling has formed a kind of natural link between other sections of the Christian Church, while Baptists have been so peculiar and so eccentric. They have absolutely refused to sprinkle babies, although it is so very fashionable a custom. They have insisted upon immersing, although sprinkling seems far more refined and accommodating to the delicacies of human nature, and has been, in this country at least, almost universally adopted, save for these stubborn Baptists. They are evidently a peculiar people, not to be understood by anybody, except by themselves. And so, generally speaking, the ecclesiastical world has gone by with a somewhat puzzled expression and a somewhat pitying smile for these eccentric people. Yet, strange to say, these same Baptists have simply been carrying out the mandates of a Book called the New Testament of our Lord and Saviour Jesus Christ—a Book which all the other sections of Christendom were under an equal obligation to loyally obey. This makes it all the more surprising that they have been so long in getting to understand a Baptist; but I am glad to say that the progress of Christian thought and life is rapidly vindicating our position and crowning our history. The central religious principles for which the Baptist denomination has existed are leavening the life of the Church to-day. For

### WHAT HAS BEEN THE MEANING OF OUR EXISTENCE?

What are the vital principles for which we have been living, do live, and intend to live? They are a *persistent and consistent* witness to the spirituality

of the Church of Christ, to the perfect freedom of the spiritual individual, and to the direct relation of the life, not only of the Church in its corporate capacity, but of every member of it, to the Lord and Saviour Jesus Christ. Now I have said, and I repeat, that the progress of events is fast vindicating our position. There are large and influential bodies of Christians to-day who join us in proclaiming these principles, which are the very essence of our existence. But we must not forget in these more favourable circumstances that our fathers manfully stood for these principles when almost the entire authority of the organised Church was against them. Their assertion and exercise of spiritual freedom was deemed an offence against the traditional authority of ecclesiastical organisations. They were deemed wicked because they said that neither Church nor clergy could or should stand between the free spirit of man and the free spirit of God, and they completed their terrible apostacy by declaring they could worship God better in drawing away from than within the limits of a sacerdotal Church. The comparative solitariness of the Baptists in making this noble stand is clearly seen in the fact that they alone refuse to administer the sacred ordinance of Christian baptism to all but believers in the Lord Jesus Christ. This refusal is the denial of the last vestige of sacerdotalism, the consistent and persistent assertion of perfect spiritual freedom.

Now, I do not hesitate to say, and I say it upon the basis of what I have now said, that no other great denomination of Christians has such a clear record in this respect as we have, has maintained such an unqualified and absolute opposition to all sacerdotalism, or proclaimed in such an uncompromising way the principles of spiritual freedom and spiritual power. Why? Because they have all had the ill-fortune to inherit the priestly rite of infant sprinkling, a rite which (if you read history, you will find the fact marked in characters as large as life)—a rite which, in the history of the Church as a whole, has been the centre and the bulwark of the sacerdotal system. I am aware, and I rejoice in the fact, that in the Free Churches of our land, over a wide area at any rate, infant sprinkling is losing its old sacerdotal meaning. But the peculiar thing about it, a matter that, I must say, has struck me as very peculiar, is that some Baptist ministers are more anxious to find some sort of a meaning for infant sprinkling than our Pædobaptist brethren themselves are, and they have made recently so many kindly suggestions that I hope our Pædobaptist brethren are duly grateful to them, and will present them finally with a testimonial. But, depend upon it, friends, in all seriousness, you may wriggle and twist as you like, but if you administer the great Christian ordinance of baptism, as established by Jesus Christ, to infants, you must give to infant sprinkling a sacerdotal meaning or no meaning at all. Now, how far the sustained position of the Baptist denomination has helped to reduce the rite of infant sprinkling to its present meaningless condition, it is not for me to determine, but I am perfectly sure that it has been no mean factor in bringing about this end. At any rate,

BAPTISTS HAVE EVERY REASON TO BE SATISFIED WITH THE PROGRESS OF  
EVENTS,

for our principles, the principles that our fathers fought for, that form the

centre of our faith, are exercising an ever-widening and ever-depening influence upon the life of the entire Church.

Well now, even success may bring problems, and very difficult problems, and the very success of our principles has brought us face to face just now with a great problem and a difficult one. And I am ready to be one of the first to say that it ought to be seriously considered, whatever conclusion we may arrive at. Let me put the problem in this way. We have by our separate existence as a Christian denomination achieved a great work. There is no question of that, at any rate from my standpoint. Sacerdotalism in the Free Churches of our land is as good as dead. Never mind who has brought it about, we are glad to see it dying. The question is this. Seeing this is so, and we have been drawn by the progress of thought and life so much nearer to one another, has not the time come when we should have a closer union with those with whom we have so much in common? I have put it as favourably to the union side as I can put it. Shall we not now complete the work of separation, and crown it by union? Well, as I have said, that is a question every Baptist ought to think about. I take it that every Baptist is a thinker, or he would not be a Baptist, and this is one of the questions that should certainly occupy our serious thought. But, remember, it is not a question to be decided by rhetorical perorations about the grandeur of union, nor is it to be decided in moments of emotional overflow when we are clasping hands with our brethren on the public platform. There must be a survey of all the probable results of separation and union respectively, including remote as well as immediate issues; and the surveyors must be men that combine a large sympathy with the general progress of the Kingdom of God with strong faith in the Baptist position. It is a question not to be decided by "anythingarians," but by Baptists. So much by way of preliminary. I affirm without any hesitation that there is not a man in our denomination, or in any other denomination, more anxious for a true and permanent union of Christian churches and of Christian denominations than I am. If I thought it were possible for us to lay aside our separate Baptist organisation without detriment to the Truth, without compromising great truths, without impairing our testimony to the principles for which we live, without disloyalty to Christ, I should be one of the most persistent advocates of union. I should strongly proclaim that our separation was a wicked division of the Church of Christ. Baptists do not believe in division for the sake of division; but we must be divided if truth suffer by union. There is one thing before union, and that is the interests of eternal truth. Well, will the citadel be impaired; is there any danger—assuming that we do what some desire at the present time—merge ourselves, losing our separate organisation in one or more of the Pædobaptist bodies? I have earnestly thought the matter over from every possible point of view that I can think of, and I, at any rate, have come to the decided conclusion that

#### THE TIME FOR UNION IS NOT YET.

There are certain very plausible arguments put forward for union. I think I may present the following as a sample of them all, and you may see from it how much there is in them. Some of our own body say, "Now our friends the Pædobaptists in the Free Churches mean nothing more by

infant sprinkling than that the child belongs to God. We accept that. We mean by believer's baptism that it is for the spiritual individual to consecrate himself spiritually to God. Our Pædobaptist friends accept that. Why then not come together? If our belief is one, then there is nothing but a rite which divides us." It seems to me no one can help seeing straight through that flimsy argument. There was a time when our fathers talked of loyalty to Jesus Christ. Have we got beyond that? Is the command of Jesus Christ of no authority, and is our adherence to His command to be placed on the same level as the adherence of the Pædobaptists to a corrupt rite? It is not a thorough-going Baptist that argues in that way, I think. Infant sprinkling was born in error, nursed in error, and it has all the old possibilities of evil in it as long as it exists. You do not know what may come of it later on. If you sanction it, you sanction a rite that was born out of the heart of the great fallacy of sacerdotalism. Nor can we forget that the great sacerdotal churches still interpret infant sprinkling in a sacerdotal sense, and, if we now weakly compromise, we shall give a distinct accession of strength to their position. Priestism will rejoice and be glad over our concessions. In the death of Baptismal Regeneration in the Free Churches we have lived to glory, and, seeing and knowing what it has already done, let us not help to get it into life again. For every man that sprinkles an infant helps to maintain the sacerdotal spirit, and if we as Baptists help to sanction that, we shall be pulling down deliberately all that our fathers lived and died to rear. If infant sprinkling simply means that the child belongs to God, that is very vague, for every creature belongs to God. I suppose it is intended to mark man from all other animals. If it has come to that, if the heart has gone out of it, and all the meaning that belongs to it has departed, let our friends fling the rite away, and then we, united as the Free Churches of the land, will be able to stand as one undivided phalanx against all churchism and priestism and sacerdotalism. But if we as Baptists compromise now, it will be a backward movement for these principles of ours that are winning their way so gloriously.

There is just another question that arises—but I must stay, for time flies—(cries of "No, no," and "Go on")—immediately upon that we have now been discussing. If we should exist as a separate denomination, the further question suggested is

#### HAVE WE A RIGHT TO A SEPARATE BIBLE TRANSLATION SOCIETY?

Some very hard things have been said about our narrowness and exclusiveness. Well, friends, our justification has been well given by Dr. Underhill, and it was very fitting that that very clear exposition of the whole business should have been given at the very commencement of this meeting. But there is one thing to which I would draw your attention—I do not know whether all of you noticed it or not—but it shows that a misapprehension prevails among our brethren around us. I believe no less a personage than Archdeacon Farrar declared recently in the *Review of the Churches*, that the Baptists had separated themselves from the British and Foreign Bible Society because the Baptists were not able to enforce upon the Society their wish that, in every

Bible sent to foreign missions, the word "baptize" should be translated by a word meaning "immerse"; and because the Baptists could not enforce this they would have none of the Bible Society, and formed one of their own. I daresay that the Archdeacon, instead of taking the trouble to study the Baptists for himself, had a representation given him, probably by someone who knew as little as he did himself of a Baptist. Certainly we must have appeared to him as very unprepossessing and bigoted, not to say unchristian. I was pleased to see that a prompt reply was made to Archdeacon Farrar by Dr. Angus, and that the Archdeacon's statement received a categorical contradiction. It turned out that the Baptists only wanted their own Bibles translated properly, and to leave the others to do as they chose. The Baptists only wanted the Bibles for their own fields of labour to be translated, not half translated. If the Baptists have a right to exist at all, they have a right to ask that, and to insist that the demand shall be acceded to. But the request was refused, and hence the separation. Of course the practice of the other sections of the Church may render it very inconvenient for them to translate the word "baptize," because the natives might ask awkward questions. But Baptists wanted a full and free translation of the Scriptures, in order that what the missionaries proclaimed might be confirmed by reading the Sacred Word. But the request was refused, and the blame of the separation lies on the shoulders of those who refused. I was going to express the hope that Archdeacon Farrar had withdrawn and expressed regret for this glaring misstatement, but I have just been informed that he has not done so, although the facts were brought before his direct attention. I say it is one of those cases where a full and clear withdrawal should have been made promptly; and I say, further, that no Christian man in a responsible position should have made a statement of the kind without being thoroughly certain of his facts.

In the interests of unity, which I say in all earnestness is dear to me, I am sorry these circumstances should have arisen. I hope, and I am glad to find, there is progress being made in the direction of union. I hope the time is coming fast when the two societies can again be thoroughly amalgamated and work together in the closest co-operation. But I am perfectly certain that while our Society will not place difficulties in the way, it will make no unworthy compromise that will hinder our good work. We Baptists are the true Unionists. We do not believe in division unless we are forced to it, and we are persuaded that it is only on the basis of our free spiritual ideals that the final unity of the Christian Church will be effected.

Now, while one regards the need for separation with regret, we cannot but rejoice in the splendid work that has been done by our Bible Translation Society. In our Society, we have men second to none in linguistic ability, and we have always been glad for other sections of the Christian Church to use our translations, although they alter our translation of the word "baptize." I think that is a pity. It is a serious loss, in my opinion, that a word of so much importance in the New Testament should be given to the heathen in a language they cannot understand. The translation of the word *baptisma* to any Greek scholar is very clear. I suppose people will do collectively what they would never think of doing individually, but I

venture to say that any individual Greek scholar would destroy his reputation by translating the word otherwise than as we wish it translated. We have this evidence, at any rate, of our apostolicity—we have the perfect gift of tongues. Our Pædobaptist brethren have one group of words that they cannot translate, but we give the whole Scriptures to the people in their mother-tongue—in the language of their homes and hearts. Our fathers bravely stood for these great principles of ours when the odds against them were appalling, when their struggle seemed a hopeless one against a giant ecclesiasticism and an almost universal sacerdotalism. But the flowing tide is with us. Yet we must not be tempted to compromise and relax our efforts. There is much land yet to be possessed. If we are faithful, we shall have a large share in the great victory that is surely and quickly coming when sacerdotalism shall disappear for ever, and the kingship of spiritual power shall be acknowledged from the rising to the setting of the sun.

## A MISSIONARY HYMN.



GIFT of all gifts ! in power sublime,  
O'er-reaching earth, out-measuring time,  
To Him, whom God the Father sealed,  
What thanks, what service, shall we yield ?

Saviour and Lord, redeemed by Thee,  
Bought with a price—for ever free,  
Ourselves presenting at Thy throne,  
Seek we to make Thy glory known.

Thy glory, as divinely traced,  
In cross endured, and curse effaced,  
With mercies infinite for all  
Who on Thy saving Name shall call.

In earth's dark places far away,  
Shines not Salvation's promised day :  
Wilt Thou not, through Thy people, pour  
Its sunlight upon every shore ?

And art Thou not still pleading thus,  
O Master ! " Who will go for us ? "  
Thy quickening Spirit wake reply  
In many a heart, " Lo, here am I ! "

Thy Church, Lord, energize and stir,  
Speak Thine " Awake, " " Arise, " to her ;  
That sounding out her home-call sweet,  
The lost may gather at Thy feet.

JOSEPH TRITTON (1885).



## THE STORY OF THE CONVERSION OF PASTOR WU CHIEN CH'ENG.

(See *Frontispiece.*)

“



Y DEAR MR. BAYNES,—Mrs. Watson has handed to me the enclosed photograph of Pastor Wu chien ch'êng, and asked me to send you some account of his life that would interest the readers of the HERALD. Pastor Wu is one of the six who, after a course of study in Mr. Whitewright's Training Institute, were ordained by Dr. Glover when in Shantung. His life is full of interest; but it would take too long to give anything like a biography, however condensed, so I will simply relate, in his own words as much as possible, the incidents that led to his becoming a Christian.

“It was in the beginning of 1881 that Wu chien ch'êng, meeting a neighbour outside their village, was told that some preachers of the doctrine have just passed by. ‘Have they?’ said Wu. ‘I wish I had seen them. I want to get hold of their books and know what the doctrine really is like.’

“Not long after this he told his Uncle Nieh, who was on a visit to the family, of his disappointment at missing the preachers. ‘Oh,’ said the uncle, ‘if you want some doctrine books I can get them for you; my boy is learning them, and the preachers often come to our place. I'll mention it to them, and they will give you a book gladly.’ A week or two later the old man's son, Nieh t'ung ngan, passing with Lin i pen, one of the preachers, left a book to be given to Wu. Wu read the book, and was so impressed that he at once committed it to memory. Meanwhile Nieh t'ung ngan, and Lin i pen, went on their way to the ‘Ta kung ch'i’—a great prayer-meeting—held at a place called Hou chia miao, about fifteen miles off. The meeting was what is now the half-yearly meeting of delegates from all the churches. The opportunity is taken of bringing new disciples into contact with the centre of the Gospel movement, and the magic lantern is often shown them with other things that will interest and dispel superstition. These two brethren, on their return, called at Wu's house, and told the things they had seen and heard. Naturally enough it was the magic-lantern element that fastened itself on the attention of the listeners. When the tale was finished, Wu's father said to his sons, ‘Here, you youngsters, I'm too old, but next time you go and have a look.’ It was

not a very remarkable scene, except in the fact that it was Christianity and its preachers that were being discussed in a Confucian home, and it was one that fastened itself on the memory of one of the group, to be recalled in after days as a part of 'T'ien Fu ti an p'ai (the Heavenly Father's arranging).

"About this time the local government adopted compulsory emigration measures, and to avoid being compelled to leave home permanently, Wu chien ch'êng was sent to stay at a magistrate's office in the city, where he had spent part of his early life studying law cases. Here he would be secure till the danger was over. Turning over old deeds and books on the old familiar shelves, Wu noticed what looked like a new document. It was a copy of the treaty between England and China. The first words that met his eye as he opened it were: 'The Christian religion is good, teaching to do to others as we would be done by. Preachers and learners are all to be protected.' 'How is it that everybody calls this a vile heresy, when the Emperor himself says it is good, and to be protected?' was the thought that passed through Wu's mind. Thus he reached the second stage in the path that was leading to the great change of his life. There was not yet any great stirring of heart, the thought suggested by the sight of the treaty was little more than a passing one, but it removed what might have proved a barrier—his fear of Christianity as disreputable.

"He returned home, and thought little more about the new religion until his cousin Nieh called again, with Lin, on their way east, and asked Wu if he would go with them. Wu consenting, they started off for Hsia chuang, the home of Elder Ch'ü, who had arranged to give a week's series of addresses on the Gospel of Mark. When the three arrived the address had already begun, when Deacon Wang, noticing the stranger, asked the elder to begin again. For six days Wu listened to the story, told from beginning to end—the story so old to us, but marvellously new to him. *Everything* was new. To see these men gathered together from different places—hitherto strangers, now bound together in the bond of love—was itself a miracle to the clannish Chinaman. The hospitable warmth of Mrs. Ch'ü as she fitted here and there, anticipating their wants—the singing, which, execrable as it must have been to a Western ear, nevertheless made his heart thrill—all was so *new*. The climax came near the end of the meetings. The elder in his story had reached the sufferings of Jesus. 'He had no sin Himself,' explained the elder simply, 'but was crucified for the sin of men.' Wu felt his eyes wet, and went out into the darkness of the courtyard to wait till the elder had finished that part. 'Brother Wu,' said one of the leading Christians to him after the meeting,

'you have eaten medicine to-night.' 'What medicine?' asked Wu, perplexed. He understood afterwards what the brother had meant; and it was true—the Physician had come near, and brought healing to his soul. 'And I, if I be lifted up, will draw all men unto Me.'

"What a change was there now! Wu came intending to return after the first day; he remained to the end. At the beginning of the meetings, as he was reading in Matthew, he noticed the expression, 'That the Scripture (sacred writing) might be fulfilled.' He asked the elder's nephew what 'sacred writings' were referred to here. 'Why, the book you have in your hand,' was the reply. This was too much. It was one thing not to call the religion a vile heresy, it was another thing to rank the books with the sacred books of his own country. At the end of the meetings his own classics were no longer to be compared with this sacred Book. The elder gave him a New Testament at parting, and Wu hugged it to his breast as a priceless treasure. On the way to the meetings, accosted by the passers by, and asked where he was going, he was ashamed to tell where. Returning, the shame had given way to exulting.

"To go to Sunday service at Wang K'ung (Nieh t'ung ngan's home) was now a regular thing. The first Sunday a cousin in the village, hearing where he had gone, asked if he would call for him next time. Accordingly Wu called. 'Wu chien kuan,' he shouted at the door, 'I'm off to "li pai" (worship); are you coming?' 'All right,' he shouted back. Outside the village the cousin said, 'What did you call out like that for? You made me feel quite foolish.' A few days before friend Wu would have felt the same. He had forgotten now what shame meant. On the way, an old schoolfellow asked where he was going. 'To worship,' he said boldly. 'To worship? What books are those?' 'Heavenly books.' 'What sort of books are they?' 'Ah!' said Wu, 'you don't know. China has no such books as these.'

"So the work was complete, and Wu chien ch'êng had become a messenger of the truth. He and his cousin Nieh t'ung ngan, who had helped him, now became companion preachers of the Gospel in the neighbourhood. Through their zeal the work spread, and that district is now the most flourishing in all the Church. Some of the seeds sown in those early days are springing up still, in most unexpected places, 'after many days.'

"With kind regards,

"I remain yours sincerely,

"J. PERCY BRUCE.

"A. H. Baynes, Esq."

## APPEAL FROM SHENSI.



VERY readily insert the following appeal from our missionary, the Rev. Moir Duncan, feeling sure there are generous friends who will be glad and thankful to comply therewith:—

“MY DEAR MR. BAYNES,—In this virgin-field we are now face to face with peculiar and pressing claims. There are now nine schools being taught, and fifteen stations being superintended—*i.e.*, places where public worship is conducted. In addition we are pioneering in several cities, including the provincial capital, Hs An Fu.

“For the school work we urgently require sets of apparatus necessary for demonstrating simple instructive experiments in teaching the rudimentary principles of chemistry, physics, physiology, electricity, astronomy, &c. All we want to be provided with are the simple and inexpensive essentials as recommended in Macmillan & Co.’s Primer Series. Possibly these could be supplied from the remains of a nursery chest, or the contents of a lumber-room.

“For the church and evangelistic work we need lantern slides, especially (1) Doré’s Bible Pictures; (2) Set on Astronomy (revolving); (3) Illustrations of ‘The Pilgrim’s Progress.’ Further, any of the following would be extremely useful:—(1) Working models of steam engine, steamer, telegraph apparatus, pump, spinning machine, or any other interesting model. Samples of material in the various stages in process of manufacture of any of the following:—Steel, paper, leather, cotton or linen, woollen cloth, &c. I have been repeatedly asked to mention anything that would be of service in the work, but have hitherto declined. Now that there is an immediate call for such accessories as many readers of the HERALD might be glad to supply, I send you a list of the most needful.—Yours truly,

“San Yuan Hsien, March 21st, 1893.”

“MOIR DUNCAN.”

### A FURTHER APPEAL.

Mr. Thomson, who has just been accepted as a missionary for Ceylon, writing to Mr. Baynes, says: “Another thing which Mr. Lapham has recommended me to mention is a medicine chest. He says that it would be of great service in Ceylon, especially in the outlying villages, and thought that if an appeal were inserted in the HERALD, perhaps some friend of missions would respond. You know I have a little medical knowledge, and I have no doubt that had I such a chest, a pocket surgical case, and a few dental forceps, I should find them of great advantage in my work. So, if you can see your way to insert such an appeal, I should be very much indebted to you.”

## “WANTED—FOR THE SERVICE OF THE KING.”

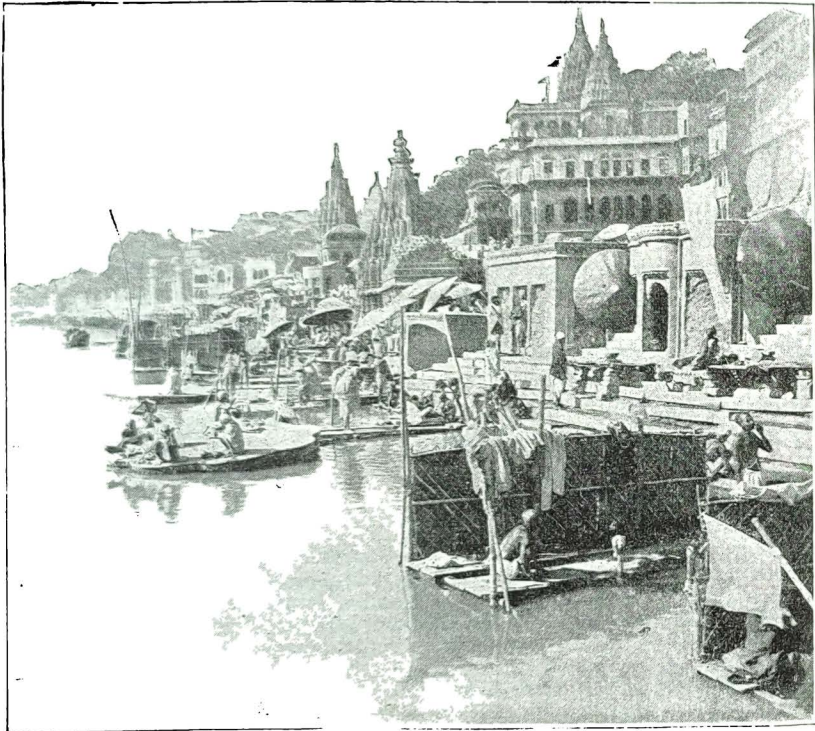


MUCH is the appropriate title of a special appeal to young men written by four of our missionaries—Messrs. Stapleton (Congo), Lapham (Ceylon), Harmon (China), and Wright-Hay (India)—and issued in leaflet form by our Young Men’s Association. We may earnestly commend this Appeal to the prayerful and serious attention of the young men in our colleges and churches. It can be had *gratis* on application, stating number required, and enclosing stamps for postage, to Mr. Holliday, Secretary, Y.M.M.A., 19, Furnival Street, London, E.C.

## THE HEART OF HINDUISM.



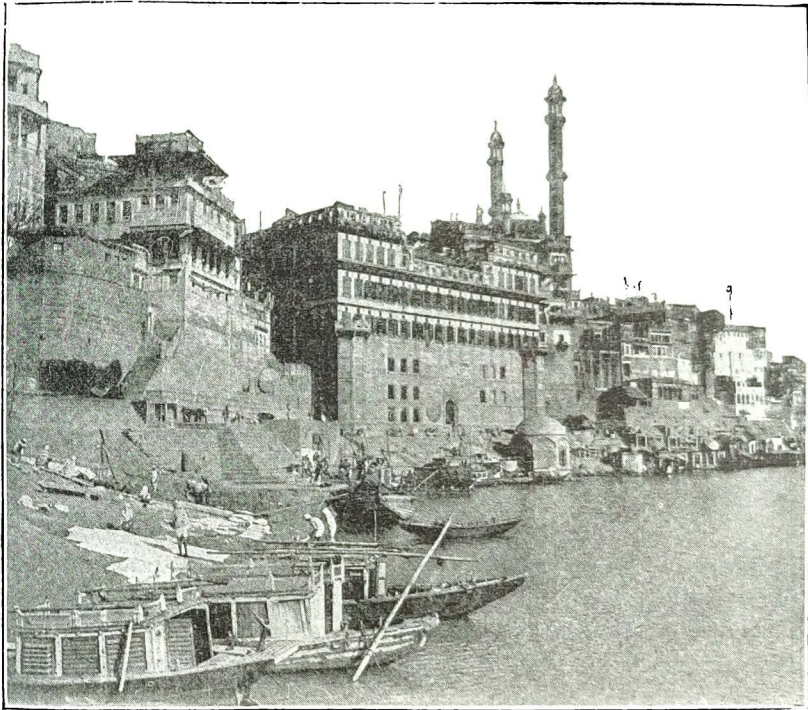
HINDUISM centres in a city. Amid innumerable holy sites, in a land whose every stream is sacred, and every grove a garden of the gods, it is this city which, above all others, shrines itself in the people's hearts. The follower of Krishna looks toward it with a longing only matched by that of the Moslem for Mecca, and makes it the ground of hopes which have no place in the Christian's thought of Jerusalem.



UP-RIVER VIEW—BENARES.

To millions of Hindus, Kasi (or Benares) is the goal of all their earthly happiness and the literal gate of heaven. As the chosen home of their greatest pundits, and the holiest of all their places of pilgrimage, this ancient city on the banks of the Ganges may well be designated the "Heart of Hinduism." With its thousand temples, its crowds of ubiquitous priests and world-famous ghâts, it is a city wholly given up to one thing—religion, and to one act—worship. Multitudes of pilgrims come daily from

all parts of the country, pour through the narrow streets, bathe in the sacred river, leave their offerings at favourite shrines, and depart, taking with them to distant homes sealed bottles of the fluid which they vainly hope has washed away their sins. The soil of the city, its walls and streams, its temples and inhabitants, everything in it and around it are considered holy. On questions of faith and conduct its *dirta* go out to the remotest bounds of Hindustan, and are everywhere reckoned as final. The life-blood of Hinduism circulates from Benares. There is the well-spring of passionate devotion; there the authority for rigid social enactments.



MOSQUE OF AURUNGZEB—BENARES.

This fact alone should invest the city with peculiar and perennial interest for those who are watching the struggle between the Trident and the Cross. Here, in a sense very real and awful, Satan has established his "seat" as the stronghold of idolatry in India.

I saw Benares for the first time on my way home from the Conference in Bombay. With all its sanctity, it is a city of thieves and a city of evil

smell. Nowhere else, even in India, have I noticed so many or such monstrous padlocks on the doors of the shops. Nowhere else have I seen such sloppiness and pervading filth. But the panorama of the ghâts, as you glide up and down river in the early sunlight, is a sight not to be forgotten. For gaiety of colour and variety of human interest, and the charm of picturesque effect, I have seen nothing to equal it. The three photographs sent will do more to give readers of the HERALD an idea of the scene than pages of verbal description. The first and second were taken from the roof of my boat, and from nearly the same point of view looking in different ways. The city stretches for miles along the northern bank of the river, and sweeps round like a bay. The other side is nothing but a sandbank. If a man dies there he will become an ass, whereas, if he dies in the city opposite, he will go straight to heaven. So the Hindus believe. The temples, mosques, and other buildings rise above a cliff a hundred feet high, from which a multitude of grey stone steps dotted with shrines descend to the bed of the river. Small apartments like stone sentry-boxes are seen here and there along the water's edge for the convenience of bathers who desire seclusion.

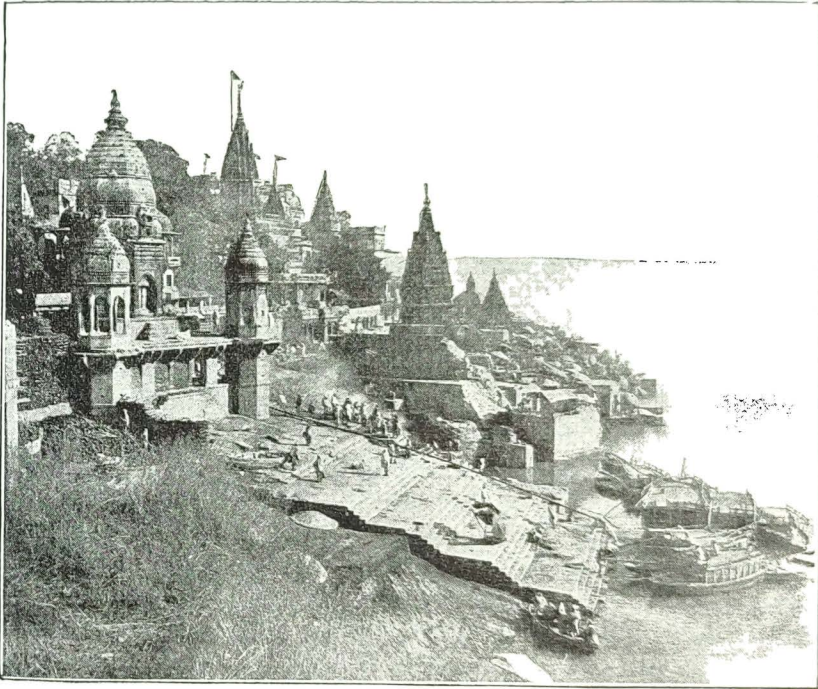
Picture No. 1 represents the up-river view. I trust the engraver will use a magnifying glass, and note especially the group sitting on that sunken pillar at the surface of the stream. They are all Brahmins. One of them, an old man, is intoning Sanscrit texts from a yellow manuscript on his knee; and another, with his right hand in a bag, is counting the beads of his rosary, and repeating the names of his gods. Bathers are coming and going, their bright-coloured garments set off by the neutral background of grey; and there is ceaseless chatter along the water's edge, mingled with the splashing of many hands, while gongs and bells call from the temples above, and some are hurrying thither, pausing just a moment under the mat umbrellas to receive a mark on their foreheads in red or white paint. And all this flashed back by the bright morning sun! Coming along in the distance is one of the budgerow boats, with a party of tourists seated on the roof.

The second picture shows the mosque of Aurungzeb. This mosque actually occupies the ground where a Hindu temple once stood. The minarets are two hundred and fifty feet high, and are believed to be as deeply rooted in the sands of the river-bed. They lean fifteen inches out of the perpendicular, and the ascent of only one of them is considered safe. I ascended that one, of course, and looked out over a singularly flat and closely packed area of house-roofs.

The third picture represents the holiest spot of all in the holy city.



Just beyond the broad ghât in the foreground rises the smoke of cremation fires. The group at the top of the steps is mainly composed of relatives of the person whose body is being burned. The sight is a sickening one. A small faggot of sticks on a sloping ground, blackened with charred ashes, indifferent onlookers, and the waiting dogs. Just below is another body wrapped in a thin cloth and tied to a bamboo frame—the whole being steeped in the river for several minutes before being burned. A quantity of red powder exudes from the mouth and stains the surface of the stream. Close by is a woman using the same water for washing the rice she will



BURNING GHAT—BENARES.

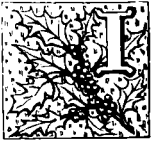
presently cook and eat! Filtered water, at great expense, has been laid on throughout the city, but the poor ignorant people are taught that it is defiled, and prefer to use the dirty water of the river. Beyond the smoke is a tiny stone monument, like a child's grave-stone, and there are several others scattered about. These are the memorial stones of "*satis*," or women who have sacrificed their lives on the funeral pyres of their husbands. Truly the dark places of the earth are the habitations of cruelty!

Barisal, March 8th, 1893.

WILLIAM CAREY.



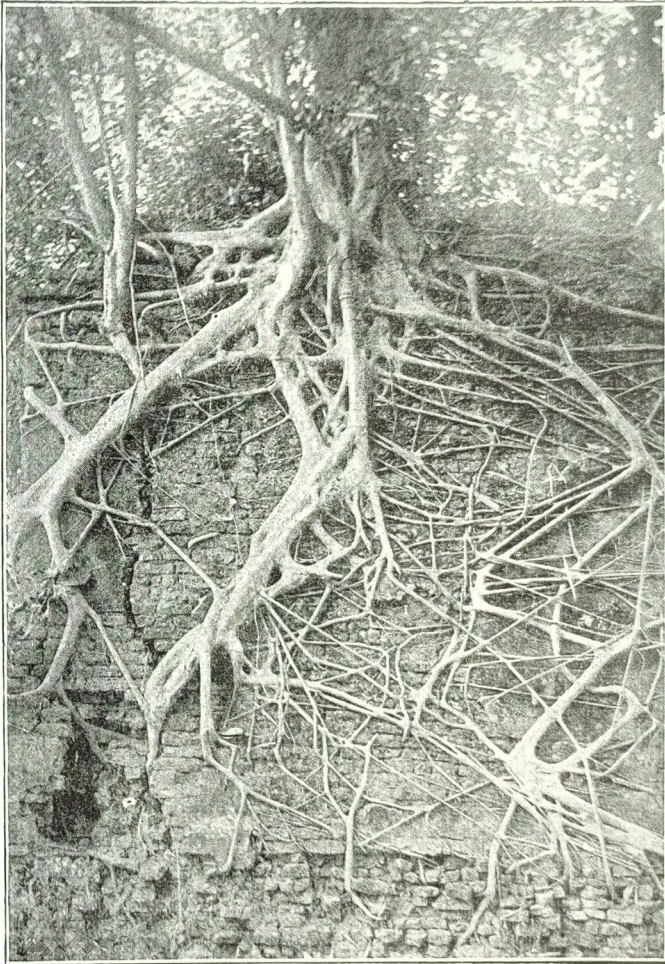
## PHOTOGRAPHING A RUINED TEMPLE.



**T** nearly always happens whenever we take photographs in India that a large crowd of people collects around and indulge in various guesses as to what is going on. Those whose knowledge of scientific instruments amounts only to the fact that there is such a thing as a compass, sagely inform the others that is what the machine is. And then they speculate as to what the Sahib is doing with the compass there, when someone perhaps suggests that possibly a survey for a road is being made! Thus a camera produces much wonder and speculation in the minds of the ignorant. Whenever such a crowd collects round me I leave them to go on speculating till I have secured my picture. Then I pack all up ready to depart, but before leaving I always tell the people what I have done, and generally improve the occasion by preaching to them. The people are greatly interested to hear that a picture of their houses, or trees, or temple has been taken, and will be sent to England for the people of that country to see. Perhaps such a thing has never been done in their village before, and it will form a topic for conversation for years to come, how that "one day a Sahib came with a compass and drew a picture of their houses"! When speaking to the people about the new religion we have brought, I generally illustrate my remarks by some reference to the picture just taken. I thus seek to link some spiritual truth with the event which they will never forget.

I now venture to give, in substance, the address which I gave when I took the picture of this extraordinary tree and temple. As usual, a crowd of people were standing a little distance away, and were filled with curiosity and wonderment at what was taking place. As soon as the operation was finished I turned towards them and said, "I can see by your faces that you have all been wondering at what I have been doing by pointing this black box at this tree and ruined temple. Is not that so?" "Yes, Sahib, it is quite true." "Well, now, I will tell you. I have been taking a picture of them to send to the people of England, who are very desirous to see what the houses and trees and scenery of this country are like. And this tree and temple will form a most singular picture. See, here is this peupl-tree with its network of roots encircling the temple round, and penetrating between brick and brick into every part of the building. Gradually the tree will burst the edifice into a thousand fragments, and finish its work of destruction by crushing it a shapeless mass to the ground. Now, come, tell me, why have you given up puja in the temple and left it thus deserted?"

“Why, Sahib, don't you see, the tree has made the temple a complete ruin, and it is impossible any longer to do puja there.” “Why don't you uproot the tree, then?” “Is that possible, Sahib? Don't you see that the roots have penetrated into every part of the building, and to attempt to uproot it would be to break the structure to pieces quicker than the tree will do it?”



A RUINED TEMPLE. (*From a Photograph.*)

“Well, then, suppose you want to preserve the temple here, what must be done?” “What must be done, Sahib? Why, we must break it all down and dig out all the roots, and build up the temple afresh. This is the only thing left to be done now.” “Very well, friends, I have been very glad to

hear you say this, because it is quite true. Now I want to tell you something more. There is in the possession of each one of you a temple, ruined and forsaken, just exactly like this one. That temple is your heart. For the heart of each man is the temple of the Holy God. It is in the hearts of men that God would dwell, and there He would be daily worshipped. It is there He would receive our offerings of love and praise and gratitude for all His favours to us.

“But what has happened to our hearts? We have, alas! allowed sin to take root there, and it has grown into a mighty tree, bearing all manner of evil fruits, and it has sent its roots deeper and deeper, until our hearts have become shattered and ruined, and consequently utterly unfit for the presence and worship of God. And now God has left us, and gone away sad and sorrowful at our ruined condition. You have told me that it is impossible for you to do puja any longer in this temple which is so shattered by this peepul-tree. Understand, then, that it is quite as impossible for God to be worshipped in hearts so overgrown and defiled by sin; and sad and terrible, beyond description, is the state of that heart which God has forsaken. It will become a hopeless ruin and the abode of every evil and impure thing, and, finally, must be destroyed for ever. In short, its condition will be exactly like that of this temple, which, now that you have forsaken it, has become the abode of unclean birds and beasts and reptiles. Do you all understand my words?” “Yes, Sahib, we do understand; please proceed.”

“Well, to proceed. You have admitted to me that it is utterly impossible to uproot this tree, and so save the temple. And it is equally useless to lop off all branches, for while the roots are left in the walls, new shoots would spring up in all directions. You have also declared that the only thing which can now be done to restore the temple is to break this building down, and build it up afresh. And that is just how the matter stands with regard to the temples of our hearts. Sin has grown into a mighty tree. It has sent its roots into every hold and cranny of our being. It is impossible for us to uproot this monster. Nothing we can do is of any use. If we stop sinning in this particular we are sure to break out in that. If we succeed in avoiding sin to-day we are sure to fall into sin to-morrow. Sin has its roots deep in our hearts, and whatever we may try to do it will show itself somewhere or other. You, my friends, go to places of pilgrimage, and you worship thirty-three millions of gods and goddesses, and you feed the Brahmins, and bathe in the waters of the Ganges; but come, tell me, have you been able, by any of these means, to uproot the monster sin from your hearts? Have you been able to make yourselves

pure and holy, and once more the dwelling-place of the great God? Be sincere, and tell me the truth now." "Ah, no, Sahib, we have obtained no good by all our efforts. We have come back from places of pilgrimage just as sinful as we were before we went. Our hearts are still full of evil, and we have no peace of mind." "I am truly glad to hear you speaking thus, because what you say is true. It is just as impossible for you to get rid of sin out of your hearts as it is for you to uproot this popul-tree. No, this temple must be broken all down, every root must be dug out, and the whole structure must be built up afresh. So with our hearts, they must be completely changed, they must be made anew. And I have come to tell you how this may be done. There is One who is all powerful, and who can take our vile hearts and make them pure. His name is Jesus Christ, the great Saviour. He has cleansed and sanctified the hearts of thousands upon thousands. No one who ever went to Him has had to come back bewailing that he got no good. We have been to Jesus Christ ourselves, and can testify that He has changed our hearts. God has again come and taken possession of our hearts, and we have peace and joy within. Will you not come, friends, and be freed of this terrible monster, sin? If you will but come, He will give you new hearts; He will fill your minds with peace and joy, and sin shall have no more dominion over you. Do not hesitate any longer, because you know not how soon you may die, and if you die with your hearts in this condition, it will be impossible for you to have admittance to heaven."

T. R. EDWARDS.

The College, Serampore.

## MISSIONARY LEAFLETS FOR CHILDREN.



OUR Young Men's Association has taken a new departure, for which we are very grateful, because it meets a want to which many of our friends—especially Sunday-school teachers—have often given expression. We have now before us four prettily-got-up leaflets, each being a brief, pithy, and interesting letter, written on "Africa," by Mrs. Holman Bentley; "Ceylon," by Mrs. Lapham; "China," by Mrs. Turner; and "India," by Miss Leigh. They are carefully arranged and capitally illustrated, and will, we are sure, be highly appreciated by all our young friends. The very small price at which they are published—8d. per hundred, or 2s. 6d. for 400 (assorted or otherwise), carriage paid—brings them within the reach of everyone, and we trust that every Sunday-school in our denomination will at once secure a supply. All remittances and communications should be made direct to Mr. Holliday, Secretary Y.M.M.A., Baptist Mission House, 19, Funnival Street, London, E.C.

## THE CONGO MISSION.

### EVANGELISTIC WORK IN THE SAN SALVADOR DISTRICT.



MR. THOS. LEWIS, of San Salvador, writes the following account of a recent evangelistic tour in the San Salvador district, Lower Congo River :—

“MY DEAR MR. BAYNES,—In my husband's last letter to you he promised to send you some account of a journey from which we had just returned. He is very busy just now, so has asked me to write you in his stead.

“We started from San Salvador on the 17th of January, and went first to Mawunge, our sub-station. Here we had a very hearty welcome, many of the people meeting us on the road. When half way from here we stopped to lunch at a little town, and there met some men who had been sent by the chief of Albanza Alputu to help us on our way. We thought this very kind and thoughtful of him. Two of these men carried my hammock the rest of the journey. We stayed two nights at Mawunge, and found the work progressing; Sunday services and nightly prayers well attended by both men and women; and the few boys who attend school every day getting on nicely. The women in this town are very shy, so I was very glad of this opportunity of seeing them again, and was able to have several nice talks with them.

#### “LUKUTI AND NKABA.

“From here we went out of our road to a town called Lukuti. This place has been visited several times by Matoko, and as a result of his preaching the people have given up their fetishes. One Sunday evening, some months ago, Matoko appeared at our evening service with his cloth full of fetishes of various kinds, which these people had

given up to him. We were, therefore, much interested in this town, and rather disappointed to find the people very much afraid of us. There we sat outside a house all day, and it was getting dusk before we could get a house for the night. Just at six o'clock the chief at last sent to say that he was ill, but would like to see us. We went to his lumbu, which was a wretched place, with not even a box to sit on. However we squatted on a mat opposite the chief, a poor, miserable-looking man, covered with sores. He told us they had heard God's palaver from Matoko, and believed it, but would rather wait till to-morrow morning to hear what we had to say. We were sorry, as their knowledge is very limited, and we were obliged to leave on the following day. The next morning they were so late in coming together that I had to go on to avoid the great heat, but my husband stayed behind, and had a large meeting.

“The next town we stayed at was at a very short distance from Lukuti, and was also of special interest to us, the chief Kiatenda being the man who was rescued from being sold into slavery some time ago through our intervention. Mr. Lewis wrote you about the matter at the time. The wife of one of the chief men is a member of the church here, and two girls have been in the school, so that we had a good introduction, and found that the people had been looking for us all the previous day. I arrived here (Nkaba) first, of course, having started so early. At first the women ran away, but were

soon reassured by Mansonso and her two girls, and came round to make friends. We were able to have a nice little talk before Mr. Lewis and the others came. There are seven towns here, built in a wood, and all under this one chief. The night being dark, we could not get the people together; but a few came to prayers, and we were able to chat with many of them. On the following morning we had a large meeting, some two hundred about, and my husband spoke to them the word of life. Afterwards the women crowded round, begging me to talk to them. I could only just tell them once more of the love of Jesus, and how He died for us women as well as for the men. I should much have liked to stay and talk more to them, but it was so late, and the sun was getting very hot, so we had to start, promising as soon as possible to come again. Many of the people followed us part of the way, some of the men carrying the hammock.

“ZAMBA.

“We stayed that night, which was Saturday, at Zamba, where we had a most noisy welcome, and they were full of curiosity, a white woman never having visited any of these towns before. But in spite of their friendliness to us, they are most terribly superstitious, and did not like our message at all. That evening rain came on, but the next day being Sunday, we tried to hold a meeting in the morning. The chief sent for the people to come, which they did very slowly. But when, after speaking a little about other matters, my husband began to speak of death and the judgment to come, our audience gradually melted away, until we were left with only the chief and two or three men who felt themselves bound to stay till the end. This fear of death seemed to pervade the

town. Fetishes were everywhere; the entrance to the town being guarded by an immense one, the largest I have ever seen; it is a special kind, which is supposed to have the power to prevent people dying.

“KIZRILU.

“Finding that we could do no more there, we decided to sleep in another town, which we did, and the next morning climbed the hill to Bangu, and very soon arrived at Kizrilu. The plateau upon which these towns stand is the highest point anywhere near here, being 3,000 feet above sea level. From here the Athington falls descend. Mr. Lewis and the others went the next day to see them, but the road was too bad for me. We stayed two nights here. I found the people very ignorant, and the town very dirty. Two of our personal boys come from here, being the sons of the chief. They were with us, so the people were quite prepared to be friendly, and put two houses at our disposal; but we could get very few people to come to listen to God's truth. I was able to have two talks with the women, once when they crowded round the door to watch me sewing. After a time the noise subsided, and they sat down to look, and listened attentively for some time while I spoke to them of the love of Jesus. Later in the day I went to visit a sick woman, and finding a number of other women and children there, was able to speak to them of the uncertainty of life here, and of the life beyond. We got quite friendly afterwards, and they asked many questions, *i.e.*, How many wives were left behind in our lumbu? whether I went to my farm? &c.

“From here we returned home by another route, the regular trade one. I had meetings in nearly all the towns.

I also had many opportunities of speaking to the women, though we were very often interrupted by drunken men. One town in particular the women were very shy, and I had been trying all day to get to speak to them, but without success. Each time I approached them they ran away. But just as evening fell they were sitting in a group a little way off, when I managed to get near and sit down among them, and they listened attentively till a drunken man, who had already disturbed my husband's talk, came up and began to worry them, whereupon they got up and began to move off, one woman as she did so, remarking defiantly to the disturber, 'Well, we've heard something. She says God is good, and He loves us.'

#### "WOMEN'S WORK.

"I am so glad to be able to accompany my husband on these kind of journeys, for I feel that there is a great work to be done among these African women, which only a woman can do. They are willing to listen, and they do not get the same opportunities as the men of hearing the Gospel. There are numbers of women living within a few miles who have never visited San Salvador. The women here, too, are so accustomed to sit and listen to palavers in which they have no concern; they are only there in the background to show honour to the chief, that they are very apt to think that

God's palaver, too, is at any rate chiefly for the men. When we can go and tell them of the love of Jesus as one of themselves, they can so much better realise their share in God's love and pity. I believe there is great hope for the future for African women. Some of these native Christian women have stood well in a time of great temptation, refusing the greatest honour a Congo woman can have, to be the wife of the king, for the sake of Christ. May they have grace given them to endure to the end!

"Last month my husband baptized two women here, one a young woman, the other old. This old lady was so delighted; she had been waiting for a very long time, as we were not quite satisfied with some things. She only sat down at the Lord's table with us once; and last Sunday morning she went to join the fellowship above. Somehow, we feel very happy when these Congo converts die: they have so many temptations, and so little to make life bright and happy. It must be a blessed exchange from a Congo hut to a place in the Father's house! Trusting you are well. With very kind regards from us both.

Believe me,

Dear Mr. Baynes,

Yours very sincerely,

"GWEN E. LEWIS.

"A. H. Baynes, Esq."

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## THE CENTENARY PRAYER UNION CALENDARS.

WE shall be glad to supply a specimen copy of the above Calendar, at sixpence, to any of our friends who make application for it to the Mission House.

## THE LORD LOVETH A CHEERFUL GIVER.



WE are most grateful to the under-mentioned donors for welcome and timely gifts, and for the prayers and good wishes that accompany these contributions:—"A Friend," Colombo, Ceylon, for a gold ring, per Mrs. Frank Durbin; "A Working Man," for £2 12s., "tobacco money"; Rev. Dr. Arthur Pierson, for a gold ring, per the Rev. J. L. Roger, of the Congo Mission; "A Friend," for a gold ring and stud-link, per Mrs. Q. W. Thomson, formerly of Victoria, West Africa; "A Blind Girl," for a small silver fruit-knife for the Congo Mission; "A Widow," for an old silver coin for the Indian Mission; "One who loves to read the MISSIONARY HERALD, and finds it more deeply interesting month by month," for a silver bracelet for the Congo Mission; "An Old Blind Soldier," for a small silver spoon for the Indian Mission; "Two School Girls," a small silver brooch for the work in China; "A Flower-stall Girl in Holborn," a small silver coin for the work on the Congo. Mr. Tyars, of Wisbech, who writes:—"Our old chapel-keeper, Jonathan Friend, who is eighty years of age, sent the Mission, some two years ago, a bell for the Congo. His heart turns again to the heathen children, and he sends another through me to-day. It will reach you to-morrow, carriage-paid. The bell was formerly used among the soldiers in the Crimea; but he hopes it will call the children to be good soldiers of the great Captain."

The best thanks of the Committee are also presented to the following generous friends for welcome and much-needed contributions:—"Meg," £50; Mr. W. Haworth, in memory of his father, for *Italian Mission*, £25; "Owe no Man Anything," for *Debt*, £14 10s.; Miss C. Noble, for *training Indian Native Preacher*, £12; Mr. R. Cleaver, £10.

## A FAITHFUL EVANGELIST.



THE Rev. W. Bowen James, of Julpigori, writes, concerning the recent decease of a faithful native evangelist, as follows:—"During my recent visit to Dinagepore, I learned the following particulars concerning Surjya Babu's illness and death. On the 1st instant he was taken ill with fever when on a visit to Kalkapore, one of our out-stations. Choleraic symptoms set in the next morning, and within a few hours he passed away. His body was placed on a bullock-cart and brought into Dinagepore, where, on the 3rd instant, he was buried. For thirteen years Surjya Babu laboured faithfully in a very unhealthy district, in spite of much personal suffering, and the loss of his first wife. He has left behind him a widow, and two children by the first wife, who are grown up and married. The poor widow is now alone, with no relations in Dinagepore, and will, I fear, receive no help from her step-children. I am sure our Committee will have compassion upon her and help her. We have now lost three workers within the last twelve months—two by death, and poor Dhonojoy Sharma by mental derangement. May the gracious Lord raise up like-minded labourers to carry on the work here!"

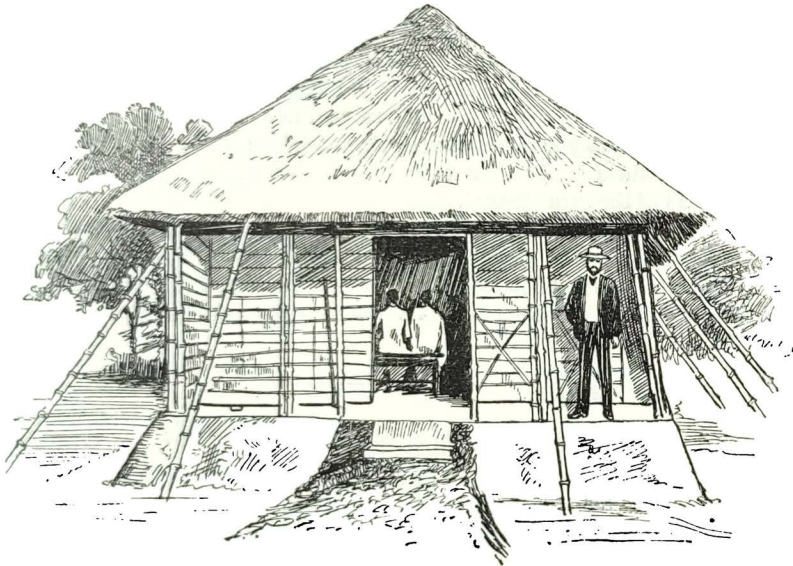


## A NEW MISSION CHAPEL AT RUNGPORE.



HE Rev. J. Ellison, of Rungpore, N. Bengal, forwards the following interesting account of the new chapel there :—

“MY DEAR MR. BAYNES,—I am sending you a photograph of a new mission chapel we have built in our compound. It is situated near the main road which leads from the native town to the Law Courts. Crowds of people pass along daily to attend to various kinds of business. A signboard near the entrance announces the services held in the new chapel, and invites any who wish to have conversation to come in. It has painted on it the



NEW MISSION CHAPEL, RUNGPORE.

following text : ‘The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.’

“Many stop and read who never come in, but who can tell what impression the text makes upon them ?

“We have named the new chapel “Gospel Mission Room,” our main object in erecting it being to preach the Gospel ‘to those who sit in darkness and the shadow of death.’

“The civil station of Rungpore is well supplied with schools, there being no less than five for boys and young men. It is from among these that we get our audiences on Sabbath days. The new mission room is a

suitable place of resort for conversation, it being just at a nice distance from the native part of the town, and near the road on which many take a walk in the cool of the evening. We have adorned the inside with beautiful pictures imported from England, which set forth in a striking manner Biblical truths, and form subjects for conversation.

"We opened the place on the 1st and 2nd of April. Mr. W. B. James, of Jalpaiguri, and one of his native helpers joined with us, and we had some very interesting and helpful meetings. At the last of the series Mr. James gave an excellent lecture on 'The Person and Work of Jesus Christ,' to a very good audience. We had some bills printed and circulated, the result being a very good attendance.

"Previously we have held our Sunday services in our own dwelling-house, but at times we have scarcely had room enough.

"May the new mission room which we have dedicated to the service of God be the spiritual birthplace of many souls !

"If the words of Psalm lxxxvii. 5, be fulfilled in regard to this mission room, our hearts shall greatly rejoice.

"'And of Zion it shall be said, This and that man was born in her, and the Highest Himself shall establish her.'

"With kindest regards, yours very truly,

"J. ELLISON.

"A. H. Baynes, Esq."

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the June meeting of the General Committee, the Treasurer in the Chair :—

**Two New Missionaries** were accepted—Messrs. A. E. Collier and F. W. W. Hale, students from Bristol College, both of these brethren being designated for India.

**Messrs. Wilkinson and Long**, who have been labouring amongst the Khonds in Orissa, were received as full missionaries of the Society.

**Mr. Cameron**, on arriving from the Congo, had an interview with the Committee, and was assured by the Treasurer of the deep sympathy felt for him on his recent bereavement.

**Leave was taken** of Mr. Glennie and Mr. Stapleton on their departure for Africa. Special prayer was offered by the Revs. E. Spurrier and W. J. Henderson, B.A., commending their missionary brethren to the care and blessing of our Heavenly Father.

**Arrival of Missionaries.**—It was reported that the Rev. Herbert Dixon and family had arrived from Shansi, North China, and the Rev. Robert Walker was expected from Naples.

**News of the Rev. George Grenfell.**—The Secretary stated that he had received the following communication, dated April 23rd, 1893 :—

“ ‘Henri Carvalho’ Station, 8° 26' S. Lat., 18° 40' E. Long.

“ We proceed by way of Loanda, Boma, and Underhill. Expect to be on the coast by the middle of June. The increasing virulence of the epidemic of small-pox compels this change of route.”

**Intelligence was laid before the Committee** of the safe arrival of the Rev. W. D. Hankinson at Colombo, Ceylon, and his commencement of the study of Singhalese.

**Autumnal Meetings.**—The General Secretary announced, with much pleasure, a very cordial invitation from the churches in Reading. The meetings will be held during the first week in October, on Tuesday the 3rd, and Friday the 6th of that month. Full particulars as to arrangement will be given shortly.

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## RECENT INTELLIGENCE.



**HE** Rev. George Kerry left Calcutta in the *City of Cambridge* on the 6th ult., and is expected in England about the middle of the present month. More than thirteen years have elapsed since Mr. Kerry was in this country, during the whole of which time he has acted as Financial Secretary to the Indian Mission. After this long strain we trust a season of rest and fellowship with Christian brethren here will prove very beneficial. Whilst Mr. Kerry reports more favourably of Mrs. Kerry's health, we regret that she is quite unable to accompany her husband.

The Rev. J. L. and Mrs. Roger, with the Rev. R. H. Kirkland, sailed from Antwerp for the Congo in the s.s. *Lulu Bohlen*, and were joined at Las Palmas by the Rev. T. and Mrs. Lewis, who, after a month spent in the Canaries, are able to return to their work at San Salvador fully restored to health.

Towards the end of this month Mr. and Mrs. Glennie and Mr. and Mrs. Stapleton will be returning to Africa.

**Good News from Barisal.**—Rev. Robert Spurgeon sends the following encouraging tidings:—“At our church meeting on Wednesday, April 26th, seven candidates for baptism were accepted. All are scholars in the girls' school under Miss Finch's care; and she must have had a taste of heavenly joy as she handed in this sheaf of gathered grain. On Sunday morning they were baptized by our aged brother, John Sirkar. Undoubtedly the girls' school is one of the most important branches of work in this district, and yields fruit of the highest kind. Would that all the girls in our large Christian community could be brought under the same influence! But this would require half-a-dozen schools of the kind, and involve an outlay that we are not sure we shall be able to meet.”



McGhee, Mrs., for <i>support of boy at Monsehi, Congo</i> .....	2	10	0
Maseie, Mr. Robert .....	1	0	0
"Owe no man anything," for <i>Debt</i> .....	14	10	0
Peel, Mr. J. ....	0	10	0
Soul, Mr. R. ....	1	6	0
Southey, Mr. Jas. ....	2	0	0
Under 10s. ....	2	17	0
Do., for <i>Congo</i> .....	0	8	0

LEGACIES.

Blackmore, The late Mrs. Dorothy, of Appledore, North Devon, by Messrs. Rooker and Bazeley, for <i>Africa and China</i> .....	179	9	6
Howarth, The late Mrs. Ann, of Burnley, by Rev. C. Payne .....	10	0	0
Do., for <i>W &amp; O</i> .....	10	0	0
Mozley, The late Mrs. Ann, of Bassingham, by Mrs. Wagstaff ..	20	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch. ....	16	0	5
Do., Mission Hall ..	8	2	6
Acton .....	5	17	9
Alperton .....	7	11	7
Arthur-street, Camberwell Gate .....	6	16	0
Battersea, York-road ..	8	1	9
Bermondsey, Drummond-road .....	5	0	6
Do., Sunday-school, for <i>N P, Saul, Delhi</i> .....	10	0	0
Do., Haddon Hall Sunday-school, for <i>N P, P. C. Dass</i> ..	10	0	0
Bethnal Green, Hope Town Hall .....	1	6	0
Bethnal Green-road ..	1	0	0
Do., Sunday-school ..	0	16	0
Bow Common, Blackthorn-street Sunday-school .....	2	0	0
Brixton, Kenyon Ch. ....	14	0	0
Do., Sunday-school ..	9	1	8
Do., Wynne-road .....	11	15	6
Do., do., for <i>W &amp; O</i> ..	2	10	0
Do., St. Ann's-road Sunday-school .....	0	18	11
Brixton Hill, New Park-road .....	7	10	0
Brookley-road .....	38	3	3
Brompton, Onslow Ch. ....	4	14	2
Brondebury .....	18	0	0
Camberwell, Cottage-green .....	4	5	0
Do., Sunday-school, for <i>Congo</i> .....	5	0	0
Do., Denmark-place ..	16	1	4
Do., Mansion House Chapel .....	0	12	6
Castle-st., Welsh Ch. ....	6	12	9
Child's Hill .....	1	14	0
Chiswick, Annandale-road .....	4	0	0
Clapham, Grafton-sq. ....	8	0	0
Clapton, Downs Ch. ....	31	10	6
Do., for <i>W &amp; O</i> .....	16	14	3
Crouch Hill .....	3	0	0
Do., Sunday-school ..	0	10	7
Dalston Junction .....	9	9	0
Do., Sunday-school ..	11	0	0
Deptford, Octavius-st. ....	11	7	3

Ealing, Haven Green ..	10	14	8
Ealing Dean .....	5	10	6
Do., Sunday-school ..	1	7	0
Do., Y.W.B.C. ....	1	9	5
East London Tab. ....	25	0	0
Do., Sunday-school ..	1	0	0
Eldon-street, Welsh Ch. ....	10	10	0
Sunday-school .....	4	6	0
Enfield Highway .....	4	6	0
Ferme Park .....	11	3	8
Forest Gate, Woodgrange Ch. ....	13	15	3
Do., Sunday-school ..	4	13	10
Great Hunter-street Sunday-school .....	2	0	0
Gunnersbury .....	10	16	0
Hackney, Mare-street and Ann's-place Sun.-sch., for <i>N.P.</i> ..	3	10	0
Hammersmith, West End Chapel .....	6	19	9
Harlesden .....	5	0	0
Hawley-road .....	6	15	0
Honor Oak .....	5	7	0
Do., Sunday-school ..	0	19	0
Highbury Hill .....	10	18	0
Highgate, Southwood-lane .....	2	0	0
Islington, Salters Hall Do., for <i>W &amp; O</i> .....	3	1	9
Do., Sunday-sch., for <i>Congo</i> .....	2	0	0
Johns-street Ch. ....	5	7	9
James Street, Bedford-row .....	4	0	9
Do., Sunday-school ..	1	3	0
Kentish Town Ragged School, for <i>Congo</i> ..	0	10	0
Kennington, North-st. ....	2	5	0
Kilburn .....	3	13	6
Kingsgate-street .....	0	15	10
Maze Pond .....	7	5	3
Metropolitan Tabernacle .....	18	2	0
Do., Sunday-school, for <i>Mr. Weeks' Congo work</i> .....	6	5	0
New Southgate .....	4	0	6
Do., Sunday-school ..	7	14	8
Do., for <i>Congo</i> .....	1	2	8
Do., Mrs. Huxley's Class, for support of " <i>Diambi</i> " ..	5	0	0
North Finchley .....	11	13	10
Peckham, James-grove ..	0	13	5
Sunday-school .....	0	13	5
Peckham Park-road Sunday-school, for <i>N P, E. C. Ghose, Khoolnea</i> .....	6	0	0
Do., for <i>Native Teacher, John Paul, Agra</i> .....	6	0	0
Peckham, Rye-lane .....	20	0	0
Pinner, for <i>N P, India Poplar, Cotton-street</i> ..	3	5	2
Regent's Park Ch. ....	35	18	6
Do., for <i>Mrs. Bentley's work, Congo</i> ..	0	4	10
Shepherd's Bush, Avenue-road .....	2	12	6
Do., Tabernacle .....	4	10	0
Shoreditch Tabernacle ..	9	14	3
Spencer-place Sunday-school .....	2	14	10
Stockwell .....	12	15	1
Stockwell Orphanage, for <i>furnishing school, Walken, Congo</i> ..	1	18	4
Stoke, Newington, Devonshire-square ..	21	19	0
Surrey-square Mission Hall, for <i>Mr. Harmon's work, China</i> ..	1	6	0

Tottenham .....	3	11	11
Upper Holloway Ch. ....	23	4	7
Do., Y.M.B.C. ....	0	5	0
Do., for <i>Congo</i> .....	3	9	2
Walworth, Ebenezer, for <i>Bengali School</i> ..	4	18	7
Walworth-road .....	13	4	0
Do., Sunday-school ..	1	7	2
Do., do., for <i>Native School, Serampore</i> ..	4	10	0
Wandsworth, East-hill ..	7	14	7
Do., do., Sun.-sch. ....	4	3	6
Do., Northcote-road ..	12	14	0
Do., do., for <i>W &amp; O</i> ..	3	12	0
Wandsworth Common, Bonnerley Hall Sunday-school .....	4	2	0
Wandsworth-road, Victoria Chapel .....	1	0	0
Westbourne Park .....	41	0	7
Do., for <i>Bible-women, Orissa</i> .....	3	7	6
Do., Sunday-school ..	13	6	10
West Green .....	8	10	1
Westminster, Romney-street .....	2	3	7
Do., Sunday-school ..	13	8	9
Do., do., for <i>Congo boy under Mr. Darby</i> .....	5	0	0
Woodberry Down .....	18	0	5
Wood Green .....	5	1	0
Do., Y.P.S.C.E. ....	0	17	8

BEDFORDSHIRE.

Cotton End .....	0	18	0
Shefford, Union Ch. ....	2	11	6

BREKSHIRE.

Reading, Carey Ch. ....	6	3	1
Do., King's-road Sunday-school .....	14	19	1
Sreatley .....	0	4	11

BUCKINGHAMSHIRE.

Gold Hill, Sunday-sch. ....	2	5	0
Looseley Row .....	2	6	5
Princes Risborough ..	12	7	7
Quainton .....	0	2	7
Speen .....	1	1	10
Stony Stratford .....	1	11	0
Do., for <i>W &amp; O</i> .....	1	0	0

CAMBRIDGESHIRE.

Chatteris, West Park-street, for <i>W &amp; O</i> .....	1	0	0
Chittering .....	2	3	2
Waterbeach .....	2	5	0
Wisbech, Ely-place Sun.-sch., for <i>N P</i> ..	0	15	2

CHESHIRE.

Nantwich .....	7	11	0
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DERBYSHIRE.

Belper, for <i>W &amp; O</i> .....	0	10	0
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DEVONSHIRE.

Croyde and Georgham	4	5	0
Devonport, Hope Sunday-school .....	3	15	0
Devonport, Morice-square, for <i>W &amp; O</i> ..	1	5	8
Do., Sunday-school ..	0	14	0
Hatherleigh .....	1	0	0

Plymouth, George-st.	0 14 6
Do., for <i>Mr. Shorrocks's School, Shensi</i>	10 0 0
Do., Mutley Sunday-school, for <i>Congo</i>	15 2 1

DURHAM.

South Shields, Westooc-road	0 18 10
Do., for <i>Congo</i>	2 2 6

ESSEX.

Burnham-on-Crouch, for <i>W &amp; O</i>	0 10 0
Do., for <i>N P</i>	1 3 0
Chadwell Heath	1 2 1
Ilford	3 14 0
Do., Sunday-school	1 18 0
Leytonstone, Cann Hall-road	6 5 0
Do., do., Sunday-sch.	1 0 4
Do., Chandos-road Mission	0 6 0
Romford	15 3 1
Upton Cross Sunday-school	0 15 6
Waltham Abbey Sunday-sch., for <i>N P</i>	1 2 3

GLOUCESTERSHIRE.

Cheltenham, Bennington Hall Sunday-sch.	3 9 10
Loughope	2 9 10

HAMPSHIRE.

Boscombe Missionary Working Band	3 4 2
Bournemouth, Westbourne Tabernacle Prayer Union	15 17 11
Lymington, Sunday-school	3 3 7

HERTFORDSHIRE.

Boxmoor	0 12 11
Do., for <i>Congo</i>	0 4 0
St. Alban's, Dagnall-street	29 11 10
Do., do., for <i>N P</i>	3 8 11
Do., Tabernacle Sunday-sch., for <i>N P</i>	3 3 0

KENT.

Ashford	10 2 4
Do., Sunday-school	2 1 2
Beckenham, Elm-road	7 10 0
Catford Hill	5 0 0
Do., for <i>W &amp; O</i>	3 3 9
East Plumstead	1 9 8
Foots Cray	8 15 0
Forest Hill, Sydenham Chapel	18 17 7
Do., for <i>N P</i>	0 14 10
Hawkhurst, Sunday-school	0 8 6
Lee	7 17 1
Do., Bromley-road	7 3 4
Pembury, Union Sunday-school	1 11 0
St. Peter's	9 0 0
Sheerness	2 0 0
Sittingbourne	20 6 9
Tunbridge Wells, Y.P.S.C.E., for <i>support of Congo boy, Ponde</i>	3 0 0
Woolwich, Parson's Hill	5 18 0
Do., Qucon-street	2 11 0

LANCASHIRE.

Accrington, for <i>Italian Mission</i>	25 0 0
Do., Woodnock	3 1 0
Blackpool, Union Ch., for <i>W &amp; O</i>	1 10 0
Birkdale, Sunday-sch.	2 0 8
Booth, Brasenose-road Welsh Church	9 4 6
Haslingdon, Trinity Sunday-school	6 6 0
Lancaster	5 1 0
Liverpool Auxiliary, Myrtle street	60 0 0
Do., do., Juvenile Association, for <i>Rev. W. M. Webb's school work, Tre-lawney</i>	15 0 0
Do., do., for <i>Rev. T. C. Hutchins's school work, Maldon</i>	15 0 0
Do., do., <i>Rev. R. W. Hay's school work, Dacca</i>	10 0 0
Do., do., <i>Rev. R. Spurgeon's school work, Bartsal</i>	5 0 0
Do., do., <i>Rev. R. D. Darby's school work, Congo</i>	10 0 0
Do., do., <i>Calabar College, Kingston</i>	15 0 0
Do., Richmond Ch.	5 13 10
Do., Cottenham-st.	4 2 11
Do., Kensington Ch.	0 19 0
Do., do., Sunday-sch.	5 0 0
Do., Princes Gate	2 0 3
Do., Stanley-road Sunday-sch.	1 16 7
Do., Tue Brook Sunday-school	1 7 0
Do., Birkenhead, Jackson-street	3 16 7
Do., do., for <i>N P</i>	0 17 7
Manchester, per <i>Miss Hadfield, for Wathen Station, Congo</i>	29 10 0
Preston, Fishergate (Mercy boxes)	5 0 0
Southport, Houghton-st.	8 10 7
Ulverstone, for <i>N P</i>	0 11 6
Warrington, for <i>N P</i>	0 9 8

LEICESTERSHIRE.

Croft	1 1 3
East Leake, for <i>Orissa</i>	3 3 0

LINCOLNSHIRE.

Bourne	2 2 0
Kirton Lindsey, for <i>W &amp; O</i>	0 10 0

NORFOLK.

Attleborough	12 1 6
King's Lynn	0 10 6
Do., Sunday-school	1 11 5
Neatishead	4 3 6
Stalham	13 0 0
Yarmouth	30 3 6
Do., for <i>W &amp; O</i>	0 8 0

NORTHAMPTONSHIRE.

Aldwinkle	1 10 0
Clipston	18 6 1
Guisborough	6 11 1
Hackleton	23 13 6
Moulton and Pitsford	2 7 5
Ringstead	2 8 6

Thrapston	19 17 0
Wollaston, for <i>Congo</i>	3 0 0
Woodford	0 11 6

OXFORDSHIRE.

Banbury, Bridgo-st., for <i>W &amp; O</i>	1 0 0
Burford	7 6 3
Do., for <i>W &amp; O</i>	0 10 0
Caversham, Women's Bible-class	0 13 6
Hook Norton	0 7 5

SOMERSETSHIRE.

Bristol Auxiliary, per <i>Mr. G. M. Carlile, Treasurer</i>	1,202 10 6
Do., for <i>Congo</i>	12 11 9
Do., for <i>W &amp; O</i>	28 4 4
Do., for <i>N P</i>	1 5 0
Do., Unity Ch., for <i>Congo</i>	4 0 0
Crewkerne	1 5 2
Mark	0 17 10
Watchet and Williton, for <i>W &amp; O</i>	0 10 0
Yarcombe	0 4 9

STAFFORDSHIRE.

Brierley Hill	0 10 0
Walsall, Stafford-st., for <i>W &amp; O</i>	1 1 0

SUFFOLK.

Stradbroke	10 1 3
Do., for <i>W &amp; O</i>	1 0 0
Sudbury, for <i>Congo</i>	0 5 6

SURREY.

Croydon	17 12 0
Do., Memorial Hall Sunday-school, for <i>Congo</i>	2 10 7
Dulwich, Lordship-lane	4 15 0
Kingston	9 5 9
South Norwood	11 3 11
Do., Sunday-school	7 7 8
Streatham, Lewin-road Do., Bible-class, for <i>support of orphan girl at Cuttack</i>	1 1 0
West Norwood, Chatsworth-road	10 11 6

SUSSEX.

Eastbourne	25 6 6
Do., for <i>Congo</i>	2 0 0
Do., for <i>N P</i>	1 14 9
Rye	1 18 8
Do., for <i>W &amp; O</i>	0 10 0

WARWICKSHIRE.

Henley-in-Arden	0 10 11
Rugby	4 11 6
Wolvey	17 0 7

WILTSHIRE.

Trowbridge, Bethesda, for <i>W &amp; O</i>	1 1 0
Do., for <i>N P</i>	0 12 10

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

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

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

[ THE MISSIONARY HERALD  
AUGUST 1, 1893.



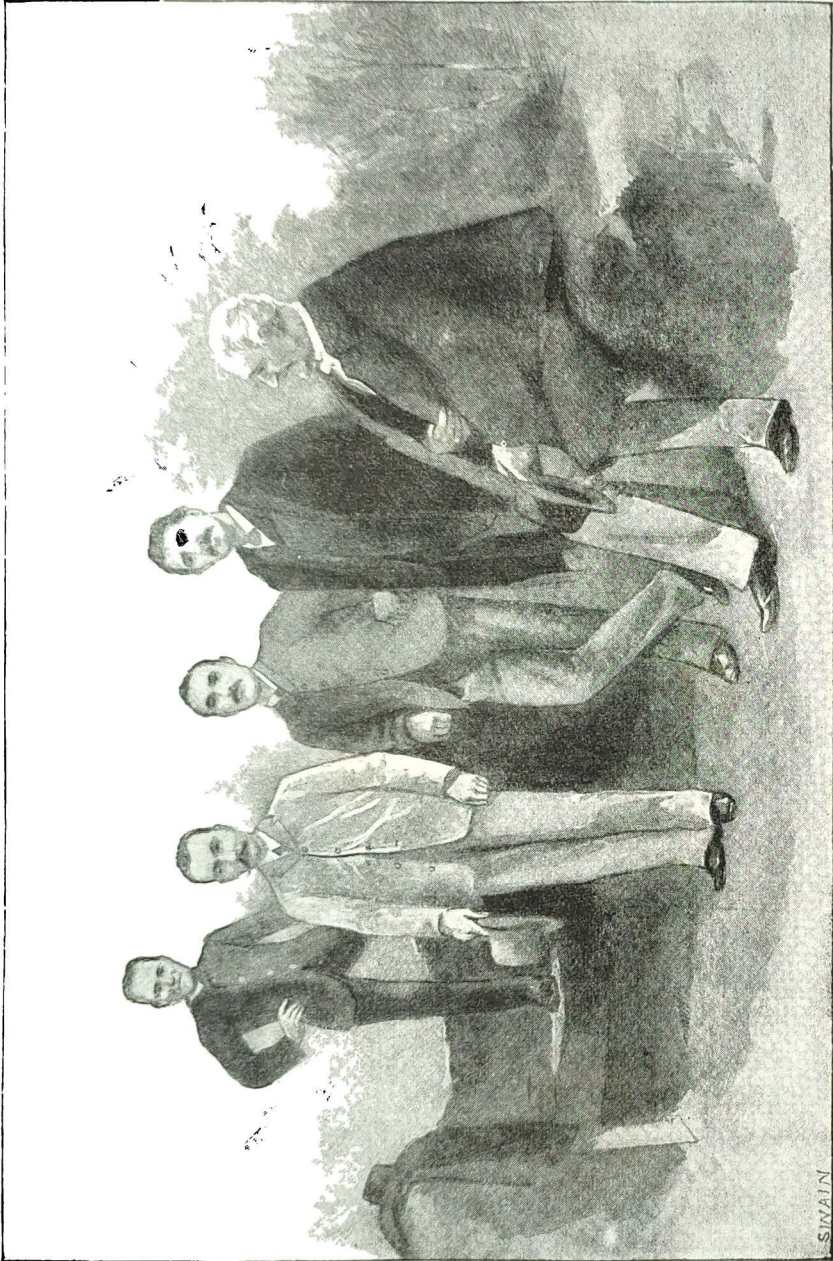
<b>YORKSHIRE.</b>		<b>CARDIGANSHIRE.</b>		<b>PEMBROKESHIRE.</b>	
Bradford, Y.M.B.M.S., for support of Congo missionary	50 0 0	Swyddfynon, Bethel...	1 8 0	Caersalem .....	0 2 6
Do., Sion and Cale- donia-street Sun- day-school .....	7 7 0	<b>CARMARTHENSHIRE.</b>		Cemnaes, Penuel .....	3 10 6
Cowling Hill,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

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

## TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

[ THE MISSIONARY HERALD  
AUGUST 1, 1893.



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

SIVAIN

[AUGUST 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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1893.

### AUTUMNAL MISSIONARY MEETINGS,

IN

### READING,

ON

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

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

### READING.

**MONDAY EVENING, OCTOBER 2nd.**

**Quarterly Meeting of the Committee**

OF THE

**BAPTIST MISSIONARY SOCIETY,**

IN

**KING'S ROAD CHAPEL,**

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

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

IN THE  
 TOWN HALL.

Breakfast at 8.30.

Conference at 9.15.

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

A PAPER WILL BE READ

BY

W. PAYNE, Esq., of Clapton,

ON

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

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

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AT HALF-PAST ELEVEN O'CLOCK,

IN THE  
 TOWN HALL,

THE

**Autumnal Missionary Sermon.**

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

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AT THREE O'CLOCK P.M.,

IN

WESLEY CHAPEL, QUEEN'S ROAD,

A

**Designation and Valedictory Service.**

*Chairman:* MARTIN JOHN SUTTON, Esq.

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

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

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

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

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TOWN HALL.

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

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

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TRINITY CONGREGATIONAL CHAPEL.

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

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

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**FRIDAY EVENING, OCTOBER 6th.**

**Young People's Missionary Meeting**

IN THE  
 TOWN HALL,

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

*Chairman* :—OWEN RIDLEY, Esq., J.P.

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

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

**WEDNESDAY AFTERNOON, OCTOBER 4th.**

**Zenana Mission Meeting,**

AT THREE O'CLOCK P.M.

IN

KING'S ROAD CHAPEL.

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

Further arrangements will be announced shortly.

## MISSION WORK IN NORTH ITALY.

A NEW DEPARTURE.

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

(See *Frontispiece*).



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

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

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

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

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

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

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

#### OUR LAY EVANGELISTS.

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

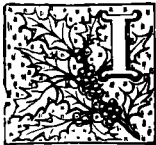


the group, that began the work in Moncalieri. The latter is a brass worker, earning about a shilling a day. He was one of the largest contributors to our Centenary Bazaar; one object made and given by him having been sold for £3 sterling. The man dressed in light clothes is a journeyman baker, a man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

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## “ IN CHRIST’S STEAD.”

2 CORINTHIANS v. 20.



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

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

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

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

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

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

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

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

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

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

## NATIVE CONGO HOSPITALITIES NEAR WATHEN.



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

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

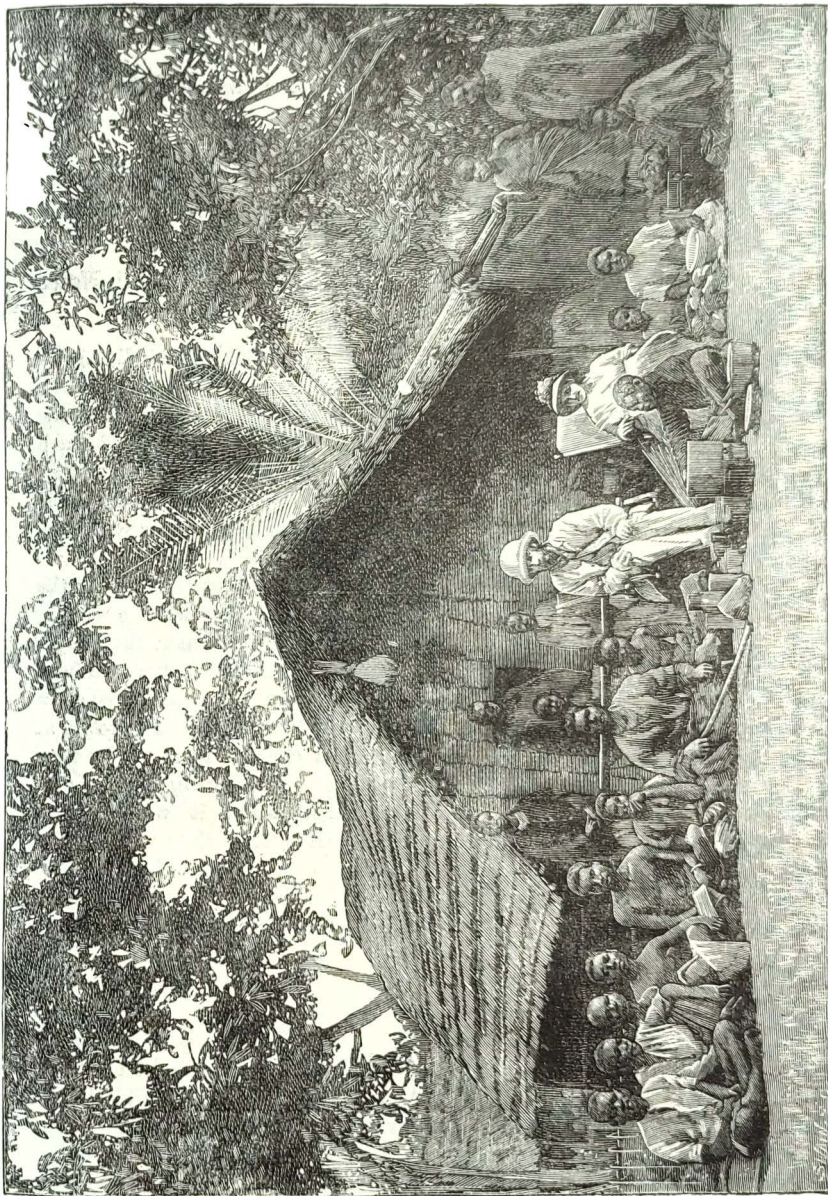
The cook boy is getting his pans and tripod ready; some men are to be despatched for firewood and water; but for a few minutes we are resting from our march. My wife had brought two of her girls with her. The girl holding the basin is the sister of Nlemvo, my assistant in translation work: she is a member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

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

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

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

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



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

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

W. HOLMAN BENTLEY.

Wathen Station, Upper Congo River.

## OPIMUM WORK IN CHINA.



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

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

### “THE REFUGE AT CHIAO CHE'NG.

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

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

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

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

### “LITTLE CHILDREN VICTIMS.

“The little children—excuse me, I

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

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

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

#### “OUR REFUGE.

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

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

#### “THE DEVIL OUT AND CHRIST IN.

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

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

#### “A PRODIGAL.

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

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

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

of God's forgiveness and hope through Christ.

#### "WHO WILL RESPOND?"

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



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

“IN TAI YUEN FU CITY.

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

AMOUNT OF OPIUM USED PER DAY.			DURATION OF HABIT.			AGE.		
1 mace and	2	3	Under 5 years	5 years and	10	Under 20 years	20 years and	30
Under 1 mace	2	3	41	49	41	Under 20 years	20 years and	30
2	3	65	49	33	33	30	30	40
3	4	19	8	8	8	40	40	50
4	5	7	4	4	4	50	50	60
5	upwards	1	135	135	135	Above 60	Above 60	1
		135						135

Tai Yuan	5	13	13	8	6	45	Tai Yuan	0
"	"	"	"	"	"	"	"	10
"	"	"	"	"	"	"	"	25
"	"	"	"	"	"	"	"	8
"	"	"	"	"	"	"	"	2
"	"	"	"	"	"	"	"	0
								45

The Chinese mace is equal to 58.33 grains—i.e., nearly one dram.

RESULT.

Discharged free from craving	Chiao Che'ng	127	Tai Yuan	43
Broke from restraint	"	8	"	2
		135		45

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

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

"GEO. B. FARTHING,

"A. H. Baynes, Esq."

## GOOD NEWS FROM GYA.



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

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

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

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

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

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

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

“A. H. Baynes, Esq.”

## CUTTACK TRAINING INSTITUTION, ORISSA.

LETTER FROM THE REV. THOMAS BAILEY.

Cuttack, Orissa, India.



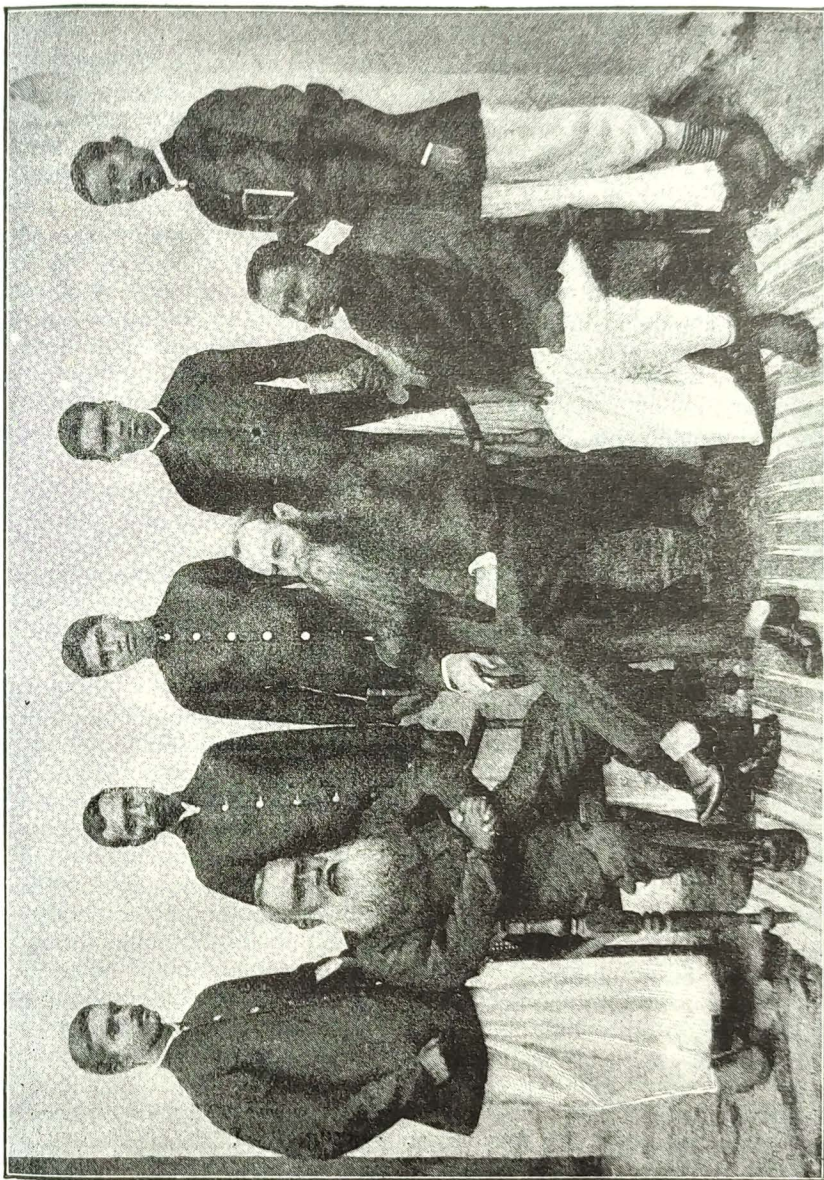
Y DEAR MR. BAYNES,—The enclosed photograph has been taken in prospect of my expected departure for England on furlough.

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

Yours affectionately,

To A. H. Baynes, Esq.

THOMAS BAILEY.



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

## MISSION WORK AMONGST UNIVERSITY STUDENTS IN CALCUTTA.



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

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

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

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

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

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

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

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

C. JORDAN.

Calcutta.

## A VISIT TO CHIAO CHE'NG.



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

### HIS EXCELLENCY WU.

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

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

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

#### CHAO CHE'NG.

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

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

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

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

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



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

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

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

#### A CHINESE CHRISTIAN.

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

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



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

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

#### OPIUM HAVOC.

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

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

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

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

Tai Yuen Fu, Shansi, North China.

ARTHUR SOWERBY.

## A COMMON MISAPPREHENSION.



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

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

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

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

## A VISIT TO JESSORE.

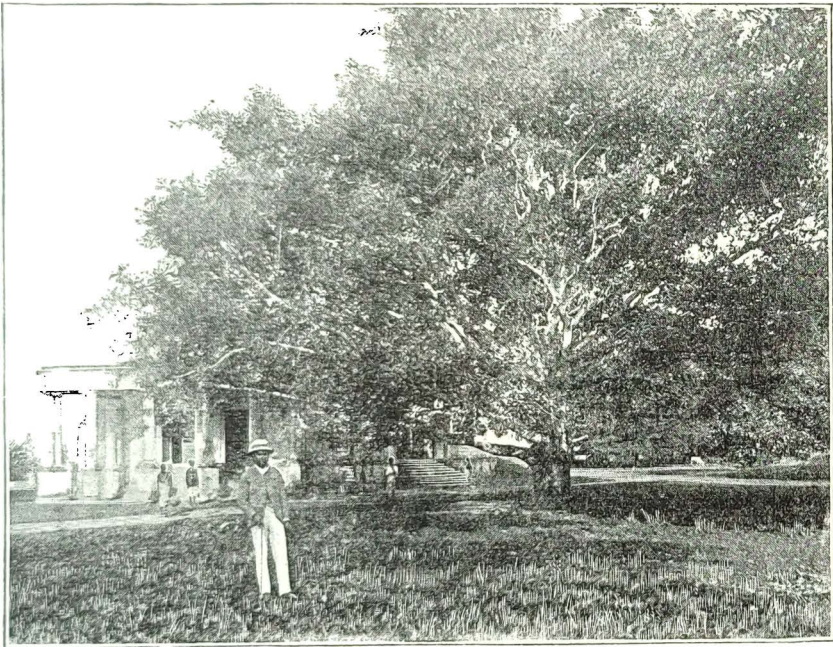
BY THE REV. WILLIAM CAREY.



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

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

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



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

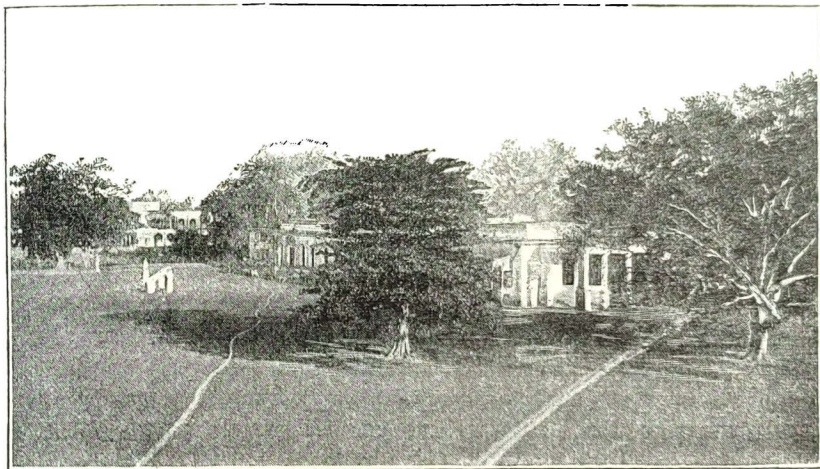
### JESSORE.

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

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

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

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



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

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

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

#### DOULATPORE.

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

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

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

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

Barisal, May, 1893.

WILLIAM CAREY.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## THE LORD LOVETH A CHEERFUL GIVER.



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

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

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## RECENT INTELLIGENCE.

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

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

“Cuttack, June 3rd, 1893.

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

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

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

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

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

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

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

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

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

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

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

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

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

## ACKNOWLEDGMENTS.



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

# CONTRIBUTIONS.

From June 13th to July 12th, 1893.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translators*; *N P*, for *Native Preachers*; *W & O* for *Widows and Orphans*.

### ANNUAL SUBSCRIPTIONS.

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

### DONATIONS.

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

### LEGACY.

Briggs, Mr. Arthur, the late, of Rawdon, by Messrs. Wade, Bil- brough, Booth, & Co. 500	0	0	0
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### LONDON AND MIDDLESEX.

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

Do., for <i>support of</i> <i>two Congo boys</i> . . . . .	2	10	0
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### BUCKINGHAMSHIRE.

Chesham, Broadway . . . . .	47	6	10
Do., for <i>W &amp; O</i> . . . . .	1	6	0

### CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, Treas- urer . . . . .	92	1	2
Caxton . . . . .	2	0	2
Gamlingay . . . . .	7	8	0

### CHERESHIRE.

Altrincham, Tabernacle . . . . .	1	14	0
Do., Sunday-school . . . . .	2	19	5
Chester, Grosvenor Pk. . . . .	5	0	4

### CORNWALL.

St. Austell . . . . .	1	15	0
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### DERBYSHIRE.

Measham . . . . .	14	0	0
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### DEVONSHIRE.

Devonport, Morice Sq. Sunday-school . . . . .	1	0	0
Plymouth, George st. . . . .	19	16	7

### DORSETSHIRE.

Dorchester . . . . .	2	1	6
Gillingham, for <i>W &amp; O</i> . . . . .	0	14	2
Do., for <i>N P</i> . . . . .	1	19	1

### DURHAM.

South Shields, Westoe Road, for <i>Congo</i> . . . . .	1	19	6
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### ESSEX.

Clacton-on-Sea, Christ Church (molety) . . . . .	11	0	0
Levton, Vicarage road . . . . .	9	19	5
Do., for <i>W &amp; O</i> . . . . .	1	12	2
Southeast, Tabernacle Sunday-school . . . . .	7	7	0

### HEREFORDSHIRE.

Llanercoed . . . . .	0	3	6
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### HERTFORDSHIRE.

Northchurch, for <i>W &amp; O</i> . . . . .	0	16	0
Rickmansworth, Sun- day-school, for <i>N P</i> . . . . .	0	7	6
Sarratt . . . . .	1	8	0



[THE MISSIONARY HERALD,  
SEPTEMBER 1, 1893.



LEADERS AND LAY-PREACHERS OF THE CHURCHES IN CHIH-CHU'AN, PO-SHAN, AND CHOU-TS'UN.  
(From a Photograph.)

[SEPTEMBER 1, 1898.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CENTENARY CELEBRATION.

#### THE SECOND PROPOSAL.

##### INCREASE OF INCOME.



PROGRESS is being made with the preparations for the contemplated effort to increase the annual income of the Society. It cannot be too clearly understood that, from the beginning of the Centenary Celebration Movement, the Committee have felt the immense importance of seeking this increase. So much, indeed, has this been the case that, in allocating the portion of the Thanksgiving Fund to be applied to sending forth

#### ONE HUNDRED NEW MISSIONARIES,

they resolved that the sum thus allocated should only cover the expenses of their passage, outfit, and two years' probationary course, purposely leaving their permanent charge as full missionaries to fall upon the regular income of the Mission. The wisdom of this decision may be seen in the stimulus it gives to promote the missionary spirit and develop the resources still latent in the churches.

As an investment to effect an endowment would be of a very doubtful expediency, it is obvious it were far better to proceed upon the proposed lines than to exhaust the quota of the special fund applicable to the new missionaries—even if they were ready to go forth—in the immediate cost of a large addition to our staff, whilst initiating no steps to provide for future maintenance. We believe the course determined upon by the Committee will commend itself as being not merely prudent, but best in the highest interests of the Society.

There can be no doubt the Society has now reached a very critical epoch



in its history. Circumstances over which we all rejoice, inasmuch as we see in them the very answer to our prayers, constitute this crisis. Will our churches in their faith and their devotion to the Saviour be equal to the wider opportunities that have arisen for making known the Gospel? Will they be able to turn to advantage the success already achieved in India, China, and Africa?

It surely cannot be that the part we feel we are called to take in publishing "the good news" is to be restricted to present limits *for want of financial resources!* At any rate, we are bound to do what we can before we sadly conclude an onward policy is not to be our privilege. The thought of such a possibility seems not merely to inflict a cruel wrong upon the memorable traditions which, as the pioneer society among modern missions, we inherit, but, which is of far more solemn moment, would go far to render us unworthy of our Lord's Great Commission. Rather do we hope and pray that, in the sacred and blessed work which has yet to be done in this sin-ruined world, we, as a society, may be honoured of God to take a larger share than heretofore.

In view, therefore, of the high purposes for which the Mission exists, and in looking forward to the greater things which the greater attempts will, with the Divine blessing, surely bring, we ask our churches to do all in their power to facilitate and unite in the special efforts which are now being inaugurated, and will directly be put into practical operation.

We are glad to be able to report that, in addition to the arrangements already announced, Mr. T. Whittard, of Cheltenham, the Rev. W. Ross, of Coleford, and the Rev. W. F. Harris, of Derby, have kindly consented to take charge as local secretaries of the following sections respectively:—The Gloucester and Stroud; the Coleford, Hereford, and Ross; and the Derbyshire districts. It is hoped the Rev. Charles Williams will superintend the Eastern district of Lancashire, the Rev. J. G. Raws the Leeds and North and East Ridings section of Yorkshire, and Mr. T. S. Penny the Somerset (exclusive of the Bristol and Bath districts), Dorset (part of) and East Wiltshire section.

### THE CENTENARY CELEBRATION VOLUME

is expected to appear at the end of the present or early in next month. It will contain a verbatim report of the sermons and addresses delivered at the public Celebration meetings held in Nottingham, Leicester, Kettering, London, and Northampton; also detailed acknowledgments of the contributions to the Thanksgiving Fund. The volume will be numerously illustrated. Further particulars as to price will shortly appear.

1893.

**AUTUMNAL MISSIONARY MEETINGS, IN READING,**

ON

**MONDAY, TUESDAY, WEDNESDAY, AND FRIDAY  
2nd, 3rd, 4th, and 6th OCTOBER.**

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

**MONDAY EVENING, OCTOBER 2nd.**

**Quarterly Meeting of the Committee** of the BAPTIST MISSIONARY SOCIETY, in KING'S ROAD CHAPEL, at Half-past Seven o'clock p.m.

**TUESDAY, OCTOBER 3rd.**

**Missionary Breakfast Conference**, in the TOWN HALL. Breakfast at 8.30. Conference at 9.15. *Chairman*: WILLIAM RICHARD RICKETT, Esq., Treasurer of the Baptist Missionary Society. A PAPER WILL BE READ by W. PAYNE, Esq., of Clapton, on "*The Duty and Privilege of the Young in Relation to our Foreign Missions.*" The Revs. HUBERT BROOKE, M.A., of St. Mary's Episcopal Chapel, Reading; J. R. WOOD, of London; H. MASON BOMPAS, Esq., Q.C., R. C. MORGAN, Esq., and others will take part in the Conference. At Half-past Eleven o'clock, in the TOWN HALL, the **Autumnal Missionary Sermon**. *Preacher*: Rev. JOSEPH PARKER, D.D., of the City Temple. At Three o'clock p.m., in WESLEY CHAPEL, QUEEN'S ROAD, a **Designation and Valedictory Service**. *Chairman*: MARTIN JOHN SUTTON, Esq. The following Brethren, introduced by the General Secretary, will be designated for missionary work in India:—The Revs. J. I. HASLER, B.A., A. E. COLLIER, F. W. HALE, and D. L. DONALD. The following Brethren will take farewell:—The Revs. GEO. KERRY, W. J. PRICE, and J. STUBBS, returning to India; the Revs. W. HOLMAN BENTLEY and H. WHITE, returning to the Congo; Rev. HERBERT DIXON, returning to China; and Rev. ROBERT WALKER, returning to Naples. The VALEDICTORY ADDRESS will be given by the Rev. WILLIAM MEDLEY, M.A., of Rawdon College; and the VALEDICTORY PRAYER offered by the Rev. JOHN ALDIS, formerly of Reading. In the Evening, at Half-past Seven o'clock, **Two Public**

**Missionary Meetings**, in the TOWN HALL and TRINITY CHAPEL.  
 TOWN HALL.—*Chairman*: GEORGE PALMER, Esq., J.P. *Speakers*: The Revs. CHARLES WILLIAMS, of Accrington; GEORGE KERRY, of Calcutta; and HERBERT DIXON, of Shansi, North China. TRINITY CONGREGATIONAL CHAPEL.—*Chairman*: C. J. ANDREWES, Esq., J.P. *Speakers*: The Revs. E. G. GANGE, Regent's Park; R. WRIGHT HAY, of Dacca; and W. HOLMAN BENTLEY, of the Congo.

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**WEDNESDAY AFTERNOON, OCTOBER 4th.**

**Zenana Mission Meeting**, at Three o'clock, p.m., in KING'S ROAD CHAPEL. *Chairman*: E. P. COLLIER, Esq., J.P.

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**FRIDAY EVENING, OCTOBER 6th.**

**Young People's Missionary Meeting**, in the TOWN HALL, at Half-past Seven o'clock, p.m. *Chairman*: OWEN RIDLEY, Esq., J.P. *Speakers*: Revs. DAVID DAVIES, Brighton; W. J. PRICE, Calcutta; J. J. FULLER, West Africa; and R. C. FORSYTH, Shantung, North China.

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

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**MISSION WORK IN SHANTUNG, 蒙, NORTH CHINA.**

(See *Frontispiece*.)



THE Rev. W. A. Wills, of Chouping, writes by a recent mail :  
 —“MY DEAR MR. BAYNES,—I send you a photograph of the leaders and lay-preachers from the churches under my care in Chih-chu'an, Po-shan, and Chou-ts'un.

“In the spring and autumn of each year, during their slack season in the fields, we invite them to the city as our guests, and give them a course of Bible instruction.

“These men not only conduct the services at their own village chapels, but many of them are often to be found attending the markets and fairs distributing books and tracts, and preaching to their fellow-countrymen.

“This morning, when I told them that I was going to send a copy of their photographs for the members in England to see, they said, ‘Send them our greetings, and ask them to pray for us.’

“Yours faithfully,

“To A. H. Baynes, Esq.”

“WM. A. WILLS.

## CONCERNING PEROZPUR, EAST BENGAL.

BY THE REV. WILLIAM CAREY, OF BARISAL.



PEROZPUR is a sub-division of the district of Bakarganj.

The town is situated on the western boundary of the district, and is distant thirty-five miles from Barisal.

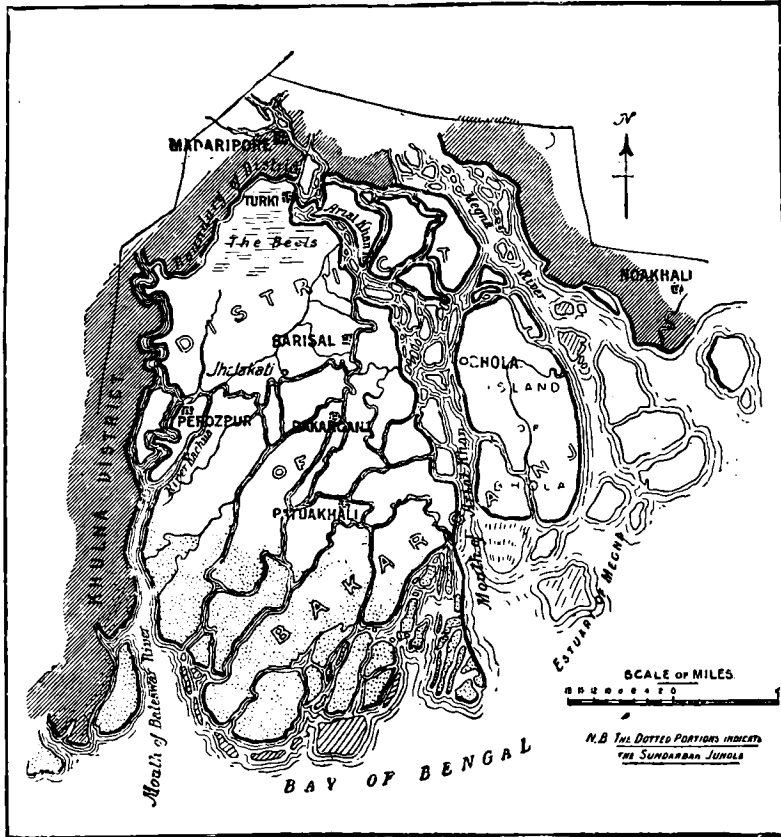
It was founded in 1859, "with the object of suppressing river-robberies," for which the two rivers on either side of it (the Baleswar and the Kachua) had become notorious.

As a "mission station," Perozpur is the youngest in East Bengal. It was opened only three years ago, the first missionary being the Rev. Alfred Teichmann. That brother being in England, the opportunity seems a good one for piecing together the scattered notices of Perozpur which have already appeared in the HERALD, with a view to summarising and completing our knowledge. Missionaries, like other men, need sympathy. But sympathy to be effectual must be intelligent. It must have a focussing point, and we must know where that point is. Every missionary cherishes the hope that some among the kindly eyes scanning the monthly HERALD will light with eager interest upon his own special corner of the great vineyard, and remember both it and him constantly before the Throne. Many missionaries, alas! know what it is to have this illusion rudely dispelled, on deputation, by the look of blank but pathetic ignorance with which their allusions to personally historic scenes are often received. The way will be cleared for Mr. Teichmann's visit if we get the geography lesson over before he comes. First, then, let us study the accompanying map. This will fix the locality of the place in our minds, and indicate its relation to other—and better known—centres of mission work.

Next, let us take down the last three volumes of the HERALD (it goes without saying that every reader keeps his HERALDS carefully, and gets them regularly bound) and hunt over the index for notices of Perozpur.

The first reference is to July, 1889. In this number Mr. John Kerry reports having taken "a suitable piece of land at Perozpur, nicely situated for mission work." That is the beginning. The second notice occurs in March, 1891. A bungalow, "well raised from the ground," has been built by Mr. Teichmann, as a home for himself and his family. It was finished in August of the previous year. A picture of it is given (a very poor one, by the way, which I gladly supplement now by a large one recently taken), and explained by Mr. Teichmann. I take peculiar interest in that bunga-

low, for I put the finishing touches to it myself, during Mr. Teichmann's illness, with some considerable outlay. In the same letter is recorded an account of the first baptism at Perozpur, and the purchase of "a most admirable boat," for itinerating work, with jolly-boat attached. The third notice brings us to July, 1891. Here the missionary, having built his house, founded a church, and purchased a boat, has leisure to look around



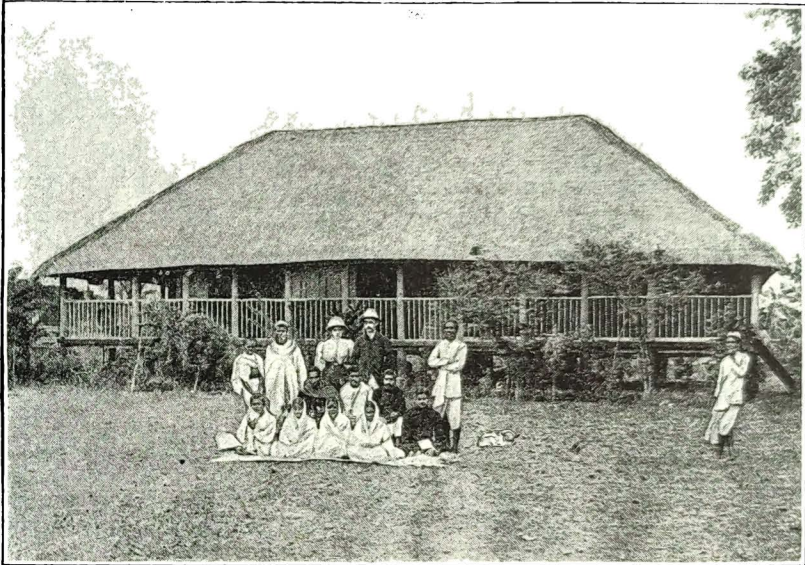
MAP OF BAKARGANJ DISTRICT.

him, and begins to take notice of passing events. He gives us two glimpses of what can be seen from the breezy verandah of his home. There is, first, the daily steamer from Barisal, its great stern-wheel churning the water into foam as it glides through the narrow khal in front of the house, and sweeps round the mud point out into the broad Baleswar. And there is, second, a curious fleet of boats, such as any day may be seen riding at anchor at the mouth of the khal, or pressing slowly through with the tide.

Turn to the month of September. Here is a portrait of Surjya Kumar Nath, one of the two candidates whose baptism was reported in March. Mrs. Teichmann writes of the little fellow's Christian character and peaceful death.

The following month (October) contains a picture of the boat (the *Sutton-in-Craven*, as it was called), with "Brother Teichmann and his solitary helper" standing on the deck. It is Mr. Spurgeon who writes.

We pass on to March, 1892. A chapel has now been built: "The on



PEROZPUR MISSION HOUSE.—(From a Photograph.)

thing needed to finish our new station," as the missionary exultingly writes. There is a good photograph of it. It was opened in September of the previous year, and I had the privilege of being present.

The last notice, viz., that in the *HERALD* for June, 1892, is appropriately concerned with the two out-stations of the Mission in the Perozpur subdivision. Of these, one is at Ourabonia, a few miles south-east of Perozpur; and the other at Kalmegha, a Sundarban settlement close to the sea. Ourabonia was established by Mr. Anderson eight years ago. I visited the place with him then, and remember it well. The Christian family at Kalmegha migrated thither from one of our Beel churches many years ago. They have cleared the jungle, and are now living in easy circumstances. Mr.

Teichmann's account of his visit is deeply interesting. He gives a picture of the chapel and a group, including the principal members of the Christian settlement there. I have twice been to Kalmegha, once in company with Mr. Spurgeon, and once with Mr. Teichmann himself.

Such, then, in outline, is the history of the Perozpur Mission as already written in the pages of the MISSIONARY HERALD. If I am rightly informed, the idea of placing a resident European missionary there originated with Mr. Spurgeon, who, when on furlough in England, and in consultation with Mr. Secretary Baynes, produced a map of Bakarganj on which he had drawn a circle at a radius of about forty miles round Barisal. The circumference passed through Perozpur, Patuakhali, and Bhola. The two latter places still offer attractive spheres of work, and we pray and hope that they may speedily be placed on the same footing of privilege with Perozpur. It is impossible to do more than pay them rare and fugitive visits from Barisal.

The successful establishment of work at Perozpur affords us every encouragement and warrant to complete the plan by including the remaining centres. The work that tells is best done, not by scampering over a wide surface, but by settling down in a circumscribed area, and patiently going over it again and again.

How long even that circumscribed area is apt to be may be seen by a glance at the figures of population for the sub-division of Perozpur alone. In spite of the large tract of uninhabited jungle to the south, the sub-division has a total population of 519,603 souls, living in some 80,000 separate homes, and 700 distinct villages. What a field for one sower to sow! There are no roads anywhere, only paths from village to village, but rivers and streams flow in all directions, and afford easy access by boat.

The people generally are very illiterate. There is a Government school in the town of Perozpur, but only eleven boys are reading in the entrance or matriculation class this year. Mr. and Mrs. Teichmann have left their mark—the indelible mark of personal uprightness and ever active sympathy—on all classes of the community. The missionary was elected a member of the Municipal Board and one of the directors of the school. The Babus of the town speak of him with tender regret, and the poor remember both husband and wife with grateful love. Crowds gathered on the bank of the khal to bid them farewell. All this speaks of steady, zealous endeavour, of quiet work faithfully and prayerfully done. Let the workers be welcomed home to the hearts of the churches in England!

The importance of the new station was made abundantly clear at the last



Bengal Conference, when it became necessary to provide a successor to Mr. Teichmann. Yet the work could only be carried on by withdrawing one of our number from Barisal. This is a significant fact. We make no appeal to man, but our prayers gather earnestness from long delay, prayers directed to the Lord of the harvest, that He may thrust forth labourers into His harvest.

Mr. Hughes has taken temporary charge of Perozpur. His hands are already full of promising work. He has great personal influence with students, and is specially fitted, both by training and sympathy, to be their



PEROZPUR CHRISTIAN PARAH.—(From a Photograph.)

leader in all that is good. A Bible School has been started and a Sunday Evening Lecture. He is happy in having helpful associates. The group shown in the photograph represents the preachers of Perozpur with their families and servants. In the centre sits Babu Aron Uday Ghose—a man of sterling character and ripe Christian experience. At his right sits his wife. Mr. Hughes stands immediately behind, with John Haldar on his left and Dayal Chandra Sirkar on his right. Both these brethren are old Serampore students, and commend themselves as workmen “needing not to be ashamed.” Their wives are seated in front. The bright-faced lad at



Aroon Babu's feet is a Christian boy of Madaripore, and personal servant to Mr. Hughes. The majhi (or skipper) of the boat and the bhisti (or water carrier) flank the group on either side. The houses in the background form part of the Christian parah in the compound of the Mission-house.

Mr. Hughes is the only European in the station, and greatly needs the sympathy and prayers of all friends.

Since the foregoing was written we regret to say the health of Mr. Hughes has broken down, and, by positive medical direction, he has had to return to England for rest and change. The work at Perozpur is now carried on by the Missionaries in Barisal, until the return of Mr. and Mrs. Teichmann, after their furlough in England.

## CHEERING WORK IN CHINA.



THE Rev. G. B. Farthing, of Tai Yuan Fu, sends the following interesting letters :—

“MY DEAR MR. BAYNES, — Some three weeks ago Mr. Sowerby and I visited together a market town named Ping Tou, which stands hidden away in a valley between the mountains to the north-east of Tai Yuan, and distant from us some twenty-six miles. This place was visited as one amongst others in which work has been begun and a station formed during Mr. Sowerby's absence in England.

### “PING TOU.

“To reach our destination we, of course, had to climb the mountain barrier between us and it. Without making a wide detour, nothing better than a sheep-path offered, and nothing better was wanted. Mr. Sowerby was provided with a mule for such part of the way as permitted of riding, whilst I had my horse. We might have been mere pleasure-seekers, so much

pleasure did the journey afford us. At times our way led over an abyss spanned by a natural bridge, so that we had a sheer precipice on either hand as we crossed. On and on we went through ever-varying scenery, until at length we descended into the valley to which we were bound. This valley can boast more of length than of breadth, though with the peculiar loess formation breadth is of no importance. The enclosing mountains rise up height above height, each presenting its sides broken with an ascending series of natural terraces, of which the soil is so rich as to demand only the slightest expenditure of the sweat of the brow before yielding the reward of bread. With such ready wages for the labourer, you will hardly need to be assured that, secluded though it is, there is no dearth of population.

“Hamlets and villages abound, and are to be seen within short distances

of each other clinging to the mountain side, or perched upon the heights in positions that from below appear to be both perilous and inaccessible. Having reached ground where our animals were of use, we mounted, intending to push forward with more speed, but the animal which our evangelist had secured for Mr. Sowerby was an ancient creature, and had schooled herself to keep calm, and to be slow and equal, especially *slow*, in all her movements. She refused to be hurried, and so I rode on ahead to look up our people, for they did not know we should be coming on this special day. The time of our visit proved most opportune for assembling them together. Frequent fairs are held at Ping Tou, which is the business centre and mart for the whole vale. On fair days some representatives of every family in the district are bound to be present. I found that we had hit upon a fair day. Hardly had I reached the main street before, in the thick crowd, I heard a voice say, 'Fa moo shih,' and a Lu Chia Ho man, who had stayed with me to give up the opium habit, pushed his way through to me, insisted upon leading my horse, for I had dismounted, and together we made our way towards the usual place of meeting, being joined by four or five more of our own people before we reached it.

#### "THE BLACKSMITH'S SHOP.

"The place where these good people assemble for worship is a blacksmith's shop, thus forming a singular coincidence with the beginning of our Chias Che'ng work.

"Ch'iao, the blacksmith, who had stayed with me here as an opium patient, is twenty-six years of age, and is a quiet, gracious, and extremely generous little fellow. He not only

grants the use of his premises for the meetings, but himself supplies the greater part of the oil expended during the service held every evening for all who care to come. As three or four lamps have to be kept going at these times, it is no slight burden for a Chinaman to bear.

"Having reached these quarters and announced the speedy coming of Mr. Sowerby, our own people asked to be excused for a while, and set off at a speed at which it is refreshing to see a Chinese move.

"They bounded up the street, found messengers and sent them off in haste to the outlying villages to call in the other friends, for only a few of them belong to Ping Tou itself. Ping Tou is central, and is therefore the natural place for a gathering from the many small villages within easy reach of it. Who are our people?

"Well, we distinguish in this way. The outsiders and occasional worshippers we cannot reckon upon until they show some decided interest. Our people are some forty-five men, of whom forty-three have at various times stayed with me in this city to give up their opium habit — men who have made a stand for the truth.

"Of the forty-three reformed opium smokers only one has relapsed, and, strange to say, he is a man of a more devotional nature than most of the others, and is, I believe, a sincere inquirer after the way of salvation. The reason he went back was not because his craving failed to yield to treatment, but because some months after his cure he had received a wound in his thigh which hurt so much that, to deaden the pain, he drugged himself with his old enemy, and found himself again in thrall. He is a most regular attendant at worship, is ashamed beyond what is just of his

own weakness, and is intent upon breaking off a second and final time.

“That there should have been only one relapse amongst this number of men, ranging in age from twenty-four to fifty-five years, is a result for which one cannot be too thankful. It gives one confidence in the treatment that has been followed, though not the average of successful cases alone helps to do that. The appearance of the men assures us of the efficacy of our treatment. Their healthy plumpness, and their bright, happy countenances, are such a contrast with their former sickly state. But another reason which, under God, has helped to keep them standing is the devotion to them, and the prayer for and with them, of our church-member, Wang Cheng Sui, who has now gone to live amongst them for a time, supported meanwhile by the contributions of the native church in this city. Wang Cheng Sui has a history so interesting that I promise to write it some time soon for the readers of the *HERALD*.

#### “A MANIFESTO.

“Now to resume. The idols had been removed from the blacksmith’s room, and two of our picture almanacks indicating the Sundays (for the Chinese do not divide time into weeks, and of course have no Sabbaths) were hung upon the wall as a compensation, and between the two almanacks was pasted up a statement or covenant made between themselves when they banded together for united worship. As it is more for outsiders than insiders—a ‘To all to whom it may concern affair’—perhaps manifesto would be a better description of it. A translation of it may prove interesting. It ran as follows:—

“‘We willingly band ourselves together for praise and prayer, and we

make a vow that, from this time forth, we will exhort men to abstain from wine, from opium, and from fornication.

“‘We declare that, from this day, our watchword shall be—FOR GOD; FOR OUR HOMES; FOR ALL MEN.

“‘We know that it is our sins alone which keep back the blessing of God, whose will is that all men should be blessed.

“‘We acknowledge it to be our duty to make supplication to God on behalf of mankind. Why do we pray? We pray for our homes because, whilst a single user of opium remains in them, all the members of the family suffer. We pray for all men, because the Lord Jesus, when about to ascend to heaven, bade His disciples “Go into all the world and preach the Gospel.”

“‘As disciples we would so put our trust in the Saviour Jesus, as that we may be acceptable to God, obtain His pardon of our sins, and the gracious aid of the Holy Spirit. Amen.’

“Judged from the point of view of men just emerging from the darkness—men with resurrection life moving within them, but with the grave-clothes of a deathly past still hampering their movements—does it not seem remarkable? These men have nearly all to learn as yet, and to find that they have so far comprehended gladdens us.

“It was not long before Mr. Sowerby arrived, and almost at the same time our men came pouring in, many of them quite out of breath, with their long run, and hurried coming down the hills to see us. Thirty-one of the forty-three reformed opium smokers, together with a few of their friends, whom they had interested in the doctrine, came in whilst we were there. It was with

great joy that they greeted us and we them.

"The medical skill of our brother, Mr. Sowerby, was much in request. In some cases very effectual aid could, happily, be given; but on the first visit of a medical man to any district all the chronic cases are introduced to his notice, and recommended to his mercy. With the majority of such patients, human skill is, of course, unavailing.

#### "AN EVIL TAX.

"Another subject upon which our opinion was sought was, what steps should be taken in refusing the tax made upon all landowners for the support of idolatry. It was a matter in which one was very glad to advise them, though they were made to understand that support drawn from the false should be given to the true. They were further advised to subscribe according to their means so as to create a fund for putting things on a more secure footing. (Such advice we find to have been most timely. The blacksmith will shortly be leaving the district, as his father owns a second shop at a place some eighteen miles away, and sends his sons, turn and turn about, to take charge of them. The time for an exchange will soon come round, and, as the brother is an opium smoker, and may probably not allow them to retain the use of the premises, provision for the future is necessary and imperative.) They promised to think about the matter, and I am happy to say that since then a few subscriptions have been received. Not only so, but a man who has an opium-smoking wife has offered us the eastern half of his courtyard for a term of six months if we will cure his wife of her opium

craving, and give, in addition, two shillings towards the expenses of re-arranging his furniture so as to admit of his surrendering the east wing. We have accepted the offer. The two shillings are to be paid by the natives, and our brother Wang, having been furnished with medicines and precise directions as to treatment by us, is even now undertaking the woman's case, which is our part of the bargain. Before the six months have expired Wang hopes to have got things on to a thoroughly secure and lasting basis.

"Several men wished to be introduced to us, and stated their intention of shortly coming to the city to break off their opium. We were also repeatedly urged to devise some means by which the women could have similar opportunity with the men of giving up their opium.

"Food, in the shape of poached eggs and short cakes, was set before us, and as both these things were provided in such prodigal quantities as to be largely beyond our needs, our friends compelled us to carry away the whole of the remaining cakes upon our departure, saying that the mountain air would be sure to make us hungry. At last, as we must needs make a certain place upon the highway to spend the night, we had to end a very interesting visit and betake ourselves to the road again. Our feelings, as we journeyed, were those of sincere gratitude to God for the marvellous deed which He had wrought amongst this people. When idolatry falls before Christianity, and selfishness gives place to generosity; when national antipathies yield to mutual love and respect, and the slave of depraved habits gains freedom, and yearns after purity and holiness; is not this the deed of God and marvellous?"

## "PING TOW.

"If I may yet trespass upon your patience, I should like to say a few words about the beginning of the work at Ping Tou. It began in this way. Wang Cheng Sui first introduced to me 'The Little Buddhist Priest,' as Chang, the shoemaker, is nicknamed. This man has a situation in a shop in the city, though his native place is Lu-Chia-ho, two-thirds of a mile from Ping Tou. Chang began to learn the truth very earnestly, and soon gave pleasing evidences of an interest in the things of Christ. He then wished to give up his opium, and sought my help. At that time I refused aid to any but such as he, who, for Christ's sake, desired to do so. After he had got through he went home to recruit, for the break from opium entails a certain amount of weakness for several months. Chang's own people could not believe that he was free; thought that he was only deceiving them, and, boasting themselves to be too wise to be taken in, were taken in accordingly. This they had to confess as the days went by, and it became manifest to their unbelieving vision that their kinsman had, in very truth, broken from the bondage. If freedom was to be had, who would not have it? Chang was charged to implore me to assist them. At first I referred them to other refuges, for, at that time, as I believed upon sufficient grounds, I considered a general treatment of opium patients yielded too little compensation for all the trouble it involved. However, in this case, no reference to any other place would do. They believed in me, knew I could help them, and would not believe that anybody else could.

"As all my attempts to dishearten

them failed, I could only yield to the pressure and open the door to them, having but small hope that it would prove to be of God, and a great deal of fear that I should find I had done a foolish thing. But the men bore up unflinchingly, showed interest in our prayers and praise, and at length went home free from opium, and themselves began to meet together, to sing the only hymn they knew, and to read the 'Peep of Day.' No prayer was offered aloud, as each was afraid of the other.

## "THE OPIUM VICE.

"Soon other men came from the same place. After what God had wrought I dare not refuse. Instead I opened wide the door, and began to look again into the facts of opium work, to see if I could honestly revise my former conclusion. My conclusion had been that opium work as done by natives was eminently unsatisfactory, and that that done under the superintendence of the missionary had given such an amount of trouble—by the chafing against restraint, the bursting open of the doors, or scaling of the walls in order to escape—that the missionary seemed to have changed into a gaoler. My call to China did not include any such condition as that. I came to teach and preach, and any restraint or compulsion exercised upon the Chinese I wished to come from the power of Christ's love.

"I found that my former decision had been wrong in this particular. I had put the fault to the account of the patient, as being defective in will power and sincerity, instead of to the account of the system. As to native refuges, that the blame is due to the treatment will appear from the following. A poor fellow who had been duped at a refuge where great pretensions were made of

a speedy, sure, and painless release from the habit, said to me, 'I entered and took their medicine, and was so glad to find that my craving did not trouble me. All the time I was there I did not once desire the drug, but the strange thing about it was that I found my craving at the door waiting to accompany me home as I came out.' Only a Chinaman could have been so deceived. *The medicine was the opium.* Instead of smoking he had been eating the poison.

"Then as to Christian refuges under foreign supervision, the fault in the treatment, long since changed, had been an immediate break with opium upon entering, which brought on the pain in one burst, and produced an agony which only those of iron soul could stand. Hence forcible attempts were made by the patients to break from restraint, and I should certainly not like to have had charge of such a

pandemonium. I am not saying anything discourteous in this. The mistake was long ago admitted and rectified; but the Chinese have long memories. The treatment with which I began, and which I believed to have been that all along followed by everyone, was a gradual diminution of opium with a corresponding increase of tonics. All opium withdrawn by the ninth day. This reduces the torture of the patient to a great extent, but pain more or less there cannot but be.

"This system makes it possible for the patients to listen to instruction; and as they stay for about a month with us, you will see the opportunity it affords us of implanting the truth in their minds.

"I am, yours affectionately,

"GEORGE B. FARTHING.

"A. H. Baynes, Esq."

## WORKERS IN BERHAMPORE, ORISSA.

Berhampore, Ganjam.



MY DEAR MR. BAYNES,—By the outgoing mail I am sending you a cabinet of a few "Workers in Berhampore," in which you may be interested. Many towns in India bear the name of Berhampore. But in only one of them are our men at work. This is in the district of Ganjam, in Madras. It is from this place I write.

In the group, to my right, sits Babu Daniel Mahanty, the senior deacon of our church in Berhampore. This honourable office he has occupied for a long term of years—as also that of superintendent of the Sunday-school. A Christian in heart, at home, and in the world, faithful in the discharge of his duties, he may be said to adorn the doctrine of God our Saviour in all things. The father of Daniel Mahanty was one of our first converts in this district, and for some years a preacher of the Gospel. His son Daniel, after leaving school, was some years a teacher. For the last twenty-three years he held the office of sheristadar of the District Court of Ganjam—at

once the most responsible and onerous post it is permitted a native officer to occupy in this Court. Throughout this long term of service he maintained a reputable Christian character and exercised a wide influence for good. He retired on pension from his onerous duties at the District Court last year, and, with more leisure on his hands, hopes to undertake more Christian work. Babu Daniel Mahanty is the happy father of a large family of children in which boys preponderate. I trust one or more of them may enter our Mission College, and all perpetuate the worthy traditions of the family.

Behind Daniel Mahanty stands Paul Patra, second deacon, secretary and treasurer of church funds. Like our senior brother he has held the post of deacon for many years, and enjoys the confidence and esteem of the entire Christian community. His chief work also lies in the District Court. Again, like Daniel Mahanty, he is the father of a numerous family, in which boys preponderate. I had the pleasure of baptizing two of them a few months ago, and four of their number are now members of the church. Hindu logic always deduces from sons merit in a previous birth. In that case we are a very meritorious group, for between us we could muster a formidable contingent of sons. May the sons of Paul Patra emulate their father!

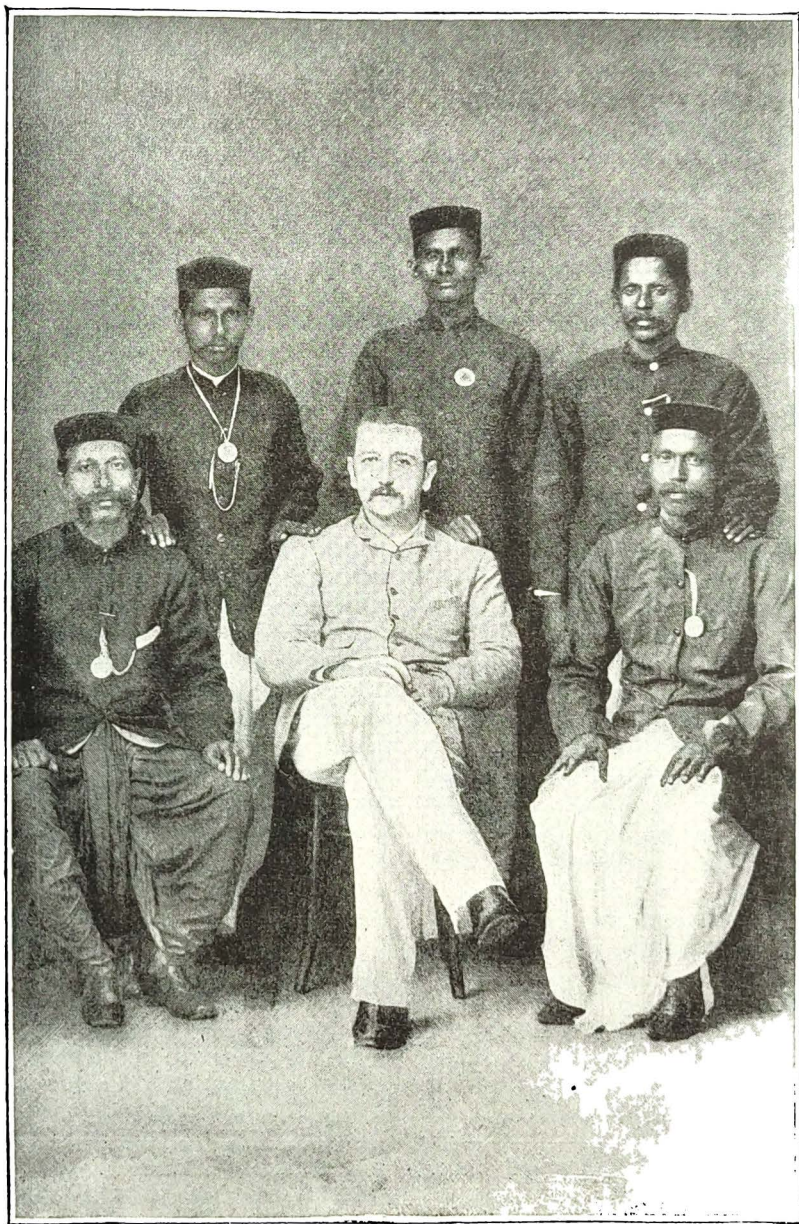
Cyprian Santra stands next to Paul Patra. He is our junior evangelist, and came to us from the Cuttack Mission College in February of last year. I can testify he was a successful student, and came out well in all the subjects for which he entered in the last examination. We trust the bright promise of college days may be fully realised in the larger sphere of usefulness upon which he has now entered.

On the other side of Cyprian Santra you see Balaji Jenna. After leaving the Berhampore Orphanage, he elected to become a preacher, and in due time left college. He has done good work among some of the village communities of Christians in the Cuttack district, but feels more at home in Ganjam, and most in his element in Berhampore. A fisher of men, he casts his net in all waters and is not discouraged.

To my left is seated Ananta Das, pastor of the Berhampore Church. He is a more sober individual than you might suppose from this likeness, but thoroughly enjoys a good laugh. How pleasant a thing it is sometimes for the mouth to be filled with laughter! But our pastor devotes his whole soul to the great work to which his life has been consecrated, and is a powerful preacher both in the pulpit and in the open. Twenty-one years now has he been at work, and we look for many more years of like service.

Like loyal Baptists, all the brethren wear the Centenary medal.





WORKERS IN BEHAMPORE,—(From a Photograph.)



[THE MISSIONARY HERALD,  
SEPTEMBER 1, 1893.

My main object in sending you this group is to bespeak a warmer interest in our work and workers in Berhampore, and to ask your prayers on behalf of each of us, and especially that we might be made wise to win souls.

Yours very sincerely,

ROBERT L. LACEY.

To A. H. Baynes, Esq.

## THE UPPER CONGO.

### WORK IN THE LUKOLELA.



THE Rev. J. A. Clark, writing by the last mail from Lukolela, reports :—

“MY DEAR MR. BAYNES,—You will like to know how our work is going on here. I am glad to say that the health of both Mr. Scrivener and myself continues excellent, and enables us not only to maintain our school, printing, medical, and other duties with little interruption, together with frequent visits to the people in the villages near us, but also to make occasional trips to more distant places. A short time ago I made such an expedition to some inland towns. You probably know that, so far, we have mainly confined our missionary labours to the people dwelling on the banks of the great river, who all, for several hundred miles of its course, at least, speak a common language.

#### “‘REGIONS BEYOND.’”

“But behind us, not very far back, we have a vast scattered population, speaking a different language to that of the riverine people, and altogether untouched by European civilisation, to say nothing of Christian missionary effort. A few of these people visit us occasionally. One chief especially is extremely friendly. He comes from a village situated upon a winding creek, which enters the Congo some

few hours' journey to the north of our station. Mr. Scrivener visited his village more than a year ago, and was well received by the people. I determined to go again, and try to get from the creek some little way, at least, into the interior. Accordingly I started on Monday, February 13th, in our mission-boat, with several of our boys as well as some men. We reached our friend's village, Malilu, the next day. The chief, Mombelo, received us most warmly, all the more so, doubtless, because I had the good fortune to shoot a buffalo a few hours before, and of course I presented him and his people with a portion of the spoil. He showed me a good place to pitch my tent. It was in the middle of the one street of the village, and made it impossible for anyone to pass without getting rather mixed up with the ropes; but he assured me it didn't matter in the least, and as the people did not seem to mind we set up the tent. Next day I had most of the people round me, while I talked to them as best I could. Fortunately, one of the lads with me understands fairly well the language of the inland or 'Mpama' people, and acted as interpreter. Mombelo promised to go with me as guide to what I had heard described as a large

town inland. So we agreed to start early the following morning. Not feeling sure how we should be received by these people, scarcely any of whom had seen a white man in their lives, I determined to return to Malilu the same day, and only took two or three men and boys as attendants. The way was through a long succession of grassy plains, interspersed with patches of forest. In the rainy season much of the road would be under water. As it was there were swampy places here and there.

“BOLEBE.

“After walking for more than two hours we came to large gardens of cassava and other plants, and half an hour more brought us to a town of, perhaps, 1,500 or 2,000 people. It is called Bolebe. My advent was the cause of great excitement. No white man had ever set foot there before. Many of the people fled precipitately and hid themselves, greatly alarmed. But curiosity prevailed over fear in the case of a number of them, and others showed no signs of timidity. One old chief, with face painted vermilion and necklace made of the teeth of leopards and other animals, welcomed me with a certain dignity. I explained through Mombelo and the boy I have referred to the reason of my coming. The chief said I was welcome, and bade me stay two or three days. I explained that I must return to the town on the creek that day, as I had told my boys so, and besides I had not brought bed or provisions. He seemed to think those were very minor considerations, and again urged me to stay. I said that was impossible, but I would come back in two days' time and remain two or three nights. After a rest I walked back to Malilu. I was rather tired,

but none the worse for the day's walking. On Saturday I went inland again, this time taking necessaries for two or three days, but leaving the tent in charge of a trustworthy boy, for the chief had offered to let me have a house. This time I stayed till Monday.

“SUNDAY.

“On Sunday we had several meetings. There was always a big crowd to see the white man feed, and then the boys would come round me and sing some of the hymns they know, and that would probably draw still more people. Then, with the help of my interpreter, I would tell the poor, ignorant creatures about our loving Father and the great salvation. I should say that the boy who interpreted is a member of our church here—the secretary in fact—and is a most able speaker. I have every reason to believe that in a short time he will become a very effective evangelist. I was very pleased to find so many of the people ready to listen to us, and inclined to be so friendly. Some, indeed, had not overcome their fright. There was one chief who would not so much as look at the white man—or spirit, as he probably considered me—but hid himself, believing he would die if I set eyes on him. But most of them were more sensible. This town, Bolebe, is only one of many scattered all over our vast ‘parish,’ as we may call it. With only two of us here it is impossible to do more than go for a brief visit occasionally to these inland folk. And, of course, the difference in language increases our difficulty. I got about eighty words while I was there. I hope to be able to go again before long.

“We should rejoice if we could report successes in our evangelistic

work in our more immediate neighbourhood. The people listen, but remain seemingly satisfied with themselves and their fetishes. Oh, for a great awaking!

"We have had no additions to our church membership since the church was formed; but several of the lads profess faith in Christ and desire baptism, and we hope soon to baptize some of them. They are not all we could wish them to be; but ought we to look for ideal Christians all at once

in lads who, a few short years ago, were running wild in the bush? Surely, if they are evidently sincere in their desire to turn from evil, and to follow the Saviour, and show that they are seeking to do the right, and live better, nobler, purer lives, we are not wrong in welcoming them into the fold of the Church and to the table of the Lord.

"Yours very sincerely,

"JAMES A. CLARK.

"A. H. Baynes, Esq."

## MISSION WORK IN EASTERN BENGAL.

BY THE REV. WILLIAM CAREY, OF BARISAL.



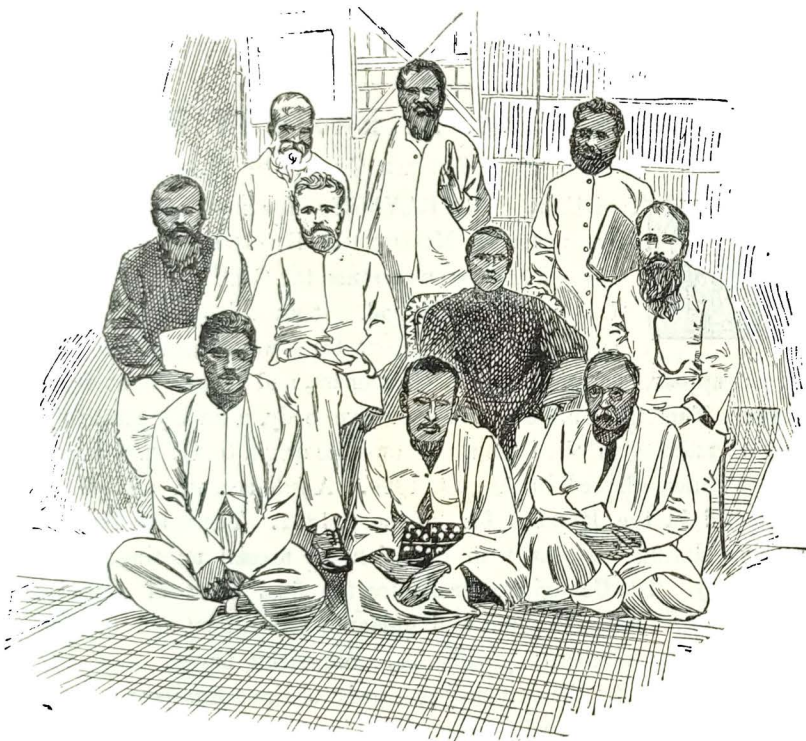
Y DEAR MR. BAYNES,—I enclose two photographic groups for the MISSIONARY HERALD.

I.—The first represents the Committee of the Baptist Union in East Bengal. It was taken at the last meeting, held in Uttarpar, about three weeks ago. Four members do not appear, one being behind the camera, and three absent from other causes. This Committee is an executive body, annually elected at the general meeting of the Union. It owes its origin to the new constitution of the Union adopted in August, 1890. A full account of this event is published in the HERALD for February, 1891. There are four business sessions during the year, with provision for special meetings in case of emergency. The Committee constitutes the final court of appeal in all matters of church discipline and guidance throughout our districts, and has more than fulfilled its promise as an organising power.

The members for the current year consist of three European missionaries, two preachers of the Society, one school inspector, one school teacher, two independent pastors, and four deacons of as many churches.\*

\* The members photographed are as follows:—(1) The President, Srinath Sirkar; (2) R. Spurgeon, Vice-President; (3) W. R. James, ex-President; (4) Kiron Uday Ghose, a preacher stationed in Barisal, son of Shoron Sirkar, one of the best preachers of the early days, educated at Serampore under Mr. Ward; (5) Chandra Nath Sirkar, School Inspector for Backergunge, son of the aged John Sirkar, still living, educated by the famous "three" at Serampore, the best and most respected of all the Society's preachers in these parts; (6) Ram Krishna Sirkar, school teacher, Madaripore district; (7) Mahesh Haldar, pastor of Narikelbari; (8) Ram Hari Haldar, deacon, one of the first converts, of Ramshil, the funniest man in the community; (9) Nepal Bairagi, deacon of Suagram; (10) Shashi Bhusan Baidya, deacon of Kaligram.

The President of the Union, Babu Srinath Sirkar, is a preacher of the Society, a man of sound judgment and keen perception. His influence is only second to that of John Sirkar among the people. He is the right-hand man of the missionary at Madaripore. For thirteen years he has ably served the Union as secretary, and his elevation to the presidential chair is not more appreciated than deserved. There is no greater honour which his brethren can put upon him. He is seated in the centre of the group between Messrs. Spurgeon and James.



COMMITTEE OF THE BAPTIST UNION, EAST BENGAL, 1893.

II.—In this second picture we see the President in the midst of two generations of children. His wife is seated beside him. Between them stands the wife of his eldest son, Bindunath, a tall bearded man on his father's right hand. She holds in her arms one of three grandchildren, who looks askance at the camera, not without fear that it may suddenly go off with a bang! Another grandchild peeps over the shoulder of the second son, while the last, conscious all too late of obscurity, protrudes his shaven head at right angles to the body of Bindunath. The three eldest

sons are lovable fellows, with more than ordinary gifts and singular spirituality of mind.

Srinath himself is a man of considerable force of character. He keeps his face clean shaven, and every feature of it indicates strength. The profile is that of a priest. He was born in 1837, and is therefore now fifty-six years of age. His parents were pious and much respected in the district—the father as a preacher of the Society, and the mother as a voluntary worker among the women and girls. They placed their son in Mrs. Sale's boarding-school at Barisal, but after six months he ran away with a companion in fear of a thrashing for some boyish prank. His



FAMILY OF BABU SRINATH SIRKAR, PRESIDENT OF BAPTIST UNION,  
EAST BENGAL.

father then taught him at home. At the age of sixteen he was baptized at Kaligram by Mr. Page; and the man of fifty-six still remembers, with a thrill of joy, how, while standing in the water, the missionary held his hand and preached him a little sermon on being brought up like Timothy, and becoming a faithful preacher of the truth.

A year later we find him at the head of a band of singers, preaching from village to village. Those were stormy days for the infant churches in the Beels, and the young evangelist more than once had to aid in defending

himself and the chapel from armed attacks. On one occasion the police seized and carried him off. He married, at twenty-two, the daughter of Shoron Sirkar, who has proved a worthy helpmeet. Three years afterwards, he took his first pastorate at Katalbari, where he stayed seven years. Many others followed, so that there is scarcely a church of any size with which he has not, at some time in his career, been officially connected. This gives him great influence wherever he goes. His preaching ability appears to have been above the average. Mr. Page was accustomed to call the preachers together from time to time, and test their gifts. A month was given them in which to prepare. On the day appointed they would rise one after the other, and deliver a discourse of ten minutes' length. Marks were awarded, and great interest excited. At the first of these tournaments of talk, Srinath took the highest place, preaching from the text, "Alas, Master! for it was borrowed." There appears to have been no suspicion that the sermon was borrowed, and the youthful victor repeated his triumph the following year. He has always interested himself in school work. At Chobikarpar he had a boarding school, which was very successful; and at Uttarpar, on two different occasions, he has been placed in charge of bands of young men in training for the ministry and schools.

He is also something of a doctor, and practises both as physician and surgeon constantly. The Sunday-school at Union Chapel, Oxford Road, Manchester (Rev. Alex. McLaren, D.D.), by which he is supported, has supplied him frequently with medicines and surgical instruments. The officers of the school have written to him from time to time, especially Mr. Smith and Mr. Samuel Williams; but their letters, though highly prized, perished with everything else of value in the fire which burned down his house seven years ago.

As secretary of the Union, and founder of the short-lived Mission at Madaripore, Srinath was one of the first reformers in the direction of independence. He has worked steadily and wisely towards this end for many years.—Yours, &c.

A. H. Baynes, Esq.

WILLIAM CAREY.

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**Announcement of Meetings.**—Will friends kindly note that, for use in connection with the announcement by handbill of anniversary and other missionary services, a four-page leaflet has been specially prepared, and is now ready for issue? The first page is illustrated, and bears the title of the Society, with a blank space for the insertion of the name of the local chapel or auxiliary; the inner pages contain a brief sketch of the Society's work, and the last page is left quite blank, in order that detailed particulars of the meetings may be printed thereon. Copies will be supplied on application to A. H. Baynes, Esq., at the Mission House, 19, Furnival Street, Holborn, London, E.C.

## TIDINGS FROM THE REV. W. R. JAMES, OF MADARIPORE, E. BENGAL.

“Madaripore,

“June 24th, 1893.

“



Y DEAR MR.

BAYNES—I must confess that I have been rather remiss in sending to the *HERALD*. However, I think that I may plead as an excuse that it has been my constant aim to write now and again to the *Welsh Herald* ever since it was started. Although that publication, probably, does not carry missionary intelligence to one-twentieth the number of persons visited by its English big brother, yet I believe that it serves the cause well in its own sphere, and that consequently it ought to be supported and kept up.

### “ANTICIPATED DISTRESS.

“The rains have commenced a little earlier this year than usual, and we intend going out in the *Manchester* on the first or second of the coming month. My wife and myself will go in our own boat, and Mrs. R. Williamson intends joining us in the *Shanti Dutt*, which being translated is *Messenger of Peace*. But I am afraid that we shall not have as much joy in our work this year as usual, owing to an all but complete failure of the rice crop in these parts. As you know, a large portion of the Backergunge and Furreedpore districts is an immense basin, completely inundated in the rains, and if the water, after abating during the autumn, does not entirely dry up by evaporation in the cold season, our people cannot possibly till their land, and even should they succeed in tilling and sowing,

the young blade is very easily destroyed if a pretty large fall of rain occur unseasonably in the early spring. That is what has happened this year. Compared with other years we have had very little continuous dry weather since the latter end of February. About the middle of March many of the natives began to take a gloomy view of the agricultural prospects. Still hope lingered for a fortnight or three weeks that things would turn out better than they seemed. But that, like a flickering flame, grew fainter and fainter every day; and now all hope for this year is gone.

### “A TERRIBLE CYCLONE.

“About the end of May a terrible cyclone occurred in the Bay of Bengal, in which several ships foundered. It swept over a large area of the land as well as of the sea, leaving behind it great loss and misery wherever it went. That storm caused such high tides in these parts as to completely swamp all the rice which had been sown. True, the water of that flood-wave soon subsided, but not before it had first drowned all the springing rice. Much, indeed, had been destroyed before by the unusually heavy showers we had had. But the floods that accompanied the cyclone made an end of all that remained. In this district two crops of rice are raised, the early and the latter, one of which is gathered during the rains, in July or August, and the other in the autumn. This year both have entirely failed. So the near future looks very gloomy to many hundreds of our poor Bengali brethren, and to many thousands of the Hindu and



Mohammedan cultivators around them. Natives above middle age have told me that such extensive failure of the crops has not happened before within the limits of their memory. As yet, want has not begun to pinch the people; but already its ugly form looms before their eyes; and native Christians are constantly coming here and are going elsewhere in search of work. Fortunately for our people, they had excellent harvests last year. If it had been otherwise, their case would have been already desperate. Their present little store will, in most cases, supply them with food till next December; after that, I fear it will go hard with them. Millions of Bengali peasants are never better off than living from hand to mouth, and are, of all people, the most unprepared to meet such a calamity as now threatens them.

#### “OUR DEBT TO JESUS CHRIST.

“One of their own proverbs says, ‘*Egàro màs dukh; anya shakal màs shukh.*’ That is to say, they have misery during eleven months, and happiness during all the rest. The proverb, I am sorry to say, is only too true. Ah! European Christians owe a million times more than they think to Jesus Christ. However, I do not wish anyone to read my present letter as an appeal for help. Possibly our people will manage better than we anticipate. We shall be far better able to estimate the situation as soon as the rains are over. In the meantime we shall urge as many of our community as are able to engage in any kind of manual labour to seek some means of earning something whereby they may be able to support themselves and their families. But to find employment is no easy matter. If, hereafter, it will be found neces-

sary to send an appeal for help to England, a formal one must be written and signed by all the missionaries who labour in these two districts. So I leave the matter at present, as doubtless you will, ere long, be supplied with a fuller statement of the case.

“Last year I was hopeful of pushing on the work of chapel building in our district, but I am now afraid that our hands have been paralysed for some time. Still, ere the year is over, we hope to start a girls’ school here, somewhat on the same lines as the one at Barisal; and we expect to erect all the necessary buildings without applying for any help from home. Female education has been greatly neglected here, and something in the direction I have indicated must be done without delay.

“MRS. DR. W. R. JAMES.

“My wife is getting quite a name among our neighbours as a doctor. The people around us still remember Mrs. Teichmann, and it will be a long time ere they forget her. Although my wife has not walked a hospital like her, yet she has any amount of patience necessary for the treatment of sick people; and by learning from books and experience, and by the aid of Burroughs & Wellcome’s prepared medicines, she hopes to qualify herself, to some extent at least, for this kind of work. She has plenty of patients and plenty of patience; and I am sure that the gifts of medicines with which kind friends have favoured us will prove in her hands very helpful to recommend our message to our surrounding neighbours.

“GRATEFUL THANKS.

“I am afraid that my letter has grown longer than it ought. But before finishing allow me, through you, to tender my sincere thanks to

the kind friends who have so heartily responded to my appeal for medicines and other things. Thanks to Messrs. Burroughs & Wellcome; R. Ellis, of Aberystwith; H. J. Palmer, of Liverpool; and Dr. Evans, of Festiniog, for their gifts of medicines; R. Pardoe, of Aberdare; G. Shippey, of Cambridge, and Mrs. Henson, of Charlton, for bells; and Mr. Curtis, of Neath, for medicines and foghorn. As I did not want more

than one bell, I gave the others to our Zenana mission sisters in Barisal, for the use of their school and mission boat. So there was not one too many. May the church at Noddfa, Treorkey, also accept our thanks for their second gift of presents for our schools.—With kind regards, my dear Mr. Baynes, I remain yours faithfully,

“W. R. JAMES.

“A. H. Baynes, Esq.”

## THE STUDENT VOLUNTEER MISSIONARY UNION.



UCH is the designation of a movement, now about a year old, which has arisen in the universities and colleges of Great Britain and Ireland. In as brief a space as possible, let me sketch the history of the movement and its present condition.

Some eight or nine years ago, a few missionary students in America met together—amongst whom was Mr. R. P. Wilder, well known among the colleges of this country, and now a missionary in India—and pledged themselves, “God willing,” to be missionaries, and to stir up their fellow-students to join them. Their zeal spread, and, in a few years, some hundreds joined them, stating their willingness, if God should so lead them, to become foreign missionaries. Since that time, many British students have, year by year, visited Mr. Moody’s Students’ Conference at Northfield, Mass., and have seen the immense help such an organisation has proved amongst the American colleges in the increase of missionary interests.

Following the example of our American brethren, we have accordingly started a similar Union in the colleges of Great Britain and Ireland. The Union is quite unsectarian, and consists of volunteers from all our universities and divinity schools. We are governed by an executive composed of representative students from England, Scotland, Wales, and Ireland, who keep a list of volunteers, with particulars about each, such as the Society with which they wish to be connected, the field to which they hope to proceed, the probable date of their departure, and several other items.

The pledge of membership (or covenant, as some prefer to call it) is—“It is my purpose, if God permit, to become a foreign missionary.” It will at once be seen that such a declaration, while expressing the definite purpose of every volunteer, yet, at the same time, provides for the possibility of circumstances arising which might effectually prevent that purpose being fulfilled, and also it excludes any from becoming volunteers who know at the time they are no free to go.

The Union employs a travelling secretary, who, at the close of his college course, before proceeding to his chosen sphere, spends a year in travelling round and visiting the various colleges, and speaking on missionary work and the

claims of Christ, and enrolling new volunteers. Last year our travelling secretary was Mr. A. T. Polhill-Turner, one of the original "Cambridge Seven." This year Mr. Donald Fraser, M.A., of Edinburgh, takes up the work.

The objects of the Union may be briefly summed up thus:—(1) To bring prominently before Christian young men, whose purpose in life is, perhaps, not fully formed, the claims of Christ and the heathen; (2) to keep the missionary spirit well to the front in our colleges, to band missionary men together in prayer for the heathen, and keep them supplied with missionary literature; (3) to be of service to the missionary societies in giving information as to what men might be eligible for different fields, &c., and to be a kind of missionary bureau to which they can apply; (4) that the volunteers themselves may be banded together for deputation work among the churches.

As to the present condition of our Union, we number some 500 or more volunteers—men who are purposed to fulfil Christ's will in carrying the Gospel to the heathen. At Cambridge there are about eighty volunteers; Oxford, about forty. Of the other colleges I have not statistics, save our own—Regent's Park, ten; and Bristol College, nine volunteers.

This year, about 180 to 200 of us have met together at Keswick for about five days before the Annual Convention, in conference on missionary work. This has been a great stimulus, meeting our fellow-volunteers and discussing with them methods of work, and, above all, uniting with them in prayer. At our early morning prayer-meetings at 7.15, almost every volunteer was present, and the presence of God was manifestly realised. At our evening meetings, we listened to most helpful addresses from such well-known missionary speakers as Dr. George Smith, Rev. J. Hudson Taylor, Rev. R. Wright Hay, Mr. Eugene Stock, and many others. We trust that the work of the S.V.M.U. will be followed with interest by all Christians, and that many prayers will be offered that God may widely extend its influence and bless its efforts.

The College, Regent's Park.

LOUIS C. PARKINSON, B.A.

## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A case of articles from Mr. F. W. Franklin, of Coventry, for the Rev. S. Couling (sent in response to Mr. Couling's recent appeal); two parcels from Mrs. Whitley, of Enfield, for Delhi; a box of slides from Mr. Watford, of Folkestone, for the Rev. J. A.

Clark, Upper Congo; a parcel from Cross Street Chapel, Islington, per Miss Jones, for Miss Rooke, Delhi; two parcels from Mrs. Jonas Smith, of Camden Town, for the Revs. J. Lawson and William Forfeitt, of the Congo Mission; two parcels from Miss Rawlings, of Hackney, for Mrs. H. Bentley, Congo, and Miss Way, Calcutta; three parcels from Miss Palmer, of Leamington, for the Revs. R. Phillips, J. G. Rogers, and P. Davies, B.A., of the Congo Mission; a parcel from Miss M. Kearns, of Wallington, for Mrs. Tregillus, Jessore; a box from Mr. C. Allen, of Bermondsey, for Mrs. Weeks, of the Congo Mission.

## RECENT INTELLIGENCE.



**DEPARTURE OF MISSIONARIES.**—On the first of the current month, the Rev. H. A. and Mrs. Lapham and family, together with the Rev. W. Thomson, of Edinburgh, missionary-elect, will leave London for Ceylon in the P. and O. steamship *Pekin*. Mr. Lapham will return to his former station at Matale, and resume charge of the Kandy district; and Mr. Thomson, during his probationary term, will be associated with him.

**A Sign from India.**—Surely this is a striking sign of the times in India! In a native newspaper there has just appeared an advertisement, inserted by a Parsee firm, announcing that arrangements have been made by them for conducting a tour for orthodox Hindus from India to Chicago and back. To cross the sea at all not so long ago was to lose caste. Even India moves.

**The Rev. C. A. Dann, of Nassau.**—Very sad tidings reach us from the Bahamas. The Rev. George J. Dann, of Delhi, at present in England on furlough, writing to Mr. Baynes, says:—"Very distressing news has come from Nassau. We have just received a telegram from my brother Charles, from Nassau, telling us that his wife (Miss Alden, of Oxford) had very suddenly died from apoplexy caused by common fever. I know you will very deeply sympathise with my brother in this sudden and overwhelming loss. His wife had already, although only a few months married, been a most valuable helper to him in his arduous mission work; and, by her sweet and amiable disposition and self-forgetful spirit, had endeared herself to all with whom she had been brought into contact in the West Indies." We commend our sorely-stricken brother to the prayers and sympathy of all our readers, and we also deeply and respectfully sympathise with Mr. and Mrs. Alden and Mr. and Mrs. Dann, of Oxford, and all the bereaved relatives.

**Congo Tidings: the Rev. Geo. Grenfell.**—We are devoutly thankful to report the safe return to Underhill Station of the Rev. Geo. Grenfell, after the very anxious labours and dangers of his special frontier delimitation commission work. Writing under date of the 12th of July to Mr. Baynes, Mr. Grenfell reports:—

"I wrote you a short note from Loanda informing you of my arrival at that place. This is to advise my having once more reached Underhill. Business connected with the delimitation kept me at Loanda till the 1st inst. The breaking of the West Coast cable involved despatches *via* the Cape and Suez, and consequent delay. State business here will keep me fully employed till the end of the month, though I shall find time to write in reply to letters from the Upper River which I find awaiting me. Mr. Forfeitt has handed me copies of important correspondence *re* Upper River affairs. These have my very prayerful consideration, and I trust that wisdom will be given to us all, and grace in very abundant measure. I am sorry to learn from the Upper River that the *Goodwill* is far from being completed; many of the loads are still *en route* for the Pool. When I go up country I shall give especial attention to the transport of the remaining loads. I am indeed glad to welcome my colleague, brother Lawson Forfeitt, back to Africa again. It is a great

comfort to us on the Upper River to know that business affairs are in such capable hands. I must also take the present occasion to express my appreciation of the good services rendered by our brother Graham during the interim. Mr. Pople is doing good service and promises splendidly. I am sorry to lose him from the Up River staff, but recognise the wisdom of your appointing him to Underhill Station."

**Tidings from Wathen Station.**—By the last Congo Mail, the Rev. P. Davies, B.A., writes from Wathen to Mr. Baynes:—

"I have never enjoyed my work on the Congo so well. Our church members visit the near towns pretty regularly every Sunday morning, and take their classes in the Sunday-school, besides relieving me of three services during the week. I have the remaining three week-day services and usually two on Sunday, as well as my own class in the Sunday-school, with a varying number of personal interviews with inquirers during the evening on most days. I am thankful not only to have had sufficient health and energy to do this, but to do it with enjoyment to myself. I have never been better in health in Congo than during this last month. To be steadily improving in health after three and a half years' residence in Congo is an experience to be devoutly thankful for."

**Dr. S. Roberts Webb.**—Dr. Webb, writing to Mr. Baynes from Wathen Station under date of June 25th, reports:—

"It is now just four months and two days since we arrived at this station, and as we have had quite time to shake down and feel quite at home, I venture to write and tell you some of our earlier impressions with regard to the place and the work here. The place itself, it seems to me, is almost everything that could be desired. Situated on a plateau at a considerable elevation above its immediate surroundings, and not much (if any) below the more distant parts of rising ground that come within our view, we have the advantage of every breeze that is moving. I am told that at this time of year one is usually inclined to doubt whether this is an advantage; but so far we are having a very warm cool season. Our elevation also provides us with good drainage, so that as far as one can observe we have no decidedly malaria-producing areas in our near neighbourhood. My wife and myself have both been remarkably free from fever, only having had two very small ones each.

#### "MEDICAL WORK.

"In speaking of the work carried on at this station I shall begin with the medical work, not because of its relative importance, but because it is the branch of missionary-secular work in which I am most interested. Since the death of Dr. Sydney Comber there has been no medical man here, though Mr. Percy Comber and others have used with advantage the experience gained by short courses of study in the treatment of the people. Too often, of course, it has had to receive quite a small share of attention from the one who has been acting doctor, and whose other duties have been such as to leave but a small amount of time at his disposal. The patients are seen every morning after the daily service. We begin work usually at about nine o'clock, and finish according to the number of patients. We have always a few boys or workmen with little ulcers or coughs who require attention, and sometimes among these there are more serious cases. The people from the towns come in greater or less

numbers according to the weather or the markets for the day. Many of them come or are brought from a distance and remain on the station in an old clay house, decidedly the worse for wear, which indeed has ceased to be used for any other purpose on this account. We have had thus a great number of large ulcers, the owners of which have in many cases remained with us till well. The day I arrived, I saw a station boy who had been under treatment, both medical and surgical, for dropsy during a considerable period. Though it was a hopeless case from the first, yet he improved considerably for a short time; but a few days before his death he left the station unexpectedly, accompanied by a very small boy from the same town, who has recently himself succumbed to a severe attack of dysentery. Two of the boys are my assistants, and are able to take a good deal off my hands by bandaging up the ulcers. There have been under treatment a few cases of sleeping sickness, who have never waited much longer than enabled them to have a few doses of medicine. Sleeping sickness is not very common in this part of the country. A few cases of dysentery, and one or two of a disease which the natives call 'wazi' have also been for medicine. This word is used in the New Testament to translate 'leprosy,' and the people say that the well-known deformities of this latter disease result. I have not seen anything yet, however, to give me any reason to suppose that this disease really is true leprosy. Among isolated and interesting cases, I may mention a tumour removed from the back of an old woman, and a 'bullet' (a piece of stone) removed from the leg of a man. These are not the only cases in which it has been necessary to suggest surgical treatment, but are, I think, the only cases in which it has been agreed to, except the following. One Saturday afternoon a man was brought with a very large abscess on his shoulder. After a great deal of talk, he consented to proper treatment; but the following Wednesday his friends carried him off to the town just as he was getting on well. This is interesting by the side of this other. One Sunday a man with bad acute inflammation of the lungs was carried here in a hammock; but on Tuesday morning, because he was not better, he was taken away again, and we never heard whether he reached his town alive. Mr. Davies saw them going off, and remonstrated with them, to which they replied: 'But he is *very* ill'! Indeed, I think the following conclusions are justified. As the people do not believe that death is the natural and one certain event, but consider it to be due to witchcraft, so they look upon all medicine as endowed with magical properties. They have no conception of one drug being useful for one purpose, and another for another. They come, therefore, expecting that one dose of medicine will cure, and are not prepared to suffer anything painful or unpleasant in the process. Naaman's conception as to the proper way to cure a leper is exactly what most of these people think is the way in which all the ills that flesh is heir to are to be removed, and so they rarely have sufficient patience to allow them to undergo treatment for a necessary length of time. It is an unfortunate thing, I think, that the words for 'doctor' and 'medicine' are both connected with their fetish business, though many people use for the former the transferred word 'dokota.' I have spent so long in talking about the medical work that I shall have but little time to speak of any other.

## "A BRIGHT FUTURE.

"I must just add that I am hopeful for the future. As the people get to know more of us and of our medicine, and get to lose faith in witchcraft and magic, theirs or ours, we shall have them coming in greater numbers and with greater faith. I dream of the time, not far distant, I hope, when a hospital will be added to the buildings at this station, and when native Christians will be trained to assist in the treatment of serious cases, or be able to treat in their towns at a distance from the station those who come to them for relief. Dr. Sims, of the A.B.M.U., who has had the longest experience of any medical man in this region, says: 'To do real good, you must have a hospital.' The school is to me *full of hope*. Even if we do not succeed in educating the boys to a very large extent in mathematics or languages, or other subjects of that kind (and some will never make a much further advance on their present knowledge), they are being trained in obedience and truthfulness, and habits of industry and cleanliness, which, in the future, will make for the good of themselves and those around them. That were work to be proud of; but we have evidence, in many cases unmistakable, that deeper things are stirring in the hearts of very many of the boys. Probably many have really yielded their hearts to the Saviour, and we are seeing in some that victory over their besetting sins which Jerusalem can give. There is 'sound of abundance of rain,' and under its blessed influence the deserts of barren hearts and lives 'shall rejoice and blossom as the rose.' As I am now in charge of the school, I am in some degree in a position to speak as to the cheerful obedience and good behaviour of the children. Of course there are little disturbances now and then, for we are not yet in heaven; but I doubt whether one would have as easy a task in England if teaching the same number of boys. I am not just now comparing the intelligence of the English and Congo boys. I hope you will soon hear from this station of many of the boys having 'put on Christ by baptism,' and that the Word of the Lord is being spread abroad by means of these new converts, even as by those who are already members of the Church, and that the Lord is working with them and confirming the Word with signs following."

**News from Chittagong.**—The Rev. A. J. McLean writes: "I have been very much encouraged during the past fortnight by six baptisms in our midst. One of the converts is a Burman, who seems to have the Spirit of God working in his heart. He seems an open, honest-minded, intelligent youth. Another is an Oorya doctor, who is attached to a native regiment on the Hill Tracts. He came to Chittagong laid up with jungle fever, and found, while staying with us, the great Physician of souls. He is known, I believe, to our brethren in Cuttack, and I trust they will unite in praying with us that he may prove himself to be a faithful soldier of the Lord Jesus Christ. His servant was moved to tears at his master's baptism, and could not rest content till he had taken the same step as his master had done. Another candidate was a young man of careless ways and prodigal life, whom we have had on probation for several months. We were glad to hear him give public testimony to sorrow for his past sins, and also resolving that, through the Lord's help, he would try to prove worthy of his calling. The rain has prevented my going out into the district, where three more candidates have been long waiting for baptism. On

# THE ZENANA MISSIONARY HERALD,

BEING THE  
◀▶ MONTHLY PAPER ▶◀  
OF THE

*Ladies' Association for the Support of Zenana Work and  
Bible-Women in India and China*

IN CONNECTION WITH THE  
**Baptist Missionary Society.**

SEPTEMBER, 1893.

## OUR NEW MISSIONARIES.



T may be interesting to our readers to have a few particulars with regard to the Missionaries who are going out to India and China during the coming autumn and winter. Two of these, Miss Lucy Shalders and Miss Agnes Kirkland, will already have started on their voyage to China before this number of our HERALD is issued, as they sail per s.s. *Glenartney* at the end of August.

Miss SHALDERS comes from Ipswich, and is a member of the church at Turret Green, of which the Rev. W. E. Blomfield is pastor; and the friends there, though regretting the loss of her help in their varied Christian work, are taking a deep interest in her call to the foreign field, and will follow her with their sympathies and prayers. Miss Shalders has matriculated at the University of London, and has been for five years assistant mistress at the Altrincham High School, and has further qualified herself by passing through a course of midwifery.

Miss KIRKLAND belongs to the Baptist Church at Dunoon, now under the care of the Rev. Duncan Macgregor; and besides considerable experience in Christian work, she has acquired some knowledge of nursing



and medicine at the Maternity Hospital and the Missionary Nurses' Training Home at Glasgow, and has put her knowledge to practical use amongst the poor there.

These two ladies are to be stationed at Tsing Cheu Fu, in the Shantung province: and we hope in January next, to send out two other ladies to the same province; Miss ANNIE ALDRIDGE and Miss SIMPSON, both also eminently qualified for their work, who will go to Chow Ping, and of whom we shall have occasion to give some account later. Thus in response to what we believe to be a Divine call, coming to us through the urgent appeal of our Chinese Missionaries and deputation, we are sending forth four ladies to that vast empire; but we must earnestly beg our friends at home to observe that, whilst we are encouraged by many expressions of approval and sympathy in this new sphere of work, the *donations* at present given for China will not suffice *for more than the outfit, passage, and nine months' salary* of these four workers, and unless we shortly receive *increased regular subscriptions*, the work both in China and in India must suffer and be retarded. As we have repeatedly stated, our present funds are all inadequate for our Indian Mission, which might be increased in every direction; and we need an additional £2,000 for the work that lies immediately at hand. Will our friends bear this in mind when paying in their subscriptions, and will those who read this appeal and who have not yet helped our Zenana Mission, respond as they are able, that so there may be no lack of means to carry on our Master's work.

Three other ladies are leaving in the middle of October, per P. & O. boat *Rome* for India; Miss Rebecca Eckhout, Miss Mary Coombs, and Miss Ethel Dyson; and they will be located at Agra, Delhi, and Calcutta respectively. Miss ECKHOUT is from Glasgow, a member of the Hillhead Church, under the care of the Rev. F. H. Robarts; and both Miss Eckhout and Miss Kirkland have come to our Committee with the cordial recommendation and sympathy of our friends of the West Scottish Auxiliary, by many of whom they are personally known and highly esteemed. Miss Eckhout has engaged in different branches of Christian work in Glasgow, and has found much blessing in her labours amongst the sick and aged there.

Miss COOMBS is the daughter of Dr. Carey Coombs, of Castle Cary, Somerset, and has been trained in a happy Christian home, taking part in its many activities with much earnestness and zeal. She is to go to Delhi, at any rate for the present, to join our workers there.

Miss DYSON, whose father is the minister of the Baptist Church at Harrow-on-the-Hill, passed her early years at Halifax. She received training as a teacher at Stockwell Training College, and has been head mistress for two years of the British School at Northfleet.

These seven, therefore, are going forth as our messengers to the women of these heathen lands; may we ask for the constant and upholding prayers of our friends at home, that they may truly be the "glory of Christ," and may be richly blessed in their efforts to make known His Name and extend His Kingdom.

## OUR CHRISTMAS GIFTS.

WE must ask those who are kindly intending to send gifts to any of our stations, to see that all boxes and parcels reach the BAPTIST MISSION HOUSE, 19, Furnival Street, Holborn, not later than September 15th. They should be addressed to Miss Angus, the name of the sender put *outside*, for identification, and particulars of contents, value, name of station or Missionary (if for any in particular) should be sent by post to Miss ANGUS, 5, Ellerdale Road, Hampstead. Mrs. Robert Williamson, of Barisal, asks in a recent letter if any friend will kindly send her some umbrellas for her teachers and Bible-women. We shall be glad to forward any sent in response to this request.

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LETTERS have been received from Mrs. Jones and Mrs. Whitewright, expressing their thankfulness and pleasure at the prospect of having assistance in their work for the women of China, specially amongst the converts, who sadly need regular and systematic instruction.

Mrs. Drake, of Chou Ping, also writes:—

“As ladies are now coming to China in connection with the Zenana Mission, I thought you might be glad to hear a little about the work carried on by the Baptist Missionary Society amongst the women. For the last four years I have been living in Chou Ping, and have been carrying on work both in this city and the neighbouring villages. On Sundays we have a Bible-class for women, which is attended by from ten to thirty or more women; five of these have received baptism. The work in the villages is always more hopeful and encouraging, and the number of women who are interested, and have received baptism, is far greater. Having a family of four children, it is impossible for me to go to the village stations, so I have adopted this plan for the instruction of the women. I invite two or three women from each village where we have inquirers or Christians, to the number of twelve or fifteen, to stay with me for about twelve days, when Mrs. Jones, Mrs. Nickalls, and myself give them as much Christian teaching as the time will permit. In this way we have been able to give instruction to over forty women since November, and in a few days twelve more women are coming in who will also receive baptism; then we shall have to wait till the summer is over. We have been working in this way for over two years now with much encouragement. Having some women in from all the stations once a year, the interest has been kept up, and the Christians have been able to carry on their study of Christian books. With those who seem the most intelligent and really earnest believers, we take special pains, hoping in the future to be able to use them as Biblewomen. As we are moving into a new house soon and will have greater accommodation for the women learners, I hope next autumn and winter to have a still larger number. Mrs. Jones and Mrs. Nickalls both help in this work. I was exceedingly glad to hear that two ladies were soon to join us, but as these two will probably go to Ching Chou Fu, I would like to ask you to lay the needs of Chou Ping before the Committee.

“FLORENCE DRAKE.”

Cheering news has also been received from Miss Florence Smith, of Delhi :—

“ Although six months have not yet elapsed since I last wrote, I feel I must just ask you to share with me my last new joy. A few weeks ago I was feeling very sad, fearing a whole year was to pass without one of my pupils having confessed Christ, and thought I should go to the hills with a heavy heart, wondering what the fault must be in me. Although I could thankfully acknowledge that in every house a great change had taken place during the year, and in several cases pupils seemed all but coming out on the side of Christ, still I could not feel certain of one ; it seemed almost more than I could bear. A few days ago, the great God gave me the desire of my heart. A dear Hindi woman, about whom I had hoped much for some time, openly confessed Him before several witnesses in her own home, at the same time saying she had given up idolatrous practices and bathing in the Jumna. This dear friend came to service last Sunday morning for the first time. We may, I think, be specially glad about C—. She seems to have begun at the right end. For a long time she has been wondering how to be saved from sin ; has noted her besetting fault, mourned over it, and longed to be saved from it. She cannot read very well ; but I have given her a New Testament, and, in addition to reading a portion from the Gospels, I now take a special command, each as regards idolatry, loving one’s enemies, &c., underlining the passages for her to ponder in my absence. The special thing that seemed to break her down was the fact that the Sinless One was accounted a sinner to save the sinful. She was much impressed with the fact that, when the Saviour’s accusers took Him before Pilate, the latter said, ‘ I find no fault in Him.’ There are many dear ones into whose hearts the truth is finding its way, and whom, I hope, the Saviour is conquering. Pray much for them and me.

“ FLORENCE G. SMITH.”

Contributions received from July 10th to August 10th, 1893 :—

Cirencester .....	3	0	0	Bedford—				Mr. and Mrs. E. Robin-			
Miss Benson .....	1	0	0	United Meeting ...	5	4	0	son .....	100	0	0
Scottish Auxiliary—				Bunyan Meeting ...	9	6	0	Misses Gale .....	1	1	0
“ Asiatic ” .....	5	0	0	Lewisham-road S. S. ...	1	1	10	Camden-road .....	1	6	7
Donation .....	5	0	0	Andover .....	1	14	0	Pontrhydryn .....	0	16	0
H. F., Portishead .....	1	0	0	Coventry, Queen’s-road	4	13	0	Mrs. Evans, Caerphilly	1	0	0
Mr. John Masters .....	3	0	0	Camberwell C.E.S. ....	0	10	7	Norwich, St. Mary’s ...	1	1	8
Harlow .....	2	2	9	Great Leighs .....	1	16	0	Met. Tab. Sun. Sch. ...	2	10	0
Highbury Hill .....	2	2	2	Brixham Y.W.F.S. ....	10	0	0	Bramley .....	3	6	0
Trowbridge .....	1	6	6	Miss S. Harris .....	0	10	0	Bournemouth—			
Appledore .....	0	9	0	Home of Industry—				Westbourne .....	0	16	6
Regent’s Park Chapel	11	5	1	Girls’ Bible Class .....	0	13	1	Lansdowne .....	3	8	6
Sutton-in-Craven .....	6	18	8	Forest Hill .....	1	5	8	Dublin .....	6	0	0
By Mrs. Moreton .....	0	12	6	A Tenth .....	0	12	0	Mr. J. Richardson .....	0	10	0
Leicester, Belvoir-st....	25	0	0	Portsmouth District ..	76	6	5	Cleveland .....	15	9	4

Subscriptions and donations will be thankfully received by the Hon. Cash Secretary, Miss A. G. Angus, 5, Ellerdale Road, Hampstead. Collecting cards, boxes, leaflets, &c., will be gladly supplied by the Hon. Secretaries, Mrs. Angus, 5, Ellerdale Road, Hampstead, and Mrs. J. F. Smith, 3, Aubert Park, Highbury.

of these inquirers is a *Mugh*, of whom we have no manner of doubt. His wife is doing all she can to dissuade him from becoming a Christian, but we trust that God will eventually overrule it to her joining him in becoming a Christian too. Two others are from the tea-garden. Pray for us!"

**Our Approaching Autumnal Meetings.**—We call the special attention of our readers to the arrangements for our forthcoming autumnal services at Reading, during the first week of next month, and earnestly appeal for their presence, their prayers, their sympathy, and their generous help.

## CONTRIBUTIONS.

From July 13th to August 12th, 1893.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O* for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		Ladies' Negro Friend Society, for Congo schools		Harrow, Byron Hill Sunday-school, for N. P. "Proshonno"	
Baker, Rev. T., B.A. . . . .	0 10 6	Leigh, Miss, amount collected for Girls' School, Cuttack . . . . .	4 0 0	Hendon . . . . .	24 3 6
Bartrop, Miss S. A. . . . .	0 13 0	Long, Mr. W. T., amount collected for Khond Mission . . . . .	0 15 6	Kingsgate Street . . . . .	2 3 9
Bickham, Miss May . . . . .	1 1 0	Meadows, Mr. W., for Mr. Farthing's work, China . . . . .	0 10 0	Metropolitan Tabernacle Sunday-school, for Mr. Weeks' work, Congo . . . . .	6 5 0
Blackwell, Mr. J. S. . . . .	0 10 6	Palmer, Mr. J., for Congo . . . . .	1 0 0	Notting Hill, Ladbroke-grove . . . . .	5 7 2
Blyth, Miss P. A. . . . .	1 0 0	Payne, Mr. James . . . . .	10 0 0	Peckham Park-road . . . . .	5 8 10
Daniel, Mrs. S., Luton . . . . .	2 0 0	Price, Mr. B. . . . .	0 10 0	Peckham Rye-lane, for Congo . . . . .	0 5 10
Ecroyd, Mrs., Nelson . . . . .	2 2 0	Raid, Mrs. D., Edaw . . . . .	0 10 0	Peckham Rye, Tabernacle Sunday-school . . . . .	3 0 0
Harper, Mr. W., Madeley . . . . .	1 0 0	Sale of Fowls, for Congo . . . . .	0 12 6	Putney, Werter-road . . . . .	5 15 10
Hayter, Mr. Harrison . . . . .	5 0 0	Scott, Mr. W., Dundee . . . . .	2 0 0	Regent's Park . . . . .	32 8 3
Help in Need Society, for support of <i>Elembe and Ntumba</i> , under Rev. T. Lewis, San Salvador, Congo . . . . .	10 0 0	Weightman, Miss J., for Mr. Clark's work at Lokoteta . . . . .	2 0 0	Do., College Students' Rotherhithe New-road Sunday-school, for China School . . . . .	5 13 0
Perry, Mrs. K., for Congo . . . . .	0 12 0	Under 10s. . . . .	0 9 0	Spencer-place, Goswell-road, Sunday-school . . . . .	2 2 6
Raynes, Mr. A. E. . . . .	5 5 0	<b>LEGACY.</b>		Upper Holloway Ch. . . . .	23 13 7
Robinson, Mr. and Mrs. Edward, for India . . . . .	100 0 0	Rowley, the late Mr. George, of Brecon, by Mr. David Powell, for Congo . . . . .	214 18 8	Do., Prayer Union, for support of N. P., Behim Behari Haldar, Dacca . . . . .	10 0 0
Do., for China . . . . .	100 0 0	<b>LONDON AND MIDDLESEX.</b>		Vauxhall Ch. . . . .	7 9 8
Do., for Congo . . . . .	100 0 0	Arthur Street, Camberwell Gate . . . . .	2 0 6	Victoria Park, Grove-road . . . . .	6 7 9
Do., for Italy . . . . .	100 0 0	Bermondsey, Haddon Hall Sunday-school, for Indian School Fund . . . . .	9 1 6	Do., for W & O . . . . .	3 8 2
Sargent, Mr. E. G. (3 years) . . . . .	2 2 0	Brixton, Gresham Ch. Sunday-school . . . . .	2 10 0	Walworth, Ebenezer Sunday-school, for Bengali School . . . . .	5 0 3
Smith, Rev. J., Newmarket . . . . .	1 1 0	Brookley-road Sunday-school . . . . .	9 3 7	West Green, Young People's Missionary Working Party . . . . .	8 0 0
Solvyns, Baroness, for Congo . . . . .	10 0 0	Brompton, Onslow Ch. Camberwell, Cottage Green . . . . .	4 4 0	<b>BUCKINGHAMSHIRE.</b>	
Sowerby, Mr. E. J. . . . .	0 12 0	Do., Mansion House Chapel . . . . .	0 12 6	Amersham, Lower Ch. . . . .	13 7 7
Stevenson, Mr. John T., Auckland, N.Z. . . . .	10 0 0	Child's Hill . . . . .	0 15 3	<b>CAMBRIDGESHIRE.</b>	
West, Mr. F. . . . .	0 10 0	Forest Gate, Wood-grange Sunday-sch., for Bengali School . . . . .	2 13 1	Isleham . . . . .	1 3 0
Workman, Mr. O. . . . .	0 10 0	Hammersmith, West End Sunday-school . . . . .	4 12 0	Swavesey . . . . .	4 14 0
Under 10s. . . . .	0 9 0	Hampstead, Heath-st. . . . .	300 0 0	<b>DERBYSHIRE.</b>	
<b>DONATIONS.</b>		Do., Juvenile Missionary Association, for support of boys at Wathen Station . . . . .	6 11 4	East Midland Baptist Association Collection at Derby . . . . .	16 16 7
A. C. . . . .	0 10 0				
Apprentice, Greenock for Congo . . . . .	0 10 0				
Caswell, Mrs. P. A., for Congo . . . . .	0 10 0				
C. and F. H. D. . . . .	1 0 0				
Cosburn, Mr. G. F. . . . .	0 10 0				
E. A. S. . . . .	0 10 0				
F. M. B. . . . .	1 0 0				
Do., for Congo . . . . .	1 0 0				
Friends at Uxbridge, for support of Congo boy . . . . .	0 10 0				
G. W. R. . . . .	20 12 6				
Hardy, Mr. L. C. . . . .	0 15 7				
"Hope" . . . . .	1 0 0				
Humphreys, Mr. J. R., for Congo . . . . .	0 10 0				
Johnson, Mr. W. . . . .	1 0 0				



THE MISSIONARY HERALD,  
OCTOBER 1, 1893.



A CHINESE FAMILY IN EVENING DRESS.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE INCREASE OF THE ANNUAL INCOME.



HERE can be no doubt that for this urgently-needed increase the Committee are right in directing their efforts to obtain new and enlarged subscriptions. A glance at the report recently issued of last year's contributions will be sufficient to show the possibility of an augmented revenue from this particular source. How many churches there are in connection with which are found no list of subscribers! In how many cases where subscriptions are given do the three or four names that appear suggest the greater number which are absent! And in how many instances might the individual sum contributed be enlarged, and, perhaps, in not a few, very considerably! What numbers there are, too, among the members of our churches from whom weekly or monthly contributions might be obtained—small givings it may be in themselves, astonishingly great, however, in the aggregate—but for the collection of which no suitable organisation exists!

It is in the confident expectation of securing these larger consecrated gifts with which to do the Saviour's work in the world that brethren honoured and esteemed by us have consented to undertake a

#### PERSONAL VISITATION OF THE CHURCHES.

We are well aware that the success of their visits will mainly depend upon the welcome and co-operation afforded by the pastors and officers. In the name of Him whose blessed Commission the Society exists to fulfil; for the sake of those who are "without God and without hope in the world," and, we may add, for the sake of the spiritual good which the true missionary spirit brings to all who cherish it, we earnestly and prayerfully bespeak this welcome and sympathetic assistance.

An earnest determination on the part of all who can influence their



fellow-Christians to do what they can during the remaining autumn and coming winter months to make the churches with which they are associated what churches should ever be, as much as possible, missionary in their nature and object, would surely mean thankfulness and joy at the close of the present financial year.

God has conspicuously blessed this Mission in the past. Let us go forth to the effort before us with hope. We are not straitened in Him. He graciously waits to accept and use our more liberal gifts. May all who read these pages be fully ready to come to the help of the Lord, the help of the Lord against the mighty.

## BAPTISM OF LEPERS AT AGRA.



THIS morning, July 27th, we baptized three lepers at Agra. The baptism took place in the River Jumna, just beyond the famous Taj Mahal. Several Mohammedans and Hindus were present and witnessed the baptism. After a service as usual at the Asylum, the poor lepers, being unable to walk, were conveyed in a bullock-cart to the place of baptism. One of them, an old man, had to be lifted into the cart by two of his companions, lepers like himself. After our arrival at the riverside, our preacher, John Paul, who visits the Asylum every week, gave a short address. I then added a few words and also offered prayer. It being the custom at the Asylum to throw the bodies of those who die as Hindus into the river, it has become to them a striking symbol of the grave. I told them that as such they were to regard it to-day; that because I believed that they had died with Christ, we were about to bury them in the water of the river, but that we should also bring them out again as Christ arose from the tomb, that they might walk in newness of life. The three men baptized, Har-Pal, Dhan-Pal, and Ram-Jani, had all been for years under instruction, and had long been waiting for baptism. Their portraits appear in the front row of the group photographed Christmas, 1888, and published in the *HERALD* early in 1889. Lepers though they were, with hands and feet wasted by disease, they all seemed very happy, now that at last they were about to put on Christ by baptism. Their confession of faith was clear and bright. They were poor sinners, and Jesus the Sinless One. Jesus came into the world to save sinners, and He alone could do so. Jesus died, and rose again from the dead, according to the Scriptures. In Him and Him only they trusted for salvation. At the baptism of these converts other lepers from the Asylum assisted us. The candidate stood or kneeled in the water, and our preacher putting his hand upon their head, they bent forward, and were baptized into the name of the Father, Son, and Holy Spirit. Each man, coming up out of the water, girt about him the new loin cloth provided for him—a symbol of the new life upon which he had entered as a disciple of the Lord Jesus Christ. Then, after a few more words of exhortation and another prayer, we sang, “Jai Prabhu Yishu” (“Victory to the Lord Jesus”), and left our new converts, repeating as they love to do, “Victory to Jesus.” Will friends

who read this letter pray that these men may be kept faithful, and that others in the Asylum may follow their example? The Asylum being under the Agra Municipality its inmates are not in any way dependent upon us for support.

Agra, N.W.P.

J. G. POTTER.

## TEMPERANCE AND MISSION WORK IN INDIA.



DEAR MR. BAYNES,

— It may be that some of the readers of the HERALD would like to know what is being done in India to promote the work of total abstinence from strong drinks.

First of all they should know that the evil habit of indulgence in liquor has greatly increased in India of late years, and that in these days, not only the low-caste people, but people of all castes and creeds, have largely taken to the habit of drinking.

There are several reasons for this, and among them these: the example of the English, and the extra facilities of late given by Government to the natives of India to obtain liquor for revenue purposes.

### ENGLISH-LIKE.

The people of India who have received English education have an idea that to drink liquor is "English-like"; and as they look up to the English as their superiors, they think it something grand to imitate them. It is singular that those who try to imitate others nearly always adopt their bad qualities and not the good ones.

This aspect of the question is one of special importance to missionaries and ministers of the Gospel in India, and it adds to the significance of it when we know that to indulge in liquor by natives means to get intoxicated, and not drink for refreshment, and they suppose English people do the same. I am glad to be able to

say that through the noble efforts put forth by the Anglo-Indian Temperance Association, of which our good friend, Mr. W. S. Caine, M.P., is the hon. sec., there are now over a hundred Total Abstinence Associations throughout India, comprising over 80,000 members.

The societies have their own local office-bearers and operations. To my certain knowledge a number have been saved just in time to escape the awful vortex from which it is next to impossible to get out. I know of no effectual remedy for the confirmed drunkard short of the converting grace of God.

Then thousands have been saved from forming the habit of drinking. The pledge is a very good shield to ward off temptations to drink.

About one-third of those who have taken the pledge are young men—students, chiefly—who are now crystallising a character and forming fixed habits for future life. In the case of the drink question it is especially true that "prevention is better than cure," and I much rejoice to see so many young people in early youth taking up a strong position against drinking habits.

### BARISAL.

This winter I visited a number of places where I had not been before, both in the Punjab and in Bengal, and I was able to organise a number of new societies as well as impart fresh energy into those already afloat. In our mission-station of Barisal I had two very large gatherings and a

good number of pledges taken, besides which I had the opportunity to preach the Gospel on the Lord's-day to several hundreds of Hindus. I was glad to find such friendly feeling between our missionaries there and the advanced natives of the place, who regard the Gospel labourers as their real benefactors. I was glad to meet with a genuine Cymro in the Mission-house in our station of Barisal, as well as to find that young Mr. Hughes was fast mastering the language of Bengal—but for that, what tongue cannot a real Cymro talk? The man who can rattle off “*Hen hwch goch a chwech o berchill bach cochion,*” can turn his tongue to anything, and no doubt a Welsh-speaking Cymro has a great advantage in pronouncing strange languages.

I also had another great treat in Barisal in having a visit from my old friend, W. R. James, who gave us such “*doniol*” and inspiring specimens of the Welsh “*hwyl*” from giants of the Welsh pulpit, so as to raise one's soul into ecstasies of heavenly joy such as only a Welsh sermon, electrifying a Welsh heart, can possibly produce. I am glad to hear our good brother James has now a helpmeet for him in his work at Madaripore, and I wish them both a long and a most useful life in the Master's work in East Bengal. Our dear brother James has no small share of the fervour and zeal of his eloquent grandfather Roberts, who ministered so many years at Swyddffynon, in the county of Cardigan. I promised to send our good brother a copy of Rev. D. Davies' “*Echoes from the Welsh Hills,*” a book which thrills the heart of the Welsh, but I failed to get a copy in India, though I got my own in the book depôt at Allahabad last year, but they were all sold. I, there-

fore, suggest that some kind Cymro should send a copy to our brother James, as I feel sure it would be highly appreciated by him. I greatly enjoyed my visit to Barisal in every respect, and, if spared, I hope to go there again on my Temperance tour, verifying the truth of the Welsh proverb, “*Lle caffo Cymro y caes.*” Let those who wish to know what this means learn Welsh, for that rich and original language contains many precious treasures hidden from the sight of the mono-linguistic Anglo-Saxon.

#### GYA.

But I must check this Welsh fervour, and return to my narrative. I can ask for space only for a further remark or two on my visit to Gya and Allahabad, both being Baptist Mission stations in the North-West Provinces.

Gya is one of the holy cities of the Buddhists and of the Hindus. There is a “*Buddh Gya*” and a “*Braham Gya,*” and the Brahmins have by far the best of it here now. I have not yet been able to persuade the Hindu priests of Gya to give up their libations of the narcotic “*bhang,*” in which they so largely indulge, and it is a remarkable fact that the most sacred cities of India are the most drunken—Benares taking the lead!

I wish now to make a remark or two on Gya as a mission station. It is quite true that it is one of the citadels of idolatry and a rocky soil for Gospel seed, but it is one of the best places in India to scatter the good seed, for here flock pilgrims from all parts of India to offer up the last oblation to the memory of departed friends, and this affords a sphere for the proclamation of the Gospel with which few other places in India can compare. It is not the converts made there that we should consider as much as the

grand opportunity the place affords to make known the grace of God in Christ to the thousands who have never heard the Gospel before, and who carry portions of the Word of God with them to villages and hamlets where a missionary has never been.

I was delighted to find that our good brother Prem Chand, who is now missionary in Gya, had been so successful in selling Hindu Gospels. No less than 8,000 copies of single Gospels and 100 copies of the New Testament have been sold at a small price, and these messengers of peace are carried away far and wide among the people of the land who visited the Gya shrines. No less than 50,000 pilgrims visit Gya every year on the great festival occasions, and it is calculated that 50,000 more come in in smaller parties during the twelve months.

The small native State of Tikari, about sixteen miles north-west of Gya, should be occupied by our Mission before it is taken up by others.

The Gya district is the most extensive in the whole of the province of Behar, and the city alone has a population of 775,000.

A promising work has been opened out among the "Doms," who are a low-caste people, well disposed towards the Gospel. One of these, along with a Brahmin and four others, were baptized by me at Gya when I was there, and there are six or seven others to follow. I hear now that one of those baptized has given Rs.100 to our brother Prem Chand towards the new chapel which is to be built, and which is greatly needed.

There are two Sunday-schools, with an attendance of about one hundred children, and the work in Gya appears to prosper under the care of my old fellow-worker at Monghyr.

#### ALLAHABAD.

We have a strong Temperance movement here, with both a native preacher and a vernacular paper to promote the work. But I wish to say a word about the English Baptist church here.

Our devoted and worthy brother, Mr. B. D. Gordon, the head-master of the Government High School, has done a noble service here. He has not only kept the chapel open after the missionary pastor left for Delhi, but the cause is now so far ahead that the little church has given an invitation to a worthy brother to become pastor with every prospect of success.

While there I had the pleasure of baptizing seven candidates, and among them one of my own sons and four of Mr. Gordon's children, all believers in the Lord.

I shall only add a word as to the way in which my Temperance work through India prepares the way for the Gospel.

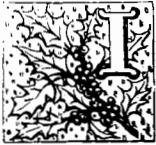
It does this in two ways. First, the natives now see and say that those who help to save their country from a great social evil must be their true friends. Thus much of former prejudice against missions is wiped away. And further, I have had thousands of educated Hindus come to hear me preach Christ who never before would enter a place of Christian worship, and that because they now see that the missionaries are the men who take the trouble to do them good. They have often asked at my meetings: "Where are our own priests and pundits when our country is in danger of being swamped with drink? They do nothing, but the missionaries are the men to try to save us."

THOMAS EVANS.

A. H. Baynes, Esq.

## A CHINESE FAMILY IN EVENING DRESS.

(See *Frontispiece.*)



ONCE asked a Chinaman "whether clothes were made for man, or man for the clothes?" He replied, "Man is made for the clothes." Judging from the fit in the picture, one would conclude that there was some truth in the reply. The two ladies and children are in "evening" dress. On the table you will see a clock (Continental make), tea cups, and water pipes. Ladies smoke in China, and etiquette demands that a cup of tea and "a pipe" be offered a guest immediately on arrival. Those interested in the question of healthy dress may find some interest in the dress of the two servants, who are standing on either side.

EVAN MORGAN.

Tai Yuen Fu, Shansi.

## AN INDIAN VILLAGE CONFERENCE.



THE Rev. Robert L. Lacey, of Berhampore, Ganjam, Orissa, sends the following interesting account of a recent village conference held at Padri Polli. We hope next month to give a picture of this village.

"MY DEAR MR. BAYNES,—I wish you could have been with us at Padri Polli certain auspicious days in last month. I mean at our first village conference in this district. I fancy the Uriya is an unknown tongue to you, but, at least, your eyes would have rested on a smiling landscape, pastoral scenes, and Uriyas in conference assembled.

"Padri Polli is not a model village in any sense, but a farm settlement of Christians in rather a jungly district. Like the jungle that surrounds them, the people have sometimes become rank and wild, and the thought has been of why cumbereth it the ground. It has been rough on its resident preachers and a thorn in the side of missionaries. But in the bosom of the jungle are fountains of sweet water, and flowers, and delicious fragrance for beautiful witness. So here are

true hearts and loyal to Christ, and such as strive to propagate the faith. This is what we are chiefly needing in every Christian community in Orissa. Not many are so inspired. We want more of the missionary spirit. One of our chief aims in this new departure is to create and make contagious such a spirit throughout our field.

"But to speak of the Conference.

### "THE NIGHT REPAST.

"The meetings commenced on a Sunday, when a feast of fat things was provided for the spiritual hunger by three of our preachers. At the close of the day we gathered about the sacred table to partake of the 'Night Repast.' With us it is called the Lord's Supper. The pastor of the Berhampore Church gave the address on the occasion. The words he had selected from which to speak were,

'Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.' They have always appeared to me delicate words to handle. I have heard a missionary speak from them — but not as this pastor. With searching thoughts he seemed to find his way to the very heart of the text, and called it 'tendency.' It was this, and not isolated acts of our life, that constituted us worthy or unworthy. And, with bowed heads, many remained behind to partake of the emblems of love.

#### " AT EARLY MORNING.

"The Conference extended over five days, four of which were introduced by early morning prayer-meetings. The speaker at the first of these treated of the Holy Spirit, and the urgency of our need of Him in our hearts, and in the Church, and in all our work for Christ. 'The Church is the body of Christ, but only a corpse if not animated by the Holy Spirit.' The thought was taken up once and again, and formed a conspicuous feature of the address of not a few at this village conference. It was felt to be profoundly true, whether of the individual believer or the Christian Church. Only as the Uriya Church entertains in much larger measure this Holy Spirit can she put forth her strength to evangelise this fair province, and then lift up her eyes to regions beyond.

#### " THE VOICE OF THE CHURCHES.

"A prominent place was given to receiving the reports of the district churches. Delegates were present from Russellkonda and Berhampore, and a report was also given of the work of the station where we were assembled. The truth is told out in

these reports. Things pleasant to realise, and discouraging, are brought to our knowledge. Increase of members was reported from two of the churches, and inquirers and a convert from Hinduism from Russellkonda. The first of these district conferences was held at this place early in the year, and it was good to hear of the fruit it had borne. It was generally felt that the churches should undertake more evangelistic work of an aggressive nature, and the thing will be done when the Spirit shall be poured down upon them.

#### " A GHASTLY SHRINE.

"It was in our hearts one day to go out in a large body and preach the Gospel in an adjoining village. But overhead the inky clouds gathered that morning, and the rain descended and it could not be. The next morning we visited a celebrated shrine in the vicinity. Long years ago it was a place of execution. It seems probable that in the days of Uriya monarchs many subjects' heads were there chopped off for trivial offences. Unhappily, the even more innocent blood of fowl, and sheep, and goat is spilt there to this day. The butchery of those luckless creatures goes on every Tuesday. And why the death of all those defenceless? I suspect because evil spirits of false religions were ever lovers of blood and broken bones, and one of their caste is supposed to hold court here. It was a hideous shrine in a lovely spot. A rough, mud platform—with a common ant-hill at one end—smeared with filth and blood, indicated the actual site. Over this was a common roof of thatch supported on slight bamboo poles. On either side were ancient forest trees, and the whole surrounded by a rough wall of stone. This, we were sorry

to learn, had been thrown together by Khonds of the surrounding hills. To a few of these the Gospel was preached, and then some of us preached it again in a village not far distant from this place. It was a trudge to remember, but we were glad to get back to our own people and resume our Conference sittings the same evening. The subject was :

“ THE INNER MAN.

“ When is he weak ? When is he strong ? ” It was a practical subject, and handled in a practical way by two of our friends from Berhampore. Both were agreed that the causes of our spiritual weakness and languor should also discover to us the sources of our glory and strength—as in Jesus, in prayer, in the Bible, in spiritual exercise (an open secret of keeping good health), and unselfish service. A discussion followed in which other points were brought out.

“ HOW LONG ?

“ We were met in a village, and the topic of the next evening appeared suitable : ‘ To what extent are village communities of Christians responsible for the extension of Christ’s Kingdom ? ’ Three friends had come prepared to speak to this question, and declared their souls on the subject. The remark that impressed me most was one made by our junior evangelist, who asked if the time had not come for Uriyas to relieve foreigners of the responsibility of evangelising Orissa. It was the first time I had heard an Uriya say

such a thing, and I cannot help feeling, if others are seriously thinking such thoughts, they may combine to create a new era in the history of the Orissa Church. Perhaps this last meeting was also the best, though the children would probably give the palm to the magic-lantern entertainment kindly given hereafter by Mr. Long.

“ FIRST-FRUITS.

“ Of old time this village has been a scene of guerilla warfare. It seems incident to home rule. But some of the villagers now said they would put a stop to this petty strife, and live in love and peace. So a few of the resolved rose up and slew a lion called ‘ Dissension,’ and a bear named ‘ Spite,’ which had taken up their abode with the people. The brutes were killed in a largely-attended committee of the villagers, and the Conference was called to witness they were dead. We trust they are also buried.

“ A ganja smoker also brought me his pipe, and the remnants of the obnoxious weed, before the Conference had closed its sittings. These things have come to the surface, but we believe the half has not been seen. In these we rejoice, and pray for more fruit and manifest blessing as a direct result of the seed sown at our first united Conference at Padri Polli. I feel sure you will join us in this prayer.—Believe me, dear Mr. Baynes, yours very sincerely,

“ ROBERT L. LACEY.

“ A. H. Baynes, Esq.”

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## “A BEEL BARI.”\*



THIS is a typical view. Every homestead stands alone and apart from all others. Every homestead is surrounded by trees—partly as a protection from storms, and partly for the sake of the fruit. The plantain and the mango are conspicuous. Every homestead is raised on a mound of earth; the earth from which it comes forming a tank or a small channel to the nearest khál. The country all round is a flat plain, dry in the cold and hot seasons, but covered with water several feet deep during the rains. I stood on dry grass to take this picture a few days ago. I shall probably sail over that same ground before the year is out, and step off the nose of



A HOMESTEAD IN THE BEELS.—(From a Photograph.)

the boat into the open cow-shed which fronts the view; the cows will have to stand in that shed, or lie down with their tails dangling over the mound, from July to October, every bundle of grass they eat being cut and brought to them in boats. Behind the cow-shed is the curved roof of the principal dwelling, where the master and his family live. To the left and right are smaller houses, the one being the home of the married son, or youngest

\* Which being interpreted means, “A Homestead in the Beels.”



brother, the other being the common cooking shed. Between the four buildings is an open square of smoothed earth, washed every few days with cow-dung and water to make it white and clean. Here the children play, and the ox treads out the corn, &c., &c.

WILLIAM CAREY.

Barisal, East Bengal.

## “GONE ASTRAY.”

ISAIAH liii. 6.



GOD, whose love, ere time began,  
Redemption's wondrous plan conceived,  
Behold the ransomed race of man  
From sin's dire hurt still unretrieved;  
Through us love's purpose to fulfil,  
Fill us with love to do love's will.

O Christ, who, by the Father sent,  
Camest to lead the exile home,  
See how, in bitter banishment,  
Lost in the gloom, earth's millions roam;  
That Thou mayest be the wanderers' Way,  
Move us to seek them where they stray.

Eternal Spirit, by whose grace  
Meet sacrifice for sin was made,  
When the blest Head of our poor race—  
God's Lamb—was on the altar laid,  
A *living* sacrifice to be,  
Fit and dispose us mightily.

And thou, my soul, to whom is given  
The grace to know the Father thine,  
A home of perfect bliss in Heaven,  
A name and destiny divine,  
Canst thou forbear to tell abroad  
What thou hast found in Christ thy God?

Earth's millions all thy kindred are,  
Since Christ is kinsman unto each;  
Speed, then, into the darkness far,  
The farthest wanderers haste to reach,  
For while neglected thus they roam,  
A shadow rests upon the Home.

R. WRIGHT HAY.

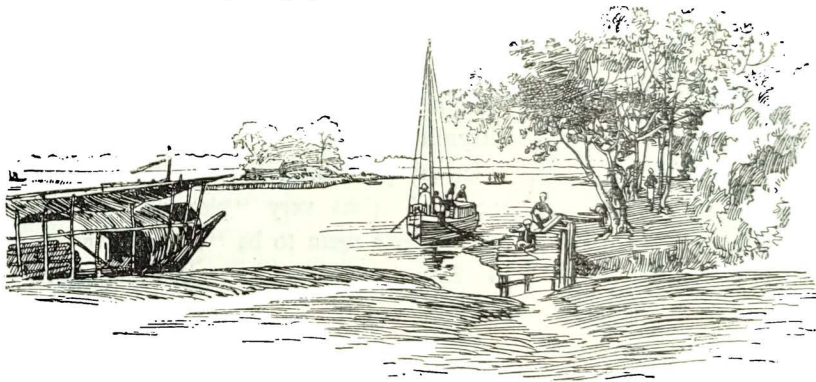
## GHAGOR, BACKERGUNGE

(THE WESTERN GATE OF THE BEELS).



THE Beel districts of Backergunge and Madaripore are accessible by boat from the north, *viâ* Madaripore and Amgram Khâl; from the east, *viâ* Turki Khâl; and from the west (or south-west), *viâ* the Ghâgor River. The market-place of Ghâgor is situated at the head of this river, and forms the gate of entrance to the marshes from that side. In the dry season the boats of the missionary and the civilian anchor here, further progress being possible only by small dinghy or by walking ankle deep in mud.

The place has a sacred interest as the scene of one of the most pathetic interviews in the early history of the Mission. In the month of December, 1847, Messrs. Pearce and Wenger anchored here on a visit to the persecuted Christians at Dighaliya. They could go no further, and Dighaliya was still three hours distant by dinghy.



GHAGOR, BACKERGUNGE (THE WESTERN GATE OF THE BEELS).

So a message was sent to the place, and the missionaries looked out over the strange country, and waited. They had anxious thoughts. The news of large accessions from this district had been reported to Calcutta, and the fathers of the Mission there rejoiced with trembling. At length the present visit was resolved upon as a means of testing the converts. The examiners had come. They were filled with forebodings. They knew not what to expect. Several hours went by, and at length a dinghy was seen coming along with men running on either side. When it arrived, twenty rough-looking fellows of the lowest class in Bengal stepped on board, and sat down in the missionaries' cabin. The rest of the story I give in Dr. Wenger's own

words. "We asked them to tell us," he says, "what they knew of the Gospel. After a little silence one old man stood up, and folded his hands, and said: 'Sir, I am a poor ignorant man, and have not received much instruction, so you must not take it amiss if I cannot express myself well.' After this short preface we expected to hear a narrative, but, instead of that, he uttered a most beautiful prayer." Mr. Pearce adds: "We were much affected by it. In a corner sat a middle-aged man, very poor and unhealthy; but his replies to our questions filled us with wonder and delight. All seemed to know the leading truths of the Gospel. We visited Dighaliya—a four hours' journey—the people dragging the dinghy. A number of women converts came together, who declared that if the Zemindars killed them they would never forsake the Saviour."

Readers of the HERALD will be interested to know that one of the men who was present at that memorable interview in the mission-boat is still living, though very old. Here is his portrait. His name is Swarup Chandra Barhui. He is very much respected, and has a son, who is to-day deacon and treasurer of the Dighaliya Church. He tells me that the missionaries stayed at Ghágor five days, each morning going to Dighaliya in the dinghy, and returning at night.



SWARUP CHANDRA BARHUI.

In the published report of their visit they speak of it as very "pleasing." Many of the converts seem to be "truly converted, and to have eminently the gift and spirit of prayer."

WILLIAM CAREY.

Barisal, East Bengal.

## TIDINGS FROM THE CEYLON MISSION.



THE Rev. W. D. Hankinson, recently arrived in Ceylon, sends the following account of first experiences of missionary work in the Colombo district:—

"Baptist Mission,

"Colombo,

"July 18th, 1893.

"MY DEAR MR. BAYNES,—I promised to write to you after a few weeks' experience in this newsphere of service.

You will be glad to know that my health has been very good on the whole, although I feel the heat rather trying sometimes. Of course, the study of the language has occupied most of my time; but there are many

opportunities for direct Christian work, both in Colombo and in the inland towns and villages. I have been able already to visit a number of our mission stations, and these visits have convinced me that there are great opportunities within the reach of these little centres.

#### “WORK IN COLOMBO.

“Concerning the opportunities of Colombo itself it may be interesting if I just give an account of one afternoon’s work among the educated English-speaking natives. It will show what splendid opportunities there are even among the English-speaking portion of the population. Mr. Durbin and I started out in the afternoon of June 29th. We had scarcely gone a hundred yards when we met a man whom we accosted in English. He responded, and we entered into conversation. We found that he had at one time thought a good deal about Christianity, but because he had had no one to teach him he was still in ignorance of its glorious truths. We tried to encourage him still to seek for the truth, and offered to help him if he would call in to see us. We next entered a book shop where six young men reside, all Buddhists, all well educated. Three of them were at home, and we found them quite willing to enter into conversation with us. We quite hope that after a few more opportunities we may be able to lead them, or some of them, into the truth. In speaking to such young men, we feel our need of the Holy Spirit’s guidance to enable us to present the truth in a simple and suitable way. We next saw three men in a watchmaker’s verandah. The watchmaker told us he was a Sivite, and he seemed quite content to remain as he was. With such men, it is not easy to know

at what point to meet them in conversation, or how to show them their responsibility to God, and their need of His mercy and grace. One of the other two men we found to be a Buddhist. He seemed pleased that we spoke to him, and promised to call at our bungalow for conversation. This he did on the following Sunday, and was persuaded by Mr. Durbin to attend the English service. We have not seen him since, but shall call again soon. The third man of the group was a Roman Catholic, and we were not able to do very much with him. How many, like this man, are bound in spiritual slavery! Leaving the watchmaker’s verandah, we met a fine-looking Tamil gentleman, whom we accosted. We asked him if he was a Hindu. He replied, ‘Well, not exactly.’ I saw where he was, and said, ‘You are not satisfied, are you?’ With a troubled look that made a great impression upon me, he answered, ‘I am not satisfied.’ We asked him to call and see us. He promised to do so, and seemed deeply thankful that we had spoken to him. On the following Tuesday he came to see us. I was alone at the time, and for more than an hour had a very close talk with him. He told me that he had been educated in a Christian school at Jaffna, and at one time, without due reflection, he had professed to be a Christian. He had, however, never really understood the truths of the Gospel, and for some time had been utterly dissatisfied. He believed in God, in His holiness and love; but he could not see the necessity for the Incarnation and Atonement of Christ. In the two interviews I have had with him it has been my purpose to show him the necessity for this. I have tried to show him that in no other way could the infinite holiness and justice

of God be maintained, while, at the same time, He manifested mercy to sinners; and in no other way than by such a manifestation of Divine love as we have in the Atonement could there be produced in the souls of men a responsive love to Himself and a spontaneous obedience to His law. He is very near the Kingdom. He is coming in to-night for further conversation, and I have great hope of him.

#### “WORK WITH BUDDHISTS.

“After leaving him on the afternoon of which I have been speaking, we called at the homes of several educated Buddhists, and had conversation with some half-dozen men. We then visited one of the wealthiest Hindus of Colombo, who received us very kindly, but declined to talk about his religion. In spite of one or two discouraging experiences, I think you will conclude from what I have said that there is a wonderful opening among the educated natives of Colombo. My regret is probably that of every new missionary, viz., that the time needed for the study of the language prevents me from doing more of this kind of work.

“One of our visitors at the bungalow has been a Buddhist priest, who seems a very intelligent man, and knows a little English. He came in response to my invitation, for I am very anxious to meet these men in quiet conversation. He left me a Buddhist catechism, which has been prepared by Henry S. Olcott, president of the Theosophical Society. Under the influence of theosophy, Buddhism has of late years become much more active, and it is quite as reasonable for me to suppose that my friend, the Buddhist priest, is anxious to convert me to Buddhism as to suppose that I am anxious to tell him the blessed news of the Gospel. Yet I believe it to be the right thing

to meet these men kindly, and to recognise every spark of sincerity in them, and to acknowledge every atom of reasonableness in what they have to say. We may do all this and yet be able to show them how far this great heathen philosophy falls short of the beauty, and the power, and the sweet reasonableness of the Gospel of Christ. One thing there is which the intelligent Buddhist abhors, and that is the false notion about forgiveness, which has been fostered so much, as though it gave licence to sin. In the train the other day a Buddhist became most excited about this point. He emphatically denounced the idea that a man might commit a murder under the shelter of anticipated forgiveness. Thank God, it was not the Gospel teaching of forgiveness he denounced—it was the awful teaching that practically makes the promise of absolution a licence for sin. It is not the Gospel in all its beauty and simplicity that many of these intelligent men denounce; it is its false representations.

#### “A VERY DISTINCT MESSAGE.

“As far as I can discern after this limited experience, we, as a Society, have a very distinct message to deliver to the people of this land. Never have I felt so thankful that I obeyed Christ’s command in regard to the baptism of believers. To numbers of people in Colombo, we may ask the question, ‘Are you a Christian?’ and the answer is ‘Yes.’ ‘How long have you been a Christian?’ ‘From my infancy.’ Then you make further inquiry and you find that there is nothing of the reality of faith in Christ. They declare themselves Christians because of their ‘baptism’ in infancy. This kind of thing creates a community bearing the name without the spirit of Christ, which does more to pre-

vent the extension of our Saviour's Kingdom than all the opposition of Buddhism. Whatever it implies to the mind of the educated Christian, it leaves the impression upon the untrained mind of the masses of something so much like the baptismal regeneration of the Roman Church that it might be called by the same name. I am most earnestly anxious for truest Christian unity, and shall do all in my power to increase and deepen it; but it appears to me of the greatest importance to be faithful on this point. In my view, it is a part of the Gospel message which cannot be omitted without dishonour to Christ and danger to the Church.

#### "OTHER OPPORTUNITIES.

"I had another sign of the splendid opportunities which are just at hand in Colombo on Sunday evening last. Every Sunday evening, Mr. Durbin has in his congregation a large number of native young men—medical students, law students, agricultural students—and last Sunday it was my privilege to take the service. More than half the congregation consisted of young men; probably 150. Any English pastor who follows Mr. Durbin will find a splendid field for service.

"Then, last week Mr. Durbin and I visited the Agricultural College, where we found one or two real Christians, several nominal Christians, and a number of Buddhists. We have arranged to hold a weekly service. Seven of these young men stayed to the after-meeting on Sunday, and four of them are coming in to-morrow for personal conversation.

"Then, every Thursday we hold an outdoor service for Singhalese people, when I have the help of an interpreter. We hope these will be very successful.

"My Sundays are spent chiefly in the villages, and I must tell you of a visit paid to Montua, some seven miles from Colombo. Here we had a morning service for the Christians who gathered in the little chapel; and in the evening we held a service in an open school-house. The place was crowded. Nearly eighty Buddhists were present, and we had a most encouraging service. Several of these Buddhists seemed to be inquiring after the truths of the Gospel. Some of them are to meet me before long for private conversation.

"On every hand opportunities abound even in Colombo itself; and when I think of the villages in the immediate neighbourhood, this one corner of the island presents a fine field for devoted service. I am very anxious to have pamphlets that would be helpful to thinking young men, who find themselves face to face with agnostic and infidel objections to the Gospel of Christ. If such lectures as those of Dr. Clifford, in the 'Dawn of Manhood,' could be printed in pamphlet form, they would be very useful for English-speaking young men. Then on the question of 'baptism,' although I always ask inquirers to rely upon the teaching of the New Testament, there is one book of which I should like to have a number of copies, if any friends who are interested in the work out here would like to help us in this way. The book is 'How readest thou?' by Frank White. Moreover, I find that some of our native preachers are very glad to receive old numbers of the *Baptist Freeman*, or *British Weekly*, and I cannot give mine to more than one or two. Very much can be done to help us in this way by those who are interested in our Mission.

"The difficulties of this field are by no means trifling, but the promise of future days is very bright. May the Lord of the harvest guide us into right methods, and, above all, give us the right spirit.

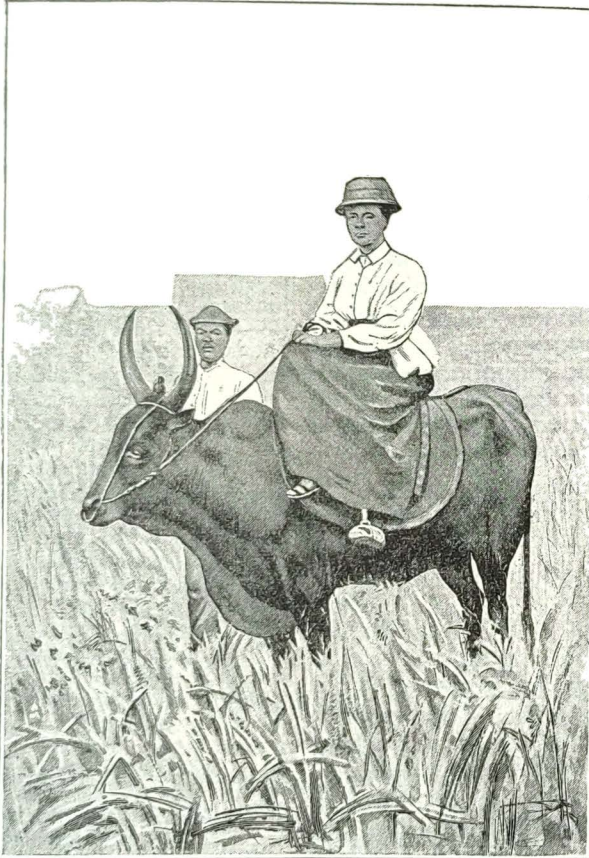
"I am, yours very sincerely,

"WALTER D. HANKINSON."

## THE REV. GEORGE AND MRS. GRENFELL, OF THE CONGO.



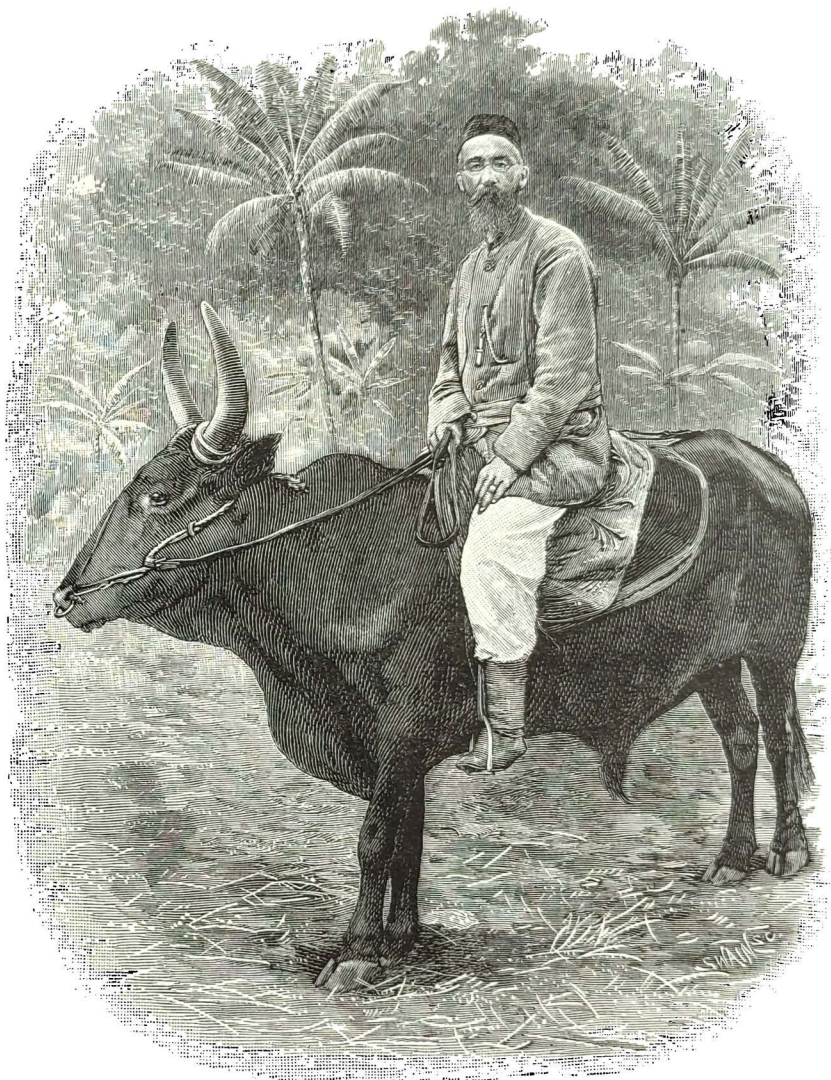
**D**URING the past year, while serving as the Commissioner Royal of the Sovereign of the Congo State for the delimitation of the Lunda frontier, Mr. Grenfell has travelled more than a thousand miles on a bull's back. Through the whole of this journey he has been accompanied by Mrs. Grenfell, and their experience of the mode of travel here depicted is so favourable that they are returning to the Congo with four oxen, and hope to make good use of them in the service of the Mission.



MRS. GRENFELL ON BULL-BACK.—(From a Photograph.)

In the province of Angola bulls are not only used as "mounts," but are yoked to carts, and do an immense amount of work in hauling water, wood, and stone. At several of the mission stations visited by Mr. and Mrs. Grenfell (Roman Catholic, and three under Bishop Taylor's administration), oxen are largely employed, and save quite a number of labourers.





THE REV. GEORGE GRENFE'L—A NEW MODE OF TRAVELLING ON THE CONGO.  
(From a Photograph.)



[ THE MISSIONARY HERALD  
OCTOBER 1, 1893.

## THE RECENT BOMBAY RIOTS.



THE Rev. H. E. Barrell, pastor of the Bellasis Road Baptist Church, Byculla, Bombay, sends the following painfully interesting account of the recent religious riots in that city :—

“Bombay,

“August 18, 1893.

“MY DEAR MR. BAYNES,—Although I have written you quite recently, yet I feel sure you will be glad to have a word or two relative to the recent religious riots in Bombay.

### “THE COMMENCEMENT.

“They commenced practically on Friday last, the 11th inst., and, as I expect you have seen by the telegrams, the disturbances were between the Hindus and Mohammedans. The major part of both parties were affected, which means, in round numbers, about 450,000 Hindus and 200,000 worshippers of the Prophet. The cause of the outbreak—the most violent that has ever taken place in Bombay—are briefly as follows :—

“For some time there has been disaffection between the two peoples, and, as you have doubtless read, in other places violence has been resorted to by both, although I believe the Hindus have been the first to stir the strife by their resolve to prevent the Mussulmans from killing cows—the specially sacred animals among them. This claim is, of course, preposterous, and naturally has been treated so by the Mussulmans; and report says—how far true I cannot say—that to show their resolve to pay no heed to Hindu opinion, upon one occasion a cow was killed directly opposite to a Hindu temple. This act of contempt was met, on the other hand, by some Hindus, who took a pig and killed it

on the very steps of a Mohammedan mosque—the pig being just as loathsome an animal among Mussulmans as the cow is sacred among Hindus. Whatever truth there may be in these reports, it is certain that there has been very strong feeling upon the subject in Bombay, and for some time past little black boxes have been placed at the corners of some of the principal native streets, with the words (in native tongue, of course), ‘For the protection of horned cattle.’ This action of the ‘Cow Protection Society’ has been viewed by the police for some time as the probable precursor of trouble.

“In addition to this, it would appear that recently a change was made in the priesthood of a small Hindu temple, close by the Jumna Musjid—the largest Mohammedan mosque in Bombay—and the new priest insisted upon a small bell being rung just about the time of the worship at the Musjid. This was a cause of endless annoyance, and, taking advantage of growing ill-feeling between the two communities, the Mussulmans declared that if the bell was rung last Friday they would rush out and kill all they could find.

### “THE OUTBREAK.

“The bell *was* rung, and the result was the whole city has been plunged into strife. One o’clock on Friday was the time fixed for the outbreak, and from that time until Saturday the riots increased in virulence. I first became aware of it as I was

going down the Bellasis Road to visit some of our people, and was stopped at the corner by the police, and then, an hour or two afterwards, the disaffection had spread right through Byeulla, which became then one of the worst places in the whole city—especially as the lower part of the road is a large Mohammedan quarter, and the upper part has a purely Hindu street opening on to it. The streets abutting Bellasis Road were, at five o'clock, what the daily papers truly described, one 'seething hell.' The police did their utmost, but, with their limited numbers, were taxed severely; from the windows stones and tiles were hurled at them; from every quarter they were attacked with sticks and clubs. The military were called out at once, and but for their timely assistance one scarcely knows what might have been the result. As it was, several were cut about the body, and all were bruised.

"About six o'clock I came back to the Manse, and found our few native Christians all gathered there, having left their homes in terror, and until yesterday they have been quartered downstairs in the Manse. After seeing to them I went to the front and found a poor Hindu, who was coming home from the College, had been dragged from his gari and soundly thrashed; his head was bleeding and he was bruised in many places; he begged to be allowed to find shelter in our chapel, which, of course, was most readily granted. Immediately afterwards—it was now dark—I could hear a scuffle, followed by heavy blows not far off, and found, right in front of the chapel, about forty Mohammedans were attacking two harmless Hindus, who looked as though they would never have hurt a fly, both well advanced in years. As Christians,

we don't believe in cowardice, and with one or two Europeans, who also had heard the blows, we 'went for them' with thick sticks; but it was too late, and of course the Mussulmans ran off as soon as their work was done. We picked the two poor fellows up, each lying in a pool of blood, and their heads both broken. We got them off under guard of native police to the hospital, which was the only thing that could be done for them. A few yards up the road in the upper direction the same thing was enacted with one solitary disciple of the Prophet, who unluckily got into the middle of a gang of Hindus. At the lower end of the street another one or two were killed, while a tradesman's cart was busy picking up the wounded men, and conveying them to the hospital.

The scene in the Bhendy Bazaar and Two Tanks defies all description. Murderous-looking gangs were going all over with long sticks, and woe to any solitary individual of the opposite party who fell into their hands.

#### "THE FIRST SHOT.

"At ten p.m. the Marine Battalion fired the first shot at the legs of the rioters in one of the principal streets as the only means of dealing with the masses of people, who had now been joined by all the scum of both sections. Houses were looted, and robbery was doubtless with that latter class a consideration ranking far higher than religious fanaticism. All traffic had stopped since four o'clock, and before that time passengers had even been dragged from their seats on the trams, thrashed, and left to make the best of the matter for themselves. The arrival of fresh troops before midnight quietened matters a bit, though the work of murder still went on in the

loss prominent places. The worst feature about the whole matter, and that which will rankle in the memories of the natives for the next quarter of a century, is the fact that on both sides the temples have been desecrated. I passed by one Hindu temple where the idol had been cast into the middle of the road, and smashed to pieces, the temple itself demolished, and standing over the broken fragments was the poor priest, with his hands clasped, and looking round in abject misery upon the sepoys who were guarding him from further violence. This is only one sample of scores I have seen in other parts. On the other hand, the Mohammedan temples or mosques have been treated in the roughest way, though generally being of more solid structure than those of their antagonists, they have not suffered so badly, but priests and worshippers have been murdered inside the sacred precincts, and, if public opinion be worth anything, this will not be forgotten as long as this generation lives. To add to the general turbulence, a few places were set on fire, and though no serious damage was done, it was solely due to the prompt action of the police and fire brigade.

#### “THE STREETS.

“On Saturday morning the scene in the streets is one which will ever live in my memory. Troops, including the mounted Lancers, had arrived during the night from Poona, and before mid-day, I think, on Saturday 3,000 troops, in addition to all the volunteers who had been called out on the previous evening, were doing duty in the streets. The main thoroughfares were covered by cannon, two close to Bellasis Road; and as one looked at these instruments of

death—as well, perhaps in this case, as instruments of order—could any one but fervently hope and pray that no need might arise for such fearful carnage? Picture the slaughter of a single seventy-pounder loaded with canister, sweeping a street with 10,000 people or more traversing it! Cannon was also covering one of the big musjids, and instructions were (as in the Mutiny), if any organised attack were made by the disciples of the Prophet, to blow the place up at once. The road from Byculla to the fort being picketed all along with European and native troops, the trams were again running. I went down with a friend to the Jumna Musjid, to see how affairs were there. The place was deserted. Every shop along the street closed and barred, the upstairs of all houses crowded with people looking with wondering faces at the lines of defence; or, if near the guns, pointing to them with an unmistakable look upon the face which clearly meant, ‘They mean business, and it will be bad business for us if they do’; or at another time straining their necks as far as possible to catch a glimpse of the Lancers, as they charged some crowd at the corner of some low half-hidden street.

#### “THE JUMNA MUSJID.

“Taking advantage of the deserted condition of the Jumna Musjid and the European guard around it, we asked if we might go inside, and, having taken off our boots, we went around the place. It is a handsome place (the flooring and balustrades of polished marble), consisting of two storeys. In the lower room we found a few Mohammedans praying. The place would accommodate perhaps 500 worshippers upon each floor, allowing room at the same time for

all postures of the body, varying between standing erect and full length on the ground. As we went into the upper room, the keeper scowled darkly at us, and muttered something about the 'white pig-eating devils,' meaning ourselves, of course. We came down to the sacred tank beneath, which really occupies the whole of the lower part of the premises, reminding one something of the style of Venice. Immense fish and turtles swarmed in the waters. As we stood in the large lower room and watched the intense devotion of the devotees, and almost *felt* the solemn silence, it did seem as though we stood in presence of some awful power; the entire absence of all idolatry, such as is seen in the Hindu temples, or even in our English churches, where altars and images find place, seemed to lend to the whole experience a solemnity not easily forgotten. Yet, while remembering their intense absorption in religious exercise, we cannot forget that the worshippers will come direct and drive a bargain which means wholesale robbery to the 'bargainee.' But for competition perhaps even English sahibs would not be so pure either in this respect; but would that we all had the same fearlessness in worship and devotion to it, accompanied by the fruits of righteousness in walk and conduct. But I am making this letter too long. Bloodshed still transpired on Sunday and Monday, though things were rapidly quieting down. The use of firearms by the police had a very telling effect upon the people. The report that on Monday the city was to be put under martial law doubtless added to it. On Sunday morning we had no one come to service, for our chapel is situated, in a certain sense, in the very midst of a turbulent district, and to

get to it the lowest streets have to be traversed.

#### "A SAD SUNDAY MORNING.

"I was summoned on a coroner's jury on Sunday morning, holding inquests on nineteen bodies, men killed round about our district on Saturday evening. I would have claimed exemption but that I was not certain of Indian law upon the point, and it was a time when every European should aid the quick dispatch of legal procedure. These naked bodies presented an awful spectacle, most having been fearfully smashed about, two shot through the chest, and one or two run through by bayonets; the place was simply smothered with blood. We had a few present at evening service, as things were growing quieter; but Sunday night was a very strange one to me. From beneath the curtains (we have mosquitoes everlastingly in Bombay) I could hear the tumult going on round about the bungalow. At one time it would be the distant sharp voice of an officer, 'Attention!' 'Get ready!' 'Charge!' and then shouts and general stampede. At another time a gentle hum would begin, increasing in the course of half an hour to a shouting mob, then a riot, and then, when the clash of sticks began, there would be a rifle report, and then a stillness like the grave, and so at regular intervals this continued all the night.

"I do not know the exact figures of those who have been killed in this, the fiercest riot that has ever happened in Bombay; but people are dying in the hospitals daily. Hundreds of cases have been treated at the hospitals, and so far there are 1,500 prisoners taken by the police. The Bombay jails are crowded, and a detachment of 700 of them went off last night to Tanna

jail. Business now is opening out again; the places are still barred up at night. Public confidence in the military control has been gained by a proclamation that no troops or guns will be withdrawn for a month to come, and all men are urged to again peaceably pursue their daily avocation.

#### “THE RESULTS?”

“What the result of all this will be none can tell; certainly the desecration of temple and mosque will not be forgotten. Frequently one has had to say, What would this city have been apart from British intervention? and nothing more clearly shows the wisdom of Government in refusing natives the possession or use of firearms. With powder or shot, instead of sticks and clubs, Bombay might have numbered its dead by thousands. The opinion of those who have been longest in India, and know the native character (and how different is their opinion generally from that of friends who

‘do India in a cold season,’ and hence have felt the *pulse* of native thought and idea—globe-trotters they are generally called), seems to be that all this will be avenged some time or other, as the Mussulmen have been decidedly worsted in the riot.

“But is not *the* result, upon all who look at deeper things than human passion and madness, a cry of pain from a sickened and a wounded heart, ‘O Lord, how long,’ ‘for the dark places of the earth are full of the habitations of cruelty’? Soon may India hear those healing words, as true today as when they distilled fresh from a Saviour’s lips, ‘Peace I leave with you, My peace I give unto you.’

“I feel sure, dear Mr. Baynes, you will forgive me for trespassing upon your time so long; but having no recognised missionary here, I thought a few lines regarding this sad matter would be acceptable.—With kind regards, believe me yours sincerely,

“H. E. BARRELL.

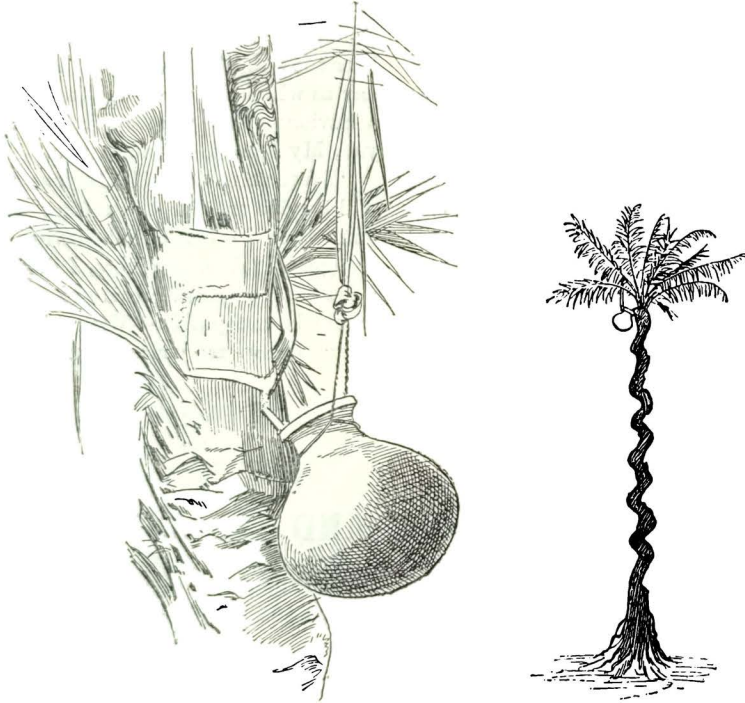
“A. H. Baynes, Esq.”

## THE DATE TREE AND ITS JUICE.



IT is well known that the juice of the date tree is an article of very great importance to the people of Bengal. Vast quantities are extracted every year for the purpose of making sugar and various kinds of sweets. The accompanying picture will give you a very good idea of how the sweet juice is obtained. It will be observed that, at the flowering time of the date tree, when the sap is abundant, the leaves on one side of the tree are all cut off, and the rind is carefully pared away until the woody fibre of the tree is reached. Then notches are cut from both sides of the gash, sloping to the centre, where a peg is inserted into the tree. The object of the notches and peg is to conduct the juice into a vessel suspended beneath. This great gash is made directly under the head of the tree. The juice runs chiefly at night. What exudes during the day is allowed to waste, as of little value. It is a common

sight to see the people who undertake this work ascend the tree in the evening. When they have reached the top, they secure themselves by tying a strong band round themselves and the tree. Having done this, both hands are free to work. They have first to pare off the hardened juice from the gash with a sharp knife. But for this the juice would not flow freely. They then fasten an earthen vessel, similar to the one in the picture, underneath the cut. And last of all, they have to see that the peg is accurately fixed, so as to drain the juice into the kalabash. This completes their work in the evening. Then, where there are a great number of trees, they have to keep watch all through the night, otherwise thieves would come and steal the much-prized juice. It is not at all an uncommon thing for those who have rented the trees for the season to



THE DATE PALM AND ITS JUICE—(From a Photograph.)

suffer much loss in this way. Of course, the thieves watch their opportunity, and ascend the trees very early in the morning and carry the juice away. The owners go to the spot only to find all the vessels empty or broken at the foot of the trees. This shows the necessity for keeping a strict watch. In the early morning, even before the sun is up, the date juice extractors are on the alert. They ascend the trees and take down the kalabashes full of the fresh, sweet juice. It is then carried to a furnace which has been prepared, and is poured into large earthen cauldrons on the roaring fire. It is kept at boiling point for a long time to evaporate the superfluous moisture. The boiling is continued until the juice is brought down to the consistency of treacle. In the latter stages the juice

has to be carefully watched and stirred, or the whole would be spoiled. When the proper consistency has been reached it is poured into large kalabashes, and it is then stored for the market. Great quantities of this sugar are eaten in this form. It resembles dark moist sugar, and is considered very wholesome. The same kind of sugar is manufactured from the sugar-cane juice as well as from that of the date tree. This coarse sugar is a great boon to the people of Bengal, and is so cheap that the poorest may have abundance. Vast quantities of this sugar are bought up in the markets and carried to the large towns, where it is refined and made into all sorts of sweetmeats, which the natives of India dearly love.

It is a singular fact that, while the date tree produces great clusters of dates, yet they are absolutely unfit for food. They are all stone and rind, and are quite uneatable. Notwithstanding this fact, the tree by its juice provides a most valuable commodity for human consumption. A date tree which has been cut for a number of years presents a very curious appearance. The gashes are made each successive year on the side opposite to that made the last year. Hence the trees look dreadfully notched and crooked. The rough sketch I subjoin will give you some idea of what such a tree looks like.

I am sad to say that the juice of the date tree is often put to a use less worthy than I have described above. Instead of making sugar of it, or even drinking it in its fresh state, when it is quite harmless, it is put to ferment, and then it becomes intoxicating. In this state it is called toddy. The cheapness of it leads numbers of people to drink it who would not otherwise indulge in drink. The person who has been drinking toddy can always be detected by the foul smell it gives his breath. Sad it is indeed that a tree which was designed to be such a boon to mankind can be put to so degrading a use.

T. R. EDWARDS.

Serampore, Bengal.

## LECTURE SEASON, 1893-1894.

### MISSIONARY LECTURES.



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

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

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

CAREY, and the Formation of the B.M.S. INDIA.—Heathenism and the Gospel.

—School and Zenana Work.—India in Carey’s Time, and India To-day.

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



BAHAMAS, TRINIDAD, &c. FERNANDO-PO and CAMEROONS.—An Abrupt End, CONGO.—The First Missionaries.—Witchcraft.—Our Present Stations.—The *Plymouth, Peace, and Goodwill*.

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

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

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

BRITANNY.—The Monk of Morlaix.—“Jerusalem the Golden.”

NORWAY.—Tromsøe and Perpetual Snow.—A Metaphor for Missions. The Work at Home.—The Outlook.

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

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

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

The Views for this Lecture are chiefly from Original Sketches and Photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

*Will shortly be ready.*

**ORISSA.**—Scenery; Tropical Rains and Tropical Fruits; The “Ubiquitous Mosquito”; Princes and Peasants; “Two Women shall be Grinding at a Mill”; Human Sacrifices; Jaganath Pilgrims; Results of Mission Work.

The Lectures are delivered in London and the Suburbs either by the Secretary or by one of the Assistant Lecturers. Terms to LONDON Subscribers to the Y.M.M.A. for Lecture and Lime-light Dissolving View Exhibition, £1 5s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each Lecture, with the Complete Set of Views, can be lent to COUNTRY Churches and Schools, on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. VILLAGE Churches and others arranging to use them for three or four consecutive evenings, can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, “THE SECRETARY, Y.M.M.A., 19, Furnival Street, Holborn.”

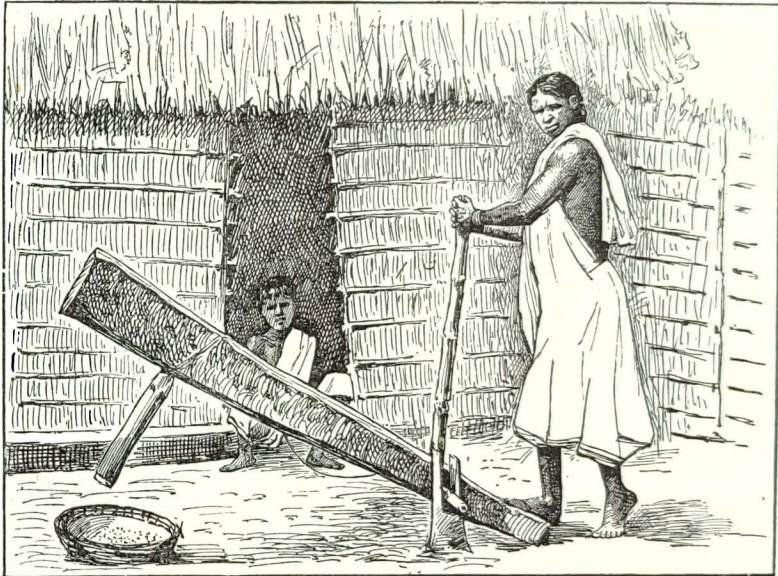
**CHINESE PICTURES.**—Two Sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at Meetings in Summer or Winter. The Scrolls (about 5 ft. by 3 ft.) are sent in a box, with an easel frame for exhibition and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

## RICE-HUSKING IN BENGAL.



MY DEAR FRIENDS,—The photograph represents a rice-husking machine of very simple construction, largely used by the country people and farmers of Bengal. This work is almost entirely done by the women. It is worked by the foot at one end, while the other end falls into a large wooden cup holding a quantity of rice. In this way the outer skin or husk of the rice is thrown off, the chaff is put on one side, and the rice then fit for use.

The woman represents a large class of low-caste Hindus, who are very ignorant and superstitious. The first time she saw me, she ran away into a small house to hide herself. However, since then she has got courage



RICE-HUSKING.—(From a Photograph.)

enough to talk a little. She is a great believer in fate, and thinks that one of the gods has written on her forehead all the events of her life.

After visiting them we often feel how much there yet remains to be done before many of these poor women are able to understand even the simple truths of the Gospel. The first rays of Gospel light are only just beginning to dawn upon them. We are longing and praying for the time to come when it shall be said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

HANNAH ELLISON.

Rungpore, North Bengal.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee, held on Tuesday, September the 19th, the Treasurer in the Chair, after prayer by the Rev. J. H. Shakespeare, M.A., of Norwich—

**The Rev. George Hughes**, from Perozpore, East Bengal, had an interview with the Committee, and a medical certificate from Dr. Biss, of Harley Street, was read reporting considerable improvement in the health of Mr. Hughes.

**The Rev. J. F. and Mrs. Hill** took leave of the Committee on the eve of their departure for Cuttack, Orissa, where Mr. Hill will resume charge of the Cuttack Mission Press.

**The Death of Mrs. Angus** was reported, and the following resolution unanimously adopted in connection with this sore loss :—

### “THE LATE MRS. ANGUS.

“The Committee of the Baptist Missionary Society record with heartfelt sorrow the decease of Mrs. Angus, for more than fifty years the wife of their revered brother, the Rev. J. Angus, M.A., D.D., President of Regent’s Park College. As a daughter of the late W. B. Gurney, Esq., the well-known and devoted Treasurer of this Society, Mrs. Angus inherited a deep and intelligent interest in the work of Christian missions; and as, during the early years of her married life, her husband was the Secretary of this Society, she was enabled in many ways to express her attachment to the cause, particularly in editing the *Juvenile Missionary Herald* for a considerable period, thus materially contributing to arouse that missionary zeal amongst the young which has happily become so characteristic of our church and family life. During subsequent years, at Stepney and Regent’s Park, the thoughtfulness and ardour of many a student could not but be concentrated on missionary work through the example and influence of those at the head of the College; and the result has been seen in the number of the students who, from time to time, have consecrated themselves to this department of holy service.

“In the year 1869 Mrs. Angus accepted the office of Honorary Foreign Secretary to the Ladies’ Association for Zenana Work, which two years before had been formed in connection with this Society. This office she held for twenty-four years, until her death on the 3rd of the present month. In the Committee of the Association her wisdom in counsel and her practical ability were of invaluable service. As a zealous and liberal helper she constantly stimulated the zeal of others. To candidates for the work she was ever considerate and kind, rejoicing when the claims of the heathen were acknowledged by the highly-gifted and devoted of our Christian sisterhood, and without grudging or hesitancy surrendering to the cause a beloved daughter of her own.

“As their constant correspondent, she showed herself a true friend and helper to our Zenana missionaries, and they will feel that, in the loss of her kindly sympathy and judicious advice, a precious and inestimable blessing has vanished from their lives.

“Very tenderly and gratefully, the Committee make mention of the long, disinterested, and most useful service of their honoured sister; and in respectfully offering to Dr. Angus this tribute to the worth of his beloved partner, they pray that in his loneliness he may be sustained and comforted by the remembrance of the grace of God bestowed upon them both for the many years of their earthly fellowship, and by the sure and certain hope of their reunion with those who ‘rest from their labours,’ and ‘whose works do follow them,’ in the presence of their Lord for evermore.”

**Special Prayer** was then offered by Mr. John Chown, of Brondesbury, and the Rev. John Clifford, M.A., D.D., of Westbourne Park.

### FLOODS AND FAMINE IN EASTERN BENGAL.

The Indian Committee presented the following report, which was unanimously adopted, and ordered to be published in the *MISSIONARY HERALD* :—

“The India Committee have had under their careful consideration important letters from missionary brethren in Bengal, relative to the severe distress consequent upon recent floods. In this connection the Committee desire to call special attention to a letter from the Rev. W. R. James in the September issue of the *MISSIONARY HERALD*. Mr. James reports that at the end of May last a terrible cyclone occurred in the Bay of Bengal, that it swept over a large area of land and sea, leaving behind it terrible loss and misery; that it caused such high tides in Eastern Bengal as to completely swamp all the rice which had been sown. Much, indeed, had been destroyed before by the unusually heavy rain, but the floods that accompanied the cyclone made an end of all that remained. Both the early and the latter crops have been utterly destroyed.

“In a later letter Mr. James reports :—

“Every day we get most distressing appeals for help. We have all of us come to the decided conclusion that an immediate appeal for help from the Home churches must be made; there is really no time to lose. In the appeal that we are preparing we shall state the case, and with regard to any help given by the Home churches we shall take the utmost care not to give away money except by way of remuneration for work done. An exception, of course, must be made in the cases of widows, orphans, and the hopelessly infirm. It is terribly trying to be out in the fields at such a time as this empty-handed. From morning till night we hear scarcely anything but “I need help, I need help, can't you do something for me?” It would raise our spirits greatly if at any rate we could get some help at once. Cannot you advise us of, say, £50 by telegraph, so that we may do something to meet the most terribly needy cases?”

“In a further letter Mr. James forwards the following appeal, with the earnest request that it may be inserted in the *MISSIONARY HERALD* without delay :—

#### “AN URGENT APPEAL.

“As the distress occasioned by the all but complete failure of the rice crops in the two districts of Backerguige and Madaripore has been described in

previous letters, we, the undersigned, now send this formal request for help to the Home churches.

“It was first thought that this appeal should be delayed till the next Association meetings of the churches of these two districts, but we now see that the distress is already felt to a much larger extent than was at first anticipated, and it will certainly continue for another year. Those who have a little rice in store from last year naturally refuse to sell, and thousands have none at all. As we cannot expect much help from our brethren in this country, our poor Christians naturally seek the sympathy of their Christian brethren in England, and we join them in their prayer to God that He may move the hearts of the friends at home to respond. We propose distributing the funds in the following ways:—

“ I.—Relief to widows, orphans, and the infirm.

“ II.—Purchase of seed for next year's sowing.

“ III.—Payment for the excavation of tanks near our native chapels, which will prove a permanent benefit to our churches and to the immediate neighbourhood.

“ Signed—ROBERT SPURGEON, W. R. JAMES, MARY MELHUISH JAMES, MINNIE N. WILLIAMSON.’

“The Rev. C. Jordan, of Calcutta, reports:—

“ We have had abnormally heavy rains here. These have flooded many of the villages, and much of the rice-land belonging to our people in what are known as South Villages, or Twenty-four Pergunnahs. There is great need and great distress.’

“The Rev. Gogon Chunder Dutt, of Khoolna, also writes:—

“ You will, I know, be sorry to hear that the prospect of the rice-crop is most gloomy, on account of the phenomenal rains we have had lately, and the terrible storms. The crops here have been destroyed, and there is great distress. I am greatly burdened to know what to do to meet the need of our Christian people.’

“The brethren contemplate that a sum of £700 will be required to meet the actual necessities of the case.”

Under these circumstances the Committee feel that the appeal sent home by the brethren in Barisal should be inserted in the forthcoming issue of the MISSIONARY HERALD, and that, with a view to meeting the immediate needs of the situation, a sum of £50 should be telegraphed to India, to be used in meeting the pressing necessities of urgent cases.

A special fund will be opened, to be called “The Bengal Famine Relief Fund,” and prompt help is earnestly solicited.

**Return of the Rev. George and Mrs. Grenfell.**—The Western Committee reported the safe return of the Rev. George and Mrs. Grenfell, from Mr. Grenfell's arduous and harassing labours as Frontier Plenipotentiary representing the Congo Free State.

Writing to Mr. Baynes under date of July 12th, from Underhill Station, Mr. Grenfell says:—

“Congo State affairs will keep me employed here until the end of July. You will therefore kindly advise the Brussels Authorities that my services on

behalf of the State will terminate at the end of July. The Portuguese gave us a grand reception at Loanda. We had apartments at the Palace of the Governor, who invited company almost every day to do us honour. We had a carriage and pair at our disposal, and when the time came for us to leave, the Governor took us on board the gun-boat in a State barge, and handed us over to the care of the Port Admiral, who, in his turn, handed us over to the care of the captain of the gun-boat, with instructions to take us on with all speed to Boma.

“I have never been made so much fuss of in my life, and never shall be again, I suppose. It is a great relief to me that I am not for this manner born. The British Consul, Mr. Pickersgill, handed me letters on my arrival in Loanda. The Consul lives just opposite the Governor's Palace. I had many opportunities of meeting Mr. Pickersgill, and greatly enjoyed his companionship during my stay at St. Paul's. Everyone was most kind to Mrs. Grenfell and myself.”

Under date of August 4th, Mr. Grenfell further reports to Mr. Baynes :—

“I came back from Boma yesterday, having delivered my final papers relative to my work as Delimitation Commissioner. To-day I have commenced getting into mission harness again, and I am indeed most thankful to feel myself free from the burden of the State Mission that I have been bearing for nearly two years. I have much to be thankful for, and I have been specially conscious of the Divine guidance and protection through all the time. Had I come back by way of the Kwango and Stanley Pool, I could not have escaped from being mixed up in fighting that has been going on all along that line. My colleagues, and the other portions of our caravan that returned that way, were attacked on several occasions. As it is, I have been kept clear from all fighting from beginning to end, and, in the midst of much sickness, have been graciously preserved in health and strength. Hunger, small-pox, and disease cost us considerably over one hundred lives, but we have been mercifully preserved.”

The Committee greatly rejoice in the safe return of Mr. and Mrs. Grenfell. They desire to recognise with devout thanksgiving the goodness of God in preserving their lives, and in giving them health and strength for the special work which has been so successfully completed, and they request that the Secretary convey these feelings to Mr. Grenfell, and assure him of the affectionate regard and esteem of the Committee. The Committee rejoice to think that Mr. Grenfell has now returned to mission work, and they trust that his valuable life may be long spared, and that he may have increasing joy in his work in connection with the Congo Mission.

**The Rev. J. Lawson Forfeitt**, of Underhill, Lower Congo, reports, under date of August 1st, the safe arrival of the new boat (built by Messrs. Thorneycroft, of Chiswick) for Bopoto Station, the gift of a friend in connection with the Downs Chapel, Upper Clapton, and its speedy despatch to the Upper Congo.

**The Rev. W. A. Wills**, of Chou Ping, Shantung, on the recommendation of the Shantung Local Committee, was accorded permission to leave China on furlough in March next year, 1894,

**Decease of Mrs. Dann, of Nassau, Bahamas**—A resolution of affectionate sympathy with the Rev. C. A. Dann, of Nassau, in his sad and sudden bereavement was unanimously passed; and, in response to his earnest appeal, it was resolved to meet the expense of passage to Nassau of his sister, Miss Dann, of Oxford, it being, in the judgment of the Committee, most important that Mr. Dann should have some help in his home, and in connection with the manifold Christian agencies carried on by the late Mrs. Dann in association with the Zion Church.

## RECENT INTELLIGENCE.



**AUTUMNAL MISSIONARY MEETINGS IN READING** on Tuesday, Wednesday, and Friday, October 3rd, 4th, and 6th.—As full details of these meetings were inserted in the August and September issues of the **HERALD**, it appears only needful to express the earnest hope that these gatherings, now so close at hand, may, in answer to earnest and importunate prayer, be rich in result, and memorable for renewed consecration and deepened interest. We intend to give reports of these services in the next issue of the **HERALD**.

**Departure of Missionaries.**—On the 22nd of last month the Rev. J. F. and Mrs. Hill left London for Calcutta *en route* for Cuttack, Orissa, in the British India steamship *Rewa*, and on the 29th Mrs. T. R. Edwards left for Calcutta in the P. & O. steamship *Australia*, to rejoin her husband at Serampore.

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

## ACKNOWLEDGMENTS.



**THE** Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of clothing for native women, from Friends at Wallington, Surrey, per Mrs. Kearns, from Mrs. Tregillus, Jessore, India; a parcel of clothing from Miss E. R. Jones' Bible-class, Bethany Sunday-school, for Mrs. Jewson, Calcutta; a parcel from Mrs. West, Clifton, Bristol, for Mrs. Tregillus, Jessore; parcels of tracts, &c., from Friends at Sutton, per Miss Starling, for Miss Saker, Dacca; a gift for the Agra Chapel (Mrs. Day) from Miss B. Briggs, of Moretonhampstead; boxes of

garments, toys, &c., from Mrs. Macaulay, Portrush, Mrs. Croll, Norwood, and from the Young People's Missionary Working Party, Falmouth, per Miss Cox, for Mrs. Stubbs, Patna; a box from Mrs. Johnston, Forest Gate, for Mrs. Anderson, Calcutta; parcels from Mrs. Wright, Kingston-on-Thames, for Mrs. Williamson, Calcutta, and Miss Thorne, Delhi; a parcel of clothing, dolls, &c., from the Carshalton and Wallington Juvenile Missionary Working Meeting, per Miss Ridley, for the children of India; two parcels from "Marguerite," Harrow, for Mrs. Edwards, Calcutta; 700 copies of the New Testament from Mr. E. G. Glazier, Hampstead, for distribution in India under the direction of the Revs. R. W. Hay, Dacca, J. Ellison, Rungpore, C. Jordan, Calcutta, W. B. James, Julpaigori, Bengal, and Rylands Brown, Darjeeling, Miss Gilbert, and Mr. F. F. Lewis, Calcutta; case of books, lantern slides, and hymns, from Mrs. Wilkins, Wirksworth, for Rev. Gordon Wilkins, Orissa; clothing, books, dolls, &c., from Friends at Lewin Road Chapel, Streatham, for Miss Gleazer, the Female Orphanage, Cuttack, Orissa; parcels from "Friends," from the Ferme Park Missionary Working Party, per Miss Bishop, a parcel of clothing from the Downs Missionary Working Party, per Miss B. Payne, for Mrs. Bentley, Wathen, Congo; a case of clothing from Bristol, for the Rev. W. H. Bentley, Wathen, Congo; a case of school materials, toys, &c., from the Young Women's Bible-class, Bermondsey, per Miss Allen, for Mrs. Weeks, Congo; a parcel of magazines from Mrs. Johnston, Southport, and a parcel from St. Leonards, for Rev. Lawson Forfeitt, Underhill, Congo; a box of garments from the St. Andrew's Street Sunday-school Girls' Working Meeting, Cambridge, per Miss S. L. Smith, for Mrs. Grenfell, Bolobo, Congo; case of toys from the Victoria Street Sunday-school, Small Heath, Birmingham, per Mr. J. W. Preston, for the Rev. H. A. Lapham, Ceylon; a parcel from Chorlton, Manchester, for China; a parcel of cards from Grovclands Sunday-school, Reading, per Miss Sacret, for Mrs. Farthing, China; and a number of books from Mr. J. S. Wells, Nottingham, for the library, &c., at the Mission House. Mrs. Hawker wishes to thank "A Friend, Liverpool," for a piece of work and Maltese lace for Congo Mission Sale, Camden Road Chapel.

"THE LORD LOVETH A CHEERFUL GIVER."—Acknowledgments under this head are postponed until the November issue, in consequence of great pressure on our space this month.

## CONTRIBUTIONS.

From August 13th to September 12th, 1893.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O* for *Widows and Orphans*.

<b>ANNUAL SUBSCRIPTIONS.</b>	Freer, Mr. F. A. ....	10 0 0	Shorrock, Mr. E., for
A Friend.....	Gregory, Miss M. ....	1 0 0	<i>Messrs. Shorrock and</i>
Do., Victoria, Aus-	"Hope" .....	0 10 0	<i>Duncan's work to</i>
tralla, for <i>India</i> ..	Jones, Mr. W., Hoylake	5 0 0	<i>Shensi, China</i> .....
Do., for <i>Congo</i> .....	Knight, Mr. R., Kil-	0 10 0	Thorp, Mr. W. R. ....
Do., for <i>China</i> .....	ington .....	0 10 0	Wyatt, Mr. Joseph ....
Do., for <i>W &amp; O</i> .....	MoAlley, Miss, for	0 10 0	Under 10s.....
Atkinson, Mr. L .....	<i>Congo</i> .....	0 10 0	
Banister, Miss R. ....	Roberts, Mr. D., Putney,	1 1 0	
	for <i>Congo</i> .....	1 1 0	



DONATIONS.		BUCKINGHAMSHIRE.		SOMERSETSHIRE.	
A Friend, for Congo		Chesham, Lower Chapel,		Bristol Auxiliary, per	
<i>New Testament</i> .....	7 0 0	for N P .....	0 5 0	Mr. G. M. Carlile,	
"An Offering to the				Treasurer .....	61 14
Lord" .....	1 0 0	<b>CAMBRIDGESHIRE.</b>		<b>SUFFOLK.</b>	
Beck, Mr. C., Nurem-		Willingham .....	3 10 7	Sudbourne .....	2 2 7
berg .....	1 0 0	<b>CHESHIRE.</b>		<b>SURREY.</b>	
"Buchan, N.B." .....	5 0 0	Chester, Grosvenor Park	3 0 0	Croydon, Sunday-sch.,	
"C." .....	1 1 0			for Congo boy ....	5 0 0
Crampton, Mr. W. ....	1 1 0	<b>CORNWALL.</b>		Do., for <i>Delhi School</i> ..	6 0 0
Dean, Mrs. W. ....	0 10 0	Falmouth, Sunday-sch.,		Do., for <i>Congo</i> .....	1 18 4
Dunnett, Mr. W. ....	1 0 0	for N P under Mr.		Redhill .....	3 18 10
Hislop, Mr. ....	2 0 0	<i>Stubbs, Patna</i> .....	6 0 0	South Norwood, Sun-	
Holden, Mr. F. ....	0 10 6	<b>DORSETSHIRE.</b>		day-school .....	17 3 0
Long, Mr., amount col-		Weymouth .....	6 0 0	<b>WARWICKSHIRE.</b>	
lected for <i>Khond</i>		<b>DURHAM.</b>		Henley-in-Arden .....	0 10 10
<i>Mission</i> .....	4 14 0	South Shields, Westoe-		<b>WORCESTERSHIRE.</b>	
Readers of the <i>Christian</i>	6 10 7	road, for <i>Congo</i> ..	4 4 9	Bewdley, Sunday-school	1 12 9
Do., for <i>Congo</i> .....	1 1 0	Do., Sunday-school ..	0 9 9	<b>YORKSHIRE.</b>	
S. W., for special work		<b>ESSEX.</b>		Bradford, Girlington	
under care of Mr.		Theydon Bois .....	1 16 0	Chapel .....	0 5 0
<i>Farthing, China</i> .....	5 0 0	Do., for <i>Congo</i> .....	0 17 0	Guiseley, Sunday-school	2 0 4
Thomas, Mrs., llanely,		Upton Cross, Sunday-		Milnsbridge .....	3 10 6
for <i>Bengal Famine</i>		school .....	0 8 0	ShIPLEY, Rosse-street,	
<i>Fund</i> .....	5 0 0	<b>GLOUCESTERSHIRE.</b>		Bethel, and Charles-	
W. T. ....	10 0 0	Milton and Shipton....	0 11 3	town, for <i>W &amp; O</i> .....	2 15 7
Under 10s. ....	0 17 6	<b>HUNTINGDONSHIRE.</b>		<b>SOUTH WALES.</b>	
Do., for <i>Congo</i> .....	0 5 0	Huntingdonshire—		<b>GLAMORGANSHIRE.</b>	
Do., for <i>T.</i> .....	0 5 0	Amount collected by		Cardiff, Tredegarville..	7 18 8
<b>LONDON AND MIDDLESEX.</b>		Mrs Bateman Brown,		Morrleston, Hope Ch. ..	1 6 0
Chalk Farm, Berkeley		for <i>Italian Mission</i>	7 16 0	<b>SCOTLAND.</b>	
Road Sunday-school	1 0 0	<b>KENT.</b>		Arbroath, Sunday-sch.,	
Dalston Y.M.B.C. ....	0 4 1	Tonbridge .....	2 8 0	for <i>Congo</i> .....	0 12 6
Do., Sunday-school..	16 0 0	<b>NORFOLK.</b>		Do., for <i>India</i> .....	0 12 6
Deptford, Octavius-		Norwich, per Mr. J.		Fortrose .....	0 14 6
street Sunday-school	2 0 6	J. Colman, M.F.,		Glasgow, Adelaide	
Highbury Hill, Sunday-		Treasurer .....	40 19 1	Place .....	10 0 0
school .....	4 15 0	<b>NORTHAMPTONSHIRE.</b>		Do., Bridgeton, Sister-	
Islington, Salters' Hall		Far Cotton .....	1 0 6	street .....	3 2 0
Sunday-school, for		<b>NOTTINGHAMSHIRE.</b>		Helensburgh, Working	
Central School, <i>Back-</i>		Nottingham Carrington		Boys and Girls'	
<i>ergunge</i> .....	5 0 0	Juvenile Missionary		Religious Society,	
South London Taber-		Society .....	3 7 2	for <i>Congo</i> .....	1 3 0
nacle, Sunday-school	6 18 6	Do., Woodborough-		Lochgillphead .....	3 10 0
Walworth-road .....	3 16 0	road .....	15 0 0		
Wandsworth, East Hill					
Sunday school .....	3 6 0				
Wandsworth-road, <i>Victoria</i>					
Chapel .....	20 0 0				
Willesden Green Sun-					
day-school .....	5 7 5				
<b>BEDFORDSHIRE.</b>					
Bedford, Mill-street....	8 2 1				
<b>BERKSHIRE.</b>					
Ascot, Baptist Chapel..	0 5 4				
Reading, Carey Ch. Sun-					
day-school .....	1 18 9				

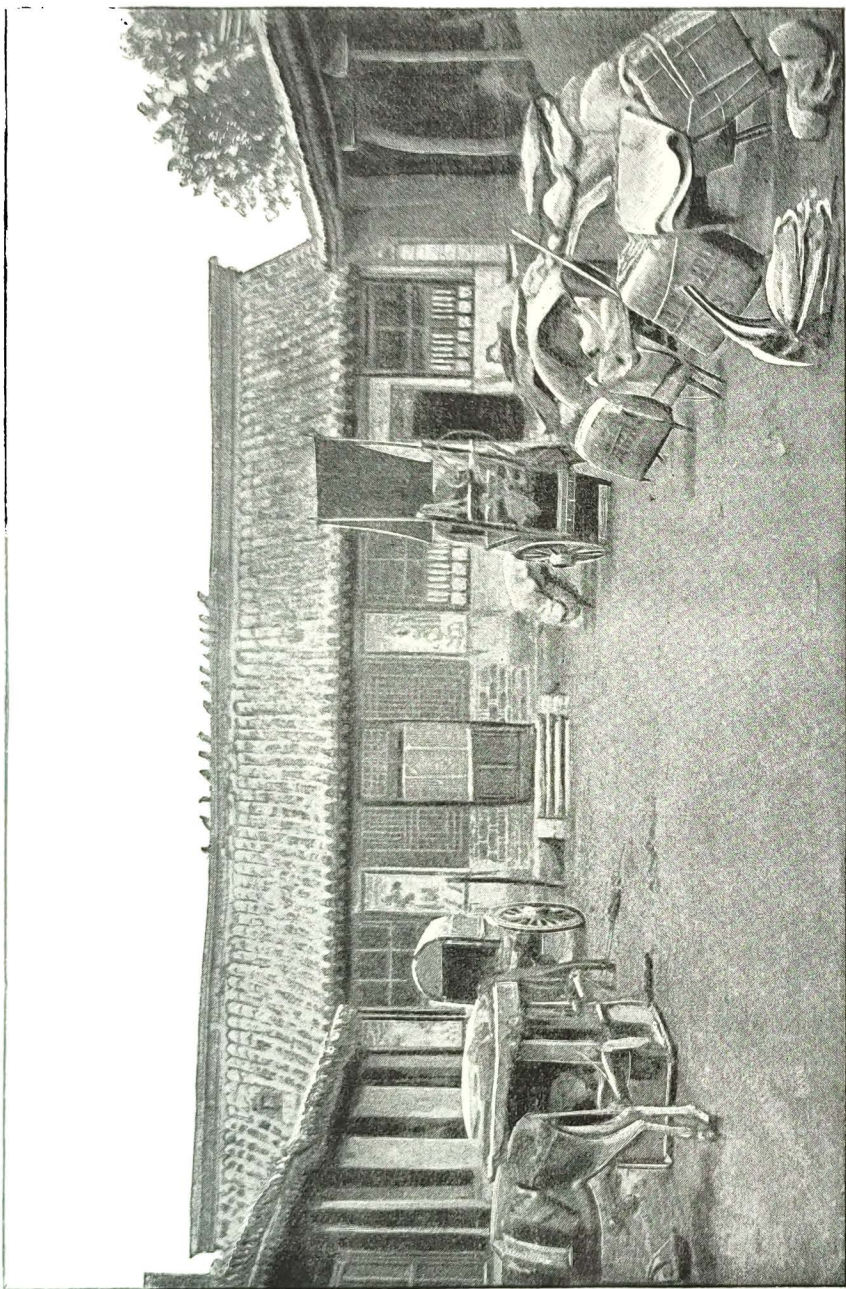
## CENTENARY FUND.

By an oversight, which we much regret, the following was omitted from the July HERALD:—Girlington Chapel, Bradford, Yorks, by F. W. T. Newbould, Esq., £44 6s. 11d.

## TO SUBSCRIBERS

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,  
NOVEMBER 1, 1893.



A CHINESE INN.—(From a Photograph.)

[NOVEMBER 1, 1893.]

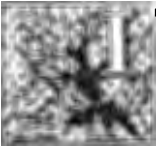
# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE AUTUMNAL MEETINGS AT READING.



It is our pleasing duty to avail ourselves of the first opportunity these pages afford for expressing our indebtedness to the good friends in Reading for their cordial welcome and many kindnesses on the occasion of the recent meetings. We feel especially under obligation to the Rev. C. A. Davis, and to those who were associated with him as officers of the local committee: Mr. E. P. Collier, chairman; Mr. R. Oakshott, vice-chairman; Mr. H. Gilford, hon. treasurer; the Revs. W. G. Hailstone, W. A. Findlay, and S. H. Case, M.A., and Mr. C. R. Stevens, as co-secretaries. To all these brethren, and to all the kind hosts who entertained the numerous guests, our sincere thanks are accorded.

As to the meetings themselves, we feel that in their tone and influence, from the Missionary Breakfast Conference with which the series of meetings began, to the Young People's Gathering with which they closed, they cannot but be an inspiration for many days to come.

With the exception of Mr. Payne's invaluable paper, it is impossible in the space at our command to attempt any lengthy report; but the necessity for this has been removed by the full and detailed accounts which have already been widely circulated in the denominational and other papers. We must, however, express the great pleasure with which we listened to the address of the Rev. Hubert Brooke, M.A., the incumbent of St. Mary's Episcopal Church, in Reading; its earnestness, its fraternal cordiality, its practical suggestiveness, made his remarks specially acceptable.

#### THE SERMON,

by Dr. Parker, of the City Temple, was greatly appreciated, and we doubt whether the Doctor ever preached to a more sympathetic audience. We

are thankful for the many words of true wisdom, of stimulating encouragement, which fell from his lips.

By request, we give in this number the portraits of the missionaries of whom farewell was taken at the Valedictory Meeting, and also some particulars respecting them personally, and their respective fields of labour. The address given by the Rev. W. Medley, M.A., to the departing brethren was full of devout and tender sentiments, the remembrance of which cannot fail to help and cheer in future toil.

Of the two evening meetings, held simultaneously in the Town Hall and in Trinity Congregational Church, we could write much; but the excellent speeches have no doubt already been perused by most of our readers. We cannot, however, refrain from quoting the following extracts from the important address of the Rev. Charles Williams, of Accrington, bearing, as they do, so appropriately upon the present financial condition of the Society. Referring to the effort now being made to increase the annual income, so that the proposed new missionaries may be sent forth, Mr. Williams said:—

By the close of the nineteenth century all of the additional missionaries should be at work. That leaves us some four years in which to increase our income to £100,000. In the course of this year we should add at least £10,000 to our receipts, and another £10,000 by the end of 1895. Why not add £10,000 each year till we reach the required £100,000? Then in 1897 we should send out our last contingent of the 100 additional missionaries; and by the year 1900 the whole 100 would be employed in the various parts of our missionary world. The only question is, Can this be done? Are Baptists equal to this demand upon their faith, their devotion to the missionary enterprise, their resources? If not, the demand should be withdrawn; but if they are, they ought forthwith to come up to the help of the Lord—to the help of the Lord against the mighty.

I reckon that in the constituency of the Baptist Missionary Society we have about 250,000 church members, who live in some 125,000 families, which families contain 625,000 individuals. Am I right in assuming that Baptists are neither very rich nor very poor? Certainly, they are not very rich, "Behold, your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, not many rich 'are called.'" It is estimated that the income of the whole of the inhabitants of the United Kingdom is £1,200,000,000. This gives an average of £157 for every family. I take the average income of a Baptist family to be £100, and more rather than less. You see the income of our constituents is £12,500,000. Less than one penny in every 10s. of income would yield us the £100,000 we ask. Is this too much to ask from Baptists in support of the holy war we wage in winning the world for Christ? I put it in another way. Our national army and navy exist for the defence and maintenance of the British Empire outside of Great Britain. They cost £33,312,571. I think we pay our full share of this, for those

whose income is less than £500 pay more taxes in proportion to their means than those whose income is above £500. If so, our contribution to naval and military expenditure is more than £500,000. Is it extravagant in the Committee to ask that Baptists should spend one-fifth as much in maintaining and extending the authority of our Saviour King in heathen lands as they pay for maintaining and extending the authority of Queen Victoria by the army and navy? It seems almost incredible that our national drink bill should reach £140,000,000 yearly. How much of this is paid by Baptists? The average? That means more than £2,000,000 a year. Half the average? That means £1,000,000. A fourth of the average? That means £500,000. An eighth of the average? That means £250,000. A sixteenth of the average? That means £125,000. Can it be true that the faith and zeal and resources of Baptists are not equal to the demand that they should devote as much to the winning of the world for Christ as they expend on useless if not mischievous intoxicating drinks? I repeat, the expenditure by the Committee is not too large, nor is the demand made by Mr. Baines too great. The giving of our churches is far less than it should be. The £100,000 would soon be forthcoming if we caught the spirit of William Carey. When his income was £1,200 a year, he cast more than £1,000 of it into the missionary exchequer. And Ward and Marshman were like-minded and as liberal. Oh, for more of their enthusiasm!

*Who will take part in this blessed work?* Is there any need for urging arguments and pleas in support of my appeal? *The time calls loudly for action.* We, yesterday, completed the first year of the second century of our missions. Can we, on the morrow of our Centenary, celebrate or go back from vows and be faithless to resolutions? The memory of meetings in Nottingham, and Leicester, and Kettering, in London and Northampton, will not let us grow slack, but inspires us with the determination to carry on efficiently the work our fathers undertook a hundred years ago. *The needs of the heathen and Mohammedans plead with us.* Carey proposed that the Gospel should be preached to 420,000,000 heathen. But now there are 600,000,000 who perish through lack of knowledge. During the last ten years, there have been 30,000,000 added to the population of India alone, and it is calculated that nearly 40,000,000 are added to the population of China every ten years. The mass of heathenism increases instead of diminishes. No impression seems to be made upon the darkness. Should we not rescue the perishing? "Come over and help us!" cry these hundreds of millions.

Shall we whose souls are lighted  
With wisdom from on high—  
Shall we to men benighted  
The lamp of life deny?

To me there can be no more pathetic reason why we should "go forward" than the fact that every ten years some 70,000,000 are added to the number of the heathen and Mohammedans in India and China.

*Sympathy with God and the Saviour summonses us to greater zeal and larger liberality.* Our God the Heavenly Father loves the fatherless millions. He has room in His heart for them all. And till they know Him, and return love

for love, their place is empty. He wants to be a real Father to them, and yearns over them with more than a mother's affection, and eagerly waits for the cry of "Father" from their lips. The Lord Jesus is not satisfied, nor can or will He be till He has saved the world, till He has reconciled all to God through His grace, till every tongue shall confess that He is Lord and every man shall walk in the light of life.

The meeting in connection with the Zenana Society on the Wednesday afternoon was full of interest. On the Friday evening young people assembled in large numbers for their own special meeting, which, in enthusiasm and hopefulness, was all that could be desired. In the recollection of these autumnal gatherings at Reading, we thank God and take courage.

## FAMINE AND CHOLERA IN BENGAL.



THE following postcard reached Mr. Baynes from the Rev. Robert Spurgeon, of Barisal, by a recent Indian mail :—  
 "Renewed floods. What little rice had survived is now gone. Suffering native Christians come in daily for help. The need is very great. Government will not help at all, I understand. Cholera is resulting from the consumption of unedible food. My small Relief Fund is but a drop compared with the vast need. Pray send soon.  
 "ROBERT SPURGEON."

By a later mail the following letter was delivered :—

"MY DEAR MR. BAYNES,—Last mail I sent you a few lines on a postcard, and now repeat the news. The distress is very real. Everything seems to lend itself to increase the trouble. I have only a very small Relief Fund, and have to give aid so scantily that it appears but a drop in the ocean of need. The very sight of wide stretches of water where rice should be growing is painful to us who realise the meaning of it to the people. Then, too, the incessant appeals for help, and the spread of cholera from eating things unfit for food, indicate what the distress is likely to be in a few months' time."

By the last mail the following report was received :—

"People are still coming to me for famine relief. Need increasing. Cholera raging in many parts. My little fund is nearly exhausted. Thank God, no Christian has yet died of starvation, though many are living on one meal a day, and that of wild herbs, often without rice. Do send help soon : the need is most urgent."

## THE DUTY AND PRIVILEGE OF THE YOUNG IN RELATION TO OUR FOREIGN MISSIONS.

BY W. PAYNE, ESQ., OF UPPER CLAPTON.



THINK it will be agreed that, in a conference or discussion on any given subject, much valuable time may be saved by coming to an understanding at the outset as to the meaning of the terms employed in the question under consideration. My purpose, therefore, is to state at once what I understand by the terms employed in the subject announced for this morning's conference.

A definition of "Our Foreign Missions" may seem altogether superfluous in an assembly like this, and after a century of foreign missionary operations; but, for a specific reason, I quote paragraph 2 of the "Plan and Regulations of the Baptist Missionary Society." It is printed regularly in the Annual Report, and is as follows:—"The object of the Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles, by the preaching of the Gospel," &c. In carrying out this object, our Society does its best to find the suitable men, and then send them out to preach the Gospel *beyond the British Isles*, and it does this as the executive of the Christian churches *within the British Isles*. It is unfortunately the fact that there are some Christian churches in the land which take no share in the work of foreign missions; it may be useful, therefore, to reaffirm the statement that such churches only fulfil half their function. It follows that "our foreign missions" will be carried on with increasing vigour when in greater numbers the Christian people of this land regard "the knowledge of the religion of Jesus Christ," as their richest treasure, and when they realise that their own joy in its possession is enhanced by their efforts to extend that knowledge "throughout the whole world."

The next definition is somewhat embarrassing. Who are included in the term "the young"? The attainment of a certain age will hardly be a satisfactory border-line to mark the separation between *the old* and *the young*; while, if a neutral zone called *middle age* is set up as a sort of buffer state between the two, the question is not solved. We must, therefore, accept some more or less arbitrary limit, and, for our purpose to-day, I propose that we should include in the term "the young" all the children in our congregations and families, and all the young people therein of any age, and of both sexes, up to the time they set up an establishment for themselves, and so assume a separate and independent position. If this arbitrary definition is permitted, several advantages will be secured. Those who are halting between two opinions on the subject will no longer be in doubt; the susceptibilities of the ladies (who are said to be very sensitive on this point) will be allayed; and the responsibility of parents, and of the teachers and officers of our schools as to "the duty and privilege of the young" will form part of the question. It will be for those who are in any way related to the young to point out by precept and example



what duty is and how it may be performed, as well as to use their influence to preserve and extend their privileges.

"Duty" is that which is due, that which one *owes* to another person or object. The root word is *debeo* (to owe), and the commercial terms, *debt*, *debtor*, and *debit*, come therefrom.

"Privilege" is a state of advantage not enjoyed by others, created by a law in favour of a private individual or particular class, the word being derived from *privus* (private), and *legis* (law).

With these few preliminary words of explanation, we can now proceed to the consideration of the subject. My business is to open it, and not to exhaust it or you, and so to open it as to excite your remarks without making too many of my own.

1. *As to Duty*.—A very natural question starts up at once. Whose is this foreign mission work? Does it belong to Mr. Baynes? In one sense, yes; for no man loves it more intensely, or makes more personal sacrifices for it, than he. But yet it is not his. Is it Carey's, or Sakor's, or Comber's, or any of the heroic men who "counted not their lives dear to them" that they might further this sacred cause? I answer, Yes, and No. Is it Kerry's, or Bentley's, or Whitewright's, or any of the splendid band of men who now conduct its affairs in distant lands? Yes—very emphatically, yes—it is theirs; but yet it is not theirs. It belongs to their Master and ours—to Him who said: "Other sheep I have which are not of this fold"; to Him who charged His first disciples to "preach the Gospel to every creature"; to Him who for a century past in these latter days has been inspiring and sending out men into new lands to scatter the seed of the Kingdom, and who is now graciously permitting us to see in many places "fields white unto the harvest." This mission is His, and, while it has claims for its own sake, the obligation to promote it is imperative, because the work is *of* and *for* the Lord.

"Lord, when we creation scan,  
See what Thou hast done for man;  
Then our grateful hearts agree—  
What a *debt we owe* to Thee.

"But when we redemption view,  
Gaze on all Thy love could do,  
Lord, our grateful hearts agree—  
How much more we *owe* to Thee."

I want, now, frankly to confess that I find myself thus early in a position of danger and difficulty—of danger, lest, by broadening the subject out into generalities, we should miss our special object; and of difficulty, because I do not very clearly see any specific duties to be assigned exclusively to the young in this matter. Still, the question to be faced is this: "What do the children and young men and women in our families and congregations *owe* to foreign missions, and how may they discharge the obligation?" To begin with, they owe very much to the fact that foreign missionaries ever came to this land, and they ought to be thankful for that. When I went to Sunday-school forty or fifty years ago, we used to sing a hymn which I seldom hear now. This is the first verse:—

“ I thank the goodness and the grace,  
That on my birth have smiled,  
And made me in these Christian days  
A happy English child.”

It is surely good to remember the dark days of the early Britons, and contrast our present happy lot with theirs, and it is surely right to pass on to others the priceless heritage which the men of former days have given to us. But is not *duty* a word for the elder people? Can *duty* be for *the young*? I should like here to quote a paragraph from a delightful story which should be in every Sunday-school library, and in every family in the land. It is entitled “The Gold Thread,” and was written by the late Dr. Norman Macleod. He tells us in the preface that it was written for his own children. Here is the scene:—

“To their delight, Eric and Wolf now saw a beautiful cottage not far from their path, and, as they approached it, an old woman, with a pretty girl who seemed to be her daughter, came out to meet them. ‘Good-day, young gentlemen,’ said the old woman with a smile, ‘you seem to be on your travels, and you look wearied. Pray come into my cottage, and I will refresh you.’ And the young woman, joining in, said to Eric, ‘Come, my handsome young gentleman, we will make you so happy. You shall have such a dinner as will delight you, and you may remain as long as you please, and I will dance and sing to you, nor need you pay anything.’ Wolf was quite disposed to go, for, said he, ‘one does not get such offers every day’; but Eric said to him, ‘You know, Wolf, I cannot go, for my duty tells me to follow the gold thread,’ and then turning to the women, he said, ‘I will not enter your dwelling, for my duty calls me away.’ At which both the women gave a loud laugh, saying, ‘Hear him! only hear a fine young fellow talking about duty. Pleasure, ease, and liberty are for the young; we only want to make you happy.’”

Now, I venture to affirm that there is not one in this company who does not desire to see the lives of children as bright and happy as they can be, and who does not wish for our young people as much “pleasure, ease, and liberty” as they can rightly use and enjoy; but have not the words just quoted an evil sound on the lips of the fair enchantress in the story? Those who purchase pleasure at the expense of the smallest neglected duty pay a terrible price, and danger is imminent when any one laughs at duty. It is frequently said that this is a pleasure-loving age, and that our young people are more eager in the pursuit of pleasure than were the young of former times. Probably such a statement needs qualification in many respects; it would not, however, be convenient to follow that subject now; but it can hardly be denied that far more time and far more money are spent by the young to-day for purposes of self-gratification than ever before, and why? Well, in the first place, because they have more time and money at their disposal than ever before; shorter hours of labour, and better remuneration of labour, give to the young of to-day an amount of time and money which former generations had not, and which, if rightly used, would become a mighty power for good. And then, in the second place, if the young expend more time and money in self-gratification than formerly, is it not because their elders have set them the example? If this is a pleasure-loving age, who made it so? Did the children? Surely it is you and I, and the men and women of this generation, who make the social

and moral atmosphere into which our children are born. God forbid that I should adopt a censorious tone on this subject, or suggest blame in any direction; my purpose, in referring to the social circumstances of the present day, is to emphasise the fact that never before had young people so much time and money at their disposal; and the special object of our conference is to consider how a goodly portion of these may be devoted to the furtherance of "our foreign missions."

I have already indicated that gratitude to the Lord of Missions is a primary duty, but how shall this duty be practically expressed? Well, not by all going abroad as missionaries. It will be a sorry day for this country, and an absolute break up of our Missionary Society as at present constituted, when all our godly young men and women leave this land, even though it be "to preach the Gospel throughout the world." No, we need at home a strong and vigorous Christian Church to maintain and extend our foreign missions; and it is to the young we look to acknowledge Christ as Head of the Church, and for Christ's sake to love "the Church, which is His body." Surely the young have a part to perform in the varied activities of the Church, and it is only by constantly recruiting from their ranks that the Church at home can maintain its efficiency, and extend its operations; and that Church is best serving our foreign missions whose sympathies and methods are adapted to win the young, and develop their Christian activities. (May I say in passing, that *the Young People's Societies of Christian Endeavour* seem well suited to this special purpose; perhaps some present, with more information and experience of their working than I have, will express their views hereon in the course of the conference.) Such a Church, all aglow with love to Christ, will first find scope for its efforts in home mission work, even as the disciples who received from our Lord the commission to "go into all the world and preach the Gospel to every creature" began at Jerusalem. And in such a Church, our young men and women will regard their time, talents, and money as sacred trusts, and sure I am that great joy will be theirs when "with willing hearts they consecrate these unto the Lord." In brief, the duty of the young to foreign missions will work out in this way. First of all, there will be gratitude to the Giver of all good, finding natural expression in the words: "What shall we render to the Lord for all His benefits?" Then there will spring up a desire to instruct others in the knowledge of Him, and in Sunday-school and Mission-room, as far as time and ability will permit, they will be found active in the varied efforts of the Church to teach the ignorant, to comfort the distressed, to reclaim the drunkard, to persuade men to be reconciled to God; and then, growing out of these efforts at home, not a few will experience a desire to go forth to nations sitting in darkness, that they may tell men of Him who said, "I am the Light of the World." And then, finally, those who remain at home will say to those who go abroad, "Brethren, we esteem you as men and women whom God has highly honoured, we will gladly support you while you prosecute your arduous work, and we will never cease to follow you with our sympathies and our prayers." This naturally leads up to the subject of money, which at the present time is of the gravest importance, giving to the Committee in general, and to our Secretaries and Treasurer in particular, the deepest anxiety. I am afraid, however, that some will be disappointed, because

in this paper no particular method is formulated for obtaining contributions from the young for "our foreign missions." Will such allow me to say that probably no particular method would be found the best for every place. Only let the love of God and a desire to spread His Kingdom animate our young people, and they will not fail in devoting some of their money to promote that object and in finding channels through which to give it. But of course there must be some method and some careful organisation, and it seems natural to look to our Sunday-schools for more efficient effort in awakening and stimulating in the young the duty of regarding time and money as a trust from God, and in teaching them that they honour Him by regarding these talents as His, and by rendering unto Him the first-fruits of all their increase. Much is being said, and not a word too much, on the duty of every church member to subscribe to the Missionary Society, and I heartily join in advocating this duty, subject, however, to one important proviso—namely, that every church member is first of all a subscriber to the fund which provides support for the minister of his own church. I have already said that in the natural order personal service will begin at home; I also think the money offerings should begin at home. I say advisedly *begin*, because that implies *continuing*; and I venture to say that no earnest Christian man, however much he may be giving to support Christ's cause at home, will feel that he has fulfilled his obligation to the Lord of our missions until he has also given something to promote foreign missionary operations. And how shall the money be gathered? Well, in our Sunday-schools there is the method of passing round the box at the close of teaching, and recently I have seen a new method adopted—namely, the passing round of a small bag instead of the box, each bag being marked with a distinctive number for each class, the said bags being taken up to the secretary on each occasion. The secretary empties each bag, registers the amount contained in each, and on each Sunday places a schedule on the notice-board, showing the contributions on the previous Sunday, and at the end of each month or quarter giving a summary in similar form. In the school where I have seen this system at work more money is being collected than by the boxes previously used; but perhaps that is more because the method is new than for any intrinsic merit of its own. In every case the all-important thing is the personal interest of the superintendent and officers and the hearty co-operation of each teacher. In a school where these conditions exist, information about foreign missions will be sought for and supplied to the children, and the children will be encouraged to consider themselves personally sharers in the great work of the Society. And when the children come to regard the Society and its work in this light contributions will be sure to follow, and, what is better still, not a few will grow up to devote their lives to this most noble calling.

2. *As to Privilege.*—Time is flying, and I must be brief. What advantage have the young with regard to our foreign missions which others do not possess? I answer, much in many ways, but chiefly in the matter of age. This may, at first sight, appear a truism which goes without saying, but I repeat it, and say that a law of nature favours them, and gives them a pre-eminent advantage over those who are not young. I have not been very long on the Committee of this Society, but long enough to have heard on many

occasions the question, "What is his age?" There is work to be done which only the young can do. And then in the matter of early educational training, the young of to-day possess advantages which those of former days did not enjoy, and the opportunities in childhood and youth of laying the foundations of fitness for personal service are increased a hundred-fold. And finally, as to money, the young, compared with the men and women of middle and later life, stand in a position of immense advantage. Please remember our definition of the young is "the youth of both sexes in our families and congregations before they set up an establishment of their own." I venture to say that in every town and city in the land there are many young men and women who are earning as much money as others with families to support and educate, and, of course, with far fewer claims upon it. And what are they doing with the money? Some are prudently saving it. The amount deposited in our national savings banks is now about 120 millions, nearly double what it was twenty years ago; and in all probability a very large proportion of this vast sum belongs to the class of our population we are now considering. With regard to such thrift in early life, who has anything but praise to express? Only let there be godliness with thrift, for "there is that withholdeth more than is meet, and it tendeth to poverty," and there is such a thing as "earning wages, and putting it into a bag with holes." (See Haggai i. 6.) Some are spending no little time and money in efforts after social and political reform. And some have a very sacred duty to perform which makes a large claim upon their service and purse. I refer to such as have to care for, and maintain, infirm or aged parents in necessitous circumstances. Surely no performance of Christian duty in other directions could atone for the neglect of this. But, on the other hand, what a very large sum in the aggregate is expended by our young men and women in personal self-gratification! Who can estimate the sum expended weekly on the early closing day in the country, and on the Saturday half-holiday in London, not to mention the daily use of articles of luxury which their fathers and mothers hardly know the names of. Now, why do I speak of these things? Is it because I grudge the youth of our warehouses and factories the time and opportunity to enjoy health-giving recreations; or because I would put back the clock of civilisation, and keep them to flint and tinder-box for striking a light? Nay, nay, for no such cynical purposes, my dear young friends. Right cheerfully do I adopt the words of the young woman in the story and say, though using them in a far different sense, "Pleasure is for the young." I am only trying to sustain the proposition that our young men and women have a great deal of money in their hands, and I would remind them that in the use or abuse of the money at their disposal they will realise a blessing or a curse, and I would speak to them of duty, because "I want them to be happy." I do verily believe that it is in the power of our young men and women to supply all the extra money needed to complete our Centenary programme. The £100,000 Thanksgiving Fund is in the Treasurer's hands. Thank God that He has put it into the hearts of His people, young and old, to devote this noble sum to His service; and now, fully to utilise that capital sum, a yearly income of £100,000 is absolutely essential in order to carry out the work ready to our hand at the commencement of this second century of our enterprise. Speaking broadly, we need an increase of £30,000

a year in our income, and where shall this come from? That is the question.

May I, in conclusion, make, through the pastors and delegates here assembled, an appeal to the young men and women of our churches. We have come to a time in the history of our Society full of peril, but full also of glorious possibilities. During the last few years, work has grown upon us in Africa and China, far faster than our resources, and while brethren on the field are struggling with their difficulties, and begging us to send men out to help them, we are unable, with last year's figures before us, to see the money to maintain the men already there. No doubt many here remember the song of the Jingoos a few years ago:—

“ We've got the men,  
We've got the ships,  
We've got the money, too.”

Brave words, very brave, but worthy of a better cause than that in which they were sung. Judas Maccabeus, addressing his countrymen, said, “ Arm, arm, ye brave! a noble cause demands your zeal,” and men eagerly rallied to his standard. And is there not Christian chivalry in the young men and women of to-day to meet the demands of this most Holy Crusade? I am persuaded “ we have the men.” The presidents of our colleges say that in increasing proportions students are expressing their desire to qualify for foreign mission service. And I am persuaded “ we have the money too.” It would not be right to omit reference to the present condition of trade and commerce. In almost every direction there is depression, and serious losses have been made by very many, not a few of whom have been liberal contributors to our missions. But for the most part, the shrinkage of trade profits and the losses of capital have fallen upon those in middle and later life, while those who are young have suffered little in these respects. Dear young friends, we look to you in this crisis of our history. Many of your elders have been disabled for a time; will you not step into the breach? Say “ No ” to some of the claims which self makes for gratification, and with cheerful voice say “ Yes ” to the collector who invites you to share the cost of this blessed enterprise. Is it too much to expect that one hundred of the very best of you should be willing to go out to heathen lands, and that the thousands who stay at home will cheerfully stand behind with needful supplies? Only let those of you who profess attachment to Christ consecrate your time, talents, and money more entirely to Him, and very happy results would follow. Surely, “ God, even our own God, would bless us;” the other young people in our families and congregations would catch your spirit, the workers for home and foreign service would be increased, and the exchequer of every church in the land, and of our Foreign Missions, would be constantly replenished.

May the gracious Lord bestow upon the young the manifold influences of His Holy Spirit! May they early hearken to the voice of Wisdom, and realise that “ her ways are ways of pleasantness, and all her paths are peace ! ” Then, with advancing years, though trials and disappointments and afflictions may befall them; yea, perhaps, because the All-Wise One may appoint these for their discipline, they shall ripen into mellow fruitfulness, and “ at evening time it shall be light,” for “ the path of the just is as the shining light, which shineth more and more unto the perfect day.”

## THE LIGHT OF THE WORLD.

“I am the Light of the World.”

“Ye are the Light of the World.”



O Macedon! To Macedon!

O, bringers of the dawn, press on!”

So rings the cry imperious,

“Thou hast the light God meant for us;

A myriad hearts are waiting thee

In darkling lands beyond the sea!

“Thou canst not of our darkness guess,  
Too awful is its mournfulness,  
With God a dark, suspected power,  
And man his plaything for an hour,  
Life a dark mockery, that Death,  
With blacker gloom, envelopeth.

“Such darkness wraps our lands about:  
Thou hast the light! O! flash it out,  
Till island, continent, and sea,  
Catching the beams that come from thee,  
Turn from the blackness of their night  
To Light, to all-embracing Light.

“Light of the World indeed was He,  
The beacon set on Calvary;  
Light of the World indeed art thou;  
His name He gives thee. Now, O now,  
Arise and shine. In Macedon  
We wait the dawning, all and one.

“As He was in the world, thou art,  
To work His work, to play His part,  
To finish all that He began,  
To tell the love of God to man,  
Till man below and God above  
Love, and are loved in utmost love!”

And still the cry rings on and on  
From out the darkling Macedon;  
For God and man alike beseech,  
Each yearning for the love of each;  
Brothers, to you and me they cry:  
Light of the World—are you?—am I?

## VALEDICTORY SERVICE, READING.



THE General Secretary, **Mr. A. H. BAYNES**, gave the following details relative to the outgoing missionaries:— It is my privilege, in a few brief sentences, to introduce to you the outgoing brethren. Four of these are on the eve of commencing their missionary career, and all four are designated for work in India—the cradle of our Baptist Missionary Society, our oldest, our largest, and, shall I say, our dearest field of missionary toil, rich in inspiration, and full of imperishable memories. My only regret is that instead of four we have not forty, for the needs of India to-day are supreme. Only last week a missionary patriarch wrote:—

“India just now is not only full of promise, but of fruit. ‘Say not ye there are yet three months, and then cometh harvest, for the fields are already white unto harvest.’ On all hands dissatisfaction with Hinduism, inquiry as to Jesus Christ, and a widespread quest for copies of the Scriptures. I verily believe if the whole Christian Church would put forth a great effort, commensurate with the demands of the work, India would be won for Christ in a decade.”

Of the one hundred new missionaries which the churches have undertaken to permanently support, and for which the Centenary Thanksgiving Fund provides outfit, passage, and probationary expenses, the Committee has already accepted twelve, and four of the twelve are with us to-day.

**Mr. J. J. HASLER, B.A.**—Mr.

Hasler's name is well known to most of us in connection with the ministry of his honoured father at Andover, in Hampshire. Mr. Hasler was born at Downham Market, in Norfolk, on February 1st, 1868. When quite young Mr. Hasler gave his heart to the Saviour. His early education was at Andover Grammar School and Mill Hill, and he afterwards engaged in teaching work, during which time he successfully graduated at the University of London. While in London he was a member of Regent's Park Church, and took an active part in the work of the Regent's Park



MR. J. J. HASLER, B.A.



Mission Band. He visited the common lodging-houses, spoke in the open air, and worked earnestly in the Sunday-school. It is interesting to know that his resolve to devote himself to foreign mission work was the result of a special Centenary sermon preached by the Rev. F. B. Meyer, B.A., in connection with the Centenary celebrations of our own Society. In his own words:—"The conviction forced itself upon my mind during that sermon that as there was nothing to hinder my giving myself to foreign work, it was my duty to do so. I felt I might be of more service abroad than at home where so many stand idle all the day." With a view to further equip himself he entered Bristol College, where he has had the great advantage of close association with the President, the Rev. Dr. Culross, to whom all Bristol students owe such a vast debt of gratitude. Mr. Hasler is designated for educational work in connection with the Native Christian Training Institution in the great Mogul city of Delhi, and his past tutorial work and university training appear to the Committee to peculiarly qualify him for this important department of missionary service.

**Mr. ARCHIBALD E. COLLIER** was born at Brentford, in Middlesex, on December the 30th, 1867, and was educated at Ealing College



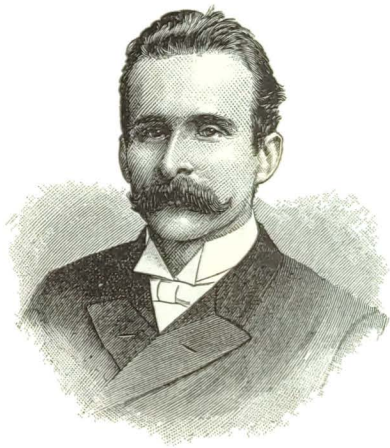
MR. A. E. COLLIER.

and West Cliff College, Ramsgate. From childhood Mr. Collier became deeply interested in the foreign missionary enterprise, largely due to home influence, where his mother and father constantly brought before him the claims of the heathen, and, by their own intense interest in the work, did all they could to foster the missionary spirit. He was baptized by the Rev. J. S. Hockey, the minister of Park Chapel, Brentford. It was in the spring of 1885, when Mr. Collier was just seventeen years of age, while on a visit

to this good town of Reading, at the house of his cousin, Mr. Edward Collier, that he met our well-known missionary, the Rev. J. J. Fuller, of Cameroons, and largely as the result of intercourse with him he resolved to consecrate himself to missionary service. In 1888, before Mr. Collier was twenty, he became the mission pastor of the village church of Harefield, connected with the Herts Union, where he spent eighteen months of happy work. He subsequently entered Bristol College, where he

took the full course of four years. He has also had the advantage of special training in medicine and surgery at the Bristol General Hospital, where he acquired a considerable amount of medical and surgical knowledge. Mr. Collier is designated for work in the densely-populated district between Agra and Delhi, and it is hoped that after the completion of his probationary course in Delhi, he will be stationed at one of the numerous towns in that promising field.

**Mr. FREDERICK W. HALE** was born in Colchester on May 10th, 1866, where he received his early education. After his conversion and baptism he joined the church at Regent's Park, and, like his friend Mr. Hasler, became associated with the band of young men working amongst the lodging-houses, in Sunday-school, open air, and mission-hall work, and amongst the neglected classes in that neighbourhood. For many years the desire for foreign service has been deepening, and, with a view to fit himself for this enterprise, he entered Hulme Cliffe College, and, subsequently, on leaving that institution, he entered Bristol College, where he has taken the usual course of study. He also has had, like his friend and fellow-student Mr. Collier, a period of training in the Bristol General Hospital, where he has acquired a considerable knowledge of medicine and surgery.



MR. F. W. HALE.

Mr. Hale will proceed to Agra, and be associated with the Rev. J. G. Potter, and Mr. Hale's college companion, Mr. Day, now undergoing his probationary course in that important centre.

The Missionary Prayer Union of Westbourne Tabernacle, Bournemouth, have undertaken to provide the means of support for Mr. Hale.

**Mr. DAVID LAMIE DONALD** is a Scotchman, and was born on May 10th, 1865, in Dundee. At fourteen years of age he was converted and admitted a member of John Knox Presbyterian Church, at Stepney, London. For three and a half years he worked in connection with the Presbyterian Church, preaching in the open air and at cottage meetings. Subsequently for six years he laboured in connection with the Strangers' Rest, in Ratcliff Highway, amongst sailors, dock labourers, and

lodging-house occupants ; and for two years afterwards he was associated with Miss McPherson at Bethnal Green. It was during these years that Mr. Donald's special attention was drawn to the subject of baptism. On searching the Bible, he arrived at the distinct conviction that believers' baptism was the only Scriptural baptism. He therefore resigned his membership with the Presbyterian body, was baptized at the Metropolitan Tabernacle, and became associated with the Metropolitan



MR. D. L. DONALD.

Tabernacle Church. Subsequently he entered the Pastors' College. For more than twelve years the desire to preach the Gospel to the heathen in foreign lands has taken possession of Mr. Donald's heart ; in his own words, "The accomplishment of this desire has been the goal at which I have aimed in all my home work for the lost and wandering."

After leaving the Pastors' College, finding no vacancy in connection with the Baptist Missionary Society, he undertook the pastorate of Coupland Street Church, Manchester, where, amid

many difficulties, his labours have been followed with encouraging success.

Mr. Donald is designated for Bengal, and will be associated during his probationary course with the Rev. W. R. James, of Madaripore, and it cannot but be of signal advantage to him to be placed with so enthusiastic and devoted a missionary as Mr. James, who has consecrated his life with unselfish earnestness to the highest welfare of the peoples of Eastern Bengal.

These four brethren are on the eve of leaving us, and of entering upon the great work to which to-day they publicly pledge themselves. We all unite in the prayer that God may preserve their health, give them favour in the eyes of the people, and follow their labours with a rich success.

And now I turn to brethren some of whom have long borne the heat and burden of the day, and are now returning to their fields of work. Doubtless they are well known to many, and I should hope that more than a few have prayerfully followed the story of their sorrows and successes in the pages of the MISSIONARY HERALD. It is not necessary I should say a word to commend these brethren—their names are dear and their work well known.



**Mr. ROBERT WALKER** is returning to Naples. Mr. Walker is a Scotchman. He was born in the Galloway village of Crossmichael on May 30th, 1857. He was educated in the Free Church, and entered commercial life in the city of Glasgow; there led to study the subject of baptism, he adopted Scriptural views, saw it his duty to be baptized, and join in membership the friends connected with the Blackfriars Baptist Church. Subsequently he removed to Liverpool, where he was connected with Pembroke Chapel. In 1877 Mr. Walker went to reside in the city of Genoa, as the representative of an important English life assurance office. There he became associated with the late John Landels, and entered earnestly with him into Italian evangelistic work. When, in the mysterious providence of God, that devoted missionary was translated to the higher service of the Father's house, Mr. Walker resolved to consecrate himself to mission work in Italy. He applied to the Society and was accepted in 1880. For many years afterwards he laboured in the North of Italy, making Genoa and Turin his centres. In 1887, when it became necessary, owing to the failure of health, that Mr. William Landels should leave Naples for the North, Mr. Walker exchanged spheres of work and removed to Naples. Recently he has been cheered by evident blessing in the important town of Calitri, and he goes back to Italy, after a season of rest at home, refreshed in health, and believing that there are bright days in store in connection with the work to which he has devoted himself with so much zeal.



MR. R. WALKER.

**Mr. HERBERT DIXON** comes of an old Essex family, and was born in 1856. After having passed a satisfactory course at Regent's Park College, he was accepted by the Baptist Missionary Society for the Congo in 1881, and, for the brief time he was permitted to remain on the Dark Continent, gave himself with great gladness to the work of the Congo Mission. Many here know how he was driven away by severe illness, and in what a shattered condition he reached England. His recovery was, indeed, almost miraculous. His return to Africa being forbidden by medical certificate, he resolved to seek some other field, and, with the doctor's approval, was sent to North China, where he has been labouring ever since. He has been stationed mainly at

H'sien Chow, in the T'ai Yuen Fu district of Shansi, where his efforts have been greatly blessed, and where there is large promise of further success. So deeply anxious is Mr. Dixon that this work should be carried

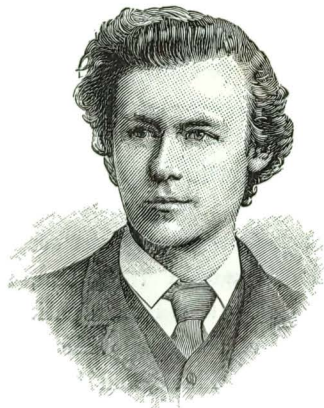


MR. H. DIXON.

on without a break that he has voluntarily relinquished his furlough in England, and is now on the eve of returning, leaving wife and children at home to recover strength. The staff of the Mission in Shansi is at present so small, the necessities of H'sien Chow so pressing, and the prospects of harvest so inspiring, that Mr. Dixon feels he cannot remain at home. He has resolved to return at once, and will be leaving for China in a few days.

And now turning to the Congo. "I go to open the door of Central Africa," said David Livingstone on his last journey. "Christians at home, I beseech you, see to it that that door is never again shut." Let us thank God to-day that across that dark, slave-hunted, benighted, long-neglected, mysterious continent, the voice of the watchman is heard crying, "The dawn breaketh, and the day is at hand."

**Mr. WILLIAM HENRY WHITE** was born at Dalston on November 12th, 1865, and was accepted for mission work on the Congo in the early part of 1889, after the usual course of study at Regent's Park College. Mr. White comes from Tottenham, and was baptized by the Rev. G. Turner, at that time minister at Tottenham, but now of Sutton, in Surrey. Mr. White has had many and varied experiences in connection with work in Africa. He has been evangelist, schoolmaster, navigator in charge of the Mission steamer *Peace*, and linguist. His heart is in Africa, and he yearns with a still deeper earnestness than at first to resume work in that land of his adoption. His return will be a great joy to his colleagues, and as this time he takes out a wife to lighten his sorrows and share his joys, there will be two workers instead of one,



MR. W. H. WHITE.

The next brother bears a name that is almost a household word amongst us—we may call him the “Carey of the Congo”—**WILLIAM HOLMAN BENTLEY**, Mr.

Bentley was born at Sudbury, in Suffolk, on October 30th, 1855, where his much respected father was at that time pastor. He was baptized by the Rev. T. Vincent Tymms on September 3rd, 1874, and joined the Downs Church at Upper Clapton. It was in the early part of 1879 that Mr. Bentley was accepted for work in Africa, and he first sailed for the Congo in April of that year. With our brethren Grenfell and Crudgington, he was one of the

pioneer party of our Congo Mission, and he had much to do with the founding of our Mission stations on the Lower River. In 1884 he returned to England with his native assistant, Nlemvo, to prepare and pass through the press his Dictionary and Grammar of the Congo

language, a lasting memorial of his scholarship and skill. In the words of Dr. Cust, certainly one of the greatest authorities in connection with African languages, “Mr. Bentley has done a work which will inseparably associate his name with the uplifting and evangelisation of the peoples of Africa, a work of great labour, accurate scholarship and painstaking skill.”

In 1885 Mr. Bentley married Miss Kloekers, whose father, the Rev. H. Z. Kloekers, was our first missionary in China. Born of a missionary

stock, inspired by early association with missionary enthusiasm, she has nobly seconded all Mr. Bentley's endeavours on behalf of the Congo peoples.



MR. W. H. BENTLEY.



MRS. W. H. BENTLEY.



Little wonder that she is beloved and respected by all with whom she has been brought into contact. A gifted and indefatigable worker, she has herself translated several important works into the Congo language—"The Congo Primer," "More about Jesus," "A Bible History," "The Peep of Day," and "A Book of Arithmetic," in three parts, with 1,550 problems—while, in addition, she has had the charge, at Wathen Station, of a large Congo girls' school, numbering more than seventy-five scholars.

In addition to his translating labours, Mr. Bentley has had a large amount of missionary travelling, house-building, school-teaching, and station work. He has set up and worked the printing-press at Wathen, and, in conjunction with Mr. Philip Davies, edits a magazine in Congo, entitled *The Dawn is Breaking*.

Last year Mr. and Mrs. Bentley returned to England once again, bringing



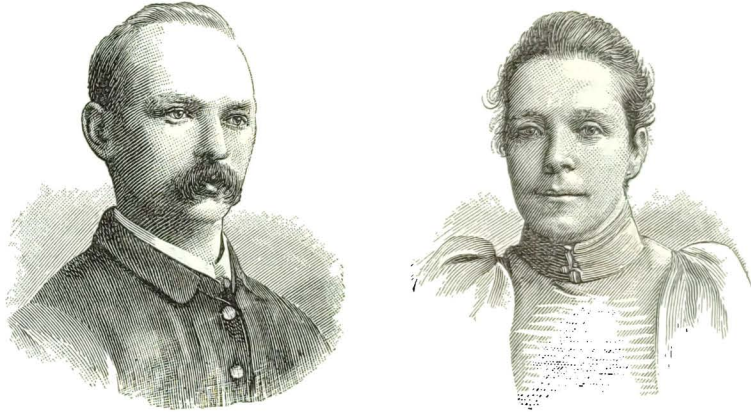
MR. AND MRS. J. STUBBS.

with them Nlemvo, their faithful native assistant; and since then they have together completed the entire translation of the New Testament into the Congo language, and the British and Foreign Bible Society have undertaken to print it for the Society free of cost.

We thank God for Mr. and Mrs. Bentley, and for the splendid work they have accomplished, and we pray that their valuable lives may long be spared for the good of the peoples of Central Africa, and for the furtherance and extension of the Kingdom and cause of our Lord and Saviour Jesus Christ.

And now turning to India, let me refer to our brother, the **Rev. JOHN STUBBS**. He was born at Woolwich forty-four years ago, on July 29th, 1849. The early years of his business life were spent in a lawyer's office, but feeling that the Gospel had imperative claims upon him, he relinquished

the law and entered the Pastors' College, and, after a satisfactory course, in 1873 he accepted the pastorate of the Baptist church at Eythorne. In 1879 Mr. Stubbs went out to Allahabad, in the North-West Provinces, as the pastor of the English church in that important city. His health failing, he and Mrs. Stubbs were compelled the next year to return to England. After a pastorate of three years at Brannoxtown, in Ireland, his health during that time having become fully re-established, his yearning for further work in India compelled him to offer himself to the Society, and in October, 1884, Mr. and Mrs. Stubbs again left for India, being designated for Bankipore. Mr. Stubbs will now take up work in the great city of Patna, one of the most important centres in the whole of Northern India. It is the earnest desire of the Committee to strengthen the Mission in this great Mohammedan stronghold, in which, and in the immediate neighbourhood of which, there are more than eight millions of people.



MR. AND MRS. W. J. PRICE.

**Rev. W. J. PRICE** was born at Bourton-on-the-Water in 1852; and was educated at Fairford and Hay. At the age of fourteen he was baptized at Fownhope by the Rev. T. Mudge. In 1874 he entered Pontypool College, and in 1877 was accepted as a missionary of the Baptist Missionary Society, being designated for India at the Autumnal Meetings in Newport, in October, 1877. He was first stationed at Monghyr, in association with the Rev. Thomas Evans; afterwards laboured at Agra, Dinapore, Benares, and Calcutta respectively. His return last year to England was due to the grave illness of Mrs. Price, who came home in obedience to positive medical directions. Mr. Price is now returning to India to take over charge of the Delhi Native Christian Training Institution, in view of the approaching departure of the Rev. Stephen S. Thomas,



at present in charge, who contemplates taking furlough to England in the spring of next year. In the judgment of the Committee, Mr. Price is signally well adapted for this important and onerous position, and they confidently anticipate that this important Institution, under the charge of Mr. Price, will continue to thrive and increase.

And, finally, I desire to refer to our honoured friend and brother, the **Rev. GEORGE KERRY**, who for so many years has been the Financial Secretary of our Mission in India. We remember that the Wise



REV. G. KERRY.

Men came from the East, and Mr. Kerry comes from the capital of East Anglia. He was born in Norwich on September 18th, 1826. In 1841 he was baptized by the late Dr. Brock. After a full course at the Normal School of the British and Foreign School Society in London, in 1847 he went to Bristol College. In 1851 he became pastor of Fishponds Baptist Church, and in 1852 entered upon the pastorate of the Baptist church at Dorchester. In 1856, just thirty-seven years ago, Mr. Kerry was accepted by the Committee of the Baptist Missionary Society for service in

India. There he has carried on evangelistic work in Howrah, Barisal, and in the South Villages in the twenty-four Pergunnahs. In 1866 he visited England for the first time after his landing in India, and in 1878 took his second furlough. In 1879, after the retirement from utter failure of health of that Prince of Missionaries, the Rev. C. B. Lewis, he was appointed Financial Secretary to the Indian Mission, and in 1886, at the request of the Australian Baptist churches, he visited the colonies in the interests of the Indian Missions of the Colonial churches, whose representative in India he has been for many years past. His health seriously failing a few months ago, the doctors advised he should voyage to England. Under these circumstances the Rev. Charles Jordan very cheerfully consented to act for Mr. Kerry during his absence, and Mrs. Kerry, whose frail condition entirely prohibited the thought of her leaving Calcutta, with rare magnanimity and self-sacrifice, cheerfully consented to the departure of her husband in the hope that a few months' rest and change might re-establish his health. Mr. Kerry contemplates returning to India next month.

It would be difficult to adequately summarise the value of the services rendered by Mr. Kerry to the Society in India as evangelist, educator, administrator, trusted friend, and wise counsellor. In all these offices he has rendered signal help, and the Committee rejoice that he is now on the eve of returning to his important post, refreshed in health, and reinvigorated in strength. He will be welcomed back by all the friends of our Mission with great rejoicing. In India our missionaries like to call Mr. Kerry "father," and Mrs. Kerry "mother"—so true is it :—

"'Tis keenest joy to live in hearts, and to be loved by all."

To-day we all unite in the earnest prayer that the closing days of our dear friends may be their brightest and their best. May they realise in fullest measure the presence of their Divine Master, and ever "endure as seeing Him who is invisible"; and to all the dear brethren on the platform, so soon to leave us, we say: "Brethren, may the Master go with you, and may the Master ever ABIDE WITH you!"

"Spirit of Christ! Thy grace be given  
To those who lead Thine host, that they  
With might may wield the sword of heaven,  
And feel Thee on their weary way.

"When foemen watch their tents by night,  
And mists hang wide o'er moor and fell,  
Spirit of counsel and of might,  
Their pastoral warfare guide Thou well."

## A CHINESE INN.

(See *Frontispiece*.)



OUR frontispiece is a picture of a Chinese inn. It looks clean and fairly comfortable. But, in China, "things are not what they seem." You would find a mass of dirt and dust that would fairly astonish anyone accustomed to the luxury of an English inn. Still, one is grateful for any house of rest in travelling. As Sir T. Wade says, "If one is tired, one doesn't think much of surroundings." Every house in China "stands four square," and all the windows overlook the central courtyard.

You have, in China, your choice of how you travel: carts, sedan chair, a litter slung between two mules, pack mule, &c., &c.

Tai Yuen Fu, Shansi.

E. MORGAN.

## DEATH OF PUNDIT HARI RAM, OF AGRA.

BY THE REV. J. G. POTTER, OF AGRA.



ON Thursday, August 17th, Pundit Hari Ram, the senior evangelist of the Agra Mission, died of pneumonia. His death removes one of the most prominent members of the Agra Mission Staff. European missionaries have come and gone, but Hari Ram has remained for twenty-five years a faithful witness for Christ in this district. All the missionaries who have known him will feel that by his death they have lost a personal friend. Mr. Jones, of Bankipore, writes :—“ I can truly say there is nothing that has so touched me for a long time as this, the news of the decease of dear Hari Ram. So many memories come crowding in. There is not a place of any note around Agra where he and I have not visited and worked together. We can thank God for the peaceful end. May his death be made a blessing in Bisarna and the district.”

The Rev. J. Gregson, writing in 1868, said concerning him :—“ The way of salvation through a crucified Redeemer filled him with deepest joy, and he really seems like a man resting on Jesus Christ for salvation. He never speaks or hears of the Saviour’s love without much emotion, and often we have seen him moved to tears whilst talking with him on this theme. Unable to keep the glad tidings to himself, he spoke to others, read to others the Scriptures, and tried to bring others to think and feel like himself.”

As one who has known Hari Ram intimately for the past twelve years, I am glad to state that the estimate formed of him in 1868 has been verified by his conduct since. There is much that I could write concerning him, and much has already been published in the *MISSIONARY HERALD* during the past twenty-five years. I trust that some permanent record of his long and useful life may yet be published. If so, we who knew him well will gladly give our tribute to his memory.

His end was peace. On Sunday afternoon, August 6th, he preached to the Agra native church. Though apparently then in good health, he stated that possibly it was the last time that he should address them. Those present remarked a more than usual earnestness in his manner, though he was always much in earnest. The following day he joined with the other preachers in the usual monthly meeting for prayer and praise, when reports of the past month’s work are given in. On Tuesday, August 8th, we parted, after which I did not see him again. The next day he was

taken ill, but sent no message either to his home or to us. Four days afterward he asked to be taken home, and six days afterward the news reached Agra. His two sons went at once to see him, and reported him very ill. A doctor was sent out from Agra, who returned to state that the case was one of pneumonia, and that there was little hope of recovery. Three days before his death he continued to say, "Four o'clock, four o'clock," and at 4 a.m. on Thursday, August 17th, his eyes closed, and soon after life had departed.

In the days of his illness the Hindi New Testament was his constant



PUNDIT HARI RAM, THE REV. J. G. POTTER, NATIVE PREACHERS AND TEACHERS.  
(From a Photograph.)

companion. One of his sons reports that, when asked as to his state after he became too weak to speak, he used to point first to the New Testament and then upward. In this precious copy of the New Testament, shown to me after the Pundit's death, I found one page turned down at Acts vii., with a line under the precious words of dying Stephen, "Lord Jesus, receive my spirit." Hari Ram leaves a widow, who was baptized some years ago, an elder sister as yet unconverted, two sons, who are preachers of our Society, and a little girl of nine years.

May I ask that special prayer be offered for this family; also that the

Pundit's death may be made a blessing to the whole village and district ; and further that the Lord of the harvest would thrust out many more such labourers as this one who has gone to his reward ?

I enclose a photograph taken by Mr. Rouse in 1884, showing Pundit Hari Ram and two of his converts. The names in the group are as follows, reckoning from the left :—

Thomas. Teacher at Benevolent Institution School (B.M.S.).

Jacob. Preacher of B.M.S.

Manoah Das. Brahman convert of Hari Ram, and preacher of the Society.

Hari Ram. With arm uplifted as in the act of preaching.

Rati Ram. Brahman convert of the Pundits, now stationed as preacher at Shamshabad.

Gabriel. Colporteur of B.T.S.

J. G. Potter. Seated in front of the preachers.

Agra, N.W.P.

J. G. POTTER.

## ILLUSTRATED MISSIONARY LEAFLETS for YOUNG PEOPLE.

### FIRST SERIES (for Little Children).

A Chat about **AFRICA**, by Mrs. HOLMAN BENTLEY.

„ „ **CEYLON**, by Mrs. LAPHAM.

„ „ **CHINA**, by Mrs. TURNER.

„ „ **INDIA**, by Miss LEIGH.

9d. per 100, or 2s. 6d. the packet of 400 (assorted or otherwise), carriage paid.

Also, gratis on receipt of postage, for **YOUNG MEN**, "**WANTED FOR THE SERVICE OF THE KING**," Four Short Appeals by the Revs. W. STAPLETON, H. A. LAPHAM, F. HARMON, and R. WRIGHT HAY; and a **PAMPHLET** for **TEACHERS**, "**SUNDAY-SCHOOLS AND MISSIONS**."

**SECOND SERIES** (for Scholars of Ten and upwards), printed on larger and better paper, **WILL SHORTLY BE READY**.

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Apply to "**THE SECRETARY, Y M. M. A.**, Baptist Mission House, 19, Furnival Street, E.C."



## ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A parcel from friends at Downs Chapel, Clapton, for Miss Way, India; a parcel of books from Mr. J. T. Howieson, of Peckham, for the Rev. R. Wright Hay, of Dacca; a box from Miss Heyden, Bournemouth, for Mrs. Ellis, Calcutta; two dolls from Miss Checketts, Walsall, for Mrs. Kerry's Orphanage, Calcutta; parcels from friends at Highgate Road, per Mrs. Coxeter, for Misses Wrigley, Pike, Saker, Gleazer, and Bergin, India; a box of dolls, &c., from City Road Chapel, Bristol, per the Rev. J. J. Doke, for Mrs. Herbert Thomas, Delhi; thirty-six yards of flannelette, from Mrs. Anderson, Holloway, for Mrs. Tregillus, Jessore, for Christmas presents to native Christian women; a parcel of fancy articles from Miss Blackwell, Southsea, for Mrs. Day, Agra; a parcel of garments, &c., from the Wellington United Juvenile Zenana Society, per Miss Burnett, and a parcel from Friends at Woodford, for the Rev. R. Spurgeon, Barisal; a parcel of garments, from Miss Smith, Purley, for Mrs. J. G. Kerry, Dacca; a box from Mrs. W. Jones, Cardiff, for the Rev. D. Jones, Bankipore; a parcel of toys from "L. M.," Wakefield, for Rev. T. R. Edwards, Serampore; packages of garments, toys, &c., &c., from Misses Hoare and Byerley; from Salem Church, Dover, per Rev. E. J. Edwards; from Miss Joyce's Bible-class, Lolwater; from the Misses Harvey and Friends at Eythorne, per Mrs. Harvey; from the Misses Pledge, Ashford, Kent; from Mrs. Wellden, Deal, and from the Missionary Working Meeting, Worthing, per Miss A. Butcher; and a parcel of books from Mrs. C. H. Spurgeon, Norwood, for the Rev. John Stubbs, Patna; parcels of scrap-books from the Sunday Scholars and Friends at Croydon, per Mrs. Spurgeon, for the Rev. R. Spurgeon, Barisal, and various Congo missionaries; a bale of garments from Camden Road Sunday-school Missionary Working Party, per Miss Hartland, for Mrs. Lewis, San Salvador; a box of garments, toys, and dolls, from the "Spare Minutes" Society, Park Chapel, Great Yarmouth, per Miss Aldred, for the Rev. W. H. Stapleton, Upper Congo; a parcel of magazines from Miss Tilly, Southport, for the Congo Mission; a parcel from the Ladies' Missionary Working Party, Brunswick Road Chapel, Gloucester, per Miss Sims, for Mrs. Bentley, Wathen, Congo; a parcel of cards from the teachers and scholars, Tabernacle School, Burton-on-Trent, for the Congo Mission; a parcel of cards from Mrs. Sacret's Class, Grovelands Sunday-school, Reading, for Mrs. Farthing, China; parcels from Friends for Mrs. Whitewright and Mrs. Morgan, China; a parcel from Cheltenham for Rev. S. Couling, China; twenty-eight dolls from Miss Sandell's Class, Gresham Chapel, Brixton, for Mrs. Couling, China; a parcel of magazines from Mr. W. R. Dover and Friends, Holloway, for the Rev. H. A. Lapham, Ceylon; parcels from Canterbury and Mrs. Southwell, Child's Hill, for Mrs. Wall, Rome; a parcel of cards from Leeds, for the Mission; a box of books, &c., from Miss Maris, Shelford, for Miss Pledsted, India; and gifts of books from Friends in Bristol, per the Rev. R. Glover, D.D., for the Revs. A. E. Collier and F. W. Hale, India.

The Committee also desire to join with their missionary brethren in the

following expressions of gratitude:—The Rev. William L. Forfeitt, of the Congo, desires to acknowledge with warmest thanks the following gifts for Bopoto Station:—A communion service from a few Friends at King's Road Chapel, Reading; garments, scrap-books, toys, &c., for our young people from Mrs. A. Sims, Bristol, Mrs. Hawkes, Liverpool, Mrs. Smith, Camden Road, Mrs. Beckingsale, Cheltenham, and Mrs. Morgan, Bushey. The Rev. A. T. Teichmann, of Pirizpore, Bengal, returns hearty thanks for £3 2s. 6d. from Friends at Halifax, Rishworth, and Steep Lane for magic-lantern slides; and for £4 4s. from Mrs. Cope, Stratford Road Chapel, Birmingham, for a magic lantern. And the Rev. Moir Duncan, M.A., writes from San Yuan, Hsien, Shensi, July 13th, 1893: "My dear Mr. Baynes,—Would you kindly acknowledge, with many thanks, the following generous gifts on behalf of the Shen Hsi Mission—(i.) From Rattray Street Church, Dundee, per Rev. T. W. Lister, for Mrs. Duncan, three boxes of clothing and other useful articles for charitable distribution, women's work, and girls' school; value (including £1 15s. 6d. for freight) £14 1s. 4d.; (ii.) from Mr. Pardoe, Aberdare, Spencer repeating rifle. We look forward to its receipt with great interest, for the wolves still abound, and this year leopards have made their appearance on the plain. This morning we had one fine brute flayed at our premises. It attacked three men, and tore off one half of a lad's face yesterday. Not many hours after they had their revenge by having its flesh cooked for their evening meal. Unfortunately the Chinese official at Hankow refuses to sanction our rifle being sent into the interior, so we have not received this eagerly-looked-for gift; (iii.) from Dr. Wilson, Han Chung Fu, (a) case of most useful drugs; (b) two sets of allegorical scroll paintings by native artist, for use in preaching; (c) valuable hints on pharmacy of native drugs."

Mrs. Hawker, of Camden Road, wishes to thank a friend for jewel case for the Camden Road Congo Sale; also friends in Nottingham and Portsmouth for parcels of work for Congo Sale.

## WHO WILL RESPOND ?



RS. CAREY, of Barisal, sends the following letter, to which we hope there will be a hearty response:—

"Barisal, East Bengal, September 10th, 1893.

"MY DEAR MR. BAYNES,—Will you be so kind as to put an appeal in the HERALD for gifts of Christmas cards, illuminated wall texts, oleographs and chromographs of English scenery, &c., on behalf of our 'Bible School' boys? They are all Hindus, you know, and I want these gifts in time for Christmas please, because on that day we have a 'special service for students only,' and present each lad afterwards with a Christmas card and text, which he values highly. Last Christmas Day the Preaching Hall was packed with students, and we had the greatest difficulty in supplying all with cards and texts. They nail them up in their lodgings and prize them as great treasures; but, what is better still, every time they look at them, they read God's words, and I am quite sure, in the case of many boys, they have helped them to love what is pure and to keep

from sin. One student came to my husband the other day, and asked for any old newspapers he could spare. He wished to paste them all over his mat walls, as he did not like the look of the ugly mats. We gave him the papers, and also a few pictures I had, and he was so pleased.

"This suggests a kind of missionary work which can be done by anybody, and promises to prove very fruitful of good. Little children might collect their nicest cards, and young people, who have crops of them as thick as daisies, might easily spare those most suitable and attractive for the purpose named. We could put a thousand such witnesses for the Master in as many houses in Barisal alone. Trusting that many will respond to this appeal, and that you, my dear Mr. Baynes, will do your best, as I am sure you will, to send me the cards by Christmas, I remain, yours very sincerely,

"To A. H. Baynes, Esq."

"LETTIE CAREY.

## RECENT INTELLIGENCE.



THE CONGO MISSION.—The Rev. Lawson Forfeitt, writing from Underhill Station, Lower Congo, under date of August 22nd, reports:—

"On Thursday last Mr. and Mrs. Glennie and Mr. and Mrs. Stapleton arrived here by the Dutch steamer and left yesterday for Stanley Pool. They were all well, and I hope they will have a safe and pleasant journey up country."

**Outgoing Missionaries.**—The Rev. Herbert Dixon left London on his return to Shansi, North China, in the P. and O. steamship *Oceana*, and on the same date the four new brethren, Messrs. Hasler, Collier, Hale, and Donald, left for Calcutta in the P. and O. steamship *Kaisir i Ind*. On the 14th the Rev. W. J. and Mrs. Price and the three new Zenana missionaries, the Misses Echhart, Coombs, and Dyson, in the P. and O. steamship *Rome* for Bombay, and on the 27th, in the P. and O. steamship *Mirzapore*, the Rev. J. and Mrs. Stubbs for Calcutta. Will our readers please remember these friends in special prayer?

**Camden Road Chapel Congo Mission Sale.**—Mr. W. W. Parkinson, of 18, Carleton Road, Tufnell Park, London, N., writes to Mr. Baynes:—"In view of our Annual Congo Sale, which we are arranging for Tuesday, Wednesday, and Thursday, the 28th, 29th, and 30th of this month, may I ask you kindly to insert a notice in the MISSIONARY HERALD, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?" We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale.

**To Treasurers and Secretaries of Local Auxiliaries.**—We shall be greatly obliged if friends who have contributions in hand for the Mission can make it convenient to make remittances at an early date. The expenditure of the



Mission is increasingly heavy, and large payments have to be made during the current month. The Society was never in more urgent need of help than at present.

**Tidings from San Salvador.**—The Rev. George Grenfell, who has recently visited San Salvador Station, writes, under date of August 21st:—"My visit to San Salvador was the source of very great pleasure—not only because of the intercourse I had with my brethren there, but also because of the encouraging change that has come over the place since my previous visit. My colleague, Lawson Forfeitt, the pleasure of whose company I enjoyed on this journey, though he could not contrast the work at San Salvador to-day with our earliest efforts at that place, greatly rejoiced at the manifest activity of our small church, and the eagerness of the surrounding villages to receive the ministrations of the missionaries and evangelists. The church members number forty-nine; the scholars in regular attendance about twice that number, the girls being more numerous than the boys—this fact being largely due to the very marked influence of Mrs. Lewis, who makes a splendid missionary. On Sundays there are twelve or thirteen services held in as many villages within a radius of some six miles from San Salvador. At four places the natives have built meeting-houses, and at two of these the San Salvador Church supports native teachers, and hopes soon to set apart a third for this same work. Mr. Crudgington's old friend Buku inquired after her 'Mwana Hali' (child Harry), and when she heard he was again in England begged me to send many 'mavimpis' (greetings). The San Salvador church members have recently come into contact with the Chinese labourers sent out for the Congo railway, and are greatly interested in the work of our Society in China. They propose, Mr. Lewis tells me, to give very practical evidence of their sympathy by sending some money to their old friend Herbert Dixon to help him in his work among the people. So you see, my dear Mr. Baynes, there has indeed a great change come over the San Salvador people since the early history of our work among them—such a change as sends us on our way with renewed courage—such a change as fills our heart with thankfulness to Him in whose name we labour."

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the Quarterly Meeting of the General Committee, held in Reading, in connection with the recent Autumnal services, the Treasurer in the Chair, after prayer by H. M. Bompas, Esq., Q.C.—

**The Rev. Robert Gray**, of Oxford Road Church, King's Heath, Birmingham, was invited to join the Mission Committee, and occupy the seat rendered vacant by the lamented decease of the late S. A. Daniell, Esq.

The cordial thanks of the Committee were given to Ed. Robinson, Esq., J.P., of Bristol, for his further generous promise of an additional sum of £200 to complete the new buildings of the Gotch Robinson College in Tsing Chu Fu, Shantung, North China, now in course of erection.

**The Secretary presented and read the following resolution of the Irish Baptist Association, forwarded by the Rev. C. S. Donald, of Belfast, the Secretary of the Association :—**

At the Annual Session of the Irish Baptist Association, held in Belfast, in September last, resolved unanimously :

“That this Association of the Baptist Churches in Ireland heartily rejoices to learn that more than £100,000 has been raised for the Centenary Fund of the Baptist Missionary Society, and warmly approving of the object and aim of the Committee in their effort to raise the annual income of the Society to £100,000, would earnestly press upon Baptist churches in Ireland the obligation of sympathetic co-operation in this most laudable endeavour.”

“(Signed) C. S. DONALD, *Secretary.*”

Resolved unanimously :—

“That the Committee of the Baptist Missionary Society have received with special pleasure this welcome expression of interest and support from the pastors and delegates of Irish Baptist churches. They thank their brethren most heartily for it, and gratefully acknowledge the sympathy and kindness of the secretary as expressed in its transmission.”

**Dr. Underhill having reached his eightieth birthday,** it was resolved unanimously :—

“That the Committee of the Baptist Missionary Society desire to congratulate their brother and colleague, Dr. Underhill, on attaining his eightieth year. They greatly rejoice in the long service to the Church of Christ in general, and to the Foreign Mission Cause in particular, rendered by their dear friend. They are devoutly thankful that he reaches his advanced age full of honours and in good health, and in the enjoyment of the light of the Saviour’s countenance.

“They earnestly trust that the remaining years of his life may be enriched with the special presence and blessing of the Divine Lord, and that in fullest measure he may enjoy constant communion with the Saviour.”

**The Rev. Daniel Jones, of Bankipore,** reported that, in view of the urgency of the work in the Patna-Bankipore district, he had resolved to postpone his intended furlough to England until the spring of 1895.

**The Rev. H. Paterson, of Patna City,** was urged to take a season of rest and change in England in the spring of 1894, Mr. Paterson having been seventeen years in India without furlough, and his present condition of health giving much anxiety to his colleagues and friends.

**The Rev. John Stubbs** was requested to reside in Patna city, on his return to India, and to carry on the work to be relinquished by Mr. Paterson, on his departure for England.

**With regard to the Reading Autumnal Meetings** it was unanimously resolved :—

“That the hearty thanks of the Committee of the Baptist Missionary Society be given to the officers and members of the Reading Local Arrangements Committee, and to Reading friends generally, not only of the Baptist denomination, but of all sections of the Christian Church

for generous hospitality and manifold acts of thoughtful kindness; special acknowledgments being presented to the local secretaries for untiring zeal and admirable arrangements for securing the comfort of visitors, and accommodation for the public services of the Mission."

The Rev. J. Jenkyn Brown, of Birmingham, closed the meeting with prayer.

## THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful thanks we acknowledge the receipt of the following welcome proofs of deep interest in the work of the Society:—A silver thimble from an Orphan, who writes: "This is the only article of any value that I have; please accept it for the Congo Mission;" old silver spoons, &c., from "Faith," Bournemouth (per Mrs. Doggett); "A thank-offering, for the fact that Mr. Hale is going out to India, supported by the Prayers' Union, at West Cliff Tabernacle;" a silver trinket, per a Friend, Upper Wimpole Street, London, who writes: "I have been asked to forward this one small article to you to sell for our missionary cause; it is from a poor but very dear afflicted servant of God, who longs to help, but has not money to give. I post my HERALD to her each month, after reading it, and she has seen how many do send articles for sale, and therefore begs your acceptance of this. I know it is sent with much earnest prayer for the cause. I, too, would take this opportunity of saying how much we enjoy reading the HERALD, and rejoice over the encouraging accounts of the work month by month. May the gracious Lord thrust forth many more workers into the vineyard, and continue to bless you, Mr. Baynes, and all our beloved missionaries;" a silver knife from "A Poor Widow, who longs to give something to send the glad tidings of a Saviour's love to dark Africa;" a small gold chain from a Servant, who "cannot keep it when it might be sold, and the money spent in sending the light of the Gospel into the dark places of the earth;" a small ring from one of the inmates of the Incurable Hospital, for the China Mission; a silver bracelet from "A sad soul who has had sorrow upon sorrow;" a jet chain and locket from "A Widow, who would send money if she had any, but is only able to earn just enough to keep herself and child from starvation;" and a small pencil-case from "A Boy at School, who loves the Congo Mission, and hopes some day to give himself to it."

The very cordial thanks of the Committee are also given to the following generous donors for most welcome help—just now most sorely needed:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. W. R. Rickett, £250; Mr. C. F. Foster, £100; A Friend, £95; Mr. J. Marnham, J.P., for *Congo* and *India*, £92 10s.; Matthew vi. 1-4, for *Congo*, £60; Mrs. Thomas White, £50; Friends at Bromley, for *Bromley Press, Wathen*, £30 0s. 9d.; "Meg," for *Congo*, £25; Mr. J. B. Mead, for *Rome*, £25; G. W. R., £20 12s. 6d.; Mr. J. Masters, £12; "Selchar," for *India*, £10; A Friend, per G. W. E., £10; Mrs. W. L. Lang, for *N. P. Dacca*, £10; Mr. J. T. G. Dodd, £10; A Friend, £10; Mrs. E. P. Allen, £10; W. T., £10; Mr. F. A. Freer, £10; Baroness Solvyns, for *Congo*, £10; Mr. J. Payne, £10; Mrs. W. Thomas, £20; Mrs. H. Thomas, £20.

# CONTRIBUTIONS.

From September 13th to October 12th, 1893.

When contributions are given for any special objects, they are denoted as follows:—The letter *T.* is placed before the sum when it is intended for *Translations*; *N. P.* for *Native Preachers*; *W. & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		
Allen, Mrs. E. P. Auckland, New Zealand ..	10	0 0
Blinkhorn, Rev. R. K. . .	1	0 0
Byerley, Mr. G. . . . .	1	0 0
Byerley, Miss C. M. . . .	0 1	6
Chapman, Mr. Jas. L. . . .	3	3 0
Christlan, Miss Julia . . .	2	2 0
"Eccles" . . . . .	5	0 0
Edmanson, Mr. J. . . . .	1	0 0
Hall, Mrs., Cheshunt, for <i>N P</i> . . . . .	1	0 0
H. J. W. . . . .	1	0 0
Knight and Glazier, Misses, for support of Congo boy. "Mokilobivengua" . . . . .	2	10 0
Marnham, Mr. John. J.P., for support of Congo missionary . . . . .	75	0 0
Do., for support of Indian missionary . . . . .	17	10 0
Massy, Mr. Stephen . . . .	1	0 0
Masters, Mr. John, New Bilton . . . . .	12	0 0
Matt. vi. 1-4, for support of Congo missionary . . . . .	60	0 0
Mead, Mr. J. B., for Mr. Wall's work, Rome . . . . .	25	0 0
Pratt, Mr. C., Wickenden . . . . .	4	4 0
Speed, Mr. E. J. (2 years) . . . . .	1	0 0
Swan, Mr. W. . . . .	0 15	0
Wilson, Mr. J. . . . .	1	1 0
York, Miss E. . . . .	2	2 0
Do., for Congo . . . . .	1	1 0
Do., for China . . . . .	1	1 0
Under 10s. . . . .	0 12	3

DONATIONS.		
A Friend, Australia . . .	2	0 0
Canham, Mrs. W. J., for <i>N P</i> . . . . .	0 11	0
Dodd, Mr. J. T. G. . . . .	5	0 0
Do., for Congo . . . . .	5	0 0
F. S. O. . . . .	5	0 0
Foster, Mr. F. . . . .	100	0 0
Harrison, Rev. J. S. (box)	0 10	10
Hipkins, Mr. W. H. . . . .	0 10	0
"Hope" . . . . .	1	0 0
"In Fulfillment of a Promise" . . . . .	2	0 0
L. E. P. . . . .	1	0 0
Leigh, Miss . . . . .	2	0 0
McLaren, Miss Janet . . .	0 1	6
"Meg," for Congo . . . .	25	0 0
Miliken, Mr. H. O., Collections taken at drawing-room services, Kilticrankie House, for Congo . . . .	1	15 0
Readers of the Christian, per Messrs. Morgan & Scott, for Khond Mission . . . . .	1	17 9

Rouse, Mr. W. H. D., M.A., for Mr. Crutling, China . . . . .	1	0 0
"Welchar," undec. for Indian Mission . . . . .	10	0 0
Skeats, Mr. G. W., Fleet, for <i>W &amp; O</i> . . . .	0 10	6
Smith, Miss L. . . . .	0 10	0
Watford, Mr. R. K. J., Folkestone . . . . .	1	0 0
Under 10s. . . . .	0 13	3

## LONDON AND MIDDLESEX.

Arthur-street Ch., Cambridgewell Gate . . . .	11	13 2
D., Sunday-school . . . .	8	3 6
Battersea, York-road Sunday-school, for <i>Rimnapura School, Ceylon</i> . . . . .	12	0 0
Camberwell, Cottago Green Sunday-sch., for <i>China</i> . . . . .	5	0 0
To., Denmark Place . . .	4	7 8
Chalk Farm, Berkeley-road Sunday-school . . . .	1	10 0
Child's Hill Sunday-school . . . . .	1	1 6
Chiswick Sunday-sch. . . .	2	4 3
Clapton, Downs Chapel . .	50	0 0
Commercial-road Chapel	25	0 0
Dalston Junction Sunday-school . . . . .	5	0 0
Enfield . . . . .	7	12 6
Do., Y.M.B.C., for <i>Congo</i> . . . . .	0	4 4
Islington, Cross-street Sunday-school . . . . .	6	16 9
Do., Salter's Hall Ch. . . .	9	4 2
Peckham, Summer-road Sunday-school, for <i>China School</i> . . . .	3	0 0
Peckham Rye, Barry-road . . . . .	0 16	0
Poplar, Cotton-street . . .	1	1 0
St. Peter's Park Sunday-school . . . . .	2	16 6
Upper Holloway Y. M. B. C. . . . .	0	5 6
Do. for <i>N P, India</i> . . . .	3	15 9
Do., for <i>Congo</i> . . . . .	5	0 2
Vauxhall, Sunday-sch. . .	8	2 4
Vernon-square Chapel	5	9 6
Walworth, Ebenezer Sunday-school, for <i>Bengalt School</i> . . . .	3	11 0

## BEDFORDSHIRE.

Bedford, Mill-street Sunday-school . . . . .	4	16 2
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## BERKSHIRE.

Reading, Carey Chapel Juvenile Collectors . . .	3	18 7
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Reading, Y.P.S.C.E., for Mrs. Couling's work, China . . . . .	0	19 0
Do., Wicliffe Sunday-school . . . . .	0	9 8

## BUCKINGHAMSHIRE.

Olney, for Congo . . . . .	0	5 0
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## CAMBRIDGESHIRE.

Per Mr. G. E. Foster (Treasurer) . . . . .	31	7 7
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## CHEESHIRE.

Altrincham, Tabernacle . .	1	4 6
Do., Sunday-school . . . .	3	5 0
Chester, Grosvenor Park . .	8	13 4

## DEVONSHIRE.

Bovey Tracey . . . . .	7	12 0
Bradinch . . . . .	4	13 0
Devonport, Morice-square . . . . .	0	10 4
Do., for <i>Congo</i> . . . . .	1	0 0
Do., Sunday-school . . . .	1	0 0
Paignton . . . . .	3	16 6
Plymouth, Mutley Chapel Sunday-sch., for <i>Congo</i> . . . . .	12	1 0
Teignmouth . . . . .	6	0 0
Tiverton . . . . .	20	8 4
Torquay, Upton Vale . . .	15	13 6
Do., for <i>Italy</i> . . . . .	0	10 0
Do., for <i>Congo</i> . . . . .	0	10 0

## DURHAM.

Gateshead . . . . .	9	15 6
Hartlepool . . . . .	1	5 0
Middleton-in-Teesdale . . .	20	0 0
South Shields, Westcoast-road . . . . .	8	3 2
Do., for <i>Congo</i> . . . . .	1	0 0

## ESSEX.

Barking, Sunday school . .	2	15 0
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## GLOUCESTERSHIRE.

Cheltenham, Cambray, for <i>N P winter Rev. R. W. Hay, Dacca</i> . . . .	10	0 0
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## HAMPSHIRE.

Milford-on-Sea . . . . .	4	3 0
Sway . . . . .	0	10 0

## KENT.

Bromley, for Bromley Press, Wathen . . . . .	3	0 9
Pembury, Union Ch. . . . .	1	15 0
Whitstable . . . . .	0	12 0

<b>LANCASHIRE.</b>		<b>STAFFORDSHIRE.</b>		Kelfley District .... 76 10 7	
Accrington, Willow-street and Woodnook Sunday-schools..... 8 6 6		West Bromwich ..... 3 0 0		Lockwood ..... 6 17 0	
Blackpool, Union Ch. .... 0 18 9		<b>SUFFOLK.</b>		Middlesbrough, Marton-road ..... 14 12 0	
Briercliffe, Hill-lane .. 4 0 0		Ipswich, Burlington Chapel ..... 11 3 3		Norland ..... 1 2 0	
Boals Chapel ..... 2 5 0		Do. for <i>Chinese evangelist</i> ..... 1 6 1		Satterforth ..... 5 3 0	
Liverpool Auxiliary—Birkenhead, Jackson-street ..... 1 4 7		<b>SURREY.</b>		Scarborough, Albe-marle ..... 29 9 10	
Liverpool, Kensington Chapel ..... 19 14 6		Lower Norwood, Gipsy-road Sunday-sch. for <i>support of "Lukelo"</i> ..... 5 0 0		Sheffield Auxiliary ..... 17 15 0	
Do., Princes Gate.... 6 0 0		Do., do., for <i>Barisal School</i> ..... 10 0 0		Skipton, Belmont Ch. .... 2 19 4	
Do., Richmond Ch. .... 32 18 1		Do., do., for <i>China School</i> ..... 3 2 11		Slathwaite, Zion ..... 1 4 8	
Southport, Tabernacle Sunday-school ..... 4 16 2		Penge, Tabernacle .... 9 16 1		South Bank ..... 1 4 6	
Waterfoot, Bethel ..... 1 7 10		Stretcham, Lewin-road, Y.W.B.C., for <i>orphan at Cuttack</i> ..... 1 1 0		Sutton-in-Craven ..... 14 7 2	
Do., Sunday-school .. 1 2 19		Do., Sunday-school, for <i>support of Kopil Eshwera Das</i> ..... 10 0 0		York, Juvenile Society ..... 5 19 8	
<b>LEICESTERSHIRE.</b>		Sutton ..... 5 19 11		<b>SOUTH WALES.</b>	
Leicester, Carley-street Sunday-school ..... 10 0 0		Do., for <i>N P, Delhi</i> .. 2 4 8		<b>BRECONSHIRE.</b>	
<b>LINCOLNSHIRE.</b>		Tooting, Summers' Town Sunday-school ..... 1 16 1		Brynawr, Zion Sunday-school ..... 0 10 0	
Lincoln, Monk's-road .. 3 3 3		Wallington, Queen's-road ..... 12 16 5		<b>CARMARTHENSHIRE.</b>	
<b>NORFOLK.</b>		Do., for <i>Congo</i> ..... 10 0 0		Llanely, Greenfield Ch. 81 15 8	
Roxton ..... 2 5 0		<b>SUSSEX.</b>		<b>GLAMORGANSHIRE.</b>	
Great Yarmouth, Park Chapel ..... 19 0 0		Worthing, Sunday-sch. 4 0 0		Cardiff, Hope Ch. Sunday-school ..... 5 8 4	
<b>NORTHAMPTONSHIRE.</b>		<b>WARWICKSHIRE.</b>		Pengan ..... 3 15 1	
Kislingbury ..... 4 4 6		Rugby, Sunday-school 3 0 0		Swansea Mount Pleasant Sunday-school, for <i>Mount Pleasant School, Congo</i> ..... 43 8 6	
Long Buckby ..... 12 1 10		<b>WORCESTERSHIRE.</b>		<b>MONMOUTHSHIRE.</b>	
Northampton, Grafton-street ..... 0 18 0		Evesham, Cowl-street 70 0 0		Glascoed ..... 1 5 6	
West Haddon ..... 2 10 0		Bedditch ..... 2 14 11		Llangibby ..... 0 16 6	
<b>NORTHUMBERLAND.</b>		<b>YORKSHIRE.</b>		<b>SCOTLAND.</b>	
Ford Forge ..... 1 2 2		Bradford, Y.M.S., for <i>support of Congo missionary</i> ..... 20 0 0		Cambuslang ..... 2 11 6	
Jarrow - on - Tyne, Grange-road ..... 5 1 0		Do., ston and Caledonia-street Sunday-schools ..... 5 10 0		Edinburgh, Bristol-place ..... 81 13 4	
Newcastle - on - Tyne, Westgate-road ..... 39 0 4		Cowling Hill ..... 3 12 3		Glasgow, John-street .. 9 0 0	
Do., Jesmond ..... 18 11 5		Golcar ..... 7 6 10		Kircaldy, Whyte's Causeway Sunday-school ..... 1 5 0	
Do., Bye Hill ..... 8 8 5		Guiseley ..... 2 0 0		Millport ..... 2 2 9	
Do., do., Sunday-sch. .. 2 1 9		Hallifax, United Meetings ..... 6 9 3		Selkirk, for <i>Mr. Thomas's work, India</i> ..... 0 7 6	
<b>OXFORDSHIRE.</b>		Do., Trinity Ch. .... 5 0 0		Wishaw ..... 2 6 8	
Caversham, Sunday-school ..... 2 16 6		Helliield ..... 2 5 0		<b>IRELAND.</b>	
<b>SOMERSETSHIRE.</b>		Huddersfield, Lindley Oakes ..... 8 2 8		Cairndaisy ..... 0 12 6	
Bath, Manvers-street .. 13 10 0		Do., Sunday-school .. 2 19 4		<b>CHANNEL ISLANDS.</b>	
Bristol Auxiliary, per Mr. G. M. Carllie, Treasurer ..... 4 5 7		Do., for <i>support of Congo boy and girl</i> 5 8 7		<b>JERSEY.</b>	
Crewkerne ..... 1 2 9				St. Heller, Vauxhall .. 7 15 0	
Do., Sunday-school .. 2 9 2					
Williton, Sunday-sch. 1 3 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.

[ THE MISSIONARY HERALD,  
DECEMBER ], 1893.



THE MAGISTRATE OF TAI YUAN FU AND FAMILY.—(From a Photograph.)

[DECEMBER 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE INCREASE OF THE ANNUAL INCOME.



COMMUNICATIONS are being received from the local secretaries reporting the steps they are taking in their respective districts relative to this most urgent question. If ever the practical sympathy of the friends of the Society were required it is now, in connection with this present effort to meet the growing demands of the Mission—demands arising out of the very success which has resulted, under God's blessing, from the labour of our missionaries. When fields are so white unto the harvest, it is surely not the time to stay our hands. We ask for our brethren who, in their various localities, are endeavouring to deepen interest and enlarge the contributions a cordial reception.

So far as the churches in London are concerned, it is expected that, as the result of communications already made with them, meetings will be arranged during the next few weeks for the presentation of the claims of the Society. We hope, in the next number of the HERALD, to give a list of such arrangements. It is sometimes said that

#### LONDON MUST LEAD.

We feel that, in the present circumstances of the Society, an opportunity indeed presents itself, which we trust will be earnestly improved.

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### THE CENTENARY CELEBRATION VOLUME.



It is with much pleasure we announce that the above volume will be published this month, copies being ready on and after the 12th inst.

As already intimated, it will contain revised reports of the sermons and addresses delivered at the Commemoration Services held in

**NOTTINGHAM, LEICESTER, KETTERING, LONDON, AND  
NORTHAMPTON;**

also detailed acknowledgments of contributions to the Thanksgiving



Fund; and will be numerously illustrated. In style it will be uniform with, though twice the size of, the Centenary Volume.

*As only a limited number of copies are being printed, application should be made at the Mission House without delay.*

The book will be published at three shillings and sixpence, but copies will be supplied to subscribers at the low price of *half-a-crown* each, or, including postage, *three shillings*. Parcels of several copies can be sent by rail, in which case the extra charge for carriage would be less than sixpence per copy.

Those of our friends who have not yet obtained the earlier work, "The Centenary of the Baptist Missionary Society," may be glad to know that copies are still on sale. The two companion volumes can therefore be obtained at the same time, the price together being *four shillings, postage ninepence extra*.

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## THE CENTENARY PRAYER UNION.



AS one of the results of the Centenary celebration the above Union was formed, and from many homes during the year now soon to close fervent supplications will have risen for blessing to rest upon our missionaries personally and the work in which they are engaged.

We are anxious that, with the New Year, the membership should be largely increased. In this missionary enterprise we cannot exaggerate the importance of prayer. God will be inquired of by His people. He permits them to be His remembrancers. The object of this Union is to unite in the communion of prayer all who labour at home or abroad in connection with the Baptist Missionary Society for the evangelisation of the heathen world, and, to secure this communion, a calendar is prepared suggesting subjects for daily intercession.

### THE CALENDAR FOR 1894,

greatly improved and well illustrated, will be ready by the 12th inst.

The price will be reduced upon that of last year, being now published at *eightpence*; in parcels, sent to secretaries for use of members, at *fourpence* per copy. A specimen copy, together with specimen card of membership and full instructions for forming a branch of the Union, forwarded post-free for *sixpence*.

## 1894 SACRAMENTAL COLLECTION FOR WIDOWS' AND ORPHANS' FUND.



THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the New Year will fall on the 7th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

## THE 1894 NEW YEAR'S DAY MISSIONARY PRAYER-MEETING.



ON Monday morning, January 1st, 1894, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, under the chairmanship of Dr. Underhill, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published in the various denominational and other religious papers nearer the date of meeting.

## CHRISTMAS AND NEW YEAR'S CARDS FOR THE NATIVE PREACHERS' AND EVANGELISTS' FUND.



THE Christmas Cards are now being sent out, and we desire to call the special notice of our young 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 amongst them tracts and copies of the Scriptures.

## THE FAMINE IN EASTERN BENGAL.

### DISTRESS INCREASING.



THE distress in the districts of Barisal and Madaripore is evidently on the increase. Mrs. W. R. James, who has recently been on a tour in the famine-stricken villages of Madaripore, in company with her husband, writes :—

“In company with a preacher and his wife who were travelling with us, I one afternoon visited a Christian homestead, where it struck me that the family showed little of the usual lively satisfaction displayed in receiving the visit of a European sister. They all seemed too dejected and languid even to rise. In the hut was a woman who had just given birth to an infant, which was lying on an old mat, while the mother crouched moaning beside it on the mud floor. I begged them to give her nourishment at once, and it was then that I found out that neither the poor woman, her husband, nor their three or four children had tasted food that day. I at once sent for rice and *dal* from the boat, and they were soon busy with their evening meal (it was after 4 p.m.).

“Meanwhile, I had a talk with the poor mother, and found in her the brightest example of thankfulness in pain and privation that I have ever seen either in England or India. Not a word of complaint, only gratitude to God for helping her through her hour of bitter need! She was a true Christian, and made me feel ashamed. Oh, that I could say that all our Christians show similar feeling! But that would be too much to expect. Still, there *are* bright examples of courage and faith to be found among them, though some—*most* seem utterly panic-struck, hopeless, and even demoralised. My husband spent long hours inquiring into cases of destitution, and distributing the money which a few kind friends had sent for the purpose; but that which was contributed seemed small indeed in proportion to the great need, as he doled it out in two and four anna bits to the widows and sick and disabled and starving who crowded to the boat. Besides, this money, not being contributed specially for *Christians*, but rather for the needy generally, had to be distributed with strict impartiality, and no regard whatever to the religion of the recipient. Since that we have received some money especially for Christians, but this seems miserably inadequate to the need. Rice is now two annas a seer (eight seers the rupee), and it was heartrending to think that, even after giving all we were able in order to relieve present and pressing necessity, we were only prolonging the agony. One sunny afternoon, as we were speeding along under all sail, we were hailed with despairing shouts by a Mussulman woman, who was paddling with all her might to overtake us. We waited till she came up, spent and breathless. In the boat were three or four young children, one of whom was lying in a semi-conscious state, and miserably emaciated. A baby was in her arms, and she begged us to help her and her children. We were exceedingly touched at the sight. A few minutes later, another—this time a Hindu—made a similar plea on the other side of the boat. In some places I hear from one of our preachers that the people are lying on their beds too feeble (from want) to rise.

“Cholera has broken out, which is not very usual at this time of year; and though we have not yet heard of many victims, yet famine-weakened bodies cannot hope to hold out against that and the malaria, which is so deadly in these marshes, and indeed in all East Bengal, at this season. I have heard that those who have fallen victims drop off quickly, and almost painlessly; they can make no fight for life. There is a difficulty in finding burying and burning places in this inundated country; and, should deaths occur in any great numbers, this again will be a source of danger to the public health.

“Under such conditions are our three thousand five hundred Christian brothers and sisters dragging slowly along the weary and anxious days. ‘Our only hope is in God and in you,’ they often pleadingly exclaim. We turn to you, more favoured Christian readers, and ask, ‘Shall they hope in vain?’ ‘He that giveth to the poor lendeth to the Lord.’

I make this appeal to your generosity with the more confidence as I recollect that, with all their faults and shortcomings (and who is without these?), these Christians are the nucleus of Christ’s Kingdom in this district, and being members of the ‘whole family in heaven and earth,’ there is a closer tie between us than even that of blood; and I feel sure that this tie will assert itself now, in their hour of greatest need; for He whom we all delight to honour, the Brother of our souls, the Brother ‘born for adversity,’ has said, in His divine and unchangeable pity, ‘I was hungry and ye fed Me; for inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me.’

“Madaripore, Furreedpore District.”

“MARY M. JAMES.”

Mr. Spurgeon writes:—

“Our need for help in Eastern Bengal is indeed urgent. Forty thousand people are suffering from famine, and all our people are living in the quarters most seriously affected by the famine. We have just established four chief centres for the distribution of rice, and the urgency of the need is increasing daily.”

Mr. James writes:—

“We have had already several deaths from starvation. I do hope and pray that our Christians will not die from want. I cannot tell you, my dear friend, how sorely we are tried and worried just now. Hundreds of people are constantly coming to us for help. These last few months have taken a great deal out of me; but I pray that I may be kept from breaking completely down—at any rate, until this sad distress is over. I can assure you our need is very urgent.”

In a more recent letter Mr. Spurgeon writes:—

“It will be useless for me to attempt to give the distressing details of our need, for it would mean a whole day’s writing. Suffice it to say that one long stream of people come in for help, and is daily increasing; 726 people have received enough rice for a meal a day for a week. I think of sending out for the people unhusked rice, so as to give work to the women, and we shall be able to buy more rice for a less sum. Our need seems daily increasing.”

Gifts amounting to £100 have been received in response to the letters that appeared in the last issue of the HERALD. This sum is, however, altogether inadequate to meet the needs of the famine districts. We trust our readers, amid the glad associations of the approaching Christmastide, will think of their brothers and sisters in Eastern Bengal dying from want, and promptly and generously hold out a helping hand in this season of sore need and distress. All sums received will be at once sent out to India.

## EARLY EXPERIENCES OF WORK IN CEYLON.



THE Rev. W. S. Thomson, recently arrived in Ceylon, writes :—

“MY DEAR MR. BAYNES,—The voyage from London to Colombo was most enjoyable. The weather was uniformly fine, and the discomforts of the ship almost *nil*. Mr. Durbin had very kindly agreed to take me in as his guest until such time as we had arranged about going up country; so, within an hour after we had dropped anchor in the harbour, I was comfortably installed in his manse.

“The following day, we held an informal conference in the Mission House, at which it was decided that I should remain in Colombo until Christmas, as Mr. and Mrs. Lapham would not be able to occupy the Mission House in Matale until about that time.

“I engaged a Pundit at once. He comes to me for two hours daily, six days a week.

“With regard to the work here, I find it very interesting, not to say encouraging. I addressed the prayer-meeting of the Cinnamon Gardens Church about two hours after we had landed. The next day, I accompanied Mr. Hankinson to an open-air service near at hand, and, at the close, drove out to Mattakuliya, with the pastor and an interpreter, and addressed a splendid gathering of the native church there. Then I took the evening service in the Baptist church here on the Sunday, and the mission-workers’ meeting on the Monday. In fact, the opportunities for Christian work in and around Colombo are simply innumerable. On every hand are open doors, were we only able to take advantage of them. As an instance of this, let me give you an account of our experiences last Sunday.

### “SOWING THE SEED.

“Mr. Hankinson and myself paid a visit to Veyangoda, a village twenty-five miles from here. We set out at twenty minutes to seven in the morning, and arrived there about eight o’clock. We travelled third class, and had eight fellow-passengers in the compartment with us, two of them Buddhist priests. We distributed a few tracts among them, which opened up the way for a conversation about Christianity. One of the men knew English very well, and interpreted for us. Very soon, the priests took up the cudgels against us, and it became a clear case of Buddha *versus* Christ. The other passengers got

interested, and those in the next compartment, hearing the sound of our voices, got up on the seats and put their heads over the partition, thus giving us an audience of sixteen. The conversation was continued until we reached Veyangoda. Here we found Mr. Lewis, the evangelist, awaiting us with his son. A few minutes sufficed to arrange our plans for the day. Then we went down to the village, and, taking our stand under a large tree in the principal street, began our first meeting. Before we had got through the opening hymn we had a crowd of from 100 to 150 men around us. Mr. Lewis spoke first, and then interpreted for Mr. Hankinson. At the close, we distributed a large number of tracts, and returned to the station to hold a service there with the people who should be waiting for the next train. While waiting for them to arrive, we had several very interesting conversations with a few already there. About half an hour before train-time, when some twenty had come in, I addressed them. Before I had finished there would be about forty present. Then Mr. Hankinson said a few words until the train arrived. On leaving the station, we had a long conversation with a man who was evidently an earnest inquirer after the truth. We took his address, and promised to write him. It was now between ten and eleven o'clock, so we went and had breakfast with the evangelist. Just before leaving his house to conduct a service in a village four miles away, we had a short meeting with several men who came in. Then we drove to the village in a bullock hackery. The service was held in the native schoolhouse. I took the address, and Mr. Hankinson spoke to the children at the close. Here we had another most interesting conversation with an educated Buddhist, who seemed almost, though not quite, a Christian. When we left him, it was with the understanding that he should pay us a visit in Colombo.

"We reached the station three-quarters of an hour before train-time, and held several conversations with natives on the platform. On the journey back, we spoke to two men who understood English, and one of them promised to call on us.

"We reached the Manse at ten minutes past seven, feeling a little tired in body, though happy in spirit, at having had such a good day. This is a description of one day only, but, were we able to undertake it, every day might be the same. There is no lack of opportunity; where the lack comes in is in our inability to take advantage of the opportunity. But, as you know, until we have a thorough grip of the language, we must be content with the little we can do at odd times, and by the aid of interpreters."

## TAI YUAN FU, SHANSI.

(See *Frontispiece*.)



HIS engraving, taken from a photograph brought from China by the Rev. Evan Morgan, of Shansi, shows an arbour in the Yamen or office of the ruler of the city of Tai Yuan Fu, the headquarters of our mission work in Shansi. The magistrate and his family are in the foreground.

## THE "TRESIDDER SCHOOL," HARI PARA, INTALLY, CALCUTTA.



HIS school was begun in the early part of this year, soon after our return from England. It is a day and Sunday school, and is mainly for Native boys and girls. The majority of the children come from Hindu homes, some are Mohammedans, and five or six are Christians. The children are mostly from very poor homes. They are of low caste—scavengers' and labourers' children. They speak the Hindustani tongue. As scholars they are very bright, and find coming to school a great pleasure. Some of them have committed hymns, the Lord's Prayer, and various passages of Scripture to memory. The school is named after our friend, Mr. J. E. Tresidder, of Walworth Road Chapel, London, who has aided us with a liberal donation. Our heart's desire is that these children may be gathered now and eternally into the fold of the Good Shepherd. Please, dear young friends, aid us in seeking this end by your prayers and gifts.

Intally, Calcutta.

C. JORDAN.

## WORK ON THE LOWER CONGO RIVER.



HE Rev. George R. Pople, of Underhill Station, who only reached Africa less than twelve months ago, sends us the following very interesting account of his work :—

"DEAR MR. BAYNES,—It is now six months since I first began my work upon the Congo, and, whilst I cannot report much done in the way of evangelisation, I can say that I have tried to be faithful and loyal to the One who called me to this country.

"You are too well aware of the many business affairs which fall to our lot to suppose that we can have much time either for itinerating or school-work. As a matter of fact, we have, for the most part, to be content with the daily services. It is not

unusual for us to get congregations of over sixty, and sometimes, when a lot of carriers have been here waiting for loads, we have had over a hundred. We thus have many grand opportunities of proclaiming the story of God's love for the children of men, and trust that the Gospel message will reach the hearts not only of many of the workmen, but also of those who only visit us occasionally.

### "THE LOAD OF SIN.

"The carriers come here for loads, which they carry upon their heads.



THE "TRISSIDER SCHOOL," HARI PARA, INTALLY, CALCUTTA.—(From a Photograph.)



Would to God that they might leave this station with the load of sin removed from their hearts! I can assure you that our hearts are oft-times filled with pain, as we realise the woeful condition of the sons of Africa, and then think of the few missionaries of the Cross compared with the millions who have never heard of the Saviour. It is true that here at Underhill we are not called upon to witness scenes of bloodshed, but the stories of cruelties which come to us from districts not far distant are enough to make us sad. Here is one the truth of which I can vouch for. A missionary belonging to a sister society, and labouring upon the north side of the river, was passing through a native town one day, quite recently, when he noticed that there was considerable excitement amongst the people. He stopped and inquired into the cause. He found that a man, together with his son and daughter, had been accused of witchcraft. Already the man had been slowly tortured to death by being placed near a fire and roasted, and that in the presence of his children. By some means the son managed to escape, but they had just decided that the daughter—a girl of about seventeen—should share the father's fate, when God interfered by sending His messenger. He pleaded with them to be merciful, at first with no effect, and, indeed, he only succeeded in rescuing her from that horrible death by giving them cloth, and taking the girl away. They were slow to yield even to that offer, for they said, 'She has a devil in her,' which called forth the reply, 'Well, if she has a devil in her, I will give her medicine to kill it.' Surely the devil has possession of their hearts that they should act thus cruelly! We will pray to God to hasten the

time when Christ shall dwell in them, and then we know that these cruelties will cease, and love will reign. When we know that such wickedness abounds, do you wonder, Mr. Baynes, that we look each month in the HERALD to see if any more men have been accepted for the Congo? Surely there is a call, and a loud one too, for more missionaries to come out here. The urgent need is the call. Think of them, bound by superstition, born and brought up amid scenes of filth and vice, degraded, immoral, selfish, cruel, believers in witchcraft, and utterly ignorant of the Way of Life, and I ask you: Does not all this constitute a call so loud and piteous that it should pierce the heart of every Christian, and rouse him to action? Surely if the condition of these people was really laid upon the hearts of the young men at home, many would consecrate their lives to this work who now think of labouring in our own beloved land.

#### "NO CAUSE FOR DISCOURAGEMENT.

"We ought not to be discouraged by the few comparatively who have, as yet, come out on the Lord's side. These people are, indeed, bound in sin. Can we wonder that those who know but little of love; who will sell their children for slaves, or put them to death for the most trivial offences; who will turn the solemnity of a funeral into a scene of bloodshed, and burn widows alive; who will put their brothers and sisters to death upon the accusation of witchcraft—I say, can we wonder that such people, with hearts so devoid of love, find it hard to believe that 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?'

Is it surprising that, with such evil and loathsome habits handed down from generation to generation, and thus become a part of their very nature, they should be disinclined to regard them as sinful, and thus not feel the need of Saviour?

"Is it not hard for them to renounce their evil ways and declare themselves followers of Christ, when oftentimes it means persecution, and the possibility of being killed on a charge of witchcraft?"

#### "PERSECUTION."

"Only about a week ago, I was asked to pray for a Christian boy, who was just leaving a mission-station to return to his town. He was going to certain persecution, and so fierce was the hatred against him because he had become a Christian, that his own brother and other fellow-townsmen would only refrain from killing him for fear of punishment, and, could they do it secretly, he would most certainly lose his life. The boy felt it his duty to go, and I pray that he may be spared to prove a blessing to those who hate him, and be the means of leading them to the Christ who died for them.

"It is true that, in some parts, where the missionaries have gained the confidence of the people, there is the opposite danger of some professing Christianity in order to gain increased respect; still it is true that many are to-day called upon to suffer for Christ's sake in Africa.

"We thank God for the proof that the Gospel has reached the hearts of many of the sons of Africa, and to Him be all the glory.

#### "PERSONAL EXPERIENCES."

"You will, I am sure, be sorry to hear that my eldest brother died on the 4th of June. It is a heavy trial for us all, and especially for his dear wife, to whom he had been married scarcely a year. My mother, too, is almost heartbroken, but the One who has seen best to take our loved one to the home above will comfort and sustain all of us who are thus plunged into sorrow.

"I am glad to be able to say that the health of my colleagues has upon the whole been good, and, during the first four months of my stay here, mine could not have been better. Since the commencement of June, however, I have had repeated attacks of fever. Thank God, they have not been severe, but the last especially, which kept me in bed six days, and threatened to be troublesome, weakened me very considerably. It was decided that I had better have a little rest and change, and accordingly I spent a week at Ngangila, a station of the International Missionary Alliance. I was very cordially welcomed by Mr. Reid and his fellow-workers, and I am very grateful to them for the many kindnesses shown to me during my short stay. Although Ngangila is only about six hours' journey from here, the air is cool and bracing compared with what it is at Underhill. I returned here yesterday week, feeling very much better, and am still enjoying excellent health.

"Yours very sincerely,

"GEORGE R. POPLE.

"A. H. Baynes, Esq."

## AT THE YEAR'S END.



WIFT speed the days the years that bear ;  
 Swift speed the years the end that bring ;  
 All things move swiftly save ourselves  
 To do the bidding of our King ;  
 Swiftly dark souls press toward the uncertain night ;  
 Only we loiter—children of the Light.

Swift beat these hearts that mark time's tread ;  
 Swift flits from us life's one brief chance ;  
 Christ's chariot-wheels roll swiftly nigh ;  
 He'll come swift as the lightning's glance ;  
 Swiftly men move vain projects to fulfil ;  
 We alone loiter—doing God's great will.

Must it be thus the years throughout ?  
 Shall it thus be another day ?  
 God pardon us that we have lagged  
 Where Jesus hastened on the way ;  
 Surely the Cross, to which intent He sped,  
 Should make us follow eager as He led.

Urgent the need—men sin with zest ;  
 Urgent—else life's Lord ne'er had died ;  
 Oh, for the faith that *wills* it true  
 That we with Christ were crucified ;  
 With Him, too, from earth's hold divinely freed,  
 That Heaven's rich grace through us might meet earth's need !

That half our race which hath not heard  
 That Christ hath died, for whom and why,  
 Can never hear till we who know  
 Eagerly claim the grace to die  
 To the whole world, its prizes, praise, and sin,  
 That we may live others from death to win.

So shall the Cross to all be shown  
 As the blest rood that tells the height,  
 The depth, length, breadth, of God's great love —  
 The lost soul's passport into Light ;  
 Our living sacrifice shall help men see  
 True is the tale we tell of Calvary.

Then shall the years that fleetly speed  
 Swiftly the Day of Christ bring in ;  
 The New Year dawn for God and man—  
 New heavens, new earth, no taint of sin ;  
 And He who wore the thorn-crown of such pain  
 Shall wreath earth's brow with peace, and prosperous reign.

## WITH THE NATIVE CHURCHES IN BACKER- GUNGE AND FURREEDPORE.

BY THE REV. E. S. SUMMERS, M.A., SERAMPORE COLLEGE.



THE yearly meeting of the churches in Backergunge and Furreedpore was held this year during the three days from Wednesday, August 23rd, to Friday, August 25th. The dark shadow of famine is hanging over the district in which the churches are situated, and it was, therefore, gratifying to find that the numbers of those who attended the meetings were as large as usual, while the fervour of the singing, and the spirit of attention that characterised the audiences, seemed to indicate that the people were still facing their somewhat gloomy prospects with courage. A cattle pestilence carried off a number of their cattle in the beginning of the year, and in May the unexpected heavy rain and sudden rise of the Ganges destroyed the rice crop that was approaching maturity, and prevented the sowing of the December crop. In some cases here, as in the villages to the south of Calcutta, where the land is of the same low-lying character, the fields were planted three times, and three times was all hope of a crop destroyed by the rising of the water.

### FLOODS AND FAMINE.

Widows and persons who are in poor circumstances are already in need, and the suffering will increase as the year goes on to the harvest-month, in which there is no hope of harvest. All our churches will be sadly tried during the next year,

and many of the members will be in a state of absolute want. The meetings were held at a place called Digalea. The approach indicated the deplorable character of the disaster that has come on the district. At this time of year the country is always under water, and can only be traversed by boat. Here and there the homesteads of the people, surrounded by orchards and jungle and situated on artificially-raised hillocks, stand out from the water. But, in many cases, the water is right up to the house doors, and in some cases the houses have been temporarily deserted, as the water was over the verandahs and floors. But the expanse of clear water showed more clearly than anything else to one who knew the district the magnitude of the calamity. At this season there ought to have been a great mantle of green rice waving over the surface, completely hiding the water in which it grew from view. When the boat entered the beels near Damshur, a little green was to be seen; but, as it passed on to the centre of the district, past Ashkor, and so on to Digalea, the waters spread out clear and blank, save for the wild grass or the wild lily that alone had been able to survive the untimely arrival and rise of the waters. The mission-boats anchored near the chapel, and all the time we were at Digalea we did not see more than ten or twenty square yards of dry, or rather damp, earth that lay between the chapel and the schoolhouse. On two sides of the chapel the waters washed the walls.

## THE DIGALEA MEETINGS.

Mr. James, of Madaripore, was the first to arrive, as was fitting, seeing that Digalea lies in his portion of the diocese, and, as the different boats—the ladies', the Barisal, and the Perizpore boats—arrived, they were duly saluted by the ringing of a bell and the bray or blare, or whatever it may be called, of the fog-horn that some kind friend has provided him with. Each of the boats, too, is supplied with its own ship's bell, and the combined force of all these bells, with the deeper sound of the fog-horn, were employed with startling and effective result to call the brethren twice in the day to the meetings. As the ringing of bells constitutes an important part of religious worship with the Hindus, it is just possible that any present might have imagined that it formed a part of Christian pooja. If so, they would have been mistaken; but there could be no doubt that the bells, and especially the fog-horn, contributed greatly to the enjoyment of the native Christians. In fact, it was difficult to stop the fog-horn when it once began.

The morning session on Wednesday was commenced with prayer and a sermon from Mr. Summers, the principal of Serampore College. After the sermon, Mr. Spurgeon, the chairman for the year, entered upon his office, and Mr. W. Carey was appointed vice-chairman.

Then followed reports from the teachers of the chief schools throughout the district. In some respects this was the most interesting feature of the meetings, and it was a new one. It put the body of teachers in a more prominent and honourable position than has hitherto been conceded to them, and deepened their

sense of responsibility by having to speak of their work before their neighbours, and the representatives of the other churches. Questions were also put to them, intended to elicit further information about their schools, and also showing them to what particular points in their work public attention was being drawn. Mr. Carey particularly made pressing and affectionate inquiries about the development of Sunday-school work. The difficulties in the way of developing educational work in these Beel churches are very great, but it is satisfactory to feel that they are being grappled with.

## THE OBJECTS OF TEACHING.

In the afternoon, one of the leading teachers in the district, a Christian convert, named Rossik Chandra Chandra, read a paper on the objects of giving instruction. His ideas were a little mixed; still he said some true and useful things. As an illustration of his ideas and style, I append the three divisions of his theme. The objects of teaching are:—

- (1st) To further the glory of God.
- (2nd) To spread the glory of Jesus in the earth.
- (3rd) To restore and give peace to man's corrupt nature.

After this, there was a discussion in which many speakers took part, and supplied what the others left out.

On Thursday, after a prayer-meeting, and exposition of the opening verses of 2 Peter i. by Babu Prionath Nath, of Barisal, a number of pastors reported on the condition of their churches. Some said nothing in many words, with as much grace and ease as characterises some English pastors. One or two who were not supposed to

be up to much had plenty to say. The most interesting reports were from the pastor of Kalmogha, who told of seventeen Hindus that had joined the Christian community during the year; from the pastor of Barisal, who reported certain new efforts intended to make the church the model church of the district; and from the pastor of Damshur. The latter referred to special efforts that had been made to correct the habits of unpunctuality and irregularity in attendance on public worship. They had continuous singing and prayer through Sunday in the chapel. Many had been attracted who never came before, and quarrels and disputes had been settled as a result of reawakened spiritual feeling. Twenty-five men had made a special promise to abstain from the use of filthy abuse. His people had shown their love for him by ploughing and sowing his field, and, though the results of their labour had been lost through the flood, yet the love remained.

A number of deacons also gave in reports. The most noticeable was that of the deacon of Digalea, who reported that they had spent Rs.250 in chapel repairs during the year.

Kiron Babu read a paper on the Christian Endeavour Society movement. Then followed a discussion, in the course of which it was shown how strenuous were the efforts that were being made to develop the Christianity of Backergunge, not only

as a principle of faith, but as a principle of right and earnest action.

#### PAPERS AND DISCUSSIONS.

In the afternoon, Mr. Kerry, from Dacca, read a paper on "Secret Prayer and Meditation." This was followed by a discussion, in which many things good and old were said. Mr. James also spoke on the subject of building and taking care of places of worship.

On Friday morning, Mr. Rouse gave a discourse on "Baptism," intended to stimulate the devout feelings of Baptists who understood the ordinance, rather than to provoke controversy.

After this, the new committee of the Association was elected. During the election, some questions came up for sharp discussion, which were interesting as showing how familiar difficulties about maintaining the rights of individual churches without clashing with the Union recur under the same circumstances. The pressure of the committee has been felt, and has aroused opposition. This shows that there is life on both sides, and so far is good. In the end, all differences were most amicably adjusted, and any remaining points left for discussion next year, and the proceedings closed with a very deeply interesting Communion service, to which the intense heat of a crowded building was the only drawback.

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**Ceylon Mission.**—The Rev. H. A. Lapham and Mr. W. Thomson have arrived in Ceylon, after a very enjoyable voyage. Mr. Lapham writes:—

"Everywhere I meet with a most hearty welcome.

"Brethren Hankinson and Thomson were present with me at a welcome meeting at Gampola, and a right good time it was. The arrival of these two new brethren has already been the means of breathing new life, hope, and energy into the native churches."

## A DORCAS MEETING IN SHANTUNG.



RS. FORSYTH, wife of the Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, North China, who at present is on a visit to this country, after many years of work in China, sends the following very interesting letter to the readers of the MISSIONARY HERALD :—

“ 18, Berkeley Terrace, Glasgow West.

“ MY DEAR MR. BAYNES,—As the winter is approaching, and the time for ‘Dorcas’ meetings has come round again, I thought perhaps the dear girls and young women who read the MISSIONARY HERALD would like to see what a ‘Dorcas’ meeting in the interior of China is like.

“ We have had these meetings every autumn for some years now, and have been able to give away—first to our poorest Christians, principally women and children, then to any deserving poor around us, about forty garments on an average a year.

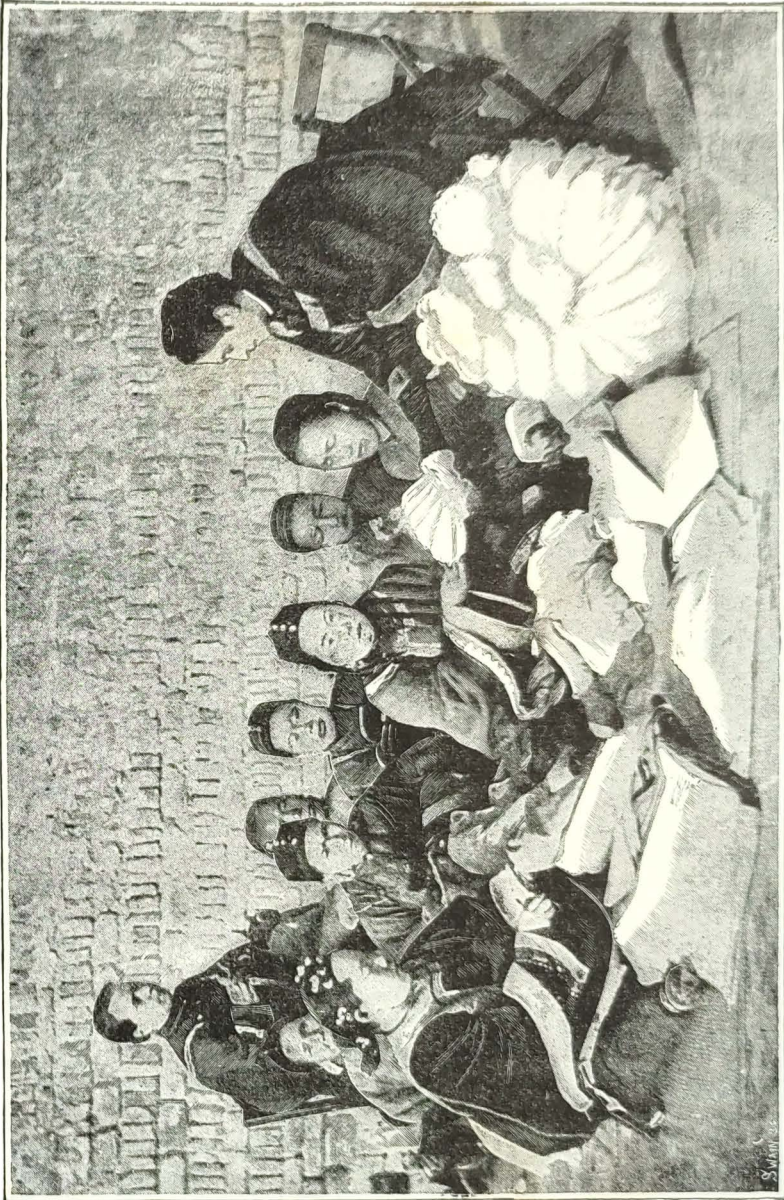
“ The last two winters these meetings have been held in my house, under the superintendence of Mrs. Bruce and myself. The women who attend are nearly all as poor as they can well be without being actually destitute, and are unable to give money, but they are willing to give a little of their time, which to them means money, so that they may help their still poorer sisters.

“ The photograph enclosed only shows a few of these women in the act of wadding one or two of the garments. These garments must be thickly wadded with cotton wool to be of any real good. We cannot afford to give one person more than one garment unless in a very few exceptional cases ; and this one garment must be thick and warm enough to keep out the intense cold, or it is no use.

“ Now, dear Mr. Baynes, I should like to appeal to the readers of the MISSIONARY HERALD to try and help us in this work in Tsing Chu Fu, with either money or material ; I don’t say garments, because we don’t think it advisable to make these garments in England. They are much more easily and quickly made by our Chinese women with the help of our sewing machines ; the wadding process is neither an easy nor a pleasant task.

“ The material should be of the commonest kind ; navy blue inferior cotton for the outside, and any common material of any colour or white for the inside of the garments.

“ If we make them of even what we consider second or third rate material they would be taken straight to the pawnshop, not by our Christian



A DORCAS MEETING IN SHANTUNG.—(From a Photograph.)



THE MISSIONARY HERALD  
DECEMBER 4, 1893.

poor, but by the heathen; and we don't think it good policy to give more to our Christians than to the heathen; only we see that our destitute Christians are served first.

"If my readers could only see a few of these poor women and children for themselves, I know they would without the slightest hesitation hasten to help us.

"I ought to say that our best-looking women are in the front of the photograph. Some of the poor ones are behind, and others had not arrived when the photograph was taken.

"Mrs. Bruce is sitting at one side of the group, and I am at the other side.—Believe me, dear Mr. Baynes, yours very sincerely,

"To A. H. Baynes, Esq."

"ANNIE G. M. FORSYTH.

## MISSION WORK IN ORISSA.

### THE FESTIVAL OF JAGANNATH AT POOREE.



THE Rev. Alexander H. Young, B.A., of Cuttack, sends the following graphic account of mission work at the recent Jagannath Festival at Pooree:—

"Cuttack, July 25th, 1893.

"MY DEAR MR. BAYNES,—Those of us who went to Pooree during the time of the Rath Jatra, when the idols are brought or rather dragged out of the temple and placed on huge wooden cars more than forty feet high, and prepared annually for conveying them to the Goondicha, Jagannath's garden house, and back, returned all well last week. This year our number was larger than usual, consisting of two missionaries from here, Cuttack; the Rev. G. H. Parsons (C.M.S.) from Calcutta, with two evangelists; two evangelists from the American Baptist Mission, Northern Orissa; and seven others from our own stations.

"WORK AT PIPLI.

"On our way to Pooree we stopped

three days at Pipli, where we had a series of interesting meetings for the purpose of encouraging and stimulating the Christians there, and those who came from the neighbouring villages, to greater holiness and higher spiritual attainments. The papers read and the addresses given were suitable, and all were pleased with and, I hope, refreshed by the meetings. Similar meetings have been held in several places during the past two years, and they have all been very much appreciated.

"While at Pipli, we learned that a large number of pilgrims were expected, and that those passing were more numerous than they had been for several years. As we journeyed to Pooree we saw crowds of pilgrims sitting or sleeping by the wayside, and when we arrived there, six days

before the chief day of the festival, there were many thousands of pilgrims in and about the town. During that week they came in by thousands daily, until it was reported there were more than 100,000. Local visitors, who are not regarded as pilgrims, coming in a day or two before the bringing out of the idols, greatly increased that number.

"The cause of such an enormous influx this year was the widespread belief that Jagannath would receive a new body, and that there would be special virtue in obtaining a sight of it. But a new body was not given, because, it is said, the chief person whose consent was necessary feared lest it should bring death to herself or some of her nearest relatives. There was, therefore, a compromise, and the old body or image was mended up, and new stumps were added as arms.

#### "THE PILGRIMS.

"This year there were very few Bengalees—a very unusual thing. Most of the pilgrims were from the north-west and northern parts of India. Hundreds of biragis or fakirs were there, having their bodies smeared with ashes, paint, and whatever they thought most fitted to make them appear holy, and clothed most of them almost as when they were born, without the slightest shame, and regarding it as a proof of their special holiness so to appear in public. Many of them spent a large part of their time in counting their beads, which they can do and at the same time observe all that is going on around them. They are objects of veneration and worship, especially among the common people. This practice of counting beads is very common, and among the pilgrims were to be seen

many men and women with several strings of them around their necks. Many counted their beads openly as they went about, while others had them in a small bag covering their right hand, all the time making them to pass between their forefinger and thumb as they counted them.

"Among the crowd we saw two men, each with an arm above his head, stiff and withered, because it had been held for years (one said twelve) in that position; men and women measuring their length on the main road in Pooree leading to the temple or round about it; and one biragi sitting upon spikes. This last seemed to us quite a fraud, for the spikes were about an eighth of an inch square and quite close together. He sat near the end of the board, and not in the middle, with a sloping block of wood immediately behind him, and he reclined with his hands resting on the corners of the board so that the weight of his body rested on his arms. We also saw one who was always standing when we passed, but he had in front of him a board, with some cloths, on it suspended from a tree, like a swing for children, and on it he leaned with his arms, supporting a considerable part of the weight of his body.

"It was a sad sight to see the crowds of travellers, consisting mostly of old and middle-aged men and women, trudging along weary and footsore, many of them lame by reason of the way, and some of them blind, shouting from time to time, 'Jagannath swami ki jai' ('Glory or victory to Jagannath'), or sometimes singing, as in troops they walked along, the praises of their gods or of Pooree, to which they were going. Their singing did not seem to be joyful sounds expressive of inward

happiness and delight, but like a mournful dirge, telling, as did their countenances, of weariness of body and sadness of heart.

#### “OUR WORK AT POOREE.

“Thus far about the number of pilgrims and some things we saw among them, and now a few words about our work. On our arrival, we went as soon as we could to the book-room recently built, and were very much pleased with it as being very suitable for our work. Next morning we began preaching there, and soon had a large company listening to the message of salvation. It consisted of persons speaking different languages, and Oriya was in part understood by those who came from the far north. In a short time some biragis were seated in the book-room, conversing in Hindi or Hindustani with those of our brethren who could understand them and speak to them. In this way we continued our work morning and afternoon, preaching in companies in other places also, and endeavouring to sell gospels and tracts as we found opportunity. In the crowd we met with biragis who knew much about Jesus; some men who had been taught in mission schools, and knew well the details of the Saviour's life and death, and spoke of Him as the best man that ever lived; some who spoke against Jesus, and strongly affirmed that there is only one God, and were very eager to discuss according to Hindu philosophy the qualities and attributes of the Great Spirit, but quickly turned away when sin and its consequences and how to obtain salvation were

introduced into the conversation; and some who reproached and blasphemed the name of Jesus. As we continued our work we were surprised to find how many in the crowds that were round about us seemed to know something, at least, about Jesus, and who, though speaking Hindi, &c., on hearing us preaching in Oriya, knew we were speaking of Isa Masih (Jesus the Messiah), and seemed to know, more or less, what our purpose was, and used the stock arguments found in all parts of the country in conversing with us. We thanked God for this experience, and realised more powerfully than before the effect that is being produced by the labours of our brethren in all parts of this land.

#### “PRAY FOR US.

“We cannot help thinking that if our brethren and sisters in the fatherland saw and heard what has been going on in Pooree during the past month; that if they saw the crowds of weary, spiritless, haggard-looking pilgrims trudging along the road to and from this centre of iniquity as well as of idolatry, their spirits would be stirred within them, and the number of faithful witnesses for Jesus in heathen lands would be greatly increased. This land is being filled with the knowledge of Jesus Christ, and the earnest, united, believing prayers of the children of God are needed to secure the quickening influence of the Holy Spirit to apply that knowledge to the heart and conscience of the multitude around us.—Yours sincerely,

“ALEX. H. YOUNG.

“A. H. Baynes, Esq.”

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## MISSION WORK IN THE SOUTH VILLAGES, BENGAL.

### BISHTOPORE SCHOOL GROUP.



R. J. S. HUSBAND, Hon. Secretary of the Birmingham Young Men's Missionary Association, has kindly supplied a photograph of the Bishtopore Native Christian Boarding School, which we present with the current number of the **MISSIONARY HERALD**.

In the centre of the picture at the back is the Rev. Herbert Anderson, of Calcutta, missionary-in-charge ; on his right (left in



SCHOOL GROUP AT BISHTOPORE, BENGAL.—(From a Photograph.)

the picture (the Rev. Krisstanga Biswas, the school superintendent ; and on his left the head teacher.

The Bishtopore School, which is supported by funds contributed by the Birmingham Young Men's Missionary Association, is a most important and valuable Institution. Many of the Christian young men from this school have been admitted as students in Serampore College ; and the Rev. E. S. Summers, M.A., the principal, writes :—"These young men from Bishtopore make first-rate students and devoted evangelists, pastors, and teachers"

**EXTRACTS FROM PROCEEDINGS OF COMMITTEE.**

At the last meeting of the General Committee, on Tuesday, November 21st, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. Principal T. Vincent Tymms, of Rawdon College, the Secretary presented and read the following letter from :

**E. B. Underhill, Esq., LL.D.**, dated Hampstead, N.W., November 2nd, 1893 :—

“MY DEAR SIR,—Be so kind as to present to the Committee of the Baptist Missionary Society my warmest thanks for the resolution they were so kind as to adopt on the attainment of my eightieth year, on the 4th of October last.

“I very highly value this expression of their Christian regard, and the exceedingly warm terms in which they refer to my ‘long service’ in the cause of our dear Master and Saviour. After all, whatever has been achieved in the years of my active life, it is entirely owing to His grace, and to Him I desire to give the honour and praise.

“Praying that He may be with you in all the days to come, giving to every endeavour to spread His Gospel of redemption His blessing and guidance, I remain, yours very truly and affectionately,

“A. H. Baynes, Esq.”

“EDWARD B. UNDERHILL.”

**The Rev. J. R. Wood, of Upper Holloway**, was requested to represent the Baptist Missionary Society on the Council of the “Native Races and Liquor Traffic Society,” in the place of J. S. McMaster, Esq., now resident in Canada.

**Special attention having been called** to the present expenditure of the Society, being nearly £15,000 in excess of the normal receipts, it was resolved to refer this important question to the immediate consideration and report of the Finance Sub-Committee.

**The Rev. W. Holman and Mrs. Bentley** took leave of the Committee on the eve of their return to the Congo, and were addressed by the Treasurer, on behalf of the Committee, in a few sympathetic and appreciative words, to which both Mr. and Mrs. Bentley responded, expressing their deep pleasure at the prospect of resuming their missionary work in the land of their adoption. Special prayer was then offered by the Revs. T. G. Atkinson, of Liverpool, and C. A. Davis, of Reading.

**The First Complete Copy of the Congo New Testament**, as translated by Mr. and Mrs. Bentley, and printed at the cost of the British and Foreign Bible Society, was presented to the Committee by the Secretaries of the Bible Society, and most gratefully received.

**A Report on the Famine in Eastern Bengal**, from the Indian Committee, was then presented and adopted, and a further appeal for funds sanctioned. (For details see special article in this issue on the Bengal Famine.)

**The Rev. E. Palgrave Davey, of Agra**, who has been suffering from a very severe attack of enteric fever, reported under date of Agra, October 18th :—

“I am thankful to say I am now free from fever and progressing towards full recovery, although still in bed. Every one in Agra has been most kind

and thoughtful. I have had a most severe [attack, but, thank God, I am now well on the road to recovery."

**The Arrival in Nassau, Bahamas**, of the Rev. Louis Parkinson, B.A., and Miss Dann was reported, the Rev. C. A. Dann writing that he has been greatly cheered by their presence and help.

**Two appeals for financial help were presented** and read from Jamaica:—

The *first* from the Rev. George House, of St. Ann's Bay, for assistance towards the large outlay of £1,500, for the rebuilding of St. Ann's Bay Baptist Chapel, destroyed by fire during the night of August 28th. Mr. House forwarding a request from the Committee of the Jamaica Baptist Union earnestly appealing for assistance towards the reconstruction of the building.

The *second* from the Rev. A. M. Gordon, of Milk River and Whitfield churches, asking for help towards the cost of three new chapels now in course of building, one of the three being very near completion.

The Committee resolved regretfully, in view of the present financial position of the Society, to decline the assistance so urgently needed.

**Dr. Underhill was earnestly requested** to preside at the New Year's Day Missionary Prayer Meeting in the Mission House, at 11 o'clock a.m.

**The meeting was closed with prayer** by the Rev. J. H. Shakespeare, M.A., of Norwich.

## THE LORD LOVETH A CHEERFUL GIVER.



THE Committee desire to render grateful acknowledgments for the following welcome proofs of generous interest in the work and needs of the Mission:—Miss Lucy Gray, Manchester, for two silver jam dishes and six egg-spoons for the Congo Mission; "A Friend," Glasgow (per Alexander Young, Esq.), three small gold rings, who sends these for the funds of the Society, as "she has no money to give"; Mr. and Mrs. Priestly, of Catford Hill, who have generously doubled their annual subscription, making it £10 instead of £5; "A Blind Girl," for a small silver fruit-knife for the mission work in China, "who rejoices that if she cannot herself read the monthly MISSIONARY HERALD, she can hear it read to her, and who delights to hear of what God is doing in the regions beyond"; "An Old Soldier," for a silver coin for the Congo Mission; "A Young Friend, Bristol," for a small gold ring for the Mission; and from a "Widow Needlewoman," for a small brooch left by her little girl for the Congo Mission, and who, when dying, charged her mother to send it to Mr. Baynes.

The Committee are also most thankful for the undermentioned welcome and specially timely contributions:—Mr. Ed. Rawlings, £100; Reyner Trust Fund, £100; Mr. J. Jenkins, Argoed, £50; Mr. Ed. Lejeune, £25; Mr. Parker Gray, for *China*, £20; Mr. John Barran, M.P., £20; Mrs. Barran, £10; Mrs. J. Barran, £10; Mr. W. C. Houghton, £15; A Village Offering, £13; Mr. Joseph Wates, £10; W. H. W., £10; Misses McIlvain, for *Congo*, £10; Mr. and Mrs. Crossley, £10; Mr. J. G. Aitken, for *distribution of New Testaments in India*, £10 10s.

## RECENT TIDINGS FROM THE FIELD.



**“READ CAST UPON THE WATERS.”**—The Rev. G. H. Rouse, M.A., of Calcutta, writes :—“ I was recently sitting in my study, when word was brought that a Babu wished to see me. A bright-looking young man came in and sat down. I asked what he wanted. He said: ‘ I was brought up a Mohammedan, in the Krishnagar district. Some years ago I became a Christian. I have studied at Krishnagar, and in the C.M.S. College at Allahabad, and I am now studying in the C.M.S. Divinity School in Calcutta. I have come to see you simply in order to tell you that it was your Musulman-Bengali tracts which led to my conversion. “ Jesus or Muhammad, on whom shall we trust ? ” was the one which most moved me, but all have been useful. I have distributed a great many copies of them.’ He also mentioned the names of three or four other Mohammedans, whom he knows, who have become Christians through these tracts. I need not say how thankful I was to hear these statements. I never saw a brighter or happier face than that which the young man had when he was talking of his faith in Christ; and I trust that after these years of preparation this bright young Christian may be much blessed to his fellow-countrymen who are still in the dark. I may add that the Madras Tract Society’s report speaks of a Moulvie at Bellary who was converted through reading one of the tracts, ‘ Fatcha,’ which has been translated into Urdu.”

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**The Rev. James Smith, of Simla,** reports :—“ We have had a good month’s work, notwithstanding a good deal of rain. The Sunday afternoon congregations on the ridge have been large, and on the whole attentive. The Aryans have opposed, but their opposition has done more good than harm. On the 14th of the month we had five baptisms. Four were young men brought up in the Mission School, the fifth a European Christian of long standing, who felt he had never yet fulfilled the Lord’s command regarding baptism. I have four more candidates whom I hope to baptize in a few days. Two are educated natives of good position, and I trust they will add real strength to our church. We have got a larger building in the bazaar, and can accommodate a much larger congregation and Sunday-school. This will give us facilities for both classes and a reading-room.”

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**Enlargement of the Chapel in Rome.**—The Rev. James Wall writes, under date of October 23rd :—“ Our enlarged chapel was opened to the Roman public last night. The alterations are quite a success. By the time of service, the chapel was crowded, and soon the doors had to be closed. Many of the shopkeepers in the piazza, who are amongst the most sturdy Catholics, were present for the first time. The discourse, which was on ‘ Democratic Christianity,’ and lasted an hour, was listened to with great interest, and many came up after to express their sympathy. Many stood all the time. The number of people inside and out was about five hundred. Several made application for membership.”



## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Two boxes of presents from the Ladies' Missionary Working Party, Brunswick Road, Gloucester, per Miss Simms, for Mrs. D. Jones, Bankipore; dolls and a writing slope, from Miss Webb, Hampstead, for Miss Gange, India; a parcel, from Falmouth, for the Rev. J. Stubbs, Patna; garments, toys, &c., from Mrs. Robinson's class, Bournemouth, per Miss Carter, for Mrs. Ritchie; a doll from Miss M. E. White, South Norwood, for Miss Ewart, India; a case of clothing and dolls from the Ladies of Buckingham Chapel, Bristol, per Mrs. Carlile, for the Rev. H. J. Thomas, Delhi; books from Mrs. C. H. Spurgeon, Norwood, for Rev. J. G. Potter, Agra; a parcel of work-bags from Miss Chew, Bishopston, for Mrs. Potter, Agra; parcel of bags and cards from Mrs. Fletcher, for Miss Compston, Calcutta; a parcel of clothing and dolls from Miss Nicholls, Walworth, for Miss Pike, India; tracts, pictures, &c., from Mr. A. M. Ferguson, Hampstead, for Mrs. Waldock, Ceylon; a parcel of cards from Miss Baker and Friends, Bloomsbury, for Mrs. Whitewright, China; a parcel of garments from the Missionary Working Party at Kempsey, per Mrs. Manning, for Mrs. Couling, Shantung, China; a parcel from Leicester, for the Rev. J. S. Whitewright, North China; a parcel of cards from M. B. T., Leeds, for the Rev. R. C. Forsyth, China; a box of dolls and useful things from Miss Davies, Bangor, for Miss El Karey, Palestine; a bale of 114 garments from the Missionary Working Society and Mothers' Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador, Congo; a parcel of garments from the Kirkintilloch Baptist Church Missionary Working Party, per Miss Hudson, for the Congo Mission; a box of clothing from the Hanbury Hill Young Women's Society, Stourbridge, per the Rev. Thos. Woodhouse, and a box of dolls from Mrs. Aikenhead, Birmingham, for the Rev. G. R. Pople, Underhill, Congo; a parcel of clothing from Mrs. Steane, Rickmansworth, for the Rev. W. H. Stapleton, Congo; a parcel of magazines from Mr. T. Clement, Sleaford, for the Congo Mission; parcels of garments, fancy articles, &c., from Miss Trusted, Ross; the Misses Anderson, Edinburgh; Miss Beaumont, Edinburgh; Mrs. Underhill, Hampstead, and Mrs. Steane, Rickmansworth, for Mrs. Wall, Rome; and a parcel of magazines from a friend at Torre, for the Mission; also gifts of cards for Mrs. Carey, Barisal, in response to her appeal, from Miss Williams, Audlem; Mrs. Cottingham, Ringsstead; Miss Allen, Totterdown; Miss Unstead, Hampton Wick; Misses G. Bradley and S. Blunn, Oldham; Mr. Catlow, Ashton-under-Lyne; Miss M. E. White, South Norwood; Miss Clarke and Friend, South Hampstead; Mr. T. Edward's Children, Bridgend; E. J. D. S., Axminster; Miss Curtis, Neath; Miss Norris, Kensington; Miss J. Moss, Loughboro'; Mrs. and Miss Sydney, Fakenham; Scholars of Appledore Sunday-school, per Rev. W. Luke Crathern; Miss A. V. Saunders, Eastbourne; Mrs. McInnes's Children, Leicester; C. S. H., Weymouth; Mrs. Foster, Cambridge; Mr. Simpkin, Snettisham; Children of Sunday-school, Cirencester, per E. F.; L. W., Maindee; Mr. F. W. Carter, Reading; Mr. T. J. Pennell, Leominster; Miss Cheyne and Servant; Misses Lizzie and Mary Whiting, Bedford; Miss L. E. Neal,

Eastbourn; Mrs. Tayler and the Children of the Rev. W. E. Frost, Avening; Misses Constance, Margaret, and Kathleen, and Master Gilbert Sheldrick, Cambridge; Mr. E. G. Read, Weymouth; Mr. J. A. Fone, Crewkerne; Mrs. Barclay, Montrose; Mrs. Searle, Hampton Wick; Miss Lewis, Mildmay Park; Ladies at Wem, per Rev. G. Sear; Mrs. S. C. Thompson, Appledore; Miss V. Collier's Class, Reading; Miss Gowan, Liverpool; Misses Maggie and Evelyn Baker, Bridgwater; Miss F. A. Griffin, Portishead; a Few Members of the Christian Endeavour Society, York Town, per Miss Banghurst; Two Friends, Bristol; Catford Hill Missionary Auxiliary, per Mr. J. Taylor; H. C., Peckham; Mrs. Angus, Sidcup; Mrs. Rodway, Weston-super-Mare; Misses Edith, Beatrice, and Kate Hutchence, Whitchurch; Friends at Torquay, per the Rev. W. Emery; Sunday Scholars, Teachers, and Friends at Pill, per Mr. Plyer; Friends at Greenock, per Mrs. Campbell; Mrs. James, Harborne; Miss Whitehead, Timperley; Mrs. Lever, Liverpool; Miss Baker, Chedney; "Florrie," Bradford; S. M.; An Aged Widow, Fishponds, Bristol; Misses E., S., E. and G. Seuse, Surbiton Hill; "Faith," Bournemouth; Miss Munro, Chepstow; Mrs. Trafford, Stoke Newington; Master E. J. Shackleford, Reading; Master A. Marshall, Ramsgate; Miss B. Rendell, Weymouth; Mrs. A. Smith; Miss Raven, Forest Gate; Mr. B. Bennett, Waterford; Onslow Sunday-school, Brompton, per Mr. Thompson; Miss Carter, Reading; B. M., Christchurch; Miss Smout, Earl's Colne; the Classes of Misses Overton, Opie, and Mansfield, Commercial Road, Chepstow; Miss James, Leamington Spa; "Hampstead"; Wellington Square, Hastings Y.P.S.C.E., per Mr. Compton; Miss Newsome, Staincliffe; and friends at Cardiff, St. Margaret's, Twickenham, Leamington, Holloway, Bath, Tynecastle, Addlestone, Pewsey, Portsmouth, Putney, Darlington, Salisbury, Plymouth, and Dublin.

## RECENT INTELLIGENCE.



**H**HE Rev. George Kerry, the Indian Financial Secretary, left Liverpool, on his return to Calcutta, on Friday, the 10th of last month, in the ss. *City of Venice*, and Miss Compston, of the Zenana Mission, in the P. & O. ss. *Thames*, on Friday, the 17th.

The Rev. W. Holman and Mrs. Bentley expect to return to the Congo by the Dutch steamer, *Edward Bohlen*, leaving Antwerp on the 7th of the current month.

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 " " **CEYLON**, by Mrs. LAPHAM.  
 " " **CHINA**, by Mrs. TURNER.  
 " " **INDIA**, by Miss LEIGH.

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**Congo Missionaries.**—The Rev. Philip Davies, B.A., writing from Wathen Station, Lower Congo River, under date of October 10th, reports:—"Dr. and Mrs. Webb and myself are keeping well. We have been delighted to see, during the last few weeks, Brethren Grenfell, Forfeitt, Whitehead, Stapleton, and Glennie, with their wives. All were well and going forward to their stations on the Upper River."

The Rev. S. C. Gordon, of Stanley Pool, writes:—"Mr. and Mrs. Roger, and Mr. Kirkland have reached here, and we welcome them with all our hearts."

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**The late Rev. W. P. Lockhart, of Liverpool.**—By the death of Mr. Lockhart the Mission has lost a generous friend and supporter.

Whatever Mr. Lockhart put his hand to he did well and *with his whole heart*. To missionaries he was ever a brother beloved; to them his house was always open, and his sympathy and hospitality unbounded. In his preaching he made mission work prominent, and the Toxteth Tabernacle contributions for this enterprise surprised not a few by their large total.

In a recent letter addressed to Mr. Baynes, Mr. Lockhart wrote:—

"This blessed mission work is dearer to me now than ever before. Don't be discouraged! We shall do our best to respond to your appeal for larger funds, and in the doing we are sure to have joy and blessing."

Blessed are the dead that die in the Lord! Farewell, dear brother, "until the eternal morning breaks and the shadows flee away."

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# CONTRIBUTIONS.

From October 13th to November 12th, 1893.

When contributions are given for any special objects, they are denoted as follows:—The letter T. is placed before the sum when it is intended for *Translations*; N. P. for *Native Preachers*; W. & O., for *Widows and Orphans*.

### ANNUAL SUBSCRIPTIONS.

Batchelor, Mr. G.....	1	0	0
Briggs, Mr. R. H.....	0	10	6
Curtis, Mr. A. Harper..	1	1	0
Forster, Miss E. ....	5	0	0
Gott, Mrs. Sophia.....	0	10	6
Hall, Mrs. M. A., St.			
Leonards-on-Sea ....	1	0	6
Hill, Miss .....	1	0	6
Hooper, Mrs.....	1	8	6
McClelland, Dr. R. B..	1	0	0
Mead, Mr. Geo.....	0	10	0
Morten, Mr. John S. .	5	0	0
Price, Mr. Benjamin ..	0	10	0
Rawlings, Mr. Edward	100	0	0
Saunders, Mr. J. S. .	0	13	6
Swift, Mr. Jas. H. .	1	0	6
Winsford, Mr. W.....	5	0	6
Do., for W & O .....	1	0	0
Yorston, Mr. A. G.....	5	0	0
Do., for Congo .....	2	0	0
Do., for <i>Pa'estime</i> ....	0	10	0
Under 10s. ....	1	6	0

### DONATIONS.

A Brother and Sister in Christ .....	1	0	0
A Friend, per Rev. J. B. Myers .....	10	0	0
A Village Offering ..	13	0	0
Balley, Mr. John, sen., for <i>Orissa Mission</i> ..	1	0	0
Beardon, Mrs. M. S. (box), for Congo ..	0	10	0
Bible Translation Society, for T. ....	400	0	0
Dawbarn, Mrs. G., <i>Prayer Unton contributions</i> .....	1	0	0
F. G., Bedford .....	5	0	0
Gray, Mr. Parker, "hankoffering, for China .....	20	0	0
Hooper, S. and King, S. "Hope" .....	0	10	0
Hopkins, Mr. and Mrs. and Family, for Congo ..	0	10	0
Jenkins, Mr. I. ....	50	0	0
Johnson, Miss E., for Congo .....	0	13	4
Kemsley, Mrs., Woodford, amount collected for Mr. Spurgeon's Church at Indookhann, Bariat. ....	7	10	0
Lejeune, Mr. A. Ed.....	25	0	0
McIlvain, Misses, for Congo .....	10	0	0
M. E., for China .....	2	10	0
Do., for Congo .....	8	10	0
Reynor Trust Fund ..	100	0	0
R. J. R., Weymouth, for Mrs. Carey, Bariat. ....	0	10	0
Saiter's, Miss E. K., Bible-class, for support of <i>Nobin Chunder Dutt</i> .....	4	0	0
Starkey, Mr. P. J., Willenhall .....	1	1	6

The William Taylor Trust Fund, for <i>Calabar College</i> ....	50	0	0
Wates, Mr. Joseph ....	10	0	0
West Coombe House Missionary Circle, Past and Present Pupils of Miss Fletcher, Hornsey Rise, per Mrs. Evan Morgan, for the <i>Mary Stephenson Girls' School, Shenst</i> .....	5	0	0
Williams, Mr. Geo., for Congo .....	1	0	0
Under 10s. ....	1	14	6

### LEGACIES.

Macallan, the late Mrs., of Aberdeen, per Messrs. Morice and Wilson, for <i>Rev. J. Wall's work, Rome</i> ..	100	0	0
Naylor, the late Mr. James, of Stockton Heath, near Warrington, per Messrs. R. Davies & Co. ....	180	0	0
Olney, the late Mr. John T., of Clapham-road, per Mr. T. H. Olney .....	100	0	0

### LONDON AND MIDDLESEX.

Acton, Sunday-school ..	4	3	0
Bernmondsey, Haddon Hall Sun.-sch., for N. P., P. C. Dass ..	10	0	0
Do., for support of Congo boy .....	5	0	0
Bethnal Green - road, Hopetown Hall .....	1	5	0
Brixton, Kenyon Ch. .	9	0	8
Do., do., Sun.-sch....	6	12	4
Do., St. Ann's-road Sunday-school ....	0	16	0
Brockley-road Sun.-sch.	8	12	6
Brodesbury, for Mr. Pople's work, Underhill, Congo.....	1	1	0
Camberwell, Clarendon Chapel .....	2	14	1
Do., Manson House Chapel.....	0	12	6
Clapham, Grafton-sq. .	8	17	6
Clapton, Downs Chapel, for Congo .....	60	0	0
Dalston Junction.....	2	2	0
Forest Gate, Woodgrange Sun.-sch., for <i>Bengali School</i> ..	3	13	0
Do., for <i>China School</i> ..	2	18	4
Do., for Congo boy, "Mansendi" .....	0	15	11
Hammersmith, West End .....	1	14	10
Do., Sunday-school, for Boys' School, India .....	2	5	0
Do., for Girls' School, China .....	2	5	0

Hampstead, Heath-st. 350	0	0	
Harlesden, Sunday-school .....	6	2	0
Harrow - on - the - Hill, Byron Hill Chapel	3	10	0
Do., Sunday-school, for N. P. Proshanno	2	14	8
Highbury Hill, Sunday-school .....	4	7	6
Islington, Cross street Sunday-school .....	6	7	10
Do., Salters' Hall Sunday-school, for Central School, Backergunge .....	5	0	0
Kingsgate-street .....	0	17	0
Metropolitan Tabernacle Prayer Meeting, Special Subscriptions, per Rev. A. T. Pierson, D.D., May, 1893 .....	34	11	8
Do., Sunday-school, for Mr. Weeks work, Congo .....	6	5	0
Peckham, Park-road ..	13	9	8
Regent's Park Ch.....	17	7	6
Do. (Miss Westaway's Class), for Congo..	1	17	0
Spencer-place Sunday-school .....	1	18	1
Stoke Newington, Devonshire-square	6	9	9
Do., Sunday-school ..	10	0	0
Do., for <i>Bengali Sch.</i>	6	6	0
Do., for boy and girl, under Rev. W. H. Bentley .....	10	0	0
Twickenham .....	1	0	0
Vauxhall Chapel .....	4	4	5
Do., Sunday-school ..	0	13	0
Vernon-square Ch., for Congo .....	8	8	0
Do., Sunday-sch., for Congo boy and girl, under Rev. P. Davies, B.A.....	12	0	0
Wandsworth-road, Victoria Chapel .....	12	0	0
West Green Ch. ....	3	0	0
Do., Sunday-school ..	5	10	9
Wood Green Sun.-sch., for <i>Bengali School</i> ..	1	0	10
Do., for support of two Congo boys ..	2	10	0

### BEDFORDSHIRE.

Bedford, Sunyan Meeting .....	19	12	10
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### BERKSHIRE.

Reading, Autumnal Meetings.....	103	17	7
Do., King's-road ....	12	12	3
Do., Sunday-school ..	21	9	10
Do., Grovelands Sun-school .....	9	13	7

### BUCKINGHAMSHIRE.

Olney .....	3	16	4
Stony Stratford .....	15	9	1

**CHEESHIRE.**

Altrincham Tabernacle	1	0	0
Tarpорley	52	16	0

**CORNWALL.**

Helston	7	0	0
Liskeard	7	18	0
St. Austell	0	9	6
Truro	5	1	9

**DEBBYSHIRE.**

Swanwick	1	2	9
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**DEVONSHIRE.**

Brixham	27	3	4
Do., for Congo	0	10	0
Cullompton	11	4	6
Devonport, Hope Ch.	4	9	7
Hatherleigh	0	5	0
Honiton	5	1	11
Kingsbridge	12	8	0
Do., for China	2	9	10
Paignton, Juvenile Aux.	1	2	6
Plymouth (contents of box, by Mrs. Fox), for orphan at Bartsal	5	0	0
Do., George-street	4	17	10
Do., Mutley Chapel	31	2	4
Totnes	31	15	4
Do., for Mr Couling's work, China	1	1	0

**DORSETSHIRE.**

Bridport	3	17	0
Dorchester, Sunday-school	2	0	10
Weymouth	8	6	10

**DURHAM.**

Crook	0	8	0
Langley Moor	0	5	0
Langley Park	0	11	0
Stockton - on - Tees, Northcote-street	9	7	7
Do., for China	0	17	0
Do., for Congo	1	14	0
Sunderland, Enon Ch	1	12	6
Ushaw Moor	0	2	2
Waterhouses	2	14	0
West Hartlepool	4	8	0
Do., for support of Congo boy	5	0	0
Witton Park	0	16	0

**ESSEX.**

Barking, Sun.-sch.	2	17	0
Colchester, Eld-lane	3	10	0

**GLOUCESTERSHIRE.**

Arlington	0	10	10
Avening	9	3	7
Hourton-on-the-Water	11	15	0
Chipping Camden	1	15	0
Do., for support of Congo boy, "Newambi"	3	2	2
Cirencester	9	11	19
Kingstansley	14	3	2
Do., for Congo	0	10	6
Naunton and Gulating	6	7	8
Napend	7	10	0
Newton-on-the-Wold	5	4	8
Wotton-under-Edge	12	6	0

**HAMPSHIRE.**

Beaulieu Rails	1	2	0
Boscombe	6	7	4
B-urnemouth, Westbourne, for support of Mr. Ha'e	28	8	4
Lymington, Sun.-sch.	10	8	8
Romsey	14	0	0
Southampton, East-st. Sun.-sch., for N P, Dinapore	6	0	0

**ISLE OF WIGHT.**

Newport, Castlehold Sun.-sch.	2	13	2
Ryde, Park-road	3	11	9
Yarmouth	4	3	0

**HERTFORDSHIRE.**

Cheshunt, Windmill-lane Sunday-school	0	15	0
St. Albans, Dagnall-st.	38	15	7

**KENT.**

Canterbury	14	13	9
Do., for Congo	5	0	0
Catford Hill	5	0	0
Dartford, Sunday-sch.	2	1	6
East Greenwich, Azof-street Sunday-school	4	2	0
Shoreham, for Congo	1	15	0
Tonbridge	3	3	8

**LANCASHIRE.**

Accrington, Young Ladies' Association	14	4	6
Do., Woodnook	6	7	10
Bacup, Doals	3	4	0
Do., Zion, Irwell-terrace and South-st.	5	2	5
Cloghfold	22	5	2
Liverpool, Myrtle-st.	98	0	4
Do., Princes Gate	0	10	0
Do., Richmond Ch	25	12	8
Do., do., Sunday-sch.	15	5	1
Do., Egremont	12	3	6
Do., Everton Village Welsh Chapel	16	19	10
Do., Tue Brook	1	5	10
Do., Carlsbrook Sunday-school	4	4	0
Do., Cortenham-street and Empire-street	2	11	8
Do., Kensington Ch	11	1	7
Do., do., Sunday-sch.	5	14	8
Do., Stanley-road	1	0	0
Do., do., Sunday-sch.	1	2	10

104	12	1
Less Auxiliary Expenses	29	7
165	4	4

Manchester and District Auxiliary, Public Meeting

11	14	9
Manchester, Union Chapel	40	4
Do., Grosvenor-street	3	4
Do., Coupland-street	2	1
Do., Gorton, Wellington-street	1	14
Do., Openshaw	1	0
Do., do., School	0	8

Manchester, Sale, Juvenile Auxiliary

1	8	10
70	17	8
Less Expenses	4	16
60	1	3
Millgate	1	0
Morecambe	1	1
Waterfoot	4	0

**LEICESTERSHIRE.**

Leicester, Belvoir-st.	101	1	2
Do., do., Sunday-sch.	13	2	7
Do., Charles-street	21	0	0
Do., Victoria-road Sunday-school	5	0	7

**NORFOLK.**

Necton	1	0	0
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**NORTHAMPTONSHIRE.**

Kingsthorpe	6	5	0
Moulton and Pitsford	2	8	7
Weston-by-Weedon	4	6	0
Do., for W & O.	0	11	0

**NORTHUMBERLAND.**

Alnwick	1	10	0
Broomhaugh and Brocmley	13	6	2
Newcastle - on - Tyne, Westgate-road	24	16	2
Less expenses	0	2	6
24	14	8	

**NOTTINGHAMSHIRE.**

Butwell	1	16	0
Nottingham, Chelsea-street	5	0	0
Do., Derby-road	38	19	6
Do., Sunday-school	16	5	8
Do., for support of Congo boy, "Dimbi"	3	6	1
Do., George-street, Juvenile Auxiliary	15	6	1

80	13	4
Less expenses	4	12
76	1	4

**OXFORDSHIRE.**

Hook Norton	0	13	6
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**SOMERSETSHIRE.**

Bristol Aux., by Mr. G. M. Carille, Treas.	109	4	11
Minehead	16	16	0
Taunton, Albemarle Ch.	6	15	0
Yarcombe	0	8	6

**STAFFORDSHIRE.**

Tamworth	0	11	0
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**SURREY.**

Croydon, West	19	5	7
Do., do., Juv. Aux., for support of Congo boy	5	0	0

Croydon, West, for <i>Deiht School</i> .....	6 0 0
Do., Memorial Hall Sun.-sch., for <i>Congo</i> .....	1 15 7
Dormans Land .....	4 3 0
Do., for <i>W &amp; O</i> .....	0 12 0
Do., for <i>China</i> .....	0 7 0
Do., for <i>Congo</i> .....	0 7 0
Dulwich, Hall Sun.-sch. Guildford, Sun.-sch. ..	1 1 0
Mitcham, Sunday-sch., for support of <i>Congo boy under Mr. Roger</i> ..	4 6 0
South Norwood .....	2 6 4
Do., Sunday-school ..	8 6 0
West Norwood, Chatsworth-road Sunday-school .....	6 0 11

SUSSEX.

Brighton, Holland-road Y.M.P.U. ....	6 17 3
Do., Sunday-school ..	3 18 6
Do., Sussex-street Sunday-school ....	2 0 0

WARWICKSHIRE.

Birmingham, Smethwick .....	0 16 0
Coventry, Queen's-road ..	195 4 0
Henley-in-Arden .....	0 10 10
Leamington, Warwick-street .....	5 0 7

WILTSHIRE.

Bratton .....	2 0 0
Devizes .....	2 17 0
Downton .....	40 5 10
Do., for <i>Congo</i> .....	0 12 8
Do., for <i>Congo girl, "Akotya"</i> .....	2 18 0
Salisbury .....	151 10 2
Swindon, Sunday-sch..	14 10 0

YORKSHIRE.

Birchcliffe .....	24 3 11
Bradford Aux., by Mr. Mr. J. R. Birkinshaw, Treasurer .....	42 5 8
Bradford, Grlrlington Ch. ....	11 13 9
Brearley .....	20 0 0
Charleston .....	2 4 0
Eccleshill, Snday-sch. ..	1 0 0
Farsley .....	87 0 11
Harrogate .....	27 18 4
Do., Juvenile Asseolatlon, for <i>Congo</i> .....	6 6 4
Hebden Bridge .....	64 2 6
Heptonstall Slack .....	9 16 0
Horsforth, Cragg-hill..	22 16 2

Huddersfield District—	
Mtlnsbridge .....	0 10 4
Salendine Nook .....	8 0 0
Sunny Bank .....	1 1 0
Upper Elland Edge..	2 2 0
	11 13 4

Less District Ex-penses .....	5 0 0
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Idle .....	6 13 4
Leeds Auxiliary .....	6 8 0
Do., South Parade ..	25 7 3
Do., Armley .....	34 9 7
Do., Burley Road....	4 16 4
Do., Wintoun-street Sunday-school ....	1 14 6
	2 7 0

Less Expenses .....	68 14 8
	12 14 8

Malton .....	56 0 0
Meltham .....	2 11 6
Normanton .....	7 6 0
Ossett .....	1 4 6
Pole Moor .....	1 3 6
Rawdon .....	4 12 0
Rishworth .....	36 8 0
Rodley, Bethel .....	15 8 8
Salterforth .....	6 1 0
Sheffield, Glossop-road	5 3 6
Shpley, Bethel .....	17 15 3
Stanningley, Sun.-sch.	4 7 0
Todmorden Auxiliary, United Meetings ..	6 10 0
Do., Roomfield .....	5 9 6
Do., do., for support of <i>Congo boy, "Mbundu"</i> .....	25 C 10
Do., Wellington-road	5 0 0
Do., do., for support of <i>orphan girl, "Naomi," at Cut-lick</i> .....	21 5 6
Do., Lydgate .....	3 0 0
Do., Lineholme .....	13 17 0
Do., Shore .....	8 9 4
Do., Vale .....	13 14 6
Walnsgate .....	6 18 10
Do., for <i>Congo</i> .....	8 18 0
Wakefield .....	5 0 0
West Vale .....	6 9 7
	1 18 5

NORTH WALES.

FLINTSHIRE.

Buckley .....	0 10 0
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SOUTH WALES.

CARMARTHENSHIRE.

St. Clears, Slon .....	12 10 8
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GLAMORGANSHIRE.

Hafod .....	5 4 8
Mumbles, Bethany ....	1 7 5

MONMOUTHSHIRE.

Abergavenny, Frogmore-street .....	23 1 7
Paglan .....	6 1 0
Whitebrook .....	1 14 0

PEMBROKESHIRE.

Ebenezer .....	6 10 11
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SCOTLAND.

Glasgow, Adelade-place .....	7 14 8
Do., Bridgeton .....	3 15 0
Hawick, Sunday-school	5 0 0
Pitlochrie .....	4 8 0

IRELAND.

Cork .....	4 15 0
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SPECIAL CONTRIBUTIONS FOR RELIEF OF FAMINE IN BENGAL.

A Friend .....	1 0 0
Anderson, Rev. J. H. ..	0 10 0
Anstie, Mr. T. B. ....	1 0 0
A Servant, Torquay ..	0 10 0
A Sympathiser .....	1 0 0
Bates, Miss .....	0 10 0
Berrisford, Mr. Jos. ...	0 10 0
Bushill, Mrs. ....	0 10 0
Edminson, Mrs. ....	2 0 0
Jenkins, Mr. I. ....	5 0 0
Meadows, Mr. W., sen. .	1 0 0
Moore, Rev. J. H. ....	0 10 0
Moore, Mrs. ....	0 10 0
Rawlings, Mr. E. ....	10 0 0
Rickett, Mr. W. R. ....	10 0 0
Rawson, Miss Ruth ..	1 0 0
Rennard, Mrs. H. ....	1 0 0
Richardson, Mr. J. ...	1 0 0
Stevenson, Mrs. ....	1 0 0
T. V. T. ....	1 1 0
Whitehead, Mrs. ....	0 10 0
Wicks, Mr. T. ....	0 10 0
Wilkins, Mrs. ....	1 1 0
Under 10s. ....	2 14 6

Clapton, Downs Ch....	16 6 9
Do., Oram, Mr. R. E. .	
Sprague .....	10 0 0
Ferne Park .....	6 13 10
Hampstead, Heath-st..	10 16 1
Cullompton .....	0 5 9
Lower Norwood, Gipsy-road Sunday-school..	1 16 5

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