

[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.

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.

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.

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.

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.

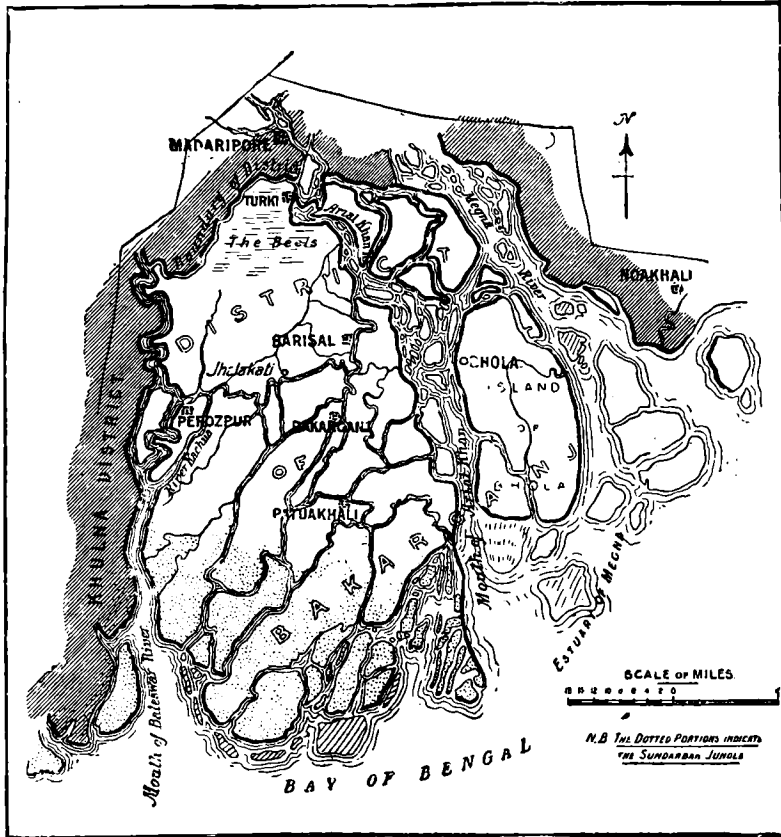
It was founded in 1859, "with the object of suppressing river-robberies," for which the two rivers on either side of it (the Baleswar and the Kachua) had become notorious.

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



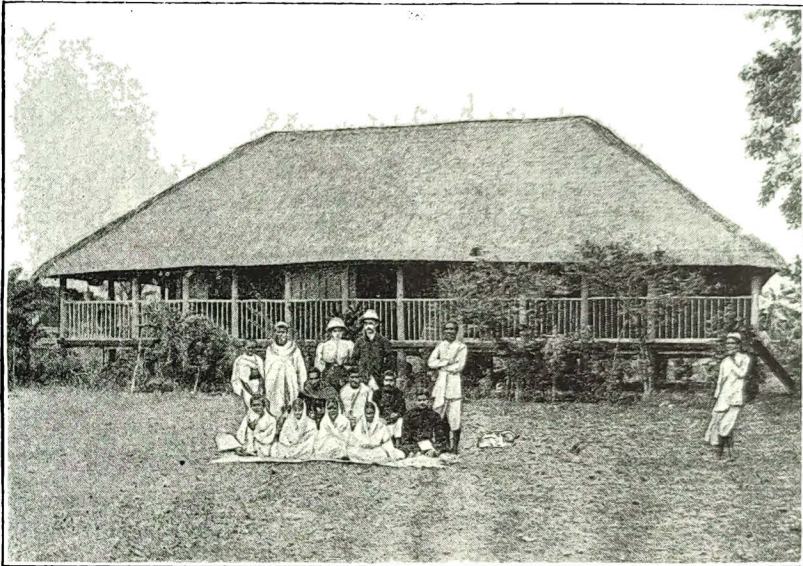
MAP OF BAKARGANJ DISTRICT.

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.

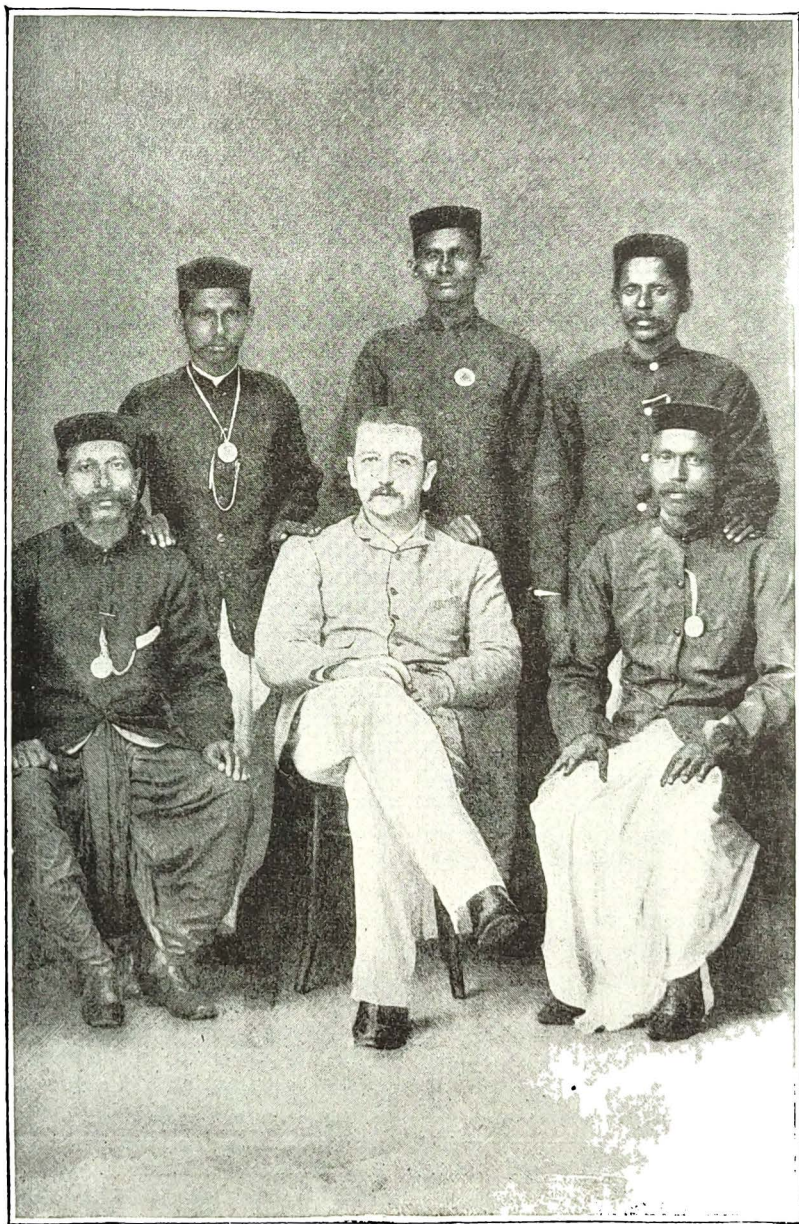
Behind Daniel Mahanty stands Paul Patra, second deacon, secretary and treasurer of church funds. Like our senior brother he has held the post of deacon for many years, and enjoys the confidence and esteem of the entire Christian community. His chief work also lies in the District Court. Again, like Daniel 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.



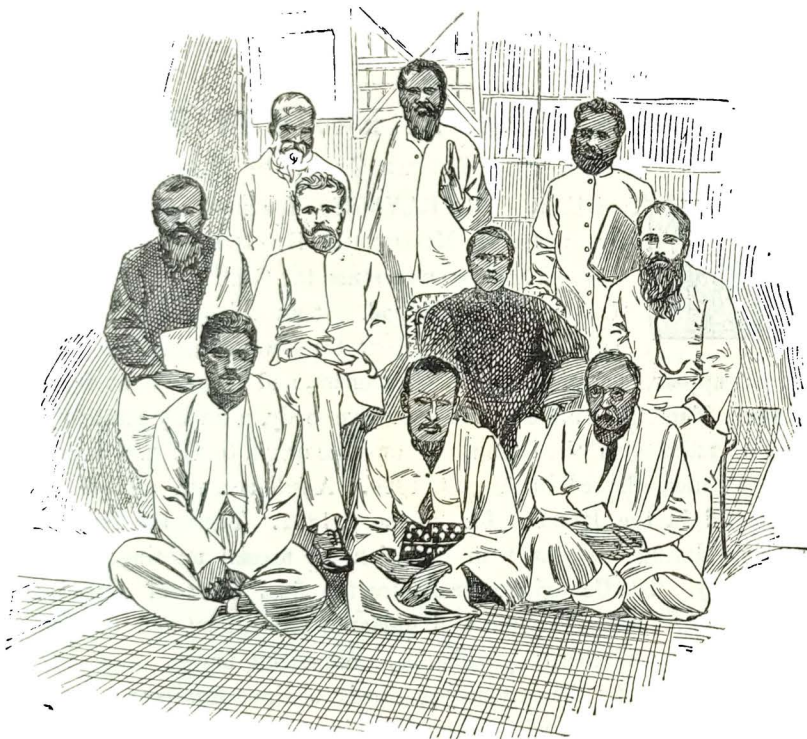
Y DEAR MR. BAYNES,—I enclose two photographic groups for the MISSIONARY HERALD.

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.

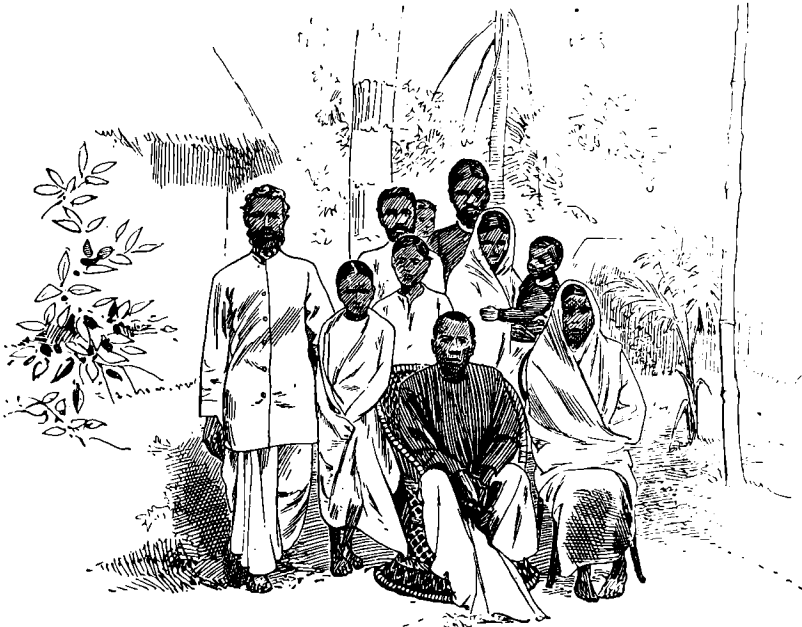


COMMITTEE OF THE BAPTIST UNION, EAST BENGAL, 1893.

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.

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, Farnival 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 began 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.

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.		
Baker, Rev. T., B.A.	0 10 6	Ladies' Negro Friend Society, for <i>Congo</i> schools
Bartrop, Miss S. A.	0 13 0	Leigh, Miss, amount collected for <i>Girls' School, Cuttack</i>
Bickham, Miss May	1 1 0	Long, Mr. W. T., amount collected for <i>Rhond Mission</i>
Blackwell, Mr. J. S.	0 10 6	Meadows, Mr. W., for <i>Mr. Farthing's work, China</i>
Blyth, Miss P. A.	1 0 0	Palmer, Mr. J., for <i>Congo</i>
Daniel, Mrs. S., Luton	2 0 0	Payne, Mr. James
Ecroyd, Mrs., Nelson	2 2 0	Price, Mr. B.
Harper, Mr. W., Madeley	1 0 0	Raid, Mrs. D., Edaw
Hayter, Mr. Harrison	5 0 0	Sale of Fowls, for <i>Congo</i>
Help in Need Society, for support of <i>Elembe and Ntumba, under Rev. T. Lewis, San Salvador, Congo</i>	10 0 0	Scott, Mr. W., Dundee
Perry, Mrs. K., for <i>Congo</i>	0 12 0	Weightman, Miss J., for <i>Mr. Clark's work at Lokoteta</i>
Raynes, Mr. A. E.	5 5 0	Under 10s.
Robinson, Mr. and Mrs. Edward, for <i>India</i>	100 0 0	
Do., for <i>China</i>	100 0 0	LEGACY.
Do., for <i>Congo</i>	100 0 0	Rowley, the late Mr. George, of Brecon, by Mr. David Powell, for <i>Congo</i>
Do., for <i>Italy</i>	100 0 0	
Sargent, Mr. E. G. (3 years)	2 2 0	LONDON AND MIDDLESEX.
Smith, Rev. J., Newmarket	1 1 0	Arthur Street, Camberwell Gate
Solvyns, Baroness, for <i>Congo</i>	10 0 0	Bermondsey, Haddon Hall Sunday-school, for <i>Indian School Fund</i>
Sowerby, Mr. E. J.	0 12 0	Brixton, Gresham Ch. Sunday-school
Stevenson, Mr. John T., Auckland, N.Z.	10 0 0	Brookley-road Sunday-school
West, Mr. F.	0 10 0	Brompton, Onslow Ch. Camberwell, Cottage Green
Workman, Mr. C.	0 10 0	Do., Mansion House Chapel
Under 10s.	0 9 0	Child's Hill
		Forest Gate, Woodgrange Sunday-sch., for <i>Bengali School</i>
		Hammersmith, West End Sunday-school
		Hampstead, Heath-st.
		Do., Juvenile Missionary Association, for support of boys at <i>Wathen Station</i>
DONATIONS.		
A. C.	0 10 0	Harrow, Byron Hill Sunday-school, for <i>N. P. "Proshonno"</i>
Apprentice, Greenock for <i>Congo</i>	0 10 0	Hendon
Caswell, Mrs. P. A., for <i>Congo</i>	0 10 0	Kingsgate Street
C. and F. H. D.	1 0 0	Metropolitan Tabernacle Sunday-school, for <i>Mr. Weeks' work, Congo</i>
Cosburn, Mr. G. F.	0 10 0	Notting Hill, Ladbroke-grove
E. A. S.	0 10 0	Peckham Park-road
F. M. B.	1 0 0	Peckham Rye-lane, for <i>Congo</i>
Do., for <i>Congo</i>	1 0 0	Peckham Rye, Tabernacle Sunday-school
Friends at Uxbridge, for support of <i>Congo</i> boy	0 10 0	Putney, Werter-road
G. W. R.	20 12 6	Regent's Park
Hardy, Mr. L. C.	0 15 7	Do., College Students' Rotherhithe New-road Sunday-school, for <i>China School</i>
"Hope"	1 0 0	Spencer-place, Goswell-road, Sunday-school
Humphreys, Mr. J. R., for <i>Congo</i>	0 10 0	Upper Holloway Ch.
Johnson, Mr. W.	1 0 0	Do., Prayer Union, for support of <i>N. P. Behari Haldar, Dacca</i>
		Vauxhall Ch.
		Victoria Park, Grove-road
		Do., for <i>W & O</i>
		Walworth, Ebenezer Sunday-school, for <i>Bengali School</i>
		West Green, Young People's Missionary Working Party
		BUCKINGHAMSHIRE.
		Amersham, Lower Ch.
		CAMBRIDGESHIRE.
		Isleham
		Swavesey
		DERBYSHIRE.
		East Midland Baptist Association Collection at Derby

DEVONSHIRE.			LEICESTERSHIRE.			South Norwood 3 4 1		
Devonport, Morice-sq.	0 14 1		Leicester, Victoria-road	1 1 0		Streatham, Lewin-road		
Plymouth, George-st.			Do., do., Sunday-sch.	9 17 6		Y.W.B.C., for support		
for Mr. Shorrocks			Do., Emanuel Ch....	2 18 3		of orphan girl, Cut-		
School, Shensi, China	10 4 6		Do., Belvoir-street..	3 3 9		tack	1 1 0	
DURHAM.			Do., do., Sunday-sch.	9 6 1		West Norwood, Chais-		
Gateshead Sunday-sch.	0 16 0		Do., Archdeacon-lane			worth-road Sunday-		
Stockton-on-Tees.....	1 10 5		Sunday-school	4 10 1		school	4 6 6	
Do., for China	0 5 10		LINCOLNSHIRE.			Wimbledon	2 6 4	
Do., for support of			Long Sutton and Sutton			Do., for W & O	2 9 6	
Congo boy	1 14 6		St. James			WARWICKSHIRE.		
ESSEX.			Do., for N P			Birmingham, Y.M.M.S.,		
Leytonstone, Sunday-						for Congo		
school	14 0 0		NORFOLK.			4 16 8		
HAMPSHIRE.			Worstead			WILTSHIRE.		
Bournemouth, Lans-			25 15 8			Bratton		
downe Chapel	5 0 0		NORTHAMPTONSHIRE.			Nettleton		
Do., for support of			Blisworth			2 0 0		
Congo boy	5 0 0		Do., for Congo			1 12 8		
Do., Westbourne			Bugbrook			YORKSHIRE.		
Prayer Union	16 8 3		Heyford			Bradford, Y.M.B.M.S. .		
Portsmouth Auxiliary	2 10 0		Moulton and Pitsford..			Leeds, South Parade ..		
ISLE OF WIGHT.			Milton			Do., Newton Park,		
Ryde, George-street			Northampton, College-			Union Ch.		
Sunday-school	10 0 0		street			Salterforth		
HEREFORDSHIRE.			Do., do., Sunday-			Sutton-in-Oraven ...		
Hemel Hempstead	4 6 6		schools			0 16 0		
Hitchin, Walsworth-rd.	1 18 11		Do., Barrack-road			NORTH WALES.		
St. Albans, Dagnall-st.	18 13 10		Mission Hall			ANGLESEA.		
Do., Y.M.B.C., for			Pattishall			Llanfachreth, Sunday-		
support of Congo			Roade			school, for support of		
boy	2 10 0		Towcester			Congo boys		
KENT.			OXFORDSHIRE.			0 10		
Ashford	2 14 10		Caversham			SOUTH WALES.		
Bexley Heath, Old			9 2 6			GLAMORGANSHIRE.		
Baptist Sunday-sch..	0 16 0		SHERPESHIRE.			Cardiff, Tredegarville..		
Canterbury	13 6 7		Wellington			20 0 0		
Forest Hill, Sydenham			SOMERSETSHIRE.			SCOTLAND.		
Chapel	5 10 3		Bridgewater, for N P			Dundee, Rattray-street		
Pimstead, Conduit-			Bristol, by Miss Ash-			Fellowship Assocn.		
road	4 16 0		mead, for Palestine			Do., for China		
Shooters' Hill-road ...	2 13 10		Crewkerne			Edinburgh, Dublin-st.		
LANCASHIRE.			SUFFOLK.			Leith		
Accrington, Young			Ipswich, Burlington			Do., Sunday-school,		
Ladies' Association	26 1 6		Ch., Prayer Union ..			for China		
Do., Woodnook	3 14 8		2 6 6			Leven, Sunday-school,		
Barrow-in-Furness ...	1 8 4		SURBEY.			for Congo		
Egremont, Sunday-sch.	8 10 4		Addlestone, Y.P.W.P. .			IRELAND.		
Liverpool, Princes-gate	1 6 0		Dulwich Hall, Sunday-			Brannoxtown		
Do., Richmond Ch. . .	0 4 0		school			2 11		
Morecambe	0 14 0		1 1 0					

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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.