

**THE MISSIONARY HERALD,**  
OCTOBER 1, 1893.



A CHINESE FAMILY IN EVENING DRESS.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE INCREASE OF THE ANNUAL INCOME.



HERE can be no doubt that for this urgently-needed increase the Committee are right in directing their efforts to obtain new and enlarged subscriptions. A glance at the report recently issued of last year's contributions will be sufficient to show the possibility of an augmented revenue from this particular source. How many churches there are in connection with which are found no list of subscribers! In how many cases where subscriptions are given do the three or four names that appear suggest the greater number which are absent! And in how many instances might the individual sum contributed be enlarged, and, perhaps, in not a few, very considerably! What numbers there are, too, among the members of our churches from whom weekly or monthly contributions might be obtained—small giftings it may be in themselves, astonishingly great, however, in the aggregate—but for the collection of which no suitable organisation exists!

It is in the confident expectation of securing these larger consecrated gifts with which to do the Saviour's work in the world that brethren honoured and esteemed by us have consented to undertake a

#### PERSONAL VISITATION OF THE CHURCHES.

We are well aware that the success of their visits will mainly depend upon the welcome and co-operation afforded by the pastors and officers. In the name of Him whose blessed Commission the Society exists to fulfil; for the sake of those who are "without God and without hope in the world," and, we may add, for the sake of the spiritual good which the true missionary spirit brings to all who cherish it, we earnestly and prayerfully bespeak this welcome and sympathetic assistance.

An earnest determination on the part of all who can influence their

fellow-Christians to do what they can during the remaining autumn and coming winter months to make the churches with which they are associated what churches should ever be, as much as possible, missionary in their nature and object, would surely mean thankfulness and joy at the close of the present financial year.

God has conspicuously blessed this Mission in the past. Let us go forth to the effort before us with hope. We are not straitened in Him. He graciously waits to accept and use our more liberal gifts. May all who read these pages be fully ready to come to the help of the Lord, the help of the Lord against the mighty.

## BAPTISM OF LEPERS AT AGRA.



THIS morning, July 27th, we baptized three lepers at Agra. The baptism took place in the River Jumna, just beyond the famous Taj Mahal. Several Mohammedans and Hindus were present and witnessed the baptism. After a service as usual at the Asylum, the poor lepers, being unable to walk, were conveyed in a bullock-cart to the place of baptism. One of them, an old man, had to be lifted into the cart by two of his companions, lepers like himself. After our arrival at the riverside, our preacher, John Paul, who visits the Asylum every week, gave a short address. I then added a few words and also offered prayer. It being the custom at the Asylum to throw the bodies of those who die as Hindus into the river, it has become to them a striking symbol of the grave. I told them that as such they were to regard it to-day; that because I believed that they had died with Christ, we were about to bury them in the water of the river, but that we should also bring them out again as Christ arose from the tomb, that they might walk in newness of life. The three men baptized, Har-Pal, Dhan-Pal, and Ram-Jani, had all been for years under instruction, and had long been waiting for baptism. Their portraits appear in the front row of the group photographed Christmas, 1888, and published in the *HERALD* early in 1889. Lepers though they were, with hands and feet wasted by disease, they all seemed very happy, now that at last they were about to put on Christ by baptism. Their confession of faith was clear and bright. They were poor sinners, and Jesus the Sinless One. Jesus came into the world to save sinners, and He alone could do so. Jesus died, and rose again from the dead, according to the Scriptures. In Him and Him only they trusted for salvation. At the baptism of these converts other lepers from the Asylum assisted us. The candidate stood or kneeled in the water, and our preacher putting his hand upon their head, they bent forward, and were baptized into the name of the Father, Son, and Holy Spirit. Each man, coming up out of the water, girt about him the new loin cloth provided for him—a symbol of the new life upon which he had entered as a disciple of the Lord Jesus Christ. Then, after a few more words of exhortation and another prayer, we sang, “Jai Prabhu Yishu” (“Victory to the Lord Jesus”), and left our new converts, repeating as they love to do, “Victory to Jesus.” Will friends

who read this letter pray that these men may be kept faithful, and that others in the Asylum may follow their example? The Asylum being under the Agra Municipality its inmates are not in any way dependent upon us for support.

Agra, N.W.P.

J. G. POTTER.

## TEMPERANCE AND MISSION WORK IN INDIA.



DEAR MR. BAYNES,

— It may be that some of the readers of the HERALD would like to know what is being done in India to promote the work of total abstinence from strong drinks.

First of all they should know that the evil habit of indulgence in liquor has greatly increased in India of late years, and that in these days, not only the low-caste people, but people of all castes and creeds, have largely taken to the habit of drinking.

There are several reasons for this, and among them these: the example of the English, and the extra facilities of late given by Government to the natives of India to obtain liquor for revenue purposes.

### ENGLISH-LIKE.

The people of India who have received English education have an idea that to drink liquor is "English-like"; and as they look up to the English as their superiors, they think it something grand to imitate them. It is singular that those who try to imitate others nearly always adopt their bad qualities and not the good ones.

This aspect of the question is one of special importance to missionaries and ministers of the Gospel in India, and it adds to the significance of it when we know that to indulge in liquor by natives means to get intoxicated, and not drink for refreshment, and they suppose English people do the same. I am glad to be able to

say that through the noble efforts put forth by the Anglo-Indian Temperance Association, of which our good friend, Mr. W. S. Caine, M.P., is the hon. sec., there are now over a hundred Total Abstinence Associations throughout India, comprising over 80,000 members.

The societies have their own local office-bearers and operations. To my certain knowledge a number have been saved just in time to escape the awful vortex from which it is next to impossible to get out. I know of no effectual remedy for the confirmed drunkard short of the converting grace of God.

Then thousands have been saved from forming the habit of drinking. The pledge is a very good shield to ward off temptations to drink.

About one-third of those who have taken the pledge are young men—students, chiefly—who are now crystallising a character and forming fixed habits for future life. In the case of the drink question it is especially true that "prevention is better than cure," and I much rejoice to see so many young people in early youth taking up a strong position against drinking habits.

### BARISAL.

This winter I visited a number of places where I had not been before, both in the Punjab and in Bengal, and I was able to organise a number of new societies as well as impart fresh energy into those already afloat. In our mission-station of Barisal I had two very large gatherings and a

good number of pledges taken, besides which I had the opportunity to preach the Gospel on the Lord's-day to several hundreds of Hindus. I was glad to find such friendly feeling between our missionaries there and the advanced natives of the place, who regard the Gospel labourers as their real benefactors. I was glad to meet with a genuine Cymro in the Mission-house in our station of Barisal, as well as to find that young Mr. Hughes was fast mastering the language of Bengal—but for that, what tongue cannot a real Cymro talk? The man who can rattle off “*Hen hwch goch a chwech o berchill bach cochion,*” can turn his tongue to anything, and no doubt a Welsh-speaking Cymro has a great advantage in pronouncing strange languages.

I also had another great treat in Barisal in having a visit from my old friend, W. R. James, who gave us such “doniol” and inspiring specimens of the Welsh “*hwyl*” from giants of the Welsh pulpit, so as to raise one's soul into ecstasies of heavenly joy such as only a Welsh sermon, electrifying a Welsh heart, can possibly produce. I am glad to hear our good brother James has now a helpmeet for him in his work at Madaripore, and I wish them both a long and a most useful life in the Master's work in East Bengal. Our dear brother James has no small share of the fervour and zeal of his eloquent grandfather Roberts, who ministered so many years at Swyddffynon, in the county of Cardigan. I promised to send our good brother a copy of Rev. D. Davies' “*Echoes from the Welsh Hills,*” a book which thrills the heart of the Welsh, but I failed to get a copy in India, though I got my own in the book depôt at Allahabad last year, but they were all sold. I, there-

fore, suggest that some kind Cymro should send a copy to our brother James, as I feel sure it would be highly appreciated by him. I greatly enjoyed my visit to Barisal in every respect, and, if spared, I hope to go there again on my Temperance tour, verifying the truth of the Welsh proverb, “*Lle caffo Cymro y caes.*” Let those who wish to know what this means learn Welsh, for that rich and original language contains many precious treasures hidden from the sight of the mono-linguistic Anglo-Saxon.

#### GYA.

But I must check this Welsh fervour, and return to my narrative. I can ask for space only for a further remark or two on my visit to Gya and Allahabad, both being Baptist Mission stations in the North-West Provinces.

Gya is one of the holy cities of the Buddhists and of the Hindus. There is a “*Buddh Gya*” and a “*Braham Gya,*” and the Brahmins have by far the best of it here now. I have not yet been able to persuade the Hindu priests of Gya to give up their libations of the narcotic “*bhang,*” in which they so largely indulge, and it is a remarkable fact that the most sacred cities of India are the most drunken—Benares taking the lead!

I wish now to make a remark or two on Gya as a mission station. It is quite true that it is one of the citadels of idolatry and a rocky soil for Gospel seed, but it is one of the best places in India to scatter the good seed, for here flock pilgrims from all parts of India to offer up the last oblation to the memory of departed friends, and this affords a sphere for the proclamation of the Gospel with which few other places in India can compare. It is not the converts made there that we should consider as much as the

grand opportunity the place affords to make known the grace of God in Christ to the thousands who have never heard the Gospel before, and who carry portions of the Word of God with them to villages and hamlets where a missionary has never been.

I was delighted to find that our good brother Prem Chand, who is now missionary in Gya, had been so successful in selling Hindu Gospels. No less than 8,000 copies of single Gospels and 100 copies of the New Testament have been sold at a small price, and these messengers of peace are carried away far and wide among the people of the land who visited the Gya shrines. No less than 50,000 pilgrims visit Gya every year on the great festival occasions, and it is calculated that 50,000 more come in in smaller parties during the twelve months.

The small native State of Tikari, about sixteen miles north-west of Gya, should be occupied by our Mission before it is taken up by others.

The Gya district is the most extensive in the whole of the province of Behar, and the city alone has a population of 775,000.

A promising work has been opened out among the "Doms," who are a low-caste people, well disposed towards the Gospel. One of these, along with a Brahmin and four others, were baptized by me at Gya when I was there, and there are six or seven others to follow. I hear now that one of those baptized has given Rs.100 to our brother Prem Chand towards the new chapel which is to be built, and which is greatly needed.

There are two Sunday-schools, with an attendance of about one hundred children, and the work in Gya appears to prosper under the care of my old fellow-worker at Monghyr.

#### ALLAHABAD.

We have a strong Temperance movement here, with both a native preacher and a vernacular paper to promote the work. But I wish to say a word about the English Baptist church here.

Our devoted and worthy brother, Mr. B. D. Gordon, the head-master of the Government High School, has done a noble service here. He has not only kept the chapel open after the missionary pastor left for Delhi, but the cause is now so far ahead that the little church has given an invitation to a worthy brother to become pastor with every prospect of success.

While there I had the pleasure of baptizing seven candidates, and among them one of my own sons and four of Mr. Gordon's children, all believers in the Lord.

I shall only add a word as to the way in which my Temperance work through India prepares the way for the Gospel.

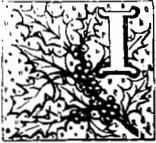
It does this in two ways. First, the natives now see and say that those who help to save their country from a great social evil must be their true friends. Thus much of former prejudice against missions is wiped away. And further, I have had thousands of educated Hindus come to hear me preach Christ who never before would enter a place of Christian worship, and that because they now see that the missionaries are the men who take the trouble to do them good. They have often asked at my meetings: "Where are our own priests and pundits when our country is in danger of being swamped with drink? They do nothing, but the missionaries are the men to try to save us."

THOMAS EVANS.

A. H. Baynes, Esq.

## A CHINESE FAMILY IN EVENING DRESS.

(See *Frontispiece.*)



ONCE asked a Chinaman "whether clothes were made for man, or man for the clothes?" He replied, "Man is made for the clothes." Judging from the fit in the picture, one would conclude that there was some truth in the reply. The two ladies and children are in "evening" dress. On the table you will see a clock (Continental make), tea cups, and water pipes. Ladies smoke in China, and etiquette demands that a cup of tea and "a pipe" be offered a guest immediately on arrival. Those interested in the question of healthy dress may find some interest in the dress of the two servants, who are standing on either side.

EVAN MORGAN.

Tai Yuen Fu, Shansi.

## AN INDIAN VILLAGE CONFERENCE.



THE Rev. Robert L. Lacey, of Berhampore, Ganjam, Orissa, sends the following interesting account of a recent village conference held at Padri Polli. We hope next month to give a picture of this village.

"MY DEAR MR. BAYNES,—I wish you could have been with us at Padri Polli certain auspicious days in last month. I mean at our first village conference in this district. I fancy the Uriya is an unknown tongue to you, but, at least, your eyes would have rested on a smiling landscape, pastoral scenes, and Uriyas in conference assembled.

"Padri Polli is not a model village in any sense, but a farm settlement of Christians in rather a jungly district. Like the jungle that surrounds them, the people have sometimes become rank and wild, and the thought has been of why cumbereth it the ground. It has been rough on its resident preachers and a thorn in the side of missionaries. But in the bosom of the jungle are fountains of sweet water, and flowers, and delicious fragrance for beautiful witness. So here are

true hearts and loyal to Christ, and such as strive to propagate the faith. This is what we are chiefly needing in every Christian community in Orissa. Not many are so inspired. We want more of the missionary spirit. One of our chief aims in this new departure is to create and make contagious such a spirit throughout our field.

"But to speak of the Conference.

### "THE NIGHT REPAST.

"The meetings commenced on a Sunday, when a feast of fat things was provided for the spiritual hunger by three of our preachers. At the close of the day we gathered about the sacred table to partake of the 'Night Repast.' With us it is called the Lord's Supper. The pastor of the Berhampore Church gave the address on the occasion. The words he had selected from which to speak were,

'Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.' They have always appeared to me delicate words to handle. I have heard a missionary speak from them — but not as this pastor. With searching thoughts he seemed to find his way to the very heart of the text, and called it 'tendency.' It was this, and not isolated acts of our life, that constituted us worthy or unworthy. And, with bowed heads, many remained behind to partake of the emblems of love.

#### " AT EARLY MORNING.

"The Conference extended over five days, four of which were introduced by early morning prayer-meetings. The speaker at the first of these treated of the Holy Spirit, and the urgency of our need of Him in our hearts, and in the Church, and in all our work for Christ. 'The Church is the body of Christ, but only a corpse if not animated by the Holy Spirit.' The thought was taken up once and again, and formed a conspicuous feature of the address of not a few at this village conference. It was felt to be profoundly true, whether of the individual believer or the Christian Church. Only as the Uriya Church entertains in much larger measure this Holy Spirit can she put forth her strength to evangelise this fair province, and then lift up her eyes to regions beyond.

#### " THE VOICE OF THE CHURCHES.

"A prominent place was given to receiving the reports of the district churches. Delegates were present from Russellkonda and Berhampore, and a report was also given of the work of the station where we were assembled. The truth is told out in

these reports. Things pleasant to realise, and discouraging, are brought to our knowledge. Increase of members was reported from two of the churches, and inquirers and a convert from Hinduism from Russellkonda. The first of these district conferences was held at this place early in the year, and it was good to hear of the fruit it had borne. It was generally felt that the churches should undertake more evangelistic work of an aggressive nature, and the thing will be done when the Spirit shall be poured down upon them.

#### " A GHASTLY SHRINE.

"It was in our hearts one day to go out in a large body and preach the Gospel in an adjoining village. But overhead the inky clouds gathered that morning, and the rain descended and it could not be. The next morning we visited a celebrated shrine in the vicinity. Long years ago it was a place of execution. It seems probable that in the days of Uriya monarchs many subjects' heads were there chopped off for trivial offences. Unhappily, the even more innocent blood of fowl, and sheep, and goat is spilt there to this day. The butchery of those luckless creatures goes on every Tuesday. And why the death of all those defenceless? I suspect because evil spirits of false religions were ever lovers of blood and broken bones, and one of their caste is supposed to hold court here. It was a hideous shrine in a lovely spot. A rough, mud platform—with a common ant-hill at one end—smeared with filth and blood, indicated the actual site. Over this was a common roof of thatch supported on slight bamboo poles. On either side were ancient forest trees, and the whole surrounded by a rough wall of stone. This, we were sorry

to learn, had been thrown together by Khonds of the surrounding hills. To a few of these the Gospel was preached, and then some of us preached it again in a village not far distant from this place. It was a trudge to remember, but we were glad to get back to our own people and resume our Conference sittings the same evening. The subject was :

“ THE INNER MAN.

“ When is he weak ? When is he strong ? ” It was a practical subject, and handled in a practical way by two of our friends from Berhampore. Both were agreed that the causes of our spiritual weakness and languor should also discover to us the sources of our glory and strength—as in Jesus, in prayer, in the Bible, in spiritual exercise (an open secret of keeping good health), and unselfish service. A discussion followed in which other points were brought out.

“ HOW LONG ?

“ We were met in a village, and the topic of the next evening appeared suitable : ‘ To what extent are village communities of Christians responsible for the extension of Christ’s Kingdom ? ’ Three friends had come prepared to speak to this question, and declared their souls on the subject. The remark that impressed me most was one made by our junior evangelist, who asked if the time had not come for Uriyas to relieve foreigners of the responsibility of evangelising Orissa. It was the first time I had heard an Uriya say

such a thing, and I cannot help feeling, if others are seriously thinking such thoughts, they may combine to create a new era in the history of the Orissa Church. Perhaps this last meeting was also the best, though the children would probably give the palm to the magic-lantern entertainment kindly given hereafter by Mr. Long.

“ FIRST-FRUITS.

“ Of old time this village has been a scene of guerilla warfare. It seems incident to home rule. But some of the villagers now said they would put a stop to this petty strife, and live in love and peace. So a few of the resolved rose up and slew a lion called ‘ Dissension,’ and a bear named ‘ Spite,’ which had taken up their abode with the people. The brutes were killed in a largely-attended committee of the villagers, and the Conference was called to witness they were dead. We trust they are also buried.

“ A ganja smoker also brought me his pipe, and the remnants of the obnoxious weed, before the Conference had closed its sittings. These things have come to the surface, but we believe the half has not been seen. In these we rejoice, and pray for more fruit and manifest blessing as a direct result of the seed sown at our first united Conference at Padri Polli. I feel sure you will join us in this prayer.—Believe me, dear Mr. Baynes, yours very sincerely,

“ ROBERT L. LACEY.

“ A. H. Baynes, Esq.”

## ILLUSTRATED MISSIONARY LEAFLETS FOR CHILDREN.

**AFRICA**, by Mrs. HOLMAN BENTLEY.      **CHINA**, by Mrs. TURNER.  
**CEYLON**, by Mrs. LAPHAM.                **INDIA**, by Miss LEIGH.

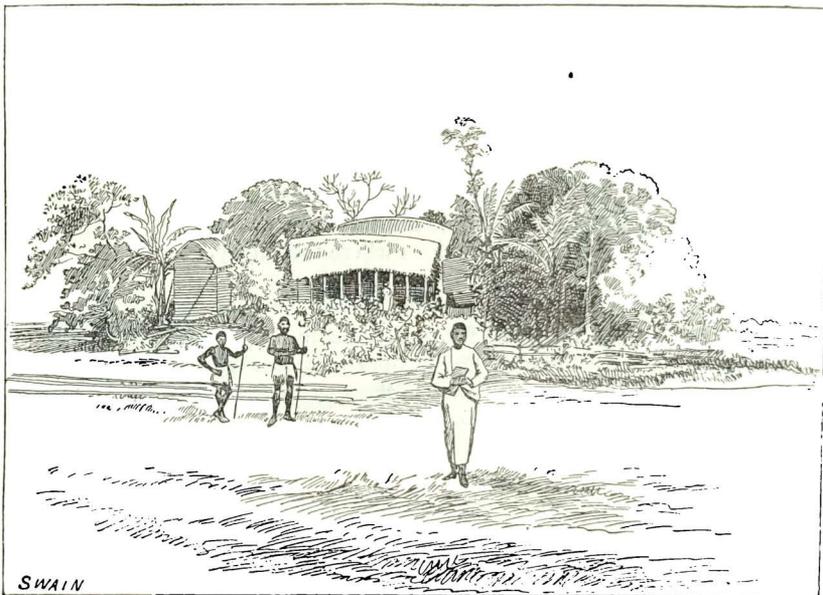
9d. per 100, or 2s. 6d. for 400, carriage paid.

Address “ THE SECRETARY, Y.M.M.A., Baptist Mission House, 19, Furnival Street.”

## “A BEEL BARI.”\*



THIS is a typical view. Every homestead stands alone and apart from all others. Every homestead is surrounded by trees—partly as a protection from storms, and partly for the sake of the fruit. The plantain and the mango are conspicuous. Every homestead is raised on a mound of earth; the earth from which it comes forming a tank or a small channel to the nearest khál. The country all round is a flat plain, dry in the cold and hot seasons, but covered with water several feet deep during the rains. I stood on dry grass to take this picture a few days ago. I shall probably sail over that same ground before the year is out, and step off the nose of



A HOMESTEAD IN THE BEELS.—(From a Photograph.)

the boat into the open cow-shed which fronts the view; the cows will have to stand in that shed, or lie down with their tails dangling over the mound, from July to October, every bundle of grass they eat being cut and brought to them in boats. Behind the cow-shed is the curved roof of the principal dwelling, where the master and his family live. To the left and right are smaller houses, the one being the home of the married son, or youngest

\* Which being interpreted means, “A Homestead in the Beels.”

brother, the other being the common cooking shed. Between the four buildings is an open square of smoothed earth, washed every few days with cow-dung and water to make it white and clean. Here the children play, and the ox treads out the corn, &c., &c.

WILLIAM CAREY.

Barisal, East Bengal.

## “GONE ASTRAY.”

ISAIAH liii. 6.



GOD, whose love, ere time began,  
Redemption's wondrous plan conceived,  
Behold the ransomed race of man  
From sin's dire hurt still unretrieved;  
Through us love's purpose to fulfil,  
Fill us with love to do love's will.

O Christ, who, by the Father sent,  
Camest to lead the exile home,  
See how, in bitter banishment,  
Lost in the gloom, earth's millions roam;  
That Thou mayest be the wanderers' Way,  
Move us to seek them where they stray.

Eternal Spirit, by whose grace  
Meet sacrifice for sin was made,  
When the blest Head of our poor race—  
God's Lamb—was on the altar laid,  
A *living* sacrifice to be,  
Fit and dispose us mightily.

And thou, my soul, to whom is given  
The grace to know the Father thine,  
A home of perfect bliss in Heaven,  
A name and destiny divine,  
Canst thou forbear to tell abroad  
What thou hast found in Christ thy God?

Earth's millions all thy kindred are,  
Since Christ is kinsman unto each;  
Speed, then, into the darkness far,  
The farthest wanderers haste to reach,  
For while neglected thus they roam,  
A shadow rests upon the Home.

R. WRIGHT HAY.

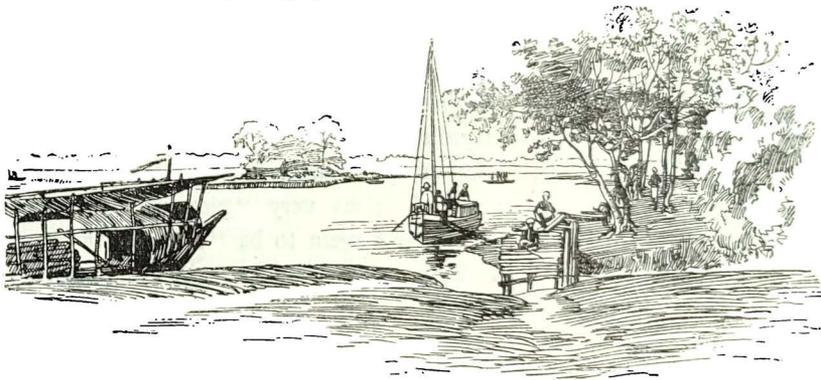
## GHAGOR, BACKERGUNGE

(THE WESTERN GATE OF THE BEELS).



THE Beel districts of Backergunge and Madaripore are accessible by boat from the north, *viâ* Madaripore and Amgram Khâl; from the east, *viâ* Turki Khâl; and from the west (or south-west), *viâ* the Ghâgor River. The market-place of Ghâgor is situated at the head of this river, and forms the gate of entrance to the marshes from that side. In the dry season the boats of the missionary and the civilian anchor here, further progress being possible only by small dinghy or by walking ankle deep in mud.

The place has a sacred interest as the scene of one of the most pathetic interviews in the early history of the Mission. In the month of December, 1847, Messrs. Pearce and Wenger anchored here on a visit to the persecuted Christians at Dighaliya. They could go no further, and Dighaliya was still three hours distant by dinghy.



GHAGOR, BACKERGUNGE (THE WESTERN GATE OF THE BEELS).

So a message was sent to the place, and the missionaries looked out over the strange country, and waited. They had anxious thoughts. The news of large accessions from this district had been reported to Calcutta, and the fathers of the Mission there rejoiced with trembling. At length the present visit was resolved upon as a means of testing the converts. The examiners had come. They were filled with forebodings. They knew not what to expect. Several hours went by, and at length a dinghy was seen coming along with men running on either side. When it arrived, twenty rough-looking fellows of the lowest class in Bengal stepped on board, and sat down in the missionaries' cabin. The rest of the story I give in Dr. Wenger's own

words. "We asked them to tell us," he says, "what they knew of the Gospel. After a little silence one old man stood up, and folded his hands, and said: 'Sir, I am a poor ignorant man, and have not received much instruction, so you must not take it amiss if I cannot express myself well.' After this short preface we expected to hear a narrative, but, instead of that, he uttered a most beautiful prayer." Mr. Pearce adds: "We were much affected by it. In a corner sat a middle-aged man, very poor and unhealthy; but his replies to our questions filled us with wonder and delight. All seemed to know the leading truths of the Gospel. We visited Dighaliya—a four hours' journey—the people dragging the dinghy. A number of women converts came together, who declared that if the Zemindars killed them they would never forsake the Saviour."

Readers of the HERALD will be interested to know that one of the men who was present at that memorable interview in the mission-boat is still living, though very old. Here is his portrait. His name is Swarup Chandra Barhui. He is very much respected, and has a son, who is to-day deacon and treasurer of the Dighaliya Church. He tells me that the missionaries stayed at Ghágor five days, each morning going to Dighaliya in the dinghy, and returning at night.



SWARUP CHANDRA BARHUI.

In the published report of their visit they speak of it as very "pleasing." Many of the converts seem to be "truly converted, and to have eminently the gift and spirit of prayer."

WILLIAM CAREY.

Barisal, East Bengal.

## TIDINGS FROM THE CEYLON MISSION.



THE Rev. W. D. Hankinson, recently arrived in Ceylon, sends the following account of first experiences of missionary work in the Colombo district:—

"Baptist Mission,

"Colombo,

"July 18th, 1893.

"MY DEAR MR. BAYNES,—I promised to write to you after a few weeks' experience in this newsphere of service.

You will be glad to know that my health has been very good on the whole, although I feel the heat rather trying sometimes. Of course, the study of the language has occupied most of my time; but there are many

opportunities for direct Christian work, both in Colombo and in the inland towns and villages. I have been able already to visit a number of our mission stations, and these visits have convinced me that there are great opportunities within the reach of these little centres.

#### “WORK IN COLOMBO.

“Concerning the opportunities of Colombo itself it may be interesting if I just give an account of one afternoon’s work among the educated English-speaking natives. It will show what splendid opportunities there are even among the English-speaking portion of the population. Mr. Durbin and I started out in the afternoon of June 29th. We had scarcely gone a hundred yards when we met a man whom we accosted in English. He responded, and we entered into conversation. We found that he had at one time thought a good deal about Christianity, but because he had had no one to teach him he was still in ignorance of its glorious truths. We tried to encourage him still to seek for the truth, and offered to help him if he would call in to see us. We next entered a book shop where six young men reside, all Buddhists, all well educated. Three of them were at home, and we found them quite willing to enter into conversation with us. We quite hope that after a few more opportunities we may be able to lead them, or some of them, into the truth. In speaking to such young men, we feel our need of the Holy Spirit’s guidance to enable us to present the truth in a simple and suitable way. We next saw three men in a watchmaker’s verandah. The watchmaker told us he was a Sivite, and he seemed quite content to remain as he was. With such men, it is not easy to know

at what point to meet them in conversation, or how to show them their responsibility to God, and their need of His mercy and grace. One of the other two men we found to be a Buddhist. He seemed pleased that we spoke to him, and promised to call at our bungalow for conversation. This he did on the following Sunday, and was persuaded by Mr. Durbin to attend the English service. We have not seen him since, but shall call again soon. The third man of the group was a Roman Catholic, and we were not able to do very much with him. How many, like this man, are bound in spiritual slavery! Leaving the watchmaker’s verandah, we met a fine-looking Tamil gentleman, whom we accosted. We asked him if he was a Hindu. He replied, ‘Well, not exactly.’ I saw where he was, and said, ‘You are not satisfied, are you?’ With a troubled look that made a great impression upon me, he answered, ‘I am not satisfied.’ We asked him to call and see us. He promised to do so, and seemed deeply thankful that we had spoken to him. On the following Tuesday he came to see us. I was alone at the time, and for more than an hour had a very close talk with him. He told me that he had been educated in a Christian school at Jaffna, and at one time, without due reflection, he had professed to be a Christian. He had, however, never really understood the truths of the Gospel, and for some time had been utterly dissatisfied. He believed in God, in His holiness and love; but he could not see the necessity for the Incarnation and Atonement of Christ. In the two interviews I have had with him it has been my purpose to show him the necessity for this. I have tried to show him that in no other way could the infinite holiness and justice

of God be maintained, while, at the same time, He manifested mercy to sinners; and in no other way than by such a manifestation of Divine love as we have in the Atonement could there be produced in the souls of men a responsive love to Himself and a spontaneous obedience to His law. He is very near the Kingdom. He is coming in to-night for further conversation, and I have great hope of him.

#### “WORK WITH BUDDHISTS.

“After leaving him on the afternoon of which I have been speaking, we called at the homes of several educated Buddhists, and had conversation with some half-dozen men. We then visited one of the wealthiest Hindus of Colombo, who received us very kindly, but declined to talk about his religion. In spite of one or two discouraging experiences, I think you will conclude from what I have said that there is a wonderful opening among the educated natives of Colombo. My regret is probably that of every new missionary, viz., that the time needed for the study of the language prevents me from doing more of this kind of work.

“One of our visitors at the bungalow has been a Buddhist priest, who seems a very intelligent man, and knows a little English. He came in response to my invitation, for I am very anxious to meet these men in quiet conversation. He left me a Buddhist catechism, which has been prepared by Henry S. Olcott, president of the Theosophical Society. Under the influence of theosophy, Buddhism has of late years become much more active, and it is quite as reasonable for me to suppose that my friend, the Buddhist priest, is anxious to convert me to Buddhism as to suppose that I am anxious to tell him the blessed news of the Gospel. Yet I believe it to be the right thing

to meet these men kindly, and to recognise every spark of sincerity in them, and to acknowledge every atom of reasonableness in what they have to say. We may do all this and yet be able to show them how far this great heathen philosophy falls short of the beauty, and the power, and the sweet reasonableness of the Gospel of Christ. One thing there is which the intelligent Buddhist abhors, and that is the false notion about forgiveness, which has been fostered so much, as though it gave licence to sin. In the train the other day a Buddhist became most excited about this point. He emphatically denounced the idea that a man might commit a murder under the shelter of anticipated forgiveness. Thank God, it was not the Gospel teaching of forgiveness he denounced—it was the awful teaching that practically makes the promise of absolution a licence for sin. It is not the Gospel in all its beauty and simplicity that many of these intelligent men denounce; it is its false representations.

#### “A VERY DISTINCT MESSAGE.

“As far as I can discern after this limited experience, we, as a Society, have a very distinct message to deliver to the people of this land. Never have I felt so thankful that I obeyed Christ’s command in regard to the baptism of believers. To numbers of people in Colombo, we may ask the question, ‘Are you a Christian?’ and the answer is ‘Yes.’ ‘How long have you been a Christian?’ ‘From my infancy.’ Then you make further inquiry and you find that there is nothing of the reality of faith in Christ. They declare themselves Christians because of their ‘baptism’ in infancy. This kind of thing creates a community bearing the name without the spirit of Christ, which does more to pre-

vent the extension of our Saviour's Kingdom than all the opposition of Buddhism. Whatever it implies to the mind of the educated Christian, it leaves the impression upon the untrained mind of the masses of something so much like the baptismal regeneration of the Roman Church that it might be called by the same name. I am most earnestly anxious for truest Christian unity, and shall do all in my power to increase and deepen it; but it appears to me of the greatest importance to be faithful on this point. In my view, it is a part of the Gospel message which cannot be omitted without dishonour to Christ and danger to the Church.

#### "OTHER OPPORTUNITIES.

"I had another sign of the splendid opportunities which are just at hand in Colombo on Sunday evening last. Every Sunday evening, Mr. Durbin has in his congregation a large number of native young men—medical students, law students, agricultural students—and last Sunday it was my privilege to take the service. More than half the congregation consisted of young men; probably 150. Any English pastor who follows Mr. Durbin will find a splendid field for service.

"Then, last week Mr. Durbin and I visited the Agricultural College, where we found one or two real Christians, several nominal Christians, and a number of Buddhists. We have arranged to hold a weekly service. Seven of these young men stayed to the after-meeting on Sunday, and four of them are coming in to-morrow for personal conversation.

"Then, every Thursday we hold an outdoor service for Singhalese people, when I have the help of an interpreter. We hope these will be very successful.

"My Sundays are spent chiefly in the villages, and I must tell you of a visit paid to Montua, some seven miles from Colombo. Here we had a morning service for the Christians who gathered in the little chapel; and in the evening we held a service in an open school-house. The place was crowded. Nearly eighty Buddhists were present, and we had a most encouraging service. Several of these Buddhists seemed to be inquiring after the truths of the Gospel. Some of them are to meet me before long for private conversation.

"On every hand opportunities abound even in Colombo itself; and when I think of the villages in the immediate neighbourhood, this one corner of the island presents a fine field for devoted service. I am very anxious to have pamphlets that would be helpful to thinking young men, who find themselves face to face with agnostic and infidel objections to the Gospel of Christ. If such lectures as those of Dr. Clifford, in the 'Dawn of Manhood,' could be printed in pamphlet form, they would be very useful for English-speaking young men. Then on the question of 'baptism,' although I always ask inquirers to rely upon the teaching of the New Testament, there is one book of which I should like to have a number of copies, if any friends who are interested in the work out here would like to help us in this way. The book is 'How readest thou?' by Frank White. Moreover, I find that some of our native preachers are very glad to receive old numbers of the *Baptist Freeman*, or *British Weekly*, and I cannot give mine to more than one or two. Very much can be done to help us in this way by those who are interested in our Mission.

"The difficulties of this field are by no means trifling, but the promise of future days is very bright. May the Lord of the harvest guide us into right methods, and, above all, give us the right spirit.

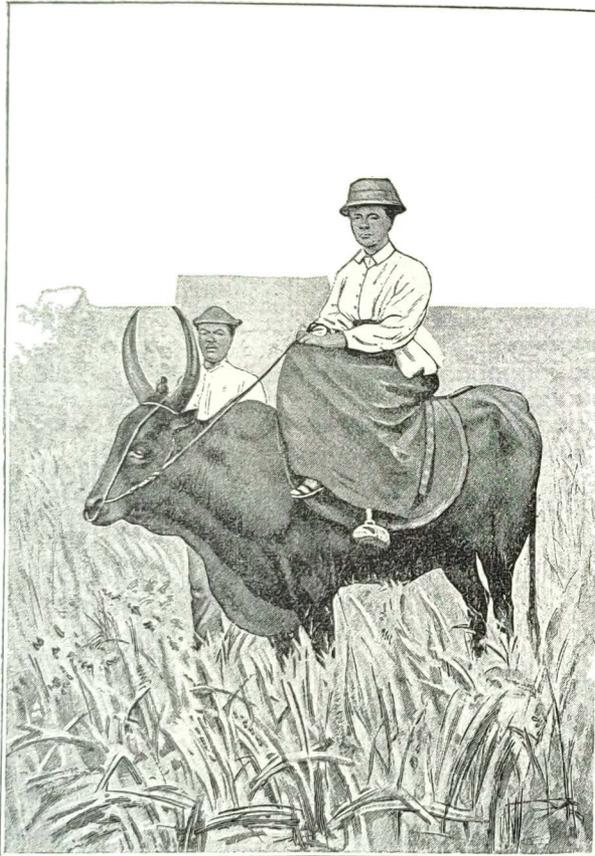
"I am, yours very sincerely,

"WALTER D. HANKINSON."

## THE REV. GEORGE AND MRS. GRENFELL, OF THE CONGO.

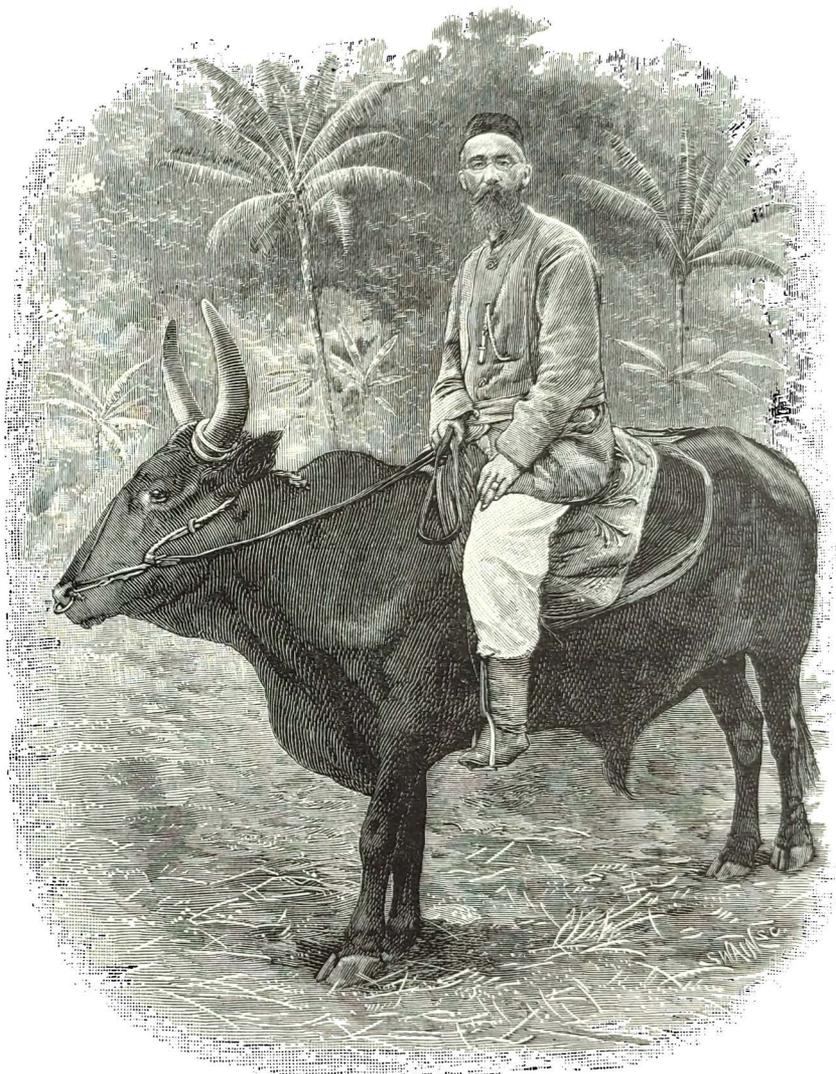


**D**URING the past year, while serving as the Commissioner Royal of the Sovereign of the Congo State for the delimitation of the Lunda frontier, Mr. Grenfell has travelled more than a thousand miles on a bull's back. Through the whole of this journey he has been accompanied by Mrs. Grenfell, and their experience of the mode of travel here depicted is so favourable that they are returning to the Congo with four oxen, and hope to make good use of them in the service of the Mission.



MRS. GRENFELL ON BULL-BACK.—(From a Photograph.)

In the province of Angola bulls are not only used as "mounts," but are yoked to carts, and do an immense amount of work in hauling water, wood, and stone. At several of the mission stations visited by Mr. and Mrs. Grenfell (Roman Catholic, and three under Bishop Taylor's administration), oxen are largely employed, and save quite a number of labourers.



THE REV. GEORGE GRENFE'L—A NEW MODE OF TRAVELLING ON THE CONGO.  
(From a Photograph.)

[ THE MISSIONARY HERALD  
OCTOBER 1, 1893.

## THE RECENT BOMBAY RIOTS.



THE Rev. H. E. Barrell, pastor of the Bellasis Road Baptist Church, Byculla, Bombay, sends the following painfully interesting account of the recent religious riots in that city :—

“Bombay,

“August 18, 1893.

“MY DEAR MR. BAYNES,—Although I have written you quite recently, yet I feel sure you will be glad to have a word or two relative to the recent religious riots in Bombay.

### “THE COMMENCEMENT.

“They commenced practically on Friday last, the 11th inst., and, as I expect you have seen by the telegrams, the disturbances were between the Hindus and Mohammedans. The major part of both parties were affected, which means, in round numbers, about 450,000 Hindus and 200,000 worshippers of the Prophet. The cause of the outbreak—the most violent that has ever taken place in Bombay—are briefly as follows :—

“For some time there has been disaffection between the two peoples, and, as you have doubtless read, in other places violence has been resorted to by both, although I believe the Hindus have been the first to stir the strife by their resolve to prevent the Mussulmans from killing cows—the specially sacred animals among them. This claim is, of course, preposterous, and naturally has been treated so by the Mussulmans; and report says—how far true I cannot say—that to show their resolve to pay no heed to Hindu opinion, upon one occasion a cow was killed directly opposite to a Hindu temple. This act of contempt was met, on the other hand, by some Hindus, who took a pig and killed it

on the very steps of a Mohammedan mosque—the pig being just as loathsome an animal among Mussulmans as the cow is sacred among Hindus. Whatever truth there may be in these reports, it is certain that there has been very strong feeling upon the subject in Bombay, and for some time past little black boxes have been placed at the corners of some of the principal native streets, with the words (in native tongue, of course), ‘For the protection of horned cattle.’ This action of the ‘Cow Protection Society’ has been viewed by the police for some time as the probable precursor of trouble.

“In addition to this, it would appear that recently a change was made in the priesthood of a small Hindu temple, close by the Jumna Musjid—the largest Mohammedan mosque in Bombay—and the new priest insisted upon a small bell being rung just about the time of the worship at the Musjid. This was a cause of endless annoyance, and, taking advantage of growing ill-feeling between the two communities, the Mussulmans declared that if the bell was rung last Friday they would rush out and kill all they could find.

### “THE OUTBREAK.

“The bell *was* rung, and the result was the whole city has been plunged into strife. One o’clock on Friday was the time fixed for the outbreak, and from that time until Saturday the riots increased in virulence. I first became aware of it as I was

going down the Bellasis Road to visit some of our people, and was stopped at the corner by the police, and then, an hour or two afterwards, the disaffection had spread right through Byeulla, which became then one of the worst places in the whole city—especially as the lower part of the road is a large Mohammedan quarter, and the upper part has a purely Hindu street opening on to it. The streets abutting Bellasis Road were, at five o'clock, what the daily papers truly described, one 'seething hell.' The police did their utmost, but, with their limited numbers, were taxed severely; from the windows stones and tiles were hurled at them; from every quarter they were attacked with sticks and clubs. The military were called out at once, and but for their timely assistance one scarcely knows what might have been the result. As it was, several were cut about the body, and all were bruised.

"About six o'clock I came back to the Manse, and found our few native Christians all gathered there, having left their homes in terror, and until yesterday they have been quartered downstairs in the Manse. After seeing to them I went to the front and found a poor Hindu, who was coming home from the College, had been dragged from his gari and soundly thrashed; his head was bleeding and he was bruised in many places; he begged to be allowed to find shelter in our chapel, which, of course, was most readily granted. Immediately afterwards—it was now dark—I could hear a scuffle, followed by heavy blows not far off, and found, right in front of the chapel, about forty Mohammedans were attacking two harmless Hindus, who looked as though they would never have hurt a fly, both well advanced in years. As Christians,

we don't believe in cowardice, and with one or two Europeans, who also had heard the blows, we 'went for them' with thick sticks; but it was too late, and of course the Mussulmans ran off as soon as their work was done. We picked the two poor fellows up, each lying in a pool of blood, and their heads both broken. We got them off under guard of native police to the hospital, which was the only thing that could be done for them. A few yards up the road in the upper direction the same thing was enacted with one solitary disciple of the Prophet, who unluckily got into the middle of a gang of Hindus. At the lower end of the street another one or two were killed, while a tradesman's cart was busy picking up the wounded men, and conveying them to the hospital.

The scene in the Bhendy Bazaar and Two Tanks defies all description. Murderous-looking gangs were going all over with long sticks, and woe to any solitary individual of the opposite party who fell into their hands.

#### "THE FIRST SHOT.

"At ten p.m. the Marine Battalion fired the first shot at the legs of the rioters in one of the principal streets as the only means of dealing with the masses of people, who had now been joined by all the scum of both sections. Houses were looted, and robbery was doubtless with that latter class a consideration ranking far higher than religious fanaticism. All traffic had stopped since four o'clock, and before that time passengers had even been dragged from their seats on the trams, thrashed, and left to make the best of the matter for themselves. The arrival of fresh troops before midnight quietened matters a bit, though the work of murder still went on in the

loss prominent places. The worst feature about the whole matter, and that which will rankle in the memories of the natives for the next quarter of a century, is the fact that on both sides the temples have been desecrated. I passed by one Hindu temple where the idol had been cast into the middle of the road, and smashed to pieces, the temple itself demolished, and standing over the broken fragments was the poor priest, with his hands clasped, and looking round in abject misery upon the sepoys who were guarding him from further violence. This is only one sample of scores I have seen in other parts. On the other hand, the Mohammedan temples or mosques have been treated in the roughest way, though generally being of more solid structure than those of their antagonists, they have not suffered so badly, but priests and worshippers have been murdered inside the sacred precincts, and, if public opinion be worth anything, this will not be forgotten as long as this generation lives. To add to the general turbulence, a few places were set on fire, and though no serious damage was done, it was solely due to the prompt action of the police and fire brigade.

#### “THE STREETS.

“On Saturday morning the scene in the streets is one which will ever live in my memory. Troops, including the mounted Lancers, had arrived during the night from Poona, and before mid-day, I think, on Saturday 3,000 troops, in addition to all the volunteers who had been called out on the previous evening, were doing duty in the streets. The main thoroughfares were covered by cannon, two close to Bellasis Road; and as one looked at these instruments of

death—as well, perhaps in this case, as instruments of order—could any one but fervently hope and pray that no need might arise for such fearful carnage? Picture the slaughter of a single seventy-pounder loaded with canister, sweeping a street with 10,000 people or more traversing it! Cannon was also covering one of the big musjids, and instructions were (as in the Mutiny), if any organised attack were made by the disciples of the Prophet, to blow the place up at once. The road from Byculla to the fort being picketed all along with European and native troops, the trams were again running. I went down with a friend to the Jumna Musjid, to see how affairs were there. The place was deserted. Every shop along the street closed and barred, the upstairs of all houses crowded with people looking with wondering faces at the lines of defence; or, if near the guns, pointing to them with an unmistakable look upon the face which clearly meant, ‘They mean business, and it will be bad business for us if they do’; or at another time straining their necks as far as possible to catch a glimpse of the Lancers, as they charged some crowd at the corner of some low half-hidden street.

#### “THE JUMNA MUSJID.

“Taking advantage of the deserted condition of the Jumna Musjid and the European guard around it, we asked if we might go inside, and, having taken off our boots, we went around the place. It is a handsome place (the flooring and balustrades of polished marble); consisting of two storeys. In the lower room we found a few Mohammedans praying. The place would accommodate perhaps 500 worshippers upon each floor, allowing room at the same time for

all postures of the body, varying between standing erect and full length on the ground. As we went into the upper room, the keeper scowled darkly at us, and muttered something about the 'white pig-eating devils,' meaning ourselves, of course. We came down to the sacred tank beneath, which really occupies the whole of the lower part of the premises, reminding one something of the style of Venice. Immense fish and turtles swarmed in the waters. As we stood in the large lower room and watched the intense devotion of the devotees, and almost *felt* the solemn silence, it did seem as though we stood in presence of some awful power; the entire absence of all idolatry, such as is seen in the Hindu temples, or even in our English churches, where altars and images find place, seemed to lend to the whole experience a solemnity not easily forgotten. Yet, while remembering their intense absorption in religious exercise, we cannot forget that the worshippers will come direct and drive a bargain which means wholesale robbery to the 'bargainee.' But for competition perhaps even English sahibs would not be so pure either in this respect; but would that we all had the same fearlessness in worship and devotion to it, accompanied by the fruits of righteousness in walk and conduct. But I am making this letter too long. Bloodshed still transpired on Sunday and Monday, though things were rapidly quieting down. The use of firearms by the police had a very telling effect upon the people. The report that on Monday the city was to be put under martial law doubtless added to it. On Sunday morning we had no one come to service, for our chapel is situated, in a certain sense, in the very midst of a turbulent district, and to

get to it the lowest streets have to be traversed.

#### "A SAD SUNDAY MORNING.

"I was summoned on a coroner's jury on Sunday morning, holding inquests on nineteen bodies, men killed round about our district on Saturday evening. I would have claimed exemption but that I was not certain of Indian law upon the point, and it was a time when every European should aid the quick dispatch of legal procedure. These naked bodies presented an awful spectacle, most having been fearfully smashed about, two shot through the chest, and one or two run through by bayonets; the place was simply smothered with blood. We had a few present at evening service, as things were growing quieter; but Sunday night was a very strange one to me. From beneath the curtains (we have mosquitoes everlastingly in Bombay) I could hear the tumult going on round about the bungalow. At one time it would be the distant sharp voice of an officer, 'Attention!' 'Get ready!' 'Charge!' and then shouts and general stampede. At another time a gentle hum would begin, increasing in the course of half an hour to a shouting mob, then a riot, and then, when the clash of sticks began, there would be a rifle report, and then a stillness like the grave, and so at regular intervals this continued all the night.

"I do not know the exact figures of those who have been killed in this, the fiercest riot that has ever happened in Bombay; but people are dying in the hospitals daily. Hundreds of cases have been treated at the hospitals, and so far there are 1,500 prisoners taken by the police. The Bombay jails are crowded, and a detachment of 700 of them went off last night to Tanna

jail. Business now is opening out again; the places are still barred up at night. Public confidence in the military control has been gained by a proclamation that no troops or guns will be withdrawn for a month to come, and all men are urged to again peaceably pursue their daily avocation.

#### “ THE RESULTS ?

“ What the result of all this will be none can tell; certainly the desecration of temple and mosque will not be forgotten. Frequently one has had to say, What would this city have been apart from British intervention? and nothing more clearly shows the wisdom of Government in refusing natives the possession or use of firearms. With powder or shot, instead of sticks and clubs, Bombay might have numbered its dead by thousands. The opinion of those who have been longest in India, and know the native character (and how different is their opinion generally from that of friends who

‘ do India in a cold season,’ and hence have felt the *pulse* of native thought and idea—globe-trotters they are generally called), seems to be that all this will be avenged some time or other, as the Mussulmen have been decidedly worsted in the riot.

“ But is not *the* result, upon all who look at deeper things than human passion and madness, a cry of pain from a sickened and a wounded heart, ‘ O Lord, how long,’ ‘ for the dark places of the earth are full of the habitations of cruelty’? Soon may India hear those healing words, as true today as when they distilled fresh from a Saviour’s lips, ‘ Peace I leave with you, My peace I give unto you.’

“ I feel sure, dear Mr. Baynes, you will forgive me for trespassing upon your time so long; but having no recognised missionary here, I thought a few lines regarding this sad matter would be acceptable.—With kind regards, believe me yours sincerely,

“ H. E. BARRELL.

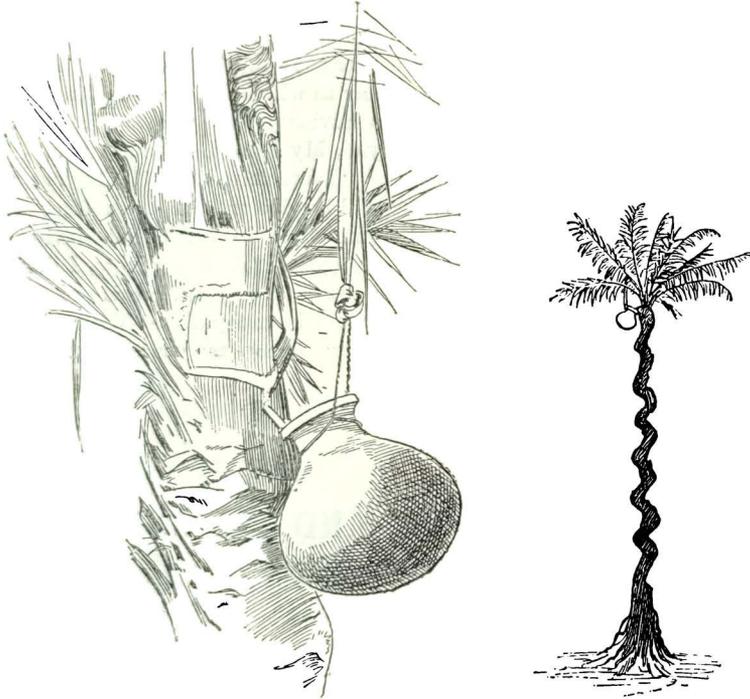
“ A. H. Baynes, Esq.”

## THE DATE TREE AND ITS JUICE.



IT is well known that the juice of the date tree is an article of very great importance to the people of Bengal. Vast quantities are extracted every year for the purpose of making sugar and various kinds of sweets. The accompanying picture will give you a very good idea of how the sweet juice is obtained. It will be observed that, at the flowering time of the date tree, when the sap is abundant, the leaves on one side of the tree are all cut off, and the rind is carefully pared away until the woody fibre of the tree is reached. Then notches are cut from both sides of the gash, sloping to the centre, where a peg is inserted into the tree. The object of the notches and peg is to conduct the juice into a vessel suspended beneath. This great gash is made directly under the head of the tree. The juice runs chiefly at night. What exudes during the day is allowed to waste, as of little value. It is a common

sight to see the people who undertake this work ascend the tree in the evening. When they have reached the top, they secure themselves by tying a strong band round themselves and the tree. Having done this, both hands are free to work. They have first to pare off the hardened juice from the gash with a sharp knife. But for this the juice would not flow freely. They then fasten an earthen vessel, similar to the one in the picture, underneath the cut. And last of all, they have to see that the peg is accurately fixed, so as to drain the juice into the kalabash. This completes their work in the evening. Then, where there are a great number of trees, they have to keep watch all through the night, otherwise thieves would come and steal the much-prized juice. It is not at all an uncommon thing for those who have rented the trees for the season to



THE DATE PALM AND ITS JUICE—(From a Photograph.)

suffer much loss in this way. Of course, the thieves watch their opportunity, and ascend the trees very early in the morning and carry the juice away. The owners go to the spot only to find all the vessels empty or broken at the foot of the trees. This shows the necessity for keeping a strict watch. In the early morning, even before the sun is up, the date juice extractors are on the alert. They ascend the trees and take down the kalabashes full of the fresh, sweet juice. It is then carried to a furnace which has been prepared, and is poured into large earthen cauldrons on the roaring fire. It is kept at boiling point for a long time to evaporate the superfluous moisture. The boiling is continued until the juice is brought down to the consistency of treacle. In the latter stages the juice

has to be carefully watched and stirred, or the whole would be spoiled. When the proper consistency has been reached it is poured into large kalabashes, and it is then stored for the market. Great quantities of this sugar are eaten in this form. It resembles dark moist sugar, and is considered very wholesome. The same kind of sugar is manufactured from the sugar-cane juice as well as from that of the date tree. This coarse sugar is a great boon to the people of Bengal, and is so cheap that the poorest may have abundance. Vast quantities of this sugar are bought up in the markets and carried to the large towns, where it is refined and made into all sorts of sweetmeats, which the natives of India dearly love.

It is a singular fact that, while the date tree produces great clusters of dates, yet they are absolutely unfit for food. They are all stone and rind, and are quite uneatable. Notwithstanding this fact, the tree by its juice provides a most valuable commodity for human consumption. A date tree which has been cut for a number of years presents a very curious appearance. The gashes are made each successive year on the side opposite to that made the last year. Hence the trees look dreadfully notched and crooked. The rough sketch I subjoin will give you some idea of what such a tree looks like.

I am sad to say that the juice of the date tree is often put to a use less worthy than I have described above. Instead of making sugar of it, or even drinking it in its fresh state, when it is quite harmless, it is put to ferment, and then it becomes intoxicating. In this state it is called toddy. The cheapness of it leads numbers of people to drink it who would not otherwise indulge in drink. The person who has been drinking toddy can always be detected by the foul smell it gives his breath. Sad it is indeed that a tree which was designed to be such a boon to mankind can be put to so degrading a use.

T. R. EDWARDS.

Serampore, Bengal.

## LECTURE SEASON, 1893-1894.

### MISSIONARY LECTURES.



**S**PECIALLY written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists, and exhibited by a skilled operator.

“We desire to call special attention to the new ‘Missionary Lectures’ of our Young Men’s Association in aid of the Baptist Missionary Society, on ‘India,’ ‘China,’ and ‘The Congo.’ While being thoroughly entertaining to a general audience, we value them chiefly from an *educational* point of view, because of their great helpfulness to our Society in giving correct and particular information in a popular style of the work of our own missionaries in various parts of the world.”—*Missionary Herald*.

**A CENTURY OF MISSIONS.** *A Sketch Lecture for Centenary Celebrations.* CAREY, and the Formation of the B.M.S. INDIA.—Heathenism and the Gospel. —School and Zenana Work.—India in Carey’s Time, and India To-day. JAMAICA.—Knibb and Burchell.—Abolition of Slavery.—Calabar College.

BAHAMAS, TRINIDAD, &c. FERNANDO-PO and CAMEROONS.—An Abrupt End, CONGO.—The First Missionaries.—Witchcraft.—Our Present Stations.—The *Plymouth, Peace, and Goodwill*.

CEYLON.—Buddha's Tooth.—Growth of Native Churches.

THE JAPAN MISSION. CHINA.—Ancestral Worship.—Buddhism and Christianity.

PALESTINE. ITALY.—Paganism.—Popery.—Persecution and Progress.

BRITANNY.—The Monk of Morlaix.—“Jerusalem the Golden.”

NORWAY.—Tromsøe and Perpetual Snow.—A Metaphor for Missions. The Work at Home.—The Outlook.

**INDIA.**—Kettering and Dr. Carey; The First Mission Band; The Baptist Missionary Society's Medical, School, and Zenana Work of To-day, from Serampore to Simla; The Cities, Streets, and River Scenes; Tombs, Temples, Idols, Mosques, and Processions; Hinduism and Muslimism; Caste and Condition of Women, &c.

**CHINA.**—Its Early Civilisation and Literature; The Worship of Ancestors; Taoism, Buddhism, Boys' Schools, Examinations, the Classics, Opium and the “Opium War,” the Taiping Rebellion, The Great Famine, Queer Notions concerning the “Heathen Chinese,” Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—Its Work, Worth, and Want.

**THE CONGO.**—Moffat and Livingstone, Saker and the Cameroons, the Discovery of the Congo by Stanley, the Congo Free State and General Gordon and the King of the Belgians, our First Expedition, the *Plymouth*, the *Peace*, and the *Goodwill*, the Arthington Fire. Scenery—River and Inland. Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, the Nganga-Ngombo, School Work, our Losses and Repulses, our Progress and Prospects.

The Views for this Lecture are chiefly from Original Sketches and Photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

*Will shortly be ready.*

**ORISSA.**—Scenery; Tropical Rains and Tropical Fruits; The “Ubiquitous Mosquito”; Princes and Peasants; “Two Women shall be Grinding at a Mill”; Human Sacrifices; Jaganath Pilgrims; Results of Mission Work.

The Lectures are delivered in London and the Suburbs either by the Secretary or by one of the Assistant Lecturers. Terms to LONDON Subscribers to the Y.M.M.A. for Lecture and Lime-light Dissolving View Exhibition, £1 5s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each Lecture, with the Complete Set of Views, can be lent to COUNTRY Churches and Schools, on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. VILLAGE Churches and others arranging to use them for three or four consecutive evenings, can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, “THE SECRETARY, Y.M.M.A., 19, Furnival Street, Holborn.”

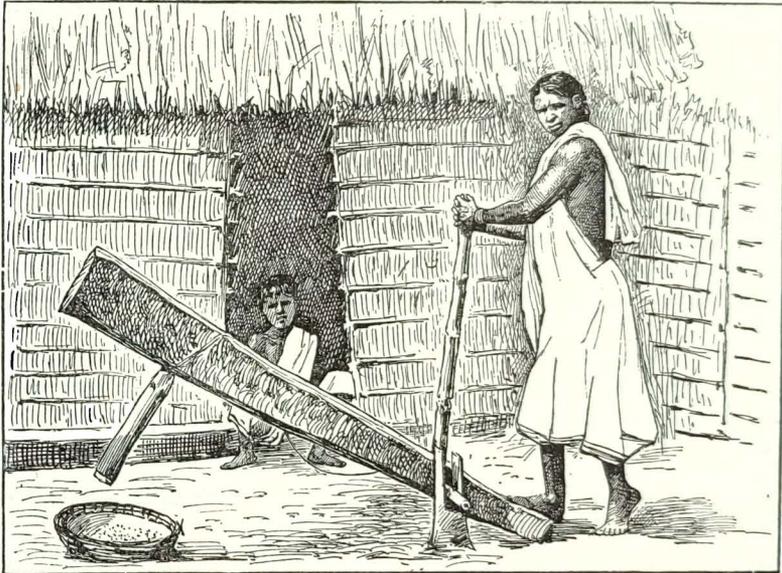
**CHINESE PICTURES.**—Two Sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at Meetings in Summer or Winter. The Scrolls (about 5 ft. by 3 ft.) are sent in a box, with an easel frame for exhibition and a written description, chiefly from the MS. of the Rev. H. DIXON, of Tai-yuen-fu. The charge for one evening's hire is 5s. (subscribers to the Y.M.M.A. half-price), the hirer to pay carriage from and to the Mission House.

## RICE-HUSKING IN BENGAL.



Y DEAR FRIENDS,—The photograph represents a rice-husking machine of very simple construction, largely used by the country people and farmers of Bengal. This work is almost entirely done by the women. It is worked by the foot at one end, while the other end falls into a large wooden cup holding a quantity of rice. In this way the outer skin or husk of the rice is thrown off, the chaff is put on one side, and the rice then fit for use.

The woman represents a large class of low-caste Hindus, who are very ignorant and superstitious. The first time she saw me, she ran away into a small house to hide herself. However, since then she has got courage



RICE-HUSKING.—(From a Photograph.)

enough to talk a little. She is a great believer in fate, and thinks that one of the gods has written on her forehead all the events of her life.

After visiting them we often feel how much there yet remains to be done before many of these poor women are able to understand even the simple truths of the Gospel. The first rays of Gospel light are only just beginning to dawn upon them. We are longing and praying for the time to come when it shall be said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

HANNAH ELLISON.

Rungpore, North Bengal.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee, held on Tuesday, September the 19th, the Treasurer in the Chair, after prayer by the Rev. J. H. Shakespeare, M.A., of Norwich—

**The Rev. George Hughes**, from Perozpore, East Bengal, had an interview with the Committee, and a medical certificate from Dr. Biss, of Harley Street, was read reporting considerable improvement in the health of Mr. Hughes.

**The Rev. J. F. and Mrs. Hill** took leave of the Committee on the eve of their departure for Cuttack, Orissa, where Mr. Hill will resume charge of the Cuttack Mission Press.

**The Death of Mrs. Angus** was reported, and the following resolution unanimously adopted in connection with this sore loss :—

### “THE LATE MRS. ANGUS.

“The Committee of the Baptist Missionary Society record with heartfelt sorrow the decease of Mrs. Angus, for more than fifty years the wife of their revered brother, the Rev. J. Angus, M.A., D.D., President of Regent's Park College. As a daughter of the late W. B. Gurney, Esq., the well-known and devoted Treasurer of this Society, Mrs. Angus inherited a deep and intelligent interest in the work of Christian missions; and as, during the early years of her married life, her husband was the Secretary of this Society, she was enabled in many ways to express her attachment to the cause, particularly in editing the *Juvenile Missionary Herald* for a considerable period, thus materially contributing to arouse that missionary zeal amongst the young which has happily become so characteristic of our church and family life. During subsequent years, at Stepney and Regent's Park, the thoughtfulness and ardour of many a student could not but be concentrated on missionary work through the example and influence of those at the head of the College; and the result has been seen in the number of the students who, from time to time, have consecrated themselves to this department of holy service.

“In the year 1869 Mrs. Angus accepted the office of Honorary Foreign Secretary to the Ladies' Association for Zenana Work, which two years before had been formed in connection with this Society. This office she held for twenty-four years, until her death on the 3rd of the present month. In the Committee of the Association her wisdom in counsel and her practical ability were of invaluable service. As a zealous and liberal helper she constantly stimulated the zeal of others. To candidates for the work she was ever considerate and kind, rejoicing when the claims of the heathen were acknowledged by the highly-gifted and devoted of our Christian sisterhood, and without grudging or hesitancy surrendering to the cause a beloved daughter of her own.

“As their constant correspondent, she showed herself a true friend and helper to our Zenana missionaries, and they will feel that, in the loss of her kindly sympathy and judicious advice, a precious and inestimable blessing has vanished from their lives.

“Very tenderly and gratefully, the Committee make mention of the long, disinterested, and most useful service of their honoured sister; and in respectfully offering to Dr. Angus this tribute to the worth of his beloved partner, they pray that in his loneliness he may be sustained and comforted by the remembrance of the grace of God bestowed upon them both for the many years of their earthly fellowship, and by the sure and certain hope of their reunion with those who ‘rest from their labours,’ and ‘whose works do follow them,’ in the presence of their Lord for evermore.”

**Special Prayer** was then offered by Mr. John Chown, of Brondesbury, and the Rev. John Clifford, M.A., D.D., of Westbourne Park.

### FLOODS AND FAMINE IN EASTERN BENGAL.

The Indian Committee presented the following report, which was unanimously adopted, and ordered to be published in the **MISSIONARY HERALD** :—

“The India Committee have had under their careful consideration important letters from missionary brethren in Bengal, relative to the severe distress consequent upon recent floods. In this connection the Committee desire to call special attention to a letter from the Rev. W. R. James in the September issue of the **MISSIONARY HERALD**. Mr. James reports that at the end of May last a terrible cyclone occurred in the Bay of Bengal, that it swept over a large area of land and sea, leaving behind it terrible loss and misery; that it caused such high tides in Eastern Bengal as to completely swamp all the rice which had been sown. Much, indeed, had been destroyed before by the unusually heavy rain, but the floods that accompanied the cyclone made an end of all that remained. Both the early and the latter crops have been utterly destroyed.

“In a later letter Mr. James reports :—

“Every day we get most distressing appeals for help. We have all of us come to the decided conclusion that an immediate appeal for help from the Home churches must be made; there is really no time to lose. In the appeal that we are preparing we shall state the case, and with regard to any help given by the Home churches we shall take the utmost care not to give away money except by way of remuneration for work done. An exception, of course, must be made in the cases of widows, orphans, and the hopelessly infirm. It is terribly trying to be out in the fields at such a time as this empty-handed. From morning till night we hear scarcely anything but “I need help, I need help, can't you do something for me?” It would raise our spirits greatly if at any rate we could get some help at once. Cannot you advise us of, say, £50 by telegraph, so that we may do something to meet the most terribly needy cases?”

“In a further letter Mr. James forwards the following appeal, with the earnest request that it may be inserted in the **MISSIONARY HERALD** without delay :—

#### “AN URGENT APPEAL.

“As the distress occasioned by the all but complete failure of the rice crops in the two districts of Backerguige and Madaripore has been described in

previous letters, we, the undersigned, now send this formal request for help to the Home churches.

“It was first thought that this appeal should be delayed till the next Association meetings of the churches of these two districts, but we now see that the distress is already felt to a much larger extent than was at first anticipated, and it will certainly continue for another year. Those who have a little rice in store from last year naturally refuse to sell, and thousands have none at all. As we cannot expect much help from our brethren in this country, our poor Christians naturally seek the sympathy of their Christian brethren in England, and we join them in their prayer to God that He may move the hearts of the friends at home to respond. We propose distributing the funds in the following ways:—

“ I.—Relief to widows, orphans, and the infirm.

“ II.—Purchase of seed for next year's sowing.

“ III.—Payment for the excavation of tanks near our native chapels, which will prove a permanent benefit to our churches and to the immediate neighbourhood.

“ Signed—ROBERT SPURGEON, W. R. JAMES, MARY MELHUISH JAMES, MINNIE N. WILLIAMSON.’

“The Rev. C. Jordan, of Calcutta, reports:—

“We have had abnormally heavy rains here. These have flooded many of the villages, and much of the rice-land belonging to our people in what are known as South Villages, or Twenty-four Pergunnahs. There is great need and great distress.’

“The Rev. Gogon Chunder Dutt, of Khoolna, also writes:—

“You will, I know, be sorry to hear that the prospect of the rice-crop is most gloomy, on account of the phenomenal rains we have had lately, and the terrible storms. The crops here have been destroyed, and there is great distress. I am greatly burdened to know what to do to meet the need of our Christian people.’

“The brethren contemplate that a sum of £700 will be required to meet the actual necessities of the case.”

Under these circumstances the Committee feel that the appeal sent home by the brethren in Barisal should be inserted in the forthcoming issue of the MISSIONARY HERALD, and that, with a view to meeting the immediate needs of the situation, a sum of £50 should be telegraphed to India, to be used in meeting the pressing necessities of urgent cases.

A special fund will be opened, to be called “The Bengal Famine Relief Fund,” and prompt help is earnestly solicited.

**Return of the Rev. George and Mrs. Grenfell.**—The Western Committee reported the safe return of the Rev. George and Mrs. Grenfell, from Mr. Grenfell's arduous and harassing labours as Frontier Plenipotentiary representing the Congo Free State.

Writing to Mr. Baynes under date of July 12th, from Underhill Station, Mr. Grenfell says:—

“Congo State affairs will keep me employed here until the end of July. You will therefore kindly advise the Brussels Authorities that my services on

behalf of the State will terminate at the end of July. The Portuguese gave us a grand reception at Loanda. We had apartments at the Palace of the Governor, who invited company almost every day to do us honour. We had a carriage and pair at our disposal, and when the time came for us to leave, the Governor took us on board the gun-boat in a State barge, and handed us over to the care of the Port Admiral, who, in his turn, handed us over to the care of the captain of the gun-boat, with instructions to take us on with all speed to Boma.

“I have never been made so much fuss of in my life, and never shall be again, I suppose. It is a great relief to me that I am not for this manner born. The British Consul, Mr. Pickersgill, handed me letters on my arrival in Loanda. The Consul lives just opposite the Governor's Palace. I had many opportunities of meeting Mr. Pickersgill, and greatly enjoyed his companionship during my stay at St. Paul's. Everyone was most kind to Mrs. Grenfell and myself.”

Under date of August 4th, Mr. Grenfell further reports to Mr. Baines :—

“I came back from Boma yesterday, having delivered my final papers relative to my work as Delimitation Commissioner. To-day I have commenced getting into mission harness again, and I am indeed most thankful to feel myself free from the burden of the State Mission that I have been bearing for nearly two years. I have much to be thankful for, and I have been specially conscious of the Divine guidance and protection through all the time. Had I come back by way of the Kwango and Stanley Pool, I could not have escaped from being mixed up in fighting that has been going on all along that line. My colleagues, and the other portions of our caravan that returned that way, were attacked on several occasions. As it is, I have been kept clear from all fighting from beginning to end, and, in the midst of much sickness, have been graciously preserved in health and strength. Hunger, small-pox, and disease cost us considerably over one hundred lives, but we have been mercifully preserved.”

The Committee greatly rejoice in the safe return of Mr. and Mrs. Grenfell. They desire to recognise with devout thanksgiving the goodness of God in preserving their lives, and in giving them health and strength for the special work which has been so successfully completed, and they request that the Secretary convey these feelings to Mr. Grenfell, and assure him of the affectionate regard and esteem of the Committee. The Committee rejoice to think that Mr. Grenfell has now returned to mission work, and they trust that his valuable life may be long spared, and that he may have increasing joy in his work in connection with the Congo Mission.

**The Rev. J. Lawson Forfeitt**, of Underhill, Lower Congo, reports, under date of August 1st, the safe arrival of the new boat (built by Messrs. Thorneycroft, of Chiswick) for Bopoto Station, the gift of a friend in connection with the Downs Chapel, Upper Clapton, and its speedy despatch to the Upper Congo.

**The Rev. W. A. Wills**, of Chou Ping, Shantung, on the recommendation of the Shantung Local Committee, was accorded permission to leave China on furlough in March next year, 1894,

**Decease of Mrs. Dann, of Nassau, Bahamas**—A resolution of affectionate sympathy with the Rev. C. A. Dann, of Nassau, in his sad and sudden bereavement was unanimously passed; and, in response to his earnest appeal, it was resolved to meet the expense of passage to Nassau of his sister, Miss Dann, of Oxford, it being, in the judgment of the Committee, most important that Mr. Dann should have some help in his home, and in connection with the manifold Christian agencies carried on by the late Mrs. Dann in association with the Zion Church.

## RECENT INTELLIGENCE.



**AUTUMNAL MISSIONARY MEETINGS IN READING** on Tuesday, Wednesday, and Friday, October 3rd, 4th, and 6th.—As full details of these meetings were inserted in the August and September issues of the **HERALD**, it appears only needful to express the earnest hope that these gatherings, now so close at hand, may, in answer to earnest and importunate prayer, be rich in result, and memorable for renewed consecration and deepened interest. We intend to give reports of these services in the next issue of the **HERALD**.

**Departure of Missionaries.**—On the 22nd of last month the Rev. J. F. and Mrs. Hill left London for Calcutta *en route* for Cuttack, Orissa, in the British India steamship *Rewa*, and on the 29th Mrs. T. R. Edwards left for Calcutta in the P. & O. steamship *Australia*, to rejoin her husband at Serampore.

**Camden Road Chapel Congo Mission Sale.**—Mr. W. W. Parkinson, of 18, Carleton Road, Tufnell Park, London, N., writes to Mr. Baynes:—"In view of our Annual Congo Sale, which we are arranging for the last week in November next, may I ask you kindly to insert a preliminary notice in the **MISSIONARY HERALD**, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?" We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale.

## ACKNOWLEDGMENTS.



**THE** Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of clothing for native women, from Friends at Wallington, Surrey, per Mrs. Kearns, from Mrs. Tregillus, Jessore, India; a parcel of clothing from Miss E. R. Jones' Bible-class, Bethany Sunday-school, for Mrs. Jewson, Calcutta; a parcel from Mrs. West, Clifton, Bristol, for Mrs. Tregillus, Jessore; parcels of tracts, &c., from Friends at Sutton, per Miss Starling, for Miss Saker, Dacca; a gift for the Agra Chapel (Mrs. Day) from Miss B. Briggs, of Moretonhampstead; boxes of

garments, toys, &c., from Mrs. Macaulay, Portrush, Mrs. Croll, Norwood, and from the Young People's Missionary Working Party, Falmouth, per Miss Cox, for Mrs. Stubbs, Patna; a box from Mrs. Johnston, Forest Gate, for Mrs. Anderson, Calcutta; parcels from Mrs. Wright, Kingston-on-Thames, for Mrs. Williamson, Calcutta, and Miss Thorne, Delhi; a parcel of clothing, dolls, &c., from the Carshalton and Wallington Juvenile Missionary Working Meeting, per Miss Ridley, for the children of India; two parcels from "Marguerite," Harrow, for Mrs. Edwards, Calcutta; 700 copies of the New Testament from Mr. E. G. Glazier, Hampstead, for distribution in India under the direction of the Revs. R. W. Hay, Dacca, J. Ellison, Rungpore, C. Jordan, Calcutta, W. B. James, Julpaigori, Bengal, and Rylands Brown, Darjeeling, Miss Gilbert, and Mr. F. F. Lewis, Calcutta; case of books, lantern slides, and hymns, from Mrs. Wilkins, Wirksworth, for Rev. Gordon Wilkins, Orissa; clothing, books, dolls, &c., from Friends at Lewin Road Chapel, Streatham, for Miss Gleazer, the Female Orphanage, Cuttack, Orissa; parcels from "Friends," from the Ferme Park Missionary Working Party, per Miss Bishop, a parcel of clothing from the Downs Missionary Working Party, per Miss B. Payne, for Mrs. Bentley, Wathen, Congo; a case of clothing from Bristol, for the Rev. W. H. Bentley, Wathen, Congo; a case of school materials, toys, &c., from the Young Women's Bible-class, Bermondsey, per Miss Allen, for Mrs. Weeks, Congo; a parcel of magazines from Mrs. Johnston, Southport, and a parcel from St. Leonards, for Rev. Lawson Forfeitt, Underhill, Congo; a box of garments from the St. Andrew's Street Sunday-school Girls' Working Meeting, Cambridge, per Miss S. L. Smith, for Mrs. Grenfell, Bolobo, Congo; case of toys from the Victoria Street Sunday-school, Small Heath, Birmingham, per Mr. J. W. Preston, for the Rev. H. A. Lapham, Ceylon; a parcel from Chorlton, Manchester, for China; a parcel of cards from Grovclands Sunday-school, Reading, per Miss Sacret, for Mrs. Farthing, China; and a number of books from Mr. J. S. Wells, Nottingham, for the library, &c., at the Mission House. Mrs. Hawker wishes to thank "A Friend, Liverpool," for a piece of work and Maltese lace for Congo Mission Sale, Camden Road Chapel.

"THE LORD LOVETH A CHEERFUL GIVER."—Acknowledgments under this head are postponed until the November issue, in consequence of great pressure on our space this month.

## CONTRIBUTIONS.

From August 13th to September 12th, 1893.

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

<b>ANNUAL SUBSCRIPTIONS.</b>	Freer, Mr. F. A. ....	10 0 0	Shorrock, Mr. E., for	
A Friend.....	Gregory, Miss M. ....	1 0 0	<i>Messrs. Shorrock and</i>	
Do., Victoria, Aus-	"Hope" .....	0 10 0	<i>Duncan's work to</i>	
tralla, for <i>India</i> ..	Jones, Mr. W., Hoylake	5 0 0	<i>Shensi, China</i> .....	1 1 0
Do., for <i>Congo</i> .....	Knight, Mr. R., Kil-		Thorp, Mr. W. R. ....	0 10 0
Do., for <i>China</i> .....	ington .....	0 10 0	Wyatt, Mr. Joseph ....	0 10 6
Do., for <i>W &amp; O</i> .....	MoAlley, Miss, for		Under 10s.....	0 6 6
Atkinson, Mr. L .....	<i>Congo</i> .....	0 10 0		
Banister, Miss R. ....	Roberts, Mr. D., Putney,			
	for <i>Congo</i> .....	1 1 0		

DONATIONS.		BUCKINGHAMSHIRE.		SOMERSETSHIRE.	
A Friend, for Congo		Chesham, Lower Chapel,		Bristol Auxiliary, per	
<i>New Testament</i> .....	7 0 0	for N P .....	0 5 0	Mr. G. M. Carllie,	
"An Offering to the				Treasurer .....	61 14
Lord" .....	1 0 0	<b>CAMBRIDGESHIRE.</b>		<b>SUFFOLK.</b>	
Beck, Mr. C., Nurem-		Willingham .....	3 10 7	Sudbourne .....	2 2 7
berg .....	1 0 0	<b>CHESHIRE.</b>		<b>SURREY.</b>	
"Buchan, N.B." .....	5 0 0	Chester, Grosvenor Park	3 0 0	Croydon, Sunday-sch.,	
"C." .....	1 1 0			for Congo boy ....	5 0 0
Crampton, Mr. W. ....	1 1 0	<b>CORNWALL.</b>		Do., for <i>Delhi School</i> ..	6 0 0
Dean, Mrs. W. ....	0 10 0	Falmouth, Sunday-sch.,		Do., for Congo .....	1 18 4
Dunnett, Mr. W. ....	1 0 0	for N P under Mr.		Redhill .....	3 18 10
Hislop, Mr. ....	2 0 0	<i>Stubbs, Patna</i> .....	6 0 0	South Norwood, Sun-	
Holden, Mr. F. ....	0 10 6	<b>DORSETSHIRE.</b>		day-school .....	17 3 0
Long, Mr., amount col-		Weymouth .....	6 0 0	<b>WARWICKSHIRE.</b>	
lected for <i>Khond</i>		<b>DURHAM.</b>		Henley-in-Arden .....	0 10 10
<i>Mission</i> .....	4 14 0	South Shields, Westoe-		<b>WORCESTERSHIRE.</b>	
Readers of the <i>Christian</i>	6 10 7	road, for Congo ..	4 4 9	Bewdley, Sunday-school	1 12 9
Do., for Congo .....	1 1 0	Do., Sunday-school ..	0 9 9	<b>YORKSHIRE.</b>	
S. W., for special work		<b>ESSEX.</b>		Bradford, Girlington	
under care of Mr.		Theydon Bois .....	1 16 0	Chapel .....	0 5 0
<i>Farthing, China</i> .....	5 0 0	Do., for Congo .....	0 17 0	Guiseley, Sunday-school	2 0 4
Thomas, Mrs., llanely,		Upton Cross, Sunday-		Milnsbridge .....	3 10 6
for <i>Bengal Famine</i>		school .....	0 8 0	ShIPLEY, Rosse-street,	
<i>Fund</i> .....	5 0 0	<b>GLOUCESTERSHIRE.</b>		Bethel, and Charles-	
W. T. ....	10 0 0	Milton and Shipton....	0 11 3	town, for <i>W &amp; O</i> .....	2 15 7
Under 10s. ....	0 17 6	<b>HUNTINGDONSHIRE.</b>		<b>SOUTH WALES.</b>	
Do., for Congo .....	0 5 0	Huntingdonshire—		<b>GLAMORGANSHIRE.</b>	
Do., for T. ....	0 5 0	Amount collected by		Cardiff, Tredegarville..	7 18 8
<b>LONDON AND MIDDLESEX.</b>		<i>Mrs Bateman Brown,</i>		Morrleston, Hope Ch. ..	1 6 0
Chalk Farm, Berkeley		for <i>Italian Mission</i>	7 16 0	<b>SCOTLAND.</b>	
Road Sunday-school	1 0 0	<b>KENT.</b>		Arbroath, Sunday-sch.,	
Dalston Y.M.B.C. ....	0 4 1	Tonbridge .....	2 8 0	for Congo .....	0 12 6
Do., Sunday-school..	16 0 0	<b>NORFOLK.</b>		Do., for <i>India</i> .....	0 12 6
Deptford, Octavius-		Norwich, per Mr. J.		Fortrose .....	0 14 6
street Sunday-school	2 0 6	J. Colman, M.F.,		Glasgow, Adelaide	
Highbury Hill, Sunday-		Treasurer .....	40 19 1	Place .....	10 0 0
school .....	4 15 0	<b>NORTHAMPTONSHIRE.</b>		Do., Bridgeton, Sister-	
Islington, Salters' Hall		Far Cotton .....	1 0 6	street .....	3 2 0
Sunday-school, for		<b>NOTTINGHAMSHIRE.</b>		Helensburgh, Working	
<i>Central School, Back-</i>		Nottingham Carrington		Boys and Girls'	
<i>ergunge</i> .....	5 0 0	Juvenile Missionary		Religious Society,	
South London Taber-		Society .....	3 7 2	for Congo .....	1 3 0
nacle, Sunday-school	6 18 6	Do., Woodborough-		Lochgillphead .....	3 10 0
Walworth-road .....	3 16 0	road .....	15 0 0		
Wandsworth, East Hill					
Sunday school .....	3 6 0				
Wandsworth-road, Victoria					
Chapel .....	20 0 0				
Wilkesden Green Sun-					
day-school .....	5 7 5				
<b>BEDFORDSHIRE.</b>					
Bedford, Mill-street....	8 2 1				
<b>BERKSHIRE.</b>					
Ascot, Baptist Chapel..	0 5 4				
Reading, Carey Ch. Sun-					
day-school .....	1 18 9				

## CENTENARY FUND.

By an oversight, which we much regret, the following was omitted from the July HERALD:—Girlington Chapel, Bradford, Yorks, by F. W. T. Newbould, Esq., £44 6s. 11d.

## TO SUBSCRIBERS

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