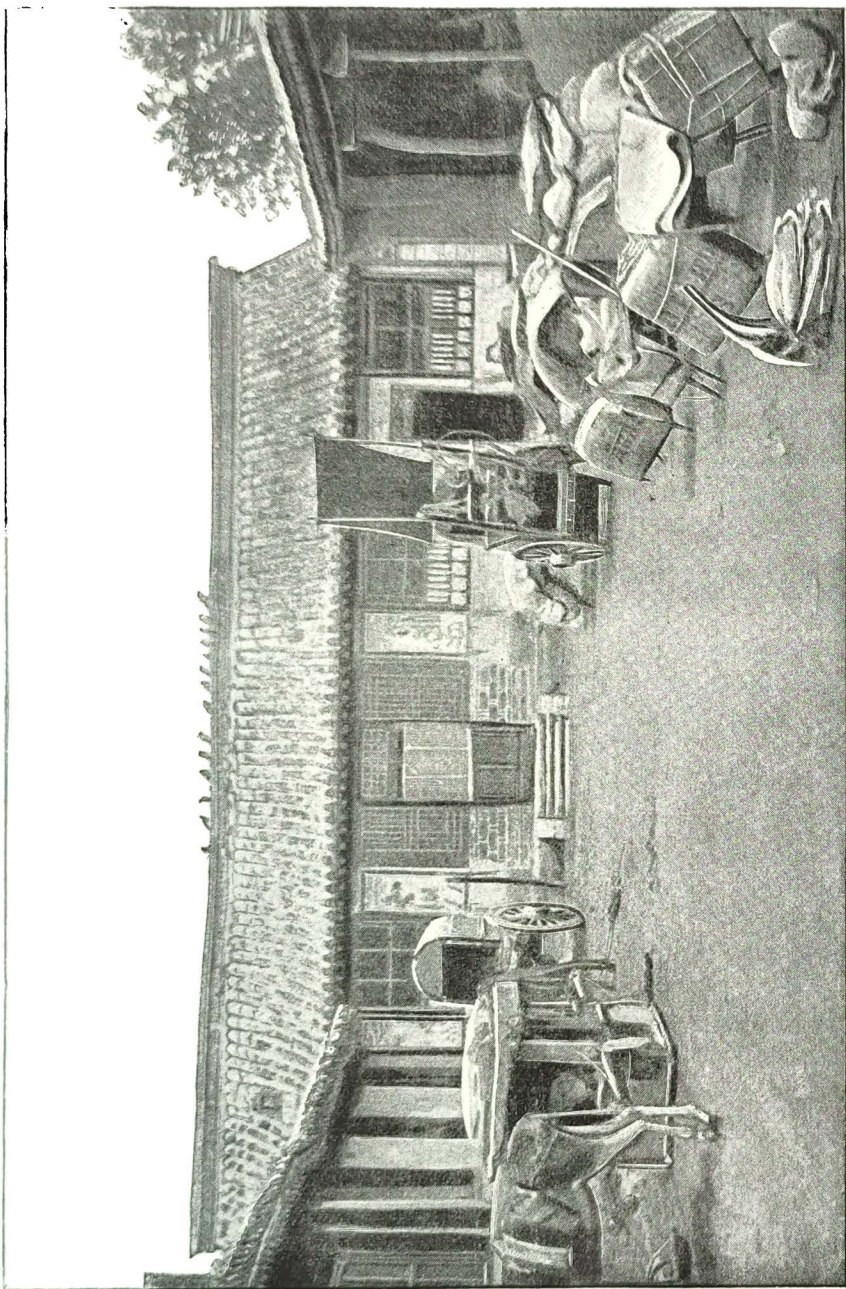


[THE MISSIONARY HERALD,
NOVEMBER 1, 1893.



A CHINESE INN.—(From a Photograph.)

[NOVEMBER 1, 1893.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE AUTUMNAL MEETINGS AT READING.



It is our pleasing duty to avail ourselves of the first opportunity these pages afford for expressing our indebtedness to the good friends in Reading for their cordial welcome and many kindnesses on the occasion of the recent meetings. We feel especially under obligation to the Rev. C. A. Davis, and to those who were associated with him as officers of the local committee: Mr. E. P. Collier, chairman; Mr. R. Oakshott, vice-chairman; Mr. H. Gilford, hon. treasurer; the Revs. W. G. Hailstone, W. A. Findlay, and S. H. Case, M.A., and Mr. C. R. Stevens, as co-secretaries. To all these brethren, and to all the kind hosts who entertained the numerous guests, our sincere thanks are accorded.

As to the meetings themselves, we feel that in their tone and influence, from the Missionary Breakfast Conference with which the series of meetings began, to the Young People's Gathering with which they closed, they cannot but be an inspiration for many days to come.

With the exception of Mr. Payne's invaluable paper, it is impossible in the space at our command to attempt any lengthy report; but the necessity for this has been removed by the full and detailed accounts which have already been widely circulated in the denominational and other papers. We must, however, express the great pleasure with which we listened to the address of the Rev. Hubert Brooke, M.A., the incumbent of St. Mary's Episcopal Church, in Reading; its earnestness, its fraternal cordiality, its practical suggestiveness, made his remarks specially acceptable.

THE SERMON,

by Dr. Parker, of the City Temple, was greatly appreciated, and we doubt whether the Doctor ever preached to a more sympathetic audience. We

are thankful for the many words of true wisdom, of stimulating encouragement, which fell from his lips.

By request, we give in this number the portraits of the missionaries of whom farewell was taken at the Valedictory Meeting, and also some particulars respecting them personally, and their respective fields of labour. The address given by the Rev. W. Medley, M.A., to the departing brethren was full of devout and tender sentiments, the remembrance of which cannot fail to help and cheer in future toil.

Of the two evening meetings, held simultaneously in the Town Hall and in Trinity Congregational Church, we could write much; but the excellent speeches have no doubt already been perused by most of our readers. We cannot, however, refrain from quoting the following extracts from the important address of the Rev. Charles Williams, of Accrington, bearing, as they do, so appropriately upon the present financial condition of the Society. Referring to the effort now being made to increase the annual income, so that the proposed new missionaries may be sent forth, Mr. Williams said:—

By the close of the nineteenth century all of the additional missionaries should be at work. That leaves us some four years in which to increase our income to £100,000. In the course of this year we should add at least £10,000 to our receipts, and another £10,000 by the end of 1895. Why not add £10,000 each year till we reach the required £100,000? Then in 1897 we should send out our last contingent of the 100 additional missionaries; and by the year 1900 the whole 100 would be employed in the various parts of our missionary world. The only question is, Can this be done? Are Baptists equal to this demand upon their faith, their devotion to the missionary enterprise, their resources? If not, the demand should be withdrawn; but if they are, they ought forthwith to come up to the help of the Lord—to the help of the Lord against the mighty.

I reckon that in the constituency of the Baptist Missionary Society we have about 250,000 church members, who live in some 125,000 families, which families contain 625,000 individuals. Am I right in assuming that Baptists are neither very rich nor very poor? Certainly, they are not very rich, "Behold, your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, not many rich 'are called.'" It is estimated that the income of the whole of the inhabitants of the United Kingdom is £1,200,000,000. This gives an average of £157 for every family. I take the average income of a Baptist family to be £100, and more rather than less. You see the income of our constituents is £12,500,000. Less than one penny in every 10s. of income would yield us the £100,000 we ask. Is this too much to ask from Baptists in support of the holy war we wage in winning the world for Christ? I put it in another way. Our national army and navy exist for the defence and maintenance of the British Empire outside of Great Britain. They cost £33,312,571. I think we pay our full share of this, for those

whose income is less than £500 pay more taxes in proportion to their means than those whose income is above £500. If so, our contribution to naval and military expenditure is more than £500,000. Is it extravagant in the Committee to ask that Baptists should spend one-fifth as much in maintaining and extending the authority of our Saviour King in heathen lands as they pay for maintaining and extending the authority of Queen Victoria by the army and navy? It seems almost incredible that our national drink bill should reach £140,000,000 yearly. How much of this is paid by Baptists? The average? That means more than £2,000,000 a year. Half the average? That means £1,000,000. A fourth of the average? That means £500,000. An eighth of the average? That means £250,000. A sixteenth of the average? That means £125,000. Can it be true that the faith and zeal and resources of Baptists are not equal to the demand that they should devote as much to the winning of the world for Christ as they expend on useless if not mischievous intoxicating drinks? I repeat, the expenditure by the Committee is not too large, nor is the demand made by Mr. Baines too great. The giving of our churches is far less than it should be. The £100,000 would soon be forthcoming if we caught the spirit of William Carey. When his income was £1,200 a year, he cast more than £1,000 of it into the missionary exchequer. And Ward and Marshman were like-minded and as liberal. Oh, for more of their enthusiasm!

Who will take part in this blessed work? Is there any need for urging arguments and pleas in support of my appeal? *The time calls loudly for action.* We, yesterday, completed the first year of the second century of our missions. Can we, on the morrow of our Centenary, celebrate or go back from vows and be faithless to resolutions? The memory of meetings in Nottingham, and Leicester, and Kettering, in London and Northampton, will not let us grow slack, but inspires us with the determination to carry on efficiently the work our fathers undertook a hundred years ago. *The needs of the heathen and Mohammedans plead with us.* Carey proposed that the Gospel should be preached to 420,000,000 heathen. But now there are 600,000,000 who perish through lack of knowledge. During the last ten years, there have been 30,000,000 added to the population of India alone, and it is calculated that nearly 40,000,000 are added to the population of China every ten years. The mass of heathenism increases instead of diminishes. No impression seems to be made upon the darkness. Should we not rescue the perishing? "Come over and help us!" cry these hundreds of millions.

Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?

To me there can be no more pathetic reason why we should "go forward" than the fact that every ten years some 70,000,000 are added to the number of the heathen and Mohammedans in India and China.

Sympathy with God and the Saviour summonses us to greater zeal and larger liberality. Our God the Heavenly Father loves the fatherless millions. He has room in His heart for them all. And till they know Him, and return love

for love, their place is empty. He wants to be a real Father to them, and yearns over them with more than a mother's affection, and eagerly waits for the cry of "Father" from their lips. The Lord Jesus is not satisfied, nor can or will He be till He has saved the world, till He has reconciled all to God through His grace, till every tongue shall confess that He is Lord and every man shall walk in the light of life.

The meeting in connection with the Zenana Society on the Wednesday afternoon was full of interest. On the Friday evening young people assembled in large numbers for their own special meeting, which, in enthusiasm and hopefulness, was all that could be desired. In the recollection of these autumnal gatherings at Reading, we thank God and take courage.

FAMINE AND CHOLERA IN BENGAL.



THE following postcard reached Mr. Baynes from the Rev. Robert Spurgeon, of Barisal, by a recent Indian mail :—

“Renewed floods. What little rice had survived is now gone. Suffering native Christians come in daily for help. The need is very great. Government will not help at all, I understand. Cholera is resulting from the consumption of unedible food. My small Relief Fund is but a drop compared with the vast need. Pray send soon.

“ROBERT SPURGEON.”

By a later mail the following letter was delivered :—

“MY DEAR MR. BAYNES,—Last mail I sent you a few lines on a postcard, and now repeat the news. The distress is very real. Everything seems to lend itself to increase the trouble. I have only a very small Relief Fund, and have to give aid so scantily that it appears but a drop in the ocean of need. The very sight of wide stretches of water where rice should be growing is painful to us who realise the meaning of it to the people. Then, too, the incessant appeals for help, and the spread of cholera from eating things unfit for food, indicate what the distress is likely to be in a few months' time.”

By the last mail the following report was received :—

“People are still coming to me for famine relief. Need increasing. Cholera raging in many parts. My little fund is nearly exhausted. Thank God, no Christian has yet died of starvation, though many are living on one meal a day, and that of wild herbs, often without rice. Do send help soon : the need is most urgent.”

THE DUTY AND PRIVILEGE OF THE YOUNG IN RELATION TO OUR FOREIGN MISSIONS.

BY W. PAYNE, ESQ., OF UPPER CLAPTON.



THINK it will be agreed that, in a conference or discussion on any given subject, much valuable time may be saved by coming to an understanding at the outset as to the meaning of the terms employed in the question under consideration. My purpose, therefore, is to state at once what I understand by the terms employed in the subject announced for this morning's conference.

A definition of "Our Foreign Missions" may seem altogether superfluous in an assembly like this, and after a century of foreign missionary operations; but, for a specific reason, I quote paragraph 2 of the "Plan and Regulations of the Baptist Missionary Society." It is printed regularly in the Annual Report, and is as follows:—"The object of the Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles, by the preaching of the Gospel," &c. In carrying out this object, our Society does its best to find the suitable men, and then send them out to preach the Gospel *beyond the British Isles*, and it does this as the executive of the Christian churches *within the British Isles*. It is unfortunately the fact that there are some Christian churches in the land which take no share in the work of foreign missions; it may be useful, therefore, to reaffirm the statement that such churches only fulfil half their function. It follows that "our foreign missions" will be carried on with increasing vigour when in greater numbers the Christian people of this land regard "the knowledge of the religion of Jesus Christ," as their richest treasure, and when they realise that their own joy in its possession is enhanced by their efforts to extend that knowledge "throughout the whole world."

The next definition is somewhat embarrassing. Who are included in the term "the young"? The attainment of a certain age will hardly be a satisfactory border-line to mark the separation between *the old* and *the young*; while, if a neutral zone called *middle age* is set up as a sort of buffer state between the two, the question is not solved. We must, therefore, accept some more or less arbitrary limit, and, for our purpose to-day, I propose that we should include in the term "the young" all the children in our congregations and families, and all the young people therein of any age, and of both sexes, up to the time they set up an establishment for themselves, and so assume a separate and independent position. If this arbitrary definition is permitted, several advantages will be secured. Those who are halting between two opinions on the subject will no longer be in doubt; the susceptibilities of the ladies (who are said to be very sensitive on this point) will be allayed; and the responsibility of parents, and of the teachers and officers of our schools as to "the duty and privilege of the young" will form part of the question. It will be for those who are in any way related to the young to point out by precept and example

what duty is and how it may be performed, as well as to use their influence to preserve and extend their privileges.

"Duty" is that which is due, that which one *owes* to another person or object. The root word is *debeo* (to owe), and the commercial terms, *debt*, *debtor*, and *debit*, come therefrom.

"Privilege" is a state of advantage not enjoyed by others, created by a law in favour of a private individual or particular class, the word being derived from *privus* (private), and *legis* (law).

With these few preliminary words of explanation, we can now proceed to the consideration of the subject. My business is to open it, and not to exhaust it or you, and so to open it as to excite your remarks without making too many of my own.

1. *As to Duty*.—A very natural question starts up at once. Whose is this foreign mission work? Does it belong to Mr. Baynes? In one sense, yes; for no man loves it more intensely, or makes more personal sacrifices for it, than he. But yet it is not his. Is it Carey's, or Sakor's, or Comber's, or any of the heroic men who "counted not their lives dear to them" that they might further this sacred cause? I answer, Yes, and No. Is it Kerry's, or Bentley's, or Whitewright's, or any of the splendid band of men who now conduct its affairs in distant lands? Yes—very emphatically, yes—it is theirs; but yet it is not theirs. It belongs to their Master and ours—to Him who said: "Other sheep I have which are not of this fold"; to Him who charged His first disciples to "preach the Gospel to every creature"; to Him who for a century past in these latter days has been inspiring and sending out men into new lands to scatter the seed of the Kingdom, and who is now graciously permitting us to see in many places "fields white unto the harvest." This mission is His, and, while it has claims for its own sake, the obligation to promote it is imperative, because the work is *of* and *for* the Lord.

"Lord, when we creation scan,
See what Thou hast done for man;
Then our grateful hearts agree—
What a *debt we owe* to Thee.

"But when we redemption view,
Gaze on all Thy love could do,
Lord, our grateful hearts agree—
How much more we *owe* to Thee."

I want, now, frankly to confess that I find myself thus early in a position of danger and difficulty—of danger, lest, by broadening the subject out into generalities, we should miss our special object; and of difficulty, because I do not very clearly see any specific duties to be assigned exclusively to the young in this matter. Still, the question to be faced is this: "What do the children and young men and women in our families and congregations *owe* to foreign missions, and how may they discharge the obligation?" To begin with, they owe very much to the fact that foreign missionaries ever came to this land, and they ought to be thankful for that. When I went to Sunday-school forty or fifty years ago, we used to sing a hymn which I seldom hear now. This is the first verse:—

" I thank the goodness and the grace,
That on my birth have smiled,
And made me in these Christian days
A happy English child."

It is surely good to remember the dark days of the early Britons, and contrast our present happy lot with theirs, and it is surely right to pass on to others the priceless heritage which the men of former days have given to us. But is not *duty* a word for the elder people? Can *duty* be for *the young*? I should like here to quote a paragraph from a delightful story which should be in every Sunday-school library, and in every family in the land. It is entitled "The Gold Thread," and was written by the late Dr. Norman Macleod. He tells us in the preface that it was written for his own children. Here is the scene:—
"To their delight, Eric and Wolf now saw a beautiful cottage not far from their path, and, as they approached it, an old woman, with a pretty girl who seemed to be her daughter, came out to meet them. 'Good-day, young gentlemen,' said the old woman with a smile, 'you seem to be on your travels, and you look wearied. Pray come into my cottage, and I will refresh you.' And the young woman, joining in, said to Eric, 'Come, my handsome young gentleman, we will make you so happy. You shall have such a dinner as will delight you, and you may remain as long as you please, and I will dance and sing to you, nor need you pay anything.' Wolf was quite disposed to go, for, said he, 'one does not get such offers every day'; but Eric said to him, 'You know, Wolf, I cannot go, for my duty tells me to follow the gold thread,' and then turning to the women, he said, 'I will not enter your dwelling, for my duty calls me away.' At which both the women gave a loud laugh, saying, 'Hear him! only hear a fine young fellow talking about duty. Pleasure, ease, and liberty are for the young; we only want to make you happy.'"

Now, I venture to affirm that there is not one in this company who does not desire to see the lives of children as bright and happy as they can be, and who does not wish for our young people as much "pleasure, ease, and liberty" as they can rightly use and enjoy; but have not the words just quoted an evil sound on the lips of the fair enchantress in the story? Those who purchase pleasure at the expense of the smallest neglected duty pay a terrible price, and danger is imminent when any one laughs at duty. It is frequently said that this is a pleasure-loving age, and that our young people are more eager in the pursuit of pleasure than were the young of former times. Probably such a statement needs qualification in many respects; it would not, however, be convenient to follow that subject now; but it can hardly be denied that far more time and far more money are spent by the young to-day for purposes of self-gratification than ever before, and why? Well, in the first place, because they have more time and money at their disposal than ever before; shorter hours of labour, and better remuneration of labour, give to the young of to-day an amount of time and money which former generations had not, and which, if rightly used, would become a mighty power for good. And then, in the second place, if the young expend more time and money in self-gratification than formerly, is it not because their elders have set them the example? If this is a pleasure-loving age, who made it so? Did the children? Surely it is you and I, and the men and women of this generation, who make the social

and moral atmosphere into which our children are born. God forbid that I should adopt a censorious tone on this subject, or suggest blame in any direction; my purpose, in referring to the social circumstances of the present day, is to emphasise the fact that never before had young people so much time and money at their disposal; and the special object of our conference is to consider how a goodly portion of these may be devoted to the furtherance of "our foreign missions."

I have already indicated that gratitude to the Lord of Missions is a primary duty, but how shall this duty be practically expressed? Well, not by all going abroad as missionaries. It will be a sorry day for this country, and an absolute break up of our Missionary Society as at present constituted, when all our godly young men and women leave this land, even though it be "to preach the Gospel throughout the world." No, we need at home a strong and vigorous Christian Church to maintain and extend our foreign missions; and it is to the young we look to acknowledge Christ as Head of the Church, and for Christ's sake to love "the Church, which is His body." Surely the young have a part to perform in the varied activities of the Church, and it is only by constantly recruiting from their ranks that the Church at home can maintain its efficiency, and extend its operations; and that Church is best serving our foreign missions whose sympathies and methods are adapted to win the young, and develop their Christian activities. (May I say in passing, that *the Young People's Societies of Christian Endeavour* seem well suited to this special purpose; perhaps some present, with more information and experience of their working than I have, will express their views hereon in the course of the conference.) Such a Church, all aglow with love to Christ, will first find scope for its efforts in home mission work, even as the disciples who received from our Lord the commission to "go into all the world and preach the Gospel to every creature" began at Jerusalem. And in such a Church, our young men and women will regard their time, talents, and money as sacred trusts, and sure I am that great joy will be theirs when "with willing hearts they consecrate these unto the Lord." In brief, the duty of the young to foreign missions will work out in this way. First of all, there will be gratitude to the Giver of all good, finding natural expression in the words: "What shall we render to the Lord for all His benefits?" Then there will spring up a desire to instruct others in the knowledge of Him, and in Sunday-school and Mission-room, as far as time and ability will permit, they will be found active in the varied efforts of the Church to teach the ignorant, to comfort the distressed, to reclaim the drunkard, to persuade men to be reconciled to God; and then, growing out of these efforts at home, not a few will experience a desire to go forth to nations sitting in darkness, that they may tell men of Him who said, "I am the Light of the World." And then, finally, those who remain at home will say to those who go abroad, "Brethren, we esteem you as men and women whom God has highly honoured, we will gladly support you while you prosecute your arduous work, and we will never cease to follow you with our sympathies and our prayers." This naturally leads up to the subject of money, which at the present time is of the gravest importance, giving to the Committee in general, and to our Secretaries and Treasurer in particular, the deepest anxiety. I am afraid, however, that some will be disappointed, because

in this paper no particular method is formulated for obtaining contributions from the young for "our foreign missions." Will such allow me to say that probably no particular method would be found the best for every place. Only let the love of God and a desire to spread His Kingdom animate our young people, and they will not fail in devoting some of their money to promote that object and in finding channels through which to give it. But of course there must be some method and some careful organisation, and it seems natural to look to our Sunday-schools for more efficient effort in awakening and stimulating in the young the duty of regarding time and money as a trust from God, and in teaching them that they honour Him by regarding these talents as His, and by rendering unto Him the first-fruits of all their increase. Much is being said, and not a word too much, on the duty of every church member to subscribe to the Missionary Society, and I heartily join in advocating this duty, subject, however, to one important proviso—namely, that every church member is first of all a subscriber to the fund which provides support for the minister of his own church. I have already said that in the natural order personal service will begin at home; I also think the money offerings should begin at home. I say advisedly *begin*, because that implies *continuing*; and I venture to say that no earnest Christian man, however much he may be giving to support Christ's cause at home, will feel that he has fulfilled his obligation to the Lord of our missions until he has also given something to promote foreign missionary operations. And how shall the money be gathered? Well, in our Sunday-schools there is the method of passing round the box at the close of teaching, and recently I have seen a new method adopted—namely, the passing round of a small bag instead of the box, each bag being marked with a distinctive number for each class, the said bags being taken up to the secretary on each occasion. The secretary empties each bag, registers the amount contained in each, and on each Sunday places a schedule on the notice-board, showing the contributions on the previous Sunday, and at the end of each month or quarter giving a summary in similar form. In the school where I have seen this system at work more money is being collected than by the boxes previously used; but perhaps that is more because the method is new than for any intrinsic merit of its own. In every case the all-important thing is the personal interest of the superintendent and officers and the hearty co-operation of each teacher. In a school where these conditions exist, information about foreign missions will be sought for and supplied to the children, and the children will be encouraged to consider themselves personally sharers in the great work of the Society. And when the children come to regard the Society and its work in this light contributions will be sure to follow, and, what is better still, not a few will grow up to devote their lives to this most noble calling.

2. *As to Privilege.*—Time is flying, and I must be brief. What advantage have the young with regard to our foreign missions which others do not possess? I answer, much in many ways, but chiefly in the matter of age. This may, at first sight, appear a truism which goes without saying, but I repeat it, and say that a law of nature favours them, and gives them a pre-eminent advantage over those who are not young. I have not been very long on the Committee of this Society, but long enough to have heard on many

occasions the question, "What is his age?" There is work to be done which only the young can do. And then in the matter of early educational training, the young of to-day possess advantages which those of former days did not enjoy, and the opportunities in childhood and youth of laying the foundations of fitness for personal service are increased a hundred-fold. And finally, as to money, the young, compared with the men and women of middle and later life, stand in a position of immense advantage. Please remember our definition of the young is "the youth of both sexes in our families and congregations before they set up an establishment of their own." I venture to say that in every town and city in the land there are many young men and women who are earning as much money as others with families to support and educate, and, of course, with far fewer claims upon it. And what are they doing with the money? Some are prudently saving it. The amount deposited in our national savings banks is now about 120 millions, nearly double what it was twenty years ago; and in all probability a very large proportion of this vast sum belongs to the class of our population we are now considering. With regard to such thrift in early life, who has anything but praise to express? Only let there be godliness with thrift, for "there is that withholdeth more than is meet, and it tendeth to poverty," and there is such a thing as "earning wages, and putting it into a bag with holes." (See Haggai i. 6.) Some are spending no little time and money in efforts after social and political reform. And some have a very sacred duty to perform which makes a large claim upon their service and purse. I refer to such as have to care for, and maintain, infirm or aged parents in necessitous circumstances. Surely no performance of Christian duty in other directions could atone for the neglect of this. But, on the other hand, what a very large sum in the aggregate is expended by our young men and women in personal self-gratification! Who can estimate the sum expended weekly on the early closing day in the country, and on the Saturday half-holiday in London, not to mention the daily use of articles of luxury which their fathers and mothers hardly know the names of. Now, why do I speak of these things? Is it because I grudge the youth of our warehouses and factories the time and opportunity to enjoy health-giving recreations; or because I would put back the clock of civilisation, and keep them to flint and tinder-box for striking a light? Nay, nay, for no such cynical purposes, my dear young friends. Right cheerfully do I adopt the words of the young woman in the story and say, though using them in a far different sense, "Pleasure is for the young." I am only trying to sustain the proposition that our young men and women have a great deal of money in their hands, and I would remind them that in the use or abuse of the money at their disposal they will realise a blessing or a curse, and I would speak to them of duty, because "I want them to be happy." I do verily believe that it is in the power of our young men and women to supply all the extra money needed to complete our Centenary programme. The £100,000 Thanksgiving Fund is in the Treasurer's hands. Thank God that He has put it into the hearts of His people, young and old, to devote this noble sum to His service; and now, fully to utilise that capital sum, a yearly income of £100,000 is absolutely essential in order to carry out the work ready to our hand at the commencement of this second century of our enterprise. Speaking broadly, we need an increase of £30,000

a year in our income, and where shall this come from? That is the question.

May I, in conclusion, make, through the pastors and delegates here assembled, an appeal to the young men and women of our churches. We have come to a time in the history of our Society full of peril, but full also of glorious possibilities. During the last few years, work has grown upon us in Africa and China, far faster than our resources, and while brethren on the field are struggling with their difficulties, and begging us to send men out to help them, we are unable, with last year's figures before us, to see the money to maintain the men already there. No doubt many here remember the song of the Jingoos a few years ago:—

“ We've got the men,
We've got the ships,
We've got the money, too.”

Brave words, very brave, but worthy of a better cause than that in which they were sung. Judas Maccabeus, addressing his countrymen, said, “ Arm, arm, ye brave! a noble cause demands your zeal,” and men eagerly rallied to his standard. And is there not Christian chivalry in the young men and women of to-day to meet the demands of this most Holy Crusade? I am persuaded “ we have the men.” The presidents of our colleges say that in increasing proportions students are expressing their desire to qualify for foreign mission service. And I am persuaded “ we have the money too.” It would not be right to omit reference to the present condition of trade and commerce. In almost every direction there is depression, and serious losses have been made by very many, not a few of whom have been liberal contributors to our missions. But for the most part, the shrinkage of trade profits and the losses of capital have fallen upon those in middle and later life, while those who are young have suffered little in these respects. Dear young friends, we look to you in this crisis of our history. Many of your elders have been disabled for a time; will you not step into the breach? Say “ No ” to some of the claims which self makes for gratification, and with cheerful voice say “ Yes ” to the collector who invites you to share the cost of this blessed enterprise. Is it too much to expect that one hundred of the very best of you should be willing to go out to heathen lands, and that the thousands who stay at home will cheerfully stand behind with needful supplies? Only let those of you who profess attachment to Christ consecrate your time, talents, and money more entirely to Him, and very happy results would follow. Surely, “ God, even our own God, would bless us;” the other young people in our families and congregations would catch your spirit, the workers for home and foreign service would be increased, and the exchequer of every church in the land, and of our Foreign Missions, would be constantly replenished.

May the gracious Lord bestow upon the young the manifold influences of His Holy Spirit! May they early hearken to the voice of Wisdom, and realise that “ her ways are ways of pleasantness, and all her paths are peace ! ” Then, with advancing years, though trials and disappointments and afflictions may befall them; yea, perhaps, because the All-Wise One may appoint these for their discipline, they shall ripen into mellow fruitfulness, and “ at evening time it shall be light,” for “ the path of the just is as the shining light, which shineth more and more unto the perfect day.”

THE LIGHT OF THE WORLD.

“I am the Light of the World.”

“Ye are the Light of the World.”



O Macedon! To Macedon!
O, bringers of the dawn, press on!”
So rings the cry imperious,
“Thou hast the light God meant for us;
A myriad hearts are waiting thee
In darkling lands beyond the sea!

“Thou canst not of our darkness guess,
Too awful is its mournfulness,
With God a dark, suspected power,
And man his plaything for an hour,
Life a dark mockery, that Death,
With blacker gloom, envelopeth.

“Such darkness wraps our lands about:
Thou hast the light! O! flash it out,
Till island, continent, and sea,
Catching the beams that come from thee,
Turn from the blackness of their night
To Light, to all-embracing Light.

“Light of the World indeed was He,
The beacon set on Calvary;
Light of the World indeed art thou;
His name He gives thee. Now, O now,
Arise and shine. In Macedon
We wait the dawning, all and one.

“As He was in the world, thou art,
To work His work, to play His part,
To finish all that He began,
To tell the love of God to man,
Till man below and God above
Love, and are loved in utmost love!”

And still the cry rings on and on
From out the darkling Macedon;
For God and man alike beseech,
Each yearning for the love of each;
Brothers, to you and me they cry:
Light of the World—are you?—am I?

VALEDICTORY SERVICE, READING.



THE General Secretary, **Mr. A. H. BAYNES**, gave the following details relative to the outgoing missionaries:— It is my privilege, in a few brief sentences, to introduce to you the outgoing brethren. Four of these are on the eve of commencing their missionary career, and all four are designated for work in India—the cradle of our Baptist Missionary Society, our oldest, our largest, and, shall I say, our dearest field of missionary toil, rich in inspiration, and full of imperishable memories. My only regret is that instead of four we have not forty, for the needs of India to-day are supreme. Only last week a missionary patriarch wrote:—

“India just now is not only full of promise, but of fruit. ‘Say not ye there are yet three months, and then cometh harvest, for the fields are already white unto harvest.’ On all hands dissatisfaction with Hinduism, inquiry as to Jesus Christ, and a widespread quest for copies of the Scriptures. I verily believe if the whole Christian Church would put forth a great effort, commensurate with the demands of the work, India would be won for Christ in a decade.”

Of the one hundred new missionaries which the churches have undertaken to permanently support, and for which the Centenary Thanksgiving Fund provides outfit, passage, and probationary expenses, the Committee has already accepted twelve, and four of the twelve are with us to-day.

Mr. J. J. HASLER, B.A.—Mr.

Hasler's name is well known to most of us in connection with the ministry of his honoured father at Andover, in Hampshire. Mr. Hasler was born at Downham Market, in Norfolk, on February 1st, 1868. When quite young Mr. Hasler gave his heart to the Saviour. His early education was at Andover Grammar School and Mill Hill, and he afterwards engaged in teaching work, during which time he successfully graduated at the University of London. While in London he was a member of Regent's Park Church, and took an active part in the work of the Regent's Park



MR. J. J. HASLER, B.A.

Mission Band. He visited the common lodging-houses, spoke in the open air, and worked earnestly in the Sunday-school. It is interesting to know that his resolve to devote himself to foreign mission work was the result of a special Centenary sermon preached by the Rev. F. B. Meyer, B.A., in connection with the Centenary celebrations of our own Society. In his own words:—"The conviction forced itself upon my mind during that sermon that as there was nothing to hinder my giving myself to foreign work, it was my duty to do so. I felt I might be of more service abroad than at home where so many stand idle all the day." With a view to further equip himself he entered Bristol College, where he has had the great advantage of close association with the President, the Rev. Dr. Culross, to whom all Bristol students owe such a vast debt of gratitude. Mr. Hasler is designated for educational work in connection with the Native Christian Training Institution in the great Mogul city of Delhi, and his past tutorial work and university training appear to the Committee to peculiarly qualify him for this important department of missionary service.

Mr. ARCHIBALD E. COLLIER was born at Brentford, in Middlesex, on December the 30th, 1867, and was educated at Ealing College



MR. A. E. COLLIER.

and West Cliff College, Ramsgate. From childhood Mr. Collier became deeply interested in the foreign missionary enterprise, largely due to home influence, where his mother and father constantly brought before him the claims of the heathen, and, by their own intense interest in the work, did all they could to foster the missionary spirit. He was baptized by the Rev. J. S. Hockey, the minister of Park Chapel, Brentford. It was in the spring of 1885, when Mr. Collier was just seventeen years of age, while on a visit

to this good town of Reading, at the house of his cousin, Mr. Edward Collier, that he met our well-known missionary, the Rev. J. J. Fuller, of Cameroons, and largely as the result of intercourse with him he resolved to consecrate himself to missionary service. In 1888, before Mr. Collier was twenty, he became the mission pastor of the village church of Harefield, connected with the Herts Union, where he spent eighteen months of happy work. He subsequently entered Bristol College, where he

took the full course of four years. He has also had the advantage of special training in medicine and surgery at the Bristol General Hospital, where he acquired a considerable amount of medical and surgical knowledge. Mr. Collier is designated for work in the densely-populated district between Agra and Delhi, and it is hoped that after the completion of his probationary course in Delhi, he will be stationed at one of the numerous towns in that promising field.

Mr. FREDERICK W. HALE was born in Colchester on May 10th, 1866, where he received his early education. After his conversion and baptism he joined the church at Regent's Park, and, like his friend Mr. Hasler, became associated with the band of young men working amongst the lodging-houses, in Sunday-school, open air, and mission-hall work, and amongst the neglected classes in that neighbourhood. For many years the desire for foreign service has been deepening, and, with a view to fit himself for this enterprise, he entered Hulme Cliffe College, and, subsequently, on leaving that institution, he entered Bristol College, where he has taken the usual course of study. He also has had, like his friend and fellow-student Mr. Collier, a period of training in the Bristol General Hospital, where he has acquired a considerable knowledge of medicine and surgery.



MR. F. W. HALE.

Mr. Hale will proceed to Agra, and be associated with the Rev. J. G. Potter, and Mr. Hale's college companion, Mr. Day, now undergoing his probationary course in that important centre.

The Missionary Prayer Union of Westbourne Tabernacle, Bournemouth, have undertaken to provide the means of support for Mr. Hale.

Mr. DAVID LAMIE DONALD is a Scotchman, and was born on May 10th, 1865, in Dundee. At fourteen years of age he was converted and admitted a member of John Knox Presbyterian Church, at Stepney, London. For three and a half years he worked in connection with the Presbyterian Church, preaching in the open air and at cottage meetings. Subsequently for six years he laboured in connection with the Strangers' Rest, in Ratcliff Highway, amongst sailors, dock labourers, and

lodging-house occupants ; and for two years afterwards he was associated with Miss McPherson at Bethnal Green. It was during these years that Mr. Donald's special attention was drawn to the subject of baptism. On searching the Bible, he arrived at the distinct conviction that believers' baptism was the only Scriptural baptism. He therefore resigned his membership with the Presbyterian body, was baptized at the Metropolitan Tabernacle, and became associated with the Metropolitan



MR. D. L. DONALD.

Tabernacle Church. Subsequently he entered the Pastors' College. For more than twelve years the desire to preach the Gospel to the heathen in foreign lands has taken possession of Mr. Donald's heart ; in his own words, "The accomplishment of this desire has been the goal at which I have aimed in all my home work for the lost and wandering."

After leaving the Pastors' College, finding no vacancy in connection with the Baptist Missionary Society, he undertook the pastorate of Coupland Street Church, Manchester, where, amid

many difficulties, his labours have been followed with encouraging success.

Mr. Donald is designated for Bengal, and will be associated during his probationary course with the Rev. W. R. James, of Madaripore, and it cannot but be of signal advantage to him to be placed with so enthusiastic and devoted a missionary as Mr. James, who has consecrated his life with unselfish earnestness to the highest welfare of the peoples of Eastern Bengal.

These four brethren are on the eve of leaving us, and of entering upon the great work to which to-day they publicly pledge themselves. We all unite in the prayer that God may preserve their health, give them favour in the eyes of the people, and follow their labours with a rich success.

And now I turn to brethren some of whom have long borne the heat and burden of the day, and are now returning to their fields of work. Doubtless they are well known to many, and I should hope that more than a few have prayerfully followed the story of their sorrows and successes in the pages of the MISSIONARY HERALD. It is not necessary I should say a word to commend these brethren—their names are dear and their work well known.

Mr. ROBERT WALKER is returning to Naples. Mr. Walker is a Scotchman. He was born in the Galloway village of Crossmichael on May 30th, 1857. He was educated in the Free Church, and entered commercial life in the city of Glasgow; there led to study the subject of baptism, he adopted Scriptural views, saw it his duty to be baptized, and join in membership the friends connected with the Blackfriars Baptist Church. Subsequently he removed to Liverpool, where he was connected with Pembroke Chapel. In 1877 Mr. Walker went to reside in the city of Genoa, as the representative of an important English life assurance office. There he became associated with the late John Landels, and entered earnestly with him into Italian evangelistic work. When, in the mysterious providence



MR. R. WALKER.

of God, that devoted missionary was translated to the higher service of the Father's house, Mr. Walker resolved to consecrate himself to mission work in Italy. He applied to the Society and was accepted in 1880. For many years afterwards he laboured in the North of Italy, making Genoa and Turin his centres. In 1887, when it became necessary, owing to the failure of health, that Mr. William Landels should leave Naples for the North, Mr. Walker exchanged spheres of work and removed to Naples. Recently he has been cheered by evident blessing in the important town of Calitri, and he goes back to Italy, after a season of rest at home, refreshed in health, and believing that there are bright days in store in connection with the work to which he has devoted himself with so much zeal.

Mr. HERBERT DIXON comes of an old Essex family, and was born in 1856. After having passed a satisfactory course at Regent's Park College, he was accepted by the Baptist Missionary Society for the Congo in 1881, and, for the brief time he was permitted to remain on the Dark Continent, gave himself with great gladness to the work of the Congo Mission. Many here know how he was driven away by severe illness, and in what a shattered condition he reached England. His recovery was, indeed, almost miraculous. His return to Africa being forbidden by medical certificate, he resolved to seek some other field, and, with the doctor's approval, was sent to North China, where he has been labouring ever since. He has been stationed mainly at

H'sien Chow, in the T'ai Yuen Fu district of Shansi, where his efforts have been greatly blessed, and where there is large promise of further success. So deeply anxious is Mr. Dixon that this work should be carried

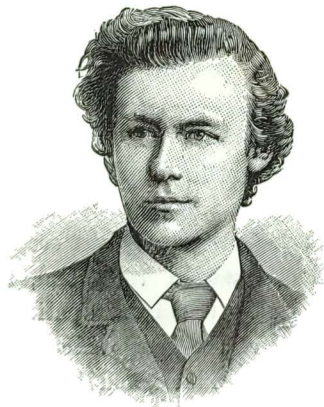


MR. H. DIXON.

on without a break that he has voluntarily relinquished his furlough in England, and is now on the eve of returning, leaving wife and children at home to recover strength. The staff of the Mission in Shansi is at present so small, the necessities of H'sien Chow so pressing, and the prospects of harvest so inspiring, that Mr. Dixon feels he cannot remain at home. He has resolved to return at once, and will be leaving for China in a few days.

And now turning to the Congo. "I go to open the door of Central Africa," said David Livingstone on his last journey. "Christians at home, I beseech you, see to it that that door is never again shut." Let us thank God to-day that across that dark, slave-hunted, benighted, long-neglected, mysterious continent, the voice of the watchman is heard crying, "The dawn breaketh, and the day is at hand."

Mr. WILLIAM HENRY WHITE was born at Dalston on November 12th, 1865, and was accepted for mission work on the Congo in the early part of 1889, after the usual course of study at Regent's Park College. Mr. White comes from Tottenham, and was baptized by the Rev. G. Turner, at that time minister at Tottenham, but now of Sutton, in Surrey. Mr. White has had many and varied experiences in connection with work in Africa. He has been evangelist, schoolmaster, navigator in charge of the Mission steamer *Peace*, and linguist. His heart is in Africa, and he yearns with a still deeper earnestness than at first to resume work in that land of his adoption. His return will be a great joy to his colleagues, and as this time he takes out a wife to lighten his sorrows and share his joys, there will be two workers instead of one,



MR. W. H. WHITE.

The next brother bears a name that is almost a household word amongst us—we may call him the “Carey of the Congo”—**WILLIAM HOLMAN BENTLEY**, Mr.

Bentley was born at Sudbury, in Suffolk, on October 30th, 1855, where his much respected father was at that time pastor. He was baptized by the Rev. T. Vincent Tymms on September 3rd, 1874, and joined the Downs Church at Upper Clapton. It was in the early part of 1879 that Mr. Bentley was accepted for work in Africa, and he first sailed for the Congo in April of that year. With our brethren Grenfell and Crudgington, he was one of the

pioneer party of our Congo Mission, and he had much to do with the founding of our Mission stations on the Lower River. In 1884 he returned to England with his native assistant, Nlemvo, to prepare and pass through the press his Dictionary and Grammar of the Congo

language, a lasting memorial of his scholarship and skill. In the words of Dr. Cust, certainly one of the greatest authorities in connection with African languages, “Mr. Bentley has done a work which will inseparably associate his name with the uplifting and evangelisation of the peoples of Africa, a work of great labour, accurate scholarship and painstaking skill.”

In 1885 Mr. Bentley married Miss Kloekers, whose father, the Rev. H. Z. Kloekers, was our first missionary in China. Born of a missionary

stock, inspired by early association with missionary enthusiasm, she has nobly seconded all Mr. Bentley's endeavours on behalf of the Congo peoples.



MR. W. H. BENTLEY.



MRS. W. H. BENTLEY.

Little wonder that she is beloved and respected by all with whom she has been brought into contact. A gifted and indefatigable worker, she has herself translated several important works into the Congo language—"The Congo Primer," "More about Jesus," "A Bible History," "The Peep of Day," and "A Book of Arithmetic," in three parts, with 1,550 problems—while, in addition, she has had the charge, at Wathen Station, of a large Congo girls' school, numbering more than seventy-five scholars.

In addition to his translating labours, Mr. Bentley has had a large amount of missionary travelling, house-building, school-teaching, and station work. He has set up and worked the printing-press at Wathen, and, in conjunction with Mr. Philip Davies, edits a magazine in Congo, entitled *The Dawn is Breaking*.

Last year Mr. and Mrs. Bentley returned to England once again, bringing



MR. AND MRS. J. STUBBS.

with them Nlemvo, their faithful native assistant; and since then they have together completed the entire translation of the New Testament into the Congo language, and the British and Foreign Bible Society have undertaken to print it for the Society free of cost.

We thank God for Mr. and Mrs. Bentley, and for the splendid work they have accomplished, and we pray that their valuable lives may long be spared for the good of the peoples of Central Africa, and for the furtherance and extension of the Kingdom and cause of our Lord and Saviour Jesus Christ.

And now turning to India, let me refer to our brother, the **Rev. JOHN STUBBS**. He was born at Woolwich forty-four years ago, on July 29th, 1849. The early years of his business life were spent in a lawyer's office, but feeling that the Gospel had imperative claims upon him, he relinquished

the law and entered the Pastors' College, and, after a satisfactory course, in 1873 he accepted the pastorate of the Baptist church at Eythorne. In 1879 Mr. Stubbs went out to Allahabad, in the North-West Provinces, as the pastor of the English church in that important city. His health failing, he and Mrs. Stubbs were compelled the next year to return to England. After a pastorate of three years at Brannoxtown, in Ireland, his health during that time having become fully re-established, his yearning for further work in India compelled him to offer himself to the Society, and in October, 1884, Mr. and Mrs. Stubbs again left for India, being designated for Bankipore. Mr. Stubbs will now take up work in the great city of Patna, one of the most important centres in the whole of Northern India. It is the earnest desire of the Committee to strengthen the Mission in this great Mohammedan stronghold, in which, and in the immediate neighbourhood of which, there are more than eight millions of people.



MR. AND MRS. W. J. PRICE.

Rev. W. J. PRICE was born at Bourton-on-the-Water in 1852; and was educated at Fairford and Hay. At the age of fourteen he was baptized at Fownhope by the Rev. T. Mudge. In 1874 he entered Pontypool College, and in 1877 was accepted as a missionary of the Baptist Missionary Society, being designated for India at the Autumn Meeting in Newport, in October, 1877. He was first stationed at Monghyr, in association with the Rev. Thomas Evans; afterwards laboured at Agra, Dinapore, Benares, and Calcutta respectively. His return last year to England was due to the grave illness of Mrs. Price, who came home in obedience to positive medical directions. Mr. Price is now returning to India to take over charge of the Delhi Native Christian Training Institution, in view of the approaching departure of the Rev. Stephen S. Thomas,

at present in charge, who contemplates taking furlough to England in the spring of next year. In the judgment of the Committee, Mr. Price is signally well adapted for this important and onerous position, and they confidently anticipate that this important Institution, under the charge of Mr. Price, will continue to thrive and increase.

And, finally, I desire to refer to our honoured friend and brother, the **Rev. GEORGE KERRY**, who for so many years has been the Financial Secretary of our Mission in India. We remember that the Wise



REV. G. KERRY.

Men came from the East, and Mr. Kerry comes from the capital of East Anglia. He was born in Norwich on September 18th, 1826. In 1841 he was baptized by the late Dr. Brock. After a full course at the Normal School of the British and Foreign School Society in London, in 1847 he went to Bristol College. In 1851 he became pastor of Fishponds Baptist Church, and in 1852 entered upon the pastorate of the Baptist church at Dorchester. In 1856, just thirty-seven years ago, Mr. Kerry was accepted by the Committee of the Baptist Missionary Society for service in

India. There he has carried on evangelistic work in Howrah, Barisal, and in the South Villages in the twenty-four Pergunnahs. In 1866 he visited England for the first time after his landing in India, and in 1878 took his second furlough. In 1879, after the retirement from utter failure of health of that Prince of Missionaries, the Rev. C. B. Lewis, he was appointed Financial Secretary to the Indian Mission, and in 1886, at the request of the Australian Baptist churches, he visited the colonies in the interests of the Indian Missions of the Colonial churches, whose representative in India he has been for many years past. His health seriously failing a few months ago, the doctors advised he should voyage to England. Under these circumstances the Rev. Charles Jordan very cheerfully consented to act for Mr. Kerry during his absence, and Mrs. Kerry, whose frail condition entirely prohibited the thought of her leaving Calcutta, with rare magnanimity and self-sacrifice, cheerfully consented to the departure of her husband in the hope that a few months' rest and change might re-establish his health. Mr. Kerry contemplates returning to India next month.

It would be difficult to adequately summarise the value of the services rendered by Mr. Kerry to the Society in India as evangelist, educator, administrator, trusted friend, and wise counsellor. In all these offices he has rendered signal help, and the Committee rejoice that he is now on the eve of returning to his important post, refreshed in health, and reinvigorated in strength. He will be welcomed back by all the friends of our Mission with great rejoicing. In India our missionaries like to call Mr. Kerry "father," and Mrs. Kerry "mother"—so true is it :—

"'Tis keenest joy to live in hearts, and to be loved by all."

To-day we all unite in the earnest prayer that the closing days of our dear friends may be their brightest and their best. May they realise in fullest measure the presence of their Divine Master, and ever "endure as seeing Him who is invisible"; and to all the dear brethren on the platform, so soon to leave us, we say: "Brethren, may the Master go with you, and may the Master ever ABIDE WITH you!"

"Spirit of Christ! Thy grace be given
To those who lead Thine host, that they
With might may wield the sword of heaven,
And feel Thee on their weary way.

"When foemen watch their tents by night,
And mists hang wide o'er moor and fell,
Spirit of counsel and of might,
Their pastoral warfare guide Thou well."

A CHINESE INN.

(See *Frontispiece*.)



OUR frontispiece is a picture of a Chinese inn. It looks clean and fairly comfortable. But, in China, "things are not what they seem." You would find a mass of dirt and dust that would fairly astonish anyone accustomed to the luxury of an English inn. Still, one is grateful for any house of rest in travelling. As Sir T. Wade says, "If one is tired, one doesn't think much of surroundings." Every house in China "stands four square," and all the windows overlook the central courtyard.

You have, in China, your choice of how you travel: carts, sedan chair, a litter slung between two mules, pack mule, &c., &c.

Tai Yuen Fu, Shansi.

E. MORGAN.

DEATH OF PUNDIT HARI RAM, OF AGRA.

BY THE REV. J. G. POTTER, OF AGRA.



ON Thursday, August 17th, Pundit Hari Ram, the senior evangelist of the Agra Mission, died of pneumonia. His death removes one of the most prominent members of the Agra Mission Staff. European missionaries have come and gone, but Hari Ram has remained for twenty-five years a faithful witness for Christ in this district. All the missionaries who have known him will feel that by his death they have lost a personal friend. Mr. Jones, of Bankipore, writes :—“ I can truly say there is nothing that has so touched me for a long time as this, the news of the decease of dear Hari Ram. So many memories come crowding in. There is not a place of any note around Agra where he and I have not visited and worked together. We can thank God for the peaceful end. May his death be made a blessing in Bisarna and the district.”

The Rev. J. Gregson, writing in 1868, said concerning him :—“ The way of salvation through a crucified Redeemer filled him with deepest joy, and he really seems like a man resting on Jesus Christ for salvation. He never speaks or hears of the Saviour’s love without much emotion, and often we have seen him moved to tears whilst talking with him on this theme. Unable to keep the glad tidings to himself, he spoke to others, read to others the Scriptures, and tried to bring others to think and feel like himself.”

As one who has known Hari Ram intimately for the past twelve years, I am glad to state that the estimate formed of him in 1868 has been verified by his conduct since. There is much that I could write concerning him, and much has already been published in the *MISSIONARY HERALD* during the past twenty-five years. I trust that some permanent record of his long and useful life may yet be published. If so, we who knew him well will gladly give our tribute to his memory.

His end was peace. On Sunday afternoon, August 6th, he preached to the Agra native church. Though apparently then in good health, he stated that possibly it was the last time that he should address them. Those present remarked a more than usual earnestness in his manner, though he was always much in earnest. The following day he joined with the other preachers in the usual monthly meeting for prayer and praise, when reports of the past month’s work are given in. On Tuesday, August 8th, we parted, after which I did not see him again. The next day he was

taken ill, but sent no message either to his home or to us. Four days afterward he asked to be taken home, and six days afterward the news reached Agra. His two sons went at once to see him, and reported him very ill. A doctor was sent out from Agra, who returned to state that the case was one of pneumonia, and that there was little hope of recovery. Three days before his death he continued to say, "Four o'clock, four o'clock," and at 4 a.m. on Thursday, August 17th, his eyes closed, and soon after life had departed.

In the days of his illness the Hindi New Testament was his constant



PUNDIT HARI RAM, THE REV. J. G. POTTER, NATIVE PREACHERS AND TEACHERS.
(From a Photograph.)

companion. One of his sons reports that, when asked as to his state after he became too weak to speak, he used to point first to the New Testament and then upward. In this precious copy of the New Testament, shown to me after the Pundit's death, I found one page turned down at Acts vii., with a line under the precious words of dying Stephen, "Lord Jesus, receive my spirit." Hari Ram leaves a widow, who was baptized some years ago, an elder sister as yet unconverted, two sons, who are preachers of our Society, and a little girl of nine years.

May I ask that special prayer be offered for this family; also that the

Pundit's death may be made a blessing to the whole village and district ; and further that the Lord of the harvest would thrust out many more such labourers as this one who has gone to his reward ?

I enclose a photograph taken by Mr. Rouse in 1884, showing Pundit Hari Ram and two of his converts. The names in the group are as follows, reckoning from the left :—

Thomas. Teacher at Benevolent Institution School (B.M.S.).

Jacob. Preacher of B.M.S.

Manoah Das. Brahman convert of Hari Ram, and preacher of the Society.

Hari Ram. With arm uplifted as in the act of preaching.

Rati Ram. Brahman convert of the Pundits, now stationed as preacher at Shamshabad.

Gabriel. Colporteur of B.T.S.

J. G. Potter. Seated in front of the preachers.

Agra, N.W.P.

J. G. POTTER.

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ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A parcel from friends at Downs Chapel, Clapton, for Miss Way, India; a parcel of books from Mr. J. T. Howieson, of Peckham, for the Rev. R. Wright Hay, of Dacca; a box from Miss Heyden, Bournemouth, for Mrs. Ellis, Calcutta; two dolls from Miss Checketts, Walsall, for Mrs. Kerry's Orphanage, Calcutta; parcels from friends at Highgate Road, per Mrs. Coxeter, for Misses Wrigley, Pike, Saker, Gleazer, and Bergin, India; a box of dolls, &c., from City Road Chapel, Bristol, per the Rev. J. J. Doke, for Mrs. Herbert Thomas, Delhi; thirty-six yards of flannelette, from Mrs. Anderson, Holloway, for Mrs. Tregillus, Jessore, for Christmas presents to native Christian women; a parcel of fancy articles from Miss Blackwell, Southsea, for Mrs. Day, Agra; a parcel of garments, &c., from the Wellington United Juvenile Zenana Society, per Miss Burnett, and a parcel from Friends at Woodford, for the Rev. R. Spurgeon, Barisal; a parcel of garments, from Miss Smith, Purley, for Mrs. J. G. Kerry, Dacca; a box from Mrs. W. Jones, Cardiff, for the Rev. D. Jones, Bankipore; a parcel of toys from "L. M.," Wakefield, for Rev. T. R. Edwards, Serampore; packages of garments, toys, &c., &c., from Misses Hoare and Byerley; from Salem Church, Dover, per Rev. E. J. Edwards; from Miss Joyce's Bible-class, Lolwater; from the Misses Harvey and Friends at Eythorne, per Mrs. Harvey; from the Misses Pledge, Ashford, Kent; from Mrs. Wellden, Deal, and from the Missionary Working Meeting, Worthing, per Miss A. Butcher; and a parcel of books from Mrs. C. H. Spurgeon, Norwood, for the Rev. John Stubbs, Patna; parcels of scrap-books from the Sunday Scholars and Friends at Croydon, per Mrs. Spurgeon, for the Rev. R. Spurgeon, Barisal, and various Congo missionaries; a bale of garments from Camden Road Sunday-school Missionary Working Party, per Miss Hartland, for Mrs. Lewis, San Salvador; a box of garments, toys, and dolls, from the "Spare Minutes" Society, Park Chapel, Great Yarmouth, per Miss Aldred, for the Rev. W. H. Stapleton, Upper Congo; a parcel of magazines from Miss Tilly, Southport, for the Congo Mission; a parcel from the Ladies' Missionary Working Party, Brunswick Road Chapel, Gloucester, per Miss Sims, for Mrs. Bentley, Wathen, Congo; a parcel of cards from the teachers and scholars, Tabernacle School, Burton-on-Trent, for the Congo Mission; a parcel of cards from Mrs. Sacret's Class, Grovelands Sunday-school, Reading, for Mrs. Farthing, China; parcels from Friends for Mrs. Whitewright and Mrs. Morgan, China; a parcel from Cheltenham for Rev. S. Couling, China; twenty-eight dolls from Miss Sandell's Class, Gresham Chapel, Brixton, for Mrs. Couling, China; a parcel of magazines from Mr. W. R. Dover and Friends, Holloway, for the Rev. H. A. Lapham, Ceylon; parcels from Canterbury and Mrs. Southwell, Child's Hill, for Mrs. Wall, Rome; a parcel of cards from Leeds, for the Mission; a box of books, &c., from Miss Maris, Shelford, for Miss Pledsted, India; and gifts of books from Friends in Bristol, per the Rev. R. Glover, D.D., for the Revs. A. E. Collier and F. W. Hale, India.

The Committee also desire to join with their missionary brethren in the

following expressions of gratitude:—The Rev. William L. Forfeitt, of the Congo, desires to acknowledge with warmest thanks the following gifts for Bopoto Station:—A communion service from a few Friends at King's Road Chapel, Reading; garments, scrap-books, toys, &c., for our young people from Mrs. A. Sims, Bristol, Mrs. Hawkes, Liverpool, Mrs. Smith, Camden Road, Mrs. Beckingsale, Cheltenham, and Mrs. Morgan, Bushey. The Rev. A. T. Teichmann, of Pirizpore, Bengal, returns hearty thanks for £3 2s. 6d. from Friends at Halifax, Rishworth, and Steep Lane for magic-lantern slides; and for £4 4s. from Mrs. Cope, Stratford Road Chapel, Birmingham, for a magic lantern. And the Rev. Moir Duncan, M.A., writes from San Yuan, Hsien, Shensi, July 13th, 1893: "My dear Mr. Baynes,—Would you kindly acknowledge, with many thanks, the following generous gifts on behalf of the Shen Hsi Mission—(i.) From Rattray Street Church, Dundee, per Rev. T. W. Lister, for Mrs. Duncan, three boxes of clothing and other useful articles for charitable distribution, women's work, and girls' school; value (including £1 15s. 6d. for freight) £14 1s. 4d.; (ii.) from Mr. Pardoe, Aberdare, Spencer repeating rifle. We look forward to its receipt with great interest, for the wolves still abound, and this year leopards have made their appearance on the plain. This morning we had one fine brute flayed at our premises. It attacked three men, and tore off one half of a lad's face yesterday. Not many hours after they had their revenge by having its flesh cooked for their evening meal. Unfortunately the Chinese official at Hankow refuses to sanction our rifle being sent into the interior, so we have not received this eagerly-looked-for gift; (iii.) from Dr. Wilson, Han Chung Fu, (a) case of most useful drugs; (b) two sets of allegorical scroll paintings by native artist, for use in preaching; (c) valuable hints on pharmacy of native drugs."

Mrs. Hawker, of Camden Road, wishes to thank a friend for jewel case for the Camden Road Congo Sale; also friends in Nottingham and Portsmouth for parcels of work for Congo Sale.

WHO WILL RESPOND ?



RS. CAREY, of Barisal, sends the following letter, to which we hope there will be a hearty response:—

"Barisal, East Bengal, September 10th, 1893.

"MY DEAR MR. BAYNES,—Will you be so kind as to put an appeal in the HERALD for gifts of Christmas cards, illuminated wall texts, oleographs and chromographs of English scenery, &c., on behalf of our 'Bible School' boys? They are all Hindus, you know, and I want these gifts in time for Christmas please, because on that day we have a 'special service for students only,' and present each lad afterwards with a Christmas card and text, which he values highly. Last Christmas Day the Preaching Hall was packed with students, and we had the greatest difficulty in supplying all with cards and texts. They nail them up in their lodgings and prize them as great treasures; but, what is better still, every time they look at them, they read God's words, and I am quite sure, in the case of many boys, they have helped them to love what is pure and to keep

from sin. One student came to my husband the other day, and asked for any old newspapers he could spare. He wished to paste them all over his mat walls, as he did not like the look of the ugly mats. We gave him the papers, and also a few pictures I had, and he was so pleased.

"This suggests a kind of missionary work which can be done by anybody, and promises to prove very fruitful of good. Little children might collect their nicest cards, and young people, who have crops of them as thick as daisies, might easily spare those most suitable and attractive for the purpose named. We could put a thousand such witnesses for the Master in as many houses in Barisal alone. Trusting that many will respond to this appeal, and that you, my dear Mr. Baynes, will do your best, as I am sure you will, to send me the cards by Christmas, I remain, yours very sincerely,

"To A. H. Baynes, Esq."

"LETTIE CAREY.

RECENT INTELLIGENCE.



THE CONGO MISSION.—The Rev. Lawson Forfeitt, writing from Underhill Station, Lower Congo, under date of August 22nd, reports:—

"On Thursday last Mr. and Mrs. Glennie and Mr. and Mrs. Stapleton arrived here by the Dutch steamer and left yesterday for Stanley Pool. They were all well, and I hope they will have a safe and pleasant journey up country."

Outgoing Missionaries.—The Rev. Herbert Dixon left London on his return to Shansi, North China, in the P. and O. steamship *Oceana*, and on the same date the four new brethren, Messrs. Hasler, Collier, Hale, and Donald, left for Calcutta in the P. and O. steamship *Kaisir i Ind*. On the 14th the Rev. W. J. and Mrs. Price and the three new Zenana missionaries, the Misses Echhart, Coombs, and Dyson, in the P. and O. steamship *Rome* for Bombay, and on the 27th, in the P. and O. steamship *Mirzapore*, the Rev. J. and Mrs. Stubbs for Calcutta. Will our readers please remember these friends in special prayer?

Camden Road Chapel Congo Mission Sale.—Mr. W. W. Parkinson, of 18, Carleton Road, Tufnell Park, London, N., writes to Mr. Baynes:—"In view of our Annual Congo Sale, which we are arranging for Tuesday, Wednesday, and Thursday, the 28th, 29th, and 30th of this month, may I ask you kindly to insert a notice in the MISSIONARY HERALD, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?" We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale.

To Treasurers and Secretaries of Local Auxiliaries.—We shall be greatly obliged if friends who have contributions in hand for the Mission can make it convenient to make remittances at an early date. The expenditure of the

Mission is increasingly heavy, and large payments have to be made during the current month. The Society was never in more urgent need of help than at present.

Tidings from San Salvador.—The Rev. George Grenfell, who has recently visited San Salvador Station, writes, under date of August 21st:—"My visit to San Salvador was the source of very great pleasure—not only because of the intercourse I had with my brethren there, but also because of the encouraging change that has come over the place since my previous visit. My colleague, Lawson Forfeitt, the pleasure of whose company I enjoyed on this journey, though he could not contrast the work at San Salvador to-day with our earliest efforts at that place, greatly rejoiced at the manifest activity of our small church, and the eagerness of the surrounding villages to receive the ministrations of the missionaries and evangelists. The church members number forty-nine; the scholars in regular attendance about twice that number, the girls being more numerous than the boys—this fact being largely due to the very marked influence of Mrs. Lewis, who makes a splendid missionary. On Sundays there are twelve or thirteen services held in as many villages within a radius of some six miles from San Salvador. At four places the natives have built meeting-houses, and at two of these the San Salvador Church supports native teachers, and hopes soon to set apart a third for this same work. Mr. Crudgington's old friend Buku inquired after her 'Mwana Hali' (child Harry), and when she heard he was again in England begged me to send many 'mavimpis' (greetings). The San Salvador church members have recently come into contact with the Chinese labourers sent out for the Congo railway, and are greatly interested in the work of our Society in China. They propose, Mr. Lewis tells me, to give very practical evidence of their sympathy by sending some money to their old friend Herbert Dixon to help him in his work among the people. So you see, my dear Mr. Baynes, there has indeed a great change come over the San Salvador people since the early history of our work among them—such a change as sends us on our way with renewed courage—such a change as fills our heart with thankfulness to Him in whose name we labour."

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the Quarterly Meeting of the General Committee, held in Reading, in connection with the recent Autumnal services, the Treasurer in the Chair, after prayer by H. M. Bompas, Esq., Q.C.—

The Rev. Robert Gray, of Oxford Road Church, King's Heath, Birmingham, was invited to join the Mission Committee, and occupy the seat rendered vacant by the lamented decease of the late S. A. Daniell, Esq.

The cordial thanks of the Committee were given to Ed. Robinson, Esq., J.P., of Bristol, for his further generous promise of an additional sum of £200 to complete the new buildings of the Gotch Robinson College in Tsing Chu Fu, Shantung, North China, now in course of erection.

The Secretary presented and read the following resolution of the Irish Baptist Association, forwarded by the Rev. C. S. Donald, of Belfast, the Secretary of the Association :—

At the Annual Session of the Irish Baptist Association, held in Belfast, in September last, resolved unanimously :

“That this Association of the Baptist Churches in Ireland heartily rejoices to learn that more than £100,000 has been raised for the Centenary Fund of the Baptist Missionary Society, and warmly approving of the object and aim of the Committee in their effort to raise the annual income of the Society to £100,000, would earnestly press upon Baptist churches in Ireland the obligation of sympathetic co-operation in this most laudable endeavour.”

“(Signed) C. S. DONALD, *Secretary.*”

Resolved unanimously :—

“That the Committee of the Baptist Missionary Society have received with special pleasure this welcome expression of interest and support from the pastors and delegates of Irish Baptist churches. They thank their brethren most heartily for it, and gratefully acknowledge the sympathy and kindness of the secretary as expressed in its transmission.”

Dr. Underhill having reached his eightieth birthday, it was resolved unanimously :—

“That the Committee of the Baptist Missionary Society desire to congratulate their brother and colleague, Dr. Underhill, on attaining his eightieth year. They greatly rejoice in the long service to the Church of Christ in general, and to the Foreign Mission Cause in particular, rendered by their dear friend. They are devoutly thankful that he reaches his advanced age full of honours and in good health, and in the enjoyment of the light of the Saviour’s countenance.

“They earnestly trust that the remaining years of his life may be enriched with the special presence and blessing of the Divine Lord, and that in fullest measure he may enjoy constant communion with the Saviour.”

The Rev. Daniel Jones, of Bankipore, reported that, in view of the urgency of the work in the Patna-Bankipore district, he had resolved to postpone his intended furlough to England until the spring of 1895.

The Rev. H. Paterson, of Patna City, was urged to take a season of rest and change in England in the spring of 1894, Mr. Paterson having been seventeen years in India without furlough, and his present condition of health giving much anxiety to his colleagues and friends.

The Rev. John Stubbs was requested to reside in Patna city, on his return to India, and to carry on the work to be relinquished by Mr. Paterson, on his departure for England.

With regard to the Reading Autumnal Meetings it was unanimously resolved :—

“That the hearty thanks of the Committee of the Baptist Missionary Society be given to the officers and members of the Reading Local Arrangements Committee, and to Reading friends generally, not only of the Baptist denomination, but of all sections of the Christian Church

for generous hospitality and manifold acts of thoughtful kindness; special acknowledgments being presented to the local secretaries for untiring zeal and admirable arrangements for securing the comfort of visitors, and accommodation for the public services of the Mission."

The Rev. J. Jenkyn Brown, of Birmingham, closed the meeting with prayer.

THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful thanks we acknowledge the receipt of the following welcome proofs of deep interest in the work of the Society:—A silver thimble from an Orphan, who writes: "This is the only article of any value that I have; please accept it for the Congo Mission;" old silver spoons, &c., from "Faith," Bournemouth (per Mrs. Doggett); "A thank-offering, for the fact that Mr. Hale is going out to India, supported by the Prayers' Union, at West Cliff Tabernacle;" a silver trinket, per a Friend, Upper Wimpole Street, London, who writes: "I have been asked to forward this one small article to you to sell for our missionary cause; it is from a poor but very dear afflicted servant of God, who longs to help, but has not money to give. I post my HERALD to her each month, after reading it, and she has seen how many do send articles for sale, and therefore begs your acceptance of this. I know it is sent with much earnest prayer for the cause. I, too, would take this opportunity of saying how much we enjoy reading the HERALD, and rejoice over the encouraging accounts of the work month by month. May the gracious Lord thrust forth many more workers into the vineyard, and continue to bless you, Mr. Baynes, and all our beloved missionaries;" a silver knife from "A Poor Widow, who longs to give something to send the glad tidings of a Saviour's love to dark Africa;" a small gold chain from a Servant, who "cannot keep it when it might be sold, and the money spent in sending the light of the Gospel into the dark places of the earth;" a small ring from one of the inmates of the Incurable Hospital, for the China Mission; a silver bracelet from "A sad soul who has had sorrow upon sorrow;" a jet chain and locket from "A Widow, who would send money if she had any, but is only able to earn just enough to keep herself and child from starvation;" and a small pencil-case from "A Boy at School, who loves the Congo Mission, and hopes some day to give himself to it."

The very cordial thanks of the Committee are also given to the following generous donors for most welcome help—just now most sorely needed:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. W. R. Rickett, £250; Mr. C. F. Foster, £100; A Friend, £95; Mr. J. Marnham, J.P., for *Congo* and *India*, £92 10s.; Matthew vi. 1-4, for *Congo*, £60; Mrs. Thomas White, £50; Friends at Bromley, for *Bromley Press, Wathen*, £30 0s. 9d.; "Meg," for *Congo*, £25; Mr. J. B. Mead, for *Rome*, £25; G. W. R., £20 12s. 6d.; Mr. J. Masters, £12; "Selchar," for *India*, £10; A Friend, per G. W. E., £10; Mrs. W. L. Lang, for *N. P. Dacca*, £10; Mr. J. T. G. Dodd, £10; A Friend, £10; Mrs. E. P. Allen, £10; W. T., £10; Mr. F. A. Freer, £10; Baroness Solvyns, for *Congo*, £10; Mr. J. Payne, £10; Mrs. W. Thomas, £20; Mrs. H. Thomas, £20.

CONTRIBUTIONS.

From September 13th to October 12th, 1893.

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

ANNUAL SUBSCRIPTIONS.

Allen, Mrs. E. P., Auckland, New Zealand ..	10	0	0
Blinkhorn, Rev. R. K. . .	1	0	0
Byerley, Mr. G.	1	1	0
Byerley, Miss C. M. . . .	0	1	6
Chapman, Mr. Jas. L. . . .	3	3	0
Christlan, Miss Julia . . .	2	2	0
"Eccles"	5	0	0
Edmanson, Mr J.	1	0	0
Hall, Mrs., Cheshunt, for <i>N P</i>	1	0	0
H. J. W.	1	0	0
Knight and Glazier, Misses, for support of Congo boy. " <i>Mokilobivengua</i> "	2	10	0
Marnham, Mr. John J.P., for support of Congo missionary	75	0	0
Do., for support of Indian missionary	17	10	0
Massy, Mr. Stephen	1	0	0
Masters, Mr. John, New Bilton	12	0	0
Matt. vi. 1-4, for support of Congo missionary	60	0	0
Mead, Mr. J. B., for Mr. Wall's work, Rome	25	0	0
Pratt, Mr. C., Wickenden	4	4	0
Speed, Mr. E. J. (2 years)	1	0	0
Swan, Mr. W.	0	15	0
Wilson, Mr. J.	1	1	0
York, Miss E.	2	2	0
Do., for Congo	1	1	0
Do., for China	1	1	0
Under 10s.	0	12	3

DONATIONS.

A Friend, Australia . . .	2	0	0
Canham, Mrs. W. J., for <i>N P</i>	0	11	0
Dodd, Mr. J. T. G.	5	0	0
Do., for Congo	5	0	0
F. S. O.	5	0	0
Foster, Mr. F.	100	0	0
Harrison, Rev. J. S. (box)	0	10	10
Hipkiss, Mr. W. H.	0	10	0
"Hope"	1	0	0
"In Fulfillment of a Promise"	2	0	0
L. E. P.	1	0	0
Leigh, Miss	2	0	0
McLaren, Miss Janet . . .	0	1	6
"Meg," for Congo	25	0	0
Miliken, Mr. H. O., Collections taken at drawing-room services, Kilticrankie House, for Congo	1	15	0
Readers of the Christian, per Messrs. Morgan & Scott, for Khond Mission	1	17	9

Rouse, Mr. W. H. D., M.A., for Mr. Crutling, China	1	0	0
"Welchar," undec., for Indian Mission	10	0	0
Skeats, Mr. G. W., Fleet, for <i>W & O</i>	0	10	6
Smith, Miss L.	0	10	0
Watford, Mr. R. K. J., Folkestone	1	0	0
Under 10s.	0	13	3

LONDON AND MIDDLESEX.

Arthur-street Ch., Cambridgewell Gate	11	13	2
D., Sunday-school	8	3	6
Battersea, York-road Sunday-school, for <i>Rimnapura School, Ceylon</i>	12	0	0
Camberwell, Cottago Green Sunday-sch., for <i>China</i>	5	0	0
To., Denmark Place . . .	4	7	8
Chalk Farm, Berkeley-road Sunday-school	1	10	0
Child's Hill Sunday-school	1	1	6
Chiswick Sunday-sch. . . .	2	4	3
Clapton, Downs Chapel . .	50	0	0
Commercial-road Chapel	25	0	0
Dalston Junction Sunday-school	5	0	0
Enfield	7	12	6
Do., Y.M.B.C., for Congo	0	4	4
Islington, Cross-street Sunday-school	6	16	9
Do., Salter's Hall Ch. Peckham, Summer-road Sunday-school, for <i>China School</i>	3	0	0
Peckham Rye, Barry-road	0	16	0
Poplar, Cotton-street . . .	1	1	0
St. Peter's Park Sunday-school	2	16	6
Upper Holloway Y. M. B. C.	0	5	6
Do. for <i>N P, India</i>	3	15	9
Do., for Congo	5	0	2
Vauxhall, Sunday-sch. Vernon-square Chapel	8	2	4
Walworth, Ebenezer Sunday-school, for Bengalt School	3	11	0

BEDFORDSHIRE.

Bedford, Mill-street Sunday-school	4	16	2
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BERKSHIRE.

Reading, Carey Chapel Juvenile Collectors . . .	3	18	7
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Reading, Y.P.S.C.E., for Mrs. Couling's work, China	0	19	0
Do., Wicliffe Sunday-school	0	9	8

BUCKINGHAMSHIRE

Olney, for Congo	0	5	0
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CAMBRIDGESHIRE.

Per Mr. G. E. Foster (Treasurer)	31	7	7
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CHEESHIRE.

Altrincham, Tabernacle . .	1	4	6
Do., Sunday-school	3	5	0
Chester, Grosvenor Park . .	8	13	4

DEVONSHIRE.

Bovey Tracey	7	12	0
Bradinch	4	13	0
Devonport, Morice-square	0	10	4
Do., for Congo	1	0	0
Do., Sunday-school	1	0	0
Paignton	3	16	6
Plymouth, Mutley Chapel Sunday-sch., for Congo	12	1	0
Teignmouth	6	0	0
Tiverton	20	8	4
Torquay, Upton Vale . . .	15	13	6
Do., for Italy	0	10	0
Do., for Congo	0	10	0

DURHAM.

Gateshead	9	15	6
Hartlepool	1	5	0
Middleton-in-Teesdale . . .	20	0	0
South Shields, Westcoast-road	8	3	2
Do., for Congo	1	0	0

ESSEX.

Barking, Sunday school . .	2	15	0
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GLOUCESTERSHIRE.

Cheltenham, Cambray, for <i>N P winter Rev. R. W. Hay, Dacca</i>	10	0	0
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HAMPSHIRE.

Milford-on-Sea	4	3	0
Sway	0	10	0

KENT.

Bromley, for Bromley Press, Wathen	3	0	9
Pembury, Union Ch.	1	15	0
Whitstable	0	12	0

LANCASHIRE.		STAFFORDSHIRE.		Kelfley District 76 10 7	
Accrington, Willow-street and Woodnook Sunday-schools.....	8 6 6	West Bromwich	3 0 0	Lockwood	6 17 0
Blackpool, Union Chh.	0 18 9	SUFFOLK.		Middlesbrough, Marton-road	14 12 0
Briercliffe, Hill-lane ..	4 0 0	Ipswich, Burlington Chapel	11 3 3	Norland	1 2 0
Boals Chapel	2 5 0	Do. for <i>Chinese evangelist</i>	1 6 1	Salterforth	5 3 0
Liverpool Auxiliary—Birkenhead, Jackson-street	1 4 7	SURREY.		Scarborough, Albe-marle	29 9 10
Liverpool, Kensington Chapel	19 14 6	Lower Norwood, Gipsy-road Sunday-sch. for <i>support of "Lukelo"</i>	5 0 0	Sheffield Auxiliary	17 15 0
Do., Princes Gate....	6 0 0	Do., do., for <i>Barisal School</i>	10 0 0	Skipton, Belmont Chh.	2 19 4
Do., Richmond Chh.	32 18 1	Do., for <i>China School</i>	3 2 11	Slathwaite, Zion	1 4 8
Southport, Tabernacle Sunday-school	4 16 2	Penge, Tabernacle	9 16 1	South Bank	1 4 6
Waterfoot, Bethel	1 7 10	Stratham, Lewin-road, Y.W.B.C., for <i>orphan at Cuttack</i>	1 1 0	Sutton-in-Craven	14 7 2
Do., Sunday-school ..	1 2 19	Do., Sunday-school, for <i>support of Kopil Eshwera Das</i>	10 0 0	York, Juvenile Society ..	5 19 8
LEICESTERSHIRE.		Sutton	5 19 11	SOUTH WALES.	
Leicester, Carley-street Sunday-school	10 0 0	Do., for <i>N P, Delhi</i> ..	2 4 8	BRECONSHIRE.	
LINCOLNSHIRE.		Tooting, Summers' Town Sunday-school ..	1 16 1	Brynawr, Zion Sunday-school	0 10 0
Lincoln, Monk's-road ..	3 3 3	Wallington, Queen's-road	12 16 5	CARMARTHENSHIRE.	
NORFOLK.		Do., for <i>Congo</i>	10 0 0	Llanely, Greenfield Ch. ..	81 15 8
Roxton	2 5 0	SUSSEX.		GLAMORGANSHIRE.	
Great Yarmouth, Park Chapel	19 0 0	Worthing, Sunday-sch. ..	4 0 0	Cardiff, Hope Ch. Sunday-school	5 8 4
NORTHAMPTONSHIRE.		WARWICKSHIRE.		Pengam	3 15 1
Kislingbury	4 4 6	Rugby, Sunday-school ..	3 0 0	Swansea Mount Pleasant Sunday-school, for <i>Mount Pleasant School, Congo</i>	43 8 6
Long Buckby	12 1 10	WORCESTERSHIRE.		MONMOUTHSHIRE.	
Northampton, Grafton-street	0 18 0	Evesham, Cowl-street ..	70 0 0	Glascod	1 5 6
West Haddon	2 10 0	Bedditch	2 14 11	Llangibby	0 16 6
NORTHUMBERLAND.		YORKSHIRE.		SCOTLAND.	
Ford Forge	1 2 2	Bradford, Y.M.S., for <i>support of Congo missionary</i>	20 0 0	Cambuslang	2 11 6
Jarrow - on - Tyne	5 1 0	Do., ston and Caledonia-street Sunday-schools	5 10 0	Edinburgh, Bristol-place	81 13 4
Grange-road	5 1 0	Cowling Hill	3 12 3	Glasgow, John-street ..	9 0 0
Newcastle - on - Tyne, Westgate-road	39 0 4	Goitcar	7 6 10	Kircaldy, Whyte's Causeway Sunday-school	1 5 0
Do., Jesmond	18 11 5	Guiseley	2 0 0	Millport	2 2 9
Do., Bye Hill	8 8 5	Hallifax, United Meetings	6 9 3	Selkirk, for <i>Mr. Thomas's work, India</i>	0 7 6
Do., do., Sunday-sch. ..	2 1 9	Do., Trinity Chh.	5 0 0	Wishaw	2 6 8
OXFORDSHIRE.		Helliield	2 5 0	IRELAND.	
Caversham, Sunday-school	2 16 6	Huddersfield, Lindley Oakes	8 2 8	Cairndaisy	0 12 6
SOMERSETSHIRE.		Do., Sunday-school ..	2 18 4	CHANNEL ISLANDS.	
Bath, Manvers-street ..	13 10 0	Do., for <i>support of Congo boy and girl</i> ..	5 8 7	JERSEY.	
Bristol Auxiliary, per Mr. G. M. Carllie, Treasurer	4 5 7			St. Heller, Vauxhall ..	
Crewkerne	1 2 9			7 15 0	
Do., Sunday-school ..	2 9 2				
Williton, Sunday-sch. ..	1 3 0				

TO SUBSCRIBERS

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

[THE MISSIONARY HERALD,
DECEMBER], 1893.



THE MAGISTRATE OF TAI YUAN FU AND FAMILY.—(From a Photograph.)

[DECEMBER 1, 1893.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE INCREASE OF THE ANNUAL INCOME.



COMMUNICATIONS are being received from the local secretaries reporting the steps they are taking in their respective districts relative to this most urgent question. If ever the practical sympathy of the friends of the Society were required it is now, in connection with this present effort to meet the growing demands of the Mission—demands arising out of the very success which has resulted, under God's blessing, from the labour of our missionaries. When fields are so white unto the harvest, it is surely not the time to stay our hands. We ask for our brethren who, in their various localities, are endeavouring to deepen interest and enlarge the contributions a cordial reception.

So far as the churches in London are concerned, it is expected that, as the result of communications already made with them, meetings will be arranged during the next few weeks for the presentation of the claims of the Society. We hope, in the next number of the HERALD, to give a list of such arrangements. It is sometimes said that

LONDON MUST LEAD.

We feel that, in the present circumstances of the Society, an opportunity indeed presents itself, which we trust will be earnestly improved.

THE CENTENARY CELEBRATION VOLUME.



It is with much pleasure we announce that the above volume will be published this month, copies being ready on and after the 12th inst.

As already intimated, it will contain revised reports of the sermons and addresses delivered at the Commemoration Services held in

**NOTTINGHAM, LEICESTER, KETTERING, LONDON, AND
NORTHAMPTON;**

also detailed acknowledgments of contributions to the Thanksgiving

Fund; and will be numerously illustrated. In style it will be uniform with, though twice the size of, the Centenary Volume.

As only a limited number of copies are being printed, application should be made at the Mission House without delay.

The book will be published at three shillings and sixpence, but copies will be supplied to subscribers at the low price of *half-a-crown* each, or, including postage, *three shillings*. Parcels of several copies can be sent by rail, in which case the extra charge for carriage would be less than sixpence per copy.

Those of our friends who have not yet obtained the earlier work, "The Centenary of the Baptist Missionary Society," may be glad to know that copies are still on sale. The two companion volumes can therefore be obtained at the same time, the price together being *four shillings, postage ninepence extra*.

THE CENTENARY PRAYER UNION.



AS one of the results of the Centenary celebration the above Union was formed, and from many homes during the year now soon to close fervent supplications will have risen for blessing to rest upon our missionaries personally and the work in which they are engaged.

We are anxious that, with the New Year, the membership should be largely increased. In this missionary enterprise we cannot exaggerate the importance of prayer. God will be inquired of by His people. He permits them to be His remembrancers. The object of this Union is to unite in the communion of prayer all who labour at home or abroad in connection with the Baptist Missionary Society for the evangelisation of the heathen world, and, to secure this communion, a calendar is prepared suggesting subjects for daily intercession.

THE CALENDAR FOR 1894,

greatly improved and well illustrated, will be ready by the 12th inst.

The price will be reduced upon that of last year, being now published at *eightpence*; in parcels, sent to secretaries for use of members, at *fourpence* per copy. A specimen copy, together with specimen card of membership and full instructions for forming a branch of the Union, forwarded post-free for *sixpence*.

1894 SACRAMENTAL COLLECTION FOR WIDOWS' AND ORPHANS' FUND.



THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the New Year will fall on the 7th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

THE 1894 NEW YEAR'S DAY MISSIONARY PRAYER-MEETING.



ON Monday morning, January 1st, 1894, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, under the chairmanship of Dr. Underhill, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published in the various denominational and other religious papers nearer the date of meeting.

CHRISTMAS AND NEW YEAR'S CARDS FOR THE NATIVE PREACHERS' AND EVANGELISTS' FUND.



THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

THE FAMINE IN EASTERN BENGAL.

DISTRESS INCREASING.



THE distress in the districts of Barisal and Madaripore is evidently on the increase. Mrs. W. R. James, who has recently been on a tour in the famine-stricken villages of Madaripore, in company with her husband, writes :—

“In company with a preacher and his wife who were travelling with us, I one afternoon visited a Christian homestead, where it struck me that the family showed little of the usual lively satisfaction displayed in receiving the visit of a European sister. They all seemed too dejected and languid even to rise. In the hut was a woman who had just given birth to an infant, which was lying on an old mat, while the mother crouched moaning beside it on the mud floor. I begged them to give her nourishment at once, and it was then that I found out that neither the poor woman, her husband, nor their three or four children had tasted food that day. I at once sent for rice and *dal* from the boat, and they were soon busy with their evening meal (it was after 4 p.m.).

“Meanwhile, I had a talk with the poor mother, and found in her the brightest example of thankfulness in pain and privation that I have ever seen either in England or India. Not a word of complaint, only gratitude to God for helping her through her hour of bitter need! She was a true Christian, and made me feel ashamed. Oh, that I could say that all our Christians show similar feeling! But that would be too much to expect. Still, there *are* bright examples of courage and faith to be found among them, though some—*most* seem utterly panic-struck, hopeless, and even demoralised. My husband spent long hours inquiring into cases of destitution, and distributing the money which a few kind friends had sent for the purpose; but that which was contributed seemed small indeed in proportion to the great need, as he doled it out in two and four anna bits to the widows and sick and disabled and starving who crowded to the boat. Besides, this money, not being contributed specially for *Christians*, but rather for the needy generally, had to be distributed with strict impartiality, and no regard whatever to the religion of the recipient. Since that we have received some money especially for Christians, but this seems miserably inadequate to the need. Rice is now two annas a seer (eight seers the rupee), and it was heartrending to think that, even after giving all we were able in order to relieve present and pressing necessity, we were only prolonging the agony. One sunny afternoon, as we were speeding along under all sail, we were hailed with despairing shouts by a Mussulman woman, who was paddling with all her might to overtake us. We waited till she came up, spent and breathless. In the boat were three or four young children, one of whom was lying in a semi-conscious state, and miserably emaciated. A baby was in her arms, and she begged us to help her and her children. We were exceedingly touched at the sight. A few minutes later, another—this time a Hindu—made a similar plea on the other side of the boat. In some places I hear from one of our preachers that the people are lying on their beds too feeble (from want) to rise.

"Cholera has broken out, which is not very usual at this time of year; and though we have not yet heard of many victims, yet famine-weakened bodies cannot hope to hold out against that and the malaria, which is so deadly in these marshes, and indeed in all East Bengal, at this season. I have heard that those who have fallen victims drop off quickly, and almost painlessly; they can make no fight for life. There is a difficulty in finding burying and burning places in this inundated country; and, should deaths occur in any great numbers, this again will be a source of danger to the public health.

"Under such conditions are our three thousand five hundred Christian brothers and sisters dragging slowly along the weary and anxious days. 'Our only hope is in God and in you,' they often pleadingly exclaim. We turn to you, more favoured Christian readers, and ask, 'Shall they hope in vain?' 'He that giveth to the poor lendeth to the Lord.'

I make this appeal to your generosity with the more confidence as I recollect that, with all their faults and shortcomings (and who is without these?), these Christians are the nucleus of Christ's Kingdom in this district, and being members of the 'whole family in heaven and earth,' there is a closer tie between us than even that of blood; and I feel sure that this tie will assert itself now, in their hour of greatest need; for He whom we all delight to honour, the Brother of our souls, the Brother 'born for adversity,' has said, in His divine and unchangeable pity, 'I was hungry and ye fed Me; for inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me.'

"Madaripore, Furreedpore District."

"MARY M. JAMES."

Mr. Spurgeon writes:—

"Our need for help in Eastern Bengal is indeed urgent. Forty thousand people are suffering from famine, and all our people are living in the quarters most seriously affected by the famine. We have just established four chief centres for the distribution of rice, and the urgency of the need is increasing daily."

Mr. James writes:—

"We have had already several deaths from starvation. I do hope and pray that our Christians will not die from want. I cannot tell you, my dear friend, how sorely we are tried and worried just now. Hundreds of people are constantly coming to us for help. These last few months have taken a great deal out of me; but I pray that I may be kept from breaking completely down—at any rate, until this sad distress is over. I can assure you our need is very urgent."

In a more recent letter Mr. Spurgeon writes:—

"It will be useless for me to attempt to give the distressing details of our need, for it would mean a whole day's writing. Suffice it to say that one long stream of people come in for help, and is daily increasing; 726 people have received enough rice for a meal a day for a week. I think of sending out for the people unhusked rice, so as to give work to the women, and we shall be able to buy more rice for a less sum. Our need seems daily increasing."

Gifts amounting to £100 have been received in response to the letters that appeared in the last issue of the HERALD. This sum is, however, altogether inadequate to meet the needs of the famine districts. We trust our readers, amid the glad associations of the approaching Christmastide, will think of their brothers and sisters in Eastern Bengal dying from want, and promptly and generously hold out a helping hand in this season of sore need and distress. All sums received will be at once sent out to India.

EARLY EXPERIENCES OF WORK IN CEYLON.



THE Rev. W. S. Thomson, recently arrived in Ceylon, writes :—

“MY DEAR MR. BAYNES,—The voyage from London to Colombo was most enjoyable. The weather was uniformly fine, and the discomforts of the ship almost *nil*. Mr. Durbin had very kindly agreed to take me in as his guest until such time as we had arranged about going up country; so, within an hour after we had dropped anchor in the harbour, I was comfortably installed in his manse.

“The following day, we held an informal conference in the Mission House, at which it was decided that I should remain in Colombo until Christmas, as Mr. and Mrs. Lapham would not be able to occupy the Mission House in Matale until about that time.

“I engaged a Pundit at once. He comes to me for two hours daily, six days a week.

“With regard to the work here, I find it very interesting, not to say encouraging. I addressed the prayer-meeting of the Cinnamon Gardens Church about two hours after we had landed. The next day, I accompanied Mr. Hankinson to an open-air service near at hand, and, at the close, drove out to Mattakuliya, with the pastor and an interpreter, and addressed a splendid gathering of the native church there. Then I took the evening service in the Baptist church here on the Sunday, and the mission-workers’ meeting on the Monday. In fact, the opportunities for Christian work in and around Colombo are simply innumerable. On every hand are open doors, were we only able to take advantage of them. As an instance of this, let me give you an account of our experiences last Sunday.

“SOWING THE SEED.

“Mr. Hankinson and myself paid a visit to Veyangoda, a village twenty-five miles from here. We set out at twenty minutes to seven in the morning, and arrived there about eight o’clock. We travelled third class, and had eight fellow-passengers in the compartment with us, two of them Buddhist priests. We distributed a few tracts among them, which opened up the way for a conversation about Christianity. One of the men knew English very well, and interpreted for us. Very soon, the priests took up the cudgels against us, and it became a clear case of Buddha *versus* Christ. The other passengers got

interested, and those in the next compartment, hearing the sound of our voices, got up on the seats and put their heads over the partition, thus giving us an audience of sixteen. The conversation was continued until we reached Veyangoda. Here we found Mr. Lewis, the evangelist, awaiting us with his son. A few minutes sufficed to arrange our plans for the day. Then we went down to the village, and, taking our stand under a large tree in the principal street, began our first meeting. Before we had got through the opening hymn we had a crowd of from 100 to 150 men around us. Mr. Lewis spoke first, and then interpreted for Mr. Hankinson. At the close, we distributed a large number of tracts, and returned to the station to hold a service there with the people who should be waiting for the next train. While waiting for them to arrive, we had several very interesting conversations with a few already there. About half an hour before train-time, when some twenty had come in, I addressed them. Before I had finished there would be about forty present. Then Mr. Hankinson said a few words until the train arrived. On leaving the station, we had a long conversation with a man who was evidently an earnest inquirer after the truth. We took his address, and promised to write him. It was now between ten and eleven o'clock, so we went and had breakfast with the evangelist. Just before leaving his house to conduct a service in a village four miles away, we had a short meeting with several men who came in. Then we drove to the village in a bullock hackery. The service was held in the native schoolhouse. I took the address, and Mr. Hankinson spoke to the children at the close. Here we had another most interesting conversation with an educated Buddhist, who seemed almost, though not quite, a Christian. When we left him, it was with the understanding that he should pay us a visit in Colombo.

"We reached the station three-quarters of an hour before train-time, and held several conversations with natives on the platform. On the journey back, we spoke to two men who understood English, and one of them promised to call on us.

"We reached the Manse at ten minutes past seven, feeling a little tired in body, though happy in spirit, at having had such a good day. This is a description of one day only, but, were we able to undertake it, every day might be the same. There is no lack of opportunity; where the lack comes in is in our inability to take advantage of the opportunity. But, as you know, until we have a thorough grip of the language, we must be content with the little we can do at odd times, and by the aid of interpreters."

TAI YUAN FU, SHANSI.

(See Frontispiece.)



THIS engraving, taken from a photograph brought from China by the Rev. Evan Morgan, of Shansi, shows an arbour in the Yamen or office of the ruler of the city of Tai Yuan Fu, the headquarters of our mission work in Shansi. The magistrate and his family are in the foreground.

THE "TRESIDDER SCHOOL," HARI PARA, INTALLY, CALCUTTA.



HIS school was begun in the early part of this year, soon after our return from England. It is a day and Sunday school, and is mainly for Native boys and girls. The majority of the children come from Hindu homes, some are Mohammedans, and five or six are Christians. The children are mostly from very poor homes. They are of low caste—scavengers' and labourers' children. They speak the Hindustani tongue. As scholars they are very bright, and find coming to school a great pleasure. Some of them have committed hymns, the Lord's Prayer, and various passages of Scripture to memory. The school is named after our friend, Mr. J. E. Tresidder, of Walworth Road Chapel, London, who has aided us with a liberal donation. Our heart's desire is that these children may be gathered now and eternally into the fold of the Good Shepherd. Please, dear young friends, aid us in seeking this end by your prayers and gifts.

Intally, Calcutta.

C. JORDAN.

WORK ON THE LOWER CONGO RIVER.



HE Rev. George R. Pople, of Underhill Station, who only reached Africa less than twelve months ago, sends us the following very interesting account of his work :—

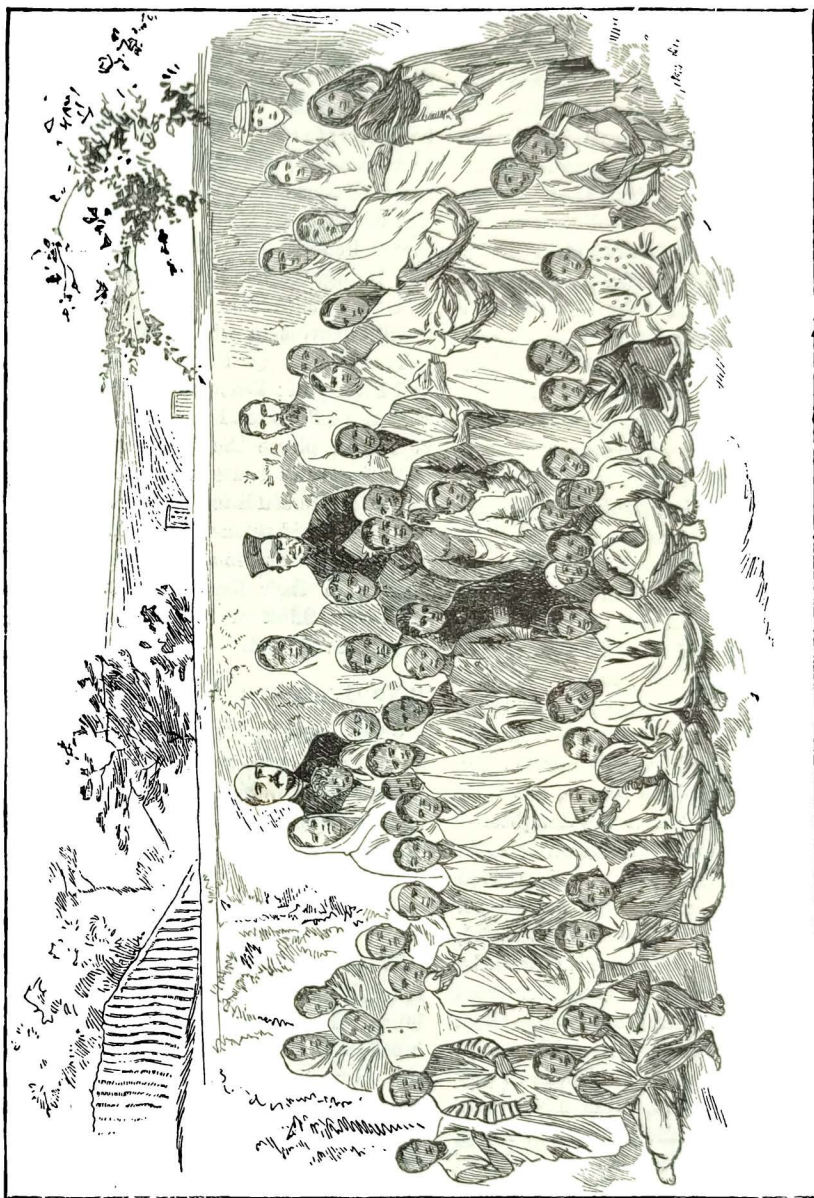
"DEAR MR. BAYNES,—It is now six months since I first began my work upon the Congo, and, whilst I cannot report much done in the way of evangelisation, I can say that I have tried to be faithful and loyal to the One who called me to this country.

"You are too well aware of the many business affairs which fall to our lot to suppose that we can have much time either for itinerating or school-work. As a matter of fact, we have, for the most part, to be content with the daily services. It is not

unusual for us to get congregations of over sixty, and sometimes, when a lot of carriers have been here waiting for loads, we have had over a hundred. We thus have many grand opportunities of proclaiming the story of God's love for the children of men, and trust that the Gospel message will reach the hearts not only of many of the workmen, but also of those who only visit us occasionally.

"THE LOAD OF SIN.

"The carriers come here for loads, which they carry upon their heads.



THE "TRISSIDER SCHOOL," HARI PARA, INTALLY, CALCUTTA.—(From a Photograph.)

Would to God that they might leave this station with the load of sin removed from their hearts! I can assure you that our hearts are oft-times filled with pain, as we realise the woeful condition of the sons of Africa, and then think of the few missionaries of the Cross compared with the millions who have never heard of the Saviour. It is true that here at Underhill we are not called upon to witness scenes of bloodshed, but the stories of cruelties which come to us from districts not far distant are enough to make us sad. Here is one the truth of which I can vouch for. A missionary belonging to a sister society, and labouring upon the north side of the river, was passing through a native town one day, quite recently, when he noticed that there was considerable excitement amongst the people. He stopped and inquired into the cause. He found that a man, together with his son and daughter, had been accused of witchcraft. Already the man had been slowly tortured to death by being placed near a fire and roasted, and that in the presence of his children. By some means the son managed to escape, but they had just decided that the daughter—a girl of about seventeen—should share the father's fate, when God interfered by sending His messenger. He pleaded with them to be merciful, at first with no effect, and, indeed, he only succeeded in rescuing her from that horrible death by giving them cloth, and taking the girl away. They were slow to yield even to that offer, for they said, 'She has a devil in her,' which called forth the reply, 'Well, if she has a devil in her, I will give her medicine to kill it.' Surely the devil has possession of their hearts that they should act thus cruelly! We will pray to God to hasten the

time when Christ shall dwell in them, and then we know that these cruelties will cease, and love will reign. When we know that such wickedness abounds, do you wonder, Mr. Baynes, that we look each month in the HERALD to see if any more men have been accepted for the Congo? Surely there is a call, and a loud one too, for more missionaries to come out here. The urgent need is the call. Think of them, bound by superstition, born and brought up amid scenes of filth and vice, degraded, immoral, selfish, cruel, believers in witchcraft, and utterly ignorant of the Way of Life, and I ask you: Does not all this constitute a call so loud and piteous that it should pierce the heart of every Christian, and rouse him to action? Surely if the condition of these people was really laid upon the hearts of the young men at home, many would consecrate their lives to this work who now think of labouring in our own beloved land.

"NO CAUSE FOR DISCOURAGEMENT.

"We ought not to be discouraged by the few comparatively who have, as yet, come out on the Lord's side. These people are, indeed, bound in sin. Can we wonder that those who know but little of love; who will sell their children for slaves, or put them to death for the most trivial offences; who will turn the solemnity of a funeral into a scene of bloodshed, and burn widows alive; who will put their brothers and sisters to death upon the accusation of witchcraft—I say, can we wonder that such people, with hearts so devoid of love, find it hard to believe that 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?'

Is it surprising that, with such evil and loathsome habits handed down from generation to generation, and thus become a part of their very nature, they should be disinclined to regard them as sinful, and thus not feel the need of Saviour?

"Is it not hard for them to renounce their evil ways and declare themselves followers of Christ, when oftentimes it means persecution, and the possibility of being killed on a charge of witchcraft?"

"PERSECUTION."

"Only about a week ago, I was asked to pray for a Christian boy, who was just leaving a mission-station to return to his town. He was going to certain persecution, and so fierce was the hatred against him because he had become a Christian, that his own brother and other fellow-townsmen would only refrain from killing him for fear of punishment, and, could they do it secretly, he would most certainly lose his life. The boy felt it his duty to go, and I pray that he may be spared to prove a blessing to those who hate him, and be the means of leading them to the Christ who died for them.

"It is true that, in some parts, where the missionaries have gained the confidence of the people, there is the opposite danger of some professing Christianity in order to gain increased respect; still it is true that many are to-day called upon to suffer for Christ's sake in Africa.

"We thank God for the proof that the Gospel has reached the hearts of many of the sons of Africa, and to Him be all the glory.

"PERSONAL EXPERIENCES."

"You will, I am sure, be sorry to hear that my eldest brother died on the 4th of June. It is a heavy trial for us all, and especially for his dear wife, to whom he had been married scarcely a year. My mother, too, is almost heartbroken, but the One who has seen best to take our loved one to the home above will comfort and sustain all of us who are thus plunged into sorrow.

"I am glad to be able to say that the health of my colleagues has upon the whole been good, and, during the first four months of my stay here, mine could not have been better. Since the commencement of June, however, I have had repeated attacks of fever. Thank God, they have not been severe, but the last especially, which kept me in bed six days, and threatened to be troublesome, weakened me very considerably. It was decided that I had better have a little rest and change, and accordingly I spent a week at Ngangila, a station of the International Missionary Alliance. I was very cordially welcomed by Mr. Reid and his fellow-workers, and I am very grateful to them for the many kindnesses shown to me during my short stay. Although Ngangila is only about six hours' journey from here, the air is cool and bracing compared with what it is at Underhill. I returned here yesterday week, feeling very much better, and am still enjoying excellent health.

"Yours very sincerely,

"GEORGE R. POPLE.

"A. H. Baynes, Esq."

AT THE YEAR'S END.



WIFT speed the days the years that bear ;
 Swift speed the years the end that bring ;
 All things move swiftly save ourselves
 To do the bidding of our King ;
 Swiftly dark souls press toward the uncertain night ;
 Only we loiter—children of the Light.

Swift beat these hearts that mark time's tread ;
 Swift flits from us life's one brief chance ;
 Christ's chariot-wheels roll swiftly nigh ;
 He'll come swift as the lightning's glance ;
 Swiftly men move vain projects to fulfil ;
 We alone loiter—doing God's great will.

Must it be thus the years throughout ?
 Shall it thus be another day ?
 God pardon us that we have lagged
 Where Jesus hastened on the way ;
 Surely the Cross, to which intent He sped,
 Should make us follow eager as He led.

Urgent the need—men sin with zest ;
 Urgent—else life's Lord ne'er had died ;
 Oh, for the faith that *wills* it true
 That we with Christ were crucified ;
 With Him, too, from earth's hold divinely freed,
 That Heaven's rich grace through us might meet earth's need !

That half our race which hath not heard
 That Christ hath died, for whom and why,
 Can never hear till we who know
 Eagerly claim the grace to die
 To the whole world, its prizes, praise, and sin,
 That we may live others from death to win.

So shall the Cross to all be shown
 As the blest rood that tells the height,
 The depth, length, breadth, of God's great love —
 The lost soul's passport into Light ;
 Our living sacrifice shall help men see
 True is the tale we tell of Calvary.

Then shall the years that fleetly speed
 Swiftly the Day of Christ bring in ;
 The New Year dawn for God and man—
 New heavens, new earth, no taint of sin ;
 And He who wore the thorn-crown of such pain
 Shall wreath earth's brow with peace, and prosperous reign.

WITH THE NATIVE CHURCHES IN BACKER- GUNGE AND FURREEDPORE.

BY THE REV. E. S. SUMMERS, M.A., SERAMPORE COLLEGE.



THE yearly meeting of the churches in Backergunge and Furreedpore was held this year during the three days from Wednesday, August 23rd, to Friday, August 25th. The dark shadow of famine is hanging over the district in which the churches are situated, and it was, therefore, gratifying to find that the numbers of those who attended the meetings were as large as usual, while the fervour of the singing, and the spirit of attention that characterised the audiences, seemed to indicate that the people were still facing their somewhat gloomy prospects with courage. A cattle pestilence carried off a number of their cattle in the beginning of the year, and in May the unexpected heavy rain and sudden rise of the Ganges destroyed the rice crop that was approaching maturity, and prevented the sowing of the December crop. In some cases here, as in the villages to the south of Calcutta, where the land is of the same low-lying character, the fields were planted three times, and three times was all hope of a crop destroyed by the rising of the water.

FLOODS AND FAMINE.

Widows and persons who are in poor circumstances are already in need, and the suffering will increase as the year goes on to the harvest-month, in which there is no hope of harvest. All our churches will be sadly tried during the next year,

and many of the members will be in a state of absolute want. The meetings were held at a place called Digalea. The approach indicated the deplorable character of the disaster that has come on the district. At this time of year the country is always under water, and can only be traversed by boat. Here and there the homesteads of the people, surrounded by orchards and jungle and situated on artificially-raised hillocks, stand out from the water. But, in many cases, the water is right up to the house doors, and in some cases the houses have been temporarily deserted, as the water was over the verandahs and floors. But the expanse of clear water showed more clearly than anything else to one who knew the district the magnitude of the calamity. At this season there ought to have been a great mantle of green rice waving over the surface, completely hiding the water in which it grew from view. When the boat entered the beels near Damshur, a little green was to be seen; but, as it passed on to the centre of the district, past Ashkor, and so on to Digalea, the waters spread out clear and blank, save for the wild grass or the wild lily that alone had been able to survive the untimely arrival and rise of the waters. The mission-boats anchored near the chapel, and all the time we were at Digalea we did not see more than ten or twenty square yards of dry, or rather damp, earth that lay between the chapel and the schoolhouse. On two sides of the chapel the waters washed the walls.

THE DIGALEA MEETINGS.

Mr. James, of Madaripore, was the first to arrive, as was fitting, seeing that Digalea lies in his portion of the diocese, and, as the different boats—the ladies', the Barisal, and the Perizpore boats—arrived, they were duly saluted by the ringing of a bell and the bray or blare, or whatever it may be called, of the fog-horn that some kind friend has provided him with. Each of the boats, too, is supplied with its own ship's bell, and the combined force of all these bells, with the deeper sound of the fog-horn, were employed with startling and effective result to call the brethren twice in the day to the meetings. As the ringing of bells constitutes an important part of religious worship with the Hindus, it is just possible that any present might have imagined that it formed a part of Christian pooja. If so, they would have been mistaken; but there could be no doubt that the bells, and especially the fog-horn, contributed greatly to the enjoyment of the native Christians. In fact, it was difficult to stop the fog-horn when it once began.

The morning session on Wednesday was commenced with prayer and a sermon from Mr. Summers, the principal of Serampore College. After the sermon, Mr. Spurgeon, the chairman for the year, entered upon his office, and Mr. W. Carey was appointed vice-chairman.

Then followed reports from the teachers of the chief schools throughout the district. In some respects this was the most interesting feature of the meetings, and it was a new one. It put the body of teachers in a more prominent and honourable position than has hitherto been conceded to them, and deepened their

sense of responsibility by having to speak of their work before their neighbours, and the representatives of the other churches. Questions were also put to them, intended to elicit further information about their schools, and also showing them to what particular points in their work public attention was being drawn. Mr. Carey particularly made pressing and affectionate inquiries about the development of Sunday-school work. The difficulties in the way of developing educational work in these Beel churches are very great, but it is satisfactory to feel that they are being grappled with.

THE OBJECTS OF TEACHING.

In the afternoon, one of the leading teachers in the district, a Christian convert, named Rossik Chandra Chandra, read a paper on the objects of giving instruction. His ideas were a little mixed; still he said some true and useful things. As an illustration of his ideas and style, I append the three divisions of his theme. The objects of teaching are:—

- (1st) To further the glory of God.
- (2nd) To spread the glory of Jesus in the earth.
- (3rd) To restore and give peace to man's corrupt nature.

After this, there was a discussion in which many speakers took part, and supplied what the others left out.

On Thursday, after a prayer-meeting, and exposition of the opening verses of 2 Peter i. by Babu Prionath Nath, of Barisal, a number of pastors reported on the condition of their churches. Some said nothing in many words, with as much grace and ease as characterises some English pastors. One or two who were not supposed to

be up to much had plenty to say. The most interesting reports were from the pastor of Kalmogha, who told of seventeen Hindus that had joined the Christian community during the year; from the pastor of Barisal, who reported certain new efforts intended to make the church the model church of the district; and from the pastor of Damshur. The latter referred to special efforts that had been made to correct the habits of unpunctuality and irregularity in attendance on public worship. They had continuous singing and prayer through Sunday in the chapel. Many had been attracted who never came before, and quarrels and disputes had been settled as a result of reawakened spiritual feeling. Twenty-five men had made a special promise to abstain from the use of filthy abuse. His people had shown their love for him by ploughing and sowing his field, and, though the results of their labour had been lost through the flood, yet the love remained.

A number of deacons also gave in reports. The most noticeable was that of the deacon of Digalea, who reported that they had spent Rs.250 in chapel repairs during the year.

Kiron Babu read a paper on the Christian Endeavour Society movement. Then followed a discussion, in the course of which it was shown how strenuous were the efforts that were being made to develop the Christianity of Backergunge, not only

as a principle of faith, but as a principle of right and earnest action.

PAPERS AND DISCUSSIONS.

In the afternoon, Mr. Kerry, from Dacca, read a paper on "Secret Prayer and Meditation." This was followed by a discussion, in which many things good and old were said. Mr. James also spoke on the subject of building and taking care of places of worship.

On Friday morning, Mr. Rouse gave a discourse on "Baptism," intended to stimulate the devout feelings of Baptists who understood the ordinance, rather than to provoke controversy.

After this, the new committee of the Association was elected. During the election, some questions came up for sharp discussion, which were interesting as showing how familiar difficulties about maintaining the rights of individual churches without clashing with the Union recur under the same circumstances. The pressure of the committee has been felt, and has aroused opposition. This shows that there is life on both sides, and so far is good. In the end, all differences were most amicably adjusted, and any remaining points left for discussion next year, and the proceedings closed with a very deeply interesting Communion service, to which the intense heat of a crowded building was the only drawback.

Ceylon Mission.—The Rev. H. A. Lapham and Mr. W. Thomson have arrived in Ceylon, after a very enjoyable voyage. Mr. Lapham writes:—

"Everywhere I meet with a most hearty welcome.

"Brethren Hankinson and Thomson were present with me at a welcome meeting at Gampola, and a right good time it was. The arrival of these two new brethren has already been the means of breathing new life, hope, and energy into the native churches."

A DORCAS MEETING IN SHANTUNG.



RS. FORSYTH, wife of the Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, North China, who at present is on a visit to this country, after many years of work in China, sends the following very interesting letter to the readers of the *MISSIONARY HERALD* :—

“ 18, Berkeley Terrace, Glasgow West.

“ MY DEAR MR. BAYNES,—As the winter is approaching, and the time for ‘Dorcas’ meetings has come round again, I thought perhaps the dear girls and young women who read the *MISSIONARY HERALD* would like to see what a ‘Dorcas’ meeting in the interior of China is like.

“ We have had these meetings every autumn for some years now, and have been able to give away—first to our poorest Christians, principally women and children, then to any deserving poor around us, about forty garments on an average a year.

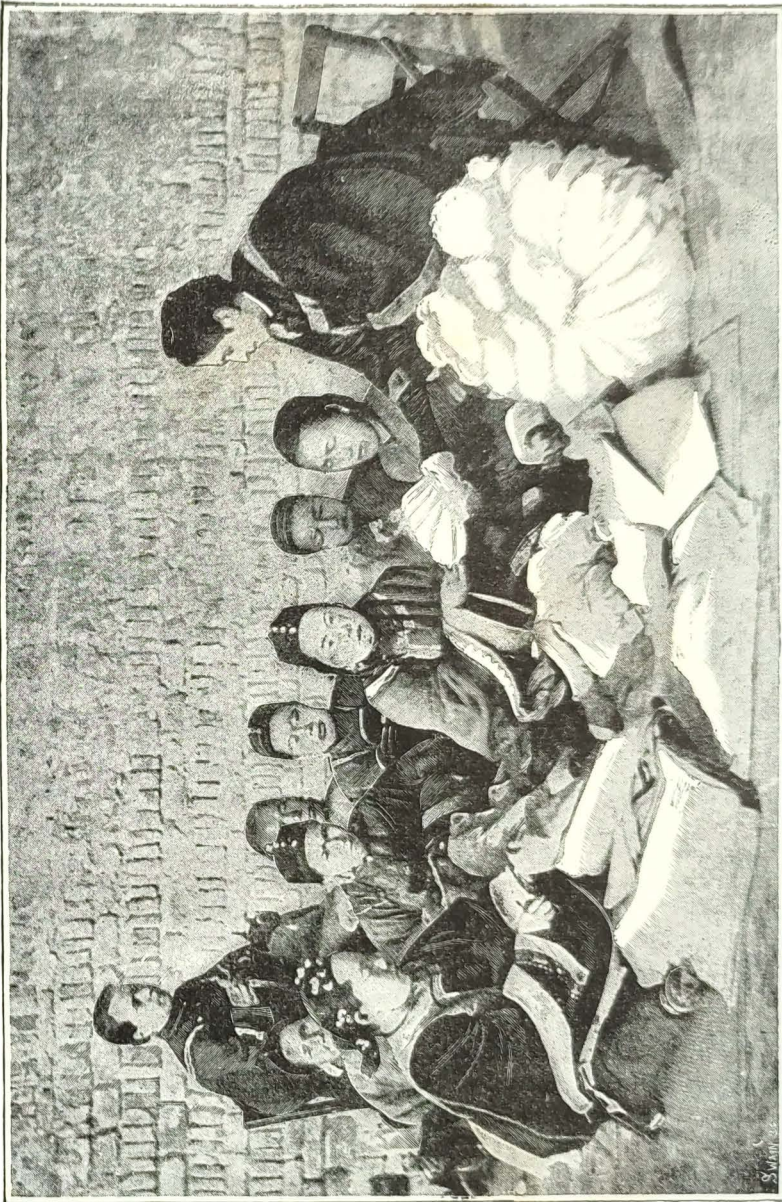
“ The last two winters these meetings have been held in my house, under the superintendence of Mrs. Bruce and myself. The women who attend are nearly all as poor as they can well be without being actually destitute, and are unable to give money, but they are willing to give a little of their time, which to them means money, so that they may help their still poorer sisters.

“ The photograph enclosed only shows a few of these women in the act of wadding one or two of the garments. These garments must be thickly wadded with cotton wool to be of any real good. We cannot afford to give one person more than one garment unless in a very few exceptional cases ; and this one garment must be thick and warm enough to keep out the intense cold, or it is no use.

“ Now, dear Mr. Baynes, I should like to appeal to the readers of the *MISSIONARY HERALD* to try and help us in this work in Tsing Chu Fu, with either money or material ; I don’t say garments, because we don’t think it advisable to make these garments in England. They are much more easily and quickly made by our Chinese women with the help of our sewing machines ; the wadding process is neither an easy nor a pleasant task.

“ The material should be of the commonest kind ; navy blue inferior cotton for the outside, and any common material of any colour or white for the inside of the garments.

“ If we make them of even what we consider second or third rate material they would be taken straight to the pawnshop, not by our Christian



A DORCAS MEETING IN SHANTUNG.—(From a Photograph.)