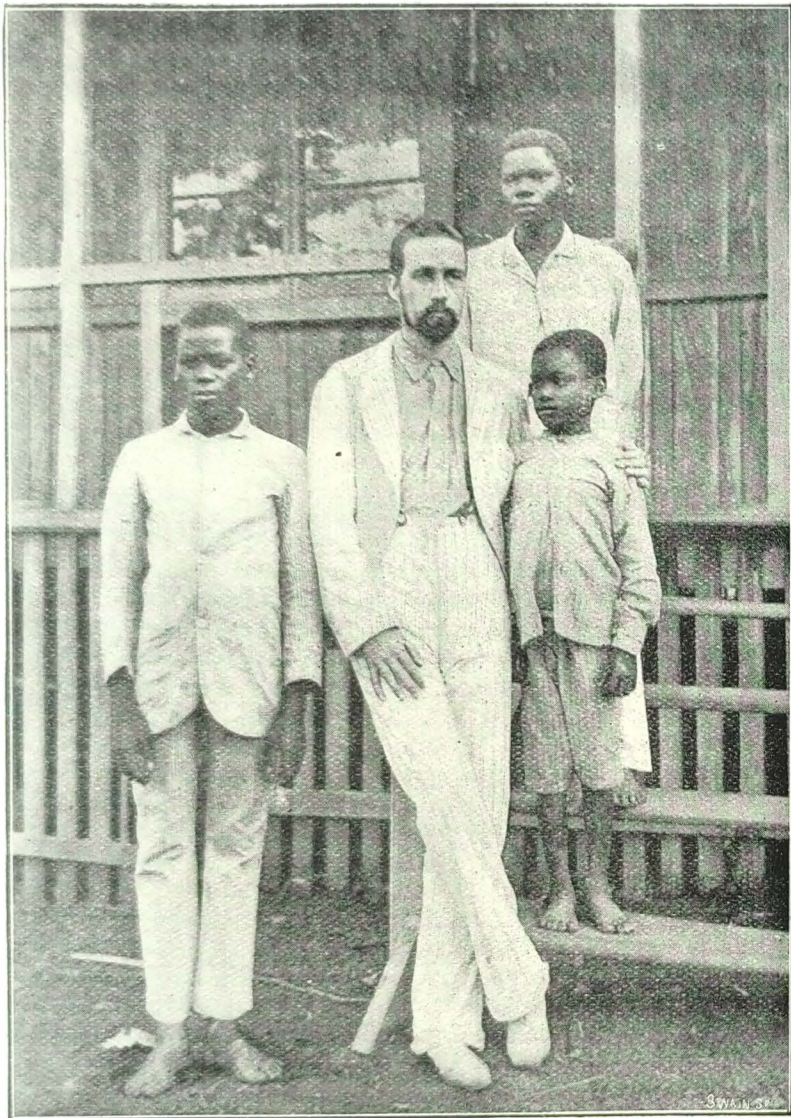


[THE MISSIONARY HERALD,  
OCTOBER 1, 1895.



REV. J. A. CLARK AND BOYS.—(From a Photograph.)

[OCTOBER 1, 1895.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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1895.

### AUTUMNAL MEETINGS,

OCTOBER 8th, 9th, and 11th.

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AFTER the full announcement in our last issue of the forthcoming meetings to be held at Portsmouth, it is not necessary we should do more than remind our friends that the Missionary Day is fixed for Tuesday, the 8th; the Zenana Meeting for Wednesday, the 9th; and the Young People's Meeting for Friday, the 11th inst., and that the following will be the order of the proceedings:—

Early-morning Sermons will be preached on the first day by Revs. C. Brown, E. G. Gange, D. J. Hiley, and T. Phillips, B.A. The Valedictory Meeting will be held at ten o'clock, when farewell will be taken of missionaries going out for the first time, and others returning to their fields of labour; these will be addressed by the Rev. C. Williams, the Treasurer presiding. Dr. Green will offer the Valedictory prayer.

Dr. Pentecost will preach the Missionary Sermon in the afternoon, and there will be a Public Meeting in the evening, with Revs. Dr. Muirhead, H. Anderson, and T. Lewis as speakers.

On Wednesday the Zenana Meeting, Mrs. Rickett presiding, and addresses by Mrs. T. Richard, Miss Way, and Dr. Pringle. Leave will also be taken of several ladies proceeding to India.

On Friday evening the Young People's Meeting, with Col. Mumby in the chair, and Revs. E. C. Nickalls, H. Patterson, and J. Pinnock as speakers.

Other meetings are arranged to be held in Southampton, and Ryde, Isle of Wight.

May the presence and blessing of God our Saviour be realised in all these various gatherings !

## A CONGO SUPERSTITION.



THE Rev. W. H. Stapleton, of Monsembi, Upper Congo River, sends an interesting account of an incident showing the superstitious character of the Congo people :—

“MY DEAR MR. BAYNES,—You may be interested to hear of a little incident which happened just lately, as it shows that we are moving on here at Monsembi. One of the most curious superstitions of this people, the one which has perhaps the strongest grip on the public mind, is the notion that any man of importance who dies leaves behind him an animal which has the power to plague the townfolk. The relatives of the dead man are held responsible for the havoc wrought by the animal, and often seek to appease the wrath of the injured ones by calling in a witch-doctor to kill it. These animals have, however, a greater number of lives than the proverbial cat, and though often they be killed, again and again they rise to torment and destroy. A family, whose ancestor's animal was supposed to have caused considerable sickness in the town lately, called in a witch-doctor to slaughter the beast. He came, arrayed as usual in his paint and feathers. A temporary shelter was put up, into which he crept to carry on his work unobserved. A string was stretched across from the top of this

shelter to the nearest tree, and adorned with ribbons of grass and small bells, which the doctor shook and jingled in rhythm with his incantation. The people immediately concerned gathered in a circle outside, three of them keeping up an incessant drumming on as many drums. The witch-doctor informed the people that the animal had chosen a near house for his abode, and no one but himself must enter this house, or death to the intruder would ensue—an unnecessary warning, as the people's fear of the animal is very great. The drums were beaten without cessation day and night. On the eve of the third day the doctor announced that the time had now come, and that he would kill this animal. Hearing this, several of the town boys, who come to school, gathered about the house. Shouting, as if possessed, the doctor burst out of his shelter, rushed into the house, and came out quickly, holding in his two hands some object dripping with blood, hastily wrapped in a plantain leaf. Generally this is the signal for a stampede, and the doctor rushes off in triumph to bury the head. On this occasion, however, our schoolboys de-

manded that the head should be put down on the ground for their examination, declaring their belief that it was simply the head of a big fish of a common kind. Hearing the shouting I ran along just in time to see the doctor running breathlessly away from a crowd of boys and young men, who were endeavouring to stop him from casting this head into the river until they had seen it. He got away from them, however, and rushing into deep water rid himself of this deeply suspected trophy of his power. As he hurried from the spot he could not fail to hear the lads' loudly expressed opinion that the whole thing was a cheat.

"The beginning of the end. Perhaps the most striking feature of this

demonstration on the part of the lads is the fact that they are not lads working on the station who can claim our protection, but live in the towns with their friends, simply coming to us for teaching in the day-school and the services. God grant that, as these delusions flee, Christ may win the faith of these awakening souls. Mr. Weeks has been seeing his translation of Matthew's Gospel through the press. You will be pleased to hear Mrs. Stapleton and myself are in capital health. Mr. Stonelake joins me in kindest regards to you. Since settling with us last November he has enjoyed first-rate health and spirits.

—Yours sincerely,

"WALTER H. STAPLETON.

"A. H. Baynes, E. q."

## BAPTISMS ON THE CONGO.



HE following cheering news has been received from the Rev. G. Cameron, of Wathen Station :—

"August 1st, 1895.

"DEAR MR. BAYNES,—Three years ago, a friendly native, named Menayaku, built a large house in his village, and asked us to send a teacher to carry on school work there. He began the building before Mr. Percy Comber's death, and had reserved one room for him to occupy during his visits to the place. It was not till some time after Mr. Comber's death that a church member, named Nkaku, was sent as teacher-evangelist. He was replaced nearly a year ago by another, named Kidudu, who has carried on the work since. The name of the place is Tungwa, and it is surrounded by many villages. The duty of the evangelist is to visit one

or more of these villages in the morning, have school in Tungwa in the afternoon, and a Gospel service in the evening. This is varied occasionally by visits to more distant places, when he may sleep from home one or more days.

"From the first the principal chief has been rather unfriendly, and most of the people friendly enough to us and to the teacher, but indifferent to the Gospel message. Menayaku, who invited us to occupy the place, and built the school, is as friendly as ever, but shows little desire to become a believer in Jesus. There are, however, some in whose hearts the good seed has found good soil, and their earnest inquiries and altered lives give us hope that they are being taught by

the Holy Spirit of God. At our last church meeting one of these, a man named Mvika, was accepted for church membership. He was one of the earliest scholars, and is still one of the best. He has long been friendly and attentive, but it is only within this last year that he has made a decided stand on the Lord's side. He is a long way above the average in intelligence, and for some time has conducted the service when the evangelist happened to be absent.

"A few days ago I went over to Tungwa to baptize him. Most of the people were not clear as to what it all meant, and were afraid to commit themselves by being present. Nearly all who came were more or less interested in the Gospel. A school-boy, named Wamba, was baptized at the same time. He was only prevented by illness from being baptized before, nearer the station; but it was fitting that he should make this public profession at Tungwa, as it was there he was awakened to a true sense of his sinfulness by the faithful words of Kidudu.

"The baptismal service was held in the forenoon. In the afternoon I inspected the little school and examined the evangelist's diary, and in

the evening addressed the Gospel meeting. At various times during the day I conversed with inquirers and others, and was satisfied that great progress had been made since I went there with Kidudu in September last, and that the outlook was more promising than ever before.

"At Tungwa and elsewhere there is much to encourage, but the mass of the people lie in the grossest darkness. Within the last few days I have gone to two villages on behalf of two men who were in urgent danger of being killed on false and foolish charges of witchcraft. Notwithstanding all I could say, the people insisted that the accused had been killing others and deserved to die. It is probable that fear of the Government will lead to these two men being allowed to live, now that the charges against them are known to Europeans; but such charges are being made all over the country every day, and often enough followed out to the bitter end. The darkness is exceeding great, and we rejoice in every indication that it is being pierced by the rays of the Sun of Righteousness.—Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

## FIRST DISTRICT MEETING IN SAMBALPUR.



THE following report of the above meeting, sent by the Rev. G. S. Wilkins, one of our Orissa missionaries, will be read with much thankfulness:—

"Sambalpur, C.P.,  
"June 21st, 1895.

"DEAR MR. BAYNES,—Last month we had 'district meetings' here. These were the first of the kind ever held in Sambalpur, and they were very helpful. An influx of thirty-four visitors not only excited our

little Christian community, but created a stir in the town itself. We were continually asked, 'What mean ye by this service?' by those who saw the gatherings day after day in our chapel, and heard an unwonted amount of singing in our compound or village. Our Kol friends from

Telanpali are rare singers. They thoroughly enjoy it, and will keep on for hours. Another thing is that they bring their instruments (which consist of drums, small brass cups played like cymbals, and a one-stringed instrument on the principle of a banjo) to chapel with them. We have tried in vain to get our Oriya brethren to do this. Among our visitors, too, we were especially glad to welcome six brethren from the Bolangir district. Before these friends reached home again they would have walked over 120 miles, a distance as far as from Derby to London, for the sake of being at our meetings. They are all recent converts, one having been baptized within the last two months.

“At the first of the series of meetings reports from the churches were given. That of Sambalpur, being read by the schoolmaster (Abraham Prushti), was somewhat statistical. Twenty-eight out of a Christian community numbering fifty are members of the church. The Sunday-school is almost entirely composed of children from our own village. The day-school, on the other hand, has five Mussulman lads and twenty-two Kols out of a total of thirty-five scholars. The report closed with the confession that, owing to our lack of the Spirit's power, there were many imperfections and faults manifested in all our work.

“Charles Pati sketched the growth of our church at Telanpali. It was founded seven years ago by a Kol named Probhu Sahai, when Brother Pike was in charge of Sambalpur. On the death of Probhu Sahai some fifteen members lapsed into heathenism. But on the whole the membership has steadily increased. There are now thirty-two members at Telanpali and eight at Golamāl. The

manner in which these eight were brought to a knowledge of the truth is interesting. In the early part of last year one of them was ill, and knowing it to be the custom among our Christian Kols to pray over the sick, he sent for our preacher (Brother Banchanidbi Mahāpātra). The Lord graciously answered prayer, and the man recovered. This not only led to his conversion, but also to that of seven of his relatives, including his parents and his wife. Some time after they were all baptized. This is a case of persecutors embracing the cause they once opposed; for a few months ago they very persistently persecuted two Christians, members of another mission, who live in the neighbouring village of Kodaloī. During the year one woman has left our church at Telanpali, and joined the S.P.G. Mission. After these two written reports we had personal testimonies of an inspiring nature. An old man told us that when he embraced Christianity his Kol neighbours assured him that the demons whom he had formerly worshipped would come and work him harm. ‘But,’ he naïvely continued, ‘so far they have not come, and where they have fled I really cannot say.’ This ‘Old Brother,’ as he is always called, silenced an agent of another mission, who was trying to bribe him from our community, by saying, ‘I am neither a bullock nor a horse that I can be bought by anyone.’ ‘Prosu,’ one who was formerly a ‘Guru,’ or religious mendicant teacher, then gave us his experience. He was the first convert in the Bolangir district, and others of those who have been baptized there were formerly his disciples. He rather amused us by addressing his remarks persistently to the chairman. But you can imagine our delight

on hearing from his lips of what things the Lord hath done for him.

"In the afternoon of that day there was a women's meeting, addressed by Pilee Sahu, our senior Bible-woman. Meanwhile the brethren, dividing into two bands, went out to preach the Gospel in the villages. Brother Heberlet went with the Kols, and I with the Oriyas. We came back at night, singing as we walked, and rejoicing in the blessing of the Lord.

"At one of the meetings next day a paper was read by Brother Durga Mabanty on the subject, 'How Christians should treat their Fellow-Christians.' The relations of the members of a family to one another, and the various parts of the body to the whole, were taken as representing our relation to each other, and were made suggestive of our fitting mutual conduct. One illustration struck me. Speaking of what was necessary in order that we should display the qualities already shown to be fitting, our brother said: 'As the amount a cow eats regulates the quantity of milk it gives, so prayer is the gauge of a man's ability to display the Christian virtues.'

"On Sunday morning our senior preacher, Daniel, took for his text the words 'Give ye them to eat.' The heathen world was shown to be in the condition of the hunger-stricken multitude in the Gospel record. The

Church, with her limited resources, is given the task of feeding the multitude. But by the blessing of Christ the work can be accomplished; nor will she be impoverished by the doing of it, for, as the preacher ingeniously pointed out, the disciples gathered up of that which remained twelve basketfuls—that is, a basketful for each disciple—unmistakably more than the original supply.

"In the afternoon we marched through the town in two bands, the one of Oriyas and the other Kols. My colleague and I greatly enjoyed the march. We were reminded by one of our Indian brethren of the children of Israel encompassing the walls of Jericho. Our hearts beat high with thankfulness and hope. Sambalpur has been a barren field so far. But even here shall the Lord show His power. 'Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place.'

"After this 'triumphal procession' we gathered in the chapel, and partook of the Lord's Supper together. It was a most sacred service. We were all constrained by the love of Him who loved us and gave Himself for us to consecrate ourselves more fully to His service.—I remain, yours sincerely,  
"GORDON S. WILKINS.

"A. H. Baynes, Esq."

## LETTER FROM THE REV. H. DIXON, OF HSIN CHEO.



BY the kind favour of C. F. Foster, Esq., of Cambridge, we are able to insert the following communication from Mr. Dixon, in which he graphically describes a recent visit to the mission schools in the district in which he is labouring:—



"MY DEAR SIR,—In my letter of December 28th I said I was just off on a visit to our schools to the east of this city. We found plenty of physical discomfort on our journey—bitterly cold winds from Mongolia, slippery frozen mountain paths, an occasional heavy fall with my pony, dirty, miserably cold inns, etc., etc. But we also found much to encourage us—our scholars all able to recite their books, several new inquirers, many willing listeners, and not a few patients. Our school at Yao Chih has provoked keen opposition, as the children are opposed to idolatry; so a few rich men have started another school to uphold idolatry. They commenced by forcibly abducting half our scholars, intimidating the other half from attending our school, and finally ran off with our tables and benches. Our inquirers were compelled to lay the matter before their county official, as everyone said we were a 'secret sect' (plotters against the Government).

#### " WISE FORBEARANCE.

"On hearing how affairs were, I sent Mr. Chao with my card and a copy of the New Testament to the county official (forty miles from here). He (the official) accepted the Testament gladly, and, ascertaining that we only sought for peace, not for punishment of the offenders, he most warmly took up the matter. Our opponents, however, didn't give him the chance, but came themselves, and begged us to settle the matter out of court. This we gladly did, and the benches and scholars were quickly restored to us, whilst all around have learnt that the 'Jesus Church' is no 'secret sect.' This forbearing spirit toward those who wrong us gains us much favour with the officials, who contrast it with

the overbearing manner of the Roman Catholics.

"On my return from the above-mentioned trip, I had the pleasure of hearing that Mr. Ho had succeeded in renting a shop and back rooms in the south suburb of Kuo Hsien, at the very reasonable rental of 21,000 cash per annum (46s. 8d.), possession to be given on the 10th of the first moon (February 7th). But as the remainder of the premises were occupied by a low set of men connected with the Yamen (magistrate's office), Mr. Ho strongly urged that we should rent the whole place, and sub-let what we did not need, otherwise we should constantly be losing things. To this I consented, and he succeeded in obtaining an agreement whereby the whole of the premises were rented to us at the modest rental of 31,000 cash a year (say £3 10s.)

"You wouldn't, probably, allow your horses to be put into such a miserable place, but, as houses go here, it is quite a decent place, though needing some outside repairs, which is the landlord's business; and, of course, requiring whitewashing and fresh window paper on the inside, which is the tenant's business.

"As we anticipated some amount of curiosity at first, I sent Mr. Ho and one of our church members (who volunteered to go) to assist the evangelist Ho Ts'un. They obtained possession quite peacefully, and all went well until the second day, when some well-dressed people from the Yamen came in and asked sundry questions. The next morning, early, the landlord, who holds an important position in the Yamen, came in a flurry to say we must at once vacate the premises; and, like a thorough Chinaman, he had a long 'cock-and-bull story' to tell. Expostulation being in vain,

Mr. Ho came down to consult me. After prayer and careful consideration we determined to follow Chinese 'custom,' and assure our landlord that under the circumstances, annoyed though we were at his carelessness, &c., we would move 'as soon as we could find suitable premises'—which as far as he could see might be five years hence, for a rumour was abroad that the 'official forbids renting houses to the foreigners.'

#### "TRAVELLING IN CHINA.

"The following day I started on my pony to visit Kuo Hsien and see the premises for myself. I did not get away until 2.30 p.m., and it would be dark before half-past six. Fortunately my pony was in good trim, and did thirty miles without a halt in three hours, and that left us fifteen miles to do over alternate deep sand and mud. However, to my surprise, I overtook Mr. Ho with my bedding on a carrier's cart about 6 p.m., and had to put up at a village inn with them. The only accommodation was a corner of the brick bed in the inn kitchen with carters, &c.; and the fumes from the open coke fire almost choked me. At 4 o'clock in the morning the carter wanted my bedding, so I had to turn out and let my horse feel his way in the dark, while I endeavoured to hold my own against a piercing north wind. At last, in the glimmering dawn, I saw the gates and battlements of the south suburb of Nuo Hsien looming up grandly in the gloom, and appearing much more imposing than it does by daylight. Over the fine stone bridge and under some three successive gateways one enters the innermost suburb—for there are three suburbs on this south side of the city; and there, between the grain market and the busiest part of the High Street,

first under a fine memorial arch (?) is our shop, discernible even by twilight on account of the tracts pasted outside the shutters.

"My head was aching from the coke fumes at the inn, so I lay down for half an hour on the warm brick bed in the evangelist's room. Alas! I had overlooked another coke fire, and awoke with a woeful headache and nausea. Too giddy to stand, with a terrific dust storm on outside, I had to lie where I was while they hurriedly prepared me a room; and though the temperature was far below freezing, I gladly exchanged rooms as soon as the window was papered, and the bed fire started. I awoke about 5 p.m., and was sufficiently recovered to enjoy some 'dough strings' for supper, and managed to conduct evening prayers. I was delighted to find one man already seriously impressed with the truth—a young man of twenty-four or twenty-five, whose father is an earnest idolater and 'doer of works of merit.' Already he has stood against persecution, and openly spoken on the streets in favour of the Gospel. Unfortunately he is under the tyranny of opium, but promises to come down here and break it off next month. You will, I am sure, pray for him; his name is Mr. Wang, or, in English, 'Mr. King.'

"The next day I rode on to Tai Chou to see how things were going on there, but could only spend two or three hours with our friends, returning the same afternoon to Kuo Hsien; the weather had turned bitterly cold. On my way home from Kuo Hsien, I called in at our village school at Pan sih tzu, and found the small school-room packed with nineteen boys, all sitting on the warm brick bed memorising their lessons by repeating them in a roaring sing-song. This school

is just twenty miles or so from Kuo Hsien, and about the same distance from Hsin Chou.

"I had intended calling the attention of the Provincial Governor to our difficulty at Kuo Hsien, but circumstances led me to delay doing so for a time, and meanwhile another Imperial proclamation has been issued from Peking, proclaiming what amounts to the death penalty on anyone making disturbances at mission chapels. The official at Kuo Hsien has had to post this proclamation in his district, and

we have since heard no more about having to give up our premises. Thus has God answered our prayers; and we hope to have no further trouble for the present. I enclose you the two accounts of expenditure for the last month of last year and the first month of this year, made out in due Chinese form. For your edification I have added an explanation in English.—Believe me, dear Sir, yours sincerely,

"HERBERT DIXON.

"C. F. Foster, Esq."

## WORK AMONG ENGLISH-SPEAKING STUDENTS.



THE Rev. A. E. Collier, writing from Mahendru, Patna, relates a most encouraging instance of the conversion of a young Brahman:—

"DEAR MR. BAYNES, — Since coming to this district, now nearly twelve months ago, I have been engaged in work amongst the English-speaking students in the Patna and Behar National Colleges. Many come from time to time to read the Bible with me, and some of them are, I believe, sincere inquirers, and others secret followers of Jesus Christ. As most of them are high-caste Hindus, and dependent upon their guardians for maintenance, it is exceedingly difficult for them to profess Christianity. The following extracts are from a letter I have recently received from a student living at Arrah. He is a Brahman by birth, and all his friends are much opposed to Christianity. He writes:—'DEAR MR. COLLIER,— Having been requested to tell you why I—an Indian, born in a country which is nominally heathen, and reared under the drippings, or

more properly, perhaps, the drivellings, of an orthodox Brahman family—came to adopt the Christian faith as my guide in life, I truthfully reply that I adopted this religion because I found, after protracted study, that it was the best and only system known through and by which man can attain to the Kingdom of Heaven. As a boy I attended very often the "Katha" in my native town, when I could not help it, and listened with weariness and impatience to the long and abstruse discourses of the Pandits. I found nothing in orthodox Hinduism calculated to win me to it, and in later years I encountered convincing evidences of its grave errors, such as "idol worship" and the "caste system." Being of an inquiring mind, I wanted reason for everything, and found that no Pandit could give me a rational explanation of the faith in idol worship, but either told me that "the ignorant need images to remind

them of God," or that such things were mysteries and beyond my comprehension. After trying in vain to find something in Hinduism to satisfy the longings of my soul and to meet the demands of reason, I became an atheist, although outwardly conforming to the religion of my fathers, and preserving an external appearance of decency simply because I could not otherwise remain in Hindu society. I really grew utterly indifferent to religion. I acknowledge with grief and shame that only the fear of man preserved me from outrageous atrocities, and I was often led into such dissipations as might well exclude me from all hope of restoration and peace of mind were it not for the merciful interposition of God Himself, who called me to the knowledge of His S. n. It was about this time that my attention was turned to Christianity. A desire of inquiring into the evidences of Christianity was generated in me by Rev. H. Patterson, Baptist missionary, who was visiting my native town. He gave me a New Testament, of which I turned a leaf, where, at the very first blush, I found written: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." This was my guiding principle during the time I was an inquirer. By the kind permission of the chaplain, I regularly attended the evening service at the European church, and adopted a regular system of studying the Bible. Listening to Rev. H. A. Sealy in the church, my acquaintance with you, Mr. Collier, your correspondence, and the study of Christian tracts and books, especially Anderson's lecture on "The Spirit in which Religious Inquiries should be Prosecuted," Campbell's "Evidences of Christianity," "Philosophy of the

Plan of Salvation," and Spurgeon's "All of Grace," produced lasting impressions on my mind, and proved the turning point of my life. I began a course of study of the evidences of religion, but, though intellectual difficulties began one by one to disappear, it was some time before the conviction of sin and the consciousness of my need of a Saviour were brought home to me. But He who had begun to work in my mind did not leave it unfinished. I became a Christian in heart in the true sense.—Believe me, ever yours sincerely in Christ, S. PRAKASH PANDE.'

"In another letter he writes:— 'When I think of my sins, which are more in number than the sands of the sea, I cannot tell you what sorrow I feel. I don't believe in anybody but Jesus Christ who came into the world to save sinners will wash away my sins and save me, a miserable sinner. I do trust in Him. Jesus gave His life for me. God loves me, and I love God.'

"The above is an outline of the way in which God has led this young man from the gross darkness of Hinduism to the marvellous light of the Gospel. I could give several other very interesting cases which have come under my observation during the short time I have been engaged in this work. Recently I was visiting a Hindu gentleman who was ill, and on my asking him if I should read a portion of Scripture he replied, 'Yes; please read about Gethsemane or Calvary.'

"A good number attend our English Sunday evening service, and much larger numbers the occasional lectures in the chapel; while many of those who visit me to read the Bible are, I feel sure, not far from the Kingdom of Heaven.

"Will readers of the MISSIONARY

HERALD please pray for these young men? They are indeed the hope of India. After leaving college they occupy influential positions all over the country, and if won for Christ must become a great force in the salvation of this land. This is the great educational centre for Upper Bengal and the province of Behar, and students come here from long dis-

tances, remain four or five years in the colleges, and then return to their native towns, or to various occupations in the country districts. Many very many of them become true messengers of the Gospel of Jesus Christ to their fellow-countrymen!—Believe me, yours sincerely,

“ARCHIBALD E. COLLIER.

“A. H. Baynes, Esq.”

## PICTURES FROM LUKOLELA, UPPER CONGO RIVER.

(See *Frontispiece*.)



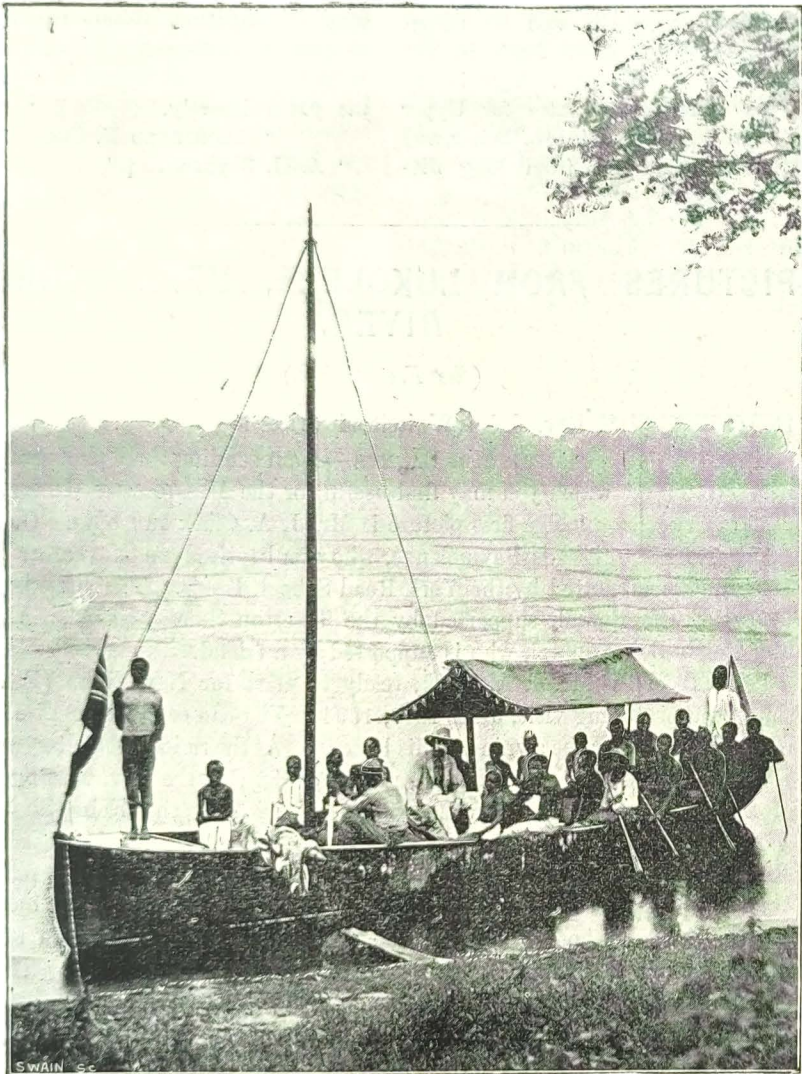
THE Rev. John Whitehead writes :—

“DEAR MR. BAYNES,—I am sending three photographs, which you may find useful for the MISSIONARY HERALD.

“The first picture is Mr. J. A. Clark and boys. On his right is Bayinlenge, who was baptized on November 4th, 1894, and is supported by the York Road School, Leeds. The little boy is Daniel Etuwe Powell, supported by the Tiverton Sunday-school. Above him stands Bakotambesi, who is supported by a friend.

“The second is Mr. J. A. Clark, ready to start for New Irebo (French side) on a preaching visit, June 12th, 1894. You can easily recognise Mr. Clark sitting under the awning on his baggage. At the rudder, standing up, is Lusala Kavundi, our schoolmaster and evangelist; at the bow, holding one of the cords of the mast, is Lotumba, supported by the Kelso Sunday-school; the boy close to the mast is Mololo, supported by the school at Kettering; the boy sitting with his back turned, and holding his parasol very definitely to be photographed, is Mompolenge, supported by the Carlton Sunday-school, Southampton; the boy whose head is seen above Mompolenge's is Ngamakala, who was supported for one year by Bethel Church, Rodley. On the far side, under the awning, with his hand to his mouth, is Eyunga, supported by the Winchester Sunday-school. The land on the other side of the river (more than half a mile away) is not the mainland. It is an island called Mantale, and is about six miles long. In the direction of this island there are two other large islands before the mainland can be reached, and we then come to the mouth of the Sanga River—a river reaching very far to the north, whose peoples know nothing of Jesus and His love. Our boat has done capital service, and is still in good condition.

“ Our third is Mrs. Whitehead’s school at Lukolela. These women are some of the irregular comers to school ; none of them can be called regular comers ; but still they come, and in the last year have learnt something.



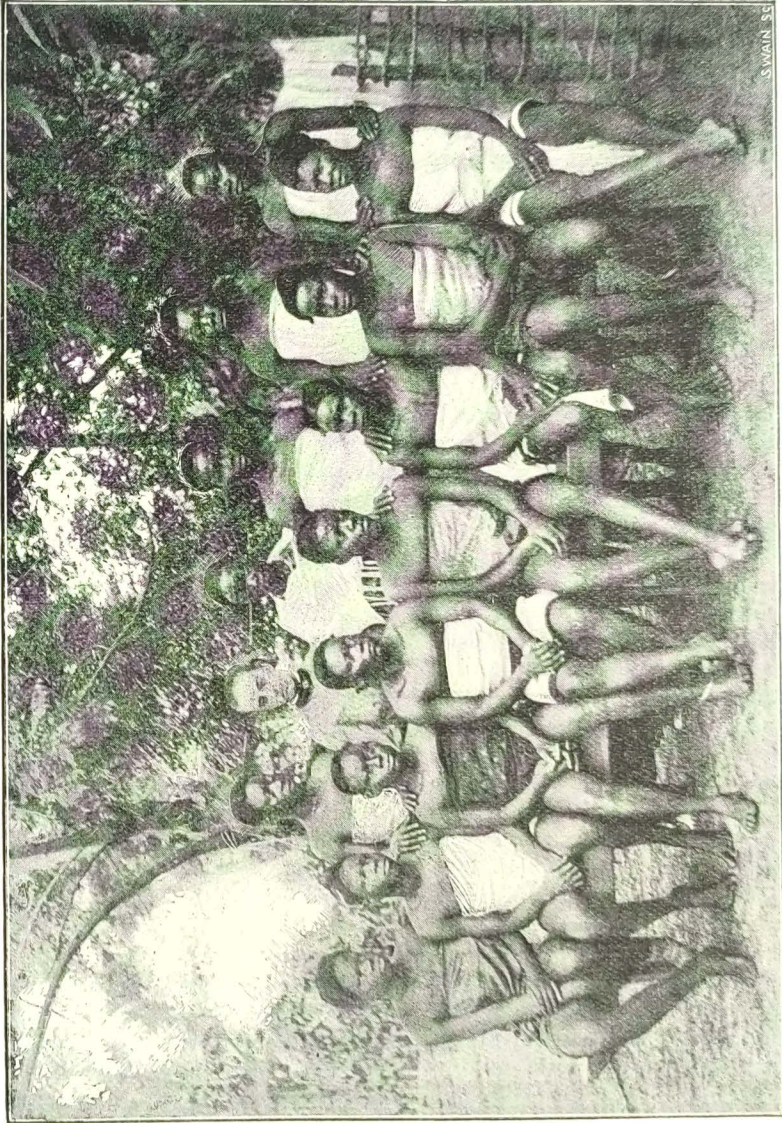
READY FOR A START ON A PREACHING VISIT, CONGO.—(From a Photograph.)

They are beginning to know that God’s palavers are for women as well as men ; they are cleaner, and wear more clothing than formerly. Some are beginning to read and write ; so that there is much hope. Four of them



can read fairly ; two are at the syllables yet ; the rest call any of the first five letters of the alphabet by any of the names of these, and the rest which they think at the time a good guess.

“JOHN WHITEHEAD.”



MRS. WHITEHEAD'S SCHOOL, LUKOLELA.—(From a Photograph.)

## IMPORTANT LETTER FROM THE REV. W. HOLMAN BENTLEY, OF THE CONGO.



THROUGH the kindness of E. G. Sargent, Esq., of Bristol, we are enabled to publish the following letter, which we feel sure will be read with much interest:—

“Wathen Station, B.M.S.,

“Congo Free State, S.W. Africa.

“July 5th, 1895.

“MY DEAR MR. SARGENT,—I have been trying ever since Christmas to write to you, but have been so pressed with work that I have been unable to do so.

“My own proper work has been suffering as well as the correspondence. It cannot be helped, but it is very trying to feel that days and months are slipping away, and yet the translation work that I ought to do is untouched. Now Mr. Davies has arrived, and he will take off the work of the station which has been so long on my shoulders, and the fuller staff will set me at liberty to go on with my little book which has to precede the translation. I have, however, to go away into the south country, to look after the outpost work in my own district; there are two natives of a town, five days away, who are to be baptized; a new outpost to be started, and that soon, or the chief, who is so anxious to have a teacher, will be asking the Roman Catholic priests to settle with him. The journey will occupy a full month I expect. It is a great cause for thankfulness that the work is developing as it is. We will not complain of having more to do than we know how to do, when it is the result of the Divine blessing on our work.

“FURTHER BAPTISMS.

“We have had the joy of baptizing

people of the towns, and have three inquirers among the women of our nearest towns. This is a beginning that we have long desired: it is the first step that is so hard to take; that taken we can hope for others. So with these people, as soon as some are converted from among those who do not live close beside us, others realise that there is something in this Gospel which we preach which concerns them too; while the mystery of the changed life attracts the attention of others.

“So it is that my correspondence is always in arrears, and I figure in the bad books of my friends.

“I do not forget all the kindness shown to me whenever I had the happiness to find myself at Bristol; and the assurance of your kindly thought of us from time to time is very gratifying.

“I am so glad that you have made the acquaintance of our dear friend Miss Fletcher. How strange that you should find some link between you and her through mutual old acquaintances. Your kind congratulations on the birth of our little daughter are appreciated. She is such a dear, bright little soul that she is quite a sunbeam to us. We are so thankful that she has such good health and that we can keep her out here with us; we even hope that she may be able to stay with us until it is time for us to come home again. We should not like her to stay to the permanent injury of her health, but she is as fat and bonny as if she were in England.



She is thirteen and a half months old now. She runs about now, so we have had to fill in the railings of our verandah with a four-inch mesh wire netting, to keep her from falling three feet to the ground.

"I must report, too, on the harmonium, which must ever recall to our minds the kindness of those at St. Austell. It came up quite safely in its various boxes, and was put together without any serious difficulty. It was the first time that the London agents of the Estey Organ Co. had ever taken a harmonium to pieces, and so packed for shipment; it is as good as if it had come out entire. It is a beautiful instrument, and the kindness shown enabled us to make the difference between an inferior instrument and this, which from its careful make should last us all our life and still remain a good instrument, if properly cared for. It is screwed throughout the important parts with brass screws, so that there is nothing to go wrong but the bellows some day, and even if they give out, we can repair them here, or at the worst send them home to be covered. It is much appreciated.

"Until a couple of months ago we had the school and services every day in our house, so that our dining-room was not ours. So dining, nursery, and needlework, sewing machine, and sewing lessons were all conducted in my writing room. You may understand how glad I am to get my room to myself in quietness. The new painting was finished three or four weeks ago.

"We have had a visit from Mr. Grenfell, with Mr. Weeks who was homeward bound, and Mr. and Mrs. Scrivener just arrived out, that we might consider rules and regulations for the carrying out of our work here, and general local management of the Mission.

#### "THE PROPOSED NEW STATION.

"The question of the Sargent Station came up for consideration, and it has been decided that as soon as the reinforcements, to come out in the end of the year, are to hand, if the Home Committee will allow us to do so, the new station will be occupied. Two men are wanted for Bolobo, besides one for here; then we shall be in a position to move. The materials and barter stuff is all ready, and Mr. White is at Monsembi putting together a house to be carried up all ready for reconstruction, that they may begin from the first in good houses; so that while there is an apparent delay yet for a little while, the work of the station is going on apace, these preparations being carried out under better circumstances. When the shift comes, the station ought to be in full work in three months from the time of starting it. I suppose that it will be near the mouth of the Loika River.

"I am sorry that there has been so much delay in the establishment of this station; no one could have foreseen it. I do not think that we need have much difficulty in understanding why our way has been blocked though. A wise and kindly Providence is working in and through all these things. Wild and savage people, living together in such numbers that they are powerful enough to set the State at defiance, have, among other things, in the course of their discipline, to feel the force of a power stronger than themselves; this has been happening at many points on the Upper River. The site selected on the Mobangi is a wilderness; the people had a war with the State and have disappeared; so, too, at many places near the Loika and Aruwimi Rivers,

the power of the State is much better understood, and now we may hope that many lessons have already been learned by the people where we hope to settle next. So that, although it has been very trying to you to wait so long to see your station established, I believe that in the long run it will be found that no time has really been lost. Anyhow, we all felt that for a little while longer it would not be advisable to occupy. Mr. White could go on with the preparations at Monsembi. If a move were made at once, the first death or serious sickness involving a return home of one member of the staff would necessitate the withdrawal from Sargent Station, and that might mean the destruction of the place by the natives for the firewood and nails. Altogether a far more distressing state of things than a little longer delay, so that the work may be permanent. In this you get a little taste of what is constantly besetting us through shorthandedness, lack of supplies, and means generally of carrying out what we would do.

#### “ MORE NATIVE EVANGELISTS NEEDED.

“ At the present time what a lot we might do if only we had some good evangelists to put down at certain places !

“ We are specially needing one now for one post, and yet I have not a notion as to how the gap is to be filled. We have one good boy who was recently baptized, who is the mainstay of my wife in her large school (151), and who is the boy on whom I rely during work hours ; we cannot lose him, it would make our own work impossible, so we must keep him in yet a while ; it would not even be good for him to send him out yet, he will pay for more training ; so

we are ‘ on our beam ends.’ We are thankful that we have such promise in those who are now under training. May the Lord of the harvest thrust forth more labourers into His harvest—especially native labourers. There is good reason to believe that before long we may make our outposts self-supporting. Our evangelists are charging for medicine supplied ; and what with the gifts of the natives of the place, and the profit on the medicine, the evangelists’ pay ought soon to be provided, so that more difficult posts may be supported by the church. I am glad that we have been able to start the evangelists on so manageable an allowance ; at this rate, native churches will soon be able to support their own pastors. This work is developing in a way far beyond our most sanguine expectations.

#### “ NATIVE CHURCH FINANCE.

“ Year by year the church, in spite of its output, has ever a growing balance. During the first two years of the church’s history there was no output ; after a while there was a commencement made, but brass rods accumulated, and were kept. After a while the currency began to become shorter and shorter, until we saw that very many of the rods first contributed were double the then standard length, by reason of the shortening of the currency ; storage of the money for four years had actually doubled its value, and three thousand rods became six thousand. As for the rods which came half way between these, we cut them all and sold the brass nearly weight for weight to the native blacksmiths for brass rods of the then currency. In this way our store had very greatly increased in spite of the fact that the yearly outlay of the church

was greater than the income. The story of the widow's cruse is poor in comparison with this piece of church finance; in fact, I should think that if this could be done always, we might do a fine piece of banking business out here. But, of course, this is out of the question. I have hanging on my wall as a curiosity an old brass rod as current a few years ago, it is 21 inches long; on the same nail hangs another of to-day, it is  $3\frac{1}{2}$  inches only. Now you can understand what has happened. The rods used on the station are 10 inches long, and reckon as three native rods, although they seldom go off the station for any length of time; they are practically the currency between the natives and us, seldom used, however, for we generally pay with 'books,' which are added to from time to time, until they are worth 100 rods, then they are paid for with a piece of cloth of 4 fathoms. Now we have another little piece of financing in hand. We became afraid that we might soon have to pay the church account in francs, instead of brass rods, and here a heavy loss would befall the Mission. Our workmen's pay is always counted in the Mission books at the old rates, twopence each. To-day brass wire is so much cheaper, and the rods are so much shorter, that they do not cost nearly as much as they did.

"It would be too long a business to explain why it was most convenient to keep this fictitious figure, and work with this in the accounts rather than an ever-shortening rod. Anyhow, as we charge at the old rates, we have to credit at the old rates too; so instead of having to credit, and pay eventually in francs this heavy balance in rods, we have induced the church to authorise its treasurer, Nlemvo, to convert these rods into francs while the value of francs is low, through

their not being accepted by the natives as currency.

"The brass rod is now such an absurd thing that there is little doubt that, when the railway gets a little nearer, the francs will become more common and soon become the currency. So we have not much time to spare in converting the balance of 10,000 rods into 1,000 francs; we have already converted a third. So this little church which ventured so much, even to pay more out year by year than its actual income by donations, has accumulated, until it has 1,000 francs as a reserve fund, and that without a centenary or anything. I very much question whether I have made this clear to you; anyhow I do not think that you would expect that amid our many duties we should have any financing of this kind to do for the native church here. Of course there is nothing of this kind possible or desirable in the regular accounts of the station, and certainly not privately; it is only possible and necessary under the circumstances of this changing currency, and the necessity to change the actual balance of the church into present currency, and then into francs, before the francs attain to their proper value. We never use francs at all, because their purchasing value is too low; at the same time a little cloth suffices to buy francs; but that is, of course, the golden opportunity for the treasurer. In twelve months I suppose the currency will be changed. You as a banker may be interested in this little episode in church life. In writing all this, however, I shall have exhausted your time and patience; forgive me that.

"The report (May HERALD) gives a *résumé* of the work here during the year, so I need scarcely repeat it.

“Three Sundays ago we opened the

#### NEW SCHOOL HOUSE

which Sir Charles Wathen gave us, The match-board lining of the roof is not yet up, nor are the bed racks yet quite ready, but that was no reason why we should not open the building. I must write to Lady Wathen to-night if I can, and to Mr. Baynes also, so I must not write more.

“I was away from home itinerating when Mr. Stonelake passed up country, so I did not see him. Mr.

Bell, a Regent's Park man, is to take Dr. Webb's place. What a loss his death has been to us! We had expected such great things from the doctor. I am acting as doctor just now, but Mr. Davies has undertaken to set me free from that, at least as far as the ordinary cases are concerned.

“With kindest regards to Mrs. Sargent, to yourself, and to your dear children, in which my wife unites, believe me to remain, yours sincerely and affectionately,

“W. HOLMAN BENTLEY.”

## EXTRACT FROM LETTER.

BY REV. H. J. THOMAS.



Delhi, India.  
Mussulman named Nazr Muhammad, came up to me as I was leaving our weekly Panchayat of teachers; and

told me he wanted to become a Christian. I got a little information from him then, and as he appeared honest, I told him to come to my house next day for a good talk. He came, and his story was a common one. He lives with his relations in a village up near Cashmere. His studies of the Quran led him to ask where the “Tauret” and “Injil” (Pentateuch and Gospel), spoken of in it, are now. Not getting a satisfactory answer at home, he went abroad, and after awhile came to Kangra, and met with a C.M.S. missionary, Mr. Tunbridge, who lent him a Testament to read in his study for an hour or two for three days. He went home, but found he was not at liberty to talk about it there, so he left to find some place where he could learn more of Christianity; he went back to Mr. Tur-

bridge and begged the Testament from him, and fearing to stay so near his home—ten miles—he took train right away down here.

Arriving here he knew not what to do—being a *country* man he was out of his element in a city—and he was afraid to ask for a Christian, not knowing whether his throat might not be cut! So for a few days he wandered about, and seeing a big building asked what it was.

“A Christian church.”

It was shut up; no one about. He came again another day, and seeing some men coming out of it, summoned up courage to ask if there was a Christian or a Padri about. It was my Panchayat! so we met.

Now, on hearing that this man had come from a distance, and had no means of subsistence, my first thought, induced by frequent experience, was a suspicion that all was not square. I therefore questioned him closely, and watched him narrowly, with the result that I felt more drawn to him than most. After a long talk, and prayer, I told him he might sleep in the

verandah of my empty house, and come to the services the next day, read his Testament, and bring me some questions about it on Monday. After that I had several talks with him. He brought me certain texts to be explained, and my good impression of him increased, as I noted they were not the stock texts of our opponents, but just such as a careful reader would feel puzzled over—*e.g.*, Christ said in Simon's house: "Me ye have not always," and in last chapter of Matthew: "I am with you always." How can any one "glorify" God? Is not God's glory beyond our power to enhance or diminish? "The law came that sin might abound," &c., &c.

At length I came to the conclusion that this man was a simple-minded young fellow, with one thought only, "to know the facts about Christianity, and if it appeal to his heart as God's own command, to accept and act upon it." As to his future, his food, &c., he has no thought; God will give it somehow, somewhere.

He often said: "I don't ask you for employment, only teach me, and when I am a Christian, baptize me, and I will go away as a Christian; God will take me somewhere."

Now this truly Oriental state of mind is productive of an alarming amount of loafism. We dread it, and our rule is to say to such strangers: "Go and find employment first, then come and learn the truths of Christianity." A direction which disappoints the man whose main object is a free board, or easy mission employ, while not often, I take it, defeating the Holy Spirit, when He is at work, in the case of a genuine seeker.

But in this case I felt drawn to the man more than usual. He seemed in every way so ingenuous and unso-

phisticated, that I gave him a little temporary job, to act as caretaker of the house into which I was gradually conveying my goods, and to superintend the clearing out of certain cellars and other work, for all of which I could not spare a servant, and in return I gave him his bare food, one rupee every eight days or so.

He often came to me to talk over passages he had been reading; had similar talks with our native brethren; eagerly attended every meeting and service; went to listen to the Bazar preaching, &c. On one occasion, a turbulent Mussulman began a violent tirade against the preacher, abusing him in foul language, and wildly threatening to cut off his nose there and then.

An ordinary crowd does not usually sympathise with such extreme violence nowadays; but still it made it rather lively for a time. This good brother was present, and could not restrain himself, and stepping forward remonstrated with the man, quoting texts from the Quran against him. This was a pleasing indication of the man's sincerity.

Well I baptized him on Sunday, and have not regretted doing so for one moment. He is still with me, helping in various ways, and I am puzzling over what to do with him. I feel convinced that he only requires some careful training in Christian doctrine, life, and work to be a very useful man. His knowledge of the Quran, and Persian commentaries on it, is such as we much require. But there is a difficulty in taking an untried man into the Training Institute. We are looking for guidance, and shall soon receive it.

Now contrast with this another, and, alas, far commoner case.

Last Tuesday, a young Moham-

medan, about eighteen, giving the name of Mahkum Din, came to me with the following story.

He said he had come from a village in Sialkot district (Panjab, about 420 miles from Delhi). His father was a farmer; he had come to see the country before marrying and settling down to life at home. Ten days ago had heard a Christian preaching in the Bazar; had heard once or twice since; was much struck by something he said about Jesus Christ; wanted to know more; might he come to me to learn?

An interesting story, that, very! But is it not sad that we have to *suspect* inquirers, rather than trust them? We don't *show* it till suspicions are confirmed; we need circumspection. So then, back to the "but," I could not understand one thing—that was this, his apparently complete ignorance of the name of Jesus up to ten days ago; improbable for this reason, that unlike Nazr Muhammad, he had, according to his own account, been travelling about the Panjab for some months. So I asked him if he had never met with any Padri, or other preacher before. No—he had not—never had, till he came to Delhi. "What! you have lived for years near Sialkot, around which reside *hundreds* of Christians; have lived in Lahore, Julludar, Amritsar, Ambala, where strong missions exist, and never heard the name of Jesus till you came to Delhi, ten days ago?" "No, never." I had got a measure of the man which saddened me.

But lying is so little regarded in India, we have to make big allowances for it. So I simply explained to him the foundation words of Christianity: sinfulness, repentance, atonement by Christ, faith in and obedience to Him; gave him a Gospel of Luke to read,

and bade him go back to the inn where he lodged, and come again next day.

He did not do that exactly; he went to the inn, only to fetch away his clothes, and came to keep company with Nazr Muhammad in my verandah, and I heard our friend talking with him, and explaining the Gospel to him earnestly, and in a way that did my heart good.

Two days after they both came with texts to be explained. Mahkum Din further troubled me, and confirmed my suspicions, by evident acquaintance with the Bible, utterly at variance with his statement that he had only recently heard of it. Afterwards, I took an opportunity to speak about him to Nazr Muhammad, and he, too, expressed doubts as to his veracity, as he had told him his name was Muhammad Masih.

However, I was wishful to give him every chance, so had another talk with him on Friday. On Saturday I felt I must speak more plainly about his deception; but before calling him, learnt from Nazr Muhammad that he had admitted to him that he was the son of a Christian, and his name originally was Kam Dyal (a Hindu name), and now was Muhammad Masih—an impossible change, the latter being a mongrel Mussulman and Christian name.

I called him in, and, opening my Bible before him, very slowly and solemnly read a few verses about lying; then about attempting to deceive; then about denying Christ, which his pretence of being a non-Christian of course amounted to. He seemed much taken aback and ashamed of himself. But when I appealed to him to make a clean breast of it, and truthfully state his case, he began again a most impossible story,

full of ridiculous contradictions, and very soon convinced me that he must be some excommunicated or disgraced Christian, who dare not tell the truth about himself even then. All I could do was unavailing. I could get no coherent statement as to his real name or history. There was nothing for it but to bid him be-

gone! with a word of warning and exhortation.

So the work presents its varied phases. One case—that one of NAZIR MUHAMMAD—helps one to persevere, although it comes as a happy variation to three or four I might describe, more like MAHKUM DIN, or whatever his real name may be.

## VERSES SUGGESTED BY THE DEATH OF DR. SIDNEY WEBB, OF THE CONGO.



He died, as he had lived,  
 A servant of his God;  
 Was buried out at sea,  
 Not 'neath the graveyard sod.  
 "The fear of death is passed!"  
 His soul he yields to God;  
 Bids his dear wife adieu,  
 Commending her to God.

The young wife, sick and ill,  
 Stooped down and kissed his face.  
 He sleeps the sleep of death,  
 Has run his mortal race.

She bids him now farewell;  
 One long last look she gives;  
 "God doeth all things well;  
 My loved one surely lives!"

"To Thee, O Christ, I give  
 My husband, dear as life;  
 Grant me for Thee to live,  
 As he, 'mid all earth's strife.

"Thine, only Thine, I'd be,  
 And serve Thee to the end;  
 Unite us both in Thee;  
 To me Thy comfort send.

"O Father, Spirit, Son,  
 Thy will be ever done;  
 Thou Holy Three in One,  
 Thy love my love has won!"

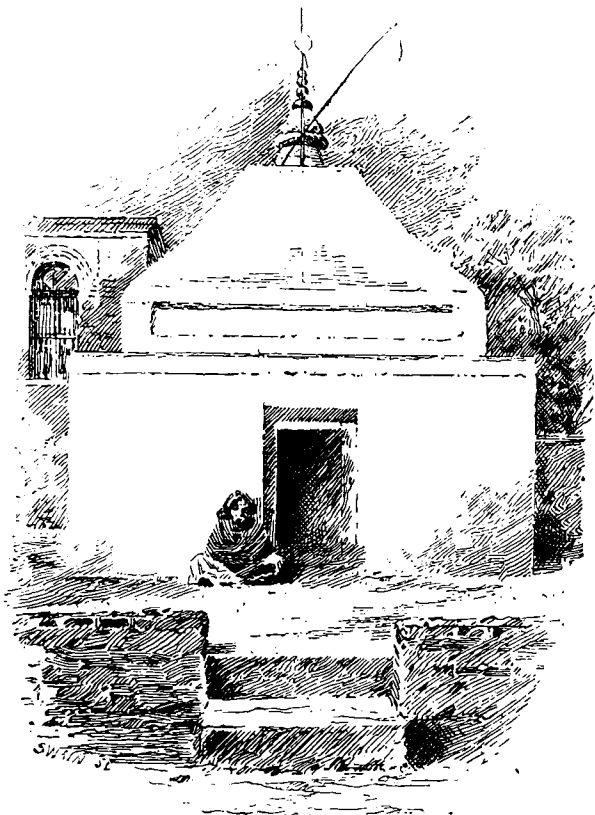
"Myself I give to Thee,  
 Who gav'st Thyself for me.  
 Thyself I long to see,  
 And him who's safe with Thee."

G. DE G. GRIFFITH.

## HEATHEN TEMPLES.



THE Rev. Benjamin Evans, of Monghyr, has sent, especially for the readers of the MISSIONARY HERALD, two photographs illustrating the kind of temples in which the people of India worship. They are situated in Baydanath, a place we occasionally visit during the Mela season, and an account of which will be found in the MISSIONARY HERALD for

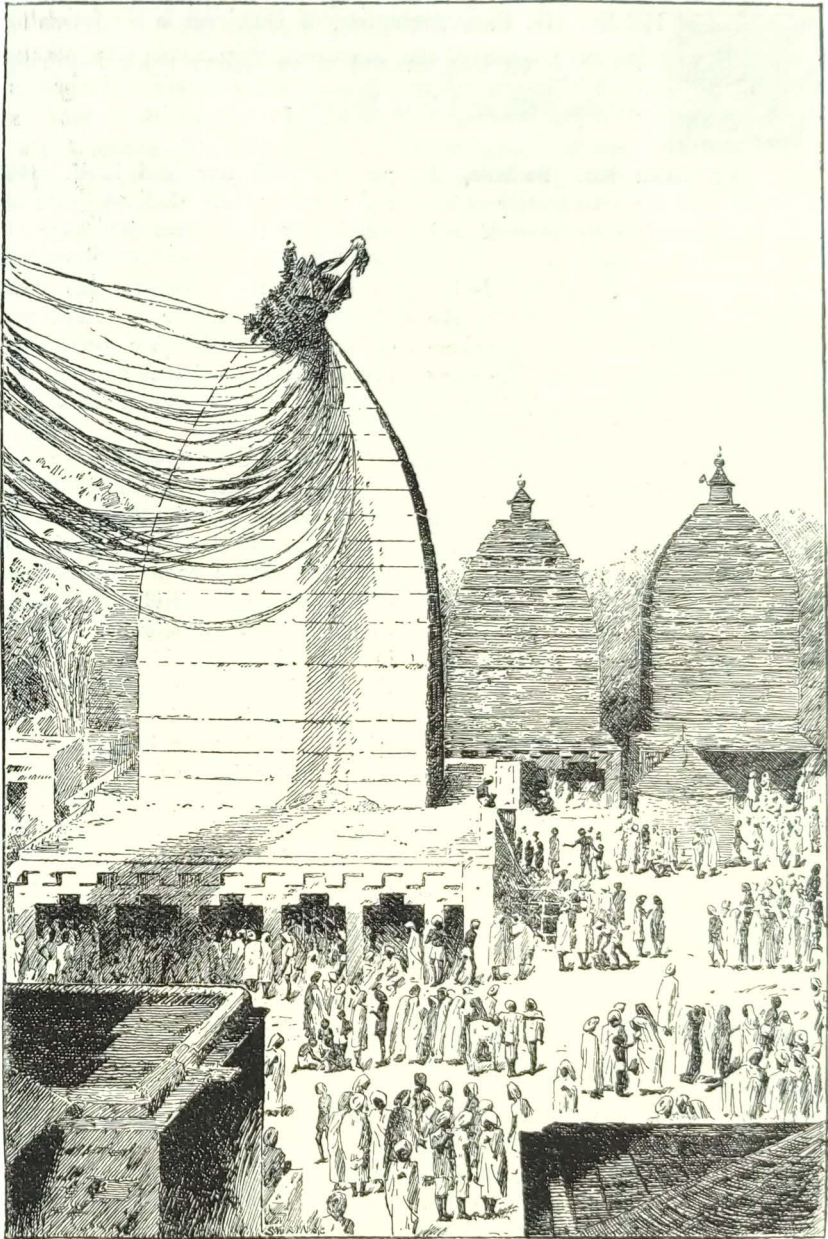


BAIJUR TEMPLE, BAYDANATH.—(From a Photograph.)

July, 1888. The first illustration, though insignificant in appearance, is the temple from which the town derives its name. The other temple is of Mahadeva.

“Our visit this year,” says Mr. Evans, “to Baydanath was an exceptionally pleasant one. We had the pleasure of baptizing a Brahman who had been down to Jaganath, and, in his round of pilgrimage, had come to Baydanath, but found no peace and joy until he found Christ.





THE TEMPLE OF MAHADEVA, BAYDANATH.—(From a Photograph.)

## A FAKIR SEEKING AFTER CHRIST.



HE Rev. H. E. Crudginton, of Delhi, sends the following deeply interesting account of an Indian Fakir inquiring for the truth as it is in Jesus :—

“MY DEAR MR. BAYNES,—I want to write you on a matter which may be interesting to yourself and the readers of the **HERALD**.

“For some time past I have had a fakir coming to me asking about the Christian religion. He was sent to me by Mr. S. S. Thomas, and he came asking where God was and who God was. It was rather strange to see this man in the fakir dress, clean shaven head and face, and a cloth of the usual salmon-pink colour, sitting and inquiring about eternal truths. I thought at first it might be only a passing fancy, but he expressed himself pleased, and promised to come again. This he did day after day, expressing himself more and more satisfied with his inquiries. His questions were often very difficult, and full of the philosophical subtleties of the Hindu religion. He, however, saw the foolishness of a great many of these ideas, and I tried my best to bring him face to face with God, with sin, with salvation. Again and again he said, ‘This is what I have been seeking, and my heart tells me it is truth.’ To my surprise one day he accompanied our preachers to the bazaar, and publicly expressed his belief in Christ as the Son of God and the Saviour of the world. This for such a man is a great thing to do. I told him plainly what would be the result: that people would know he was attaching himself to the Christians, and they would not give him his

pice for food, nor food itself. His reply was, ‘Can’t God take care of me?’ His faith and joy have to me at times been very touching; and by cross-questioning—for his style of speech is rather peculiar, not ordinary Urdu—I have been surprised at the intelligent grasp he has got of the fundamental truths of Christianity.

“Without any suggestion on my part, he has offered to eat food with me to show that he does not put any value on that strong prejudice of the Hindu. I have spoken to him of baptism, and he said, ‘I am ready to receive baptism before the people in Chandui Chouk’—a crowded thoroughfare. However, I am not strongly urging this on him, for I wish him to have an intelligent idea as to what this rite means. I shall not, however, keep him back. I want the love of Christ to move him to it, and then I do not fear the consequences.

“I know from his conversation the Mohammedans have got hold of him, but he says, ‘My heart tells me they are wrong, and their manner of life tells me so too.’ The Hindus he seems to ignore. I suppose he is convinced as far as they are concerned. The question arises, What will the man do? He has lived this peculiar fakir, nomadic life so long, he could not readily settle down to anything, nor should I wish him to, if I were sure he could be a true Christian fakir, and, in his

wandering, speak of what Christ had done for him. However, this I must leave for the present, and believe that He who hath begun a good work in him will perfect it until the day of Jesus Christ. Will friends at home pray for him, and for such others like him, who I believe are feeling after God, if haply they may find Him?

"I came across two or three old inquirers when out in the district some time ago—one, a man in a post office of whom I spoke when in England. I believe this man is simply fighting against the dictates of heart and conscience, and the fear as to what a public confession would mean.

"I notice one thing more marked since coming back, and that is that the feeling against Christianity is stronger where it exists, and where the inclination for Christianity exists it is much more tolerant and wish-

ful to hear. This attitude I think is a good thermometer as to the healthful progress of Christian truths in this land. To return to my fakir. On Sunday I was conducting our native service in the Chandui Chouk Chapel, and to my surprise, and the amusement of some, he came forward and sat down on the platform close by my side. I thought it would be rather too disconcerting a position, so gave him a front seat just before me. A little while ago, when my children were ill with measles, he was very solicitous about them, and one day brought some milk for them. To me the way he did it was very touching, for it must have been bought with the pice given for his own needs.

"I am glad to say we are all fairly well.—With kind regards, believe me, yours sincerely,

"H. E. CRUDGINGTON."

## THE BAPTIST UNION OF CEYLON.



WE are confident our readers will peruse this report from the Rev. W. D. Hankinson with much satisfaction, showing as it does the development of the resources of the native churches, and the spiritual progress with which the work is being attended.

"MY DEAR MR. BAYNES,—I think you will be glad to publish in the **HERALD** a short account of the formation of the Baptist Union of Ceylon, which has just been brought about. No doubt friends who take an interest in our work are aware that until about three years ago only two or three of our native churches were independent of the financial support of the Missionary Society. When you decided three years ago that all the churches must be thrown upon their own resources for financial support, fears were, no doubt, entertained as to whether they would all survive the test. It has certainly been a time of testing, especially for the weaker churches; but we are thankful that they are all alive, some of them, perhaps, not very bright, but others far more alive and active than they were when dependent upon the funds of the Mission. Great honour is due to the pastors of these churches,

and to many of the members also, who have bravely faced the difficulties of the situation, and have shown much devotion and self-denial. Some of the churches, of course, are too poor to support a pastor, and in these cases the members themselves carry on the services and business of the church.

“The financial support of the Missionary Society having been withdrawn from these churches, they have become, to all intents and purposes, ‘Free churches.’ At any rate, the bond which binds them to the Society is no longer a financial one. A stronger bond no doubt there is which will always connect these ‘Free churches’ with the Society which gave them birth. But by making them self-supporting, you have to that extent withdrawn your absolute authority and jurisdiction, and it is clearly your desire that these churches should become thoroughly self-governing and independent.

“This new arrangement makes the present a very important crisis in the history of the Ceylon Mission. Our work has now two sides. On the one hand we have the direct evangelistic work carried on by ourselves, and the native brethren who are directly under the authority of the Missionary Society, together with all the school-work; and, on the other hand, we have these ‘Free churches’ which, although free from our control, claim our sympathy and guidance in their efforts to become strong and useful centres of Christian life and influence. I am convinced that the future prosperity of our mission work here must depend, humanly speaking, to a larger extent upon the sympathy and guidance and personal help which we are able to give to these churches without crippling their independency.

“Now it became evident to those of us who are earnestly watching the progress of these churches that it was desirable to get them to form themselves into a voluntary association or union, in order to enable them to help each other, and confer with each other, and co-operate in the service of Christ.

“Consequently, twelve months ago, in our Missionary Conference, we decided to recommend this idea to the self-supporting churches. The advantages then mentioned as reasons for the formation of this Union were as follows:—

- “1. It would prevent the isolation of any of our churches.
- “2. It would foster a mutual interest and common sympathy.
- “3. It would provide a common basis

“(a) for action on questions of moral, social, and religious interest;

“(b) for forward movements in Christian service.

“4. It would prepare the way for the time when the native churches shall be able to take over the responsibility of the mission work of the island.

“5. Until that time it would, as a definitely organised body, be able to define its relation to the Missionary Society, and to appoint a suitable representation upon the Missionary Conference.

“As a result of this suggestion, in November, 1894, pastors and delegates from about twelve of the churches gathered together to consider the desirability of forming a Baptist Union for Ceylon. Mr. Stockley, as pastor of the Cinnamon Gardens Church, presided, and our senior missionary, Mr. Waldock, was present to give his guidance and warning in case those of us of less experience should make any mistake.

“At this meeting it was unanimously decided to form the ‘Union,’ and a committee of five native brethren was appointed to draw up, in consultation with the missionaries, a simple constitution and set of bye-laws. Without troubling you with all the details of committee meetings and correspondence since then, suffice it now to give you a short account of the first meetings of the Baptist Union of Ceylon, which took place on the 29th and 30th of July. At one o’clock on the 29th, pastors and delegates from thirteen churches assembled in the Grand Pass Church, Colombo, for the transaction of business. This included the acceptance of the Constitution and Bye-laws, and the election of officers and committee. Throughout the proceedings a spirit of brotherliness and earnestness prevailed, and the result was in every way satisfactory. Mr. Waldock was fittingly elected President of the Union, and as fittingly our esteemed native brother, Mr. J. S. Perera, became Vice-President.

“Mr. Benjamin, one of the younger generation of pastors, was appointed Secretary; while a ‘lay’ brother, Mr. Weerackodi, editor of one of the Singhalese papers, became Treasurer.

“On the following day, at eight o’clock, pastors and delegates, about thirty-five in all, assembled for a short devotional service, conducted by the President, after which I was privileged to read a paper on ‘Ways in which the Churches may Promote Each Other’s Prosperity, in Connection with the Union.’ I tried to show the brethren how, in connection with the Union, the members of the various churches might get to know each other better, and learn to sympathise with and encourage one another. I tried to point out ways in which the strong churches may help the weak. I tried to show how the churches might confer together on matters concerning their welfare, order, discipline, &c., and might co-operate in efforts for the advancement of the Kingdom of Christ. I may mention that, as one practical result of this paper, it was decided at once to form a small band of voluntary preachers from among the young men connected with our larger churches, who have given evidence of earnestness and preaching ability. They will be able both to help the weaker churches and to carry on regular evangelistic work among the non-Christian people.

“A native brother, Pastor J. M. Perera, then read an important paper on ‘Personal Holiness and Church Purity.’ The spirit of the paper and the way in which it was received show that our brethren are alive to the importance of having a purer and holier church life.

“In the evening of the same day a public meeting was held, when the church was crowded in every part. Many friends came in from surrounding villages, and the meeting was characterised by a spirit of enthusiasm and hope. The speakers included Mr. Stockley, pastor of the English church in Colombo; Mr. Abayaratna, our native missionary in Kandy; Mr. Havamanis de Silva, who, as unpaid pastor, superintends not only our little church at Koralamella, but also a large estate of which he is the overseer; and Mr. J. R. Perera, pastor of our lonely but thriving church in the North-Western Province.

“Thus were friends gathered from many parts of the field, and the result was, I believe, that all were encouraged and went away hopeful for the future. Encouraging signs of life and earnestness are seen in several of the churches, and we believe that this Union, by bringing both pastors and members of the various churches into closer touch with each other, will encourage and

strengthen them all round. And as the churches grow stronger, they will, we earnestly hope, be able to co-operate in many ways for the advancement of Christ's Kingdom among their fellow-countrymen.

"It is our desire as missionaries to give to them all the help and guidance and personal sympathy we can without hindering the development of their independent life. We have been received as personal members of the Union, and this, together with the fact that the Baptist Union has invited us as a Missionary Conference to send two delegates to its gatherings and one to its Committee, gives us the guarantee that the best and safest relationship between the 'Free churches' and the Missionary Society will be maintained.

"Mr. Lapham was sorry that he could not be present at these gatherings; he had important work needing his attention in the Central Province just at the time.

"I trust that the above account will enable friends at home to understand that we need their sympathy and prayers in the work we are seeking to do. It becomes more and more clear to me that the native Christian church, purified and strengthened, is the human agency which God will most use in the conversion of the non-Christians. These churches are the fruit of eighty years' devoted service. It is for us to look upon them not as an end accomplished, with which we may be satisfied, but as the most powerful means which God has placed in our hands for the evangelisation and conversion of their fellow-countrymen.

"I feel sure that this movement which I have tried to describe is on right lines. God give us grace that we may guide its progress wisely, and sympathetically, and prosperously.—With kindest regards, I am, dear Mr. Baynes, yours very sincerely,

"Ceylon, August 13th, 1895.

"WALTER D. HANKINSON.

"P.S.—Will you as a personal favour allow me space to thank those friends who are kind enough to send me weekly papers from England? Although I am unable to write to all owing to lack of leisure (some, indeed, there are whose names and addresses I do not know), yet I very gratefully appreciate their kindness, and find the papers very useful. I would particularly mention Mr. Clifton Town, of Leeds; Miss White, of Allerton; Miss Lowe, of Southport; Mrs. Dodgson, of Leicester; and friends at Folkestone, Swindon, and Brockley, who have sent me weekly or monthly papers very regularly.—W. D. H."

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### THE CAMDEN ROAD CHAPEL CONGO SALE.

THE annual Congo sale in connection with Camden Road Church will be held next month (November 26th, 27th, and 28th). We are requested to state that any articles, which friends may be pleased to send, will be heartily welcomed by Mrs. Hawker, 41, Anson Road, Tufnell Park, N., or by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.

## NEW YEAR'S DAY IN GOSPEL VILLAGE.



THE following communication from the Rev. Evan Morgan, formerly labouring in Shansi, but recently transferred to Shensi, though delayed in publication, will be read with interest. It may be observed that New Year's Day in China falls very much later than in England :—

“DEAR MR. BAYNES,— I had already spent a ‘New Year’s Day’ in China, and thought that I knew most things connected with its festivities; but my *first* New Year in this country village in the province of Shensi reminded me that it still had some experiences in store. The friends warned me to reserve all my strength, and go to bed early, as the Christians would call me betimes on New Year’s morn. One of them had given me an invitation to breakfast with Lim, promising to send his son when ‘everything was ready.’ True enough, they woke me early. At 2.25 a.m. I was ‘invited,’ by my host. It did not take me long to dress; I was too sleepy to be particular, and so did not keep him waiting long. I will not say anything now of the dismal condition of the room, the mud walls, without any whitewash even; the signs of poverty—though Mr. Cheng counts one of the leading men in the village—but will leave you to picture my surroundings; and imagine that you see me, the host and his wife, together with their two sons and two daughters, uniting in the worship of God. We sang a hymn, read a chapter, and prayed. Afterwards Mr. Cheng and I had breakfast. The food was hot, but the room was cold, for there was no ‘front door’ to keep out the cold air, an unwelcome guest. Of course, the food consisted of China’s universal dish—Pien Shih—*i.e.*, kind of dumplings filled with meat and

vegetables. I am afraid there was but little talk, and certainly no mirth. How could there be? In the presence of a guest, the wife and children withdrew. For this man still kept to China’s customs in this matter; though in other respects he has broken through them—*i.e.*, he and his wife go out preaching together. Soon we were summoned to the chapel, the congregation had assembled, and, as I was the preacher, we had to hasten. I deeply enjoyed the service from 3.30 to 4.30; and felt very thankful that the Christian community here has such a good custom; and though one is inclined to grumble at first when roused from a sound sleep, yet before the day’s dawn one is glad for this hour of united worship. Then between 5 to 6 a.m. your rooms are thronged with visitors, for they all come to pay their respects. The young particularly enjoy it, for they have a good supply of sweetmeats given them; we are all kept busy entertaining, talking, pouring out tea, and the more courageous of the ‘pastors’ exhorting some of the weaker ones. The rush is over about 11 a.m.; but we have intermittent visitors for two or three days. Some come from far (fifteen miles), but most from the surrounding and nearer villages. It is a very interesting but dreary and wearisome time, and it makes one wish that New Year’s Day would not come so often, with this exception, the early morning prayer-meeting.

“MY FIRST SUNDAY IN GOSPEL  
VILLAGE.

“Most things were new to me; a new district; a new kind of chapel; a new village with its novel name; and most of the faces were new to me. I will now only speak of the services, leaving the district for another letter. The chapel will seat about 250; the only reminder of Europe about it is its shape, everything else is very Chinese. The walls are of earth, and everything is of the colour of earth. The roof is of straw. But in spite of the monotonous and dull appearance, the building is full of interest for what it represents; it is the temple of this village, for the most part erected by the little Christian community. It is found quite as serviceable as more costly edifices of Europe, and it answers the same purpose; for here God has met and does meet His people. We are somewhat High Church in one thing: the congregation is divided; the men have half the chapel, and the women the other half; a calico curtain forms the partition. For this division, our reasons are Chinese rather than ecclesiastical. The congregation, on this Sabbath, numbered about 150, made up equally of men and women; the young predominated, though there was a good sprinkling of old. They sing well, and listen attentively; as a rule the audience can comprehend the preacher—*i.e.*, the people are more or less educated in Christian truth. To see so large (for China) and hearty a congregation is delightful, and fills one with hope and encouragement for the

future. There was a prayer-meeting at 1.30 p.m., and afterwards all church members went to a village called “Pei Tan,” about three li away, to join in the monthly Communion service. As one saw the people from other villages making their way to this service, one felt that Christianity was making some headway; and that the Christian Church was beginning to play a part in the social life of the Chinese. A cart-load of women went from our village, Mrs. Duncan with them. As I watched the cart, I saw for the first time, I think, a cow that was hitched to it actually trotting! China, where things move slowly, was the last place one expected to see such haste!

“The service at Pei Tan was solemn and impressive—impressive, though held in a very humble room. We felt the presence of God; and as we remembered the Saviour’s suffering and death for us, our hearts were filled with the fulness of that life laid down for us. One Australian, three English, and about sixty Chinese meeting at a true *communion table*. Every day we see traces of death and desolation, of hatred and strife amongst the Chinese of different provinces; but we look forward to the time when all enmity shall cease, and all, not only European and Chinese, but Chinese with Chinese, shall unite in love at the Communion table of the Lord.

“An evening prayer-meeting in English ended my first Sunday in Gospel Village.

“EVAN MORGAN.

“A. H. Baynes, Esq.”

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### CENTENARY FUND.

There are still some donations promised to this fund which are still outstanding or only partly redeemed. As we are anxious to close this account, we should be very thankful to receive remittances.



## ACKNOWLEDGMENTS.



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

Dolls and cards from Mrs. Johnston, of Rusholme, Manchester, for the Rev. J. and Mrs. Ellison, Rungpore; a box of toys, &c., from Mrs. Macaulay, of Portrush, for Mrs. Stubbs, Patna; a parcel of tracts from Mr. T. J. Pennell, Leominster, for the Rev. C. Jordan, Calcutta, and Rev. R. W. Hay, Dacca; a parcel from Rawdon for the Rev. G. C. Dutt, Khowlna; a parcel of toys, &c., from Mrs. Archard, Bath, for the Rev. S. S. Thomas, of Delhi; a box of toys, &c., from the Sunday Scholars at Manvers Street, Bath, for the scholars at Palwal, under the care of Babu Joshua; dolls, scrap-books, and clothing from the Young People's Missionary Working Society, Abingdon, per Mrs. Gardiner, for the Rev. H. E. Crudgington, Delhi; a box of dolls, &c., from the North Street Y.P.S.C.E., through Miss Hollings, for Mrs. McLean, Chittagong; parcels from West End Church, Hammersmith, per Mrs. Page, and from Miss Poole, Chiswick, for Miss Lynne, Furreedpore; a box of dolls, &c. from the Y.P.S.C.E., Rye Lane, Peckham, for the school children at Dacca; boxes from the Manvers Street Church, Bath, per Miss Millard, for Mrs. Watson, China, and Mrs. Summers, Serampore, India; a parcel of dolls from Miss Rice, Worthing, for Mrs. Stubbs, Patna; a parcel from the Juvenile Missionary Working Party, Queen's Road Baptist Chapel, Wallington; a box from the Barnet Tabernacle Missionary Working Party for Mrs. Carey, Barisal; two boxes from Gipsy Road Sunday School, West Norwood, for Rev. R. Spurgeon, Barisal; a box of dolls, housewives, &c., from the Misses Vickess, Liverpool, for Mrs. Waldock, Colombo, Ceylon.

Many packages for ladies engaged in Zenana work in India and China have been duly received, and they will be severally acknowledged by Miss Angus in the *Zenana Missionary Herald*.

## RECENT INTELLIGENCE.



DECEASE OF THE REV. A. McKENNA.—It is with much regret we record the death of our veteran and much-esteemed missionary, the Rev. A. McKenna, of Soory, Beerbhoom, Bengal, which took place in Calcutta, on the 7th of August. His medical attendant, Dr. Crombie, being of opinion that the only hope of recovery was a speedy departure to sea and a temperate climate, Mr. McKenna was arranging to leave India by the *City of Vienna*, sailing a few days earlier, but it soon became evident that this could not be. Mrs. McKenna, for whom much sympathy is felt, was with her husband in Calcutta. We hope to be able, next month, to refer at length to the labours of our departed friend, extending as they do over nearly forty years.

The Rev. Philip Davies, B.A., reports, under date of June 29th, his safe arrival at Wathen Station, on the 11th of that month, reaching that station in time to take part in the opening services of the school building, the gift of

the late Sir Charles Wathen. Mr. Davies reports that the number of people present from the towns was most encouraging, and that the work in every way has been making good progress during his absence in England.

The Rev. A. E. Scrivener and Mrs. Scrivener have also reached Arthington Station, Stanley Pool, in safety. "Perhaps," writes Mr. Scrivener, on July 3rd. "the most pleasant part of the journey thus far has been the overland travelling. The entire absence of rain, the prosperous mission stations through which we passed, and the good health enjoyed by us both have no doubt served to enable us to find pleasure in this journey which is often a trial, to say the least. We left Mr. Grenfell at Wathen, where he is awaiting carriers. Immediately on his arrival we shall proceed to Lukolela."

**Departure of Missionaries.**—On the 4th ult. Miss De Hailes sailed from Liverpool by ss. *Teneriffe*, and on the 6th ult. Mrs. Phillips and Mr. John Bell left London for Congo, sailing from Antwerp by the ss. *Edward Bohlen* two days later.

Miss Pike, the daughter of our missionary, the Rev. J. G. Pike, who is about to be married to the Rev. Gordon Wilkins, of Berhampore, Ganjam, left for Orissa in the P. & O. ss. *Nubia* on the 27th ult. Mrs. Wilkins, the mother of Mr. Wilkins, has accompanied Miss Pike.

**Arrival of Missionaries.**—Mr. John Pinnock, Mrs. Pinnock, and their family, also Mr. J. A. A. Fuller, reached Liverpool from the Congo on the 14th ult.

## THE LORD LOVETH A CHEERFUL GIVER.



U E very cordially acknowledge the following contributions amongst others:—Five shillings and ninepence from a Friend, "Being the first-fruit of an increase." Five shillings from one who writes, "Kindly accept the enclosed as a thanksgiving. It is a very small amount, but the Lord loveth a cheerful giver. That God may bless the work which He has given His servants to do is the prayer of one greatly interested in His work." Another writes, "With much love to the missionary cause, I forward 3s as a donation." One pound contributed at the Keswick Convention. Twenty shillings from one who says, "It is but little I can do; but the work is His who can command gold as much as is wanted." Three pounds sixteen shillings from Miss Alderson, who writes, "I wish I could double the amount it is now my duty and pleasure to send. It is mostly raised in coppers." Our warm thanks are also due to "A Cheerful Giver" for a donation of five guineas; to Mr. E. A. Wilson for £6, five of which are the first subscription for the support of a boy on the Congo; to Mr. W. Jones for a contribution of £5, with his best wishes; to Mr. John Cripps, J.P., for £20; to "Leschar," £30, to be applied in equal sums to India, China, and Africa respectively; and to the Trustees of the William Taylor Trust Fund, £50, for Calabar College, Jamaica.

# CONTRIBUTIONS.

From August 13th to September 12th, 1895.

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.	
Parker, Miss, East- bourne) .....	1 0 0
Banister, Miss R. P. ....	1 1 0
Bickham, Miss May .....	1 0 0
Feroyd, Mrs. ....	2 2 0
Foster, Mr. W. ....	1 1 0
J. H. A. ....	0 12 0
Jones, Mr. W., Hoylake .....	5 0 0
Shorrocks, Mr. E. ....	1 1 0
Roberts, Mr. D., for <i>W &amp; O.</i> .....	1 1 0
Keats, Mr. G. W., for <i>W &amp; O.</i> .....	0 10 0
W. ....	1 0 0
Wilsdon, Mr. E. A. ....	1 0 0
Do., for support of <i>Congo boy, under Mr. Sriverer</i> ....	5 0 0
Workman, Mr. C. ....	0 10 0
Wyatt, Mr. Joseph ....	0 10 0
Under 10s. ....	0 11 0

DONATIONS.	
"A Cheerful Mrs." ..	5 5 0
Alderson, Mrs. ....	3 13 0
"Braemar" .....	0 16 9
Barnes, Mr. Theodore ..	0 16 0
Buckland, Miss, for <i>Mr. Bell's work, Congo</i> ..	3 0 0
Coles, Mrs., Plumstead ..	0 10 0
Cripps, Mr. John, J.P. ....	10 0 0
E. K. S. ....	5 0 0
E. W., Newport .....	1 0 0
Fryer, Mr. A., for <i>China</i> ..	1 10 0
"Hope" .....	1 10 0
In Memoriam, E. W. C. ....	0 10 0
Keswick Convention, Donation, E. W. Evans ..	1 0 0
"Leschar," for <i>India</i> ..	10 0 0
Do., for <i>China</i> .....	1 0 0
Do., for <i>Africa</i> .....	10 0 0
L. M. I., for <i>Mrs. Wright Hay, Dacca</i> .....	1 0 0
Morant, Miss S. ....	1 1 0
Phillips, Mrs., for <i>Debt Readers of the Christian, per Messrs. Morgan and Scott.</i> .....	15 14 6
Fale of Jewellery .....	5 7 0
Salter's, Miss E. K., Bible-class, for support of <i>Novin Chunder Dutt.</i> .....	4 0 0
Taylor's, Miss, School, Calcutta, for <i>Congo</i> ..	0 10 0
The William Taylor Trust Fund, for <i>Calabar College.</i> .....	50 0 0
Vane, Miss E. ....	0 10 0
"Well-wisher" .....	2 0 0
Wells, Miss, Class, South- gate, for support of <i>gift in Mrs. James' School, Madaripore</i> ..	1 0 0
Under 10s. ....	1 3 9

LEGACIES.	
Gardiner, The late Mrs. Janet, of Glasgow, by Messrs. K. Stewart and Sons .....	175 0 0
Hambleton's Trust .....	113 8 2
King, The late Miss Ellen, of Kingstanley, by Messrs. Winter- bothams and Sons ..	30 0 0
Sykes, The late Miss Elizabeth Ann, of Buddington Quay, by Mr. J. A. Jameson ..	100 0 0

LONDON AND MIDDLESEX.	
Bloomsbury Chapel....	7 2 0
Do., Sunday-school, for support of <i>Yang Tung Shan, under Mr. Harmon, China</i> ..	5 0 0
Brentford, Park Chapel Sunday-school .....	6 0 6
Camberwell, Denmark- place .....	12 10 0
Daiston Junction, Sun- day-school .....	11 12 0
Do., Y.M.B.C. ....	1 1 0
Fox and Knot and Hat- field-street Mission Schools, for <i>Congo</i> ..	1 0 0
Islington, Salter's Hall ..	3 11 4
Do., for <i>Congo</i> .....	1 0 0
Kentish Town, Ragged School .....	0 8 6
Kingsgate-street .....	1 10 9
Metropolitan Tabernacle Do., Sunday-school, for <i>Mr. Week's work, Congo</i> .....	6 5 0
Peckham, Eye-lane ....	8 7 0
Do., for <i>Debt</i> .....	1 13 0
Southall .....	1 13 6
Stephen-street Sunday- school .....	1 19 7
Upper Holloway .....	25 4 7
Walthamstow, Bound- ary-road .....	7 0 0
Waiworth, East-street Sunday-school, for <i>Congo</i> .....	0 3 0
Waiworth-road .....	4 13 0

BEDFORDSHIRE.	
Eedford, Mill-street ..	7 12 6

BERKSHIRE.	
Reading, Sunday-school Union, Untied .....	1 11 9
Meeting .....	17 3 3
Do., King's-road .....	0 2 6
Do., for <i>Congo</i> .....	0 2 6

Reading, King's-road, for <i>China</i> .....	0 1 0
Do., Wycliffe Chapel, Y.P.S.C.E. ....	1 12 5

BUCKINGHAMSHIRE.	
Windsor, Tabernacle ..	5 14 2

CAMBRIDGESHIRE.	
Cambridge, St. Andrew's- street Y.P.S.C.E. ....	0 8 0
Willingham .....	3 17 6
Wisbech, for <i>N.P.</i> .....	0 4 4

DERBYSHIRE.	
Windley .....	3 0 9

DEVONSHIRE.	
Devonport, Morice-sq Sunday-school, for support of <i>Congo boy, W. H. Gill, under Mr. Stonelike</i> .....	5 0 0
Hatherleigh .....	1 0 8

DORSETSHIRE.	
Lyme Regis .....	15 13 1
Weymouth .....	8 1 7

ESSEX.	
Barkling, Sunday-school ..	3 4 8
southern-l, Clarence rd. ..	0 5 0
Theodon Bois .....	1 7 3
Do., for <i>Congo</i> .....	0 17 8

HAMPSHIRE.	
Christchurch, Sunday- school .....	1 8 0
Milford .....	4 12 11

HERTFORDSHIRE.	
Hemel Hempstead ....	4 16 0
Hitchin, Walsworth-rd. ..	1 1 3
St. Albans, Dagual-st. ..	13 0 0
Do., Mr. Gibb's Bible class, for support of <i>Congo boy</i> .....	2 13 0
Do., Tabernacle .....	1 1 0
Do., do., for <i>N.P.</i> ....	1 1 0



[THE MISSIONARY HERALD,  
NOVEMBER 1, 1896.



*Edith Case.*



*Edith Grief.*



*Edith Marmington*



*Mary J. Phillips.*

[NOVEMBER 1, 1895.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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*E. Way.*



*A. Williamson.*

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## THE AUTUMNAL MEETINGS

AT

### PORTSMOUTH.



THE sincere thanks of the Society are most assuredly due, and are hereby cordially rendered, to the Local Committee, of which the Rev. C. Joseph acted as chairman, and Rev. J. P. Williams, Messrs. W. R. Porter and T. Whitley, as secretaries, and Mr. J. A. Byerley as treasurer, for their invaluable services in connection with the recent meetings, and to the numerous hosts for their hospitable entertainment. We also gratefully acknowledge the services so kindly undertaken by the following gentlemen:—The Revs. D. J. Hiley, E. G. Gange, T. Phillips, B.A., C. Brown, and Dr. Pentecost, the preachers on the occasion; the Rev. Charles Williams, who gave the valedictory address; Mr. Edward Rawlings, Mr. W. O. Clough, M.P., and Colonel Mumby, who presided as chairmen; and to



Dr. Pringle, and our own missionary brethren, for their respective addresses.

As embodying our earnest practical desires, we commend to the consideration of the churches the following resolution, passed at the large Public Meeting, held in the Town Hall, on the evening of October the 8th. We respectfully and fervently plead for its sympathetic adoption :—

**“That this meeting calls upon the churches of the denomination for more fervent prayer, so that reinforcements may be speedily sent forth in response to the numerous and pathetic appeals recently received from the mission-field ; and that such a personal spirit of consecration to the great missionary enterprise may thereby be evoked as shall result in the requisite resources.”**

We have much pleasure in inserting the portraits and biographical sketches of the missionaries of whom leave was taken at the Valedictory and Designation Meeting, together with the address delivered by the Rev. Charles Williams, of Accrington.

**The Rev. GEORGE HOWELLS, B.A., B.D.**, who is designated for missionary work in connection with the Native Christian Training Institution at Cuttack, Orissa, was born at Waunlwyd, Monmouthshire, in 1871.



*George Howells*

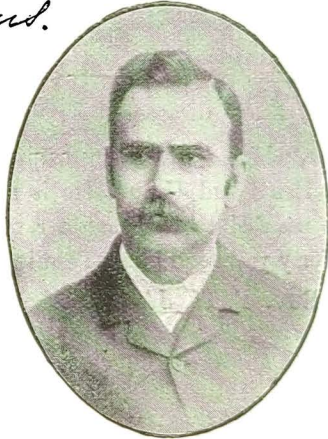
He entered Gelligaer Grammar School in 1884, laying there a foundation for his future studies. In very early life he was the subject of distinct religious impressions, which gradually became more intense and more decided. At the age of sixteen, while still at school, he began to preach, and in October, 1888, he became a student at Regent's Park College, becoming Ward's Scholar the following year, when he graduated at the London University, and took the degree of Bachelor of Divinity at St. Andrews University. He has recently been engaged in Semitic studies in Mansfield College, Oxford.

It is believed that at the Training Institution in Cuttack he will find fitting opportunity for the exercise of his gifts, and will most usefully fill a position for which his past life seems to have been a special preparation.



**The Rev. R. H. TREGILLUS**, who, on returning to India, will be stationed at Knoolna, was born at Plymouth, October 3rd, 1859. He was baptized by Rev. R. Lewis, at George Street, Plymouth, 1873. He was engaged in mercantile pursuits after leaving school, when he devoted himself to Sunday-school work, and shared the labours of the evangelists of George Street and Mutley churches in the village stations and in various mission halls. He entered Regent's Park College in 1881, with a view to home work, but decided on a foreign life during college course. He left for India in 1885, passing his probationary term at Barisal and Madaripore. In December, 1887, he married Mrs. Louis Barrow, eldest daughter of Rev. J. H. Anderson, senior missionary at Barisal. Before that date, Mrs. Tregillus had been located in connection with the B.Z.M. at Benares, Allahabad, and Barisal, and was the first of that Mission to work at the two latter stations.

*Jessie Tregillus.*



*R. H. Tregillus*

From February, 1888, until March, 1894, he has been labouring at Jessore; his work has been chiefly among Mohammedans—school agency being largely used. Mrs. Tregillus has superintended the work of the B.Z.M. at Jessore from 1889 until 1894.

**The Rev. H. PATTERSON** was born in Elginshire, N.B., in 1854, and was brought to Christ when about nineteen years of age. He entered the East End Training Institute some time after for a three years' training. He went to India in 1878, and laboured for several years among the Santals in connection with the Bethel Santal Mission, being for a time a member of the Santali Revision Committee. His association with the

Baptist Missionary Society began in 1884, going to Barisal to study Bengali. He then took charge of Soory, Beerbhoom, during the absence of the Rev. A. McKenna on furlough. On his return he was transferred to



*H. Patterson Alice Patterson.*

Dinapore, where, while acting as pastor to the English Baptist Church, he studied Hindi and Urdu. He is now returning to his station at Patna. He was married to the daughter of Rev D. P. Broadway, in 1891, who nearly forty years ago became a missionary of this Society.

**The Rev. F. W. JARRY**, who was born at Hertford in 1871, is also designated for the Orissa mission-field.



*F. W. Jarry*

He was brought to the Saviour in 1884 by means of evangelistic services conducted by Messrs. Moody and Sankey. He is now a member of the church at Dover, being baptized by the Rev. E. J. Edwards in 1887. In very early life he cherished a hope that he might become a missionary, this hope growing into a strong desire. He has been trained in the Pastors' College, having pursued his studies with much credit. He has frequently conducted mission services with tokens of the Divine approval. In the opinion of the Committee, Mr. Jarry is well fitted for missionary work in India—the field upon which his heart has long been set.

The Rev. **ROBERT DENHAM ROBINSON**, the only son of the Rev. R. Robinson, of Calcutta, was born in the town of Dacca, in Eastern Bengal, in the year 1861. His early years were spent in Calcutta. In his fourteenth year, he was taken to England and placed in Mr. West's school, at Caversham, near Reading. At the beginning of his school career, Mr. Robinson was led to decide for Christ. He attended for some time, during his holidays, the ministrations of the Rev. W. Brock, of Hampstead, and was baptized at Heath Street Chapel. Having passed successively the Junior and Senior Cambridge Local Examinations, and finally the London Matriculation, Mr. Robinson left school with the idea of studying medicine—an idea that was not destined to be fulfilled; for, finding his heart was

*Denham Robinson*



*Mrs. Robinson.*  
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not in the work, Mr. Robinson began to reconsider his position. It was at this crisis that the personal influence of the Rev. John Chamberlain Page, of Barisal, stirred within his mind an earnest desire to devote himself to the cause of Christ in connection with our Indian Mission, and in the year 1884 he was accepted by the Committee of the Baptist Missionary Society. Early in 1885, Mr. Robinson returned to India, where he has been residing chiefly in Dinagepore, Howrah, and Serampore, being at the present time one of the tutors in the Serampore College. In the year 1892, Mr. Robinson married the daughter of the late Rev. John Robinson. Previous to her marriage, Mrs. Robinson was connected with the Zenana Mission.



**The Rev. J. RUSSELL WATSON, M.B., M.R.C.S.,** has been in charge of the Mission Hospital at Ching Chou-Fu, Shantung, China, since 1885. He is a native of Aberdeen, where he was born in 1855. He was brought up in the teaching of the Free Church of Scotland, of which his father was an elder. He came to London in 1875 to engage in business in a tea-house in the City. At the same time he took up mission work in the East End of London amongst foreign sailors. Four years later, in 1879, he came under the influence of the late Chas. Stanford, D.D., and joined the church of which he was pastor, at Denmark Place, Camberwell. In the same year he applied and was received into Mr. Spurgeon's College to

*J. Russell Watson*



*A. Russell Watson*

study with a view to becoming a medical missionary. After a course of theological study, he entered Charing Cross Hospital Medical School, and then Durham University, where he ultimately graduated. In 1884, he was accepted by the Society as a missionary, and proceeded to China early in the following year. He was accompanied by Mrs. Watson, who had also qualified as a physician, and who has since taken a full share in the ministry of healing amongst the women of China. On their return, they will resume their labours at Ching Chou-Fu.

**The Rev. WM. A. WILLS,** who is returning to Chou-ping, Shantung, in North China, was born in Peckham in 1854. From his earliest

recollections he had a desire to become a missionary. At sixteen years of age he was baptized by the Rev. Isaiah Birt, B.A., at Peckham Park Road, the church with which his mother had been connected from its formation. In view of training and preparing for the mission-field, although under the usual age, he was admitted into the Metropolitan Tabernacle evening classes, by a special favour of the late Charles H. Spurgeon, and for three years was under the instruction of the Rev. A. Fergusson. In 1876, he first went to China, in connection with the China Inland Mission. In May, 1880, while on a visit to one of his country churches in Mid-China, he was set upon by robbers. He was roughly handled and wounded. By God's blessing, on the rest and change of residence from the interior to Shanghai, his health was speedily and fully restored. For some time he acted as Assistant-Agent of the American Bible Society, superintending a number of colporteurs, &c., besides having the pastoral oversight of a native church in connection with the Shanghai Baptist Church, where he was blessed to the conversion of several Chinese. In 1888, Mrs. Wills succumbed at Chefoo to the dreaded cholera. Mr. Wills has been working in Chou-ping since it was opened as a mission centre, and is engaged in "Gospel Medical Work," by which means, besides establishing several churches in the country, a work has been commenced in the large and important city of Chou-ts'un which is full of promise.



*W. Wills.*

**The Rev. THOMAS LEWIS**, of San Salvador, was brought up at Whitland, Carmarthenshire. His earliest recollections are those of being taken by his father to the Sunday-school. He was brought to Christ at the age of twelve. By trade he was a blacksmith, and was attracted to mission work by hearing at a missionary prayer-meeting the story of Dr. Carey, especially that of his early life as a "cobbler." He argued with himself that if God called a "cobbler" to this work, the fact of him being a blacksmith was no reason why he should not go as a missionary. He then began to qualify himself for the work. He commenced learning English when sixteen years of age, and entered Haverfordwest College in 1880. He

was accepted by the Baptist Missionary Society in 1882, and left for Cameroons in February, 1883, and was transferred to Congo in 1887, since which time he has worked at San Salvador, where he has been privileged to witness most encouraging results from his labours. Mrs. Lewis was converted while a girl at Camden Road Sunday-school, and was baptized by the Rev. Francis Tucker in 1870. She was accepted by the Society in 1884 for service at Cameroons, where, with Miss Comber, she spent two years. She was married in 1886, and went to Congo with her husband the following year. Mrs. Lewis is



*Ewen Lewis Thomas Lewis*



engaged in a most important work amongst the women and girls of San Salvador.

**The Rev. J. CAMPBELL WALL**, of Rome, is the son of our missionary, Rev. James Wall. When leaving home for school at Mill Hill, in England, he felt the importance of decision in the matter of religion. He was baptized in Rome. On entering Regent's Park College, he identified himself with the church at Highgate Road, under the pastorate of the Rev. James Stephens, M.A. During his residence in college, his desire for missionary work increased; and, knowing the great need of the preaching of a pure and simple Gospel in Italy, in 1889 he applied to and was accepted by the Committee



of the Society for mission work in that country. He is now returning

*Annie Wall*



*J. Campbell Wall.*

to Rome with Mrs. Wall, who, for the past three years, has been helping her husband in his work in the Via Urbana.

**The Rev. G. R. POPL**e was born at Beckington, in Somersetshire, in 1868. He followed his father's trade, that of a builder and carpenter, until such time as he entered college.

At the age of sixteen, he left home for London and attended the ministry of Brondesbury Baptist Chapel. The year following (1886), he was baptized by the then pastor, the Rev. J. C. Thompson, and became a teacher in the Sunday-school and a member of the Band of Hope Committee. He entered Bristol College in 1889, and whilst there he attended classes in medicine and surgery at the Bristol General Hospital and Medical School. The knowledge thus acquired has proved of great service to him on the Congo. After being accepted by the Committee of the Baptist



*George R Pople*

Missionary Society in 1892, he went to France to acquire a knowledge of

colloquial French, and spent a very pleasant and helpful three months with the Rev. A. L. Jenkins, of Morlaix. On January 5th, 1893, in company with the late Dr. Webb and Mrs. Webb, he left England for the Congo, and became associated with Mr. Lawson Forfeitt and Mr. Pinnock in the work of Underhill Station.

## ZENANA MISSIONARIES.

(See *Frontispiece*.)

**Miss E. WAY**, who is returning to her work in Calcutta, was baptized at the age of fourteen at the Downs Chapel, Clapton, by the Rev. T. Vincent Tymms, and at the same chapel in 1883, by means of a farewell meeting—when the Rev. A. T. Teichmann was being designated for missionary service—she believes she received a direct call to go forth to the heathen. After entering a training college, and in other ways fitting herself for her future work, Miss Way was accepted by the Zenana Society, and again, with recruited health and high hopes, she is resuming her labours in the great Indian capital.

**Miss EDITH CLARE** is a native of Norwich, at the time of her birth in 1870, her father, the Rev. R. B. Clare, now of Dorchester, being a minister in that city. Her school days were spent in Watchet, Somerset. She was baptized in 1889, and in Sunday-school and in other Christian work Miss Clare took an active part. Through the visit of a deputation at the time of the annual meeting, she resolved, if the way should open, to devote herself to missionary labour. For some time she has been pursuing educational and medical studies, and has also gained very valuable experience in Miss Macpherson's Home. Her station will be Bankipore.

**Miss EDITH GREIG** is a member of Bromley Road Tabernacle, Lee. She has been working for more than a year as "Sister Ruth" at the Deaconesses' Home, Doughty Street, entering with deep sympathy into the life there. In answer to her earnest desire to devote herself to mission work in China, the Committee have appointed her to Ching Chou-Fu, to reside with Misses Shalders and Kirkland, and to assist Mrs. Dr. Watson in her dispensary and medical work among the women. Miss Greig hopes to accompany Dr. and Mrs. Watson on their return.

**Miss EDITH MANNINGTON** was born in 1871, and has had from early childhood a desire to become a missionary. In 1887, she became a member of the church at Wellington Square, Hastings. In 1891, she came to London for purposes of study, passing the Matriculation of the



London University. The greater part of last year was spent in Miss Macpherson's Home, where she engaged in earnest Christian work. Miss Mannington will be located in Calcutta.

**Miss MARY J. PHILLIPS**, whose birthplace was the city of Bristol, early gave her heart to the Saviour, at which time she began to feel an interest in the people of India. In 1891, she was baptized in the Metropolitan Tabernacle. At the present time, she is a member of Portland Chapel, Southampton. For six months she was connected with the Young Women's Christian Association at Hastings; Miss Phillips has also been trained at Miss Macpherson's Mission in the East End of London, and, being designated for the North-West Provinces of India, she has recently been learning Urdu with Mrs. Campagnac, of Bristol. It may be mentioned that Miss Phillips is a niece of the late Rev. Nathaniel Thomas, of Cardiff.

**Miss A. WILLIAMSON** was born in India in 1868, her father being the son of Dr. James Williamson, who for more than forty years was a missionary of this Society at Soory, Beerbhoom; her father was also a true missionary in all but name, and her mother went out to India in connection with the Zenana Society. Miss Williamson's school life was spent in England. Having had as long as can be remembered a desire for mission work, she assisted Mrs. Anderson at Barisal. Again visiting England, she associated herself with the church at Ferme Park, Hornsey. Miss Williamson will be located at Calcutta.

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## VALEDICTORY ADDRESS.

BY THE REV. CHARLES WILLIAMS, OF ACCRINGTON.



**I**T falls to my lot, dear sisters and brothers, in the name of our Missionary Committee and of this congregation, to bid you farewell, to wish you a safe voyage and journey to your several destinations, to assure you of our confidence and sympathy, and co-operation and love. May you "in all things prosper and be in health!" May "the peace of God, which passeth all understanding, guard your hearts and minds in Christ Jesus!" In a little while we shall be separated from one another—

". . . severed far and wide,

By mount and stream and sea."

But we shall remain in fellowship, abiding in Christ, and frequently meeting at the throne of the heavenly grace, praying for each other, and uniting in the prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven."

I have not found it an easy task to determine what more to say to you. Though for many years I have served on our Committee, and for a much longer

period have been an intensely interested observer and student of missionary work in many lands, I find it difficult to understand and to appreciate what is peculiar and special in the life and labours of a missionary. My ignorance far exceeds my knowledge, and therefore I am slow to speak, reluctant to counsel, lest I should miss the mark, and fail to utter a seasonable and useful word. The surroundings and circumstances of a missionary in the Chinese Empire, or on the Congo, among the Hindus, or in Italy, are very unlike the surroundings and circumstances of a Baptist minister in Great Britain. Not only social customs and civilisation, but also points of view, modes of thought, and even standards of right and wrong and ideals of life are utterly dissimilar. And yet there is more sameness than variety. Unity is deeper and more marked than diversity in mankind. There is more likeness than unlikeness between sage and savage. God "made of one blood every nation of men to dwell on all the face of the earth." And still, as an American humourist remarked, "there is a good deal of human nature in every man." When we come to deeper experiences and higher truths, this is emphatically the case. "There is no distinction; for all have sinned." "There is no distinction; for the same Lord is Lord of all, and is rich unto all that call upon Him." Your converts and the converts in England share in the same mercy, the same grace, the same privileges, the same helps. "There cannot be" European and Asiatic, barbarian, African, "bondman, freeman; but Christ is all and in all." "There is one body, and one Spirit." And so what is true of us is true of you; and there is more likeness than dissimilarity in your work and ours.

My hope of the world's conversion does not spring from confidence in what pastors at home or missionaries abroad can do. Not till every convert shall seek the conversion of his family and neighbours, not till every believer who knows the joyful sound shall make known the Gospel of our salvation, not till every church shall be a missionary society, and every member of a church a missionary, will the world be won for Christ. Do we trust and encourage and help what are called private Christians as much as we should in this work of the Lord? We all are familiar with the story of the Madagascar persecutions. In 1837 a royal edict prohibited the meetings of Christians, and made worship or the confession of Jesus an offence to be punished by the judge. Christians were fined, were imprisoned, were sold into slavery, were speared, were hurled over a precipice. Missionaries were banished. Only the other day the Rev. James Richardson, at the Centenary Convention in London, told his audience that during the twenty years of persecution the Christians of Madagascar increased twenty-fold. The Rev. W. E. Cousins testifies that the churches of Madagascar "have themselves been the great attractive force," and are "still the great instruments for extending Christ's Kingdom." Dr. Clough, the American missionary to the Telugus, bears a still more striking testimony to what native converts can do in evangelising their countrymen. He and Mr. Kelly were labouring together, often praying the Lord to thrust out more labourers into the harvest. Mr. Kelly died. Dr. Clough was almost in despair. "At the first quarterly meeting after the death of Mr. Kelly," Dr. Clough informed an American congregation, "I said to the native preachers, 'Now you see where we are; Mr. Kelly is dead, I am alone.' The native preachers responded,

'We will do everything in our power, if you will stay with us.' As the result," added Dr. Clough, "of this responsibility laid upon the native preachers, and of their consequent activity, between December and March from 7,000 to 8,000 converts were baptized," and soon after 3,000 more were waiting baptism. In 1885 there were at the Cameroons 278 native members. Last year the number was 1,359! But if all converts were evangelisers we should need more, not fewer, missionaries for the perfecting of saints unto this work of ministering. Success means increase of expenditure. I do not plead as an economist, but as an evangeliser, that we should train converts for this service. Oh, for a like outbreak of evangelising enthusiasm the world over! How can we serve for the perfecting of converts, "unto the work of ministering"?

(1) Is not a sinner saved that he may, like the Saviour, seek the salvation of the lost? Can any one, whether here or in heathendom, be said to be a new creature, to be saved, who is not more or less conformed to the image of the Son of God? If salvation does not consist in Christ-likeness, the necessary and designed effect of salvation is the producing in the saved of resemblance to the Saviour. The mind that was in Christ Jesus should be in each of His disciples. Our example is the Saviour. We—every Christian—should serve "even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." As I read my New Testament, "all" believers, not missionaries and pastors only, but every saved sinner, should "grow in the grace and knowledge of our Lord and Saviour Jesus Christ," should attain "unto a full-grown man," and no man is full grown or perfectly matured till he has reached "the measure of the stature of the fulness of Christ." This is the New Testament doctrine or ideal of a saved man—likeness to the Saviour. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich." He "emptied Himself, taking the form of a servant," and shed His blood for the remission of our sins. And every disciple should be "as His Lord." In other words, the lost are saved in being made saviours; every convert should seek the conversion of others; each who comes to Christ should go to the Christ-less and bring them to Jesus. Andrew "first findeth his own brother Simon. . . . He brought him to Jesus." And "Philip findeth Nathaniel, . . . and saith unto him, Come and see." On the day of Pentecost the tongue of fire rested, not on the apostles only, but "it sat upon each one of them"; and they all spoke to the multitude concerning "the mighty works of God." The nations will never be evangelised till believers thus "grow up into Christ," and seek to save the lost, nor will our churches ever really possess till they have distributed the riches of Divine grace. To be saved a believer must save. (2) Looking back on my labours, I am conscious of neglecting this duty of "perfecting the saints unto the work of ministering." Perhaps it is not unreasonable to imagine that we can best serve by preaching the Gospel to sinners, by making disciples. No doubt "the passion for saving souls" is pre-eminently Christian. In going after the erring and straying, and in restoring such, we are like the Good Shepherd. Should we cease to care for the perishing, to seek the salvation of the lost, our place among the

followers of the Lamb would be lost. Nay, our very power to influence converts would be forfeited, and we should become as weak as other men, men utterly ignorant of the Saviour's grace. But when we have persuaded men to receive the Gospel, to believe in Christ, to become His disciples, is our work done? What says our Commission? We are charged to perform a three-fold service: to make disciples; to baptize the disciples made; and then to teach "them to observe all things whatsoever Christ commanded us." Do I strain the language of the Commission when I interpret it to mean that the evangelised should be taught to do the work of an evangelist, that the saved should be taught to save the lost, that the reconciled should take part in reconciling the world to God? I don't mean that all native converts should become paid agents of some missionary society. Only a few, and those with rare gifts and specially qualified, should devote all their time and labour to preaching, or the duties of a pastorate. But I do mean that every convert from among the heathen should make known "the only true God, and . . . Jesus Christ." I do mean that every convert delivered from evil by the Redeemer should go to his friends, "and tell them how great things the Lord hath done for him, and how He has had mercy on him." I do mean that every convert should exemplify and commend and declare the Gospel. It is the privilege of the missionary, as of the pastor at home, to assist believers in fulfilling this ministry, to take converts and "expound unto them the way of God more carefully," to instruct them in "every scripture inspired of God," and which is given "that the man of God may be complete, furnished completely unto every good work," especially unto the work of making "disciples of all the nations." May God help you, dear friends, in thus teaching and training converts for and in the service of the Saviour! I think you may do more for the extension of the Kingdom by such labours than even by evangelising, though this ought to be done, while the other is not left undone. (3) I am not unaware of the difficulties and discouragements which hinder in the work I have described. You may remind me that the natives of the countries in which you labour inherit from the past degeneracy, weakness, almost innumerable faults and infirmities; that, as it has taken many generations to make British Christians what they are, so it will be at least a century before native converts in heathen lands are equal to the task of Christianising their neighbours. Doubtless this would be true if the preparation of mind and heart for service were undertaken by man without help from God. But our sufficiency is of Him. Charles Garrett, in a missionary sermon at Huddersfield in 1888, pointed out how the touch by Jesus turned loose sand into a bit of rock—Simon into Peter. In every part of the mission-field, alike in India and on the Congo, among the Chinese and the Italians, there have been, and are, native converts who compare favourably with British Christians in likeness to the Saviour, in meekness and gentleness, in faith and love, in heroic courage and self-sacrificing zeal. We too often forget that Divine power is made perfect in human weakness. Any convert, filled with the Spirit and possessed by Christ, can be useful in the extension of the Kingdom of God and in the great work of saving the world. Has not God frequently chosen "the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things

that are despised, . . . that He might bring to nought things that are"? At home and abroad we need more faith in what God can do, and in believers. Trust converts, and converts will soon show themselves to be trustworthy. Confide in them, and you will find them worthy of your confidence. I think I understand the disappointments of a missionary. But should we not be as patient in dealing with converts as the Lord has been and is in dealing with us? It is not easy—I find it exceedingly difficult—to be perfectly sympathetic with those we seek to instruct and to inspire. But this sympathy is the condition of success. The Son of God became man that He might win men. And so that great missionary to the Gentiles, the Apostle Paul: "To the Jews I became as a Jew, that I might gain Jews. . . . To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." The more completely you can think and feel as the converts you train think and feel, the more you will help them to think and feel as Christians. Your business is to get the leaven of the Kingdom into the heart and home and general life of the converts. For a time it will be "hid" there. But by and by its workings will be manifested, and the whole will be leavened. You cannot fail. "The word of God will not return unto Him void, but accomplish that which He pleases, and prosper in the thing whereto He has sent it." It will be to you eventually "according to your faith"—your faith in the Divine purpose concerning the salvation of the world; in Christ the Saviour, who is the Captain of our salvation; in converts, through and by whom Christ saves the lost. "Only believe; all things are possible to him that believeth."

Forgive me, dear sisters and brothers, if in addressing you I have said either too little or too much on a subject which is constantly with me. "Out of the abundance of the heart the mouth speaketh." May the Lord give you and us the skill and grace equal to our work, and make us, and the converts with whom we are associated, "wise unto salvation"! "He that is wise"—and this is the best and highest and noblest use to which wisdom can be put—"winneth souls."

And now "we commend you to God and the word of His grace." You do not go forth alone. You never need be solitary. The Lord Jesus assures you, "Lo, I am with you alway." What time you crave companionship, may you find in His presence, in fellowship with Him, "fulness of joy"! What time you are in any danger or distress, may Jesus be to you "a hiding place from the wind, a covert from the tempest, as the shadow of a great rock in a weary land"! Despair of no man. Be sure of final victory. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all," with all missionaries, and with all the members of every mission church.

"God be with you till we meet again!  
Keep love's banner floating o'er you,  
Smite death's threatening wave before you,  
God be with you till we meet again!"

## HOW FAIR THE FEET!

"How beautiful are the feet of them that bring glad tidings of good things."—  
ROMANS X. 15.



OW fair the feet in Jesus' name  
That go as Jesus went,  
Drawn by the world's strange want, yet more  
By God's great mercy sent!  
How fair to *Him* whose blest behest  
'Tis given them to obey,  
Since He doth see in all their course  
His own love making way.

How fair the feet! No shining wing  
Of Seraphim, outspread  
To do His will, is fair to God  
As human feet that tread,  
With patient step, the hard rough road  
That runs through earth's distress,  
That men may feel love's care for them  
Make life's great burden less.

How fair the feet! Methinks the Cross  
—God's only way to man—  
Could ne'er have held Emmanuel's feet  
But that it was Love's plan  
That, from that Cross releas'd, He might,  
By feet of men made fair,  
Traverse the earth's wide waste of sin  
And save souls everywhere.

How fair—what feet? the feet that climb  
Some great achievement's height?  
The feet all others that outrun  
In prowess for the right?  
Nay, but the feet that meekly tread  
The path that Jesus trod,  
With news of Home and Father's love  
To brothers born abroad.

Dacca, East Bengal.

R. WRIGHT HAY.

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### CENTENARY FUND.

There are yet some donations promised to this fund which are still outstanding or only partly redeemed. As we are anxious to close this account, we should be very thankful to receive remittances.

## AMONG THE BARISAL CHURCHES.



FROM June 24th to September 9th, our Barisal Mission-boat, the *Zillah*, has borne us from station to station with the special object of "confirming the souls of the disciples and exhorting them to continue in the faith." Many churches received more than one visit, and at some we stayed for days together. The *Shanti Dut*, the Zensu Mission-boat, bore Mrs. Ellis and Miss Dyson to the people's homes as well as to the different stations; and much work was done among the women and girls by these two zealous labourers. Thirty years ago Mrs. Ellis was known in this district, and she finds never-ending pleasure in meeting the girls of that time as "mothers in Israel" now.

During August we visited each church on a pre-arranged plan. Schools were examined, statistics corrected, thanksgiving festivals held, candidates baptized, and communion services conducted almost everywhere. Last year the gifts of our people, in gratitude to God for deliverance from famine, and the present year's hearty repetition of that festival, has led us to hope the festival may become permanent. This year a circular letter had been sent to the churches urging all to be ready; and a list of dates was appended indicating when we hoped to be among them. Mr. J. G. Kerry was with me all the month; Mr. Wilson, of Jessore, during the first half, and Mr. Donald during the latter half. Brethren Premanando Sirkar and Dyal C. Halder were also with us, though in a separate boat. These brethren are great enthusiasts in such

work as this and they helped us much.

Every church yielded something in the way of gifts of rice, oilseed, palm-fruit, cocoa-nuts, chillies, cucumbers, &c., &c., and money. At one place nearly a score of little ones were specially prayed for in the presence of the church. Most of our meetings lasted some hours. Three or four addresses and the receiving of gifts took much time. Candidates for baptism at some places presented themselves, and sixty-two were received and added to the churches during the month. In the face of the aggression being carried on among our people by the agents of the S.P.G., this was very encouraging. Every immersion was a testimony to the truth before many witnesses. When present, Mrs. Ellis kindly examined the female candidates. During the early weeks of my itinerary I had distributed Dr. Rouse's tracts on "Confirmation," and "Why am I a Baptist?" as well as a leaflet entitled "Spurgeon on Giving." All the candidates were from the Christian community attached to our churches; and such an ingathering seems to us the natural outcome of Scripture teaching and prayerful effort.

We desired that all services might bear the characteristics of a joyous festival. Hence we had native instruments and hearty singing. Hymns specially composed for our last Baptist Union meetings in Barisal exactly met our needs, especially the one commencing, "What shall I give to-day to please my Saviour God?" Some of the chapels were decorated with flags, palm branches, and flowers. This is quite a new feature, and will, I hope,

be imitated all over the district next year. On the Sunday morning that we were at Askor the *Zillah* had flags all over her rigging, and a band of singers and musicians on deck playing vigorously. We made a circuit of about a mile in diameter, and passed round the chapel so that Christians in their homes might be aroused. When we reached the landing stage we found the chapel adorned with flags right up to the highest point of the dome. Inside, in bold Bengali letters, were two mottoes, the one, "Famine Festival"; and the other, "None shall appear before Me empty." These had been prepared by the evangelists, and were used wherever there was a wall to put them on. As these services were going on daily the Bible grew to be full of exhortations to give, and both the Old and New Testaments proved equally suggestive. Malachi iii. 10, and Mark xii. 41-44, were in constant use. The theme was perennial, and response was constant. Many returned to their homes to bring gifts before the meeting should end, or to present them at the afternoon gathering. During last harvest our people gave in rice what realised the sum of Rs. 76 on behalf of our Baptist Union Fund; and the gifts during August have amounted to over Rs. 50. In this we rejoice, because every effort to give to the Lord is a struggle towards self-support and a higher plane of Christian life.

And how naturally the presenting of gifts to God, and the baptism of candidates, led up to the Lord's

Supper! Then we thought of God's unspeakable Gift, and felt how small were ours. Yet we rejoiced that thus we were learning to have "fellowship with the Father, and with His Son Jesus Christ." But we never feel that this feast is held in the best possible way among the churches. We have no proper Communion services to use. I believe that friends at home would be glad to help us in this matter if they knew. If a silver or electro-plated service cannot be supplied to each of the thirty churches in this district, one good service might be provided for the missionary in charge to take with him in the *Zillah* wherever he travels. Odd glasses and crockery would then be superseded, and greater respect shown to the Communion. In only one or two chapels have our people a decent coloured table-cloth; and I should be grateful indeed were some sent me for that purpose. Rudely-made tables exist almost everywhere, but a pretty cloth would effectually hide their deformities and add beauty to the place. No cloth need be more than five feet long; and the colour should be rather dark.

Thus I have tried to give a glimpse of work among the Barisal churches, and hope the prayers of many will be heard on our behalf. The rainy season's efforts reached their climax at the most successful annual meetings ever held, and which will be described by another pen at an early date.

ROBERT SPURGEON.

Barisal, East Bengal.



## NEWS FROM THE LOWER CONGO.



THE Rev. W. Holman Bentley, of Wathen Station, Lower Congo River, sends the following cheering tidings of mission work in the Wathen district:—

“Wathen,  
Congo Free State,  
July 26th, 1895.

“MY DEAR MR. BAYNES,—At the beginning of the year I wrote you something about the formation of a new evangelistic outpost in connection with the native church here; I have now to write to you about some of the fruit of this work.

“THE TOWN OF MAKITU.

“Matadi is about one and a half hours' from here, and we have had a good number of boys from the town in our school; it is the town of Makitu, the great chief of the district, a man who is appointed by the State to act as magistrate, to try minor cases, and to act much as a magistrate at home. The people are great traders, and when not away trading, they can often be found gambling with cards or counters (a sort of game of odds and evens), and in this way much of the proceeds of the trade changes hands from day to day. Not by any means the unsophisticated native; and not exactly the best ground to sow in, some might think. It may be that the more intelligent and active are the more difficult to win for Christ, but when won, they are worth all the more. These questions, after all, do not concern us much; it is ours to sow beside all waters.

“LULENDO.

“We had often thought of commencing school work there, and were finally led to do so through the

urgency of a man named Lulendo. Twelve or thirteen years ago, when I was at Manyanga, our old Wathen Station, Lulendo came to work for us, and afterwards, when I was at the Pool, he came to work for us there. Some of the seed sown in those early days found a lodgment in his heart; it did not lead at once to his conversion, but rendered him much more susceptible to Christian influence. He was a slave, and was sold about a good deal. He is a smart fellow, and I have no doubt he was often ‘one too many’ for his masters; at any rate he changed hands several times. At last Makitu bought him. He sent him up river to trade for him, and Mr. Oram wrote me from Lukolela some years ago saying that he had found a man of our district, named Lulendo, in one of the Lukolela towns; he was exerting a very good influence in the towns, by telling the people not to disregard our teachings, for they were true and most important to all. He assured them all that he had no faith in charms (fetish), and that he prayed to God. Mr. Oram had had some talks with him, and was surprised to find that he knew so much, and had been so profoundly influenced. Lulendo had been so long away, just then, that I did not know that things were quite so far advanced in his case. We knew that there were a good many who believed that all we said was true; they had many of them given up their fetishes, and sometimes prayed, especially after any extra sinning, but at the same time they were not by any means all converted; we trusted that

in due course the grace which had accomplished so much would complete the work.

On my return from England, I lost no time in looking Lulendo up. Things had gone further; he was in the habit of praying. He had been back at Matadi for some time, but had not been attending the services on the station other than most occasionally. He had the fear of God before his eyes, and yet was frequently committing gross sin, and was renowned in all the country as a wild fellow. With all this wickedness of life, he was not left to go his own way; for he was often most anxious about his soul; then a fresh outburst of sin would lead to forgetting his fears, to be followed after with fresh misery as he remembered that there would come an end some day, and then how would he give an account? Then he would pray earnestly for forgiveness, and as he had heard so often that God is very gracious and merciful, and listened to the prayers of those who came to Him in Jesus' name, so he believed that his prayers were heard, and his sins forgiven. Then he would keep straight for a while, and reprove wrong-doing in others, and this to such an extent that the people of his town often called him missionary, and abused him soundly; then more drunkenness. All this going on without his coming to talk to us about his soul, or manifesting to us any special concern.

#### "MATADI SCHOOL.

When we learned how things were, we sought to explain to him the way of God more carefully; he then came often to our services on Sunday, and became very anxious to know more about the way of salvation. Then he urged us very strongly to commence at once the school at Matadi, assuring

us that many would be heartily glad of a chance to learn. Accordingly, in the first days of January, we commenced, and Lulendo was from the first a most constant attendant. The evening prayers, held every night, were even more encouraging than the school. Very often fifty or sixty gathered for the service, and when it was over they would beg the evangelist to teach them one more hymn, and then another, until he had to stop for fear of overrunning his candle ration. In a short time it was very evident that Lulendo had really given his heart to the Saviour, and we learned that his life was without reproach in the town. Presently he came with two other young men to say that they wished to sign the pledge, and they did so. They were the butt of the town for some time, but they keep their pledge, and we are hoping that the other two who came with him are converted. In the case of Lulendo there was no room for doubt; so we yielded to his wish to be united with the church. There were also two other young men of Matadi who joined the church at the same time, who had been in our school here for a long time, also another man from the town nearest to us, so it was decided to baptize them in the river at Matadi.

#### "BAPTISM AT MATADI.

"Mr. Cameron and I went over with a good number of our station people. We both spoke to the crowd of about 200 assembled in the town, then the candidates for baptism spoke. Lulendo confessed, what all knew to be the case, that he had been very wicked in the past, but that Jesus had saved him from his sins, and that by His grace, and strength,

and renewing, he looked forward to live a new life, to love and serve the Saviour, and go to dwell with Him in heaven. We had held the service in the town, for the best place in the River Luasi for the baptism was very near to some great falls, and the roar of the water was too great. We then invited all present to come to the water and be spectators. Nearly all did so, and it was my privilege to baptize the four; and we hope, now, that before very long we shall have more of the Matañi people to baptize. Several of the more important people are beginning to take exception to this conversion work; they say that if this work goes on much further, and there are many people of their own town converted, a lot of their people will be going to heaven, and there will be very few left to accompany them to the other world. Of course the recommendation is that they too should seek to be made fit to go to heaven; but they do not understand what this stupid nonsense is, all about conversion, and salvation, and so forth. One elder of the town died the other day, and left word that his gun was to be wrapped in his shroud with him, that he might be able to protect himself in the other world. Makitu's father, the other day, was saying that when he died he would wait about until several of his sons came, and then, when Makitu came, they would go on together to the place where the roads parted for heaven and hell, and then when the devil came to take them off they would cut off the devil's head, and put a stop to this nonsense, and go on to heaven. All this, to us, foolish talk shows that these matters are attracting their attention, and that in their hearts, hitherto so indifferent, there is a ferment of thought; and

although there is still frightful ignorance, they may listen to some more practical suggestion as to how they are to pass the branching of the roads, and they may be glad soon to realise that one far stronger than they has already overcome the evil one and opened the road.

"That same old man was telling me the other day that he had been a very wicked man in his time; he had killed many people, and often in his fury he had drunk their blood; he had given all that up now, and was going to heaven. Poor old man! he is blind, and has been for many years, and cannot do these wicked things now, and there is a State Government to count with; but his fury shows itself now sometimes. How often does the absence of temptation, or circumstances in which the grosser forms of sin are impossible, or at least impracticable, afford the basis for self-complacency!

#### "BAND OF HOPE.

"I mentioned something about the signing of the pledge; some of our friends will be interested to learn that we have a Band of Hope here, which has not taken any very definite name or shape. We held another meeting the other night and took our seventy-second pledge. To sign the pledge is becoming the first step to a position as an inquirer among the people of the towns. This comes as a natural thought now to these people, who, in the general way, know nothing about moderation or temperateness. We are seeking to make this move against strong drink a national movement, beyond and apart from the church itself.

"Mr. Cameron has to tell you about another baptism in the Luasi at another evangelistic outpost of the

church several hours higher up the stream, but I will not anticipate him ; I am also hoping to baptize at Tungwa Makuta, during an itineration upon which I am expecting to start in three days' time. Our church numbers forty, after allowing for one death and one transfer to another church this year. Some time, when I have a little less work in hand, I want to tell you about some arrangements we have just been making, in the way of a further elaboration of church

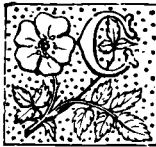
constitution and a system of management, for the time when other churches must be formed at our outposts ; as also the disposal of funds raised at these outposts.

"So our work is taking shape out here, and our hearts are full of encouragement and thankfulness.— With kindest regards, yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

## A HYMN FOR LAODICEA.



CHRIST, where is Thy spirit fled?  
Are its pulses stopped and dead?  
Lo! the world around us pleads,  
Aching with a hundred needs,  
Cries of anguish and despair  
Fall upon the idle air ;

And Thy saints upon their knees  
Give Thee thanks for dowered ease.

Are all prophet voices dumb?  
May no echo even come  
Of the thunder tones that pealed  
Laws of God o'er town and field?  
Not oblation, no, nor praise,  
Not the rites of holy days,  
God would ask for nothing less  
Than an active righteousness.

Is the force of Calvary spent?  
Dull and dead the thrill it sent  
Tingling through and through mankind,  
Stirring heart, and soul, and mind,  
With an impulse of its own  
None before had ever known,  
Potent mightily to move  
All the energies of love?

Can it be Thy Church is old,  
Sunk her hopes, her love grown cold,  
Perished that immortal youth  
Once she drew from God and truth?

Is it hers to quit the field,  
To the powers of ill to yield,  
Fold her hands and acquiesce  
In a dying world's distress?

Christ, awake us, end our ease,  
Fire us with Thy sympathies;  
Give the temper that is strong  
To renew the fight with wrong;  
Give the heart that bleeds to know  
Others' weakness, others' woe;  
Give the mind that yearns to bless  
Sad souls with Thy tenderness.

Never let Thy Church have rest  
While a soul remains unblest,  
While a heart in agony  
Cries despairingly for Thee.  
O, baptize us from above  
With the spirit of Thy love,  
Till the sorrows of mankind  
In Thyself their solace find.

A. M. D. G.

## THE LATE REV. ANGUS MCKENNA, OF SOORY.



HE Rev. George Kerry, of Calcutta, writing of the late Rev. Angus McKenna, says:—

“Our dear brother was accepted for mission service in the year 1856, having found his way before that to India. He was engaged in Christian work in this city for some time before joining our Mission. When I first met him in 1857 he was at Serampore, and subsequently went to Dinajpore, after that to Chittagong, Barisal, Dacca, and latterly to Soory.

“He was an earnest and affectionate Christian brother and a faithful missionary. He knew and understood the failings and the excellencies of Bengali Christians as perhaps few missionaries did. He was tender, patient, and firm and loving in dealing with his Bengali brethren, as a father among his children. Latterly his health failed greatly, and the Home Committee would have allowed him to return to England last year had he been willing to go; instead of this he went for a few months to Darjeeling, and rallied there somewhat, returning to Soory before the end of the year, too feeble to do much work himself. There was a slight improvement of health as the cold weather came on, but soon he began to fail again and as a last hope came to Calcutta, and through the kindness of Dr. Crombie obtained a private room in the General Hospital, where, attended by Mrs. McKenna, he received

the best medical treatment available. The clear opinion of the doctor was that the only hope of improvement lay in a speedy departure for a temperate climate, and arrangements were being made for this, when he became so much worse that the doctor said he could not be moved unless he had an accession of strength.

“He calmly realised the fact that the end was drawing near, and made the few preparations necessary for his wife and children, and in quiet trust in that Lord Jesus, the Saviour whom he had so long preached to others, he passed away to the everlasting rest of the saints of God.”

## THE LATE MRS. JOHN PINNOCK, OF UNDERHILL STATION, LOWER CONGO.



At the Quarterly Meeting of the Mission Committee, held in connection with the autumnal gatherings at Portsmouth, on Monday, October 7th, the Secretary reported the death of Mrs. John Pinnock, of the Congo Mission, at Eastbourne, on Sunday, September 29th, from an attack of malignant typhoid fever, contracted at Victoria, Cameroons, during a visit to her home, on her voyage to England.

It was unanimously resolved, “That the Secretary be requested to express to Mr. Pinnock the deep and affectionate sympathy of the members of the Mission Committee, and assure him of their earnest prayers that he may be supported and comforted in this season of bitter grief and anxiety by the unfailing presence and solace of the compassionate Saviour.”

The Rev. J. J. Fuller, writing to the Secretary and referring to this sad event, says:—

“The death of Mrs. Pinnock has come upon us all as a great shock; but how keen must be the bereavement to our young brother and the four little children! It is one of the mysteries of Divine Providence that we cannot understand. We can only stand and wait.

“You no doubt would like to know something about Mrs. Pinnock now she has gone to her rest and reward. Her father is one of those noble ones who left Fernando Po for Victoria, at the beginning of the Colony, so that he might be able to worship God according to the dictates of his conscience, and has been one of the faithful deacons of the Victoria Church for many years past.

“His children (daughters all of them) have been members of the church, and Mrs. Pinnock and another sister have rendered useful service in the cause of Christ. Mrs. Barlicorn was the wife of a native Primitive Methodist minister, who, on a visit to England with her husband, died at Liverpool; and now our brother Pinnock is called to part with one who, I believe, was a faithful and active helper in his life’s work.

“Soon after it was settled that she should be the wife of our brother, she came up to Cameroons and lived with us till her marriage. By her Christian character and loving disposition she gained the affection and love of my wife

and myself, and also the universal respect and love of all our people at Camerouns, and it was my greatest pleasure to unite them in marriage at our house there.

"They returned to Victoria, and were with Mr. Hay carrying on work at that station till the Mission was given up. Her disinterestedness and willingness to help her husband in the work of God was very specially marked when Mr. Pinnock offered to go to the Congo. On Mr. Grenfell's arrival at Victoria with instruction to accept his services, Mr. Grenfell proposed to him to go along with him then, allowing just two or three days for the steamer to call at Fernando Po, and for him to break up his home. Pinnock said, 'I will ask my wife.' 'I will go,' she said, as soon as she heard, without considering her own convenience; and for all these years she has been the faithful helper of her husband, and, as far as her knowledge went, the comfort of all the missionaries on the Congo.

"It will be a great blow to her aged father and friends. My wife, who has learnt to love her much, feels it keenly, and we do feel deeply for our dear brother in this sad bereavement. May the Great Comforter sustain him in this hour of need!"

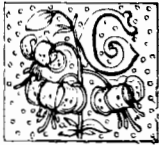
## THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful thanks we acknowledge the receipt of the following generous gifts for the work of the Mission:—M. H., for a gold watch, "the gift of her father, but which she now wishes to devote to the Congo Mission"; "A Derby Friend," for silver bracelet and brooch, "out of love to Jesus Christ, and for His sake"; E. E. H., Portarlington, for box of trinkets; S. P., Melton Mowbray, for box of trinkets; Miss E. E., gold bracelet, silver bracelet, and brooch and trinkets, "in gratitude for late mercies"; E. W., Gerrards Cross, Bucks, for a few articles of jewellery "for the Mission"; C. F., Diss, a French silver coin, Louis XVIII.; "A Young Friend of the Nelson Society of Christian Endeavour," for a small gold ring for the Congo Mission; "A Young Christian Endeavourer of Bristol," for 5s. for the Congo Mission; "Two Friends," Paisley, £1 "for the Lord's work abroad"; "A Blind Girl," for a small silver pencil-case "for the Congo Mission"; "A Domestic Servant," for a silver spoon, "the gift of her grandmother, but now to be sold for mission work in China"; "A Widow," for a small gold ring for mission work in India; and "A Schoolboy," for a small silver knife "for the Congo Mission."

Very cordial thanks are also given for the following most welcome contributions—specially welcome in view of the urgently pressing appeals for immediate reinforcements for India, China, and Africa:—The Treasurer, Mr. W. R. Rickett, £250; Mr. Chas. Finch Foster, £100; B. H., £100; Mr. John Marnham, J.P., £92 10s.; Mrs. White, Evesham, £50; Mrs. W. Thomas, Llanelly, £25; Mr. J. B. Mead, £25; Mrs. Ness, £20; Mr. W. C. Houghton, £15; Mr. D. Harmer, for *China*, £15; A. K., £10; Mr. F. A. Freer, £10; A Friend, per Rev. J. B. Myers, £10; W. D. M., £10; Mr. Joshua Sing, £20

## RECENT INTELLIGENCE.



**ONGO MISSIONARIES.**—The Rev. John Bell writes to Mr. Baynes, *en route* for the Congo, from the ss. *Edward Bohlen*, from Las Palmas, September 14th :—“ Our fellow-passengers, on the whole, are a very nice people. Amongst them we have ‘ the Governor of the Congo Free State,’ who is returning after a short furlough in Europe; also Mr. Greshoff, the chief of the Dutch trading house, who is a most genial gentleman. There are also four Roman Catholics, two priests and two lay brethren, who are going out to strengthen the Belgian Mission on the coast. The weather has been all that one could wish, and the captain hopes to make the voyage in about twenty-two days. Unless a telegram is received here, we do not expect again to stop until we reach the Congo; so you will, in all probability, not hear from us until we have reached that land towards which our eyes are strained.”

Miss Lily de Hailes also writes from the ss. *Tencriffe*, under the same date :—“ MY DEAR MR. BAYNES,—We are now in sight of Cape Verde, and early on Monday we are expected to stop at Sierra Leone, where we shall be able to send off letters. On leaving Liverpool we had it stormy for the first two days, but since then we have had fine weather, and are having a quick voyage. We are expected to reach Congo in exactly five weeks from the day we started.”

The Rev. J. A. Clark, of Lukolela, Upper Congo.—We are glad to report the arrival in England of Mr. Clark, from Lukolela Station, Upper Congo, in improved health, the voyage home having resulted in much good.

The Camden Road Chapel Congo Mission Sale.—The annual Congo Mission Sale in connection with Camden Road Church will be held on the 26th, 27th, and 28th of the current month. We are requested to state that any articles which friends may be pleased to send will be heartily welcomed by Mrs. Hawker, Broadlands, Anson Road, Tufnell Park, N., or by Mrs. Jonas Smith, 20, Carleton Road, Tufnell Park, N.

Departure of Missionaries.—During the past month the following missionaries have left England for India :—On the 4th ult., in the P. and O. ss. *Caledonia*, Miss Williamson, of the Zenana Mission, returning to Calcutta; on the 11th ult., in the P. and O. ss. *Shannon*, for Bombay, Miss Phillips, of the Zenana Mission, proceeding to Bhiwani, in the North-West Provinces, Mrs. Potter, returning to Agra, and Misses Johnson and Wakefield, who go out to be married respectively to the Revs. J. I. Hasler, B.A., of Delhi, and F. W. Hale, of Agra; on the 17th ult., to join the *Shannon* at Marseilles, the Rev. A. E. and Mrs. Collier, of Bankipore; on the 25th ult., in the P. and O. ss. *Mulla*, the Rev. R. H. Tregillus, Mrs. Tregillus, and two children, returning to work at Khowlna, Bengal; Misses Way, Clare, and Mannington, of the Zenana Mission, proceeding to Bengal; Miss Evans, going out to become the wife of the Rev. D. L. Donald, of Chittagong; the Rev. R. M. Julian, resuming the pastorate of the Circular Road Church, Calcutta, and the Revs. Geo. Howells,



B.A., B.D., and F. W. Jarry, to enter upon work in Orissa; and on the 28th ult., to embark in the *ss. Ganges* at Marseilles, the Rev. Robert and Mrs. Denham Robinson, returning to Serampore.

**The Rev. Jas. and Mrs. Wall.**—The Rev. J. and Mrs. Campbell Wall and Miss Yates have also during the past month resumed their work in Rome, after a short season of rest in England.

**Havelock Chapel, Agra, N.W.P.**—The Rev. J. G. Potter writes from Agra:—"The Rev. G. R. M. Roche, pastor of the Havelock Chapel, Agra, having decided to devote his whole time to the work among British soldiers in India, and having been offered the position of Acting Chaplain of a Scotch Regiment, it became necessary for us to seek a successor. We are able to offer ample support for an unmarried man—viz., Rs. 100 a month as a minimum, with allowance for pony and trap needed for visiting, and house rent-free. We are further prepared to pay steamer and railway fares to Agra, and, if needed, passage money to England after three years. Our hope is, however, that the man whom God shall send to us may, with God's blessing, see the church so prospering that he may decide to settle permanently as its pastor. Our need is that of a pastor-evangelist. The church is at present small, but capable of development, and the opportunity of doing evangelistic work both among British soldiers and civilians is all that one could desire. Further information with reference to the church can be obtained through Mr. Secretary Baynes, at the Mission House, or by writing to the Rev. J. G. Potter, Baptist Mission House, Agra, India."

## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

**India.**—A parcel of cards from Friends at Dundry, near Bristol, through Mr. W. H. Roberts, for the Rev. Herbert J. Thomas, Delhi; a parcel from Sutton for Miss Saker, India; a box from Friends at Dover for the Rev. J. Stubbs, Patna; a parcel from Wood Green, B C., per Miss Coxill, for Mrs. Smith, Simla; a parcel of dolls, &c., from Mrs. Wellden, Deal, for Mrs. Stubbs, Patna; a parcel of cards from Miss Rayfield, Scarborough, for Rev. W. Carey, Barisal; a box of books, clothing, and toys from City Road, Bristol, Y.P.S.C.E., by Miss Freeman, for Rev. H. J. Thomas, Delhi; a box of picture-books, toys, &c., from the Mare Street Chapel, Hackney, Sunday scholars, through Mr. Sorrell, and a parcel of clothing and dolls from the Wellington United Juvenile Society, through Miss Burnett, for the Rev. R. Spurgeon, Barisal; a parcel from Shelford for the Rev. J. I. Hasler, B.A., Delhi; a box of dolls, clothing, &c., from Mrs. Harvey and other Friends at Sandwich, Dover, and Eythorne, and a box of toys from the Misses Harvey, Eythorne, for the Rev. J. and Mrs. Stubbs, Patna; a parcel of cards and toys from Mr. D. Carter, Bristol, for Rev. J. I. Hasler, B.A., Delhi; a box of dolls, work-bags, &c., from Mrs. Stephen Walley, for Mrs. Wright Hay, of

Dacca: a parcel of dolls, &c., from Mrs. Beaumont, Edinburgh, for Rev. G. J. Dann, Delhi; a box of toys from Friends at Commercial Road Chapel, Guildford, through Mr. J. McDonald, for Mr. La Barte, Furreedpore; box of garments from Miss Bonell's Class at Aston Lane Chapel, Harlesden, for Rev. C. E. Wilson, Jessore; parcel of magazines and cards from the Misses Hewett, Acton, for Rev. A. E. Collier, Bankipore; a parcel of clothing and books for the Rev. A. J. McLean, Chittagong; a box of dolls, &c., from Mrs. Whitehead and other Friends at Alcester, for the Rev. E. S. Summers, at Serampore; a bale of clothing from the Zenana Working Party, Wellington, through Mrs. Price, for the Rev. R. M. McIntosh, Muttra; a box of work-bags, &c., from the Walworth Road Chapel Y.P.S.C.E., through Miss Nicholls, and a box of garments from the young people at Friar Lane, Leicester, by Miss Amatt, for Miss Pike, Orissa; and a box of dolls, &c., from the Y.P.S.C.E., Chatsworth Road, West Norwood, by Miss Stanley, for Mrs. Jordan, Calcutta.

**Congo.**—A parcel from the Woodgrange Sunday-school, Forest Gate, through Mr. S. C. Bailey, for Mansende, Congo; a parcel of garments from Miss Colman's Bible-class, Peterborough, for boys at Bopoto; a bale of garments from the Missionary Working Society, Sutton, through Miss Starling, for San Salvador Station; parcels of cards from "Two Well-wishers" near Windsor, of magazines from Mrs. Fuller, Newport, and of newspapers from a Friend at Bangor for use at mission stations on the Congo.

**Italy**—A parcel of books, &c., from Misses Maxwell, Edinburgh; a number of portions of St. Mark's Gospel in Italian, from Mr. John Marnham, J.P., Boxmoor; a parcel from Misses Baker and Griffiths, Lower Clapton; parcels of aprons and calico from Mrs. Southwell, Child's Hill; woollen articles from A. B. and N. A. Amader, "Ravenshoe," Boscombe, and a parcel from Edinburgh for Mrs. Wall, Rome, and some slides from Mr. Butcher, Blackheath, for Miss Yates, Rome.

**China.**—Parcels of calico and dolls, &c., from Friends at Ipswich, per Mr. Shalders, for Miss Shalders, Tsing Chu Fu. The Rev. Wm. A. Wills wishes to thankfully acknowledge the following useful articles and valuable help for his Museum and Dispensary at Chou ts'un:—An accordion, from A. Archard, Esq., Bath; Bible pictures, from Mrs. Tritton, Norwood; model of a coffin, from Mr. W. G. Ward, Northampton; lantern slides, from Mr. Mombert, jun., Bradford; galvanic battery and samples of carpets, &c., from Robert Anderson, Esq., Dundee; books (several vols.), from Rev. J. T. Brown, Northampton; "Hibbert Lectures" (four vols.), from the Hibbert Trustees; surgical instruments, &c., from Dr. Appleton, Bristol; stomach pump, from Peckham Rye Baptist Church Y.P.S.C.E.; pocket case of "Tabloids" and a supply of Kepler extract of malt, &c., from Messrs. Burroughs, Wellcome, & Co., London; case of instruments, &c., for dental surgery, from Kessath Robinson, Esq., Bristol; surgical instruments, sundries, from Camberwell, Denmark Place Y.P.S.C.E.; Congregational Church, Swanage, Rev. T. B. Steer, £1 10s. for dispensary, being amount collected at a lecture given by Mr. Wills, at Swanage, August 27th, 1895.

Many packages for ladies engaged in Zenana work in India and China have been duly received, and they will be severally acknowledged by Miss Angus in the *Zenana Missionary Herald*.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



T the meeting of the General Committee, on Tuesday, September 24th, the Treasurer in the Chair, after prayer by the Rev. E. Spurrier, of Colchester,

**The Minutes of the previous meeting** were read and confirmed.

**The Finance Committee presented a Financial Statement and reported** that the general contributions to the Society up to 31st August last, as compared with the general contributions to the same date of 1894, show an increase of £722, and that the expenditure to the 31st August, 1895, as compared with the expenditure of the previous year to the same date, exhibits a decrease of £1,564.

**The China Committee reported** that they had had before them, and under their consideration, very earnest appeals for immediate reinforcements from Shansi, Shantung, and Shensi: the Shansi brethren pointing out that it is now more than four years since the Committee promised to reinforce that Mission, consisting at present of only two missionaries, Brethren Sowerby and Dixon, on the field, and Mr. Farthing on furlough in this country, instead of seven missionaries, the normal staff of six years ago. In Shantung the brethren state that it is impossible to make adequate arrangements for the conduct of the work in view of the missionaries needing and entitled to furlough, because of the smallness of the staff which has not been reinforced for the past eight years. And in Shensi the brethren earnestly appeal for a medical missionary to be sent at once, the needs being urgent and imperative. All these appeals are painfully impressive, and the Committee cannot but express their earnest desire that the General Committee should reinforce the China Mission at the earliest practicable moment.

**In compliance with the request of the Rev. T. R. Edwards**, of Serampore College, he was appointed to take the oversight of the work of the Soory Station and District, rendered vacant by the lamented death of the Rev. Angus McKenna.

**The Rev. C. E. Wilson, B.A., B.D.**, was requested to remove from Jessore to Serampore College, with a view to his undertaking such present work there as may be compatible with his study of the vernacular, and of devoting himself fully to the work of the College on the completion of his probationary course.

**Permission was given to the Rev. Robert Spurgeon and family**, of Barisal, to take furlough to England in the spring of next year, 1896.

**The Rev. W. J. Price, of Bankipore**, reported that in consequence of the complete breakdown of Mrs. Price's health, for the second time, the doctors had given their decided judgment that only prolonged residence of some years in England would afford hope of ultimate recovery, and that under these circumstances, and after mature deliberation, he had arrived at the conclusion that he had no other honourable alternative but to place his resignation in the hands of the Committee, and ask to be allowed to return home in the spring of 1896.

The Committee received these tidings with the utmost sorrow, and gave

expression to their deep and sincere sympathy with their much-esteemed friends in this season of sad necessity. The Committee complied with the request of Mr. Price, in the earnest hope that a prolonged residence in England may result in the complete re-establishment of Mrs. Price's health, and that their brother, Mr. Price, may find at home some suitable and congenial sphere of Christian service.

The Secretary reported that in view of the urgent need for immediate help in the work of the Native Christian Training Institution at Cuttack, Orissa, he had arranged, after conference with the Rev. Geo. Howells, B.A., B.D., that Mr. Howells should leave England for India during the autumn of the current year instead of as originally proposed, the autumn of next year.

The following designations were agreed upon—viz., Mr. Hasler, B.A., to Delhi, Mr. Collier to Bankipore, Mr. Hale to Agra, Mr. Donald to Chittagong, and Mr. Jarry to Berhampore, Ganjam.

The Rev. G. D. Brown, of Bopoto, Upper Congo, reported under date of July 9th that, in consequence of a second and grave attack of hematuric fever, the brethren had arrived at the unanimous conclusion that he ought at once to leave Africa and relinquish all thought of returning, and that most reluctantly, and with deep sorrow and sadness of heart, he felt compelled to bow to their decision.

The Rev. Wm. Forfeitt, of Bopoto, writes:—"About six weeks ago Mr. Brown had an attack of fever. A fortnight later the fever again returned, and developed into a grave form of hematuria, his old enemy, and we scarcely any of us expected that he would recover. He is now very slowly regaining strength. It is clearly imperative, however, that he should leave the country at the earliest possible moment, and I am thankful therefore that he has wisely decided to return home at once, and we all pray that his life may be spared to labour in a climate more congenial than that of the Congo."

The Committee resolved that:—

"In their judgment their brother has arrived at a right decision in determining to leave at once for Europe, and to give up further thought of work in Africa. They earnestly trust that his health may be speedily restored, and that he may ere long find some suitable sphere at home in which to serve the Master he loves so well, and for whom he has laboured so faithfully in Africa."

With regard to the vacancy at Bopoto Station, caused by the return of Mr. Brown, it was resolved that the next accepted Congo missionary should be sent to Bopoto, it being of the first importance that such reinforcement should leave England before the close of the current year.

The meeting was closed with prayer by the Rev. Wm. Hill, Secretary of the Bible Translation Society.

### QUARTERLY MEETING OF COMMITTEE

AT

PORTSMOUTH, ON MONDAY, OCTOBER 7TH, 1895.

EDWARD RAWLINGS, Esq., IN THE CHAIR.

After prayer by the Rev. D. J. East, of Watford,

The Minutes of the last meeting were read and confirmed.

The following letter was presented and read from the Treasurer, W. R. Rickett, Esq. :—

“ 12, Devonshire Square,

“ Bishopsgate,

“ October 4th, 1895.

“ **MY DEAR FRIEND**,—The thorn in my flesh still troubles me more rather than less than last week, and I am now writing to say, most reluctantly but firmly, that I propose not to go to Portsmouth on Monday next. I regret this very much, and the more so because I have always in the past found this Autumnal Missionary Tuesday to be a day of real spiritual enjoyment. May you so find it this year also to be a season of great privilege and inspiration for further and better service! May the Divine Spirit brood over every meeting and every speaker! Please give my love to my colleagues on the Committee, and kindly express my regret to the Portsmouth friends that I am not with them. I sincerely hope that your visit to Brussels yesterday was satisfactory. I am very grieved for our dear brother Pinnock. After our last Committee meeting, I was speaking to him about his wife, who, he said, was ill, but I had no idea of the gravity of the situation. May God comfort him!

“ I am, my dear Friend,

“ Yours affectionately,

“ To A. H. Baynes, Esq.”

“ W. M. R. RICKETT.

It was unanimously resolved—“That the Committee very deeply regret to learn that their beloved and honoured friend the Treasurer is unable to be present. They beg respectfully to assure him of their affectionate sympathy, and of their earnest prayers for his speedy and complete recovery.”

The 1896 Annual Services Committee was appointed, with full power to make the needful arrangements.

The Secretary reported—(1) the safe arrival in England of the Rev. J. A. Clarke from Lukolela Station, Upper Congo River, much improved in health by the voyage home; (2) the satisfactory result of the visit of the Secretary to Brussels, with details as to his special conference with the Principal Secretary of State of the Government of the Congo Free State.

A letter was presented and read from the Rev. Thos. Evans, dated Mussoorie, September 10th, reporting that, in consequence of medical advice, he had arranged to accompany Mrs. Evans to England in the steamer *Clan Grant*, due to arrive in England about the 30th of October.

A letter was presented and read from the Rev. Timothy Richard, of Shanghai, dated August 16th, in which he reports :—“I shall probably take our Missionary Memorial to the Emperor to Peking in September. In October I hope to turn my face toward Europe, calling at India on my way, where I expect to be about six weeks, and I hope to reach Paris about the end of January, 1896.”

Leave was given to the Rev. Arthur Long to return to Russell Khonda during the current autumn, Mrs. Long to rejoin him in India in the autumn of next year, 1896.

With regard to the Rev. Geo. Hughes, formerly of Barisal, and his undertaking missionary work in connection with the New Zealand Baptist Missionary Society, as reported by Mr. Driver, of Dunedin, it was resolved :—



**LEGACIES.**

Brooks, The late Mr. Wm., of Birmingham, by Mr. J. F. Homer, for <i>Orissa</i> .....	183	12	6
Oarns, The late Mr. Samuel, of Liverpool, by Messrs. Lewis and Mounsey .....	626	0	11
Coxeter, The late Mr. S., of Newbury, by Mr. C. Coxeter .....	4	4	10
Hambliton's Trust .....	30	10	5

**LONDON AND MIDDLESEX.**

Arthur-street Chapel, Camberwell-gate .....	1	10	1
Battersea, Sunday-sch., for <i>Ratanapura Mission</i> .....	12	0	0
Do., Surrey-lane Sunday-school .....	1	0	0
Bermondsey, Abbey-st. Do., The Grange Sunday-school .....	1	1	3
4	10	0	
Brixton, Kenyon Ch. Sunday-school .....	7	9	0
Child's Hill .....	1	11	0
Do., Y.P.S.C.E. ....	0	6	0
Camberwell, Cottage-green Sunday-school, for <i>Congo</i> .....	5	0	0
Chiswick, Annanda'e-road Sunday-school .....	3	17	7
Clapham, Gratten-square Sunday-sch. Do., for <i>N P</i> .....	2	8	2
4	0	0	
Clapton, Downs Chapel, for <i>Congo</i> .....	50	0	0
Enfield .....	4	5	6
Do., for <i>Congo</i> .....	0	3	7
Ferne Park Ch. Hammersmith, Waterloo-street Mission .....	16	19	11
0	10	0	
Hampstead, Heath-st. Harringay, Emanuel Sunday-school .....	300	0	0
0	11	6	
Henrietta-street Sunday-school .....	1	1	2
Hounslow .....	1	0	0
Islington, Cross-street Peckham-rye, Barry-road Sunday-school .....	6	9	6
0	14	1	
Peckham, James-grove Sunday-school .....	0	4	4
Poplar and Bromley Tabernacle, Y.P.S.C.E. Putney, Werter-road Sunday-school .....	0	17	0
5	0	0	
Rotherhithe New-road Sunday-school, for <i>China schools</i> .....	1	2	9
South London Tabernacle, Y.P.S.C.E. Vauxhall Chapel .....	0	12	9
1	6	10	
Vernon-square Chapel Sunday-school .....	6	0	0
Do., for support of <i>Congo boy and girl, Wathen Station</i> .....	12	0	0
Wandsworth, East-hill Sunday-school .....	9	8	0
Westburne Park .....	1	1	0
Willesden Green Sunday-school .....	1	4	8

**BEDFORDSHIRE.**

Dnnstable, West-s'reet, Y.P.S.C.E. ....	0	11	0
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**BERKSHIRE.**

Reading, King's-road ..	34	13	11
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**CAMBRIDGESHIRE.**

Cambridgeshire Aux., per Mr. G. E. Foster, Treasurer .....	45	0	5
Cambridge, St. Andrew's-street Y.P.S.C.E. ....	1	13	2

**CHEESHIRE.**

Altrincham Tabernacle Do., Sunday-school ..	1	3	6
1	7	0	
Tarporley .....	49	13	6

**CORNWALL.**

Truro, Sunday-school ..	8	10	0
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**DERBYSHIRE.**

Swadlincote, Sunday-school, for <i>N P</i> .....	5	0	0
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**DEVONSHIRE.**

Bradlnch .....	40	15	2
Honiton .....	5	15	4
Plymouth, Mutley Ch. Sunday-sch., for <i>Congo</i> ..	11	2	3
Tiverton .....	8	17	0
Do., for support of <i>Congo boy, Daniel Etuwe Powell, under Mr. Clark</i> ..	5	0	0

**DORSETSHIRE.**

Poole .....	9	8	4
Upper Parkstone .....	1	12	0
Weymouth .....	5	0	0

**DURHAM.**

South Shields, Westcoe-road .....	6	14	7
Do., for <i>Congo</i> .....	4	18	10
Spennymoor .....	0	16	10
Sunderland, Lindsay-road .....	7	18	6
Stockton-on-Tees, North-cote-street, for support of <i>Congo boy</i> ..	1	1	6
Wilton Park .....	0	7	0
Do., for <i>N P</i> .....	0	13	0

**ESSEX.**

Great Leighs .....	8	2	8
Loughton, Sunday-sch., for <i>Congo</i> .....	4	3	6

**GLOUCESTERSHIRE.**

Arlington .....	0	13	0
Brockley .....	0	7	7
Chariton Kings .....	5	0	0
Stroud, Y.P.S.C.E., for support of <i>Congo boy under Mr. Stonelake</i> ..	2	0	0

**HAMPSHIRE.**

Boscombe, Sunday-schl. Christchurch, for <i>Congo</i> ..	5	16	8
2	4	0	
Eastleigh .....	1	1	2
Sway, for <i>Congo</i> .....	0	8	0
Do., for <i>N P</i> .....	0	13	0

**ISLE OF WIGHT.**

Yarmouth .....	0	14	6
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**HERTFORDSHIRE.**

Cheshunt, Windmill-lane Do., Sun-school, for <i>N P</i> .....	1	0	0
0	12	0	

**HUNTINGDONSHIRE.**

Huntingdonshire Aux., per Mr. G. D. Day, Treasurer .....	10	17	5
Do., for <i>W &amp; O</i> .....	5	5	11
Do., for <i>Italy</i> .....	7	8	6

**KENT.**

Beckenham, Elm-road ..	10	0	0
Bessels-green .....	33	15	6
Dartford, Highfield-rd. Sunday school .....	0	15	6
Plumstead - park - road, for <i>W &amp; O</i> .....	0	10	6
Sidcup .....	7	2	11
Sittingbourne, Y.P.S.C.E., for work in <i>Shantung, China</i> .....	0	7	0

**LANCASHIRE.**

Bacup, Doa's .....	2	7	8
Briercliffe, Hill-lane Sunday-school .....	5	0	0
Burnley, Enon Sunday-school .....	5	3	10
Oldham, King-street ..	6	2	13

**LIVERPOOL Auxiliary.**

Annual Meeting at Myrtle-street .....	14	3	0
Do., Princes-gate .....	21	1	5
Do., do., for <i>W &amp; O</i> ..	5	4	0
Do., do., Sunday-sch. Do., Pembroke Chapel ..	35	0	0
0	10	0	
Do., Richmond Chapel Do., do., Sunday-sch. Do., Walton Juvenile Auxiliary .....	22	4	2
15	4	10	
1	11	0	
Do., Egremont .....	10	7	9

Less expenses .....

125	6	2
36	1	0
89	5	2

**LEICESTERSHIRE.**

Countesthorpe .....	6	4	0
Do., for <i>W &amp; O</i> .....	0	13	8
Leicester, Annual Meeting .....	13	17	9
Do., Juvenile Meeting ..	3	14	6
Do., Archdeacon-lane ..	19	4	4
Do., Aylestone .....	1	2	0
Do., Belvoir-street .....	27	13	3
Do., Charles-street .....	6	9	3
Do., Clarendon Hall ..	1	15	5
Do., Dover-street .....	8	18	0
Do., Friar-lane .....	6	0	0
Do., Melbourne Hall, for support of <i>Mr. Roger Congo</i> .....	19	10	8
Do., Victoria-road .....	2	8	10
Do., do., for <i>W &amp; O</i> ..	10	0	0
Monks Kirby and Pailton .....	2	15	0

**LINCOLNSHIRE.**

Louth, Northgate .....	1	17	0
Do., Sunday-school .....	0	8	0
Skegness, St. Paul's Ch. ..	1	5	3

