



INDIAN FOLIAGE.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

WE feel the first sentence we ought to write in this number of the **HERALD** should express our warm gratitude for the delightful and inspiring meetings held last month in London in connection with the Centenary Celebration. May He in whose Name we met, and whose Kingdom we desired to extend, graciously receive our acknowledgments of His Divine goodness, and cause, by the working of His Spirit, the numerous engagements to redound to His own glory! And as we thank supremely the Source of all good for the grace conferred upon His servants, by which their hearts were quickened and their lips were unsealed, so we wish to recognise, especially in the case of brethren of other Christian communities, the cordiality with which the numerous speakers favoured us with their presence and invaluable aid. Our thanks are also due to Dr. James Spurgeon (whose absence on account of serious illness was deeply regretted, but in whose restoration we now rejoice), and the officers of the Metropolitan Tabernacle Church, for their hearty welcome on the Monday evening when the Devotional Service was held; to the officers and Council of the Baptist Union, for their kindness in placing that particular evening and the whole of Wednesday at the service of the Mission; to the Revs. F. A. Jones and W. J. Mills, the officers of the London Baptist Association, for their zealous eudeavours in finding accommodation for delegates from the country; and to the numerous friends into whose homes our brethren were so kindly received.

We make no attempt—except in the case of the address by Sir Charles U. Aitcheson, which we reprint by special request—to reproduce in these

pages the utterances of the several speakers. We are glad, however, to be able to announce that the remarkable sermon from Dr. Maclaren, and the several addresses, will in due course be published in a volume, together with the sermons and speeches delivered in the summer at the Commemoration in the Midlands. The same volume, we may state, will contain a detailed report of the contributions to the Centenary Fund, our space only permitting us to acknowledge month by month sums of £10 and upwards.

With respect to the present condition of this Thanksgiving Fund, we are pleased to report that it has reached

£98,497 14 9

of this sum £2,241 has been received up to date from the Centenary Sunday collections.

FUND NOT TO BE CLOSED.

We take this opportunity to announce that it is not intended to close the Fund when the £100,000, the sum contemplated, is obtained, as it is most desirable *no reduction* should be caused by allocating a portion to the discharge of liabilities arising from the deficiencies of the last two financial years—the sum being £15,873—and any deficit upon the present current account. It would be especially gratifying if the whole of the Centenary Thanksgiving Fund could be devoted to the extension of the Society's operations, and to this end we earnestly and hopefully invite those churches, whom circumstances may not have permitted as yet to cooperate, to grant us their earnestly-needed help. And as the Centenary Year will not close until the present financial year ends—viz., on the 31st of March, 1893—we appeal to

EVERY CHURCH

which has not at present united in this interesting and unique movement to communicate as soon as possible with the local Centenary secretary, or direct with the Mission House, so that suitable arrangements may be made.

The following are the contributions received in payment or promised since our last month's acknowledgments:—

DONATIONS.

The Treasurer, Mr. W. R. Rickett (additional).....	1000	0	0	Hine Bros., Messrs., Maryport	100	0	0
Barran, Mr. John, M.P....	250	0	0	Two Friends (3rd donation)	100	0	0
Williams, Mr. George.....	210	0	0	Baynes, Mr. and Mrs. Alfred Henry (additional)	50	0	0
Rawlings, Mr. E.(additional)	200	0	0	Barrow, Mrs. R. V.....	50	0	0
Coats, Mr. T. Glen, Paisley (additional)	150	0	0	In Memoriam, Crown Terrace, Aberdeen.....	50	0	0
Burton, Mr. and Mrs. S. B., Newcastle (additional)...	100	0	0				

A Friend, per Rev. J. B. Myers	50	0	0	Smaller sums	87	9	8
Y. Z.	50	0	0	Clapton Downs Chapel—			
A Kettering Friend, per Rev. J. B. Myers (third donation)	25	0	0	Carmichael, Miss Jane	200	0	0
Benham, Mr. John	25	0	0	Hampstead—Heath Street—			
Johnson, Mr. and Mrs. R. Lovatt, Mr. Josiah, Stafford	25	0	0	Satchell, Mr. G. F. (additional)	50	0	0
Morgan, Mr. A. F., Leamington	25	0	0	Underhill, Dr. and Mrs. (additional)	50	0	0
Olney, Mr. T. H.	25	0	0	Merrick, Mr. Wm. (additional)	10	0	0
One who serves	25	0	0	In Memory of the Rev. James Castleden	10	0	0
Rawlings, Mrs. Edward ...	25	0	0	Webb, Mr. H.	10	0	0
Warren, Mr. & Mrs. G. A. Houghton, Mrs.	20	0	0	Smaller sums	4	6	6
Houghton, Mr. W. C.	20	0	0	Maze Pond—			
Spicer, Mr. Albert, M.P. Spurgeon, Rev. J. A., D.D. Jewson, Mr. J. W., Norwich	20	0	0	Denny, Mr. E. M., per Mr. R. H. Tyrer	50	0	0
In Memoriam, Bradford-on-Avon	15	0	0	Harrison, Mr. and Mrs. Notting Hill—Ladbroke Grove	13	8	6
Chapman, Mr. Jas. L.	10	10	0	Regent's Park Chapel—			
A Battersea Baptist	10	0	0	Lush, Mr. Montague ...	26	5	0
A Friend, Bedford	10	0	0	Walworth Road—			
A Great Debtor	10	0	0	Tresidder, Mr. J. E. ...	25	0	0
Brigg, Miss, Ulverston ...	10	0	0	Tresidder, Mrs. J. E. ...	25	0	0
Carter, Mr. A., Faringdon M. T., Wallingford	10	0	0	Robertson, Mr. and Mrs. Smaller sums	10	11	2
In Memoriam, Mr. James Hobson, Kettering	10	0	0	Wood Green	13	19	0
Plowman, Mr. E., Sheffield Radcliffe, Mr., Liverpool Bentley, Rev. W. Holman, and Mrs.	10	0	0	Alloa	27	0	0
Williams, Mr. A. D., Swindon	10	0	0	Amersham—Lower Chapel Anstruther—	10	2	7
Smaller sums	161	7	2	Fortune, Mr. R.	10	0	0
Brockley Road Chapel—				Smaller sums	1	13	9
Wates, Mr. Joseph	25	0	0	Argoed	26	7	11
Smaller sums	5	5	0	Bacup—Irwell Terrace... Barnsley—	16	18	6
Brondesbury—				Wood, the late Mr. E. ... Smaller sums	15	0	0
Weeks, Mr. and Mrs. ...	20	0	0	Blaina—Salem	26	17	4
Watt, Mr. and Mrs.	15	0	0	Blisworth	25	0	0
Boocock, Mr. and Mrs. Smaller sums	7	3	6	Boscombe—			
Camden Road Chapel—				Mitchell, Mr. George ...	10	0	0
Parkinson, Mr. W. C.	250	0	0	Robinson, Rev. and Mrs. W. V.	10	0	0
Parkinson, Mrs. W. C. ...	100	0	0	Stephens, Mr. J. R. Mc. Tomkins, Mr. G. J.	10	0	0
Lawrance, Mr.	20	0	0	Smaller sums	11	4	0
Smith, Mr. Jonas	20	0	0	Birmingham (Third List)—			
In Memoriam	10	0	0	Player, Mr. John	50	0	0
Brough, Mr.	10	0	0	Blackwell, Mr. A.	25	0	0
Gorton, Mr.	10	0	0	Lees, Mr. E. A.	25	0	0
Hawker, Rev. G.	10	0	0	Prideaux, Mr. E. D. ...	21	0	0
Keen, Mr.	10	0	0	Cope, Mr. and Mrs. Jos. Round, Mr. B. J., jun. Anonymous, per Rev. J. J. Brown	13	2	6
Z—, Mr.	10	0	0	Hackney, Rev. W., M.A. Prickett, Mr. A.	13	2	6
				Caulkin, Mr. Alfred ...	10	10	0

Chapman, Mr. H. P. ...	10	10	0	Hereford (additional)—			
Muntz, Mrs. G. F., Um- berslade	10	0	0	Davis, Miss (amount collected)	13	2	6
Cowper, Mr. W.	10	0	0	Smaller sums	1	19	10
Dobson, Mr. W.	10	0	0	Honiton—			
Hawkes, Mr. Jos.	10	0	0	Lilley, Mr. and Mrs. ...	10	10	0
Husband, Mr. J. S.	10	0	0	Smaller sums	19	10	8
James, Mr. J.	10	0	0	Ipswich—Burlington Chapel—			
Skinner, Mr. John	10	0	0	Croft, Mr. W. E.	10	0	0
Walker, Mr. Baron	10	0	0	Collection (1891)	12	0	0
W. H. B.	10	0	0	Smaller sums	1	15	0
Bradford—Westgate(adv.)—				Ipswich—Stoke Green—			
Best, Mr. J. G.	10	0	0	Girling, Mr.	10	0	0
Smaller sums	6	0	0	Smaller sums	6	12	6
Bristol (additional)—				Knighton — Proceeds of Eisteddfod	45	10	0
Crew, Mr. E. G.	100	0	0	Lee	14	8	0
Ashman, Mr. H.	20	0	0	Liverpool—Zion Welsh Ch., Bousfield Street—			
Colmer, Mr. Jas.	20	0	0	Jones, Mr. Wm.	10	0	0
Thomas, Rev. H. J. (Pro- fit on Indian curio) ...	15	0	2	Lewis, Mr. Geo. Palmer	10	0	0
Ashmead, Mr. G. C. (adv.)	13	2	6	Smaller sums	7	2	0
Ashmead, Miss Eliza ...	10	0	0	Longton (Staffs.)—			
One who remembers the Jubilee	10	0	0	Cooper, Mr. Ralph	10	0	0
Brixham	15	6	8	Smaller sums	12	10	0
Chesham—Bury	15	0	0	Luton—Park Street—			
Canterbury	30	7	1	A Card	13	2	6
Canton—Hope Chapel—				Smaller sums	3	10	0
Morgan, Mr. and Mrs. A. E.	10	0	0	Melksham—			
Smaller sums	36	7	6	Collections	12	17	8
Carmarthen, Priory Church	10	8	3	Smaller sums	30	8	4
do. English Church	11	2	0	Merthyr Tydvil—High Street—			
Cefn Bychan	12	10	4	Harris, Mr. Wm.	10	10	0
Cloughfold	83	13	6	Smaller sums	4	2	0
Dowbridge, near Burnley	10	0	0	Moulton and Pitsford	23	0	0
Dewsbury—				Nottingham, Broad Street (additional)	28	12	0
Mitchell, Mr. and Mrs.				Nottingham—Woodborough Road—Hoffman, Mr. G.	10	10	0
Joshua	50	0	0	Oldham—King Street—			
Kershaw, Mrs.	20	0	0	Stott, the late Mr. Fred. L.	20	0	0
Smith, Messrs. Jas. & Sons	20	0	0	Smaller sums	11	0	7
Mitchell, Mr. and Mrs.				Pandyr Capel	13	13	0
Jas. A.	10	10	0	Penarth—Stanwell Road—			
Smaller sums	34	8	0	Robinson, Mr. Sydney	25	0	0
Dowlais—Beulah	13	1	0	Stowe, Mr. G. S.	10	0	0
Ebbw Vale—Briery Hill,				Cory, Mr. S. Campbell	10	0	0
Zion	13	2	6	Cory, Mr. John	10	0	0
Gilfach & Llanfairfechan—				Smaller sums	48	12	6
Ellis, Mr. H.	10	10	0	Peterborough—			
Smaller sums	6	4	6	Barrass, Rev. T. and Mrs.	20	0	0
Glasgow—Hillhead (addi- tional)—				Colman, Mr. and Mrs. S. C.	20	0	0
Boyd, Mr. T. A.	10	0	0	Colman, Mr. H. S.	15	0	0
Smaller sums	25	7	0	Smaller sums	21	11	3
Glasgow, Queen's Park ...	53	10	0	Pontypool—Crane Street	44	10	6
Govan	24	14	6				
Haslingden—Trinity Ch.	54	4	10				
Haworth—							
Greenwood, Mr. W. ...	10	0	0				

Preston—Pole Street—		Sittingbourne—	
Miller, Mr. and Mrs. ...	10 10 0	Dean, Mr. (second dona-	
Smaller sums	3 1 0	tion)	20 0 0
Reading—Wycliffe Chapel—		Collected by Miss Pack-	
Davis, Mr. Jacob.....	25 0 0	ham	11 2 6
Davis, Mrs. Jacob	25 0 0	Smaller sums	21 17 6
Simmons, Mr. and Mrs.	20 0 0	Totnes	11 10 6
Smaller sums	49 9 6	Tullymet	15 6 9
Redhill—		Wishaw	32 0 0
Sale of Work by Miss		Worcester—	
M. Mumford.....	11 0 0	Evans, Mr. E. Bicker-	
Smaller sums	6 15 0	ton, J.P.	20 0 0
Shipley—Fyfe, Mrs.	20 0 0	Evans, Mr. E. P., J.P...	10 0 0
Medley, Rev. W., M.A.	10 10 0	Smaller sums	27 14 8
Shipston-on-Stour—Col-		Shantung, North China ...	25 10 8
lected by Mrs. Lewis		Smaller sums from various	
and Mrs. Cooke	10 0 0	places	131 18 7

COLLECTIONS ON CENTENARY SUNDAY.

LONDON AND MIDDLESEX.			BEDFORDSHIRE.			SALCOMBE..... 1 0 0		
Acton	3 3 1		Luton, Park-street	10 11 1		Sheepwash	0 18 1	
Arthur-street, Camber-			Maulden, Union Chapel	1 5 0		Totnes	16 18 2	
well-gate.....	5 6 4		Sandy	13 0 0				
Battersea Park Taber-			Shefford	1 3 11		DURHAM.		
nacle	8 4 3		Stevington	0 10 6		Bishop Auckland	0 18 6	
Bloomsbury	20 16 0					Crook	0 17 6	
Brixton, Kenyon Ch.	5 12 0		BERKSHIRE.			ESSEX.		
Do., Sunday-school	3 0 9		Faringdon	1 17 0		Barking-rd. Tabernacle	2 0 0	
Brixton Hill, New Park-			Reading, King's road ..	11 2 6		Burham	2 0 10	
road	21 0 0		Wokingham	8 0 1		Harlow	7 18 8	
Brockley-road	17 2 7		BUCKINGHAMSHIRE.			Leytonstone, Cann Hall-		
Brompton, Onslow Ch.			Chesham, Zion Chapel	2 1 10		road	3 0 0	
Sunday-school	1 2 0		Do., Lower Ch.	3 2 6		Do., Sunday-school ..	0 13 1	
Brondesbury	20 10 5		Haddenham	1 17 6		Romford	4 0 6	
Camberwell, Cottage-			High Wycombe, Union			Southend Tabernacle..	2 5 6	
green	13 12 6		Chapel	5 10 0		Thaxted	0 10 6	
Camden-road	15 0 0		Princes Risborough....	3 4 2		HAMPSHIRE.		
Child's Hill, Sun-school			CAMBRIDGESHIRE.			Ashley	1 5 6	
Daiston Junction	15 12 10		Cambridge, St. Andrew's-			Boscombe	7 1 6	
Enfield Highway	5 3 0		street	22 0 10		Bournemouth, Lans-		
Ferne Park Ch.	25 2 6		March, Centenary			down Ch.	8 8 0	
Forest Gate, Wood-			Chapel	5 0 0		Do., Westbourne	12 10 4	
grange Ch.	8 13 1		CHESHIRE.			Cosham	5 5 0	
Hackney, Mare-street ..	8 12 6		Crewe	1 5 1		Romsey	4 9 6	
Hampstead, Heath-st. ...	32 19 0		CORNWALL.			Shirley, Union Ch.	2 10 0	
Hendon	8 17 0		Hayle	6 0 0		Sway	0 11 6	
Hammersmith, West			Saltash	12 2 6		Winchester, City-road	6 7 0	
End Ch.	5 4 10		CUMBERLAND.			ISLE OF WIGHT.		
Highbury-hill	25 15 3		Workington	4 7 0		Newport, Castlehold ..	4 0 0	
Highgate, Southwood-			DERBYSHIRE.			HEREFORDSHIRE.		
lane	2 13 0		Class Cross	7 0 0		Ewas Harold	0 5 7	
Honor Oak	6 12 6		Derby, Osmaston-road	15 9 9		Hereford	13 0 6	
Lordship-lane	6 10 0		Long Eaton, Station-			Longtown, Salom	0 10 0	
Maze Pond	8 0 10		street	2 0 0		Peterchurch	1 11 0	
Metropolitan Taber-			Messham	3 10 0		HERTFORDSHIRE.		
nacle	75 0 0		Sawley	1 13 0		Bishop Stortford	2 2 3	
Notting Hill, Ladbroke-			DEVONSHIRE.			New Barnet	3 12 1	
grove	6 12 3		Combe Martin	0 10 0		Northchurch	1 0 0	
Nunhead, Edith-road ..	2 11 1		Malborough	1 1 0		Watford	24 16 11	
Peckham, Rye-lane	20 0 0		KENT.			Belvedere	3 16 8	
Do., Sunday-school ..	1 10 0		Belvedere	3 16 8		Chatham	7 10 2	
Peckham, Park-road ..	8 0 0		SURREY.					
Plinner	6 5 0							
Potter's Bar	1 0 4							
Regent's-park	38 0 2							
South London Taber-								
nacle	15 10 6							
Twickenham	3 3 0							
Walworth-road Church	9 15 7							
Wandsworth, East-hill	28 3 0							
Do., Victoria Church	13 2 6							
Westbourne-park Sun-								
day-school	2 7 0							
Upper Holloway	22 13 4							

Deal	6	16	0
Dover	11	5	10
Edenbridge	1	15	9
Forest Hill, Sydenham Chapel	12	14	10
Lee	8	0	0
New Brompton	5	0	0
Plumstead, Conduit-rd.	3	1	4
Ramsgate, Cavendish Chapel	5	12	0
Tonbridge	5	5	3
West Malling	2	2	0

LANCASHIRE.

Accrington, Bethel, Barnes-street	7	4	8
Astley Bridge	10	0	0
Bacup, Ebenezer	28	6	4
Do., Rockcliffe Mission	2	0	0
Do., Zion	38	18	0
Bolton, Claremont Ch.	6	14	9
Bury, Chesham	2	4	2
Do., Knowsley-street	2	0	4
Haslingden, Trinity Ch.	4	15	2
Oldham, King-street	22	1	1
Do., Manchester-st.	5	7	1
Ramsbottom	8	1	6
Rawtenstall	2	13	1
Sabden	3	0	9
Southport, Tabernacle	34	0	0
Waterbarn	11	16	8

LEICESTERSHIRE.

Castle Donington	3	0	0
Coalville	3	10	0
Hugglescote	8	14	6
Leicesters Bosworth	1	0	0
Leicester, Friar-lane	4	16	9
Do., Harvey-lane	5	12	6

LINCOLNSHIRE.

Great Grimsby, Zion Chapel	1	16	3
Horncastle	0	12	0

NORFOLK.

Costessey	0	11	1
Necton	2	13	6
Norwich, St. Mary's	25	0	0
Do., Unthanks-road	7	17	0

NORTHAMPTONSHIRE.

Aldwinckle	0	10	0
Bradfield	1	7	6
Denton	0	7	6
Earls Barton	3	12	0
Peterborough	17	8	9
Stanwick	1	10	9
West Haddon	0	10	0

NORTHUMBERLAND.

Alnwick	5	0	0
Ford Forge	20	17	2

NOTTINGHAMSHIRE.

Bulwell	1	16	0
New Basford, Palm-st.	3	7	6
Nottingham, Arkwright-street	1	17	0
Do., Broad-street	10	0	0
Do., Derby-road	17	15	2
Do., Palm-st., Hyson Green	5	12	0
Do., Woodboro'-road	11	16	6

Nottingham, Mansfield-road	4	17	6
Do., George-street	6	3	10
Old Basford, High-st.	5	0	0
Southwell	1	5	0
Stapleford	2	0	0

OXFORDSHIRE.

Bloxham	0	11	0
Chipping Norton	10	5	0
Henley - on - Thames, United Services	7	3	5

RUTLAND.

Rutland	2	15	0
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SHROPSHIRE.

Coxall	0	11	8
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SOMERSETSHIRE.

Bristol, Cotham - grove	15	7	10
Do., City-road	17	0	0
Do., Old King-street	10	8	10
Do., Paulton	4	0	0
Do., Keynsham	1	13	0
Do., Tyndale Ch.	67	14	0
Do., Prewett-street	5	13	2
Do., Buckingham Hall, Hotwells	2	16	6
Do., Mount Pleasant	0	12	6
Burnham	3	3	0
Crewkerne	4	9	0
Do., Sunday-school	1	1	0
Shepton Mallet	1	3	0
Weston - super - Mare, Wadham-street Sunday-school	2	7	6
Williton	0	8	4

STAFFORDSHIRE.

Burton-on-Trent, New-street	18	0	0
Hanley, Welsh Church	0	8	0
Willenhall, Litchfield-street	3	10	0

SUFFOLK.

Bardwell	0	7	0
Ipwich, Burlington Ch.	15	0	0
Do., Stoke Green	2	18	0
Do., Turret Green	10	6	1
Watton	1	0	0

SURREY.

Dorking	1	4	0
Esher	2	6	4
Merstham	0	7	0
Dulwich, Lordship-lane	0	10	0
Norbiton, Bunyan Ch.	2	0	0
Redhill	6	5	0
Sutton	9	0	6
Wallington	11	10	0

SUSSEX.

St. Leonards	18	15	2
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WARWICKSHIRE.

Birmingham, Christ Ch.	21	15	0
Do., Erdington	19	6	6
Do., Graham-street	10	12	6
Do., Great King-street	10	7	6
Do., Harborne	8	11	10

Birmingham, Hencage-st	4	4	0
Do., King's Heath	10	16	1
Do., Moseley	31	2	0
Do., Newhall-street	4	8	0
Do., Small Heath, Victoria-street	1	8	0
Do., Selly-park	2	0	0
Do., Stratford-road	9	4	6
Do., Wycliffe	8	10	0

WILTSHIRE.

Bratton	4	17	0
Calne	3	0	0
Corsham	4	12	3
Fewsey	1	16	10
Swindon	9	1	11
Trowbridge, Bethesda	3	7	2
Westbury, Penknapp	1	5	0

WORCESTERSHIRE.

Cradley	2	7	2
Kidderminster	4	5	10
Do., Milton Hall	1	6	0
Stourbridge, Hanbury-hill	2	0	0

YORKSHIRE.

Bradford, Trinity Ch.	20	0	0
Do., Westgate	15	0	6
Do., Leeds-road	6	8	6
Do., Ebenezer	4	13	6
Do., Denholme	3	17	10
Bramley, Salem	1	15	0
Dewsbury	2	18	9
Haworth	10	19	0
Leeds, Blenheim Ch.	5	16	0
Rotherham	2	18	11
Salterforth	2	6	1
Shore	3	0	0
York	2	13	7

NORTH WALES.

Anglesea			
Amlwch, Salem	1	2	8
Llanellan	0	4	5
Rhoaybol	1	0	0

CARNARVONSHIRE.

Llandudno, Tabernacle, Welsh Chapel	3	5	0
Rhosirwaen	0	6	2
Tyddynshon	1	0	0

DENBIGHSHIRE.

Llanfynydd Bryn	1	5	0
Llanrwst	1	7	6

FLINTSHIRE.

Rhuddlan	0	11	
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MERIONETHSHIRE.

Blaenau Festinlog, Cal-farla	1	13	2
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MONTGOMERYSHIRE.

Llanfyllin	6	16	
Llanddloes	2	7	
New Chapel	2	0	
Staylittle	5	0	

SOUTH WALES.			Penclawdd	0 15 3	Ffynnon	1 10 8
BRECKNOCKSHIRE.			Pontycymer, Noddfa	1 1 6	Haverfordwest, Hill- park	4 10 6
Brecon, Kensington Ch.	9 2 0		Resolven, Bethania	0 12 0	Milford Haven, North- road	3 0 0
Cwmawr, Horeb	0 6 9		Tirphl, Tabernacle	1 5 5		
Erwood, Hephzibah			Tondu, Carey Ch.	2 8 0		
Bamah	1 3 9		Do., Jerusalem	1 10 0		
Garth, Plisgah	1 0 0		Treherbert, Hope Ch.	1 1 6		
			Tynwydd	1 3 0		
			Whitchurch, Bethel ..	0 10 0	RADNORSHIRE.	
					Newbridge-on-Wye....	2 6 0
CARMARTHENSHIRE.			MONMOUTHSHIRE.			
Drefach	11 1 4		Aberavon, Ebenezer ..	1 13 2	SCOTLAND.	
Fellfoel, Adulam	3 4 9		Abercarne, English Ch.	3 16 4	Anstruther	9 7 0
Llanon, Hermon	0 15 8		Blaenau, Gwent	5 2 5	Edinburgh, Dublin-st.	19 10 0
Pembrey, Tabernacle ..	7 0 0		Blaenavon, Horeb	3 2 9	Forres	1 0 0
Whitland, Nazareth ..	5 0 0		Do., Broad-street	3 3 3	Fraserburgh	7 12 9
			Balna, Salem	3 11 0	Galashiels, Stirling-st.	3 18 0
GLAMORGANSHIRE.			Ebbw Vale, Brynhyfryd ..	1 12 0	Do., Sunday-school ..	1 2 0
Aberavon, Ebenezer ..	1 13 2		Glascod	2 3 6	Glasgow, Adelaide Place ..	19 4 3
Aberdare, Calfarfa	3 18 8		Llangerniew	0 7 0	Do., Hillhead	103 7 7
Briton Ferry, Rehoboth ..	2 10 5		Llanwenarth	2 17 3	Greenock, George - sq.	1 0 0
Canton, Hope Ch.	5 7 9		Newport, Commercial- street	8 16 0	Kenmay	2 2 0
Cardiff, Tredegarville ..	39 9 6		Do., Stow-hill	2 1 9	Kirkcaldy, Whyte Cause- way	4 18 3
Do., Salem	4 0 3		Do., Summerhill, Maindee	5 4 1	Lerwick	1 12 6
Do., Woodville-road ..	6 8 0		Ponthr	2 0 0	Paisley, George street ..	5 17 6
Do., Spilot-road	1 9 6		Risca, Bethany Ch.	15 2 10	Perth	12 3 3
Do., Penarth, Stan- well-road	2 16 1		Tredegar, Georgetown, Bethel	9 3 6	Rothsay	2 10 0
Deri, Tabernacle	5 0 0				Sandsting	1 1 3
Dowlais, Caersalem	1 3 10				Wishaw	1 11 1
Maeesteg, New Salem ..	1 6 7		Pembrokeshire.			
Mountain Ash, Nazareth ..	2 16 0		Cold Inn, Ebenezer	0 11 6	IRELAND.	
Morrleston, Hope Chapel ..	1 0 0				Cork	2 4 6

The Testimony of an Indian Statesman.

AT the recent public Centenary missionary meeting in Exeter Hall, Sir Charles U. Aitcheson, K.C.S.I., late Lieut.-Governor of the Punjab, said:—

"These meetings to-day are memorable gatherings on an historical occasion, and I feel that I have very little claim to occupy the position of honour in which I feel myself placed. I am no speaker, I am not a missionary; I cannot tell you from experience of my own of the conflict, and the victories, and the defeats, and the encouragements, and the discouragements incident to a missionary's life. I am only a humble layman, but I have spent thirty of the best years of my life, and more, in a heathen country, and

I HAVE SEEN SOMETHING OF THE WORK of missionary societies, and something of the work of your Society; but it is only as an outsider that I come to bear

humble testimony to the work done by others. There is a mission of yours at Delhi in the Punjab, the province which I have governed. I have inspected that, and I have some memorials of it in my own house. I have seen the work that my friend Mr. Smith did there, especially among the outcastes of the population, the class for whom no man cared till the British missionary took them up, and I have seen a great deal of the work of my own friend, now gone to his rest, Balvan Shah, in Simla. He was a humble clerk in the Department of Public Works at a small salary; but every day in the week, when his office work was over, that man devoted himself to street-preach-

ing or preaching in the schools, and to forwarding the Master's cause. I have also very tender associations with the field and scene of the labours of the first great missionaries—the immortal three of Serampore. Some of the happiest days in my life have been spent at Serampore under the hospitable roof of my friend, Dr. George Smith, whom I will call the Plutarch of Indian missions. I have seen your Indian mission-house built by Carey, Marshman, and Ward on the banks of the Hooghly. It was from that house, indeed, that I was married in the old Danish church which was consecrated by the early ministries of Carey. I have spent many profitable hours in the library where Carey studied, and in his famous garden under the shade of the rare trees which he planted, and where he was in the habit of retiring morning after morning for prayer and meditation. Unfortunately, sacrilegious hands have encroached a good deal upon the garden, and the old printing-house from which issued the memorable translation of the Bible has now degenerated into a jute factory. But there still remains

MANY ASSOCIATIONS OF CAREY AT SERAMPORE ;

among others the chapel and his pulpit ; and there is also Henry Martyn's pagoda, that old abandoned heathen shrine which was hallowed by the prayers of Martyn and Brown and Buchanan and Carey and Marshman. It was here that Martyn said he 'prayed aloud to his God, and the echoes returned to him from the vaulted roof.' There was no spirit of the sectary within these great souls. Carey himself said, in speaking of Martyn : 'The shadow of bigotry is not known among us. We take sweet

counsel together, and we go to the house of God as friends.' Marshman and Martyn used to be singing for hours together, walking up and down arm-in-arm along the banks of the Hooghly, discussing the plans for the extension of the Master's Kingdom in India, and throughout the world. Their one idea was, in Martyn's own words, to 'burn out for God, and, in face of the problems connected with the conversion of the heathen, all those differences that we, from our petty points of view in this country, make so much, have completely disappeared from the hearts of these men.' One of the most memorable relics of the old time, perhaps, is

THE FAMOUS COLLEGE at Serampore. It was built from the earnings of those missionaries at a cost of £15,000, and at a time when your character was being violently assailed in this country. It is a beautiful building, in the Ionic style, one of the best of its kind in India. It has a theological vestibule, in which native Christian students are being trained to be missionaries to their fellow-countrymen. Serampore, as you all know, is the old Danish settlement in which your missionaries took refuge when the East India Company refused to receive them. The King of Denmark gave that college a charter in which they have the right of conferring literary degrees, and in 1845, when Serampore was ceded by the Danes to the British, the Danish Government took care, by a special clause in the Treaty, to see that all the rights and privileges and immunities of Carey's College were preserved. When I think of these men it reads like a chapter of romance. 'THERE WERE GIANTS IN THOSE DAYS.' These missionaries were men of whom the world was not worthy. They gave

themselves and all their worldly goods to the Master's cause—not simply a subscription, not simply a tithe or a tenth, but literally all. Carey himself wrote: 'I might have had very great possessions, but I have given all I had, except what I ate and drank and wore, to the cause of missions, and Dr. Marshman has done the same, and Mr. Ward likewise.' These men left to the mission cause a better legacy than any worldly possessions — they left the translation of the Scriptures, the unsearchable riches of Christ in forty of the vernacular languages of India. Before Carey's time the Bible was to the Indian people a sealed book. About three-quarters of a century earlier, a Tamil translation had been given to some of the people of the south of India. A year or two before, Carey went out, William Chambers had translated some thirteen chapters of Matthew into Persian, and he was engaged at the time upon a Bengali translation of the New Testament, but, beyond that, nothing had been done. Carey went out in 1793, and, within eight years, the New Testament in Bengali was published entire. Within eight years more, the entire Bible in Bengali was published; and by 1834, when Carey died, the whole Scriptures were published in six of the Indian languages; the New Testament in twenty-three of the Indian languages more, and portions of Scripture in ten languages in addition—in spite of the fact that these missionaries had actually to cut their own punches, to cast their own type, sometimes even to make their own paper; and in face of the fact that their entire printing press and priceless manuscripts of dictionary were entirely destroyed by fire. Was I wrong in saying that this reads like a chapter in romance? An occasion like this naturally calls for a review of

what has been done during the past century. Neither have I time for that, nor have I the ability even if you had the patience to listen to me. I will only say, as regards your own Society, that it has all been admirably set out in your Centenary volume. But to my mind there is no department in which the results of missionary labour during the last century are more manifest than in the translation and circulation of the Scriptures. At the beginning of the century, Bibles were scarce and dear. I believe I have been told the name 'family Bible' comes from the fact that at that time it was very rare to find more than one copy of the Bible in a house. Carey's first Bengali Bible cost about £4. A Bengali Bible can now be had for a few pence. At the beginning of the century, the Bible existed only in some thirty languages; it has now been translated, in whole or in part, into something like three hundred and fifty, to which the Baptist Missionary Society has contributed, I believe, some fifty-six. Now, if there were no other result of missionary labour than that they have conferred an inestimable boon upon the whole human race, and all the lives that have been spent in the Mission cause from the beginning till now would even for that result not have been thrown away. Apart altogether from the spiritual aspects of the case, and looking merely to the secular side of it, the philological value of a work like that is simply incalculable. After all, is not

THE BIBLE THE BEST OF ALL MISSIONARIES!

It was David Brown, I think, who called the Bible the great missionary that speaks the wonderful works of God. It is also the chiefest of missionaries. The missionaries die, the

printed Bible remains for ever. It finds its access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go ; and, above all, it speaks to the consciences of men with a power that no human voice can carry. It is the living seed of God, and soon it springs up, men know not how, and bears fruit unto everlasting life. I can tell you, from my own personal knowledge, that there is no book that is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it that, somehow or other, draws seekers after God to read it. An old Hindu servant of my own I used to see sitting hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and I found it was the Hindi New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant-Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahma-Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of the Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life. With all this I can tell you that the Christian missionary is

MORE NEEDED IN INDIA NOW

than even he was in Carey's time. We take great comfort to ourselves from the great increase of the native Christian churches in India, and we rightly

do so, for its progress is quite phenomenal, and even the heathen Press admits that the native Christian community is the most progressive community in India. But, at the same time, it must be remembered that, under the peace and security of British rule, the population has increased with mushroom growth, and for every heathen that existed in India in the days of Carey there are two heathen in India now. Ought not that fact alone to stir up the Christian Church in England to redouble its efforts? There was a time when, to our shame be it said, the spread of Christian truth in India was considered dangerous to the British power, the stability of the British Empire. Well, the Mutiny was God's comment upon that, and that is not the view of the Lawrences, of men like Macleod, Edward Thornton, Robert Montgomery, and the heroes who held the marches in the dark days of the great Sepoy revolt. These men welcomed the missionaries into the provinces which they governed, and, indeed, many of the best-known stations of the Church Missionary Society in the Punjab were actually founded by these men. With reference to your mercenary native army, Lord Lawrence said that he knew nothing but Christianity which could afford any security to us, or any guarantee for increasing the loyalty of the native tribes, and, after the Mutiny, Lord Palmerston said that it was not only our duty, but it was our interest, to spread Christian truth and Christian knowledge through the length and breadth of India. Sir Charles Wood, the Secretary of State of that day, looked upon every additional Christian as an additional bond of union between India and England, and an additional security to our Indian empire. I say, therefore, that patriotism, as well as Christian con-

science, ought to incite the Church to

DOUBLE MISSIONARY EFFORTS
in our Indian empire. I hope that the close of this century will witness a revival and an expansion of missionary zeal as remarkable as that which it has seen in the awakening of missionary zeal at the close of the previous century. You are asked for one hundred additional missionaries. Why not ask

for more? China alone is calling for a thousand. From three out of eighteen of the Church Missionary Society Missions a call has come for three hundred. Do not be backward. Let us go forth from this hall with kindled hearts, resolved that, by God's help, we shall carry out Carey's great maxim: 'Expect great things from God, and attempt great things for God.'

Mission Work in Eastern Bengal.

THE Rev. Robert Spurgeon sends the following interesting communications from Barisaul. We earnestly hope some reader of the **HERALD** will be prompted to respond to the appeal for a small case of surgical instruments for our devoted brother, the native pastor of the Dhamshar Church:—

"Barisaul, East Bengal,

"Sept. 16th, 1892.

"MY DEAR MR. BAYNES,—I hope you will find room in the **MISSIONARY HERALD** for the enclosed report at an early date. And may I entreat you to insert also a request for a small pocket case of surgical instruments for the pastor of Dhamshar Church? He is well acquainted with their use, and has a good knowledge of medicine, as he once studied in the Medical College at Dacca. He is a worthy brother, and deserves this help if we can render it.

"We had a grand Centenary day here yesterday, when the Barisaul Church invited representatives from all our churches to hear papers on the West Indies, China, Africa, and India, and to discuss the questions, What ought we to do for other lands? and What ought we to do for India? Our chapel was beautifully decorated by native lads and young men; and, in spite of excessive heat, we had a really great

day. A number of Hindu and Brahmō gentlemen were present in the evening, and a representative of each spoke with much sympathy. Mr. Brown gave us 100 copies of the 'Pathway of Safety,' to give to the people in Bengali.

"I remain, yours ever faithfully,

"ROBERT SPURGEON."

"REPORT OF BAPTIST UNION OF BARI SAUL AND MADARIPORE CHURCHES.

"On September 5th, 6th, and 7th, the third annual meetings of the above were held at Dhamshar, a church that has a membership of not less than a hundred and fifty, and a Christian community of over three hundred. As Dhamshar is some distance from the rest of our churches, the number of people present was rather smaller than usual, though the delegates attended in excellent force. For many years our brethren at Dhamshar had held aloof from our annual meetings, and it is a distinct gain all round to have secured their sympathy and help, as we cer-

tainly have done now. Baboo Lolit Mohon Dass is the pastor of the church, and in him God seems to have given His people the very guide they needed. No one can appreciate so fully as the writer the value of a man who throws himself upon the people and gives himself up to the service of a native church in Bengal.

"This is the fourteenth year of our gatherings, though the third of our properly constituted Union. As graphic descriptions have so often appeared in the HERALD, I shall content myself with giving a brief account of the three days' work. We adhered to the programme all through. Looking back upon many similar seasons, I can confidently and gratefully record that truest progress was evident in almost every feature of our meetings this year. That readers may get a succinct account of the three days, I divide them. Most of the themes discussed were quite new this year.

"FIRST DAY.

"Mr. W. R. James conducted an early prayer-meeting, and gave an address, with a chart, on the 'Second Coming of our Lord.' Then our new chairman, Baboo Sri Nath Sirkar, took the chair, and I was elected vice. As the new chairman is also our secretary, two assistants were chosen to lighten his duties during his year of office. Then a brief account of the work of the year was rendered, and the monetary accounts read. It was evident that most of the committee had served the Union well, and at some cost of time and effort and self-denial. Besides, as this is the highest authority in the community (even including the missionaries), it was a very important matter that details of work should be read out. We are anxious that its functions should be fully recognised by

our people, because the burden that used to rest wholly on the missionary is thereby immensely reduced, and he is set free for more distinctly spiritual service.

"On the first day we had up for consideration 'Justification by Faith,' 'Prayer,' 'Self-reform,' 'The Power of Love,' and 'The Need of Unity.' In the evening the large school-house was crowded with a medley of heathens and Christians to a service of song. Each of the papers read during the day was the work of a native brother, and only one was by an agent of our Mission. Very profitable discussions followed, and much new impulse must have been received.

"SECOND DAY.

"As usual, we began with an early devotional service. It was conducted by Baboo Koilas C. Sirkar, of Magura, whom we were glad to have in our midst. Afterwards I had to introduce the subject of 'Three Baptisms: into Water, into the Spirit, and into Fire.' The chairman suggested that prayer for the Divine outpouring would be more profitable than discussion, and he led us to the mercy-seat. 'The Government and Use of the Tongue' was next introduced by Baboo Chondro Nath Sirkar, and it was so appreciated that the paper was ordered to be printed. Then I read a description of 'A Model Church'; but just before I commenced great excitement was aroused by the arrival of our Indian secretary, Mr. G. Kerry, his son, and brother W. Carey. Very little discussion followed my paper, for the ideal was too high; but Mr. W. R. James, Mr. G. Kerry, and others spoke. In the afternoon three other subjects came up—viz., 'Divisions in the Church,' 'Judgments,' and 'Rules for the Guidance of Officers.' The 'Rules' were suggested in our

Barisaul Station Committee, accepted by the Committee of the Union, and were now ordered to be printed with the annual accounts, and prefixed to each church book for constant reference and use. In the evening another song service was held, and some of us gave witness before the heathen to the love and grace shown to man through our Lord Jesus Christ. Thus ended a day of practical and useful service and of truest fellowship.

“THIRD DAY.

“After a delightful devotional service, conducted by Mr. G. Kerry, we took up the subjects of the day. Our aged brother, John Sirkar, was with us all through. We all missed the presence of our brother Mr. Teichmann, who was too unwell to be with us, but earnest prayers for his recovery were offered. ‘Honesty with regard to Marriage’ was the first theme, and it was very hotly discussed. But as no good can come of mere fault-finding, we urged the duty of absolute honesty

with regard to every detail of each marriage. The plea of Mrs. Williamson, who was impelled to speak, had a telling effect, and will not soon be forgotten. Then we had two papers on ‘Day Schools,’ that dealt with many questions peculiar to our district. Bro. W. Carey followed with a lively and helpful address on ‘Sunday-schools.’ A paper on the ‘Use of Periodical Literature’ raised no discussion, as our people are too backward to appreciate the matter. The last subject of all was the most important of all, for it dealt with the ‘Desire for the Salvation of Others.’ Were such a desire more dominant in our native churches, what a variety of effort would result! During the last half of the afternoon, Mrs. Williamson and Miss Finch held a large meeting for women in the brick chapel. In the evening our chairman preached from John xx. 19-23; and we ended our meetings by gathering around the Lord’s table in sweetest fellowship.

“ROBERT SPURGEON.

“To A. H. Baynes, Esq.”

A Missionary Hymn.

LORD, Thy servants forth are going,
 Each has heard the Master’s call,
 Seeds of life eternal sowing
 In His name Who died for all.
 O sustain them
 Till the shades of evening fall.

Then where desert sands are glowing,
 ‘Neath the noontide’s sultry heat,
 Living streams shall soon be flowing,
 ‘Mid the meadows fair and sweet,
 And a harvest
 Shall their raptured vision greet.

Cardiff, October, 1892.

Lo! Thy hand is now bestowing
 Gifts abundant, rich and free;
 Love, her wondrous debt still owing,
 Brings Thy gifts again to Thee,
 That Thy kingdom
 May extend from sea to sea.

Like the south wind gently blowing,
 Comes Thy spirit’s breath of balm;
 List! the sound is louder growing!
 Look! the Lord makes bare His arm!
 Hallelujah!
 Wakes the universal psalm.

W. E. WINKS.

OBITUARY.—October 17th, at Sevenoaks, Maud, aged eight years, second daughter of the Rev. P. E. Heberlet, Baptist missionary, Sumbalpur, Central Provinces, India. Interred at Chesham.

Indian Foliage.

(See *Frontispiece*.)

“Every prospect pleases, and only man is vile.”

“**W**HAT lovely foliage!” will be the first exclamation of the reader as his eye rests on the accompanying view. And truly Indian foliage has a peculiar charm of its own. It is true we have no hills and mountains in Bengal to make bold and striking scenery, but we have grand rivers, countless trees, and park-like stretches of the green rice, all combining to form the most exquisite and fascinating landscapes. “But what a curious heading for so beautiful a picture,” you will next exclaim. “What connection can this view have with so mournful a stanza?” I am going to explain. The view was not taken to describe the beauties of Indian landscapes, but to set forth how blind and degraded man may become even in the most beautiful surroundings. The central tree in the picture is a date palm. Its top is lost amidst the dense foliage of cotton, bamboo, and neem trees. But what makes the tree remarkable is that it has no less than twenty-two separate *heads*. This is a most unusual occurrence. Date palms have been known to have two, three, or four heads, but never such a number as twenty-two. Consequently this tree is a great prodigy to the people of that district. When the existence of the tree became known numbers flocked to see and wonder at it. And now I am coming to the chief point of my story. This wonder grew until it culminated in the inhabitants worshipping the tree. The ground round about the roots of the tree is cleaned daily and smeared over with the usual preparation of cow-dung. A small mound is raised against the tree as an altar, and on this is made every day offerings of rice and fruit and flowers, while around the grove a fence is made, and the whole place is put into the charge of a keeper. This picture is of much importance as affording us a true account of the origin of much idol-worship. When men depart from the worship of the true and living God they necessarily fall into gross ignorance and superstition, and are ready to worship everything that appears to them great and mysterious and terrible. This is why the Indians have idols to represent cholera and small-pox, snakes and tigers. And here we see the same mental operation taking place. The superstitious and ignorant villagers could not understand why this tree should have so many heads instead of one, and so they commenced to worship it. There is nothing more certain in the world than that the worship of the only true God raises and ennobles man; and there is another thing equally certain, that the opposite course of action degrades and debases man.

What is particularly sad in this instance is that the people who have committed this sin against God are all Mohammedans. Yet it is the supremest obligation of Mohammedans to hate idolatry of every kind and to worship only the one eternal Allah. Had this been the act of the Hindus it would not have appeared so strange, for they are ready to deify every object in creation. This, therefore, makes it exceedingly sad to see Mohammedans so engaged. I asked one of the Mohammedans, who gathered round when I visited the spot, why he, by religion a worshipper of the only living God, worshipped this tree. He tried to evade the matter by making out that what was done was not worship. I then pointed out that what they daily performed at the foot of this tree was exactly what Hindus did to their idols. He then sought to excuse himself by saying that they did it because it was one of God's great works! This, of course, was a mere excuse to clear himself from the charge of acting in opposition to the Mohammedan faith.

The tree grows in the Pubna district in Northern Bengal—a field which is occupied by the Australian Baptist Mission. The missionary there is the Rev. A. E. Summers—a cousin of our Mr. Summers at the Serampore College. This missionary heard of the existence of the tree, and that the Mohammedans had started worshipping it, and also that a religious fair was about to be established in its honour. He then, with his native preacher, determined to proceed thither and do all in his power to dissuade the people from their purpose. And by the Divine blessing, his appeals to them on the folly and wickedness of idolatry were so powerful that the fair broke up and the worship of the tree was discontinued. This was wonderful testimony to the power of the truth. However, it is next to impossible to kill a superstition of this sort. On visiting the place twelve months later he found the worship had commenced again.

This will show you, dear readers, that the Mohammedans in India need the Gospel of Jesus Christ just as much as the Hindus. For though they say they acknowledge and worship the one true God only, yet they are almost as superstitious as the Hindus, and, in some parts of the country, they join with them in their idolatrous festivals. And, in regard to their morals, they are quite as bad as the Hindus, if not worse. It is, alas, but too true that Mohammedanism has failed to regenerate man as certainly and as conspicuously as the grossest system of heathenism. The one hope for the follower of the false prophet, as for the idol-worshipper, is alone the Gospel of Jesus Christ.

Serampore.

T. R. EDWARDS.

Village of Nshasha.

THE Rev. George Grenfell writes:—"I send you a photograph view in the village of Nshasha. The clay pots on the mat in front of the house are for sale; the making of these pots is quite an industry in this village. The young Batekes, the people of this district, will be observed with shaven heads; the woman to the left of the sitting portion of the group is in mourning; this fact is indicated by her hair being dressed with oil and ashes into a series of solid ringlets. The pipe being smoked by the man to the left is quite an ordinary one in the matter of length, many of them are twice as long. Nshasha is the nearest village to our Arthington Station, from which it is distant some twenty minutes' walk."

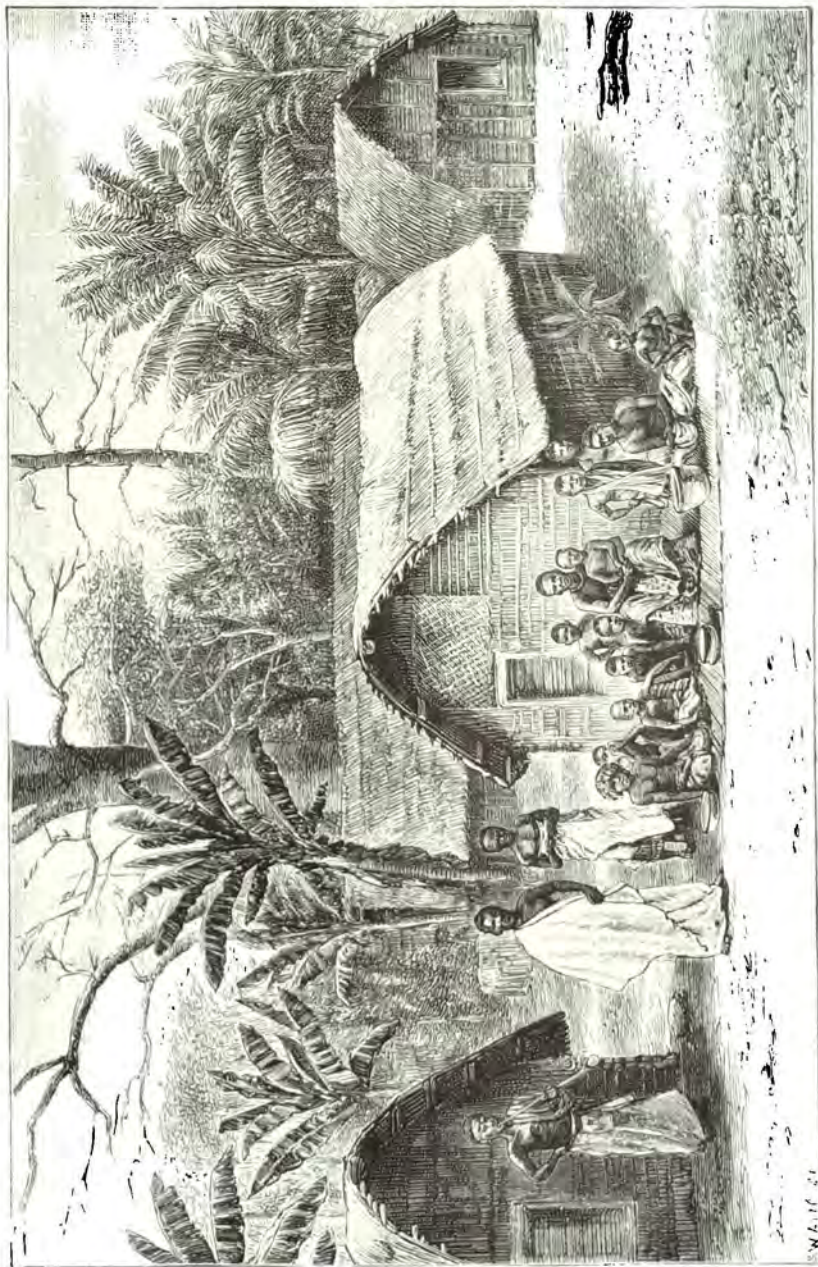
Archdeacon Farrar and the Baptists.

IN the *Review of the Churches* for January, 1892 (page 255), there is a criticism on Baptist missionaries which needs correction. In 1836, it is said, a controversy arose on the rendering of the word "baptism," which the Baptists insisted must invariably be translated, and by immersion. As the Society could not conscientiously accept this limitation, the Baptists proceeded, on this small issue, to form a new society.

This is the old story of the wolf and the lamb. The exact fact is that, from the beginning of their work in India, in 1793, Baptist missionaries have always translated the word as the English Prayer Book translates it ("dip," or its equivalent), and the Bible Society had aided the various versions all along, and had successfully appealed, again and again, on the ground of these versions, for help. In 1833, at the request of certain Pædobaptist members, the Bible Society withdrew its help because the Baptists would not give up the translation of the word. The Bible Society required that the word should be transferred or translated by a word to which no one would object. The last could not be found. Even the Pædobaptists could not say it meant sprinkle. To transfer the word was to obscure the way of life in copies of Scripture intended for circulation among heathen populations. The Bible Society declined to continue the help they had previously given, and what could the Baptists do but try and provide the help themselves? They never insisted that baptism should be translated by immersion in all versions, but only in those which they themselves had prepared.

I may add, to show their catholic spirit, that when, some years ago, the Bible Society asked to be allowed to use and reprint the versions prepared by Baptist missionaries, changing the translated word into a transferred one, they willingly gave leave, only stipulating that the copies should have another imprimatur. In this way, they contributed gratuitously all the labour and expense they had spent upon their work.

May we hope that the Bible Society itself would be willing to resume the help they formerly gave? If it would be possible to adopt something like the old principle, the Bible Society could at once secure general co-operation in circulating versions which are confessedly, on the whole, faithful and trustworthy.



VILLAGE OF NHASIA.—(From a Photograph.)

THE MISSIONARY HERALD,
NOVEMBER 1, 1892.

Mission Work in Northern Bengal.

Rungpore, N. Bengal, May 3rd, 1892.

MY DEAR MR. BAYNES,—In my last letter to you I gave some account of our itinerating work in this district, but through lack of space I was not able to finish my story. You will remember that we had reached Dinagepore. From thence we went to a large village called Nilphamari. We put up our tent and stayed there a few days, during which time we visited most of the people in their homes. We also used the magic-lantern several times, and had many present on each occasion. One of these exhibitions was given by Mrs. Ellison to women only, and by invitation. There were many present; most of them were brought in covered bullock-carts. It was a great treat to them, and we hope they will never forget what they learned that night. When we left the place several expressed a desire to see us again.

My next journey was to a large town called Dhubri, situated on the banks of the Brahmaputra. It is out of my district, but is easily reached by rail and steamer. I had a very prosperous time there, for it is seldom anyone goes there who can speak Bengali, and preach Christ in that language. The people gathered round me in large numbers when I went to the market-place, and clamoured for books when I offered them for sale. In my house-to-house visitation among the educated portion of the people, I had very encouraging sales of English books. Many young men came to visit me in the Dak bungalow, and several seemed to be hovering on the borders of the Kingdom. Several of the people urged me to go and settle there, and it does seem a great pity that a place which is so healthy, and in which there is ample scope for work, should be neglected by us. It is true that it is reckoned to be in Assam, and properly belongs to the American Baptist Mission, but they have no missionary who knows Bengali. I propose going there occasionally until such times as our American brethren see their way to do something for the Bengali-speaking people. There is no prospect of their doing anything at present, as they are fully occupied with their work among the hill tribes. I have been to several other places, such as Kurigram, Gaibandha, Nattore, and Dorvani. I had many hearers, and the sales of books were encouraging. I have also been to a small mela at a place called Kakina, where I met with a wealthy rajah, who bought from me five rupees' worth of Bible pictures, and ordered fifteen rupees' worth, which in due time were sent to him. I went on a little further to another place, called Zushbandha, to see another wealthy man, who entertained me

very hospitably, and, although a rigid Hindu, he permitted me to show the magic-lantern in his courtyard to a large concourse of people. Since the hot weather set in I have been mostly at home, but have found plenty of scope for work here. During the whole of the cold season I had no native helpers with me, and, except that Mrs. Ellison was with me on a few journeys, I had to do the rest of the work alone. My native helper is now better, and is at present working at a mela, with some preachers from Dinagepur.



THE LATE ARTHUR BRIGGS, ESQ., AND MISS BRIGGS.

Bogra and Cooch Behar will soon be easily available to us, as railways to both places are in project. Will the men be ready when the places are opened? In one of our native papers I saw a letter, from some native Christian in Cooch Behar, pleading for someone to go and work there, and assuring us that the prospects of success are hopeful. It is my purpose to send two native preachers there soon on a preaching tour. The people at Bogra have expressed a desire to be visited, and I hope before long that we shall be able to do something for them. We are meeting with much encouragement in our work, especially as regards bookselling; but we are,

not satisfied, for we want to see many turning to the Lord. We have been (and still are) sowing the seed broadcast over the land. That the Lord of the harvest may bless His Word, and cause it to bring forth fruit abundantly, is the prayer of

Yours affectionately,

To A. H. Baynes, Esq.

J. ELLISON.

Mr. Ellison adds:—

“I forward a photograph of our beloved friends, the late Arthur Briggs, Esq., of Rawdon, and of Miss Briggs, his daughter, who accompanied him to India. We deeply lament his decease. When here he gave a most



RUNGPORE MISSION HOUSE.

interesting address to the educated Baboos of the town, and they were greatly delighted with their intercourse with him. We have all sustained a sore loss by his being called to higher service above. I also send a photograph of the Rungpore Mission House. It has a very imposing verandah and front, but there is very little real room inside. As you know, we only rent it.”

The Divine Enterprise of Missions.

BY DR. A. T. PIERSON.

THE visitor at Florence enters that grand apartment in the Museum of Natural History known as La Tribuna Galilei. The walls are inlaid with precious stones, and the ceiling is glorious with elaborate frescoes. Around are the master achievements of sculpture, each in its own little shrine. In the centre of a large and semi-circular window, at the extremity of this temple of science, stands the colossal statue of the man who first, with telescopic eye,

penetrated to the arcana of the heavens. And around that central figure all else is clustered, and towards that all else in this costly Cabinet of the Medici seems to point. The surrounding busts of great men all face towards him who was greater than they all, and the very glories of that ceiling, which sets forth the leading events in the career of the famous Florentine, rains down on his head its lavish splendours.

All history is the Tribuna of Jesus of Nazareth. He is the central glory of the ages. The very universe was built to be His temple. The greatest of prophets, priests, and kings, the foremost of poets, philosophers, and statesmen, the leaders in science, art, and invention, turn towards Him, who is greater, wiser, and mightier than all. The ages move about Him, and the very heavens shine for Him. His supernal glory a stable could not dim, nor a manger hide. A hating world nailed Him to a cross of shame; but they were only lifting Him up to draw all men unto Him. His very crown of thorns became a diadem of royalty, and His death destroyed death, and turned the grave into the gateway of Paradise. The cross was not the symbol of defeat and shame, but of conquest and glory.

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

There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fulness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation. Facilities, a thousandfold multiplied, match a thousandfold opportunities. . . .

Christ is waiting for His final coronation. The Krculin, that island in a sea of domes, is the sanctuary of Russia. But, in all this maze of temples, towers, ramparts, and palaces, nothing impresses one more than that singular Treasury, where are seen the many crowns worn by the rulers who swayed their sceptres over the kingdoms of Poland, the Crimea, and the Kasan, before they were absorbed in the ever-encroaching gulf of Russian conquest.

The structure of the future has its throne-room; there lie the crowns of empire, waiting for Him to whom by right they all belong. And, when He shall return to mount His throne, these crowns shall be all laid at His feet. He waits for the grateful suffrages of a redeemed people, brought out of every nation, before He assumes His rightful dominion. What can you and I do to hasten that consummation? . . .

Let the last words be put in capitals, as their emphasis demands:—

GOD IS MOVING ON.

HIS MARCH IS SWIFT, AND OUR TIME IS SHORT.

NO SUCH AGE HAS EVER BEFORE SHONE ON THIS PLANET.

NO SUCH DOORS EVER BEFORE OPENED TO HIS CHURCH.

WHO WILL FALL INTO LINE WITH GOD,

JOIN IN HIS MAJESTIC MARCH,

AND, IN THE SURE ADVANCE OF HIS PLAN,

REACH THE GOLDEN FRUITION OF THE AGES?

Memorandum of Conversation

BETWEEN MR. THOS. HADDON, OF CLIPSTON, AND DR. CAREY.

“IT is now sixty-seven years since the late Dr. Carey was ordained pastor of a small Baptist church at Moulton, near Northampton. I recollect when I was about ten years old, at my father’s house in Clipston; it was on a Saturday, he was on his way to Arnsby (which is twenty miles from Moulton) to supply there the following Sabbath; he had then walked from Moulton to Clipston, a distance of ten miles, and had ten miles further to walk to Arnsby. My honoured father had been intimately acquainted with him for some years before, and he pressed him to stay and take an early cup of tea before he went further. I well recollect my father saying to him, ‘I suppose you still work at your trade?’ (which was that of an army and navy shoemaker). Mr. Carey replied: ‘No, indeed, I do not; for yesterday week I took in my work to Kettering, and Mr. Gotch came into the warehouse just as I had emptied my bag. He took up one of the shoes and said, “Let me see, Carey, how much do you earn a week?” I said, “About 9s., sir.” Mr. Gotch then said: “I have a secret to tell you, which is this: I do not intend you should spoil any more of my leather, but you may proceed as fast as you can with your Latin, Greek, and Hebrew, and I will allow you from my own private purse 10s. a week!” With that sum and about 5s. a week which I get from my people at Moulton, I can make a comfortable living’ (although at that time he had a wife and three children to provide for).

“Soon after this Mr. Carey had a call to the Baptist church in Hervey Lane, Leicester, now under the pastoral care of the Rev. Mr. Mursell, which rendered it unnecessary for a continuance of Mr. Gotch’s liberality. Still, such an instance of individual liberality deserves to be recorded, by the Baptists in particular.

“The Mr. Gotch alluded to was the grandfather (Thos. G., d. 1806) of the Rev. F. Gotch, of Bristol Academy. Two others of his grandchildren now reside at Kettering, and carry on a very extensive army and navy shoe trade, connected with the banking business; and, happy for Kettering and its vicinity, these gentlemen imbibe the same liberality of spirit as did their worthy sire and grandsire.

“Clipston, July 16th, 1854.

“Dictated by Thos. Haddon, of Clipston.”

The foregoing memorandum has been placed in our hands by a much respected friend, who is able to testify to its being an absolutely accurate copy of the original.

Good News from Orissa.

POOREE BOOK-ROOM.

THE Rev. J. G. Pike, B.A., sends the following :—

“Cutlack, June 11th, 1892.

“MY DEAR MR. BAYNES,—I have a piece of good news to communicate, so I will lose no time in sending it. We have just secured a lease for the land on which our book-room at Pooree is built (the site that I pointed out to you when you were here).

“Hitherto I have had to be very careful in writing on this subject, lest anything I said might stir up the hostility of our enemies, and indirectly lead to our ejection from a position which we regard as a most desirable one for our work.

“I have sent you printed copies of most of the correspondence, but I think a description of the book-room, and a brief account of the way in which the Lord has made us to triumph over all difficulties, should find a record in our MISSIONARY HERALD.

“THE BOOK-ROOM.

“The book-room and preaching-station, then, is situated on the ‘Baradand,’ or main road of Pooree, at the junction of the Cutlack road, and consequently nearly all the pilgrims that enter the town of Pooree must pass immediately before our doors. The ‘Baradand’ is the road along which the cars of Jagannath and his brother and sister are drawn at the car festival.

“The building is all of stone, or brick and lime. It cost (including furniture) Rs.1,464.7, and has been paid for ; Rs.260 being contributed in England, and Rs.1,223.8 in this country. Total, Rs.1,483 8s. (leaving a balance in hand of Rs.19.1 for petty repairs).

“Our good friend, J. R. Swinden, Esq., has since put up, at his own ex-

pense, iron railings and gates to the verandah, which greatly improve the appearance of the place, and also prevent pilgrims making it a sleeping-place by night. The total length of the book-room is thirty feet, and its breadth twenty feet. The verandah, which is our preaching place, is eight feet deep.

“For many years we have greatly desired to obtain a site in Pooree, and again and again applications have been made. Our brother Vaughan, when at Piplee, did his utmost in this direction, but the Municipal Commissioners always found some reason or other for refusing our request. However, in July, 1888, whilst again refusing a petition for a site made by brother Heberlet, they intimated they might be able to select another site for us. Accordingly Mr. Heberlet took the first opportunity he had, which was in December that year, to see the Commissioners, and they selected and marked out a site to which they said there could be no objection, and told him to apply for it. He did so at once, and on December 15th the matter came before a meeting of the Municipality. Some opposition was expected, but the following resolution was eventually carried :—

“‘Resolved,—That as the objections are regarded groundless by the majority of the Commissioners, lease be given to Mr. Heberlet as desired.’

“This was carried by a majority of one, no European being present, and the result was communicated to us on the 25th December. On the 14th January, 1889, we began digging the

foundations in the presence of the vice-chairman of the Municipality, who thus formally made over the site to us. The foundations were put into the ground level, and then we had to pause for want of funds, except that I put a small bamboo hut on the site by way of asserting possession.

“OPPOSITION

“But the Brahmins and Pandits and Pandahs were not going to allow us to succeed without a struggle, and they did their best, or rather their worst, to stir up the people and the Municipal Commissioners against us. The following, which is the translation of a letter from some one at Pooree to the vernacular newspaper at Balasore, and published in the issue of 26th December, shows that they lost no time in opening hostilities :—

“Sir,—Kindly oblige me by publishing this letter in your paper.

“Some time since the municipality endeavoured to give the Christian Padri Sahib a site in the Baradand, along which the car of the great and illustrious Lord Jagannath travels in pomp, and in front of (the garden known as) Beloved-of-Jagannath ; but through the exertions of the heads of monasteries and of the Hindu Commissioners, when it became known that the food-offerings of the great Lord Jagannath would thereby be defiled, the site was not granted.

“But now, again, the Municipal Commissioners have determined to grant the Christians a site in the main street, along which the car of the great Lord Jagannath travels instate, to the east of Gonesh Buruja (a ganja smoking club of that name), which adjoins the before-mentioned garden, and the spot where the vehicle of the illustrious Mahan Mohan (an idol of that name) pauses in its progress at the

time of the Chandau festival, and offerings are presented ; where also, at the time of the car festival, offerings of food are presented to the great Lord Jagannath ; and where, moreover, the wives of respectable people pass up and down before the dawn going to and coming from the bath. Here the Commissioners have measured out and made over a plot of land.

“It seems to us that the Municipality will by degrees establish a Christian location in the main street ; and, when this is done, if the car of the great Lord Jagannath come into collision with the Padri's building, the car festival will at once come to an end, and the inhabitants of Pooree be reduced to poverty.

“It is reported concerning this matter that the honourable Rani and the people connected with Gonesh Buruja, together with the general Hindu population, are about to institute legal proceedings.

“The Hindu (Municipal) Commissioners are aware that it is forbidden to followers of an alien religion to abide in the main street along which the illustrious Jagannath moves in state ; nevertheless, having an eye to pay and pensions, they pay no regard to righteousness. It is a very grievous thing that the Hindu Municipal Commissioners of Pooree, neglecting to give religion the highest place, and exalting worldly possessions to that place in their regard, by doing many things contrary to righteousness, bring a blot upon the Hindu religion.

“Yours obediently,

“* * * *”

“In June, 1889, being in Pooree, I applied for the lease. The chairman, instead of granting it as he should have done, called a meeting of the Municipality and re-opened the whole question. Finally the following was carried by a majority of seven to two. (Of the five

who had voted for us at the previous meeting, two absented themselves, two voted against us, and one only remained faithful; he and the European Civil Surgeon made the minority of two):—

“Resolved: That, as the Hindu public feeling is concerned in the matter, and the leasing of the land will have the effect of stopping the offering of Panti-Bhog; and further, as on reference to a ruling published in pages 362 and 363 of Volume III. of the India Law Report, Allahabad Series, it seems doubtful as to whether the Municipality can grant the lease in question, and as a notice has already been served on the Municipal Commissioners saying that any measure in favour of leasing out the land would involve them in litigation, the proposal of leasing out the land be abandoned.’

“FURTHER ACTION.

“Meanwhile, I had been collecting money in India, and Mr. Heberlet had been doing the same in England, but nothing could be done towards building yet, more especially because the magistrate of Pooree—who knew exactly how matters stood, and how that the Municipality had selected, and voted, and formally made over the site to us—had gone on furlough. The new magistrate knew nothing of the circumstances, and should I begin to build, and the Municipality apply for an injunction to stop me, I felt sure he would grant the injunction, and put upon me the burden of proving our right; but I had no money and no authority to go to law. When, however, the former magistrate returned from his furlough, early in 1891, I felt that we must build now or give up the matter altogether; for it seemed certain that should the Municipality apply for an injunction, the magistrate, who knew perfectly well the righteousness of our claim, would refuse

the injunction on the ground that we were in possession, and make it necessary for the Municipality to commence a civil suit if they would prevent us building. We should then only be on the defensive; besides, I did not think the Municipality were sufficiently interested in the matter to go to law. I made my preparations, and began to build about the beginning of March, giving instructions to Babu Bahmeswara Padhan, who went to Pooree to superintend, to take no notice of any objections, but refer everyone to me and to press on with all speed. On March 30th I got a letter from the chairman of Municipality ordering us to stop building or to give my reasons for objecting within seven days; intimating also that they were prepared to compensate us for money expended. On the same day I received a telegram from the Babu, ‘Have you received Municipal notice? Walls may complete this week.’ It was now a trial to one’s faith, for I was already some Rs.300 out of pocket, and how the thing would end I did not know; but I was sure to give up now was to give up for ever, so I telegraphed to the Babu, ‘Keep on building; am writing to the Municipal Commissioners.’ I then wrote in as conciliatory a tone as possible to the Municipality, thanking them for their offer of compensation, explaining that a money compensation would not meet the case, and firmly refusing to stop building, as I believed both law and equity were on my side, and signed myself, as in duty bound, ‘Your most obedient servant.’ I got no reply to this, so the course was clear to finish building, and very soon afterwards faith was rewarded by the money coming in, all, I think, within a week or two.

“Success.

“But I must bring this long story

to a close. The Pooree Municipality has been distinguishing itself for some years past by various acts of folly, and at last brought itself under the notice of His Honour the Lieutenant-Governor of Bengal. The old chairman was dismissed, and a European, Dr. Bell, the civil surgeon, appointed. Visiting Pooree last month, I was informed that the question of granting us a lease was again to be brought before the Municipality, and I was invited to be present

a legal member present. Then the religious objection was urged, only to be removed in a most remarkable way, for the present vice-chairman is the individual who makes the offering called Panti-Bhog, and when he expressed himself satisfied, having made his own arrangements about the offering, no one else could say much. The chairman made out a strong case for us, pointing out that from December, 1888, to March, 1891, they had not



POOREE BOOK-ROOM.—(From a Photograph.)

at the meeting to represent our side of the case. All the correspondence and all the minutes were read, and then discussion began. The legal objection was first urged. I asked permission to speak, and then requested them to say how it was, if they had no legal right over land by the side of the road, they had (at the meeting when they refused our lease) granted a lease for a similar plot to the late vice-chairman. The legal objection was dropped, and I fancied I saw a twinkle in the eye of

communicated with us, neither forbidding us to build, nor ordering us to remove the foundations, nor offering us compensation. They complained that we built so fast when we began that they had no time to act. To this it was replied they had plenty of time between the dates given. The chairman then proposed that a five years' lease be granted from date at the current rate for land on the main road—six annas per square cubit—making a rent of Rs.101.4 per year. The legal member then proposed

that, until the back rent from December, 1888, at this rate, be paid, no lease be granted. I fancy he thought I should object to this, and that then another meeting would be called and a stronger opposition might be brought into the field. The chairman, seeing that, without this man's vote, the thing would collapse, accepted the amendment, and incorporated it in his motion. Then another amendment was proposed, 'That no lease be granted to the missionaries, as their possession is a wrongful one, and that compensation be given to them, as recommended by the magistrate of the district.' The amendment was put, and lost by one vote. The original motion was then put, and carried by one vote.

"THE SITE SECURED.

"I immediately wrote to Mr. Kerry, and asked him, if he approved, to telegraph, 'Pay the rent since 1888.' I

said, also, I hoped we might be able to collect the amount for the past three years. I also wrote to brethren Bailey and Young, at Cuttack, for their opinions. Favourable replies being received from all three, I paid the money and secured the lease, which has been properly registered.

"I cannot tell you how thankful I feel that such valuable premises have been secured for us in Pooree. The late A. Briggs, Esq., when he visited Pooree with me, was thoroughly delighted with the book-room, and said that we could hardly exaggerate the importance of the position we had secured. Had he been permitted to plead the cause of Orissa, I feel sure he would have had much to say about the book-room and Pooree generally, and of the great desirability of placing missionaries there.—Yours truly,

"J. G. PIKE.

"To A. H. Baynes, Esq."

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Two parcels from Friends at Wincanton, for Mrs. Rouse, Calcutta; parcels from the Brunswick Road Mission Working Party, Gloucester, per Miss Casswell, for Mrs. Tregillus and Mrs. McKenna, India; a box from Friends at Westbourne Park for Mrs. Buckley, Orissa; two parcels from the Highgate Road Chapel Missionary Working Society, per Mrs. Coxeter, for Misses Pike and Gleazar, India; a parcel of books from Mrs. J. Tritton, of Norwood, for the Rev. Charles Jordan, Calcutta; a parcel of clothing from the Praed Street Y.W.C.A., per Miss Whebell, for Mrs. Vaughan, Sambalpur, Orissa; a box of clothing and dolls from South Parade Sunday School, Leeds, per Miss Holdsworth, for Rev. R. Wright Hay, of Dacca; lantern slides from a Friend, for Rev. G. W. Bevan, Maldah; a box from "E. V. R.," Boscombe, for Mrs. Robinson, Calcutta; a parcel of clothing from the Wallington Baptist Church Juvenile Missionary Working Meeting, per Miss Ridley, and parcels from Mrs. Balding, Holloway, for Mrs. Tregillus, Jessore; a parcel of clothing and toys from Corsham, for India; a parcel from the Religious Tract Society, for the Rev. C. Jordan, Calcutta; parcels from Mrs. Charter and the Sunday Scholars at Middleton-in-Teesdale, and Friends at Beeston Hill, for Miss Compston, Calcutta; parcels from Burley-in-

Wharfedale, and from Mrs. Valentine, of Highbury, for Mrs. Day, for the Agra Chapel Bazaar; an antimacassar from "A Glad Helper," Battle, for the Congo Mission; parcel of cards from "A Friend," and a parcel from Friends at Liverpool, per Mrs. Lewis, for Rev. F. R. Oram, Bopoto; parcel from Bushey, for Mrs. Lewis, San Salvador; a roll of pictures from Woodberry Down Sunday School, per Mr. Churchill, for Rev. J. A. Clark, Upper Congo; a box of beads from Miss Lamb, Scarborough, for the Congo Mission; parcel from Plymouth for the Rev. R. H. C. Graham, Underhill; parcel from Dr. and Mrs. Parker, Manchester, for Rev. E. Hughes, Congo River; a parcel from the Religious Tract Society, for Rev. P. Davies, B.A., Wathen; a telescope from Mr. and Mrs. Felgate, Regent's Park, and a mahogany bookcase, specially made and presented by Mr. Clarke, of Canonbury, for the s.s. *Goodwill*, of the Congo Mission: a parcel of cards from Mrs. Dafforne, Clapton; a box of books from Mrs. Williams, of Llandudno, for the Mission; a bale of clothing from Miss Japp and Friends, at Glasgow, for Mrs. Grenfell's use among the school children at Bolobo.

The Committee also join with the following brethren in grateful thanks for the gifts they mention in the following letters:—

The Rev. Samuel Couling, of Shantung, writes:—"MY DEAR MR. BAYNES, —I shall be glad if you will let me acknowledge the following gifts in reply to my letter in last August's HERALD:—From J. Pullar, Esq., Bath, globe, stereoscope and views, and a rattlesnake; Mrs. Tritton, model of a ship, minerals, &c.; Messrs. Joseph Town & Sons, Leeds, specimens of paper manufacture, &c.; Miss Adcock, Hampstead, minerals; Mrs. Trestrail, photograph and specimen of Carrara marble; Mr. W. H. D. Rouse, Cheltenham, photographs; Mrs. Smith, Boxmoor, shells; Mrs. Jerman, Walthamstow, stuffed birds, &c.; Miss Blake-more, Oakengates, specimens of woods; Mr. H. Beaven, Bradford-on-Avon, electric bell and fittings; Mrs. Fox, Plymouth, box of statuary; pictures and text cards from Mrs. Benham. I have also to acknowledge the following gifts in money for school use:—Mrs. Tucker, Totnes, £1 1s.; Mr. E. Tucker, £1; Mrs. Thomas, Llanelly, £1; Mrs. Couling, Boxmoor, £5. For all the above, as well as for various small gifts which do not need formal acknowledgment, I am very thankful."

The Rev. J. S. Whitewright, of Shantung, North China, writes:—

"MY DEAR MR. BAYNES,—Will you kindly acknowledge, with my hearty thanks, assistance from three friends, members of Oakes Baptist Chapel, Huddersfield:—Mr. E. Young, £5 5s.; Mr. Thos. Sykes, £5 5s.; and Mr. E. Young, £5 5s.; this being subscribed by them for teaching apparatus required in Tsing-chou-fu."

And the Rev. E. W. Burt, B.A., of Shantung, North China, writes:—

"MY DEAR MR. BAYNES,—Please make grateful acknowledgment, on my behalf, of (1) a handsome magic lantern, in case, with tripod, sheet, &c., for use in China, and cheque (£8) to buy slides, from Yeovil Church and Sunday-school; (2) a valuable parcel of theological works (18 vols.), from friends at Tyndale and other Bristol churches. I am sure I may rely on your courtesy to insert this brief acknowledgment of kindness, which springs as much from interest in the work of our Society as from love to yours truly, ERNEST W. BURT."

The Lord Loveth a Cheerful Giver.

ONCE again we acknowledge, with heartfelt thankfulness, the receipt of the following proofs of deep personal interest in the work of the Society:—

Mrs. E. S. Andrews, of Moulton, Northampton, who writes: "An old lady here who is very interested in Foreign Mission work, but who has no money she can give more than her weekly contribution of one penny, is desirous of sending a few articles if they will be acceptable—viz., two gold brooches, one silver ditto one gold locket, one silver-mounted scent bottle, and a patchwork quilt over which she has spent a vast amount of time"; Miss Fanny Jones, of Upper Holloway, for two gold rings, two brooches, and four seals; "In Memoriam," Attleborough, Norfolk, for three gold rings; "One to whom Christ is precious," two small silver bracelets for the Congo Mission; Mr. Stephen Illingworth, Leeds, for pair of gold ear-rings, placed in the collection box at South Parade Chapel; "A Widow's Mite," 12s.; the Rev. E. R. Pullen, Shirley, Southampton, for £4, given under the following circumstances: "Last week, in visiting the oldest member of our church, an old lady ninety years of age, who is spending her last days in an almshouse, surprised me by giving £4 for the Centenary Fund. I feared she could not afford it, but she insisted on my taking the money, saying she had been preparing for this for a long time, and that she thanked God she was spared to see the Centenary year of our loved Society. The offering was a greater surprise to me because a little while ago she gave £1 for this Fund, which I then thought more than she could well spare"; "Dorcas," Scarborough, for 5s.; Rev. Wm. Tulloch, Baptist Church, Duncan Street, Edinburgh, for gold brooch, eye-glass, and ring, from "One who loves the Mission"; "Anon." for gold watch key; Mr. Albert T. Biggs, Horsham, for case of gold studs, gold albert chain, pin, and ring, with the hope "that the proceeds of these articles may in some little measure help forward the Kingdom of the Saviour in distant lands"; "One to whom Christ is precious," for silver locket and chain for the Congo Mission; "One who would do more than in past days to rescue the perishing and hasten the time when Jesus shall see of the travail of His soul and be satisfied," £5; "A Blind Girl," for an old silver coin; "A Cripple," for a small silver knife; and "A Governess," for a small silver brooch for the Congo Mission. The grateful thanks of the Committee are also given to the following donors for much needed and most timely gifts:—The Treasurer, Mr. Rickett, £250; Mr. Charles Finch Foster, £100; Mr. John Marnham, J.P., £75; "Meg," for *China* £20; Mr. W. C. Houghton, £15; Mr. Joseph Wates, £15; Mr. F. A. Freer, £10; Mr. E. West, £10.

Recent Intelligence.

An Excellent Suggestion.—The Rev. G. H. Rouse, LL.B., writes:—"In September I was on deputation at the village of Buckland Newton, Dorsetshire. I heard there of a plan which struck me as worthy of imitation. A lady there has a class of girls, and gave them each a penny, telling them to trade with it and see how much they could raise in a year

for the Mission. On asking for particulars, Miss Sherry wrote :—‘I recommended a few ways to begin. One girl bought a pennyworth of darning-cotton, and then offered to darn others’ stockings for 1d. or 2d. a pair. Another bought a pennyworth of crochet-cotton, and made some edging and sold it for 3d., then bought some print for a child’s pinafore and sold it for 6d., and so on. Another bought a pennyworth of apples, and sold them again to her friends for 1½d.; this she did several times, till she had enough to buy some wool to make a pair of socks for a baby. Another makes a pair of garters with her penny, and then makes something more valuable. Another bought a pennyworth of wool, and made a child’s pair of cuffs and sold them for 2½d., then bought some more wool and made some gentlemen’s cuffs, which she sold for a shilling. A little girl, ten years old, bought some cotton and made some edging, which she sold; then bought wool and made some wool lamp mats, which she sold for a shilling; then made an antimacassar and sold it, then made a wool one and sold it, and so she gained 2s. 7d. Another girl bought some pickling cabbage seed and sowed it in her plot of land that she cultivates, and then sold the cabbages at 3d. and 4d. each. These are a few of the ways in which they raise the money; still, other things can be made with a penny, as penwipers, pincushions, &c.’ Altogether eight pennies made 15s. 3d. in the year, the sums gained ranging between 6d. and 6s. It has struck me that this is a remarkably good idea. It not only supplies funds for the Mission, but it interests the children in it, and trains them to habits of industry and thrift, and exercises their ingenuity in devising plans for profit.”

Congo Mission Sale of Work.—On the 29th and 30th of this month and on December 1st the friends at Camden Road will welcome all who can come to their annual sale of work on behalf of the Congo Mission. The sale will be opened each day at three o’clock. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 27, Anson Road, N.; Mrs. Jonas Smith, 26, Carleton Road, N.; Miss Pewtress, 41, Penn Road, Holloway, N.

Khoolna, Bengal.—The Rev. Gogon Chunder Dutt writes by the last mail :—“Last Sunday six young men and women were accepted as candidates for baptism; all being well I hope to baptize them in our Khoolna River next Thursday. You know that I preach, with my helpers, in the waiting-room of our railway station. I have now got permission from the railway authorities to preach and sing with musical instruments. I shall be obliged if English friends will send us a hand harmonium; I greatly need one for my work, which is just now most encouraging.”

Cameroons, West Africa.—The Rev. George Cameron, of Wathen station, Lower Congo, who has been with Mrs. Cameron for a short health trip to the Cameroons, writes: “The Baptist church in the town of Cameroons is entirely self-supporting and self-governing. Its pastor, Mr. Dibundu, was a trusted worker in the time of Mr. Saker. The number of their stations and out-stations is eleven. The total number of communicants is about seven hundred. Entirely

at their own expense they have, within the last two years, built a splendid brick chapel, with gallery, and galvanised iron roof. The natives made and brought the bricks, boys making from twenty-five to fifty, and men larger numbers, until the walls were finished, and then with the proceeds of their industry in working or trading, subscribed enough to buy the roof, glass for the windows, and other necessary articles from Europe. Its present value, I should think, is nearer two thousand than one thousand pounds. It measures eighty-four feet long by forty-two feet broad, and is seated throughout for nearly a thousand people. We spent one Lord's-day in Cameroons. We went to the Baptist chapel, and found an audience of seven or eight hundred. Mr. Dibundu preached, and afterwards, at their request, I gave a short address. They were greatly pleased when I told them of the affectionate interest still taken in them by Baptists in England. The impression left on my mind by what I saw and heard is that the native church will go on increasing by the efforts of the native members themselves."

Back Numbers of "Missionary Herald."—The Rev. S. Pearce Carey, M.A., writing from 16, Clark Street, Wolverhampton, says:—"DEAR MR. BAYNES,—May I appeal to the many readers of the HERALD for the following back numbers on behalf of my brother William, in Barisal? He is writing the history of our Baptist Mission in the Barisal district, and, in order to make his narrative complete, he needs to have by him an entire set of our HERALDS. By your own great kindness he has been provided with most of them, but there are yet lacking these:—1838-1841 (all months), 1845 (February), 1850 (February), 1851 (June), 1864 (July, September, October, December), 1866 (June), 1873 (January), 1874 (January, May), 1875 (February), 1876 (January, September), 1877 (February), 1878 (June, July, November), 1882 (November). If either by way of gift or of sale any of your readers could oblige me with any of these, I should be exceedingly grateful to them."

Appointment of Missionaries.—At the last meeting of the Committee two brethren were accepted for mission work in India: Mr. Gordon Wilkins, of the Midland College, designated for Cuttack, in Orissa, and Mr. E. Palgrave Davy, of Hulm Cliff College, proceeding to Agra, N.W.P. Both these young brethren anticipate leaving England for their new field of labour on the 11th inst. by the P. and O. steamer *Bengal*.

Circular Road Church, Calcutta.—We are pleased to announce that the Rev. Robert Martin Julian, of Baxter Gate Church, Loughborough, has accepted the pastorate of the Circular Road Baptist Church, Calcutta, and expects to leave for India at the close of the current month.

Return of Missionaries.—The Revs. Alfred G. Jones and Samuel Couling both contemplate leaving England during the current month, on their return to Shantung, North China.

Contributions

From September 13th to October 12th, 1892.

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

ANNUAL SUBSCRIPTIONS.		
Blinkhorn, Rev. R. R.	1	0
Ryerley, Miss C.	0	10
Chapman, Mr. Jas. L.	3	3
Christian, Miss	1	1
Dodd, Mr. J. T. G.	5	0
Do., for Congo	5	0
Edminson, Mr. John	1	10
Freer, Mr. F. A.	10	0
Hirst, Mr. W. Hoicar.	5	0
Hue, Miss M. Jersey.	1	0
Marham, Mr. J. J. P., for support of Congo missionary 75	0	0
Masters, Mr. J., New Bilton 9	0	0
Self, Mr. W. 2	2	0
Stanynght, Miss 1	1	0
States, Mrs. 1	0	0
Thomas, Mr. F. J. 0	10	6
York, Miss E. 2	2	0
Do., for China 1	1	0
Do., for Congo 1	1	0
Under 10s. 0	6	6

DONATIONS.		
A Thankoffering, for <i>W & O</i> 20	0	0
Canham, Mrs. W. E. 0	10	0
Foster, Mr. C. F., Cam- bridge 100	0	0
Fryer, Mr. A., for China "Hope" 2	0	0
M. E., for Congo 2	10	0
Do., for China 2	10	0
"Mag," for China 20	0	0
N. E. W., for China 1	10	0
Southall, Mr. B. G. 0	10	0
Southall, Miss (box) 0	10	0
Storrow, Rev. E. 0	10	0
Thomas, Mrs. William, Llanely, for <i>Famine</i> in <i>Santhaia, India</i> 3	3	0
Wates, Mr. Joseph 15	0	0
Y.M.M.A., for G. C. <i>Dutt's Medicine Chest</i> Under 10s. 1	2	6
Do., for Congo 0	11	0
Do., for Work in Rome 0	6	0

LEGACIES.		
Barnes, the late Mr. H., of Lincoln, by Mr. H. Barnes 45	0	0
Smith, the late Mrs. Jane, of Pentonville, by Mr. J. Woollett .. 46	16	6

LONDON AND MIDDLESEX.		
Arthur-street Ch., Cam- berwell Gate 3	7	6
Brentford, Park Ch. 17	8	4
Do., Southall 4	0	0
Borough-road Chapel.. 8	0	0

Brixton, Gresham Ch. Sunday-school, for support of <i>Nlenwo</i> , Congo 10	0	0
Brockley-road Sunday- school 10	5	10
Brondebury Sunday- school, for support of <i>Nkaku, Congo</i> 5	0	0
Chalk Farm Sunday- school 2	0	0
Child's Hill 1	11	4
Do., Sunday-school .. 0	11	6
Chi-wick Sunday-school 1	12	0
Clapham, Grafton-sq. . . 6	9	10
Dalston Junction Sun- day-school 8	0	0
Deptford, Octavius-st. Sunday-school 0	15	0
Enfield 8	13	0
Do., for Congo 0	3	10
Forest Gate, Wood Grange Do., Sunday-school, for <i>China Schools</i> .. 4	0	2
Do., for <i>Bengali Schools</i> 5	1	3
Do., for "Mansenit" .. 0	9	6
Hammersmith, West- end 7	16	1
Hampstead, Heath-st. 250	0	0
Harrow Sunday-school, for support of <i>N P</i> , <i>Proshono, India</i> .. 2	0	6
Kilburn, Canterbury- road Sunday-school, for Congo 2	15	10
Kingsgate-street Sun- day-school 1	9	3
North Finchley 13	10	8
Peckham Rye, Taber- nacle Sunday-school 1	10	0
Regent's Park Chapel .. 25	0	0
Stockwell Sunday-sch., per Y.M.M.A. 6	9	0
Stoke Newington, Devon- shire-square Sunday- school, per Y.M.M.A. 10	0	0
Twickenham 0	10	0
Upper Holloway, Y.M.B.C. 20	8	2
Wood Green, for sup- port of two Congo boys 2	10	0
Do., for <i>Bengali school</i> . 1	0	8

BERKSHIRE.		
Reading, King's-road .. 9	6	3
Do., Wycliffe Sunday- school 9	15	6

BUCKINGHAMSHIRE.		
High Wycombe, Union Chapel Sunday-school 6	1	6
Stony Stratford 18	16	0

CAMBRIDGESHIRE.		
Cambridgeshire, per Mr. G. E. Foster, Treasurer 73	12	7

CHEESHIRE.		
Altrincham, Tabernacle Do., Sunday-school .. 3	10	0
Chester, Grosvenor Park 5	8	0

DEVONSHIRE.		
Bovey Tracey 7	7	6
Honiton 5	3	0
Do., for <i>W & O</i> 1	0	0
Malborough Sunday- school 0	18	1
Plymouth George-st. . . 8	1	2
Do., for <i>W & O</i> 3	0	0
Do., Matley Sunday- school 12	8	3
Tiverton 15	14	6
Do., for support of <i>Congo boy, Daniel</i> <i>Etuel Powell</i> 5	0	0

DORSETSHIRE.		
Lyme Regis 12	11	6
Pydientrenthide 1	0	10

DURHAM.		
Stockton-on-Tees, North- cote-street 5	15	9

ESSEX.		
Hornchurch Sunday- school 1	2	6
Southend 0	10	0

GLOUCESTERSHIRE.		
Arlington 0	12	10

HAMPSHIRE.		
Boscombe, Y.M.U. Class, for support of Congo boy, "Negonde" 5	0	0
Bournemouth, West- bourne Missionary Prayer Union 16	19	11
Millford-on-Sea 3	2	10
Poulner Ringwood 2	0	8

HERTFORDSHIRE.		
Boxmoor 22	19	10
Bushey and South Wat- ford Sunday-school.. 4	4	3
Hitchin, Walsworth-rd. 5	5	6

KENT.		
Ashford Sunday-school 1	8	9
Canterbury 8	2	1
Dartford, Highfield-road 2	10	6
Deal 8	0	0
East Greenwich, Azof- street Sunday-school 2	16	0
New Brompton 2	16	3
Do., for <i>N P</i> 0	10	1

LANCASHIRE.

Accrington, Willow-st. and Woodnook Sunday-schools	7	19	3
Birkdale Sunday-school	1	11	0
Briercliffe, Hill-lane Sunday-school	4	0	0
Doals	2	0	0
Inskip	2	13	6
Liverpool, Fabius Ch. ..	2	6	0
Do., Pembroke Ch.	9	1	10
Do., Richmond Ch.	51	4	9
Do., Sunday-school	15	1	9
Preston, Fishergate, for <i>W & O</i>	0	15	1
Southport, Tabernacle Sunday-school	4	15	5
Waterfoot, Bethel Ch. ..	3	8	7

LEICESTERSHIRE.

Leicester, Belvoir-street (East Midland Association Meetings) ..	14	8	9
Do., Melbourne Hall Sunday-school, for support of <i>Mr. Roger, Congo</i>	14	14	0

NORFOLK.

Attleborough	14	7	6
Yarmouth, Park Ch.	11	6	1

NORTHAMPTONSHIRE.

Moulton and Pitsford ..	2	10	6
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NORTHUMBRELAND.

Newcastle-on-Tyne Aux., Westgate-road	19	12	11
Do., Jesmond	10	17	9
Do., do., Sunday-sch.	4	14	6
Do., Gateshead	24	19	9
Less Aux. Expenses ..	60	4	11
.....	1	12	3
.....	58	12	8
Ford Forge	6	10	0

NOTTINGHAMSHIRE.

Nottingham Juvenile Association	10	13	0
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OXFORDSHIRE.

Caversham	13	9	0
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SOMERSETSHIRE.

Bri-tol Auxillary, per Mr. G. M. Carille, Treasurer	111	3	2
Crewkerne	3	2	0
Fivehead	8	18	0
Taunton, Albemarle ..	4	0	0
Weston-super-Mare	0	10	0
Williton	1	4	4

STAFFORDSHIRE.

Stafford Sunday-school ..	2	14	10
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SUFFOLK.

Ipswich, Burlington Ch. ..	0	5	7
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SURREY.

Cheam	10	19	0
Dorman's Land	0	7	10
Guildford, Commercial-road Sunday-school ..	3	17	0
South Norwood Sunday-school	20	13	3
Streatham, Lewin-road Sutton Sunday-school, for <i>N P, Deth</i>	1	15	5

SUSSEX.

Eastbourne Sunday-school	4	14	0
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WARWICKSHIRE.

Birmingham, Bradford-street Sunday-school ..	1	5	0
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WILTSHIRE.

Bratton	2	10	0
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WORCESTERSHIRE.

Evesham, Cowl-street ..	20	0	0
Westmancote	1	7	7

YORKSHIRE.

Blackley	2	7	6
Cowling Hill	3	17	0
Ecclehill Sunday-sch.	0	15	0
Idle	6	16	6
Kelghley District	75	18	2
Leeds, Newton Park, Union Chapel	5	11	11
Lindley Oakes	9	10	0
Lockwood	5	11	0

Middlesborough, Marton-road	17	12	4
Pole Moor	5	13	4
Rawdon	34	17	0
Salterforth	6	4	9
Shipley, Bethel	2	10	5
Skipton, Belmont Ch.	3	19	8
South Bank, Normanby-road	3	5	0
York	6	9	11

NORTH WALES.

CARNARVONSHIRE.

Penmaenmawr, Children's Mission, for <i>Congo</i>	1	4	9
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SOUTH WALES.

CARMARTHENSHIRE.

Brynamman, Slocam ..	1	12	4
Llanelly, Greenfield Ch. ..	77	11	0
Rhandirwyn, Sion	0	14	8

GLAMORGANSHIRE.

Canton, Hope Chapel Sunday-school	6	3	8
Cardiff, Tredegarville ..	16	19	11
Swansea	3	0	6
Do., for <i>Congo</i>	2	5	11
Do., Mount Pleasant ..	19	2	1
Do., for <i>San Salvador</i> ..	17	11	1

SCOTLAND.

Cambuslang, for support of <i>Congo boy</i> ..	1	3	6
Glasgow, Queen's Park ..	10	0	0
Kirkcaldy, Whyte's Causeway Sunday-school, for support of boy at <i>Arthington Station</i>	1	5	1

FOREIGN.

CHANNEL ISLANDS.

JERSEY.

St. Heller	11	10	1
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WEST INDIES.

Puerto Plata, for <i>Congo</i> ..	2	0	0
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TO SUBSCRIBERS.

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