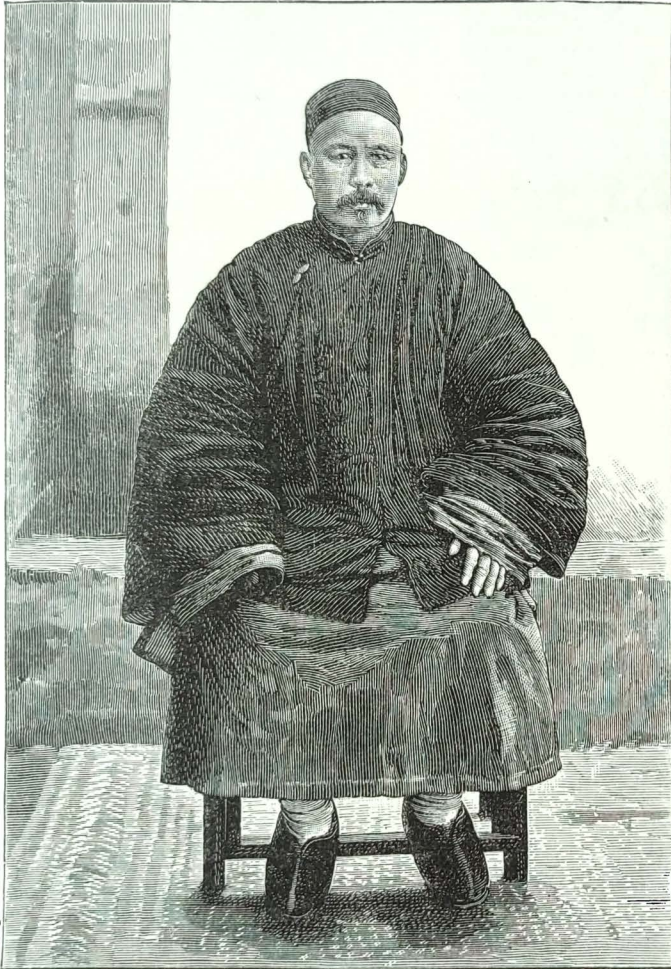


THE MISSIONARY HERALD
JULY 1, 1898.



PASTOR WU CHIEN CH'ENG.—(*From a photograph*).

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

CENTENARY CELEBRATION.

THE SECOND PROPOSAL.

INCREASE OF INCOME.



It is well known that the Society contemplated a twofold object in commemorating its Centenary. By the blessing of God the proposed Thanksgiving Fund of £100,000 has been more than realised. The Committee would now devoutly and earnestly address themselves to the second part of the Celebration—viz., that of raising the annual income to

£100,000,

so that the fund already secured may be fully utilised.

They are conscious that they may find this present effort more difficult of attainment than the former; but they are confident that, with the hearty co-operation of the churches, the task may be accomplished.

At the May meeting of the Committee, a report from the Finance Subcommittee bearing on this question was adopted, in pursuance of which a meeting has since been held of Centenary secretaries for the purpose of conference. It has been decided to arrange a personal visitation of the churches, with a view to securing new and increased contributions; and, as it was generally felt the canvass of the churches might be more effectively overtaken if the Centenary sections were made, in some instances, smaller, the services of a larger number of local secretaries have been sought. Up

to the time of going to press, we have, by the kindness of brethren, been able to make the following arrangements, which we trust will be shortly completed :—

MIDLAND SECTION.

I.—Warwickshire, Worcestershire, Shropshire, and Staffordshire	... ..	Rev. J. JENKYN BROWN.
II.—Derbyshire	... ..
III.—Nottinghamshire	... ..	Rev. G. HOWARD JAMES.
IV.—Lincolnshire	... ..	Mr. W. R. WHERRY.
V.—Leicestershire	... ..	Rev. J. G. GREENHOUGH, M.A.
VI.—Northamptonshire	... ..	Rev. J. T. BROWN.
VII.—Berkshire and Oxfordshire	... ..	Rev. C. A. DAVIS.
VIII.—Buckinghamshire and Bedfordshire	... ..	Mr. D. CLARK.
IX.—Hertfordshire	... ..	Mr. J. MARNHAM, J.P.

EASTERN SECTION.

I.—Cambridgeshire and Huntingdonshire	... ..	Rev. T. GRAHAM TARN.
II.—Essex	... ..	Rev. E. SPURRIER. [M.A.]
III.—Norfolk	... ..	Rev. J. H. SHAKESPEARE,
IV.—Suffolk	... ..	Rev. T. M. MORRIS.

SOUTHERN SECTION.

I.—Hampshire, part of Wilts and of Dorset	... ..	Rev. G. SHORT, B.A.
II.—Kent	... ..	Rev. N. DOBSON.
III.—Surrey	... ..
IV.—Sussex	... ..	Rev. D. DAVIES.

WESTERN SECTION.

I.—Bristol District, including Bath...	... ..	Rev. R. RICHARD.
II.—Devonshire and Cornwall	... ..	Rev. B. BIRD.
III.—Gloucestershire and Herefordshire	... ..
IV.—Somerset (exclusive of the Bristol and Bath districts), Dorset (part of), and East Wiltshire...	... ..

YORKSHIRE SECTION.

I.—Bradford, Craven, Halifax, and Hebden Bridge Districts	... ..	Rev. C. W. SKEMP and Mr. J. R. BIRKENSHAW.
II.—Leeds District and E. and N. Ridings	... ..
III.—Huddersfield and Sheffield Districts	... ..	Rev. J. BAILEY, B.A.

LANCASHIRE AND CHESHIRE SECTION.

I.—Eastern District	... ..
II.—Southern District	... ..	Rev. R. LEWIS.
III.—Western and Northern Districts...	... ..	Rev. J. H. ATKINSON.

NORTHERN SECTION.

Northumberland, Durham, and Westmoreland	Rev. A. F. RILEY and Mr. J. J. GURNEY.
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THE LONDON SECTION Rev. JOHN BROWN MYERS.

WALES.

NORTH SECTION, ENGLISH AND WELSH ... Rev. H. C. WILLIAMS.

SOUTH SECTION, WELSH.

- I.—Cardiganshire, Carmarthenshire, and
Pembrokeshire... .. Rev. J. A. MORRIS.
II.—Glamorganshire Rev. B. EVANS.
III.—Monmouth, Brecknockshire, and Rad-
norshire Rev. W. MORRIS.

SOUTH SECTION, ENGLISH.

- I.—Cardiganshire, Carmarthenshire, Pem-
brokehire, and Radnorshire ... Rev. J. OWEN.
II.—Glamorganshire and Monmouthshire ... Rev. A. TILLY.

SCOTLAND.

- Eastern Section Rev. WILLIAM LANDELS, D.D.
Western Section Mr. HOWARD BOWSER.

It is hoped to perfect the arrangements where incomplete in the course of the present month.

RESOLUTIONS OF ASSOCIATIONS.

We are pleased to be able to report the receipt of the following encouraging resolutions passed by County Associations at their recent annual meetings:—

From the East Midland Association:—

“That this meeting earnestly commends to the churches of the Association the effort which is being made to increase the ordinary income of the Baptist Missionary Society to £100,000 a year; and hopes that, wherever it is possible, they will show their sympathy and interest in the great work by augmenting their own contributions.”

From the Gloucestershire and Herefordshire:—

“That the churches of this Association be requested, to the very utmost in their power, to respond to the appeal of the Committee of the Baptist Missionary Society, to increase the annual income to £100,000 per annum.”

From the Herts Union:—

“That this Union earnestly recommend the churches to co-operate with the Baptist Missionary Society in their scheme to permanently raise the annual income of the Society.”

From the Lancashire and Cheshire:—

“That the pastors and messengers place on record with grateful satisfaction the fact that the thank-offering of the denomination for what God has wrought through the Baptist Missionary Society from 1792 to 1892 amounts to the sum of £113,500, but deeply regrets to learn that the ordinary income on the General Account, for the year ending March 31st last, was £14,344 less than the expenditure. In the judgment of this Association, the Committee of the

Society has wisely resolved not only to increase the receipts by £15,000, but also to secure a permanent income of £100,000 a year. The pastors and Sunday-school superintendents of the associated churches are therefore urged to give every facility to, and to co-operate with, the Committee in the resolute attempt to give effect to the second part of the scheme for celebrating the Centenary of the formation of the Baptist Missionary Society."

From the Monmouthshire English :—

"That we rejoice in the great success of the appeal for the Centenary Fund of our Foreign Missions, and heartily commend to the sympathetic co-operation of the churches the laudable effort now being made to raise the permanent annual income to £100,000."

From the Northamptonshire :—

"That the Association approves of the object and aim of the Committee in seeking to raise the annual income of the Society, and, as far as they can, will be glad to co-operate with the Committee in their endeavour."

From the Northern :—

"That this Assembly rejoices in the fact that more than £100,000 has been raised to celebrate the Centenary of our beloved Foreign Missionary Society. While rejoicing in the liberality that has been shown, and glad of the share that this Association has taken in the matter, this Assembly would impress upon the churches the obligation of increasing the annual income of the Society."

From the Shropshire :—

"That we very earnestly commend to the generous consideration and practical support of our churches the appeal for an increased annual income, which is now being made by the Baptist Missionary Society, as a permanent memorial of the celebration of the Centenary of the Society, and to meet its growing needs and opportunities in its great work for the extension of our Redeemer's Kingdom in the world."

From the Southern :—

"That this Association of Baptist churches has heard with deep and sympathetic interest of the critical condition of the finances of the Baptist Missionary Society; they fully sympathise with the solicitude and aspirations of its energetic and able officers; and they pledge themselves to the most prayerful and persistent endeavours to realise the Society's aims."

In addition to the above, other Associations—the Bristol and Wilts and East Somerset, the Kent and Sussex, the Oxfordshire, the Suffolk and Norfolk Union—the text of which has not reached us—passed similar resolutions.

Will our readers earnestly pray that the proposed effort for which these preparations are being made may meet with the hearty sympathy of all our churches, and be crowned with the Divine favour?

Since our last acknowledgments, the following contributions have been received on behalf of the Centenary Thanksgiving Fund :—

CENTENARY CONTRIBUTIONS.

Pratt, Mr. C. Wickenden	30	0	0	Glasgow—		
Stubbs, Mrs. (collected by)	10	10	0	Frederick-street	51	15 8
Luntley, Mr. and Mrs.	10	0	0	John Knox-street (addi-		
Abraham, Mr. Robert	10	0	0	tional)	15	10 0
Smaller sums	50	7	8	Hull, South-street	13	12 0
Lower Edmonton	21	10	6	Leicester (additional)—		
Westbourne Park	93	8	4	Harvey-lane Chapel	20	0 0
Aberdeen, Crown-terrace—				Smaller sums	4	10 0
In Memoriam	50	0	0	Loughton	10	4 2
Smaller sums	10	0	0	Maulden	21	10 10
Amlwch, Salem	10	0	6	Montacute	13	14 7
Bacup, Doals	27	0	0	Nailsworth	13	10 6
Bedford, Mill-street	21	18	1	Newbridge (Mon.), English		
Berwick-on-Tweed (addi-				Church	12	6 0
tional)—				Oldham, Manchester-street	22	2 6
Purves, Mr.	20	0	0	Portsmouth Aux. (addl.)	47	16 0
Mack, Mr. Jas. S.	13	2	6	Sheffield, Attercliffe...	28	7 3
Dodds, Mr. A. J. (second				Do., Cemetery-road..	20	14 6
don.)	10	0	0	Sudbury	14	10 4
Smaller sums	9	5	4	Swansea, Mount Pleasant		
Burnley, Zion Chapel				(additional)—		
(additional)	14	8	10	Thomas, Mr. W.	10	0 0
Church	16	5	0	Smaller sums	2	13 4
Crosskeys	27	14	2	Treorky, Noddfa	21	0 0
Driffield	11	12	0	Watchet and Williton	12	2 6
Edinburgh, Marshall-				Wigan, King-street	18	4 0
street—				Yeovil (additional)	27	5 6
Watson, Mr. Jas.	10	0	0	Jamaica, Stewart Town and		
Smaller sums	21	14	0	Gibraltar	10	0 0
Edinburgh, Charlotte				India, per Rev. Geo. Kerry		
Chapel (additional)—				(additional)	66	8 0
A Friend	10	10	0	Ceylon, Native Stations,		
Falkirk	56	2	8	per Rev. F. D. Waldoek	308	13 4
				Smaller sums from various		
				places	168	0 0

COLLECTIONS ON CENTENARY SUNDAY.

LONDON AND MIDDLESEX.	CHESHIRE.	WILTSHIRE.
Fulham, Dawes-road .. 3 13 0	Stockport 8 9 6	Warminster 6 9 6
Tottenham 4 4 8		
	GLoucestershire.	Yorkshire.
BERKSHIRE.	Blakesey 3 3 9	Bedale 0 10 0
Marcham 0 6 0	Naunton and Guiting.. 2 15 9	Masham 1 0 0
Fyfield 0 6 0		Rishworth 4 4 6
Drayton 0 5 0	Leicestershire.	BRECONSHIRE.
	Kegworth and Diseworth 3 10 0	Brynmawr, Tabor 1 10 1
CAMBRIDGESHIRE.	Staffordshire.	SCOTLAND.
Isleham, Pound-lane .. 1 6 0	Stafford 2 11 0	Palsley, Storie-street .. 5 11 3

BAPTISTS AND THE BIBLE TRANSLATION SOCIETY.



At the annual meeting of the Bible Translation Society, held at the Mission House, April 24th, the Rev. J. Thomas, M.A., of Liverpool, moved a resolution to the effect, that in view of the 13th of June next being the anniversary of the departure of Carey and Thomas for India, the meeting desired to express its gratitude to God for all He enabled Carey, his colleagues and successors, to do in the translating, printing, and circulating the Scriptures. Also "that this meeting would urge on the churches an increased assistance in the production and circulation of faithful, complete, and uncorrupt versions of God's Word, with such notes and comments as may be needed for their intelligent perusal." Mr. Thomas said:—

This Society of all our societies is emphatically Baptist. It is strange that other sections of the Christian Church have been a very long time in getting to anything like an intelligent conception of what a Baptist is. Now, there is a well-known maxim that superficial people can be easily seen and read of all men, but that it takes a long time to know someone that is worth knowing. You have to observe him a long while before you can approximately fathom the rich contents of his life. If that is an invariable rule, the Baptist denomination must be a very wonderful denomination indeed. Its inner life must be exceedingly wealthy in content, for our Pædobaptist brethren have been a very long time in getting any idea of the meaning of our existence. The common practice of infant sprinkling has formed a kind of natural link between other sections of the Christian Church, while Baptists have been so peculiar and so eccentric. They have absolutely refused to sprinkle babies, although it is so very fashionable a custom. They have insisted upon immersing, although sprinkling seems far more refined and accommodating to the delicacies of human nature, and has been, in this country at least, almost universally adopted, save for these stubborn Baptists. They are evidently a peculiar people, not to be understood by anybody, except by themselves. And so, generally speaking, the ecclesiastical world has gone by with a somewhat puzzled expression and a somewhat pitying smile for these eccentric people. Yet, strange to say, these same Baptists have simply been carrying out the mandates of a Book called the New Testament of our Lord and Saviour Jesus Christ—a Book which all the other sections of Christendom were under an equal obligation to loyally obey. This makes it all the more surprising that they have been so long in getting to understand a Baptist; but I am glad to say that the progress of Christian thought and life is rapidly vindicating our position and crowning our history. The central religious principles for which the Baptist denomination has existed are leavening the life of the Church to-day. For

WHAT HAS BEEN THE MEANING OF OUR EXISTENCE?

What are the vital principles for which we have been living, do live, and intend to live? They are a *persistent and consistent* witness to the spirituality

of the Church of Christ, to the perfect freedom of the spiritual individual, and to the direct relation of the life, not only of the Church in its corporate capacity, but of every member of it, to the Lord and Saviour Jesus Christ. Now I have said, and I repeat, that the progress of events is fast vindicating our position. There are large and influential bodies of Christians to-day who join us in proclaiming these principles, which are the very essence of our existence. But we must not forget in these more favourable circumstances that our fathers manfully stood for these principles when almost the entire authority of the organised Church was against them. Their assertion and exercise of spiritual freedom was deemed an offence against the traditional authority of ecclesiastical organisations. They were deemed wicked because they said that neither Church nor clergy could or should stand between the free spirit of man and the free spirit of God, and they completed their terrible apostacy by declaring they could worship God better in drawing away from than within the limits of a sacerdotal Church. The comparative solitariness of the Baptists in making this noble stand is clearly seen in the fact that they alone refuse to administer the sacred ordinance of Christian baptism to all but believers in the Lord Jesus Christ. This refusal is the denial of the last vestige of sacerdotalism, the consistent and persistent assertion of perfect spiritual freedom.

Now, I do not hesitate to say, and I say it upon the basis of what I have now said, that no other great denomination of Christians has such a clear record in this respect as we have, has maintained such an unqualified and absolute opposition to all sacerdotalism, or proclaimed in such an uncompromising way the principles of spiritual freedom and spiritual power. Why? Because they have all had the ill-fortune to inherit the priestly rite of infant sprinkling, a rite which (if you read history, you will find the fact marked in characters as large as life)—a rite which, in the history of the Church as a whole, has been the centre and the bulwark of the sacerdotal system. I am aware, and I rejoice in the fact, that in the Free Churches of our land, over a wide area at any rate, infant sprinkling is losing its old sacerdotal meaning. But the peculiar thing about it, a matter that, I must say, has struck me as very peculiar, is that some Baptist ministers are more anxious to find some sort of a meaning for infant sprinkling than our Pædobaptist brethren themselves are, and they have made recently so many kindly suggestions that I hope our Pædobaptist brethren are duly grateful to them, and will present them finally with a testimonial. But, depend upon it, friends, in all seriousness, you may wriggle and twist as you like, but if you administer the great Christian ordinance of baptism, as established by Jesus Christ, to infants, you must give to infant sprinkling a sacerdotal meaning or no meaning at all. Now, how far the sustained position of the Baptist denomination has helped to reduce the rite of infant sprinkling to its present meaningless condition, it is not for me to determine, but I am perfectly sure that it has been no mean factor in bringing about this end. At any rate,

BAPTISTS HAVE EVERY REASON TO BE SATISFIED WITH THE PROGRESS OF
EVENTS,

for our principles, the principles that our fathers fought for, that form the

centre of our faith, are exercising an ever-widening and ever-depening influence upon the life of the entire Church.

Well now, even success may bring problems, and very difficult problems, and the very success of our principles has brought us face to face just now with a great problem and a difficult one. And I am ready to be one of the first to say that it ought to be seriously considered, whatever conclusion we may arrive at. Let me put the problem in this way. We have by our separate existence as a Christian denomination achieved a great work. There is no question of that, at any rate from my standpoint. Sacerdotalism in the Free Churches of our land is as good as dead. Never mind who has brought it about, we are glad to see it dying. The question is this. Seeing this is so, and we have been drawn by the progress of thought and life so much nearer to one another, has not the time come when we should have a closer union with those with whom we have so much in common? I have put it as favourably to the union side as I can put it. Shall we not now complete the work of separation, and crown it by union? Well, as I have said, that is a question every Baptist ought to think about. I take it that every Baptist is a thinker, or he would not be a Baptist, and this is one of the questions that should certainly occupy our serious thought. But, remember, it is not a question to be decided by rhetorical perorations about the grandeur of union, nor is it to be decided in moments of emotional overflow when we are clasping hands with our brethren on the public platform. There must be a survey of all the probable results of separation and union respectively, including remote as well as immediate issues; and the surveyors must be men that combine a large sympathy with the general progress of the Kingdom of God with strong faith in the Baptist position. It is a question not to be decided by "anythingarians," but by Baptists. So much by way of preliminary. I affirm without any hesitation that there is not a man in our denomination, or in any other denomination, more anxious for a true and permanent union of Christian churches and of Christian denominations than I am. If I thought it were possible for us to lay aside our separate Baptist organisation without detriment to the Truth, without compromising great truths, without impairing our testimony to the principles for which we live, without disloyalty to Christ, I should be one of the most persistent advocates of union. I should strongly proclaim that our separation was a wicked division of the Church of Christ. Baptists do not believe in division for the sake of division; but we must be divided if truth suffer by union. There is one thing before union, and that is the interests of eternal truth. Well, will the citadel be impaired; is there any danger—assuming that we do what some desire at the present time—merge ourselves, losing our separate organisation in one or more of the Pædobaptist bodies? I have earnestly thought the matter over from every possible point of view that I can think of, and I, at any rate, have come to the decided conclusion that

THE TIME FOR UNION IS NOT YET.

There are certain very plausible arguments put forward for union. I think I may present the following as a sample of them all, and you may see from it how much there is in them. Some of our own body say, "Now our friends the Pædobaptists in the Free Churches mean nothing more by

infant sprinkling than that the child belongs to God. We accept that. We mean by believer's baptism that it is for the spiritual individual to consecrate himself spiritually to God. Our Pædobaptist friends accept that. Why then not come together? If our belief is one, then there is nothing but a rite which divides us." It seems to me no one can help seeing straight through that flimsy argument. There was a time when our fathers talked of loyalty to Jesus Christ. Have we got beyond that? Is the command of Jesus Christ of no authority, and is our adherence to His command to be placed on the same level as the adherence of the Pædobaptists to a corrupt rite? It is not a thorough-going Baptist that argues in that way, I think. Infant sprinkling was born in error, nursed in error, and it has all the old possibilities of evil in it as long as it exists. You do not know what may come of it later on. If you sanction it, you sanction a rite that was born out of the heart of the great fallacy of sacerdotalism. Nor can we forget that the great sacerdotal churches still interpret infant sprinkling in a sacerdotal sense, and, if we now weakly compromise, we shall give a distinct accession of strength to their position. Priestism will rejoice and be glad over our concessions. In the death of Baptismal Regeneration in the Free Churches we have lived to glory, and, seeing and knowing what it has already done, let us not help to get it into life again. For every man that sprinkles an infant helps to maintain the sacerdotal spirit, and if we as Baptists help to sanction that, we shall be pulling down deliberately all that our fathers lived and died to rear. If infant sprinkling simply means that the child belongs to God, that is very vague, for every creature belongs to God. I suppose it is intended to mark man from all other animals. If it has come to that, if the heart has gone out of it, and all the meaning that belongs to it has departed, let our friends fling the rite away, and then we, united as the Free Churches of the land, will be able to stand as one undivided phalanx against all churchism and priestism and sacerdotalism. But if we as Baptists compromise now, it will be a backward movement for these principles of ours that are winning their way so gloriously.

There is just another question that arises—but I must stay, for time flies—(cries of "No, no," and "Go on")—immediately upon that we have now been discussing. If we should exist as a separate denomination, the further question suggested is

HAVE WE A RIGHT TO A SEPARATE BIBLE TRANSLATION SOCIETY?

Some very hard things have been said about our narrowness and exclusiveness. Well, friends, our justification has been well given by Dr. Underhill, and it was very fitting that that very clear exposition of the whole business should have been given at the very commencement of this meeting. But there is one thing to which I would draw your attention—I do not know whether all of you noticed it or not—but it shows that a misapprehension prevails among our brethren around us. I believe no less a personage than Archdeacon Farrar declared recently in the *Review of the Churches*, that the Baptists had separated themselves from the British and Foreign Bible Society because the Baptists were not able to enforce upon the Society their wish that, in every

Bible sent to foreign missions, the word "baptize" should be translated by a word meaning "immerse"; and because the Baptists could not enforce this they would have none of the Bible Society, and formed one of their own. I daresay that the Archdeacon, instead of taking the trouble to study the Baptists for himself, had a representation given him, probably by someone who knew as little as he did himself of a Baptist. Certainly we must have appeared to him as very unprepossessing and bigoted, not to say unchristian. I was pleased to see that a prompt reply was made to Archdeacon Farrar by Dr. Angus, and that the Archdeacon's statement received a categorical contradiction. It turned out that the Baptists only wanted their own Bibles translated properly, and to leave the others to do as they chose. The Baptists only wanted the Bibles for their own fields of labour to be translated, not half translated. If the Baptists have a right to exist at all, they have a right to ask that, and to insist that the demand shall be acceded to. But the request was refused, and hence the separation. Of course the practice of the other sections of the Church may render it very inconvenient for them to translate the word "baptize," because the natives might ask awkward questions. But Baptists wanted a full and free translation of the Scriptures, in order that what the missionaries proclaimed might be confirmed by reading the Sacred Word. But the request was refused, and the blame of the separation lies on the shoulders of those who refused. I was going to express the hope that Archdeacon Farrar had withdrawn and expressed regret for this glaring misstatement, but I have just been informed that he has not done so, although the facts were brought before his direct attention. I say it is one of those cases where a full and clear withdrawal should have been made promptly; and I say, further, that no Christian man in a responsible position should have made a statement of the kind without being thoroughly certain of his facts.

In the interests of unity, which I say in all earnestness is dear to me, I am sorry these circumstances should have arisen. I hope, and I am glad to find, there is progress being made in the direction of union. I hope the time is coming fast when the two societies can again be thoroughly amalgamated and work together in the closest co-operation. But I am perfectly certain that while our Society will not place difficulties in the way, it will make no unworthy compromise that will hinder our good work. We Baptists are the true Unionists. We do not believe in division unless we are forced to it, and we are persuaded that it is only on the basis of our free spiritual ideals that the final unity of the Christian Church will be effected.

Now, while one regards the need for separation with regret, we cannot but rejoice in the splendid work that has been done by our Bible Translation Society. In our Society, we have men second to none in linguistic ability, and we have always been glad for other sections of the Christian Church to use our translations, although they alter our translation of the word "baptize." I think that is a pity. It is a serious loss, in my opinion, that a word of so much importance in the New Testament should be given to the heathen in a language they cannot understand. The translation of the word *baptisma* to any Greek scholar is very clear. I suppose people will do collectively what they would never think of doing individually, but I

venture to say that any individual Greek scholar would destroy his reputation by translating the word otherwise than as we wish it translated. We have this evidence, at any rate, of our apostolicity—we have the perfect gift of tongues. Our Pædobaptist brethren have one group of words that they cannot translate, but we give the whole Scriptures to the people in their mother-tongue—in the language of their homes and hearts. Our fathers bravely stood for these great principles of ours when the odds against them were appalling, when their struggle seemed a hopeless one against a giant ecclesiasticism and an almost universal sacerdotalism. But the flowing tide is with us. Yet we must not be tempted to compromise and relax our efforts. There is much land yet to be possessed. If we are faithful, we shall have a large share in the great victory that is surely and quickly coming when sacerdotalism shall disappear for ever, and the kingship of spiritual power shall be acknowledged from the rising to the setting of the sun.

A MISSIONARY HYMN.



GIFT of all gifts ! in power sublime,
O'er-reaching earth, out-measuring time,
To Him, whom God the Father sealed,
What thanks, what service, shall we yield ?

Saviour and Lord, redeemed by Thee,
Bought with a price—for ever free,
Ourselves presenting at Thy throne,
Seek we to make Thy glory known.

Thy glory, as divinely traced,
In cross endured, and curse effaced,
With mercies infinite for all
Who on Thy saving Name shall call.

In earth's dark places far away,
Shines not Salvation's promised day :
Wilt Thou not, through Thy people, pour
Its sunlight upon every shore ?

And art Thou not still pleading thus,
O Master ! " Who will go for us ? "
Thy quickening Spirit wake reply
In many a heart, " Lo, here am I ! "

Thy Church, Lord, energize and stir,
Speak Thine " Awake, " " Arise, " to her ;
That sounding out her home-call sweet,
The lost may gather at Thy feet.

JOSEPH TRITTON (1885).

THE STORY OF THE CONVERSION OF PASTOR WU CHIEN CH'ENG.

(See *Frontispiece.*)

“



Y DEAR MR. BAYNES,—Mrs. Watson has handed to me the enclosed photograph of Pastor Wu chien ch'êng, and asked me to send you some account of his life that would interest the readers of the HERALD. Pastor Wu is one of the six who, after a course of study in Mr. Whitewright's Training Institute, were ordained by Dr. Glover when in Shantung. His life is full of interest; but it would take too long to give anything like a biography, however condensed, so I will simply relate, in his own words as much as possible, the incidents that led to his becoming a Christian.

“It was in the beginning of 1881 that Wu chien ch'êng, meeting a neighbour outside their village, was told that some preachers of the doctrine have just passed by. ‘Have they?’ said Wu. ‘I wish I had seen them. I want to get hold of their books and know what the doctrine really is like.’

“Not long after this he told his Uncle Nieh, who was on a visit to the family, of his disappointment at missing the preachers. ‘Oh,’ said the uncle, ‘if you want some doctrine books I can get them for you; my boy is learning them, and the preachers often come to our place. I'll mention it to them, and they will give you a book gladly.’ A week or two later the old man's son, Nieh t'ung ngan, passing with Lin i pen, one of the preachers, left a book to be given to Wu. Wu read the book, and was so impressed that he at once committed it to memory. Meanwhile Nieh t'ung ngan, and Lin i pen, went on their way to the ‘Ta kung ch'i’—a great prayer-meeting—held at a place called Hou chia miao, about fifteen miles off. The meeting was what is now the half-yearly meeting of delegates from all the churches. The opportunity is taken of bringing new disciples into contact with the centre of the Gospel movement, and the magic lantern is often shown them with other things that will interest and dispel superstition. These two brethren, on their return, called at Wu's house, and told the things they had seen and heard. Naturally enough it was the magic-lantern element that fastened itself on the attention of the listeners. When the tale was finished, Wu's father said to his sons, ‘Here, you youngsters, I'm too old, but next time you go and have a look.’ It was

not a very remarkable scene, except in the fact that it was Christianity and its preachers that were being discussed in a Confucian home, and it was one that fastened itself on the memory of one of the group, to be recalled in after days as a part of 'T'ien Fu ti an p'ai (the Heavenly Father's arranging).

"About this time the local government adopted compulsory emigration measures, and to avoid being compelled to leave home permanently, Wu chien ch'êng was sent to stay at a magistrate's office in the city, where he had spent part of his early life studying law cases. Here he would be secure till the danger was over. Turning over old deeds and books on the old familiar shelves, Wu noticed what looked like a new document. It was a copy of the treaty between England and China. The first words that met his eye as he opened it were: 'The Christian religion is good, teaching to do to others as we would be done by. Preachers and learners are all to be protected.' 'How is it that everybody calls this a vile heresy, when the Emperor himself says it is good, and to be protected?' was the thought that passed through Wu's mind. Thus he reached the second stage in the path that was leading to the great change of his life. There was not yet any great stirring of heart, the thought suggested by the sight of the treaty was little more than a passing one, but it removed what might have proved a barrier—his fear of Christianity as disreputable.

"He returned home, and thought little more about the new religion until his cousin Nieh called again, with Lin, on their way east, and asked Wu if he would go with them. Wu consenting, they started off for Hsia chuang, the home of Elder Ch'ü, who had arranged to give a week's series of addresses on the Gospel of Mark. When the three arrived the address had already begun, when Deacon Wang, noticing the stranger, asked the elder to begin again. For six days Wu listened to the story, told from beginning to end—the story so old to us, but marvellously new to him. *Everything* was new. To see these men gathered together from different places—hitherto strangers, now bound together in the bond of love—was itself a miracle to the clannish Chinaman. The hospitable warmth of Mrs. Ch'ü as she flitted here and there, anticipating their wants—the singing, which, execrable as it must have been to a Western ear, nevertheless made his heart thrill—all was so *new*. The climax came near the end of the meetings. The elder in his story had reached the sufferings of Jesus. 'He had no sin Himself,' explained the elder simply, 'but was crucified for the sin of men.' Wu felt his eyes wet, and went out into the darkness of the courtyard to wait till the elder had finished that part. 'Brother Wu,' said one of the leading Christians to him after the meeting,

'you have eaten medicine to-night.' 'What medicine?' asked Wu, perplexed. He understood afterwards what the brother had meant; and it was true—the Physician had come near, and brought healing to his soul. 'And I, if I be lifted up, will draw all men unto Me.'

"What a change was there now! Wu came intending to return after the first day; he remained to the end. At the beginning of the meetings, as he was reading in Matthew, he noticed the expression, 'That the Scripture (sacred writing) might be fulfilled.' He asked the elder's nephew what 'sacred writings' were referred to here. 'Why, the book you have in your hand,' was the reply. This was too much. It was one thing not to call the religion a vile heresy, it was another thing to rank the books with the sacred books of his own country. At the end of the meetings his own classics were no longer to be compared with this sacred Book. The elder gave him a New Testament at parting, and Wu hugged it to his breast as a priceless treasure. On the way to the meetings, accosted by the passers by, and asked where he was going, he was ashamed to tell where. Returning, the shame had given way to exulting.

"To go to Sunday service at Wang K'ung (Nieh t'ung ngan's home) was now a regular thing. The first Sunday a cousin in the village, hearing where he had gone, asked if he would call for him next time. Accordingly Wu called. 'Wu chien kuan,' he shouted at the door, 'I'm off to "li pai" (worship); are you coming?' 'All right,' he shouted back. Outside the village the cousin said, 'What did you call out like that for? You made me feel quite foolish.' A few days before friend Wu would have felt the same. He had forgotten now what shame meant. On the way, an old schoolfellow asked where he was going. 'To worship,' he said boldly. 'To worship? What books are those?' 'Heavenly books.' 'What sort of books are they?' 'Ah!' said Wu, 'you don't know. China has no such books as these.'

"So the work was complete, and Wu chien ch'êng had become a messenger of the truth. He and his cousin Nieh t'ung ngan, who had helped him, now became companion preachers of the Gospel in the neighbourhood. Through their zeal the work spread, and that district is now the most flourishing in all the Church. Some of the seeds sown in those early days are springing up still, in most unexpected places, 'after many days.'

"With kind regards,

"I remain yours sincerely,

"J. PERCY BRUCE.

"A. H. Baynes, Esq."

APPEAL FROM SHENSI.



VERY readily insert the following appeal from our missionary, the Rev. Moir Duncan, feeling sure there are generous friends who will be glad and thankful to comply therewith:—

“MY DEAR MR. BAYNES,—In this virgin-field we are now face to face with peculiar and pressing claims. There are now nine schools being taught, and fifteen stations being superintended—*i.e.*, places where public worship is conducted. In addition we are pioneering in several cities, including the provincial capital, Hs An Fu.

“For the school work we urgently require sets of apparatus necessary for demonstrating simple instructive experiments in teaching the rudimentary principles of chemistry, physics, physiology, electricity, astronomy, &c. All we want to be provided with are the simple and inexpensive essentials as recommended in Macmillan & Co.’s Primer Series. Possibly these could be supplied from the remains of a nursery chest, or the contents of a lumber-room.

“For the church and evangelistic work we need lantern slides, especially (1) Doré’s Bible Pictures; (2) Set on Astronomy (revolving); (3) Illustrations of ‘The Pilgrim’s Progress.’ Further, any of the following would be extremely useful:—(1) Working models of steam engine, steamer, telegraph apparatus, pump, spinning machine, or any other interesting model. Samples of material in the various stages in process of manufacture of any of the following:—Steel, paper, leather, cotton or linen, woollen cloth, &c. I have been repeatedly asked to mention anything that would be of service in the work, but have hitherto declined. Now that there is an immediate call for such accessories as many readers of the HERALD might be glad to supply, I send you a list of the most needful.—Yours truly,

“San Yuan Hsien, March 21st, 1893.”

“MOIR DUNCAN.”

A FURTHER APPEAL.

Mr. Thomson, who has just been accepted as a missionary for Ceylon, writing to Mr. Baynes, says: “Another thing which Mr. Lapham has recommended me to mention is a medicine chest. He says that it would be of great service in Ceylon, especially in the outlying villages, and thought that if an appeal were inserted in the HERALD, perhaps some friend of missions would respond. You know I have a little medical knowledge, and I have no doubt that had I such a chest, a pocket surgical case, and a few dental forceps, I should find them of great advantage in my work. So, if you can see your way to insert such an appeal, I should be very much indebted to you.”

“WANTED—FOR THE SERVICE OF THE KING.”

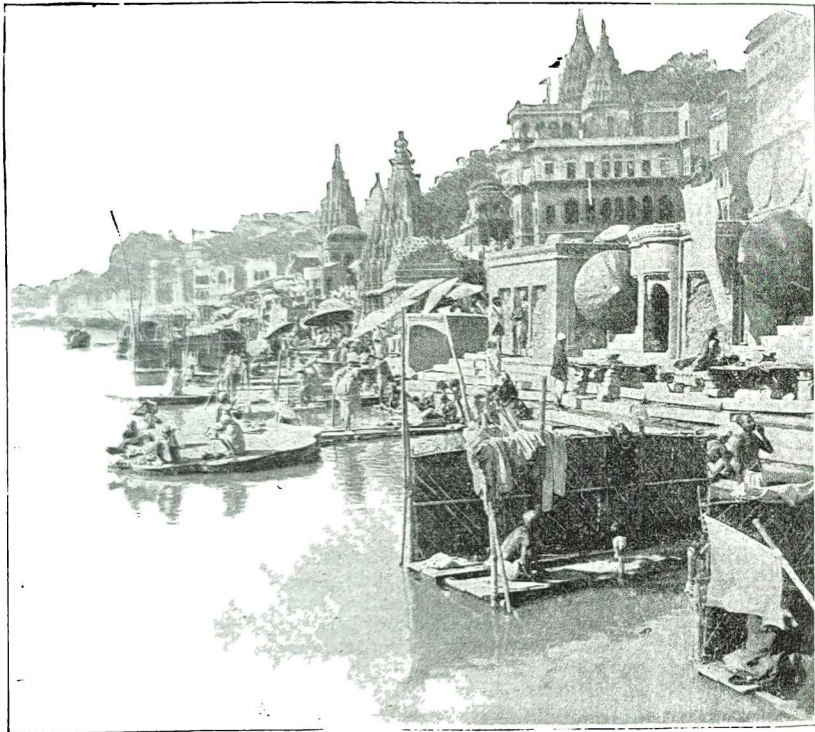


MUCH is the appropriate title of a special appeal to young men written by four of our missionaries—Messrs. Stapleton (Congo), Lapham (Ceylon), Harmon (China), and Wright-Hay (India)—and issued in leaflet form by our Young Men’s Association. We may earnestly commend this Appeal to the prayerful and serious attention of the young men in our colleges and churches. It can be had *gratis* on application, stating number required, and enclosing stamps for postage, to Mr. Holliday, Secretary, Y.M.M.A., 19, Furnival Street, London, E.C.

THE HEART OF HINDUISM.



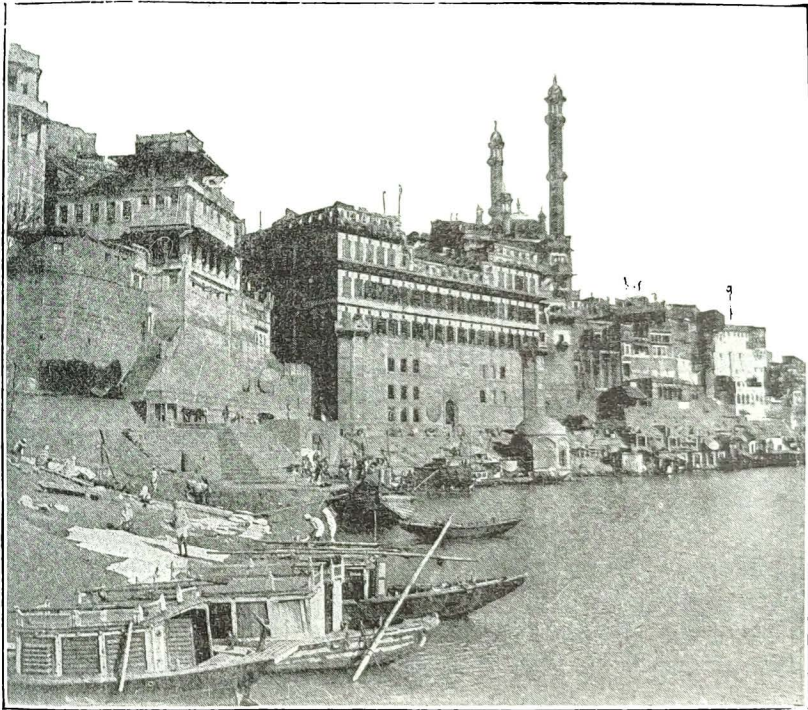
HINDUISM centres in a city. Amid innumerable holy sites, in a land whose every stream is sacred, and every grove a garden of the gods, it is this city which, above all others, shrines itself in the people's hearts. The follower of Krishna looks toward it with a longing only matched by that of the Moslem for Mecca, and makes it the ground of hopes which have no place in the Christian's thought of Jerusalem.



UP-RIVER VIEW—BENARES.

To millions of Hindus, Kasi (or Benares) is the goal of all their earthly happiness and the literal gate of heaven. As the chosen home of their greatest pundits, and the holiest of all their places of pilgrimage, this ancient city on the banks of the Ganges may well be designated the "Heart of Hinduism." With its thousand temples, its crowds of ubiquitous priests and world-famous ghâts, it is a city wholly given up to one thing—religion, and to one act—worship. Multitudes of pilgrims come daily from

all parts of the country, pour through the narrow streets, bathe in the sacred river, leave their offerings at favourite shrines, and depart, taking with them to distant homes sealed bottles of the fluid which they vainly hope has washed away their sins. The soil of the city, its walls and streams, its temples and inhabitants, everything in it and around it are considered holy. On questions of faith and conduct its *dirta* go out to the remotest bounds of Hindustan, and are everywhere reckoned as final. The life-blood of Hinduism circulates from Benares. There is the well-spring of passionate devotion; there the authority for rigid social enactments.



MOSQUE OF AURUNGZEB—BENARES.

This fact alone should invest the city with peculiar and perennial interest for those who are watching the struggle between the Trident and the Cross. Here, in a sense very real and awful, Satan has established his "seat" as the stronghold of idolatry in India.

I saw Benares for the first time on my way home from the Conference in Bombay. With all its sanctity, it is a city of thieves and a city of evil

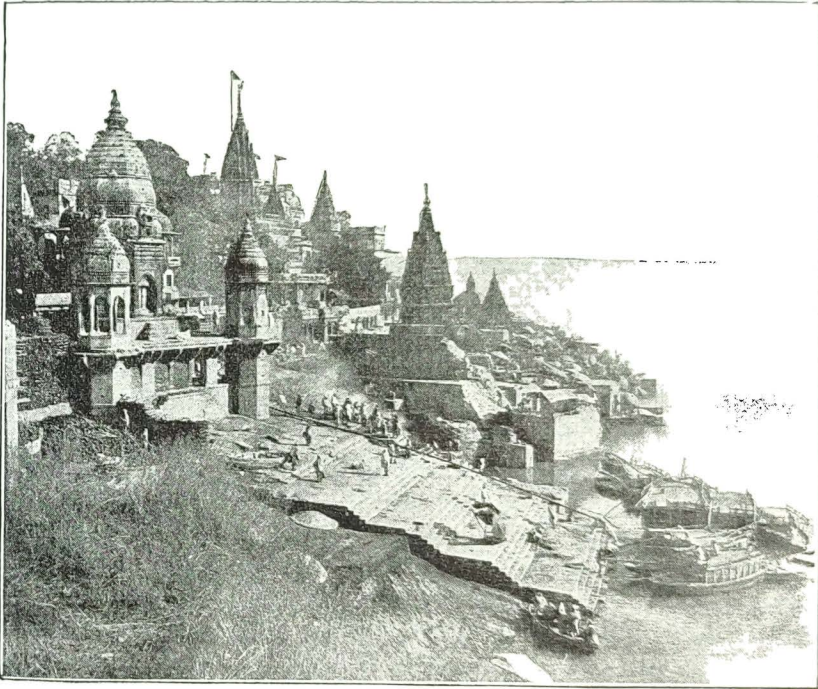
smell. Nowhere else, even in India, have I noticed so many or such monstrous padlocks on the doors of the shops. Nowhere else have I seen such sloppiness and pervading filth. But the panorama of the ghâts, as you glide up and down river in the early sunlight, is a sight not to be forgotten. For gaiety of colour and variety of human interest, and the charm of picturesque effect, I have seen nothing to equal it. The three photographs sent will do more to give readers of the HERALD an idea of the scene than pages of verbal description. The first and second were taken from the roof of my boat, and from nearly the same point of view looking in different ways. The city stretches for miles along the northern bank of the river, and sweeps round like a bay. The other side is nothing but a sandbank. If a man dies there he will become an ass, whereas, if he dies in the city opposite, he will go straight to heaven. So the Hindus believe. The temples, mosques, and other buildings rise above a cliff a hundred feet high, from which a multitude of grey stone steps dotted with shrines descend to the bed of the river. Small apartments like stone sentry-boxes are seen here and there along the water's edge for the convenience of bathers who desire seclusion.

Picture No. 1 represents the up-river view. I trust the engraver will use a magnifying glass, and note especially the group sitting on that sunken pillar at the surface of the stream. They are all Brahmins. One of them, an old man, is intoning Sanscrit texts from a yellow manuscript on his knee; and another, with his right hand in a bag, is counting the beads of his rosary, and repeating the names of his gods. Bathers are coming and going, their bright-coloured garments set off by the neutral background of grey; and there is ceaseless chatter along the water's edge, mingled with the splashing of many hands, while gongs and bells call from the temples above, and some are hurrying thither, pausing just a moment under the mat umbrellas to receive a mark on their foreheads in red or white paint. And all this flashed back by the bright morning sun! Coming along in the distance is one of the budgerow boats, with a party of tourists seated on the roof.

The second picture shows the mosque of Aurungzeb. This mosque actually occupies the ground where a Hindu temple once stood. The minarets are two hundred and fifty feet high, and are believed to be as deeply rooted in the sands of the river-bed. They lean fifteen inches out of the perpendicular, and the ascent of only one of them is considered safe. I ascended that one, of course, and looked out over a singularly flat and closely packed area of house-roofs.

The third picture represents the holiest spot of all in the holy city.

Just beyond the broad ghât in the foreground rises the smoke of cremation fires. The group at the top of the steps is mainly composed of relatives of the person whose body is being burned. The sight is a sickening one. A small faggot of sticks on a sloping ground, blackened with charred ashes, indifferent onlookers, and the waiting dogs. Just below is another body wrapped in a thin cloth and tied to a bamboo frame—the whole being steeped in the river for several minutes before being burned. A quantity of red powder exudes from the mouth and stains the surface of the stream. Close by is a woman using the same water for washing the rice she will



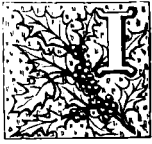
BURNING GHAT—BENARES.

presently cook and eat! Filtered water, at great expense, has been laid on throughout the city, but the poor ignorant people are taught that it is defiled, and prefer to use the dirty water of the river. Beyond the smoke is a tiny stone monument, like a child's grave-stone, and there are several others scattered about. These are the memorial stones of "*satis*," or women who have sacrificed their lives on the funeral pyres of their husbands. Truly the dark places of the earth are the habitations of cruelty!

Barisal, March 8th, 1893.

WILLIAM CAREY.

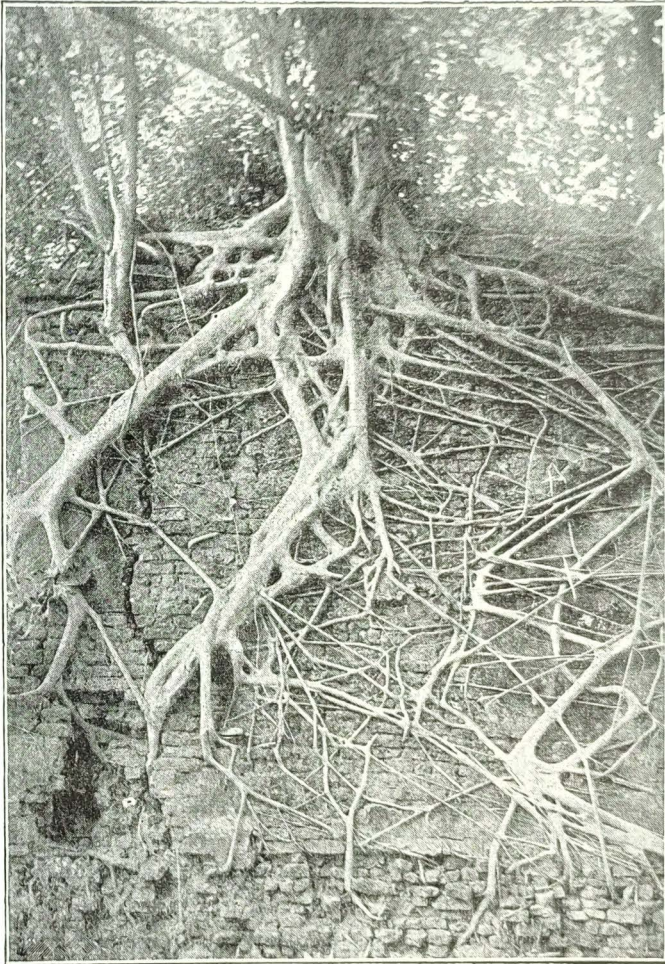
PHOTOGRAPHING A RUINED TEMPLE.



T nearly always happens whenever we take photographs in India that a large crowd of people collects around and indulge in various guesses as to what is going on. Those whose knowledge of scientific instruments amounts only to the fact that there is such a thing as a compass, sagely inform the others that is what the machine is. And then they speculate as to what the Sahib is doing with the compass there, when someone perhaps suggests that possibly a survey for a road is being made! Thus a camera produces much wonder and speculation in the minds of the ignorant. Whenever such a crowd collects round me I leave them to go on speculating till I have secured my picture. Then I pack all up ready to depart, but before leaving I always tell the people what I have done, and generally improve the occasion by preaching to them. The people are greatly interested to hear that a picture of their houses, or trees, or temple has been taken, and will be sent to England for the people of that country to see. Perhaps such a thing has never been done in their village before, and it will form a topic for conversation for years to come, how that "one day a Sahib came with a compass and drew a picture of their houses"! When speaking to the people about the new religion we have brought, I generally illustrate my remarks by some reference to the picture just taken. I thus seek to link some spiritual truth with the event which they will never forget.

I now venture to give, in substance, the address which I gave when I took the picture of this extraordinary tree and temple. As usual, a crowd of people were standing a little distance away, and were filled with curiosity and wonderment at what was taking place. As soon as the operation was finished I turned towards them and said, "I can see by your faces that you have all been wondering at what I have been doing by pointing this black box at this tree and ruined temple. Is not that so?" "Yes, Sahib, it is quite true." "Well, now, I will tell you. I have been taking a picture of them to send to the people of England, who are very desirous to see what the houses and trees and scenery of this country are like. And this tree and temple will form a most singular picture. See, here is this peupl-tree with its network of roots encircling the temple round, and penetrating between brick and brick into every part of the building. Gradually the tree will burst the edifice into a thousand fragments, and finish its work of destruction by crushing it a shapeless mass to the ground. Now, come, tell me, why have you given up puja in the temple and left it thus deserted?"

“Why, Sahib, don't you see, the tree has made the temple a complete ruin, and it is impossible any longer to do puja there.” “Why don't you uproot the tree, then?” “Is that possible, Sahib? Don't you see that the roots have penetrated into every part of the building, and to attempt to uproot it would be to break the structure to pieces quicker than the tree will do it?”



A RUINED TEMPLE. (*From a Photograph.*)

“Well, then, suppose you want to preserve the temple here, what must be done?” “What must be done, Sahib? Why, we must break it all down and dig out all the roots, and build up the temple afresh. This is the only thing left to be done now.” “Very well, friends, I have been very glad to

hear you say this, because it is quite true. Now I want to tell you something more. There is in the possession of each one of you a temple, ruined and forsaken, just exactly like this one. That temple is your heart. For the heart of each man is the temple of the Holy God. It is in the hearts of men that God would dwell, and there He would be daily worshipped. It is there He would receive our offerings of love and praise and gratitude for all His favours to us.

“But what has happened to our hearts? We have, alas! allowed sin to take root there, and it has grown into a mighty tree, bearing all manner of evil fruits, and it has sent its roots deeper and deeper, until our hearts have become shattered and ruined, and consequently utterly unfit for the presence and worship of God. And now God has left us, and gone away sad and sorrowful at our ruined condition. You have told me that it is impossible for you to do puja any longer in this temple which is so shattered by this peepul-tree. Understand, then, that it is quite as impossible for God to be worshipped in hearts so overgrown and defiled by sin; and sad and terrible, beyond description, is the state of that heart which God has forsaken. It will become a hopeless ruin and the abode of every evil and impure thing, and, finally, must be destroyed for ever. In short, its condition will be exactly like that of this temple, which, now that you have forsaken it, has become the abode of unclean birds and beasts and reptiles. Do you all understand my words?” “Yes, Sahib, we do understand; please proceed.”

“Well, to proceed. You have admitted to me that it is utterly impossible to uproot this tree, and so save the temple. And it is equally useless to lop off all branches, for while the roots are left in the walls, new shoots would spring up in all directions. You have also declared that the only thing which can now be done to restore the temple is to break this building down, and build it up afresh. And that is just how the matter stands with regard to the temples of our hearts. Sin has grown into a mighty tree. It has sent its roots into every hold and cranny of our being. It is impossible for us to uproot this monster. Nothing we can do is of any use. If we stop sinning in this particular we are sure to break out in that. If we succeed in avoiding sin to-day we are sure to fall into sin to-morrow. Sin has its roots deep in our hearts, and whatever we may try to do it will show itself somewhere or other. You, my friends, go to places of pilgrimage, and you worship thirty-three millions of gods and goddesses, and you feed the Brahmins, and bathe in the waters of the Ganges; but come, tell me, have you been able, by any of these means, to uproot the monster sin from your hearts? Have you been able to make yourselves

pure and holy, and once more the dwelling-place of the great God? Be sincere, and tell me the truth now." "Ah, no, Sahib, we have obtained no good by all our efforts. We have come back from places of pilgrimage just as sinful as we were before we went. Our hearts are still full of evil, and we have no peace of mind." "I am truly glad to hear you speaking thus, because what you say is true. It is just as impossible for you to get rid of sin out of your hearts as it is for you to uproot this popul-tree. No, this temple must be broken all down, every root must be dug out, and the whole structure must be built up afresh. So with our hearts, they must be completely changed, they must be made anew. And I have come to tell you how this may be done. There is One who is all powerful, and who can take our vile hearts and make them pure. His name is Jesus Christ, the great Saviour. He has cleansed and sanctified the hearts of thousands upon thousands. No one who ever went to Him has had to come back bewailing that he got no good. We have been to Jesus Christ ourselves, and can testify that He has changed our hearts. God has again come and taken possession of our hearts, and we have peace and joy within. Will you not come, friends, and be freed of this terrible monster, sin? If you will but come, He will give you new hearts; He will fill your minds with peace and joy, and sin shall have no more dominion over you. Do not hesitate any longer, because you know not how soon you may die, and if you die with your hearts in this condition, it will be impossible for you to have admittance to heaven."

T. R. EDWARDS.

The College, Serampore.

MISSIONARY LEAFLETS FOR CHILDREN.



OUR Young Men's Association has taken a new departure, for which we are very grateful, because it meets a want to which many of our friends—especially Sunday-school teachers—have often given expression. We have now before us four prettily-got-up leaflets, each being a brief, pithy, and interesting letter, written on "Africa," by Mrs. Holman Bentley; "Ceylon," by Mrs. Lapham; "China," by Mrs. Turner; and "India," by Miss Leigh. They are carefully arranged and capitally illustrated, and will, we are sure, be highly appreciated by all our young friends. The very small price at which they are published—8s. per hundred, or 2s. 6d. for 400 (assorted or otherwise), carriage paid—brings them within the reach of everyone, and we trust that every Sunday-school in our denomination will at once secure a supply. All remittances and communications should be made direct to Mr. Holliday, Secretary Y.M.M.A., Baptist Mission House, 19, Funnival Street, London, E.C.

THE CONGO MISSION.

EVANGELISTIC WORK IN THE SAN SALVADOR DISTRICT.



MR. THOS. LEWIS, of San Salvador, writes the following account of a recent evangelistic tour in the San Salvador district, Lower Congo River :—

“MY DEAR MR. BAYNES,—In my husband's last letter to you he promised to send you some account of a journey from which we had just returned. He is very busy just now, so has asked me to write you in his stead.

“We started from San Salvador on the 17th of January, and went first to Mawunge, our sub-station. Here we had a very hearty welcome, many of the people meeting us on the road. When half way from here we stopped to lunch at a little town, and there met some men who had been sent by the chief of Albanza Alputu to help us on our way. We thought this very kind and thoughtful of him. Two of these men carried my hammock the rest of the journey. We stayed two nights at Mawunge, and found the work progressing; Sunday services and nightly prayers well attended by both men and women; and the few boys who attend school every day getting on nicely. The women in this town are very shy, so I was very glad of this opportunity of seeing them again, and was able to have several nice talks with them.

“LUKUTI AND NKABA.

“From here we went out of our road to a town called Lukuti. This place has been visited several times by Matoko, and as a result of his preaching the people have given up their fetishes. One Sunday evening, some months ago, Matoko appeared at our evening service with his cloth full of fetishes of various kinds, which these people had

given up to him. We were, therefore, much interested in this town, and rather disappointed to find the people very much afraid of us. There we sat outside a house all day, and it was getting dusk before we could get a house for the night. Just at six o'clock the chief at last sent to say that he was ill, but would like to see us. We went to his lumbu, which was a wretched place, with not even a box to sit on. However we squatted on a mat opposite the chief, a poor, miserable-looking man, covered with sores. He told us they had heard God's palaver from Matoko, and believed it, but would rather wait till to-morrow morning to hear what we had to say. We were sorry, as their knowledge is very limited, and we were obliged to leave on the following day. The next morning they were so late in coming together that I had to go on to avoid the great heat, but my husband stayed behind, and had a large meeting.

“The next town we stayed at was at a very short distance from Lukuti, and was also of special interest to us, the chief Kiatenda being the man who was rescued from being sold into slavery some time ago through our intervention. Mr. Lewis wrote you about the matter at the time. The wife of one of the chief men is a member of the church here, and two girls have been in the school, so that we had a good introduction, and found that the people had been looking for us all the previous day. I arrived here (Nkaba) first, of course, having started so early. At first the women ran away, but were

soon reassured by Mansonso and her two girls, and came round to make friends. We were able to have a nice little talk before Mr. Lewis and the others came. There are seven towns here, built in a wood, and all under this one chief. The night being dark, we could not get the people together; but a few came to prayers, and we were able to chat with many of them. On the following morning we had a large meeting, some two hundred about, and my husband spoke to them the word of life. Afterwards the women crowded round, begging me to talk to them. I could only just tell them once more of the love of Jesus, and how He died for us women as well as for the men. I should much have liked to stay and talk more to them, but it was so late, and the sun was getting very hot, so we had to start, promising as soon as possible to come again. Many of the people followed us part of the way, some of the men carrying the hammock.

“ZAMBA.

“We stayed that night, which was Saturday, at Zamba, where we had a most noisy welcome, and they were full of curiosity, a white woman never having visited any of these towns before. But in spite of their friendliness to us, they are most terribly superstitious, and did not like our message at all. That evening rain came on, but the next day being Sunday, we tried to hold a meeting in the morning. The chief sent for the people to come, which they did very slowly. But when, after speaking a little about other matters, my husband began to speak of death and the judgment to come, our audience gradually melted away, until we were left with only the chief and two or three men who felt themselves bound to stay till the end. This fear of death seemed to pervade the

town. Fetishes were everywhere; the entrance to the town being guarded by an immense one, the largest I have ever seen; it is a special kind, which is supposed to have the power to prevent people dying.

“KIZRILU.

“Finding that we could do no more there, we decided to sleep in another town, which we did, and the next morning climbed the hill to Bangu, and very soon arrived at Kizrilu. The plateau upon which these towns stand is the highest point anywhere near here, being 3,000 feet above sea level. From here the Athington falls descend. Mr. Lewis and the others went the next day to see them, but the road was too bad for me. We stayed two nights here. I found the people very ignorant, and the town very dirty. Two of our personal boys come from here, being the sons of the chief. They were with us, so the people were quite prepared to be friendly, and put two houses at our disposal; but we could get very few people to come to listen to God's truth. I was able to have two talks with the women, once when they crowded round the door to watch me sewing. After a time the noise subsided, and they sat down to look, and listened attentively for some time while I spoke to them of the love of Jesus. Later in the day I went to visit a sick woman, and finding a number of other women and children there, was able to speak to them of the uncertainty of life here, and of the life beyond. We got quite friendly afterwards, and they asked many questions, *i.e.*, How many wives were left behind in our lumbu? whether I went to my farm? &c.

“From here we returned home by another route, the regular trade one. I had meetings in nearly all the towns.

I also had many opportunities of speaking to the women, though we were very often interrupted by drunken men. One town in particular the women were very shy, and I had been trying all day to get to speak to them, but without success. Each time I approached them they ran away. But just as evening fell they were sitting in a group a little way off, when I managed to get near and sit down among them, and they listened attentively till a drunken man, who had already disturbed my husband's talk, came up and began to worry them, whereupon they got up and began to move off, one woman as she did so, remarking defiantly to the disturber, 'Well, we've heard something. She says God is good, and He loves us.'

"WOMEN'S WORK.

"I am so glad to be able to accompany my husband on these kind of journeys, for I feel that there is a great work to be done among these African women, which only a woman can do. They are willing to listen, and they do not get the same opportunities as the men of hearing the Gospel. There are numbers of women living within a few miles who have never visited San Salvador. The women here, too, are so accustomed to sit and listen to palavers in which they have no concern; they are only there in the background to show honour to the chief, that they are very apt to think that

God's palaver, too, is at any rate chiefly for the men. When we can go and tell them of the love of Jesus as one of themselves, they can so much better realise their share in God's love and pity. I believe there is great hope for the future for African women. Some of these native Christian women have stood well in a time of great temptation, refusing the greatest honour a Congo woman can have, to be the wife of the king, for the sake of Christ. May they have grace given them to endure to the end!

"Last month my husband baptized two women here, one a young woman, the other old. This old lady was so delighted; she had been waiting for a very long time, as we were not quite satisfied with some things. She only sat down at the Lord's table with us once; and last Sunday morning she went to join the fellowship above. Somehow, we feel very happy when these Congo converts die: they have so many temptations, and so little to make life bright and happy. It must be a blessed exchange from a Congo hut to a place in the Father's house! Trusting you are well. With very kind regards from us both.

Believe me,

Dear Mr. Baynes,

Yours very sincerely,

"GWEN E. LEWIS.

"A. H. Baynes, Esq."

THE CENTENARY PRAYER UNION CALENDARS.

WE shall be glad to supply a specimen copy of the above Calendar, at sixpence, to any of our friends who make application for it to the Mission House.

THE LORD LOVETH A CHEERFUL GIVER.



WE are most grateful to the under-mentioned donors for welcome and timely gifts, and for the prayers and good wishes that accompany these contributions:—"A Friend," Colombo, Ceylon, for a gold ring, per Mrs. Frank Durbin; "A Working Man," for £2 12s., "tobacco money"; Rev. Dr. Arthur Pierson, for a gold ring, per the Rev. J. L. Roger, of the Congo Mission; "A Friend," for a gold ring and stud-link, per Mrs. Q. W. Thomson, formerly of Victoria, West Africa; "A Blind Girl," for a small silver fruit-knife for the Congo Mission; "A Widow," for an old silver coin for the Indian Mission; "One who loves to read the MISSIONARY HERALD, and finds it more deeply interesting month by month," for a silver bracelet for the Congo Mission; "An Old Blind Soldier," for a small silver spoon for the Indian Mission; "Two School Girls," a small silver brooch for the work in China; "A Flower-stall Girl in Holborn," a small silver coin for the work on the Congo. Mr. Tyars, of Wisbech, who writes:—"Our old chapel-keeper, Jonathan Friend, who is eighty years of age, sent the Mission, some two years ago, a bell for the Congo. His heart turns again to the heathen children, and he sends another through me to-day. It will reach you to-morrow, carriage-paid. The bell was formerly used among the soldiers in the Crimea; but he hopes it will call the children to be good soldiers of the great Captain."

The best thanks of the Committee are also presented to the following generous friends for welcome and much-needed contributions:—"Meg," £50; Mr. W. Haworth, in memory of his father, for *Italian Mission*, £25; "Owe no Man Anything," for *Debt*, £14 10s.; Miss C. Noble, for *training Indian Native Preacher*, £12; Mr. R. Cleaver, £10.

A FAITHFUL EVANGELIST.



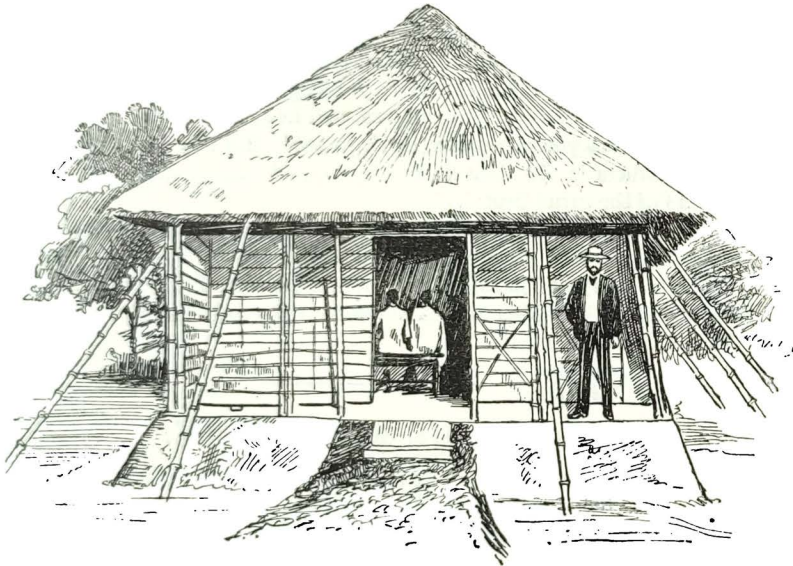
THE Rev. W. Bowen James, of Julpigori, writes, concerning the recent decease of a faithful native evangelist, as follows:—"During my recent visit to Dinagepore, I learned the following particulars concerning Surjya Babu's illness and death. On the 1st instant he was taken ill with fever when on a visit to Kalkapore, one of our out-stations. Choleraic symptoms set in the next morning, and within a few hours he passed away. His body was placed on a bullock-cart and brought into Dinagepore, where, on the 3rd instant, he was buried. For thirteen years Surjya Babu laboured faithfully in a very unhealthy district, in spite of much personal suffering, and the loss of his first wife. He has left behind him a widow, and two children by the first wife, who are grown up and married. The poor widow is now alone, with no relations in Dinagepore, and will, I fear, receive no help from her step-children. I am sure our Committee will have compassion upon her and help her. We have now lost three workers within the last twelve months—two by death, and poor Dhonojoy Sharma by mental derangement. May the gracious Lord raise up like-minded labourers to carry on the work here!"

A NEW MISSION CHAPEL AT RUNGPORE.



HE Rev. J. Ellison, of Rungpore, N. Bengal, forwards the following interesting account of the new chapel there :—

“MY DEAR MR. BAYNES,—I am sending you a photograph of a new mission chapel we have built in our compound. It is situated near the main road which leads from the native town to the Law Courts. Crowds of people pass along daily to attend to various kinds of business. A signboard near the entrance announces the services held in the new chapel, and invites any who wish to have conversation to come in. It has painted on it the



NEW MISSION CHAPEL, RUNGPORE.

following text : ‘The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.’

“Many stop and read who never come in, but who can tell what impression the text makes upon them ?

“We have named the new chapel “Gospel Mission Room,” our main object in erecting it being to preach the Gospel ‘to those who sit in darkness and the shadow of death.’

“The civil station of Rungpore is well supplied with schools, there being no less than five for boys and young men. It is from among these that we get our audiences on Sabbath days. The new mission room is a

suitable place of resort for conversation, it being just at a nice distance from the native part of the town, and near the road on which many take a walk in the cool of the evening. We have adorned the inside with beautiful pictures imported from England, which set forth in a striking manner Biblical truths, and form subjects for conversation.

“We opened the place on the 1st and 2nd of April. Mr. W. B. James, of Jalpaiguri, and one of his native helpers joined with us, and we had some very interesting and helpful meetings. At the last of the series Mr. James gave an excellent lecture on ‘The Person and Work of Jesus Christ,’ to a very good audience. We had some bills printed and circulated, the result being a very good attendance.

“Previously we have held our Sunday services in our own dwelling-house, but at times we have scarcely had room enough.

“May the new mission room which we have dedicated to the service of God be the spiritual birthplace of many souls !

“If the words of Psalm lxxxvii. 5, be fulfilled in regard to this mission room, our hearts shall greatly rejoice.

“‘And of Zion it shall be said, This and that man was born in her, and the Highest Himself shall establish her.’

“With kindest regards, yours very truly,

“J. ELLISON.

“A. H. Baynes, Esq.”

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the June meeting of the General Committee, the Treasurer in the Chair :—

Two New Missionaries were accepted—Messrs. A. E. Collier and F. W. W. Hale, students from Bristol College, both of these brethren being designated for India.

Messrs. Wilkinson and Long, who have been labouring amongst the Khonds in Orissa, were received as full missionaries of the Society.

Mr. Cameron, on arriving from the Congo, had an interview with the Committee, and was assured by the Treasurer of the deep sympathy felt for him on his recent bereavement.

Leave was taken of Mr. Glennie and Mr. Stapleton on their departure for Africa. Special prayer was offered by the Revs. E. Spurrier and W. J. Henderson, B.A., commending their missionary brethren to the care and blessing of our Heavenly Father.

Arrival of Missionaries.—It was reported that the Rev. Herbert Dixon and family had arrived from Shansi, North China, and the Rev. Robert Walker was expected from Naples.

News of the Rev. George Grenfell.—The Secretary stated that he had received the following communication, dated April 23rd, 1893 :—

“ ‘Henri Carvalho’ Station, 8° 26' S. Lat., 18° 40' E. Long.

“ We proceed by way of Loanda, Boma, and Underhill. Expect to be on the coast by the middle of June. The increasing virulence of the epidemic of small-pox compels this change of route.”

Intelligence was laid before the Committee of the safe arrival of the Rev. W. D. Hankinson at Colombo, Ceylon, and his commencement of the study of Singhalese.

Autumnal Meetings.—The General Secretary announced, with much pleasure, a very cordial invitation from the churches in Reading. The meetings will be held during the first week in October, on Tuesday the 3rd, and Friday the 6th of that month. Full particulars as to arrangement will be given shortly.

RECENT INTELLIGENCE.



HE Rev. George Kerry left Calcutta in the *City of Cambridge* on the 6th ult., and is expected in England about the middle of the present month. More than thirteen years have elapsed since Mr. Kerry was in this country, during the whole of which time he has acted as Financial Secretary to the Indian Mission. After this long strain we trust a season of rest and fellowship with Christian brethren here will prove very beneficial. Whilst Mr. Kerry reports more favourably of Mrs. Kerry's health, we regret that she is quite unable to accompany her husband.

The Rev. J. L. and Mrs. Roger, with the Rev. R. H. Kirkland, sailed from Antwerp for the Congo in the s.s. *Lulu Bohlen*, and were joined at Las Palmas by the Rev. T. and Mrs. Lewis, who, after a month spent in the Canaries, are able to return to their work at San Salvador fully restored to health.

Towards the end of this month Mr. and Mrs. Glennie and Mr. and Mrs. Stapleton will be returning to Africa.

Good News from Barisal.—Rev. Robert Spurgeon sends the following encouraging tidings:—“At our church meeting on Wednesday, April 26th, seven candidates for baptism were accepted. All are scholars in the girls' school under Miss Finch's care; and she must have had a taste of heavenly joy as she handed in this sheaf of gathered grain. On Sunday morning they were baptized by our aged brother, John Sirkar. Undoubtedly the girls' school is one of the most important branches of work in this district, and yields fruit of the highest kind. Would that all the girls in our large Christian community could be brought under the same influence! But this would require half-a-dozen schools of the kind, and involve an outlay that we are not sure we shall be able to meet.”

McGhee, Mrs., for <i>support of boy at Monsehi, Congo</i>	2	10	0
Maseie, Mr. Robert	1	0	0
"Owe no man anything," for <i>Debt</i>	14	10	0
Peel, Mr. J.	0	10	0
Soul, Mr. R.	1	6	0
Southey, Mr. Jas.	2	0	0
Under 10s.	2	17	0
Do., for <i>Congo</i>	0	8	0

LEGACIES.

Blackmore, The late Mrs. Dorothy, of Appledore, North Devon, by Messrs. Rooker and Bazeley, for <i>Africa and China</i>	179	9	6
Howarth, The late Mrs. Ann, of Burnley, by Rev. C. Payne	10	0	0
Do., for <i>W & O</i>	10	0	0
Mozley, The late Mrs. Ann, of Basingham, by Mrs. Wagstaff ..	20	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch.	16	0	5
Do., Mission Hall ..	8	2	6
Acton	5	17	9
Alperton	7	11	7
Arthur-street, Camberwell Gate	6	16	0
Battersea, York-road ..	8	1	9
Bermondsey, Drummond-road	5	0	6
Do., Sunday-school, for <i>N P, Saul, Delhi</i>	10	0	0
Do., Haddon Hall Sunday-school, for <i>N P, P. C. Dass</i> ..	10	0	0
Bethnal Green, Hope Town Hall	1	6	0
Bethnal Green-road ..	1	0	0
Do., Sunday-school ..	0	16	0
Bow Common, Blackthorn-street Sunday-school	2	0	0
Brixton, Kenyon Ch.	14	0	0
Do., Sunday-school ..	9	1	8
Do., Wynne-road	11	15	6
Do., do., for <i>W & O</i> ..	2	10	0
Do., St. Ann's-road Sunday-school	0	18	11
Brixton Hill, New Park-road	7	10	0
Brookley-road	38	3	3
Brompton, Onslow Ch.	4	14	2
Brondebury	18	0	0
Camberwell, Cottage-green	4	5	0
Do., Sunday-school, for <i>Congo</i>	5	0	0
Do., Denmark-place ..	16	1	4
Do., Mansion House Chapel	0	12	6
Castle-st., Welsh Ch.	6	12	9
Child's Hill	1	14	0
Chiswick, Annandale-road	4	0	0
Clapham, Grafton-sq.	8	0	0
Clapton, Downs Ch.	31	10	6
Do., for <i>W & O</i>	16	14	3
Crouch Hill	3	0	0
Do., Sunday-school ..	0	10	7
Dalston Junction	9	9	0
Do., Sunday-school ..	11	0	0
Deptford, Octavius-st.	11	7	3

Ealing, Haven Green ..	10	14	8
Ealing Dean	5	10	6
Do., Sunday-school ..	1	7	0
Do., Y.W.B.C.	1	9	5
East London Tab.	25	0	0
Do., Sunday-school ..	1	0	0
Eldon-street, Welsh Ch.	10	10	0
Do., Sunday-school ..	4	6	0
Enfield Highway	11	3	8
Ferme Park	13	15	3
Forest Gate, Woodgrange Ch.	4	13	10
Do., Sunday-school ..	2	0	0
Great Hunter-street Sunday-school	10	16	0
Gunnersbury	3	10	0
Hackney, Mare-street and Ann's-place Sun.-sch., for <i>N.P.</i> ..	3	10	0
Hammersmith, West End Chapel	6	19	0
Harlesden	5	0	0
Hawley-road	6	15	0
Honor Oak	5	7	0
Do., Sunday-school ..	0	19	0
Highbury Hill	10	18	0
Highgate, Southwood-lane	2	0	0
Islington, Salters Hall Do., for <i>W & O</i>	3	1	9
Do., Sunday-sch., for <i>Congo</i>	2	0	0
Johns-street Ch.	5	7	9
James Street, Bedford-row	4	0	9
Do., Sunday-school ..	1	3	0
Kentish Town Ragged School, for <i>Congo</i> ..	0	10	0
Kennington, North-st.	2	5	0
Kilburn	3	13	6
Kingsgate-street	0	15	10
Maze Pond	7	5	3
Metropolitan Tabernacle	18	2	0
Do., Sunday-school, for <i>Mr. Weeks' Congo work</i>	6	5	0
New Southgate	4	0	6
Do., Sunday-school ..	7	14	8
Do., for <i>Congo</i>	1	2	8
Do., Mrs. Huxley's Class, for support of " <i>Diambi</i> " ..	5	0	0
North Finchley	11	13	10
Peckham, James-grove ..	0	13	5
Do., Sunday-school ..	0	13	5
Peckham Park-road Sunday-school, for <i>N P, E. C. Ghose, Khoolnea</i>	6	0	0
Do., for <i>Native Teacher, John Paul, Agra</i>	6	0	0
Peckham, Rye-lane	20	0	0
Pinner, for <i>N P, India Poplar, Cotton-street</i> ..	3	5	2
Regent's Park Ch.	35	18	6
Do., for <i>Mrs. Bentley's work, Congo</i> ..	0	4	10
Shepherd's Bush, Avenue-road	2	12	6
Do., Tabernacle	4	10	0
Shoreditch Tabernacle ..	9	14	3
Spencer-place Sunday-school	2	14	10
Stockwell	12	15	1
Stockwell Orphanage, for <i>furnishing school, Walken, Congo</i>	1	18	4
Stoke, Newington, Devonshire-square ..	21	19	0
Surrey-square Mission Hall, for <i>Mr. Harmon's work, China</i> ..	1	6	0

Tottenham	3	11	11
Upper Holloway Ch.	23	4	7
Do., Y.M.B.C.	0	5	0
Do., for <i>Congo</i>	3	9	2
Walworth, Ebenezer, for <i>Bengali School</i> ..	4	18	7
Walworth-road	13	4	0
Do., Sunday-school ..	1	7	2
Do., do., for <i>Native School, Serampore</i> ..	4	10	0
Wandsworth, East-hill ..	7	14	7
Do., do., Sun.-sch.	4	3	6
Do., Northcote-road ..	12	14	0
Do., do., for <i>W & O</i> ..	3	12	0
Wandsworth Common, Bonnerley Hall Sunday-school	4	2	0
Wandsworth-road, Victoria Chapel	1	0	0
Westbourne Park	41	0	7
Do., for <i>Bible-women, Orissa</i>	3	7	6
Do., Sunday-school ..	13	6	10
West Green	8	10	1
Westminster, Romney-street	2	3	7
Do., Sunday-school ..	13	8	9
Do., do., for <i>Congo boy under Mr. Darby</i>	5	0	0
Woodberry Down	18	0	5
Wood Green	5	1	0
Do., Y.P.S.C.E.	0	17	8

BEDFORDSHIRE.

Cotton End	0	18	0
Shefford, Union Ch.	2	11	6

BREKSHIRE.

Reading, Carey Ch.	6	3	1
Do., King's-road Sunday-school	14	19	1
Sreatley	0	4	11

BUCKINGHAMSHIRE.

Gold Hill, Sunday-sch.	2	5	0
Looseley Row	2	6	5
Princes Risborough ..	12	7	7
Quainton	0	2	7
Speen	1	1	10
Stony Stratford	1	11	0
Do., for <i>W & O</i>	1	0	0

CAMBRIDGESHIRE.

Chatteris, West Park-street, for <i>W & O</i>	1	0	0
Chittering	2	3	2
Waterbeach	2	5	0
Wisbech, Ely-place Sun.-sch., for <i>N P</i> ..	0	15	2

CHEESHIRE.

Nantwich	7	11	0
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DERBYSHIRE.

Belper, for <i>W & O</i>	0	10	0
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DEVONSHIRE.

Croyde and Georgham	4	5	0
Devonport, Hope Sunday-school	3	15	0
Devonport, Morice-square, for <i>W & O</i> ..	1	5	8
Do., Sunday-school ..	0	14	0
Hatherleigh	1	0	0

Plymouth, George-st.	0 14 6
Do., for Mr. Shorrocks's School, Shenns	10 0 0
Do., Mutley Sunday-school, for Congo	15 2 1

DURHAM.

South Shields, Westooc-road	0 18 10
Do., for Congo	2 2 6

ESSEX.

Burnham-on-Crouch, for W & O	0 10 0
Do., for N P	1 3 0
Chadwell Heath	1 2 1
Ilford	3 14 0
Do., Sunday-school	1 18 0
Leytonstone, Cann Hall-road	6 5 0
Do., do., Sunday-sch.	1 0 4
Do., Chandos-road Mission	0 6 0
Romford	15 3 1
Upton Cross Sunday-school	0 15 6
Waltham Abbey Sunday-sch., for N P	1 2 3

GLOUCESTERSHIRE.

Cheltenham, Bennington Hall Sunday-sch.	3 9 10
Loughope	2 9 10

HAMPSHIRE.

Boscombe Missionary Working Band	3 4 2
Bournemouth, Westbourne Tabernacle Prayer Union	15 17 11
Lymington, Sunday-school	3 3 7

HERTFORDSHIRE.

Boxmoor	0 12 11
Do., for Congo	0 4 0
St. Alban's, Dagnall-street	29 11 10
Do., do., for N P	3 8 11
Do., Tabernacle Sunday-sch., for N P	3 3 0

KENT.

Ashford	10 2 4
Do., Sunday-school	2 1 2
Beckenham, Elm-road	7 10 0
Catford Hill	5 0 0
Do., for W & O	3 3 9
East Plumstead	1 9 8
Foots Cray	8 15 0
Forest Hill, Sydenham Chapel	18 17 7
Do., for N P	0 14 10
Hawkhurst, Sunday-school	0 8 6
Lee	7 17 1
Do., Bromley-road	7 3 4
Pembury, Union Sunday-school	1 11 0
St. Peter's	9 0 0
Sheerness	2 0 0
Sittingbourne	20 6 9
Tunbridge Wells, Y.P.S.C.E., for support of Congo boy, Ponds	3 0 0
Woolwich, Parson's Hill	5 18 0
Do., Qucon-street	2 11 0

LANCASHIRE.

Accrington, for Italian Mission	25 0 0
Do., Woodnook	3 1 0
Blackpool, Union Ch., for W & O	1 10 0
Birkdale, Sunday-sch.	2 0 8
Booth, Brasenose-road Welsh Church	9 4 6
Haslingdon, Trinity Sunday-school	6 6 0
Lancaster	5 1 0
Liverpool Auxiliary, Myrtle street	60 0 0
Do., do., Juvenile Association, for Rev. W. M. Webb's school work, Tre-lawney	15 0 0
Do., do., for Rev. T. C. Hutchins's school work, Maldon	15 0 0
Do., do., Rev. R. W. Hay's school work, Dacca	10 0 0
Do., do., Rev. R. Spurgeon's school work, Bartsal	5 0 0
Do., do., Rev. R. D. Darby's school work, Congo	10 0 0
Do., do., Calabar College, Kingston	15 0 0
Do., Richmond Ch.	5 13 10
Do., Cottenham-st.	4 2 11
Do., Kensington Ch.	0 19 0
Do., do., Sunday-sch.	5 0 0
Do., Princes Gate	2 0 3
Do., Stanley-road Sunday-sch.	1 16 7
Do., Tue Brook Sunday-school	1 7 0
Do., Birkenhead, Jackson-street	3 16 7
Do., do., for N P	0 17 7
Manchester, per Miss Hadfield, for Wathen Station, Congo	29 10 0
Preston, Fishergate (Mercy boxes)	5 0 0
Southport, Houghton-st.	8 10 7
Ulverstone, for N P	0 11 6
Warrington, for N P	0 9 8

LEICESTERSHIRE.

Croft	1 1 3
East Leake, for Orissa	3 3 0

LINCOLNSHIRE.

Bourne	2 2 0
Kirton Lindsey, for W & O	0 10 0

NORFOLK.

Attleborough	12 1 6
King's Lynn	0 10 6
Do., Sunday-school	1 11 5
Neatishead	4 3 6
Stalham	13 0 0
Yarmouth	30 3 6
Do., for W & O	0 8 0

NORTHAMPTONSHIRE.

Aldwinkle	1 10 0
Clipston	19 6 1
Guisborough	6 11 1
Hackleton	23 13 6
Moulton and Pitsford	2 7 5
Ringstead	2 8 6

Thrapston	19 17 0
Wollaston, for Congo	3 0 0
Woodford	0 11 6

OXFORDSHIRE.

Banbury, Bridge-st., for W & O	1 0 0
Burford	7 6 3
Do., for W & O	0 10 0
Caversham, Women's Bible-class	0 13 6
Hook Norton	0 7 5

SOMERSETSHIRE.

Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	1,202 10 6
Do., for Congo	12 11 9
Do., for W & O	28 4 4
Do., for N P	1 5 0
Do., Unity Ch., for Congo	4 0 0
Crewkerne	1 5 2
Mark	0 17 10
Watchet and Williton, for W & O	0 10 0
Yarcombe	0 4 9

STAFFORDSHIRE.

Brierley Hill	0 10 0
Walsall, Stafford-st., for W & O	1 1 0

SUFFOLK.

Stradbroke	10 1 3
Do., for W & O	1 0 0
Sudbury, for Congo	0 5 6

SURREY.

Croydon	17 12 0
Do., Memorial Hall Sunday-school, for Congo	2 10 7
Dulwich, Lordship-lane	4 15 0
Kingston	9 5 9
South Norwood	11 3 11
Do., Sunday-school	7 7 8
Streatham, Lewin-road Do., Bible-class, for support of orphan girl at Cuttack	1 1 0
West Norwood, Chatsworth-road	10 11 6

SUSSEX.

Eastbourne	25 6 6
Do., for Congo	2 0 0
Do., for N P	1 14 9
Rye	1 18 8
Do., for W & O	0 10 0

WARWICKSHIRE.

Henley-in-Arden	0 10 11
Rugby	4 11 6
Wolvey	17 0 7

WILTSHIRE.

Trowbridge, Bethesda, for W & O	1 1 0
Do., for N P	0 12 10

YORKSHIRE.		CARDIGANSHIRE.		PEMBROKESHIRE.	
Bradford, Y.M.B.M.S., for support of <i>Congo</i> missionary	50 0 0	Swyddffynon, Bethel...	1 8 0	Caersalen	0 2 0
Do., Sion and Cale- donia-street Sun- day-school	7 7 0	CARMARTHENSHIRE.		Cenmaes, Penuel	3 16 0
Cowling Hill, for <i>W & O</i>	0 4 0	Bethlehem, Pwll Llanelly	4 16 0	Cilfowyr	1 11 0
Farsley and District Baptist Union, for <i>W & O</i>	3 7 4	Carmarthen, English Chapel	5 10 0	Clarbeston, Carmel ...	3 4 5
Harrogate, Juvenile Association, for <i>Congo</i>	4 0 2	Cwmda Talley, Pro- vidence	4 11 8	Eglwys, Rehoboth	4 12 0
Huddersfield, for <i>W & O</i>	3 10 0	Glanaman	1 3 3	Fishguard	7 16 0
Lindley Oakes	29 15 2	Llanelly, Bethel	21 16 8	Llangloffan	17 10 0
Salendine Nook	1 11 6	Do., Moriah	0 9 2	Maenclochog	8 3 0
Salterforth	0 17 0	Meinciau	0 13 6	Newton	4 14 3
Shore, for <i>W & O</i>	1 0 0	Rhydargaeon, Horeb...	1 3 5	Do., for <i>N P</i>	2 2 0
NORTH WALES.		GLAMORGANSHIRE.		RADNORSHIRE.	
CARNARVONSHIRE.		Aberdare	0 10 0	Dolau	0 10 0
Glanadda, Aion	2 4 0	Abergwnfi, Caersalem	1 15 4	SCOTLAND.	
DENBIGHSHIRE.		Bridgend, Hope Ch. ...	10 9 7	Anstruther	0 3 0
Cefnmau, Zion	4 0 0	Do., for <i>W & O</i>	0 5 0	Ayr	1 0 0
Wrexham, Chester- street, for <i>Congo</i> ...	0 6 0	Do., for <i>N P</i>	3 15 0	Dunoon	2 2 3
Do., Sunday-school...	7 4 0	Do., Ruhamah Ch. ...	0 4 0	Edinburgh, Charlotte Chapel Sunday-sch., for <i>Congo</i>	3 6 8
FLINTSHIRE.		Cardiff, Tredegarville	1 5 9	Glasgow, Adelaide- place	12 16 6
Rodfari	1 8 6	Do., Hope Ch. ...	2 12 0	Do., Bridgton	2 12 0
Mold	0 13 0	Do., Llandaff-road ...	0 17 9	Do., Frederick-street	0 9 9
Do., for <i>N P</i>	0 8 0	Cwmavon, Penuel	3 6 1	Do., do. for support of <i>Loleka, Congo</i> .	2 10 0
MERIONETHSHIRE.		Gilfach Goch, Noddfa	0 10 0	Do., Hillhead, for <i>W & O</i>	5 0 0
Glyndyfrdwy	1 6 0	Glyncorrwg, Bethel ...	1 3 4	Do., John-street	8 0 0
Penrhyndeudraeth...	2 7 8	Do., for <i>N P</i>	0 19 8	Do., North Frede- rick-street, for <i>N P</i>	3 5 0
MONTGOMERYSHIRE.		Llancafarn, for <i>N P</i> ...	2 7 5	Do., Queen's Park Sunday-school	7 10 0
Llanfair	0 2 0	Llansamlet, Adulam ...	1 16 0	Keiss, for <i>N P</i>	1 4 6
SOUTH WALES.		Llantrissant	2 7 0	Kilmarnock	4 16 3
BRECONSHIRE.		Merthyr Tydvil, Mor- lais English	1 15 0	Do., Sunday-school .	1 10 0
Clydach, Bethlehem ...	3 2 4	Morrison, Tabernacle	1 0 0	Leslie	5 18 0
Nantfryn	0 15 2	Penrskir, Penuel, for <i>N P</i>	0 16 6	Lochee	1 5 0
		Penrhiwfer, Seion Sunday-school	0 17 8	Lochgilphead	2 4 9
		Pontygwaith, Hermon	3 13 3	Do., for <i>N P</i>	1 5 3
		Tongwynlais, Salem ...	1 16 6	North Queensferry...	2 0 0
		Tonyfelin, Caerphilly	4 18 7	Paisley, George-street .	1 10 0
		Treherbert, Bethany...	1 4 6	Do., Sunday-school...	1 5 0
		MONMOUTHSHIRE.		Pitlochrie	3 1 3
		Abertillery, King-st...	11 4 8	Rothsay	6 0 3
		Blaina, Salem	0 0 8	Selkirk	2 0 0
		Goyrey, Saron	3 14 0	CHANNEL ISLANDS.	
		Llanddewy, Rydderch	3 15 6	Guernsey	2 8 5
		Monmouth	1 1 0		
		Newbridge, Beulah ...	11 12 8		
		Risca, Moriah	3 0 0		
		Victoria, Caersalem ...	3 10 0		

Correction.—The contribution from Lewes, acknowledged in JUNE HERALD as £9 13s., should have been £18 13s.

TO SUBSCRIBERS.

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[THE MISSIONARY HERALD
AUGUST 1, 1893.

YORKSHIRE.		CARDIGANSHIRE.		PEMBROKESHIRE.	
Bradford, Y.M.B.M.S., for support of Congo missionary	50 0 0	Swyddfynon, Bethel...	1 8 0	Caersalem	0 2 6
Do., Sion and Cale- donia-street Sun- day-school	7 7 0	CARMARTHENSHIRE.		Cemnaes, Penuel	3 10 6
Cowling Hill, for <i>W & O</i>	0 4 0	Bethlehem, Pwll Llanelly	4 16 0	Cilfowyr	1 11 0
Farsley and District Baptist Union, for <i>W & O</i>	3 7 4	Cannarthen, English Chapel	5 10 0	Clarbeston, Carmel ...	3 4 5
Harrogate, Juvenile Association, for Congo	4 0 2	Cwmdu Talley, Pro- vidence	4 11 8	Eglwys, Rehoboth	4 12 0
Huddersfield, for <i>W & O</i>	3 10 0	Glanamman	1 3 3	Fishguard	7 15 0
Lindley Oakes	29 15 2	Llanely, Bethel	21 16 8	Llanglofan	17 10 6
Salendine Nook	1 11 6	Do., Moriah	0 9 2	Mneclochog	8 3 0
Salterforth	0 17 0	Mencian	0 13 6	Newton	4 14 3
Shore, for <i>W & O</i>	1 0 0	Rhydargaeon, Horeb...	1 3 5	Do., for <i>N P</i>	2 2 0
NORTH WALES.		GLAMORGANSHIRE.		RADNORSHIRE.	
CARNARVONSHIRE.		Aberdare	0 10 0	Dolau	0 10 0
Glanadda, Aionr	2 4 0	Abergwnfa, Caersalem	1 15 4	SCOTLAND.	
DENBIGHSHIRE.		Bridgend, Hope Ch. ...	10 9 7	Anstruther	0 3 0
Cefnawr, Zion	4 0 0	Do., for <i>W & O</i>	0 5 0	Ayr	1 0 0
Wrexham, Chester- street, for Congo ...	0 6 0	Do., for <i>N P</i>	3 15 0	Dunoon	2 2 3
Do., Sunday-school ...	7 4 0	Do., Ruhamah Ch. ...	0 4 0	Edinburgh, Charlotte Chapel Sunday-sch., for Congo	3 6 3
FLINTSHIRE.		Cardiff, Tredegarville	1 5 9	Glasgow, Adelaide- place	12 16 6
Bodfari	1 8 6	Do., Hope Ch. ...	2 12 0	Do., Bridgeton	2 12 0
Mold	0 13 0	Do., Llandaff-road ...	0 17 9	Do., Frederick-street	0 9 9
Do., for <i>N P</i>	0 8 0	Cwmavon, Penuel	3 6 1	Do., do. for support of <i>Loleka, Congo</i> ...	2 10 0
MERIONETHSHIRE.		Gilfach Goch, Noddfa	0 10 0	Do., Hillhead, for <i>W & O</i>	5 0 0
Glyndyfrdwy	1 6 0	Glyncorrwg, Bethel ...	1 3 4	Do., John-street	8 0 0
Penrhyndeudraeth	2 7 8	Do., for <i>N P</i>	0 19 8	Do., North Frede- rick-street, for <i>N P</i>	3 5 0
MONTGOMERYSHIRE.		Llancafan, for <i>N P</i> ...	2 7 5	Do., Queen's Park Sunday-school	7 10 0
Llanfair	0 2 0	Llansamlet, Adulam ...	1 16 0	Keiss, for <i>N P</i>	1 4 6
SOUTH WALES.		Llantrissant	2 7 0	Kilmarnock	4 16 6
BRECONSHIRE.		Merthyr Tydvil, Mor- lais English	1 15 0	Do., Sunday-school .	1 10 0
Clydach, Bethlehem ...	3 2 4	Morrison, Tabernacle	1 0 0	Leslie	5 18 0
Nant-yffin	0 15 2	Penprisk, Penuel, for <i>N P</i>	0 16 6	Lochee	1 5 0
		Penrhiwfer, Seion Sunday-school	0 17 8	Lochgilphead	2 4 9
		Pontygwaiht, Hermon	3 13 3	Do., for <i>N P</i>	1 5 3
		Tongwynlais, Salem ...	1 16 6	North Queensferry	2 0 0
		Tonyfelin, Caerphilly	4 18 7	Paisley, George-street.	1 10 0
		Treherbert, Bethany ...	1 4 6	Do., Sunday-school ...	1 5 0
		MONMOUTHSHIRE.		Pitlochrie	3 1 3
		Abertillery, King-st. ...	11 4 8	Rothsay	6 0 3
		Blaina, Salem	0 0 8	Selkirk	2 0 0
		Goytre, Saron	3 14 0	CHANNEL ISLANDS.	
		Llanddewy, Rydderch	3 15 6	Guernsey	2 8 5
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