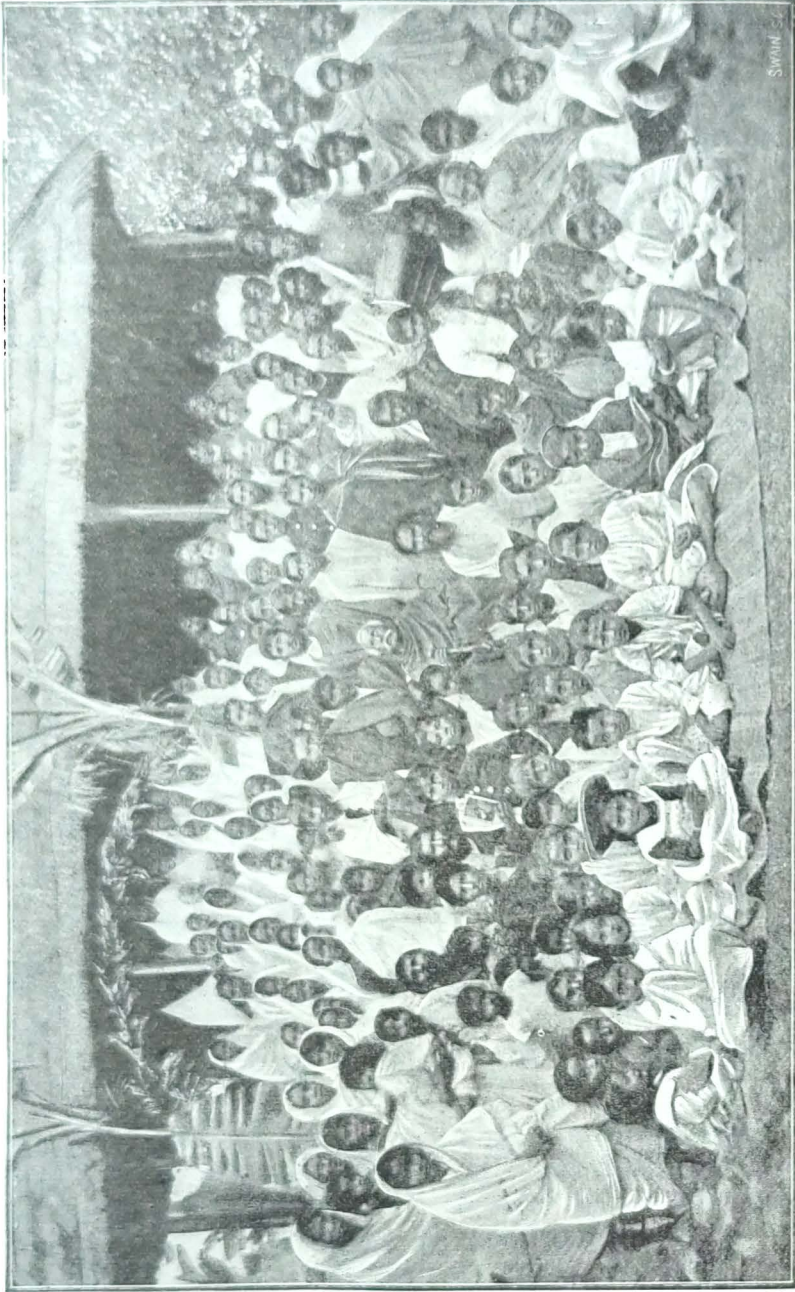


[THE MISSIONARY HERALD
AUGUST 1, 1894.



SWAIN 57

GROUP OF CHRISTIANS, BARISAL.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE EFFORT FOR INCREASE OF INCOME.



WE are glad to be able to report further progress in the arrangements for the forthcoming visitation of the churches. The Rev. J. Cecil Whitaker, of Coseley, has consented to be associated with the Rev. J. Jenkyn-Brown for the West Midland section; the Revs. J. Cornish, of Leicester, and W. H. Harris, of Derby, with the Rev. J. G. Greenhough, M.A., so far as Leicestershire and Derbyshire respectively are concerned. The Rev. W. Orton will visit the churches in Lincolnshire. It is expected the Nottingham Local Missionary Committee will arrange for Nottinghamshire. Other counties in the Midlands will be visited by the Rev. J. T. Brown, of Northampton. Revs. R. F. Guyton, J. M. Hamilton, of Lowestoft, and E. Spurrier, of Colchester, will render similar service in the Eastern counties. Arrangements are not yet completed for the visitation of the remaining section, comprising Kent, Surrey, and Sussex.

The following additional resolutions have been most thankfully received from county associations :—

The Cornwall :—

“While devoutly thankful to our Lord for all the blessing attending the efforts of the churches through our beloved Missionary Society, we earnestly urge upon our churches to respond to the appeal for increased support, to the utmost extent of their ability, in this grave crisis of our Society, and commend to their consideration the possibility of extended systematic giving.”

The Devon :—

“Whilst rejoicing in the success of the Centenary Fund, this meeting is of opinion that an effort should at once be made to increase the annual income of the Baptist Missionary Society by at least £15,000, so that the receipts and expenditure may be equalised, and it urges the churches of this Association to co-operate with the Committee and officers of the Society in the effort now being made for that purpose, as well as to give effect to the principle of every church member becoming an annual subscriber to the Mission.”

The Gloucestershire and Herefordshire :—

"That this meeting pledges itself to prompt and earnest efforts to secure such an increase of the annual income of the Society as may avoid future deficiency, in the confident belief that the additional outlay consequent upon the recent enlarged operations of the Mission is not beyond the resources of the denomination."

The Kent and Sussex :—

"That this Association, devoutly recognising the Divine goodness vouchsafed to the Baptist Missionary Society through a century of earnest and successful effort, and heartily endorsing the appeal of the Missionary Committee for a large increase in the regular contributions to the funds of the Society, hereby pledges the churches of the Association through their appointed representatives to an immediate, energetic, and sustained effort to make the income equal to the expenditure."

The Suffolk and Norfolk Union :—

"That this Union would express its gratitude to God for the large measure of success with which He has been pleased to crown the labours of the Baptist Foreign Missionary Society in different parts of the world, success which has rendered necessary a greatly increased expenditure; and pledges itself to do all it can to secure that addition to the income of the Society for which the Committee asks, and which is absolutely necessary if even its present operations are to be maintained, to say nothing of the reinforcements which ought at the earliest possible moment be sent out to Africa, China, and India."

The Western :—

"That this meeting of the ministers and messengers of the Western Association hereby expresses its gratitude to God for the success which has attended the effort to raise a thanksgiving fund in commemoration of the Centenary of the Baptist Foreign Missionary Society; and heartily approves the proposals of the Committee of the Society with a view to the permanent increase of annual contributions. It commends to the generous sympathy of all the churches the brethren who have been appointed to visit them in order to secure new and enlarged subscriptions. That a copy of this resolution be sent to the Secretary of the Society; and that pastors and messengers be requested to bring the subject before the churches they represent at the earliest possible date."

The Carmarthenshire and Cardiganshire :—

"That we very warmly approve of the scheme adopted by the Baptist Missionary Society to raise a certain required sum of money, and would urge the same to the earnest consideration of the churches, trusting that each church, and other individuals, will do their best to assist the Society to realise this noble object."

The Glamorgan and Carmarthen :—

"That this Association of Baptist Churches assures the Secretary and Committee of the Baptist Missionary Society of its unqualified confidence in their administration of the affairs of the Society, and of its fullest sympathy with their aspirations and solitudes, and pledges its members to the most prayerful and persistent endeavours to realise the Society's aim to increase its ordinary income to £100,000 a year. The Association recommends the churches

to identify themselves more closely with missionary obligations and privileges, by means of each church formally appointing one of its deacons as the **MISSIONARY DEACON**, whose special work shall be to secure, if possible, every member of the church as a contributor, either **WEEKLY, MONTHLY, or QUARTERLY**, to the funds of the Society."

The North Wales English Baptist Union :—

"That we heartily sympathise with the Committee of the Baptist Foreign Missionary Society in their endeavour to increase the income of the Society, and hereby pledge ourselves to assist them to the best of our ability."

The following resolution was also passed at the annual meeting of the Bristol Auxiliary :—

"That, in view of the great openings for the Gospel which are, by God's Providence, presented to us in India, China, and Africa, the success which God has vouchsafed to us, and the serious over-taxing of our present staff in the fields, this meeting is of opinion that the sending out of reinforcements is an immediate and urgent necessity, and desire to press on the members of all our churches the duty of so increasing the regular income of our Society as to permit the Committee to carry out its desire of sending out the one hundred additional missionaries, for whose passage and outfit funds have been so generously contributed."

PERSECUTION IN ITALY.



THE Rev. James Wall, of Rome, sends the following account of a recent trial at Avezzano :—

"MY DEAR MR. BAYNES, — Some of our friends who read my letter of nearly a year since on the persecution of Baptists in Central Italy, will, I fear, have supposed that the matter had been hushed up. Such has not, however, been the case. The delay was occasioned by the difficulty in securing witnesses. Dozens of people who were known to have been present were prepared to swear that they saw nothing, and some of those who had given evidence during the first days of the inquiry were boycotted and so intimidated by priest and squire and secret agents that they relapsed into the most obstinate silence. The Praetor of Pescina, an able and persevering magistrate, after great

efforts succeeded in securing sufficient evidence against the principal offenders, and forty-eight were accused of three separate crimes and summoned to appear at the assizes in Avezzano.

"The trial commenced on April 3rd. The scene in the court was a very striking one. Behind the judge, on either hand, are portraits of the King and Queen, and between these a large and realistic crucifix. The presiding judge, Sig. Fattorini, is a typical Roman magistrate, quick, penetrating, fearless. Two other judges assist and, when needed, retire with him for consultation. On his left hand, and outside the apse, are the accused—men, women, and boys, chiefly boys. They know that the whole thing has been arranged

for them, and they are so confident of acquittal from want of evidence that the village band has been engaged for their triumphal return to S. Benedetto. On the right hand of the judge is the King's counsellor; near him our evangelist, Sig. Nesi, who was wounded on the occasion of the persecutions; the deacon whose house was wrecked; and his brother, who, to shield the evangelist, resisted the infuriated crowd and was severely wounded. Then come the crowd of witnesses, about eighty, principally favourable to the accused. Beyond the railing are the spectators, chiefly country people, who show the greatest eagerness to hear, and who will remain standing through the weary day of trial.

"The accusations are read and some of the stones thrown at the chapel door are produced, and among other things a wheelbarrow in which some stones of 12 or 15 lbs. weight were taken to the scene of action. Our few Protestant brethren are greatly depressed. The accused have four able advocates, while the brethren have none, for the one they had has not appeared. They have little faith in the justice of the Court, they are still threatened with extermination, they think they are abandoned even by me. Still they declare that they will maintain Gospel worship, even if massacred.

FIDELITY OF THE PERSECUTED.

"That night I took supper with the King's counsel, and possibly helped him to see the importance of the principle of religious toleration as a civilising factor in Italy. He was determined to see justice done.

"On the third day, through the illness of one of the judges, the trial was postponed. On hearing this I

had a conversation with the judge, who promised me a table at the next sitting for a reporter, and who also asked me for a copy of the Scriptures. As I left the court the Catholic crowd looked at me fiercely and gave a growl of unmistakable ferocity and hatred.

"The trial was resumed on May 21st. The testimonies of our brethren produced a profound impression. All, as far as they were personally concerned, made no accusation, and forgave all. The deacon stated that before he heard the Gospel in Tivoli he was without any knowledge of God's Word, that the Protestants taught him to read, led him to the Saviour, and that when he was able to build himself a house, he consecrated the best room in it to the preaching of the Gospel, hoping others might receive what had so benefited his own soul. His brother, who has suffered most, was equally clear, and his wife, a quiet, saintly-looking woman, gave an account of her sufferings during the flight which brought tears to the eyes of many who listened. The Gospel never seemed to me more powerful than now. A few simple persecuted believers rise above their old discouraged selves when they speak of Christ, and hold the whole court breathless. One of the advocates requests that the witnesses be not allowed to preach; another told me after that he was deeply impressed: the judge gives them full liberty to speak.

"Several witnesses who contradict their first depositions are sent to prison and are warned that unless they retract soon they may remain there for three years. One of them, after a night of weeping in gaol, confesses that she had been seized by

some of the accused and with a knife at her throat obliged to promise not to confirm her first testimony. This arouses the judge, who attacks the Catholic witnesses and the priests who taught them with a fury that seems to freeze them.

"The Catholic cause is evidently lost, and their advocates now aim only at securing sentences as mild as possible. With this in view they seek to prove that the evangelist is not a minister, and that the locale is not a place dedicated to worship. A very curious theological discussion followed, which I enjoyed immensely, in which the advocates tried to show that the Baptist missionary at Rome had no power to make ministers and to consecrate places. Their arguments, however, were demolished by the King's counsel, who insisted on the contrary being the case.

"The relations between the judge and the Catholic advocates now became somewhat strained. These latter were evidently disappointed. After various little incidents the judge warned them that they must be more 'correct' in their deportment towards the Court. This reached them like a spark on gunpowder; they simply exploded. Rising from their seats, they threw up their hands, vociferated, took off their 'togas' and were leaving the hall when the judge raised the sitting.

"That evening I spent several hours with these advocates, principally in discussing points of materialistic philosophy. They explained to me before we separated their position, saying that the judge had insulted them and that they had sent their seconds to him and expected him to fight or withdraw.

"The next morning, when the

session opened, the court was unusually crowded, there being even in the apse a certain number of people standing behind the judge. An usher invited me to sit at the table of the advocates, and as the latter did not come I was there alone.

"The accused looked very dejected when they saw themselves abandoned by their advocates, in whom all their hopes reposed, and that the detested arch-heretic sat in their place. The Court decided that it was impossible to postpone the process, and sent for other advocates. It seemed that all the advocates of the town were on strike. At last one was found who consented to represent the accused.

THE ADVOCATE'S ADDRESS.

"On the Friday morning the King's counsel gave his address, the delivery of which took him two hours. Referring to the foundations of Christianity, he showed how, by its sympathy with the suffering and its readiness to suffer, it had successfully grappled with Paganism, and by its truth, tolerance, and free discussion it had crushed the empire of force. He went on to say that the old Pagan spirit of intolerance had entered into the society Christ had founded, and now Papists were persecutors of the worst kind. The atrocities enacted against the Evangelicals at S. Benedetto were worthy of the massacre of St. Bartholomew, and were instigated by those who remained behind the scenes, beyond the reach of law. Such ought to tremble, and must be taught that conscience and discussion are free in Italy. The Evangelicals had not offended the Catholic sentiment; if they had they were amenable to fine by law, not to assassination by the mob. He proved

that the minister was recognised by law; that the place was a place of worship, and that if Catholics smashed the doors and windows and chairs, reduced the communion-table to pieces, and danced in the chapel to the sound of the drum, they must be taught that articles of the Code dealt penalties to such offenders. He said the means used by the Protestants for the propagation of their doctrine were legal and reasonable, that their readiness to pardon their offenders did them the greatest honour, while the persecutions against them, the efforts made to defeat the ends of the law, the threats used, the perjury of many witnesses, reflected shame and dishonour on their enemies. At the close of his discourse he was very severe against those who had caused so much trouble during the quest for evidence, who had bribed and intimidated witnesses, and who, although they now remained behind the scenes, would, he hoped, soon be made to answer for deeds for which they were chiefly responsible.

"The advocate for the accused spoke very briefly, recommending them to mercy, principally on the ground that they were but blind instruments in the hands of the really guilty, who remained beyond the reach of justice.

THE PERSECUTORS CONDEMNED.

"When the Court withdrew, a sad and oppressive silence filled the Hall. A desolate, dejected look was visible on the faces of all the accused. The Court returned and the sentence was read. Thirty-six were condemned to terms of imprisonment varying from

twenty days to more than a year, to fines varying from twenty to fifty francs, to damages and to all the expenses of the 'process' or trial. This last is ruin to many families, who, I understand, will get no help from the priests whose tools they were.

"It is too early to estimate the moral effects of this trial on the people of the province. We are assured however by all parties that our work is now understood and approved of everywhere. As I had written to the parish priest some months since asking him to show some interest in the case, offering at the same time all the help in my power, and as all our people refused to bring personal charges, I hope the spirit of vendetta may not be aroused in the population of S. Benedetto. The one who is most likely to suffer is the judge himself. His impartial, fearless, and masterly handling of the trial does him great honour and reflects great credit on the Italian magistracy. The intolerant and the bigoted do not understand this, so the reactionary party manifest great bitterness against him. Surely he has our special sympathy.

"Now that the work of Christ in the Marsica has passed through this fiery trial, and the whole province has been filled with rumours of grace and reform, the time seems come to sow the seed, to preach the Word, and to expect among these the loftiest regions of the Apennines a succession of churches like that of S. Benedetto, which has so nobly met the pitiless persecution of the apostate priesthood.

"JAMES WALL.

"A. H. Baynes, Esq."

Old Missionary Boxes.—It is requested that old and worn-out missionary boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Furnival Street, Holborn, London, E.C.

THE BIBLE TRANSLATION SOCIETY :

ITS NECESSITY AND IMPORTANCE.*



UE meet as members of a denomination whose distinctive principle is an effectual barrier to the "reunion of Christendom," and as supporters of a society which expresses that principle in the most pronounced and disintegrating form. Baptists, Papists, and Ritualists have before now been bracketted together—not, I suppose, from the slight similarity of their names, but because "extremes meet." I was not, therefore, at all disturbed when the other day I heard Dr. Lunn good-humouredly declare that High Church Anglicans and Baptists were the most unsympathetic of men in regard to his Grindelwald scheme, and the most serious obstacle to its fulfilment! It is no doubt true, but for widely differing reasons. The Anglican is opposed to reunion because he believes that he, with his three-fold orders, his Episcopal ordination, and Apostolic succession, has the only key that opens the door of admission to the Church. We, on the other hand, discarding the very idea of sacerdotal and sacramental efficacy, and neither daring nor desiring to unchurch those who differ from us, yet contend that

WE ARE BOUND TO UPHOLD A DIVINE ORDINANCE

as it has been delivered to us and conditioned by our Lord Himself, and that not even in the interests of unity can we abandon the ground which fidelity to Him constrains us to take. The evil resulting from the divisions of Christendom is supposed to be lessened by the fact that each section of the Church has its special mission to fulfil, and a work which can be done by no other. That work must, however, be based upon the truth revealed to us, and prosecuted in its interests; and the specific work of our section of the Church is by the manifestation of the truth committed to us to destroy the error opposed to that truth. It is useless for people to tell us, in the interests of a sublime catholicity, that Christ sent us not to baptize, but to preach the Gospel, for if He did not send us to baptize He did not send them to sprinkle. Of baptism He did approve. He submitted to it and enjoined it upon His disciples. Concerning sprinkling He was silent.

SEPARATION SOMETIMES NECESSARY.

Baptists are no worshippers of separation for its own sake. It is painful to sever ourselves from brethren revered and beloved, and such severance as is necessary shall not, if we can help it, lead to bitterness and estrangement. But there are greater things than unity, and we must not, for the sake of a lesser good, sacrifice a greater. The difference which distinguishes us is, at any rate, real. It involves a conception of the sacraments antagonistic to that which commonly prevails.

WE ARE NOT FIGHTING FOR A SHADOW, AN ILLUSION,

or a point of infinitesimal importance. It is only ignorance or impiety which sneers at baptism as "infinitely little." Fidelity to conviction and loyalty to Christ need not prevent co-operation, but any union which fetters or weakens

* An address delivered at the annual meeting of the Bible Translation Society, by Rev. J. Stuart, of Watford.

those great principles is hurtful. The comprehension which results from such a process will correspond to *Punch's* definition of the Broad Church, when he defined it as "a church which takes everybody in." Our Bible Translation Society, intimately connected as it is with our Foreign Mission, is not the least efficient of the agencies which God has used for the extension of His Kingdom. He has given to us a succession, not only of pastors, teachers, and evangelists, but of translators, men of scholarly minds and attainments, with clear vision and the power of apt expression, so that they can make known to the peoples of India and China and Africa, in their own tongues, the wonderful works of God. It is our duty, as a denomination, to use the gifts of our brethren. The Church at large is welcome to share the results of their labours, but not to minimise or (to take the suggestion of a word which has been largely used in this controversy) to neutralise them. We can do nothing against the truth, and gain nothing at its expense. The truth committed to our keeping is sacred. How could it be expected that our brethren could nullify their convictions or discard the claims of scholarship? The formation of this Society and its continued existence was forced upon us. It was

FOUNDED BY MEN OF BROAD CHRISTIAN SYMPATHIES

and robust faith, who delighted in Evangelical Alliance when such movements were not facilitated by Continental picnics. The action of the Bible Society placed them on the horns of an unwelcome dilemma—faithlessness to Christ, or the formation of this Society. They could no other do, and so, God helping them, they did. The right of this Society to exist depends upon the right of the denomination to exist. English Baptists have not gone so far as their American brethren by issuing an edition of the New Testament in which the words relating to baptism are translated as they ought to be—immerse, immersion, &c. But even *we* will not give currency in other lands to the mistakes which have been made in this. We are bound to limit, not to extend, the sphere of error. In new fields, especially in those where our brethren are the pioneers, we must have a faithful and accurate rendering of the Word of God. For that Word is ours—it makes on our mind its intended impression, and does for us its appointed work, only in so far as we understand it. It becomes a moral and spiritual dynamic, a power which makes for salvation, righteousness, and peace, not by any magical process, but as the mind accurately grasps its contents, and as the heart and will submit to its power. Its meaning must therefore be made as clear as the words of each language can make it, not left vague and misty, or so that, chameleon-like, it may take on the colour of its accidental surroundings and become, in no good sense, "all things to all men." It must control our thought rather than be controlled by it. It is its function to determine, not to be determined. I have no great admiration for those neutral tints which leave one in doubt as to what they are. Neutral is too often neither one thing nor the other. In a translation of Holy Scripture, the authoritative guide of our faith and practice, setting before people what God requires, we dare not act on any easy-going principle. We are told—as though it were a reproach to us—that Christianity is a spiritual religion, and that we are wrong in making so much fuss about a mere rite. We agree with the affirmation, but dispute the inference. It is because we are concerned for the spirituality of religion that we are Baptists. Baptism a⁸

ordained by Christ is its surest safeguard. Baptism as perverted by the Church is its greatest enemy, and opens the door to mischievous dogmas of Baptismal Regeneration and Salvation by Ritual—dogmas which all Evangelical Pseudo-baptists reject, but for which they unwittingly prepare the way. The seed of Sacramentarianism is in the rite which they so persistently sever from faith. Would that we could get them to heed the counsel, "What God hath joined together let no man put asunder." The fact that in a spiritual religion there are but two rites invests those rites with a peculiar importance.

THERE MUST BE AN URGENT REASON

for their appointment. According to the late Dr. Hanna, they are seals by the use of which the Church preserves her distinctive existence; significant seals having on them inscriptions rich in meaning. Interpreted aright, they tell us what are the chief truths the Church has to guard and propagate, and the chief ends at which it has to aim, as well as the methods by which the aim is to be fulfilled. "Truths treated in this way exist not only in a more expressive, but also in a more enduring form than if left to be transmitted either by written record or by oral tradition. They are better protected from the influence of time and change." We accept this statement, and *therefore* insist on the necessity of rightly interpreting the seals and the words that describe them.

YOU CANNOT INTERPRET RIGHTLY IF YOU TRANSLATE WRONGLY

or inadequately, or with a nervous, compromising neutrality, which fights shy of the naked truth. And how can you guard a truth from the influence of time and change if you tone down or leave ambiguous the word in which it is embodied? How does the matter stand on this point? The late Dean Stanley, in an essay republished a few months before his death, wrote: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize.' Those who were baptized were plunged, submerged, immersed into the water. . . . But, speaking generally, the civilised Christian world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a larger change even than the Roman Catholic Church has made in administering the sacrament of the Lord's Supper, in the bread without the wine. For whilst that was a change which did not affect the thing which was signified, the change from immersion to sprinkling has set aside most of the Apostolic expressions regarding baptism, and has altered the very meaning of the word." We know now therefore where we stand. Apostolic expressions set aside—the very meaning of the word altered! But oh, fellow-Christians, you cannot set aside Apostolic expressions without also setting aside Apostolic doctrine. You cannot alter the meaning of a word without altering the meaning of the thing for which the word stands. Words are things. If you fail to interpret and translate aright, you obscure and endanger the very truths which it is the Church's mission to preserve; you represent them as other than they are. You expose them to the deteriorating influence of time and change. Your so-called common sense and convenience drag down those special truths of which Christ intended baptism to be the symbol and pledge.

WORDS OUGHT TO BE THE TEMPLE

in which truth is enshrined, and not the tomb in which it is buried. Dr. Angus went not a whit too far in claiming that sprinkling disowns what baptism avows as to the need of the thorough cleansing and renewal of our nature. "Burial with Christ there is none, nor is there any newness of life, no old habits are laid aside, no new ones assumed. An ordinance of deep spiritual significance is rendered unmeaning, or it is made to teach the need of only partial renewal and as partial forgiveness." And, personally, I fully endorse the Doctor's further assertion that as "men think of baptism they will come to think of Christianity and the Church." Were we in any doubt as to our duty, the affirmations and concessions of our opponents would remove it, and afford us sufficient "light and leading." Our course is, however, clear, for the Lord hath spoken. This Translation Society is a necessity. Its work carries out with thoroughgoing consistency principles in which all Evangelical Christians are nominally agreed. "The Bible and the Bible only, the religion of Protestants." Then why demur to our procedure? Men advocate a

RETURN TO CHRIST,

and urge us to pierce, as with a shaft of light, through the mists of centuries, to brush aside the cobwebs of ecclesiastical tradition, and to throw off the incubus of unscriptural dogmas. That return to Christ our Baptist principle enforces and effects, and obedience to it places us in His august and commanding presence. We are further reminded of the supremacy of Christ as our one Lord and Master, whom God hath given to be Head over all things to the Church. But it is from Him, and not from any inferior authority, our commission has been received. Believers in the plenary and verbal inspiration of Scripture must admit the obligation laid upon us to translate every word so that it shall be "understood of the people." Even the abettors of Apostolic succession should not discourage us from following in the footsteps of the Apostles, from speaking their words and imitating their example! We are guilty of no mean sectarianism when we preserve unimpaired, against the influence of time and change and for universal obedience, the teachings of that Lord who enjoins us to keep His commands. Had Luther applied his own principles more thoroughly, and so discarded infant sprinkling along with other patristic and mediæval superstitions, the position of Christendom to-day would have been immeasurably more encouraging, the power of Romanism would have received a deadlier blow and been less rampant, and we should have been spared the pitiable spectacle of a Church which used to boast itself the bulwark of Protestantism fingering the trinkets of Rome and aping sacerdotal airs. Infant baptism, with its thousand ramifications, is too firmly intertwined with the fibres of the ecclesiastical and social life of Europe to be easily uprooted. But in new fields of evangelisation, where the error is unknown and the soil is virgin, we should see to it that there is sown only the good seed of the Kingdom. We should do our utmost to bar the gates and lock the doors against the entrance of that deadly sacerdotalism which is so great a foe to the religion of the heart, and preaches to men another Gospel, which is yet not another. Wisdom suggests that we should check the evil in its beginnings. It is infinitely more important to cut up the roots of the deadly tree than to destroy the flower; to kill the germ rather than to wait for the fully developed disease. Ask you how

we can do this? With Luther we reply, "The Word shall do it." Yes, the Word; but the Word as it shines in its own light, clear and radiant in its Divine beauty, its face unveiled that all men may see it as it is, and that there may be no possibility of mistaking for it that which is not the Word of God, but only the tradition of men. This Word, freed from the accretions which have gathered around it, will stand before us with more perfect symmetry and richer grace. Received in its simplicity and fulness it will bring us into closer touch with God, make us more conversant with His mind, and aid, beyond all efforts which have not its sanction, the fulfilment of the prayer we daily offer: "Thy Kingdom come: Thy will be done on earth, even as it is done in heaven."

BARISAL.

FROM BEHIND THE CAMERA.

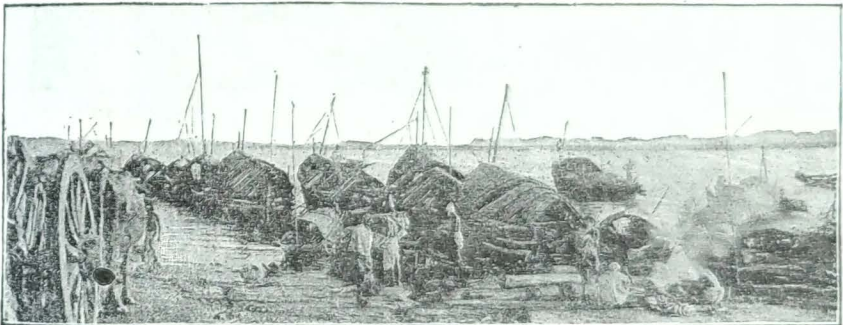
BY THE REV. WILLIAM CARRY.

(See *Frontispiece*.)

No. I.



BARISAL was nothing but a village when "the first three" settled in Serampore. A few months later it became the civil station of the district—all the Government offices, &c., being removed here from a less convenient site further South. Under this arrangement the "village" rapidly grew into a busy town. But it was not till thirty years after that its name became known at Serampore. Then a letter arrived—from the place itself—offering to provide funds if the missionaries would send a competen

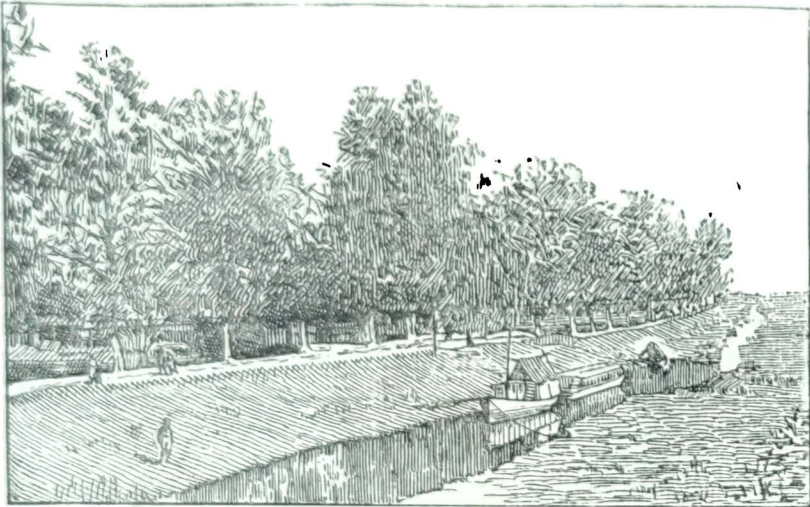


RIVER BEACH, BARISAL.—(From a Photograph.)

teacher and establish an English school. The offer was, of course, accepted, and the school opened—with eight boys (now eighteen hundred)—on December 23rd, 1829. Thus, as a Mission Station, the history of Barisal dates only sixty-four years back, falling well within the allotted measure of a man's lifetime.

Nevertheless, it is no part of my intention to write that history here. The camera can see what is passing, not what is past. And the cameras of long ago—that might have seen what was passing then—had their eyes turned in other directions or blinked too badly for clearness of view.

Barisal has a river frontage of nearly two miles, faced by a grass-grown *dyke* or “bund.” This bund is pierced at intervals by bridges. When first thrown up the outer slope was lapped by the river at every tide, and each European house had its corresponding ghât. But these are now mere steps of descent to a broad belt of rice-land, which separates the bund from the far-receding stream. Once only every year, during the rains, the waters cover the chur. The top of the bund forms a good metal road, which is used as a promenade both for carriages and pedestrians. A beautiful line



THE BUND ROAD, BARISAL, SHOWING MISSION GHÂT.—(From a Photograph.)

of tall casuarina trees shades this road from the afternoon sun. The Europeans live in good houses, each about a hundred yards from the bund, and showing white through its line of trees. Few stations look prettier than Barisal, seen from the deck of the daily steamer as she passes along to her anchorage at the north end of the road. The glory of a golden sunset suffuses all. But, alas! not yet can the camera paint in colours.

The view given shows the Mission ghât opposite Mr. Spurgeon's house. The house itself can be dimly seen to the left. The bridge covers a tidal creek which winds round the back of the house, and drains the rice fields on either side. At the foot of the bund is a shallow stream just deep enough to float the Mission boats and carry them across the chur out into

the river. They are steel boats, beautifully kept, and look very white and swanlike resting there. Both are now on tour in different parts of the district.

We have four Mission Houses in Barisal, of which Mr. Spurgeon's was the first. It is the farthest but one from the town, being quite a mile from the steamer ghât. In the same compound with it is the Parâh, where some two hundred Bengali Christians live. They are happy and well cared for, as their faces in the photograph show. There are nine preachers in the group, and good old John Sircar is seated in the midst. The thatched roof above is that of the present chapel. A brick chapel stands a little way



MRS. WILLIAMSON AND BIBLE-WOMEN, BARISAL.—(From a Photograph.)

off, but is no longer used, being too small to accommodate the congregation. You notice, of course, that this building has no walls on two of its sides. Though the picture was taken at Christmas the weather was still too warm to have the place boxed in all round. We like to get as much air as we can in India. One of the boys in the group is holding up the Christmas card he got after the morning service. He wants everybody to know that he got it, and is looking out for another next year. To the right of the picture is a preacher carrying a drum. Immediately about him stand his vocal accompanists. They went round singing carols on

Christmas Eve, lighted by a dim lantern. What a noise they made, dancing round the light—how comical it all was, and yet how pathetic!

The girls' boarding-school, under the management of Miss Finch, contains over seventy scholars, and some thirty of these girls are most earnest Christian Endeavourers, and there is much spiritual life amongst them.

No view of the Mission in Barisal would be complete which did not include the work done by the ladies and Bible-women in the zenanas and village homes of the people. Consequently the camera requested Mrs. Williamson and her three helpers to sit for their portraits before that lady left on furlough a few weeks ago. Tireless workers all four of them have been; and Miss Moore, though handicapped by having to study for her second Bengali examination, is now doing her best to fill Mrs. Williamson's place.

With my next paper I hope to send some sketches of the town itself. Meanwhile, before it gets dark, let me ask the reader to look at that scene on the river beach. Three men are cooking their evening meal on the right; tired bullocks are waiting for their last load on the left; several boats have already anchored for the night, and one is just coming in, its owner standing watchful and expectant at the prow.

TIDINGS FROM INDIA.

CALCUTTA.



THE REV. DR. ROUSE.—The Rev. George Kerry, of Calcutta, writes:—"Baptists have not generally cared for literary honours and distinctions, still they have occasionally fallen to some of our number in years past, and we shall feel some degree of satisfaction in hearing of the honour conferred on our brother Rouse, who has recently been apprised of the degree of Doctor of Divinity being conferred on him by the Hillside College, Michigan, U.S.A. No one deserves it more, or will wear the honour with greater modesty and grace. It will not make us love him more or think higher of him, neither shall we love him less. He is one whom we delight to honour, and are glad for him to be honoured by others. May God long preserve him, with vigour and health, to carry on his important work!"

BANKIPORE, N.W.P.

The Rev. Daniel Jones reports:—"On Sunday evening, May 20th, we had much pleasure in baptizing a convert from Hinduism, by name Hazari Lal. Years ago he lived in Allahabad, was there trained in the Government Normal School, and did well in his studies. At this time he became acquainted with our brother Ali Jan, and secured some Christian books. He was even then

desirous of getting others interested in the Truth. The time came for him to enter upon regular service, and he had to go some distance to take up employment in teaching. He was about to join this appointment when he had news of his wife's serious illness. He returned to Allahabad, but his wife died. He was much exercised in mind about his double loss; and came to the conclusion that he was guilty of some wrong, for which he ought to atone, else why this trouble that had come upon him? So he made up his mind to take to the life of an ascetic. He had a comfortable home, and friends in easy circumstances, who did all they could to prevent him, but he would not be persuaded. So he wandered about, but found no rest, and was greatly disappointed by what he saw of the lives of the *Siddhis*. He became weary and tired of this life, and found his way to the Sonapore *Mela*. And there, near the close of the *mela*, he met our brother Ali Jan. When spoken to about confessing Christ, he replied that he was quite prepared to do so.

"He has been with us for some time, and having been trained in a Normal School, is a useful man. He has shown himself very sincere and *very unselfish*. I don't know that I have had greater pleasure in baptizing any one. The baptism took place at the close of the English service, and we had a good number together. Besides the Europeans present, there were many natives, and we find from conversation that some have been thinking about this matter, and are asking what it means. We hope to baptize some of the older girls of our Boarding School, who profess their love to the Saviour and desire to be His disciples."

CHITTAGONG.

The Rev. A. J. McLean writes:—"MY DEAR MR. BAYNES,—You know, I think, we have had a fortnight of very, very trying experience during the cholera scourge here, when three of our chapel attendants were swiftly and suddenly called away to their long home. But it is a matter of great joy that not long after we have been able to see two more souls brought out of darkness into light. I have just returned from the district where two more Maghs openly confessed Christ by baptism, making since last February nine additions to the Church of Christ here. It was a time of solemn and quiet gladness to sit round the Lord's table with those half-civilised men, in the midst of those wild, jungly hills for the first time.

"May I ask you to help me in getting some medicines for free distribution? Chittagong, as you know, is one of our most unhealthy, if not the most unhealthy station, and I have constant applications for relief from fever and other ailments in the station as well as out in the district. If some kind friend could send me a case of Count Mattai's medicines I am sure it would prove very serviceable, and relieve many a man and woman prostrate with fever. Our preachers at Chandreiguna have suffered very badly from malaria. The medicines you sent me some time ago are almost all used up.

"It would also be very helpful if I could get a magic lantern, with Scripture slides, to take out among the coolies of the tea-garden to explain and illustrate our preaching. The men are very illiterate, and would more easily be instructed and impressed by pictures than in any other way. It would be extremely helpful, too, among the peoples of the Hill Tracts."

THE LESSER LIGHTS OF CHINA.



THE Rev. Evan Morgan, of Shansi, sends us the following. Mr. Morgan contemplates returning to China in the ensuing autumn, and will take up work in the important province of Shensi instead of in Shansi :—

“ Here is a picture of some of the lesser lights of China, clad in their robes of office. The beads and square on the front of the jacket are the badge of office. The civil and military have this square of embroidery both on the front and back of the jacket ; so that even in flight the sign of authority is always presented to the enemy. Officials have one set of clothes for summer, another for autumn, another for winter, and another for spring. The day for changing the one for the other is fixed by imperial decree. ”

“ EVAN MORGAN.”

A STEAMER TRIP.

WRITTEN ON A JOURNEY FROM BARISAL TO MADARIPORE.

MAY 1st, 1894.



WHEN Mr. Baynes was here four years ago it took us more than two days to travel between Barisal and Madaripore in the *Zillah* ; but now the journey is accomplished in five or six hours by steamer. Four lines of river steamers have made Barisal their terminus since then, and we are not slow to avail ourselves of the facilities they offer to take the Gospel in

as many directions.

Away from my home on a sunny day

For a rest and change I sped ;

The balmy breezes fanned my cheeks,

And frolicked around my head.

It was joy to be on the water clear,

Steaming, rushing along ;

The wavelets danced in the golden light,

And my heart was filled with song.

The women came down to the river's brink :

They came with their pots of clay ;

They dipped them into the running stream,

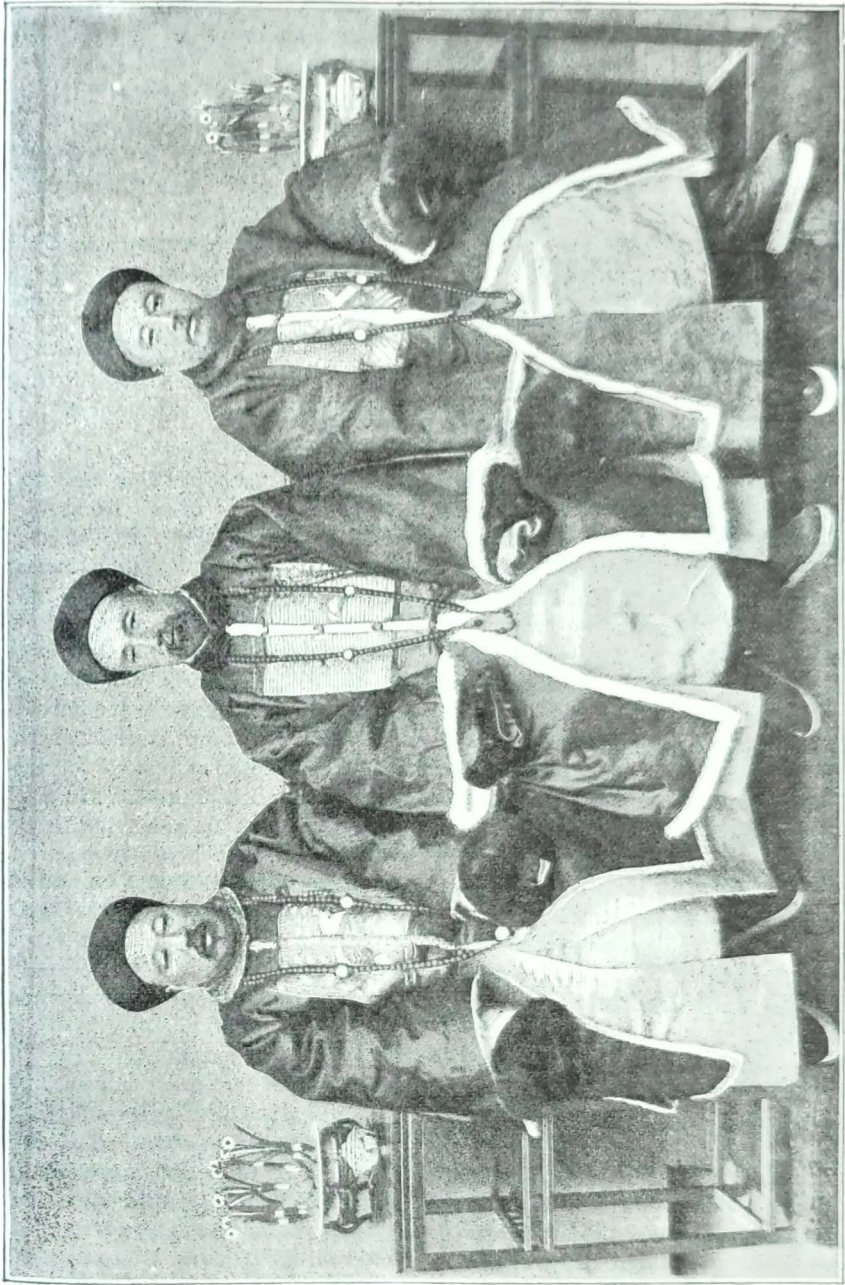
And filling them went away.

But some of their faces were worn and sad ;

And some were weary and old ;

And some were bent with a weight of care ;

And some with sorrow untold.



SOME OF THE LESSER LIGHTS OF CHINA.—(From a Photograph.)

And I longed from my fulness of life and joy
 To lighten their load of woe ;
 To tell them how Jesus came from heaven
 That they His love might know.

And I longed,—but ah ! my longing is vain !
 Lord, set my heart on fire !
 And touch my lips with Thy bleeding hand,
 And fill me with strong desire—

To give to these dark ones the water of life,
 That they with me may stand
 Pardoned and cleansed in the precious flood
 For ever at Thy right hand.

EMILY SPURGEON.

Barisal, East Bengal.

BRINDABAN MELA, 1894.



Y D E A R M R. RAYNES,—Having lately visited the great Melâ held annually at Brindaban, with my wife, my colleagues—Messrs. Davy and Hale, and a band of native helpers, I send you herewith a few lines concerning it.

It is six or seven years since I visited the last Melâ. During that time many changes have taken place.

Brindaban is famous as the sacred wood where the god Krishna is said to have spent his early life. On this account it is visited by pilgrims from all parts of India, but especially by the Bengalese. The place is full of temples, and about 20,000 people seem to get a living in the place in connection with them, directly or indirectly. Some of the temples are old and in ruins, but others are springing up in their place, one of them being the new temple in course of erection by the Raja of Jeypore, which is on an immense scale, and has been already seven years building.

The great centre of all this idolatry is the temple owned by the great Muttra banker, known as the Seth's Temple.

It contains four or five separate courts, the centre of all being the shrine of the principal idol. During the time of the Melâ this idol is taken in great state from its place in this large temple to another smaller temple in a garden about half a mile away. The procession consists of a band of soldiers, who play music to the honour of the idol, horses and elephants with gaudy trappings, and many of the temple servants and priests. To witness this procession great crowds of people assemble from year to year.

The procession this year was much as usual, but the people at the Melâ were much fewer than usual. Idolatry is still a power in the place, but I noticed many changes since my last visit.

THE RAILWAY.

During the last few years a short railway line has been built connecting Brindaban with Muttra. The old difficulty of getting to the place along a dusty, bad road, crowded with carts and pilgrims on foot, is now a thing of the past. The journey is now accomplished in half an hour, at little cost, and in comfort. Judging by the way that pilgrims now avail themselves of

the railway, it would appear that the old days of painful pilgrimages are numbered. The railway is a great leveller of social distinctions. It is quite refreshing to see the proud Brahman seated in the railway carriage side by side with one whom his ancestors would hardly have touched.

THE EXHIBITION.

Some few years back the Government, taking advantage of the Melâ, established an agricultural exhibition. Ploughs and other agricultural implements were on show, and prizes were given for the best specimen of wheat and other crops. Now, in addition to this exhibition, rows of temporary shops attest the important trade which is done at the time of the Melâ. It would appear that many idolators love money more than any other of their gods. Hence, as in the case of other Melâs, it seems probable that, as years go on, men will attend more for purposes of business than religion. We are glad that idolatry should become less powerful, but should like to see its place taken by the love of God rather than the love of money.

THE FORM WITHOUT THE POWER.

As I have said, the Melâ continues to offer the same display of idolatry as in former years. The great car of Jagannath is still dragged along the road by the hundreds of men and women who lay hold of the big rope, and thus attach themselves to his car. Yet for the most part the witnesses seemed to look on just as Londoners do at the Lord Mayor's Show. And the High Priest of Hinduism, a boy of eleven, who with his companions, the sons of the great Muttra banker, were seated on the car near the idol, were laughing and talking to each other just as if the whole concern were a joke. It is true that I saw one poor woman stoop and pick up the dust

over which the wheels of the car had passed, and take it with her as a precious relic, but she was quite the exception. Also, during the Melâ, there were few who ventured to defend idolatry when we were preaching against it, except the priests of the temples whose craft was in danger.

THE STAFF OF MISSION WORKERS.

In this I noticed the greatest change of all. If the crowds of people were less, the missionaries were more than twice as many as in years gone by. Formerly we were glad to have two or three European workers present with a band of ten or twenty native workers. This year the European workers numbered more than twenty, and the native workers seventy or eighty, including men and women. Possibly the increase on our part may have something to do with the decrease of visitors to the Melâ.

UNION OF WORKERS.

Next to the number of those who attended, the union of the different mission workers was most encouraging. Methodist, Baptist, and Church people worshipped and worked together. Dr. Scott, of Muttra, had rented a large house, where all the missionaries boarded together. In this house, during the heat of the day, delightful seasons of praise and prayer were held. Then, morning and evening, some of us joined our native brethren and sisters in a large tent, where earnest words of exhortation were spoken, and Baptists, Methodists, and Church people prayed as one in Christ Jesus. These meetings for the deepening of the spiritual life of the workers are among my happiest memories of the Melâ.

INCIDENTS.

Among other incidents I may mention the following:—A policeman came into the tent when worship was

going on. When asked whether he was a Christian or not, he said, "I am not a Christian, but wish to be." Another, a pundit, declared his faith in Christ during the public preaching, but said he dared not confess his faith by baptism. Another we heard of who had been led to Christ by a tract given away at a previous Melá. Another, a woman, removed the caste marks from her forehead as she listened to the preaching. Another, an ascetic, came forward to touch the missionary's feet. Yet another, a man in high position among the priests, accepted some Christian books, which he promised to read carefully. After many days we may hear of the bread cast upon the waters in this Melá.

TARES WITH THE WHEAT.

In former years we have found our rival preachers in the Hindu priests and agents of the Aryan and other

Somaj's (sects). This year a prominent man, calling himself a Christian, took the trouble to have printed and circulated a large number of papers giving in parallel columns what looked like self-contradictions of the Bible. These papers were of course gladly welcomed by both Hindus and Mohammedans.

Friends who read these words will see that our work in these great Melás is by no means easy. Still, as they give us the opportunity of selling many portions of the Word of God, and telling out the good news of salvation to multitudes from distant places, we thank God that we are permitted freely to work in them. Brethren, pray for us.

Yours very sincerely,

J. G. POTTER.

A. H. Baynes, Esq.

NEWS FROM CALCUTTA.



THE Rev. Herbert Anderson, of Calcutta, writes by a recent mail:—

"MY DEAR MR. BAYNES,—Just a line to tell you of what seems to me one of the most remarkable proofs yet given of the success of Christian Missions in Bengal.

"There is a society called the Arjya Literary Society in Calcutta, composed of a few of the leading men of letters, who have been engaged for some time past in translating into classical Bengali the sacred books of different religions. They have now turned their attention to the Bible. They requested Mr. K. C. Banerjee, the leading member of the Bengali Christian community in Calcutta, to convene a meeting, at his house, of representatives of the Christian denominations

in the city, before whom they wished to lay their plans, and to whom they wished to make this remarkable request, that they would appoint a small committee to look over their translation as it progressed, and point out anything in the translation that would be against Christian doctrine, or unacceptable to the Christian community.

"The meeting was held some weeks ago, and, after a long conversation, during which the new translation of Christ's Sermon on the Mount was read out, as a specimen of their aims, the Rev. W. H. Ball, of the Church Missionary Society; Rev. B. G. Ghose, of the Society for the Propagation of the Gospel; Mr. Banerjee, and myself

were appointed to form the kind of sub-committee they desired.

"This society intends, at our suggestion, to start with the New Testament, and the first proof of Matthew's Gospel was brought to me last week, and I have to-day just finished commenting on the second proof. The whole of Matthew's Gospel is in manuscript, and the work will push on as rapidly as possible.

"It is too early yet to say what the translation will be like. It is largely paraphrastic, with many foot notes attached, and written in a style that will commend itself to the educated portion of the Bengali community. The Christian community has not been requested to give the translation its support, or to promise to purchase copies in advance—only to prevent anything appearing in the translation which would make it anti-Christian in tone. How far these gentlemen will accept the criticisms made on their work we cannot tell; but if no

other result accrues, their work will be a great gain to future revisers of our present Bengali Bible.

"As a Baptist I might give some interesting information as to their treatment of the third chapter of Matthew's Gospel; but will await the effect of my brethren's criticism upon that portion of their work.

"It seems to me marvellous that this small band of broad-minded educated, non-Christian Bengali gentlemen of this city should realise the benefit, and have the desire of giving the Bible to their fellow-countrymen in the way they propose. And I have wondered whether it may be that God Himself has chosen them as one of His agencies for establishing His claims upon a growingly important and influential section of the Bengali natives. Christ is conquering and *will* conquer.

"Yours affectionately,

"H. ANDERSON.

"A. H. Baynes, Esq."

HOW TO HELP MISSIONARIES.

1. THAT church helps itself most which is most interested in missions. The missionary spirit is the surest means of the spiritual growth of the local church. Our Moravian brethren have been noted for their spirituality, and as much distinguished for their missionary zeal and sacrifice.

2. We should consider the missionaries as our brethren, representing us and doing our work for us. Just as in the time of war the loyal citizen feels that every soldier at the front is his soldier.

3. It is well for every church to have a missionary or teacher or native helper or the part of one in some missionary field which it can call its own. Such a practice concentrates and intensifies the interest of the church in missions.

4. Every church and every individual, no matter how small the church or poor the person, should give something for missions.

5. Each church should cultivate missionary intelligence. A little inventive skill can present to any church now and then interesting facts concerning missionary life, work, and needs. And nothing else in modern civilization is more thrilling than the history of missions or the lives of missionaries.

6. Pray for missions. Not only pray for missions in general, but select some particular field or some particular missionary each time, and let all unite in a special prayer for that field or that missionary.

7. Send words of remembrance and encouragement to the missionaries. Blessed is that church which has some son or daughter of its own in the missionary field with whom it can correspond and to whom it can send its words of remembrance. But when a church has not thus one of its own members to whom it can write, let it select some missionary or teacher or native helper with whom it can correspond, and thus keep in touch with some living missionary work, for what our missionaries need is not merely their financial support, but the prayers and sympathy of Christians at home.

THE MIDNIGHT CRY.

MATTHEW XXV. 6.



F the cry came clear—O my soul, this hour,
 "Lo thy King doth come; He is nigh; Arise,
 Go thou forth to meet Him!" I wonder much
 Wouldst thou loiter towards the opening skies?

Could there aught compete for a moment's while
 Of the thousand charms of earth's varied scene
 With the thought I shall see Him a moment hence,
 These eyes, that face, with no veil between?

Bethink thee now, dost thou love aught else
 As much as thou lovest thy Bridegroom-King,
 So that if He came thou wouldst feel thyself
 Distracted from Him by anything?

I would know, I would know, ere the midnight cry
 Doth summon me forth my Lord to meet,
 Is there aught on earth that could hold me back
 If I heard the tread of His blessed feet?

I would know, for the Master's life-word is
 "Thou shalt love thy Lord with ALL thy heart,"
 And I fear He may judge it no love at all
 Which, where all were poor, yet withholds a part.

And, oh, the woe of that solemn hour
 When the sleepers are roused by the midnight shout,
 If my soul should wake to the awful sense
 That the lamp of its love is just going out;

If the midnight should wrap its sullen shroud
 O'er the shade of a love which God meant to be
 For the Bridegroom-Christ, but which spent itself
 On the phantom show of earth's vanity.

And if woe so dread need scarce be feared,
 I would know if my heart on aught is set,
 So that Christ would see, if He came this hour,
 That my joy in Him veiled a mute regret.

I would know, and for this I would heed to-day
 The solemn "Go" that will summon then,
 The "Go" that now bids me prove my love
 To my Lord by love to my fellow-men.

I would haste to where in the midnight gloom
 Lone millions die of deep heart-despair,
 To the farthest stretch of our human need,
 In the faith that the Christ will meet me there

That I'll see Him come in the lives renewed
 That attest the might of redeeming grace,
 And, where sin hath most man's visage marred
 New glories view in the God-man's face.
 Yea, thus would I tread the pilgrim path,
 With a pilgrim heart and with eager feet,
 As though each day's service in Jesu's name
 Were a going forth my Lord to meet.

R. WRIGHT HAY.

Dacca, East Bengal.

WOMEN'S WORK IN CHINA.



THE following letter from Mrs. Whitewright, of Tsing Chu Fu, Shantung, will be read with much interest:—

“C'hing-Cheu-Feu,
 “March, 1894.

times to meet you, and, now being late, they thought as it was so terribly cold you could not be coming, so they have just gone home.’ I had omitted to say in my letter that I should arrive in the afternoon.

“MY DEAR MR. BAYNES,—I have just returned from visiting some of our country stations, and think, perhaps, a short account of my visit may be of some interest.

“Miss Kirkland, our new lady missionary, sent out by the Zenana Mission, who arrived a few weeks ago, came with me, as she thought she would like to see something of the work she hopes to do in the future. On arrival at the village where we were to stay the first night, the home of one of our native pastors, Wu-Chien-Chung, whose photograph was in the HERALD a little time back, I was surprised no one came out to meet us. The Christians, when they know a foreigner, and more especially a lady, is coming, always come outside the village to meet us, and give us a warm welcome.

“On going into the house, old Mrs. Wu, Pastor Wu's mother, was greatly put about to think we had not been met. She said, ‘I have been going backward and forward all day expecting to meet you. The Christians from two or three villages have also been here, and have been out many

“Old Mrs. Wu is a very dear old friend of mine; she was the first Christian who came to see me on my arrival in C'hing-Cheu-Fu, nearly eleven years ago, and she still often comes into the city to see me. On asking after her health, she said, ‘I have not been very well lately, but now you are come I feel quite strong. I always feel strong when a foreigner comes.’ She talked away to Miss Kirkland, asking her a great many questions, and, though I repeatedly told her that Miss Kirkland could not understand anything, yet she replied: ‘But I feel my heart so warm to her, I feel I must talk to her, even though she may not understand.’ I fancy the old lady thought, if she only kept on long enough, Miss Kirkland would understand a little.

“Though Miss Kirkland could not understand her language, she understood the old lady's heart was full of love.

“The old lady said many times to me, ‘Teacher mother, if it had not

been for the grace of the Heavenly Father we should never have met.' You will remember what a fine man her son Wu S. S. is; such a humble quiet, affectionate man, it does one good to see him at work. The room was crowded with women and children until it was quite dark, and I sat talking with all who came in. Miss Kirkland had taken some knitting with her, and the people just crowded in to see this 'exceedingly clever woman knitting.'

ANOTHER INTERESTING CONVERSION.

"Pastor Wu told me of a woman who had become a Christian in a village twenty li off. She had been, up to the time of her conversion, a woman who, when there was any illness in a family, was called in to intercede with the gods. It was believed that at times the gods spoke through her and told the people what they should do. Often she would say, 'The gods say this child came from a certain god on a certain hill, and you must go and take new clothes to present to the god and burn incense, and offer food to him, and the sick child will recover.' The parents, poor though they might be, would buy clothes, food, presents, &c., &c., and set off to the hill, sometimes to considerable distances, taking this woman with them, so that she might be mediator with the god when they arrived. She has come to understand that 'what she has been doing has only been to deceive the people, and to know there is only one true God, who is everywhere, and is always ready to listen to His children's prayers. The pastor was rejoicing that the woman had become a Christian. He said, 'It is not easy for such a woman to give up all her former beliefs and come out and say before

all the people that she knew all the gods she had served before were false.'

"I had very little talk with the pastor, as he was leaving for the city, for he had to preach in the city chapel on Sunday. I hope to know more of this woman.

"We spent Sunday at another station three miles off. A good many dear old Christian women came from stations near at hand to see me, and we spent a very happy time together. At this station, the leader told me that last Chinese New Year some of the heathen said to the Christians, 'You do not buy a picture of the kitchen god and put up in your rooms, and yet you get on quite well without. The pictures are very dear this year, 200 cash each, about (2½d.), so we will not buy, and see how we get on without him.' The leader said, 'They are realising, from seeing the Christians come to no harm by not attending to these idolatrous customs, that they are of no value, and they are giving up little things by degrees.'

"We had to come home earlier than I intended, as it began to snow, and I knew if a heavy fall came my carriage (a wheel-barrow) could not get along; and I did not wish to be snowed up, as it was so bitterly cold.

"Miss Kirkland was also anxious to get back to study, to get to work as quickly as she can; she feels how white the fields are to the harvest, there are open doors everywhere. All the time we were out, we received nothing but welcome from heathen as well as Christians. Several heathen women said to me, 'Yes, your religion is very good; it teaches nothing but good, it teaches love to God and love to one another.'

WORK WAITING FOR WORKERS.

"I was greatly cheered to hear them

acknowledge this, and felt it was a preparation for them to receive it for themselves. How I wish, instead of two new workers, we had as many as could do the work just waiting to be done. There is no need to look for work, the work is waiting for workers.

"Some time ago I visited several stations and was very much encouraged by some things I saw and heard. I wish it were possible to tell you something of many of the talks I had with the Christians, talks that helped and cheered me not a little.

"One old church member, 78 years of age, followed me or rather went before me to several stations. When I arrived on my barrow, I found the old lady waiting for me, she had got up very early and with the help of her staff had arrived before me. I had the greatest difficulty to persuade the old lady on one occasion to ride on the barrow with me, she was so exceedingly anxious not to over-tire the men, and would insist every time we came to a hard bit of ground getting down, much to my alarm, as, being a heavy old lady, when she got off one side, I was in danger on the other; the barrows on which we travel have, as you know, two seats, the wheel being in the middle. The old lady said, "Before I became a Christian, I did not trouble about the barrow men; now I feel they are my brothers, and I must love them and think of them as such."

"The old lady is much away from home, she goes to all the stations that are within distances she is able to walk, and talks with the heathen women and tries to get them to attend worship with her. She has been the means of the conversion of a good many people; so often, on asking, 'How did you learn the doctrine?' the people would reply, 'Oh, the venerable old mother Hu came to our village and

taught us, and we thought that a religion that would make an old lady like her go around preaching and teaching must be good.'

"Mrs. Hu was noted for her goodness before she became a Christian; she was constantly going to the temples to burn incense before the gods. She would often walk 70 li, about 23 miles, to go to the temples to worship. When she was nearly seventy years old, she first heard the 'doctrine,' from a boy who had been doing some work for a Christian, and who told her that the learners of the new doctrine treated him much more kindly than other people, and advised her to go and see them. At first her husband was very angry and beat and cursed her, and would not eat the food that she prepared for him; but after some time, when he found she was learning nothing but good from the 'foreign religion,' he was led to become a Christian some years before his death.

"Mrs. Hu on one occasion had promised some people in a certain village to go and talk to them about 'the doctrine,' but when the day, came there was deep snow on the ground. Her people tried to persuade her not to go, but she said, 'I have promised to go and tell the people about the true God, and I cannot break my promise.' She got a man to go on before her and she then trod in his footsteps, the snow often being up to her knees. She told me when she was tired she stopped and prayed, and then felt refreshed and went on a little further.

"I was very much impressed with the perfect child-like faith of this venerable Christian.

"With very kind regards, very sincerely yours,

"M. A. WHITEWRIGHT.

"A. H. Baynes, Esq."

GOOD NEWS FROM THE CONGO.



THE following letter from the Rev. W. Holman Bentley, dated "Wathen Station, 30th of April, 1894," will be read with thankful interest :—

"MY DEAR MR. BAYNES, — I was hoping to be able to give some details of the work here, as we find it on our return after two years; but my time available is too short. All the month I have been hoping to get time, but my evenings have been fully taken up with helping enquirers and those who are wishing to join the church. What happier excuse, or rather reason, could I have to give? You know that I was expecting to find it so, for, as Dr. Webb had not been long in the country, and my return was expected at an earlier date, Mr. Davies had made up his mind, after Mr. Cameron went to England, to hold over any cases for baptism until I arrived, so that everything should be done most carefully.

"A few days after my arrival, one young man was baptized, and yesterday six others were baptized, while two others are joining the church by transfer. Besides these, some twenty-five others have been coming to me for personal conversation, of whom we can but have the best hopes, although they are in various stages; some are trusting in Jesus, others earnestly seeking, while others are anxious or interested in spiritual things. In the case of several, I learn that at one time they became anxious about their souls, and even ventured to trust in Jesus; but now they feel that it was all too superficial, and most unsatisfactory, and that a much more radical change is needed, and a more worthy consecration. They are disposed to under-estimate their first faith and sense of sin; but I do not see any advantage in discussing that

point. I prefer rather to accept their statement, and to urge them still more to whole-heartedness. It is most delightful to see this real spiritual awakening, this heart-searching and earnest desire for a thorough conversion and consecration. I have never before seen such deep feeling, such sense of sin and sinfulness, and anxiety, and consciousness of danger.

GOOD WORK AMONG THE YOUNG.

"We cannot but feel that God's Spirit is working very graciously and powerfully among our young people, and that the influence, earnest words, and Christian example of the native Christians have been much blessed, as well as the efforts which we missionaries have been able to put forth. I came out in a very hopeful state of mind, but I must say that my hopes are more than realised, especially in the depth of feeling and earnestness. At the same time, it is considered the only natural and proper thing for those who are Christians to speak for Jesus, and testify of His love and power and readiness to save. A week or two ago one of the lads had started a hymn in the boys' house, which was at once taken up, for they are very fond of singing; when they had finished one of the big boys (about sixteen years old) said, 'Look here, you fellows, I have something to tell you; in the town, I used to be a very bad lot, and was much disliked in consequence; I was bad even for our towns, a great thief,' and then he mentioned a black catalogue of wickedness; 'but since I have been here I have learned enough to show me that

hell was the only end of my course; I became very anxious, and full of fear, and talked with Mr. Davies and with the church members. When we were coming back from Underhill a week or two ago, I was very miserable the day we started, and, when we slept that night at Kimpangula, you know that one of the Christian people of Ubanza Manteke spoke to his fellow-carriers, and the others, and all of us; I became all the more frightened, and the tears came into my eyes.

“All the way I was anxious, and I talked with the members of the church who were with us. Now I know that Jesus has taken away and pardoned my sins, and I have happiness in my heart; I know that the Holy Spirit will take away the evil out of my heart, and make me holy.

“If we are ashamed to confess Christ before men, He will be ashamed of us when He comes in His glory. So I want to acknowledge Him before you all, what Jesus has done for me, that you may know what He can do for you; so this is my testimony.”

“The boys hold prayer meetings among themselves, and the church members give addresses; but the particular form of this was new, an idea of his own.

LABOUR REWARDED.

“This is very happy, hopeful work, and is well worth all the long years of sowing and patient watching, and yet it is only the commencement of greater things. In one of the towns, about one and a half hours distant, three of the inquirers hold a daily prayer meeting; I am very hopeful about them, still there is an immense difference between a townsman and one of our well-instructed boys. We have over a hundred boys, girls, and workmen in the school, as well as the wife

of one of the natives who has just come to build beside us; she comes to school with her baby on her back.

“I have been still further hindered this afternoon by the arrival of five of my trunks with various quantities of water in each. The floods, three days ago, carried away two of our bridges, and, until we can repair them, it is difficult to reach our station by the ordinary road from the west, so our carriers had the enterprise to drag the trunks through the water. We have to learn to take joyfully the spoiling of our goods, but one cannot unpack wet boxes, and tenderly take out pulpy books, and write letters at the same time; so I must close, for Mr. Davies wants to seal up the mail bag to-night, so that the courier may leave at dawn.

“I must mention one fact, however: Two of those who were baptized are from Tungwa, near Makuta, where Mr. Comber was shot. The Tungwa people were always friendly, or, at least, as much so as they dared, and Nsusuampembe, the chief, was kind and hospitable. He is dead, for he and several of the great chiefs of the district, as well as the chief who ordered the shooting, died within six months of the event. One of his children came to us three years ago, and was baptized last night, and another young man from the same town.

“It is now eight o'clock, and I have a short letter to write, and then the mail is ready, and five young people have begged for conversation with me to-night. I have to put them off until to-morrow, all but one.

“We are all well, I am happy to say.

“W. HOLMAN BENTLEY.

“A. H. Baynes, Esq.”

THE LORD LOVETH A CHEERFUL GIVER.



WITH very grateful acknowledgments do we record the receipt of the following gifts, many of them indicating special sacrifice and self-denial:—A small box of trinkets from a Friend, who writes:—"I always enjoy reading the **HERALD**, and feel I should like to send something in addition to my monthly offering. Will you accept the few accompanying trinkets for the missionary funds so much needed just now?" A gold bracelet from a Lady, who writes:—"DEAR MR. BAYNES,—By this post I am sending you a bracelet. I think I ought to tell you I have been led to part with this jewellery partly through reading, month by month, the **MISSIONARY HERALD**. I am quite an invalid, and have suffered severely in this world's goods by losing my income. It has occurred to me to ask you to write a short paragraph in your missionary magazine, asking other invalids, who feel they cannot do much for the dear Saviour's cause, whether they could not part with some of their treasures laid away useless. I should be pleased if the Lord used this little appeal to further the interests of our beloved Society. I don't want my name mentioned, because I want no praise from men." The Rev. H. E. Cradington writes:—"My heart was much touched the other week at one of the missionary services at Windsor. At the collection, an envelope was put in, on which was written: 'For Jesus' sake and all who love and work for Him. I only wish I could do more for my loving Saviour, who has done so much for me and mine. Ever blessed be His holy name.—E. C.' The envelope contained a shilling, four sixpences, and four and threepence farthing in coppers. I found the amount had been put in by an old lady, who, with her husband, had walked about fourteen miles on the previous Sunday to attend both the missionary services. But the kind of contribution spoke a very great deal to those who knew the contributors, for it told of such quiet, self-denying, consecrated zeal, that I felt a note of it would be helpful to others, as it was most touching and inspiring to me." A small box of trinkets from Two Friends in Wiltshire, one of whom writes:—"Enclosed trinkets are from a friend and myself towards the Debt Fund. We should like to give more, but cannot just now; but we know our loving Master does not look at the amount given, but the motive which prompts it. Words fail to express what heartfelt sympathy I feel in mission work, and how sincerely I sympathise with our brothers and sisters who are toiling for the Master in foreign lands, and I feel more and more they need our most earnest prayers on their behalf. The **HERALDS** are most interesting, and I look forward to their coming with deep joy, for, in reading about our brothers and sisters, I seem to know them more and can mention them and their work separately at the Throne of Grace. The address by the Rev. J. Turland Brown and paper by the Rev. W. E. Blomfield, in this month's **HERALD**, are really splendid, and I wish every member in our Church would read them. I cannot understand why the Queen and Royal Family should always be prayed for (not because I am a disloyal subject) and the King's servants entirely forgotten, and not spoken of except at their annual visit to the church. I can truly say, since I have felt more earnest in mission

work, I have received a great blessing, and have been led to more active service for the Master at home. We do need (as that noble hero of missions, William Carey, said) to 'hold the ropes by earnest and unceasing prayer,' and then our hearts will be opened to give more liberally to such a noble cause." A small silver pencil-case from a Poor Widow, for the Congo Mission; and a small silver chain from a Blind Girl, for the work in India.

The cordial thanks of the Committee are also given for the following welcome donations:—Mr. John Marnham, J.P. (quarterly subscription), £92 10s.; Trustees of the late Michael Rowan, for *Congo*, £50; Mr. J. B. Mead, for *Mr. Wall's work, Rome*, £25; Professor J. Goodman, £10; a Thank-offering from one who has not much, for *Mr. Barrell's church, Bombay*, £10; Cardiff, Hope Church, 2 Cor. viii. 12, per T. W. Medhurst, £1.

ACKNOWLEDGMENTS.



HE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Scrap books and toys from Friends at Charles Street Baptist Church, Leicester, for the Rev. J. Hasler, B.A., India; parcels of books from Mrs. C. H. Spurgeon, for Revs. A. Neville and R. Spurgeon, Bengal; C. A. Dann, Bahamas; and J. R. Perara, Ceylon; book, knife, &c., from Mr. Saunders, of Chelmsford, for Congo boy, under the care of the Rev. T. Lewis, of San Salvador; books, &c., from Mr. Archard, Bath, for Manakala native boy, at Bopoto, in the late Mr. Oram's school, and "Little Dot," a child in Mrs. Grenfell's school, Arthington, Stanley Pool; packets of compressed tea, in tabloids, from Messrs. Burroughs & Wellcome, of Holborn Viaduct, for the missionaries of the Society; parcel of clothing from the Missionary Working Party at Waterford, per Mrs. Bennett, for Mrs. Phillips, San Salvador, Congo; a parcel of tools from Mr. Ireland, Kirkcaldy, in response to the appeal in July HERALD, of the Rev. R. C. Forsyth, of China; a parcel of dolls, &c., from the Bloomsbury Chapel Working Party, per Miss Warmington, for the Rev. J. S. Whitewright, China; parcels of children's magazines from Mr. J. E. Dafforne, of Dalston, for the Congo Mission; a box of toys and dolls from the members of the Y.P.S.C.E., Wellington Square Chapel, Hastings, per Miss Young, for girls in China, in response to the letter in the *May Juvenile Missionary Herald*, from Miss Carrie Drake, of Chou Ping, China; the *Sword and Trowel*, for four years, from Mrs. J. W. Franklin, Balham, for the Mission pastors; a case from Rev. C. Ingrem, Wimbledon, for Miss Simpson, North China; a box of clothing, rewards, &c., from the Young People's Missionary Working Party, Falmouth, per Miss Cox, for Rev. J. and Mrs. Stubbs, Patna; a parcel of clothing from Mrs. Rickett, Hampstead, for the Rev. J. Lawson Forfeitt, Underhill, Congo.

The Committee also desire to join with the following missionaries in their acknowledgments of kind gifts:—

The Rev. R. H. C. Graham writes from on board the ss. *Edward Bohlen*, en route for Congo, June 12th, 1894:—"I desire gratefully to acknowledge the

great kindness of the friends at the Metropolitan Tabernacle and elsewhere who have assisted me in providing and caring for, as well as in training, my two Congo lads during their stay in England, and also of those who generously helped me to send them back to Congo. I take this opportunity, too, of thanking Mr. and Mrs. Rodgers, of New Kent Road; Mr. Edward Brown, F.L.S., of Woodberry Grove; and Mr. Preeth, of Victoria Works, Vauxhall, for providing me with several valuable poultry appliances and books, which I trust will prove very useful."

The Rev. Moir Duncan, M.A., writes as follows from San Yuen, Hsien, Shensi, North China:—"Would you kindly acknowledge the following generous gifts on behalf of the Shen-Hsi Mission? 1. From Rattray Street Church, Dundee, per Rev. T. W. Lister, for Mrs. Duncan, three boxes of clothing and other useful articles for charitable distribution, women's work, and girl's school, Value (including £1 15s. 6d. for freight), £14 1s. 4d. 2. From Mr. Pardoe, Aberdare, Spencer repeating rifle, a valuable and useful article in wolf-infested locality. 3. From Dr. Wilson, Han Chung Fu, China, case of most useful drugs; two sets of allegorical scroll paintings, by native artists, for use in preaching; valuable hints on pharmacy of native drugs."

The Rev. R. C. Forsyth desires "to return grateful thanks for the under-noted sums, &c., received on behalf of our work in China—viz., A. M. M., for *Museum*, 10s.; J. F., for *Museum*, £3 3s.; C. H., for *Museum*, £2; A. Q., for *Lantern Fund*, 10s.; also lantern and slides, from John Street Baptist Church, Glasgow, and a similar set from the Misses B., of Edinburgh." Also Mrs. Forsyth for the following gifts:—J. C., Glasgow, 10s.; Mrs. M., Glasgow, 2s. 6d. and fur cloak; Mothers' Meeting, Brown Street, Glasgow, 3s. 6d. in farthings; Mothers' Meeting, St. Clare's Street, a bundle of handkerchiefs; Rutherglen Established Church Sunday-school, £1 4s.; J. C., Glasgow, a piece of cloth; Drawing-room Meeting, New Barnet, 15s.; Proceeds of Entertainment given by "Sew Sew Club," £18; and the Rev. Frank Harmon, also of China, for valued gifts of medical books from the Misses Blease, of Liverpool, and Mr. Saunders, of Highgate.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



The quarterly meeting of the General Committee, on Wednesday, July 18th, the Treasurer, W. B. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Thomas S. Penny, Esq., of Taunton,

The Rev. F. G. Harrison, of the Congo Mission, met the Committee on his return home on furlough, and was welcomed by the Treasurer on behalf of the Committee; Mr. Harrison reported Mrs. Harrison as better in health than on arrival in England, although still very weak.

The Rev. C. E. Wilson, B.A., of Regent's Park College, was cordially accepted for mission work for India, and designated for Jessore, in association with the Rev. T. W. Norledge.

The Rev. G. J. Dann, of Delhi, took leave of the Committee on his return to India after furlough at home, and was commended to the care and blessing of Almighty God in a few sympathetic words from the Treasurer.

Special prayer was then offered by the Revs. E. Henderson, of Wandsworth Road, and George Hill, M.A., of Nottingham.

The Rev. L. C. Parkinson, B.A., of Camden Town and Regent's Park College, wrote expressing sincere regret at his inability to accept the invitation of the Committee to take the oversight of the Inagua Baptist Church, in the Bahama Group.

Furlough leave for the Spring of next year (1895) was given to the Rev. Herbert Anderson, of Calcutta; the Rev. W. S. Mitchell, of Patna City, N.W.P.; Rev. G. B. Farthing, of Tai Yuen Fu, Shansi, North China; and to the Rev. Timothy Richard, of Shanghai, for the approaching autumn.

The Secretary reported that S. B. Burton, Esq., of Newcastle, had generously consented to visit Kingston, Jamaica, in order to ascertain the best course to be taken in relation to the repairs and sanitary improvements absolutely necessary in the Calabar College buildings, and generally to confer and advise with the Staff and Managing Committee of the Calabar Institution thereupon. Mr. Burton left by the Royal Mail steamer *Don*, from Southampton for Kingston, on the 18th July.

A cordial expression of thanks to Mr. Burton for this fresh proof of his deep interest in the work of the Society was unanimously passed.

In response to the earnest appeal of the Committee of the Zenana Mission "for some participation in the benefits of the Centenary Fund of the Baptist Missionary Society," for the especial purpose of meeting the outfit, passage, and probationary expenses of new Zenana missionaries, it was resolved to make a grant of £1,000 from the Centenary Fund, such grant to be expended in the outfit, passage, and probationary expenses of new Zenana missionaries, the Committee feeling that, in making this vote, they were following upon the lines laid down in the Centenary appeal, and they confidently anticipate that by such increased agency one of the main objects of the Centenary appeal will be secured.

The Programme of the Autumnal Missionary Meetings in Newcastle, on Tuesday and Friday, the 2nd and 5th of October, was presented and approved.

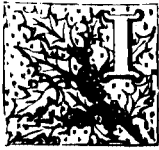
(Full details of these services will be given in the September issue of the HERALD.)

The return to England of the Rev. Arthur and Mrs. Long, of Russel Khonda, Orissa, in consequence of the grave condition of Mrs. Long's health rendering such a course "absolutely necessary," was reported; Mr. Long intimating that he intended returning to his work so soon as he could make suitable arrangements for the comfort and treatment of his wife in England.

The next meeting of the General Committee was fixed for Tuesday, September the 18th.

The meeting was closed with prayer by the Rev. Richard Glover, D.D., of Bristol.

RECENT INTELLIGENCE.



ITALIAN MISSION.—We are glad to report the arrival of the Rev. W. K. and Mrs. Landels from Turin; they contemplate spending a few months in England, both needing a season of rest and change.

The Congo Mission.—The Rev. F. G. and Mrs. Harrison have arrived from the Congo, the health of Mrs. Harrison having so completely broken down as to render an immediate voyage to England needful, and Mr. Harrison also needing rest and change.

Camden Road Chapel Congo Mission Sale.—Mr. Francis J. Blight, writing from Camden Road Chapel, says:—"Our Sunday Schools Missionary Association proposes to hold its annual sale, on behalf of the Congo Mission, in the late autumn, as usual. In previous years friends from various parts of the country have kindly sent contributions, and we again ask the co-operation of any who are interested in the Congo tract of the 'world-field.' Many an hour in the holiday season may be occupied in putting forward artistic and fancy work, and a definite object will enhance the pleasure. Mrs. Hawker, 27, Anson Road, Tufnell Park, London, N., will be pleased to receive contributions. Owing to late severe illness we are losing the active assistance of both Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss Pewtress, 41, Penn Road, Hillmarton Road, N.; but these ladies will receive the gifts of friends who have been accustomed to send to them. Mr. W. W. Parkinson, who for nine years has acted as Secretary to this effort, has recently married and removed from our neighbourhood, and correspondence should now be directed to Mr. F. J. Blight, 16, Gatecombe Road, Tufnell Park, London, N."

Missionary Departures.—On the 6th of this month the Revs. S. M. Field and H. T. Stonelake contemplate leaving Antwerp by the African mail steamer for the Congo; the former to take charge—in association with the Rev. George Grenfell—of the Mission steamers on the Upper Congo River, and the latter to be associated with Mr. Roger, at Stanley Pool, taking the place of Mr. Gordon, now on his way to England on furlough.

Baptist Missionaries' Literature Association.—This Association has been recently formed, in connection with Upper Holloway Chapel, to regularly supply our missionaries with useful current literature. Numerous letters have been received testifying to the great value of such a supply. Those willing to forward papers, magazines, &c., are asked to communicate with the Hon. Sec., Mr. W. R. Dover, 7, Richmond Place, Holloway, London, N., who keeps a list of periodicals chosen by missionaries.

Autumnal Missionary Meetings.—Will our friends please note that the 1894 Autumnal Missionary Meetings will be held at Newcastle-upon-Tyne, on TUESDAY, OCTOBER THE 2ND? As these gatherings promise to be of exceptional interest, we hope our friends throughout the country will endeavour to be present.

CONTRIBUTIONS.

From June 13th to July 12th, 1894.

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.

Blackwell, Mr. J. S.	0 13 0
Cunnington, Miss, Gun- nle	1 1 0
Cutler, Mr. Jonathan ..	1 1 0
dale, Miss	8 8 0
(Goodman, Mr. John ..	10 0 0
Hancock, Mr. James (3 years)	8 18 0
Murnham, Mr. John, T.P. for support of Congo missionary	75 0 0
Do., for support of missionary in India	17 10 0
Mead, Mr. J. B., for Mr. Wa's work in Rome	25 0 0
Murcell, Mrs.	1 1 0
Pentelow, Mr. J., sen.	1 1 0
held, Mr. James, Kolsa	0 10 0
Robinson, Mr. and Mrs. Edward, for India	100 0 0
Do., for China	100 0 0
Do., for Congo	100 0 0
Do., for Italy	100 0 0
Skents, Mr. G. W.	2 2 0
Stevenson, Mr. John T., Auckland, New Zealand	10 0 0
Under 10s.	1 2 8
Do., for China	0 6 0

DONATIONS.

A Friend	5 0 0
A Friend of Foreign Missions, Perth, N.B., Free-will Offering ..	2 0 0
Anonymous	0 10 0
A sinner saved by Grace (box)	0 10 0
A Thank-offering from one who has not much, for Mr. Bar- rell's church, Bom- bay	10 0 0
Austin, Mr. J. B.	0 10 6
Chiller, Miss Thirza ..	0 10 0
Cripps, Mr. John, J.P.	25 0 0
Kaite, Mrs. (box)	0 10 0
Friends, per Mr. W. T. Long, for chapel at Russell-Kooda	1 11 6
Fuller, Rev. J. J., amount collected for books for Cameroon	1 11 0
G. H.	2 10 0
G. R. L., for orphans girl under Mrs. Ellis, India	3 0 0
Heron, Miss, amount collected for China ..	0 15 9
Jephcott, Mr. Thank- offering for Debt ..	0 10 0
McDonald, Miss, Staly- bridge, amount col- lected for school at Wathen Station, Congo	1 2 0
M. E., for China	2 10 0
Do., for Congo	2 10 0
"Meg," for China ..	21 0 0

Nottingham College Students	0 10 0
"Part of a tenth," for Debt	1 0 0
Rawdon College	2 17 0
Regent's Park College	3 13 6
Rooke, Mrs., in memory of T. G. Rooke	20 0 0
Saiter's, Miss E. K., Bible-class, for sup- port of <i>Nobin Cumber- ford Duff</i>	4 0 0
Talbot, Miss Lillian, Reading, for Congo ..	3 0 0
Trustees of the late Michael Rowan, of Glasgow, for Congo <i>Mission</i>	50 0 0
N. Y. Z., Australia ..	2 0 0
Young, Mrs.	1 0 0
Under 1s.	1 13 8
Do., for Congo	0 9 6

LONDON AND MIDDLESEX.

Acton	0 10 1
Bermondsey, Drum- mond-road	4 8 0
Bow, Blackthorn-street Sunday-school	2 0 0
Brixton, Kenyon Ch. Sunday-school	8 3 0
Do., St. Ann's-road Sunday-school	0 19 1
Brondebury	6 8 0
Camberwell, Denmark- place	5 13 9
Child's Hill	1 14 4
Do., Sunday-school ..	1 16 0
Chislewick, Sun-school ..	3 12 0
Clapham, Grafton-sq ..	6 16 7
Do., Sunday-school, for <i>N. P.</i> under Rev. H. Anderson, India	2 0 0
Crouch Hill	2 13 7
Dalston Junction, Sun- day-school	12 12 0
Finbury Park, Con- gregational Church, Y. M. C. Union, half- yearly contribution, for support of boy under Rev. W. H. Beniley, Congo	3 0 0
Gunnorsbury	2 13 8
Harlesden, sun-school	6 0 0
Highbury-hill, Sun- school	4 6 11
Honor Oak, for Congo ..	2 0 0
John-street, Bedford- row, per Y. M. M. A. ..	1 6 0
King-gate-street	1 11 7
Peckham, Rye-lane	6 0 0
Do., Senior Y.P.S.C.E.	0 8 8
Putney, Werter-road ..	6 16 0
Shepherd's Bush, Taber- nacle	6 0 0
Twickenham	2 2 0
Victoria-park, Grove- road Chapel	7 10 0
Do., for W & O	2 9 2
Wandsworth, Down Lodge Hill, for Congo	1 13 0

Wandsworth Common, North-ste road, for W & O	3 5 0
Wandsworth-road, Vic- toria Chapel	7 13 0
Westbourne Park, Ste- phen-street Sunday- school	1 13 2
West Green	6 0 0
Do., Young People's Working Meeting, for Mr. White, Congo	8 0 0
Brompton, Onslow Ch. Sunday-school, for Mrs. Hoy's Girls' School, Dacca	6 0 0
Do., for school work, Congo	1 11 1
Westminster, Komney- street	1 1 0

BERKSHIRE.

Reading, King's-road ..	16 7 0
Do., for China	0 3 0
Do., for Congo	0 7 6

BUCKINGHAMSHIRE.

Chesham, Broadway ..	46 2 8
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CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, Treas- urer	100 8 9
Cambridge, St. Andrew's- street, Y.P.S.C.E. Prayer Union	0 19 3
Caxton	1 17 3
Gamlingay	8 15 0

CHESHIRE.

Altrincham Tabernacle	1 13 0
Do., Sunday-school ..	2 4 7
Chester, Grosvenor-park	3 0 0

DEVONSHIRE.

Plymouth, George-st. ..	13 13 7
Yarcombe	0 5 0

DORSETSHIRE.

Weymouth	3 3 4
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DURHAM.

South Shields, for Congo	3 10 0
Sunderland, Lindsay- road, for Congo	0 10 0

ESSEX.

Clacton-on-Sea, Christ Church (society)	12 10 0
Leyton, Sunday-school	0 7 0
Leytonstone	27 1 1
Do., for W & O	5 13 0
Romford	0 17 3
Southend, Clarence-road Sunday-school	1 7 8

HAMPSHIRE.		OXFORDSHIRE.		FLINTSHIRE.	
Roscombe, Sunday-sch.	1 0 0	Caversham, Sunday-sch.	2 8 4	Buckley	0 2 0
Do., for support of Congo boy, <i>Mintina</i>	5 0 0	SOMERSETSHIRE.		MONTGOMERYSHIRE.	
HERTFORDSHIRE.		Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	79 18 0	Sarn	
Tring	0 6 0	Do., for outfit and passage of <i>Mr. Stone</i> , <i>lake, Congo</i>	58 10 0	SOUTH WALES.	
KENT.		Creskerna	3 1 8	GLAUGORGANSHIRE.	
Crayford, Y.P.S.C.E. ..	0 17 3	Stoke St. Gregory	0 18 0	Burry 1 <i>tek.</i> Salem	
East Plumstead, Station-road	0 16 8	Do., Y.P.S.C.E.	1 1 0	Do., for <i>N.P.</i>	
Do., for <i>Congo</i>	0 6 7	Taunton, Silver-street..	14 7 7	Cardiff, Tredegarville..	
Lewisham-road Chapel	6 0 0	STAFFORDSHIRE.		Newport, Commercial-street	
Tonbridge, Sunday-sch.	14 1 2	Willenhall		Do., for <i>W & O</i>	
Tunbridge Wells, Y.P.S.C.E., for support of " <i>Jonah</i> ," at <i>Washen Station</i>	3 0 0	SURREY.		Tredegar, Church-street	
Woolwich, Parsons-hill Sunday-school	1 0 0	Croydon, Memorial Hall Sunday-school, for <i>Congo</i>		8 10 3	
LANCASHIRE.		Lower Tooting, Summers Town Sunday-school		4 4 0	
Accrington, Willow-st. and Woodcock Schools	8 19 8	Norbilton, Nunyan Ch., for support of <i>Lezie</i> , in <i>Outlook orphanage</i>		5 0 0	
Briercliffe, Hill-lane ..	8 10 0	Wimbleton, Queen's-road		9 1 10	
Doals, Bacup	1 12 0	WARWICKSHIRE.		5 16 2	
Liverpool Auxiliary, Princess-gate	2 0 0	Nuneaton		0 10 0	
Do., Birkenhead Jackson-street Sunday-school	1 2 6	Smethwick, Baptist Brethren Sunday-school		2 3 6	
Do., Brentford	5 8 8	WORCESTERSHIRE.		0 10 6	
Morecambe	0 14 0	Redditch		0 10 6	
Oldham, King-street ..	5 18 8	Do., profit on sale of Photographs of Mr. and Mrs. Forfeitt ..		0 14 0	
Moohdale, West-street..	13 1 0	YORKSHIRE.		30 0 0	
Southport, Tabernacle Sunday-school	6 8 8	Bradford, Y.M.M.S., for support of <i>Congo</i> missionary		7 0 8	
LEICESTERSHIRE.		Do., Stion and Caledonia-st. Sunday-school		0 10 0	
Leicester, Victoria-road Sunday-school	9 2 0	Harrogate, for <i>Congo</i> ..		19 0 1	
Do., Belvoir-street ..	4 4 10	Do., for support of boy in <i>Mr. Phillips' school, San Salvador</i> ..		0 17 3	
Do., Sunday-school ..	7 8 0	Leeds, South-parade ..		6 12 6	
Do., Hose Church	4 16 2	Do., Newton Park, Union Church		1 1 2	
NORFOLK.		Do., for <i>W & O</i>		0 9 6	
Swaffham	10 0 0	Pudsey, Y.P.S.C.E.		1 1 1	
Worstead	20 2 9	Sheffield, Walkley Sunday-school		1 0 0	
NORTHAMPTONSHIRE.		Sutton-in-Graven		NORTH WALES.	
Desborough	2 9 9	CARNARVONSHIRE.		Glanwydden	
Gailsborough	7 10 10	Glanwydden		3 4 3	
Harpole	6 10 10	CONTRIBUTIONS FOR CENTENARY FUND.		A Friend, on account ..	
Do., for <i>W & O</i>	1 0 0	A Friend, on account ..		500 0 0	
Do., for <i>N.P.</i>	0 3 3	Robinson, Mr. & Mrs. E.		200 0 0	
Kislingbury	3 5 8	Brockley-road Chapel..		3 6 8	
Milton	4 15 0	Bristol		3 0 0	
Northampton, College-street	151 8 5	Cambridge, Zion Ch.		6 0 0	
Do., Mount Pleasant..	5 16 5	Newport, Commercial-st.		13 2 0	
Do., St. Michael's rd.	3 9 6	Plymouth		112 0 0	
Less expenses		Weymouth		0 16 8	
185 2 8					
4 0 6					
181 2 2					

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts is designed for a special 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.