

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1896.



OPENING OF A NEW MISSION STATION AT RUNGPORE.—(From a Photograph.)

[SEPTEMBER 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1895.

AUTUMNAL MISSIONARY SERVICES.

THE following are the arrangements made for the Meetings to be held next month in Portsmouth :—

MONDAY EVENING, OCTOBER 7th.

Quarterly Meeting of the Missionary Committee,

IN

ELM GROVE LECTURE HALL, SOUTHSEA,

AT HALF-PAST SIX O'CLOCK.

TUESDAY, OCTOBER 8th.

Morning Sermons to Young Men and Women,

AT HALF-PAST SEVEN O'CLOCK.

SOUTHSEA—EMANUEL CHURCH, CASTLE STREET.

Preacher : The Rev. D. J. HILEY, of Broadmead, Bristol.

LANDPORT—COMMERCIAL ROAD CHAPEL.

Preacher : The Rev. E. G. GANGE, of Regent's Park, London.

GOSPORT—AVENUE ROAD CHAPEL.

Preacher : The Rev. T. PHILLIPS, B.A., of Kettering.

RYDE, ISLE OF WIGHT—GEORGE STREET CHAPEL.

Preacher : The Rev. C. BROWN, of Ferme Park, London.**Designation and Valedictory Service,**

IN

ELM GROVE CHAPEL, SOUTHSEA,

AT TEN O'CLOCK A.M.

Chairman : W. R. RICKETT, Esq., Treasurer of the Society.

The following Missionaries, going out to the Mission-field for the first time, will be designated—viz., The Revs. GEORGE HOWELLS, B.A., B.D., of Regent's Park and Mansfield (Oxford) Colleges ; and F. W. JARRY, of the Pastors' College, for Cuttack, Orissa.

Farewell will be taken of the following Missionaries, returning after furlough to their fields of labour :—Revs. R. H. and Mrs. TREGILLUS, Khoolna, Bengal ; DENHAM, and Mrs. ROBINSON, Serampore College ; H. and Mrs. PATTERSON, Patna City ; Dr. and Mrs. WATSON, Ching Chou Foo, Shantung ; W. A. WILLS, Chow Ping, Shantung ; THOMAS and Mrs. LEWIS, San Salvador, Congo ; G. R. POPLER, Underhill, Lower Congo River ; and Rev. J. CAMPBELL and Mrs. WALL, of Rome.

THE VALEDICTORY ADDRESS

WILL BE GIVEN BY

The Rev. CHARLES WILLIAMS, of Accrington.

THE DESIGNATION AND VALEDICTORY PRAYER

WILL BE OFFERED BY

The Rev. S. G. GREEN, D.D., Secretary of the Religious Tract Society.

Autumnal Missionary Sermon,

AT THREE O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Preacher : The Rev. GEORGE F. PENTECOST, D.D., of Marylebone Presbyterian Church, London.

Public Missionary Meeting,

AT SEVEN O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Chairman : W. O. CLOUGH, Esq., M.P.

Speakers : The Revs. Dr. MUIRHEAD, of the London Missionary Society, Shanghai; HERBERT ANDERSON, of Calcutta; and THOMAS LEWIS, of San Salvador, Congo.

WEDNESDAY AFTERNOON, OCTOBER 9th.

Zenana Missionary Meeting,

AT THREE O'CLOCK,

IN

ELM GROVE CHAPEL, SOUTHESEA.

Mrs. W. R. RICKETT, President of the Society, will take the Chair.

Speakers : Mrs. TIMOTHY RICHARD, of Shanghai; Miss WAY, of Calcutta; and Dr. PRINGLE, of the Bengal Army.

At this Meeting, leave will also be taken of the following Zenana Missionaries, proceeding to India—viz., the Misses CLARE, MANNINGTON, and WAY.

FRIDAY EVENING, OCTOBER 11th.

Young People's Missionary Meeting,

AT SEVEN O'CLOCK,

IN THE

TOWN HALL, PORTSMOUTH.

Chairman : Col. MUMBY, of Gosport.

Speakers : Revs. JOHN PINNOCK, from Underhill Station, Lower Congo River; H. PATTERSON, of Patna City, N.W.P.; and E. C. NICKALLS, of Ching Chow Foo, Shantung, China.

In connection with the above Meetings, arrangements have been also made for PUBLIC MISSIONARY MEETINGS at the following places:—

SOUTHAMPTON—PORTLAND CHAPEL,

ON

TUESDAY, OCTOBER 8th,

AT SEVEN O'CLOCK.

Chairman : His Worship the MAYOR OF SOUTHAMPTON is expected to preside.

Speakers : Revs. R. H. TREGILLUS, of India ; W. A. WILLS, of China ; and J. CAMPBELL WALL, of Italy.

RYDE, ISLE OF WIGHT—PARK ROAD CHAPEL,

ON

TUESDAY, OCTOBER 8th,

AT SEVEN O'CLOCK.

Chairman : His Worship the MAYOR OF RYDE.

Speakers : Revs. G. R. POPLE ; DENHAM ROBINSON, of India ; and J. R. WATSON, M.D., of China.

THE MARTYR DEATHS IN CHINA.



VERY deeply do we sympathise, in which sympathy all our readers will already have shared, with the terrible trials our brethren of the Church Missionary Society have been called upon to endure through the recent massacre of their missionaries in China. To a communication of fraternal condolence sent to the Secretaries, the following reply has been received:—

“ Church Missionary Society,
“ Salisbury Square, E.C.,
“ August 16th, 1895.

“ DEAR SIR,—The Committee of our Society, at its meeting of August 13th, instructed us to convey the expression of their hearty appreciation of the kindness which prompted your welcome message of sympathy with our Society in the appalling blow which, in the mysterious Providence of God, has fallen upon the Fuh-Kien Mission.

“ The Committee can only pray that even this terrible event may be overruled for the extension of the Redeemer's Kingdom in China.

“ Ever, Dear Sir,
“ Very faithfully yours,
“ B. BARING GOULD, } Secs.,
“ EUGENE STOCK, } C.M.S.”

In connection with this heartrending occurrence, the following communication relative to our own missionaries in China has been received from the Rev. E. C. Nickalls, recently arrived from Shantung :—

“MY DEAR MR. BAYNES,—The terrible and fatal riots in China not only cause us to mourn over our brethren and sisters in Christ, who laid down their lives for Him there, but they fill us with anxiety and apprehension for all missionaries in the Chinese Empire.

“There are circumstances which may lead us to expect that the riots will not be widespread, and may therefore assure us of the probable safety of our friends in that land.

“The province of Sen Chuan has previously been the scene of similar outbreaks. From 1886 to 1890 a series of attacks were made on both Protestant and Catholic Missions, both foreigners and natives being persecuted. Until fuller information reaches us, we cannot be certain of the cause of the recent riots in Sen Chuan. But it is asserted that the Viceroy Lin, a bad man who has just been obliged to resign his post on account of his misdeeds, and who was a hater of foreigners and Christians, instigated the riots. If the Commission appointed to inquire into the riots finds this great man guilty I hope he will be punished as he deserves. Although Christianity teaches us to forgive our personal enemies, it teaches us also to punish evil-doers. Wicked men in high places who are enemies to the public good of the Chinese nation, holding the people in bondage for their own selfish ends, and endangering the very existence of the Empire by embroiling it with other nations, ought to be severely punished. If the Chinese Government is now too weak to punish them, then let some foreign Power do it.

“If it is true that the riots of Sen Chuan were caused by the late Viceroy of the province, wishing to inflict injury on the Christians and foreigners resident there before he left, then we may hope that, the cause being personal hatred and spite, the riots will not spread. Happily, China has few officials in high places so bad as this one.

“As to the far more terrible riots in Fu Chien (or Fo-Kien) Province, this province has always been a turbulent one, and the natives were among the last to submit to the Manchu rule. In previous years there have been riots against foreigners. Since 1894 a sect of Vegetarians has been very active and threatening, both against the Government and Christians. The sect is greatly incensed with the result of the recent war. The proximity of the province to Formosa has doubtless had a disquieting effect on the people. We shall rejoice if in this case it is proved that the officials are blameless.

“If rebellion is the cause of this appalling massacre, then it is unlikely that it will be repeated in other parts of China.

“The province of Shantung is peculiarly peaceful, and we need not be anxious about our friends there. I have no reason to believe the case is different in Shansi and Shensi—but I speak of what I know.

“It behoves all friends of missions in China to be much in prayer for that land, and for all Christians there at this time. Doubtless the country is passing through a crisis now. ‘Will the Government be reformed?’ we are all asking. If it is not, we may expect either disruption from within or dismemberment

from without. But God is not unmindful of His people in China, nor of the benighted millions of that dark Empire.

“Let us abstain also from hasty judgments of the Chinese people. I fail to see that the state of things in China is much worse than in France before the great Revolution.

“Worldly men think this is an occasion for restricting missionary operations. These events may lead us to doubt the wisdom of some methods of mission work; but the disciples of Jesus Christ can but go forward in obedience to His command. Doubtless, members of the Church of England are now preparing to serve in the places of those who have fallen. Surely the very wickedness of the Chinese will stir pity and an intense longing to save them in all Christian hearts; and the present crisis of China’s history will cause the Christian Church throughout the world to begin a ‘forward movement’ for the conversion of China.

“In the *Daily Chronicle* of Monday last it is written: ‘As a field for missionary enterprise China is virtually hopeless. Upon this point almost all travellers are agreed.’ This statement is not based upon the facts of the case. There have been few fields of missionary enterprise in all the world which have been so fruitful as China. In the province of Fu Chien alone, in connection with the Church Missionary Society (to say nothing of other societies), there are 2,847 communicants, and 5,162 adult catechumens. It is stated in the *Daily News* of to-day that there are 750,000 Christians in China. Looking to the few years in which China has really been open to widespread missionary effort, we may regard it as one of the most fruitful of fields.

“Almost all travellers never go beyond Treaty Ports, where the spread of Christianity is slow indeed; those who speak well and favourably of China are perhaps just those few who have journeyed in the interior.

“My letter is growing too long, but I thought I should like to assure you that the members of our Mission are not likely to be endangered by these recent riots. With kind regards,

“I remain,

“Yours affectionately,

“E. C. NICKALLS.

“Great Oxendon, August 7th, 1895.”

OPENING OF A NEW MISSION STATION IN RUNGPORE.

(See *Frontispiece*.)



THE following letter has been recently received from the Rev. J. Ellison, suggesting, as it does, how many heathen there may be who are simply waiting for the glad news of salvation:—

“Rungpore, North Bengal.

“MY DEAR MR. BAYNES,—During the cold season, among many other places we visited there was one in which we were specially interested,

because from previous experience, we had reason to expect that we might be able to gather some fruit there. The name of this place is Madhupur, which name signifies place of honey. We did not find any honey there; but we found souls seeking for Christ, and this was 'sweeter to us than honey or the honeycomb.' About a year ago we visited this village, and found some people (of low caste) who, for over ten years, had been wanting to know more of Christ. They told us that one of their Gurus (a religious leader) had many years ago heard someone preaching about Christ in Dinagepore (a neighbouring district), and that he had told them to renounce the names of their Hindu gods and use the name of Christ only. He passed away, but his disciples have obeyed his injunctions, and have used the name of Christ as a charm against diseases and evil spirits, and, they say, with remarkable success. Be that as it may, believing as they did that there was great power in Christ's name, they were eager to know more of Him, and it is a pathetic fact that they have had to wait over ten years before they could get the knowledge they desired. Before their leader passed away he said, 'Some day an Englishman will come and tell you more of Christ, and when he does, believe what he says.'

"I had the joy of fulfilling that prophecy, and I was led there by a train of circumstances which convinced me that I was being led of the Spirit. In no part of this district have we had such joy in preaching the Word, and during our last visit we had the pleasure of baptizing three of the people of that village. As we are more likely to gather fruit there than in any other place in the district we have commenced an out-station. It is a healthy, nice place, and there are many people all about. We hope to have a preacher and a school-teacher, working together and keeping each other company, for, in a new place especially, it is not good for one to be alone. May the Lord prosper this our new effort to enlarge His kingdom, and bring many out of darkness into His most marvellous light!


"In regard to the photograph which I am sending, I may say that the five men in front of all the rest are Christians. The one with his hands clasped on his knee is the newly appointed preacher, supported by the friends at Red Hill, Surrey. The tall young man with his hands in his lap was baptized on Christmas Day last. The other three are the men baptized recently at Madhupur.

"With Christian regards, I remain, yours affectionately,

"J. ELLISON."

VISIT TO CASHMERE.

BY THE REV. J. G. POTTER.

“EARMR. BAYNES, —Having recently returned from a visit to Cashmere, in company with three C.M.S. missionaries, I have thought that a few of my impressions of the place and people might be of interest to the readers of the HERALD.

“I am encouraged the more to write this letter, as the publication of a similar letter seven years ago led to one of the readers of the HERALD devoting herself to work among the hill people of the Kulu Valley beyond Simla. I feel sure that others would go and do likewise did they but realise that *heathen people, as yet unevangelised, are to be met with living in a good climate even in India.* India, as a whole, is, indeed, a hot place, and the climate trying to most Europeans; but the climate of the Himalayas and other mountain ranges is all that can be desired. This applies to all parts of Cashmere above the level of the great plain, and even there the heat gives less cause for anxiety than the damp, the whole plain not occupied by the great lakes being used for the cultivation of rice and other crops, which require a large amount of water.

“Having just spent a month travelling in Cashmere, I have been charmed with its lovely scenery. With my missionary companions I have travelled by land and water for hundreds of miles, yet have always been in sight of the glorious snow-capped mountains. The first view of these mountains obtained from the boat, as we travelled up the river Jhelum towards Srinagar, I shall never forget. Look where we

would, these eternal snows were before us, some of the peaks rising to an elevation of 16 to 20,000 feet. Below the snow line, especially on the north side, the mountains are covered with magnificent fruit trees. At the foot of many of the mountains stretching out towards the plain are beautiful grassy meadows affording delightful places for camping, being well supplied with water, and covered with pretty wild flowers. Below these, and reaching down to the edge of the river, are rice fields irrigated by the mountain streams, the whole forming a most enchanting picture. Setting aside the glorious hills in the distance, there was much to remind one of old England. Willows by the watercourses, green meadows, familiar wild flowers, and the song of the lark all combined to make one feel at home. The people were also fair skinned, compared with those of the plains, and some of the children had rosy-tinted cheeks. Yet one missed the English farmhouses and the English neatness in the people, who, though supplied with abundant water, seem seldom to use it either for bathing or washing their clothes. The inhabitants of Cashmere were in former years Hindoos, now they are mostly Mohammedans; possibly, when they become Christians, cleanliness will follow godliness. At Srinagar we were glad to make the acquaintance of the C.M.S. missionaries, and see something of their work. The Medical Mission, started more than fifty years ago, is now represented by Drs. Arthur and Ernest Neve, who are both clever doctors and good missionaries. The Mission Hospital under their charge is well conducted, and affords exceptional

opportunities for the preaching of the Gospel as well as the healing of the sick. Mr. Knowles, in charge of the general work of the mission, is also a good linguist, and has nearly completed the translation of the Bible into Cashmere. The school work under the charge of Mr. Biscoe is large and important, and one of the happy memories of Cashmere with me will be the recollection of the answers given to me when I examined in English on the Gospel of Luke. Another will be the memory of a picnic on the beautiful Dhal Lap, when some of these same schoolboys rowed us in good style, in an English-made boat with English oars, to Crusoe Island. But for the missionary's influence these high caste boys would not have touched an oar, but under his leadership they had learned the dignity of labour. Zenana and medical work was also being carried on by ladies, which added completeness to the work of the mission. Yet, what can five or six missionaries do among two millions of people, or even among the 100,000 residing in the one city of Srinagar? They have asked for twenty more workers for Cashmere itself, and many others for the regions beyond. A special appeal has been made by Dr. Arthur Neve for Kafferstan, a country as yet unconquered by the surrounding Mohammedan States, whose people have more than once asked for Christian teachers. When will the Christian Church realise her privileges and responsibilities? The door now open to these people, Dr. Neve tells me, he fears will in a few years be closed by Mohammedan influence. It ought, therefore, to be entered now. It is true that missionaries labouring there would have to endure hardness, yet for Chitral there was no lack of offers of service in a far less glorious campaign.

I would that all Christian people would ponder the important papers of the missionaries in Cashmere published in the May and June numbers of the *Intelligencer* and *Gleaner*. The appeal contained in them should find a response in the hearts of all true friends of missions.

"Whilst travelling for the sake of health I was glad to find that in Cashmere I could still carry on mission work. Though I knew nothing of Cashmere, I was glad to find in all the villages we camped some who could understand me when I spoke to them in Hindustani. The villages were not large, yet, whenever we found time to sit and talk with the people, they came gladly to listen, and generally seemed to appreciate what we had to say. In one village I counted thirty in my audience. Among other places, I preached in a Mohammedan Monastery, which contained a saint's tomb, and at another in a Hindoo Temple. The temple people were most attentive as I told them of the true Incarnation, Jesus Christ. There were many objects about the temple that I used by way of illustration, such as the image of the Sun god before me, and the beautiful crystal spring which flowed through the temple from the mountain side. After I had finished, one of the priest's said: 'I have met with many Sahibs, but none told me such sweet words as you have done.' We were able to leave some books with these people, which we pray may deepen any good impressions made upon them. The temple is situated on the famous pilgrim route to Amar Nath, *i.e.*, Lord of Immortality, a name given to Sheva, whose abode is said to be in a cave of a snow-capped mountain which the pilgrims visit. Will the readers of these lines join me in prayer that missionaries may

soon be sent to tell these people of the true Lord of Immortality, the Lord Jesus Christ? Isaiah lii. 7.—I

am, my dear Mr. Baynes, yours very sincerely,
 "J. G. POTTER.
 "A. H. Baynes, Esq."

KATIRA, BARISAL.



KATIRA, BARISAL.—(From a Photograph.)



BABU GURU CHARAN BOIRAGEE, who sits in the foreground, is the teacher of our Mission School at Katira. He is supported by our good young friends at Southsea. The house seen in the photograph is the teachers' home, and the old man sitting in front is one of the deacons of the Katira

church, and a carpenter.

ROBERT SPURGEON.

APPENDIX TO THE CONGO DICTIONARY AND GRAMMAR.*

BY THE REV. W. HOLMAN BENTLEY.



THE following review of this valuable appendix has been kindly sent by Robert N. Cust, Esq., hon. secretary of the Royal Asiatic Society, for publication in these pages, than whom no one is better qualified to write upon the subject in question.

Seven years ago Mr. Bentley published his "Dictionary and Grammar of the Kongo Language." It was virgin soil in which he was working. The book was admirable, and marked an epoch in our knowledge of the languages of West Africa south of the Equator. The compiler had been greatly assisted by his wife, who had exhibited a great capacity for this kind of work. In the interim the Rev. N. Thacker translated, for dictionaries and grammars are only machinery to accomplish a great result. Other books for religious instruction and school use have been prepared. A bi-monthly magazine has been started, with native contributors as well as readers, and the way prepared for literary correspondence betwixt absent friends. It took at least one thousand years to make this intellectual stride in Europe. A few years have been sufficient in the basin of the Kongo, because the instructors were sympathetic, and the object one blessed by God in the conversion of souls.

Of the two thousand mutually unintelligible forms of speech in use at the close of the nineteenth century, at least one half are still unwritten; the very idea of conveying sounds by means of symbols to paper is unknown to the speakers of the language. Many men in each tribe are born orators, but they have no more thought of communicating with future generations by a form of script than the birds and beasts of the forest. The arrival of the missionary is an event unparalleled in their past, and the consequences of which can never be equalled in future years. He comes as a peaceful conqueror, and lifting his enchanter's wand, he opens their eyes to new sights, and their minds to new ideas, as a preliminary to showing to their souls the way of salvation.

As was to be expected, the necessity of an appendix, both to dictionary and grammar, was soon felt. New ideas have to be represented by newly developed words. There were knotty points of grammatical construction which had to be solved; the tongues of men and women and of children were let loose in the school, the hall, and the mission hall, and it is the art of a linguist to catch the words from the very mouths of the speakers. The introduction of loan words from a European or Asiatic language is to be deprecated, and we are assured by Moffatt that he was able to make such use of the compounding powers of the Chuaña language in South Africa that he translated the Bible without having

* *Appendix to the Dictionary and Grammar of the Kongo Language.* By the Rev. W. HOLMAN BENTLEY, Missionary of the Baptist Missionary Society on the Kongo. Published by that Society, 1895. Kegan Paul, Trench, Trübner, & Co, Paternoster House, Charing Cross Road.

occasion for a loan word. Both the Kongo and the Chuána, and the far-off Zulu and Swahili, are members of the same great Bantu family of languages which occupies South Africa, south of the Equator, nearly entirely.

Mr. Bentley has now published in London an appendix of 1 052 pages, large octavo, to his former great work. There were 10,000 words in the dictionary of 1887, and 4,000 new words are added in the appendix. In this great work of compilation and translation for fourteen years, a native named Nlemvo has taken a foremost part and developed a great aptitude.

The alphabet used is the Roman, adapted to suit the sounds to symbols intelligently.

The first and sole object of the missionary is to preach the Gospel and convert souls; all other considerations are subsidiary, and a true-hearted missionary places his linguistic works on a level with his spiritual duties. They are but means to an end; but the outside world in Europe receive with astonishment, and then with gratitude, the wonderful additions to linguistic knowledge, which find their way through the home committees to men who care very little for missions, but a great deal for science. I have received letters from German scholars, to whom I have forwarded such a book as this Appendix, expressing wonder how the knowledge was attained. The reply is not a new one:—"Seek ye first the kingdom of God, and all these things shall be added unto you" (Matthew vi. 33). I am not aware of any addition to the knowledge of the languages of Africa which have been made by the Arab slave dealer, the importer from Europe and North America of liquor and lethal weapons, the scientific explorer, who has left a track of blood, and destroyed villages across a continent, or the new development of the freebooters known as the Chartered Company. I have had Africa under my eye for twenty years, and seen knowledge of that country grow. I am not aware that we are indebted for a single contribution to linguistic knowledge from a merchant, a soldier, or a sailor, or with rare exception, a civil administrator. For this feature of civilisation we are indebted to the missionaries, Protestant or Roman Catholic, and to no one are we more deeply indebted than to the talented and devoted compiler of the two volumes now noticed on the language of the Kongo.

ROBERT N. CUST.

August 2nd, 1895.

BARISAL BIBLE SCHOOL.



Soon as possible after our return from England, the Bible School was re-opened and former scholars gladly came back. This encouraged our hearts. Taken in conjunction with the new rule, it was very gratifying indeed.

The new rule arose out of the need for devising some check upon random attendance, and some test of sincerity in the profession of desire to learn. Hitherto we had had a superabundance of names on the roll, and a very disproportionate number present week by week. On the eve of a fresh beginning the proper psychological moment seemed to

have arrived for introducing the change. It was, therefore, enacted that every student wishing to join the school should first purchase a copy of the printed lessons to be studied in class.

The probability of success in this experiment was at first a matter of doubt. Though the cost to each lad would be trifling—less than a penny a quarter—the risk to the school seemed great. For the duty of the missionary to preach, teach, help, and heal, is fully and widely recognised while the utmost province of obligation on the part of the people is understood to extend little farther than the yielding of a courteous hearing and, the thankful acceptance of gifts. Accustomed to receive everything as a matter of course, it did not appear at all certain how these boys would regard the proposal that they should “*buy* the truth.” Would any but the merest few think it worth the buying?

However, we established the test, and, though small, it was satisfactory. A hundred and eleven Hindu boys paid for the “lessons” during March and April; and, of these, forty-three were present every Sunday till the session closed. Others were present, too, as casual visitors or halting candidates for admission. These were not registered, but, if counted in, would probably swell the average to sixty scholars a week.

But what are these lads like? How do they *look* and *dress* and *talk*? You shall see and hear for yourself.

Here, for example, is a group of fifty-two of them photographed a few weeks ago. Many, whose faces I should like to have shown you, are absent. They had gone home for the holidays before the photographic event. But these, you see, are a fair sample of the whole. All are good, affectionate lads. Some have been in my classes for years, and a few are secret disciples. We get a fair number of the brightest boys in the town, and this is pleasant to think of. Two of this group have just passed their first examination in arts, four have matriculated, and others have done equally well. Of Bible School students who sat this year only one has failed. Even in his case the failure was confined to a single subject, and was so inexplicable that his teachers have challenged the marks!

These are not dullards we have here. Most of them are conspicuous for bright intelligence, and some give promise of sterling character. If you knew the hole of the pit out of which they were digged, you would bless God for the change in their thoughts and lives. Verily they will make fine Christian men! A few years hence will see them scattered over the land as munsiffs, lawyers, and doctors, leaders of the people. God save them first that they may give glory to the King!

We meet on Sunday afternoons in my house. At the opening and closing

exercises there is much singing, which the boys greatly enjoy. The favourite hymn this session was "*Jesus bids us shine.*" The hymn-books are the property of the school, and must not be taken away. But you may sometimes see lads staying behind to copy out the verses of the hymns they like. On the last Sunday, before breaking up, we sang together, "*God be with you till we meet again,*" of which many copies were afterwards made.

During the holidays letters keep coming from one and another of the boys. Such welcome letters, and yet so comical and so pathetic !

One writes :—" I am sorry to let you know that I am only idling away the time, though I am trying to make a point of praying every day."

Another :—" I am well mindly and bodily. My earnest request to you is to take my name and pray to God. I feel much pleasure when I think of you and Jesus."

A third :—" Rev. Father, though now in a distant cottage amongst my friends and relations, I have not forgot you. Your sweet memory often saves me from many impurities. The very influence of your life silently and unconsciously models our lives . . . we are like so many wheels ; give an impetus, and we will go on well for some time. It is a long while we are absent from you, and our spirit is somewhat damped ; an impetus from you, and it will set to work again. I often mix with the little boys of our village, and, with them, take part in healthy and innocent amusements. My mother is an incarnation of love to me. My brother—who has a good heart to do good to others—is indeed a person of whom I am proud. All right with me and my brother."

The imitative desire is a little embarrassing at times ; as, for instance, when I got a request the other morning to "send a specimen of my own handwriting," which one of the lads wanted to copy. The unkindest cut of all was the addition of the words "*fair hand,*" in brackets, to this request !

It is curious to see how odd phrases, picked up nobody knows where, get trotted out. A student, now reading in Calcutta, writes :—

"The town itself, as you know full well, is beset with temptations not easy to be overcome by young people cultured in a place almost beyond its reach. . . . In the students' circle I found occasion to laugh, sometimes to cry—not out of jealousy, but from pity. To trace the main source of the general fall, I do not hesitate for a moment to name the faithful progenitor of evil—very prolific in its issue—the Devil's dungeon—I mean the Calcutta Theatre. . . . In the midst of the veteran members of this imaginary pandæmonia I found myself an entirely ludicrous creature.



BARISAL BIBLE SCHOOL.

SWARTZ

Scoffing and ridiculous remarks were all I could expect from my so-called friends."

A sharp little fellow's letter runs thus :—" I pray to God for your benefit Though I do not know the manner to write a letter to an Englishman, but yet I have written you with a friendly turn. Let me know how you are, and your better half, and the other teachers of the Bible School."

Among the older lads are some seriously bent on the study of the sacred Book. One of these, who went through Matthew and John, marking all the difficult passages with a pencil, and then brought them to me for many a long hour of explanation, writes :—

" I have revised the Gospels of St. Matthew and St. John, and have also read once the Gospel of Mark, the whole Book of Genesis, and the Acts of the Apostles. I preferred the latter portion of this Book, for I was curious to know how Christianity was spread, how the Romans and the Greeks received the Gospels and their preachers, and how the firm-rooted idolatry gave place to the New Light."

Thus the reading is continued. Nor are the hymns forgotten. One lad kept his boat waiting, on the day he started for home, that he might come and hear me sing once more the three he liked best, and make quite sure of the times ! I can picture many of them sitting in the open homestead these moonlights and singing to a crowd of admiring relatives our beautiful hymns. Only think of their trembling voices essaying such a hymn as "*My Jesus, I love Thee,*" or "*Take me as I am.*" I'm sure the angels delight to listen, and the Saviour Himself is near.

" Glad to receive your kind note," writes one of the boys. " I never expected that I shall be so fortunate as to get a few lines from your sweet hand. Though I am at home now, yet I am really feeling your absence. But I never forget that

'Jesus bids us shine.'

One, at least, is shining in heaven now, for death has claimed him since we broke up. The following note reached me only a few days ago :—

" REV. AND DEAR SIR,—I approach you with this light piece of paper, but with a very heavy heart. Two students of our Bible School are going to leave us. Both of them were in the fourth class, and of the same village and school as me. One will probably go to Mymensingh with his guardian, and the other has left us for ever. Yesterday, at six a.m., he has died of a very dangerous disease. . . . May God bless him in heaven."

The dear little lad was with us when we sang our closing prayer, " God be

with you till we meet again," and now he is the first to stand "at Jesus' feet."

Pray that we all meet there at the last—teachers and scholars of the "Bible School"!

WILLIAM CAREY.

Barisal, East Bengal, June 5th, 1895.

BIBLE TRANSLATION IN INDIA.

BY THE REV. J. D. BATE, F.R.A.S., OF ALLAHABAD, INDIA.



THE following Address, by the Rev. J. D. Bate, was delivered at the Annual Meeting of the Bible Translation Society, on Monday, April 22nd, and deserves to be carefully read and pondered. Mr. Bate said :—

If there were any call to establish the question as to the need for a new translation of the Bible into the Hindi language, the evidence would easily be adduced in detail. The need, however, was acknowledged more than twenty years ago, and the arrangement recently made by the directors of the Bible Society for the achievement of such an undertaking is a fact corroborative of the view taken by the Baptist missionaries at the time just alluded to. The question, therefore, as to the *need* for a new translation is out of date. But another question, and perhaps a more pertinent one, has been raised—What business have we Baptists with the Old Testament at all? But who, one may ask, translated the Old Testament into Sanskrit, into Burmese, into Bengali, Oriya, and Singhalese? This was all done by Baptist missionaries. This question also is, therefore, an anachronism. Baptists entered upon this work, not as rivals of other bodies of Christ's people: they were (as God ordered it) first in the field; and thus did the task naturally fall to them. Of the existence later on of missionary movements representative of other denominations no one had any knowledge. There was, on the part of the Baptists, therefore, no question of competition or denominational jealousy: Baptists were Bible translators before the British and Foreign Bible Society came into existence. The statement, again, that our translation of the Old Testament into Hindi is a "later and rival" translation to the translation lately commenced under the auspices of the Bible Society is very far from being correct as to fact, for our translation is finished; theirs is but just begun. Which, then, is the "later and rival" translation? This question is, therefore, like the other, a question which no one acquainted with the facts ought to raise. This invidious and inaccurate expression "later and rival" is none of my coining; it occurs in a document written by one whose authority as a responsible representative of the Bible Society no one would doubt. Out of compassion for the individual I refrain from disclosing his name; but I have

read the document. A majority of the agents, both native and foreign, of the Pædobaptist societies in Northern India have recorded their votes in favour of the acceptance of the translation lately finished by your translator; and yet the Bible Society threatens to work confusion in the native Christian churches by its later and rival translation. What are we to say for the "Christian charity" and the interdenominational courtesy of such a movement? That movement has been so manoeuvred that I do not hesitate to aver that no Baptist translator worthy of the name could have part or lot in it.

Thus much as relates to the Old Testament. The question as regards the New Testament is interesting on account of its more direct bearing on the momentous question of the soul's salvation. Let us attend to the facts. In a published correspondence which appeared in 1880, one of the secretaries of the Bible Society stated, in reply to a newspaper correspondent, that the directors of that Society "do not insist upon the retention of the untranslated Greek words relating to 'baptism' in any of its Bibles." The statement was a surprise to me, as it doubtless was to many others as well; for in a "History of the Bible Society," compiled and published under its own auspices, it is stated that on July 13th, 1833, the following resolution was passed by the directors of that Society: "That translators are to leave the word βαπτίζω untranslated, or to represent it by such terms as may be considered unobjectionable by other (*sic*) denominations of Christians comprising the Bible Society." That is to say, a word adopted by the Holy Spirit in no less than a hundred and twenty-six places in the New Testament is found to be an "objectionable" phrase, and one which ought not to be translated into any language! And although that Society draws its funds from all denominations of Christians, yet its countenance is withdrawn from every copy of God's most blessed Word in which the term to which that Society objects is translated. And yet for the first quarter of a century of its existence the Bible Society raised no objection to Bibles in which the said "objectionable" term was plainly rendered. The "quarrel" over the word is not ours, but theirs. The British and Foreign Bible Society was originated by the Baptists, and for nearly three decades it was a Baptist Bible Society.

But the writer alluded to went on to say that "if the translator can find a vernacular term which will fairly express the meaning, and be free from the objections to which the words 'sprinkle' and 'immerse' are alike exposed, the Bible Society does not insist upon the transference of the Greek words." It is something to find an official representative of a Pædobaptist society thus publicly declaring that "sprinkle" is an "objectionable" translation of the Greek word! But he also tells us that the word "immerse" does not "fairly express the meaning" of that word. He thus stultifies the opinion adopted by his own committee for nearly thirty years. But is he correct as to the fact? So obscure a periodical as the *Baptist Magazine* is perhaps not seen at the Bible House. But in March, 1892, an article appeared in that organ the drift of which was to show, in the first place, that for the first quarter of a century of the Bible Society's existence its directors never raised an objection to any of the words employed by Baptist missionaries in their Bible-work in India; secondly, that the alternative word nowadays suggested by some of the missionaries of the Pædobaptist bodies means *not at all* what the Greek word means, but

connotes the anti-Biblical dogma of sacerdotal regeneration; and, lastly, that the words now employed in the translations made by Baptist missionaries cover the sense of the Greek words as one shilling covers another. The article is too long to be reproduced here; but it may be remarked that no attempt at any answer has ever yet been made: it may, therefore, be presumed that it was found to be unanswerable. To admit the accuracy of the facts set forth in that article would require that the directors of the Bible Society discontinue their opposition to us, and revert to their earlier policy.

But the responsible representative above quoted alludes to certain "objections" which he says lie against the term "immerse" as a rendering of the Greek word; he does not, however, specify what the objections are. I will not assume that the said "objections" have a denominational allusion; for it has been admitted, even by Baptists themselves, that the word "baptize" connotes *more* than does the simple word "immerse." If we come to the question of post-Christian usage, this is undoubtedly the fact; for βαπτίζω (in common with ταπεινός, σωτήρ, and other words) soon came among the early Christians to have a technical application—an application different from that which it had in pre-Christian times. We must, however, free our minds of the supposition that the Greek root in question has *in itself* any religious connotation. All authorities of every sect are at one in the opinion that the root signifies "submerge"—nothing less and nothing more. In the parable of the rich man and Lazarus, when Dives implores that Lazarus "might dip the tip of his finger in water," the word βαπτίζω is the word employed. It occurs also in the translation of the Seventy, in the Apocryphal books of the Old Testament, and in the works of Polybius and other non-Biblical writers, all of whom wrote in times anterior to the Christian era; so that they, together with Josephus (who also uses the word), must be acquitted of all intention to attach to the word a Christian connotation. The word is, in fine, used by Biblical and extra-Biblical writers in connections that have nothing whatever to do with baptism as a Christian observance. The *religious* connotation of the word βαπτίζω has arisen from the mere accident of its adoption in New Testament Greek to designate a Divine institution. And in precisely the same way the words used by Baptist missionaries in India have already come to bear, in the parlance of converts from Hinduism, this same sacred connotation. For example the words "Avagaan," "Doobkee," and "Ghota" (or "Istabágh") mean *in themselves* "immersion" simply—just as does the Greek word βαπτίζω; but since the introduction of Christianity into the land these words have acquired the ceremonial connotation. As regards the translatability of the word βαπτίζω there is consequently no difficulty. The plea, therefore, that just as the Greek word has been transferred (and not translated) in the English Bible, so also ought it to be incorporated into the Bible in *all* human languages, is groundless and futile. Indeed, such a practice involves special difficulties which the procedure of the Baptists effectually obviates; for it surely is better to translate βαπτίζω into some vernacular word meaning what βαπτίζω means, and leave the vernacular word to acquire the religious connotation in course of time (as is the case with "baptize" in the English Bible), than to force into the translation a new and foreign word not understood by the

people. The Bible Society says: Let us introduce an alien and unknown vocable and teach the people to use it in a sense which it etymologically does not bear; our own Society says: Let us take a vernacular word which is etymologically the equivalent rendering of the Scripture term, and baptize it unto an evangelical use. Why so great a society should so earnestly contend for a mere vocable is a question which it concerns *them* to answer. In a translation of the "Book of Common Prayer," recently published by the Christian Knowledge Society in the Hindi language, I find the terms "bishop," "priest," and "deacon" transferred and not translated; but they are transferred, not this time from the Greek, but from the English! Why should *these* words be transferred at all? It thus appears that the funds of religious societies, collected from all denominations on the plea of converting the nations to the faith of the Son of God, are applied, to a large extent, in such a way as to introduce among the nations causes of mere ecclesiastical strife. That the Greek word has been transferred (and not translated) into the English translation of the Bible, is used as an argument why we should transfer it also into the Bible in every tongue; and it is said that just as English people have grown accustomed to the word, so also should all nations become accustomed to it—thus "naturalizing" the word. This argument, plausible though it is, need deceive no one. It means that all denominations shall continue, in heathen lands also, to place upon the word meanings which do not belong to it, thus leading the convert from among the heathen to suppose that he has been "baptized" when in truth he has not undergone the ceremony at all. The transference of the word thus means the naturalization of "sprinkling for baptism." We have nothing to do with the Anglican subterfuge of using words "in a non-natural sense." The authorities of the Anglican Church agree with Baptists in saying that "immersion" is the true meaning of the word βαπτίζω and that it was the original form of the observance; we ask them, then, to bring their practice into line with their opinions and to act with us in this solemn matter. That the translators of the Bible are unable to discover in any of the languages of men a word meaning what Christ intended when He enjoined this sacred observance, is proved by evidence that pours in from every direction to be contrary to fact. But as long as the Bible Society requires of its translators that they transfer the Greek word, so long will translators be found who will be ready to comply, notwithstanding that they are all aware that the etymological equivalents of the Greek word are on their lips every day in the vernaculars in which they preach.

It is urged, however, that the special usage attaching to the words relating to baptism in the New Testament is the main reason why the words should be transferred and not translated. As well might it be urged that the Greek words for "sin" and "salvation," and for "heaven" and "hell" should in like manner be transferred and not translated. For in the Indian languages these terms, which figure so largely in the Bible, have no such equivalents as might convey into the minds of non-Christian peoples the special and revealed import which they bear for evangelical believers; on the contrary, these terms bear in the Indian languages meanings distinctly antagonistic to all Biblical teaching—which is not the case with the Indian equivalents of the words for "baptism." And if the argument that the Greek words for "sin"

and "salvation," and for "heaven" and "hell" ought to be transferred and not translated, because no words exist connoting to the Indian mind exactly what they connote to ourselves, is to prevail, then the argument applies with unspeakably greater force to the case of such a word as *συνείδησις* for which term those languages have no equivalent of any sort or kind. Words for "discrimination" they have, as also words for "self-consciousness," but words for "conscience" they have none. The missionary has to find the best equivalents he can for these solemn things, and to explain them *according to their Biblical connotation*; and the Divine Spirit, at whose suggestion they were first employed, is left to unfold the Biblical sense of them to whomsoever He will. If it be replied that such mere transference of Greek words would mar the Word of God and render it unintelligible to the heathen, we reply that this is precisely our own view. We maintain that with the exception of proper names, every word which admits of being translated, should be translated. And if the Greek words relating to baptism were thus treated, then would all parties concerned be left at liberty to place upon the words *any interpretation they please*. But if the words were so treated, then would "sprinkling for baptism" have to be discontinued, and all converts from paganism would have to be baptized after the Scripture mode. This would, to be sure, amount to an admission that none of those who have been sprinkled have ever been baptized at all.

For these and many other reasons, no less weighty, it is impossible to admit the claim of the Greek words relating to the Divine institution of baptism to appear in the Bibles in all languages on the peculiar plea urged by the directors of the Bible Society. And even if it were possible to do so, yet still the admission would apply only to baptism as an institution of *Christ*; it would be no reason for applying the term to the baptism of *John*—whose baptism (conf. Luke vii. 29-30; Acts xix. 3; and many other places) was quite distinct *in its nature* from Christian baptism. Surely, the argument from the "special connotation" of the words in question does not apply here? Yet the British and Foreign Bible Society is so persistent in its opposition to us that it even requires the application of the same principle in this case also—as though the Baptism of John imported all that the baptism of Jesus imports! I will not go so far as to apply to such a policy the word *infatuation or bigotry*; but is it not grotesque? What was the word for "baptism" which the Forerunner employed in his work among the Jews? Is it for one moment conceivable that he, a Jew, with a Divine mission to his fellow Jews, adopted the *Greek* word when he called the Jews to his "baptism"? If, indeed, it is a fact that baptism was observed by the ancient Jews, the word by which *they* designated the observance would surely be the word adopted by John? Is it conceivable that any Greek word could ever have been so natural to an Israelite as his own familiar "Tával," or "Táva," or "Tsáva"? Would not his selection of a word from the language of the uncircumcised have been felt by the proud Pharisees who "went out to be baptized of him" to be an insult to their inherited predilections? Is it so that any public teacher acts whose aim it is to conciliate and win his hearers? Yet the Bible Society ties down its translators to the Christianized *Greek* word in this case also—thus ante-dating the usage, and putting into the lips of the Hindus a word in

regard to John in a sense in which his converts *could not have understood it!* This mistake is avoided when we *translate* the word into the vernaculars. The Christian teacher or commentator—or, for that matter, the Hindu's own common sense—will tell him that his vernacular word for this Divine ordinance is to be applied to the Baptism of John in a distinctly different sense from that which Christians attach to the institution of the Saviour.

But with such strange persistence does the Bible Society insist on binding down its translators to the policy to which it has committed itself, that even in the Hebrew translation, which it has caused to be made for the evangelisation of the Jews in all parts of the world, this Greek word still is transferred, not translated. Now, in the case of *other* technical words in the New Testament the translator employed by the Bible Society has recourse to the terminology current among the Jews in New Testament times. For example, he everywhere renders γραμματεὺς “a scribe,” by sôpher (Matt. xiii. 19). Surely in a translation intended for the use of Jews the word used by John the Baptist is the word that ought to be employed! Greek was not *their* sacred tongue! No word filched from the vocabulary of polytheistic image-worshippers would ever have obtained currency through the greatest of Jewish prophets as the designation of this Divine ordinance, nor could any word drawn from such a heathenish source have been so pregnant or so forceful to the minds of those whom he sought to conciliate and to win. Yet the directors of the Bible Society hold in check the hand of their translator, and stifle alike his scholarship, his common-sense, and his convictions. By thus requiring him to go out of his way to avoid using the word natural to the Jewish reader they do surely lay themselves open to the imputation of intentionally and quite needlessly “trailing the red herring” across the Jew's path in his quest of truth! If such a requirement on their part be not attributable to a reckless disregard of his intelligence, and a determination to introduce the sectarian controversy even among the unhappy Jews, to what cause are we to assign it? What defensible motive could have induced them to foist in a word derived from the language of the detested conquerors of the Jews into what purports to be a translation of the Book of their Messiah? How different is the spirit thus displayed by the authorities of that great Society to that displayed by the inspired Apostle,—“To the Jew became I a Jew, that I might gain the Jews!” Our business is to illuminate, not to obscure—to let every ray of Divine light shine clear, undiminished, and unrefracted into the mind of “every creature,” whether Jew or Gentile, whether highly favoured Christian or benighted Pagan.

It is hard that we are not permitted to share in the operations of the Bible Society—that they, in an evil hour, rendered co-operation with them impossible, and that, even still, they thwart us in all our attempts at union. It is hard that Christian men who believe in the Bible are not able to unite in one great combined effort to render the Book intelligible to “all nations”; for, whatever may be our differences in tenets and ritual and forms of Church government, we ought, at all events, to be able to unite in *this* enterprise. But such is the condition of things, and they ground their hostility to us upon our adhesion to His most blessed requirements in their entirety. Our objection to their policy does not affect the question of the proper *subjects* of baptism. On this point

their adopting the practice of the Greek Church would not touch the point at issue between us. It is they, not we, who have torn away a portion of the Lord's banner, and who are passing on that banner to successive generations in mutilated form. It is not that we "add" to the Word of God, but that they "take from" it—and this in deference to a practice which had no existence in the times of the Apostles. And it is, if possible, still more hard that they should treat us as the enemies of Gospel truth, and should leave the heathen and the Native Churches so to think of us. The hardship and injustice lie just here—that the cause of their exclusion of us is not our unfaithfulness, but our fidelity. By leaving the word untranslated they turn the edge of the "Sword of the Spirit" in regard to a matter the great importance of which they all themselves admit. They hide the meaning, and "cause the blind to go out of his way"; and they lead the ignorant to infer that Christ has not made clear what it is He wants us to do, and that people may observe the ordinance in different ways, and yet be all equally in the right.

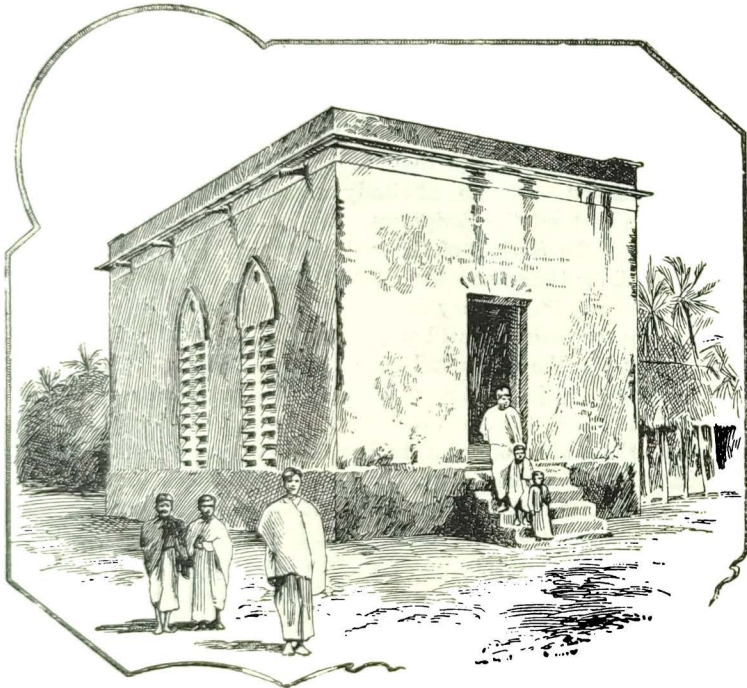
But one wearies of this dismal squabble over the Ark of God—a squabble about a word, a squabble which affords an argument to the scoffer, and which places a stumbling-block in the way of the inquirer. Our friends of the Bible Society, however, will urge that the squabble is not about a mere word, but about a sacrament—a sacrament vitally connected with the soul's salvation! We do not so understand the Scriptures. We read that *Christ*, and not the baptismal water, is the Saviour of the soul; that the *Holy Spirit*, and not the baptismal formula, is the agency for effecting the "new birth"; and that the prerogative of setting that agency in operation rests not in the volition of any hierarchy, but in the sovereign will and grace of Him who is the Author and Finisher of our faith, the Alpha and Omega of redemption. And if the Bible Translation Society has justified its existence in the past, its existence is still *more* justified in view of the great conflict upon which the Church of Christ is now entering—the conflict between the Papal heresy and God's evangel. And I submit, Mr. Chairman, that in view of all the indications by which we are surrounded of the fact that the deadly error of sacerdotalism has already cast its baleful shadow over the land, these are not times when a denomination such as ours should falter in its testimony. It is around this subject of "baptism" that the battle will rage in the near future; and that battle will be fought not only in this land, but also in the lands in which your missionaries are labouring. Let us run up the right colours, and keep them flying. Let us rally round the standard, and "go forward" in the cause of an unadulterated Bible—counting upon the support and blessing of the Author of the Book; for "the battle is the Lord's."

A Valedictory Service will be held at the Mission House on Tuesday evening, October 1st, in connection with the Ladies' Zenana Society, to take leave of Miss Way and Miss A. Williamson, returning to India, and of the Misses Clare, Phillips, and Mannington, now entering upon their work in that land. Tea and coffee will be provided from six to seven o'clock, the meeting following.

DHAMSHAR, BACKERGUNGE DISTRICT.



T Dhamshar a great variety of work is carried on. Sunday is a high day there. Almost all day the brethren are using the brick chapel now seen in the *HERALD*. Prayer-meetings are very earnest gatherings, and even young lads are encouraged to pray aloud. The Sunday-school is one of the best in the district, and both boys and girls are well taught in Scripture. The day-school also is the best we have in Backergunge, and I am glad to be able to send a photograph of the two teachers. The younger



DHAMSHAR CHAPEL, BACKERGUNGE.—(*From a Photograph.*)

one has passed the highest Bengali examination possible without entering a Government Normal College. The school-house is a large thatched one, and there are seventy-five names on the roll, with an average attendance of fifty-four for March. There is a female school as well, carried on by the Zenana Mission. When Miss Angus was here she held a large meeting for female teachers in the chapel, and another one for all the women of the place. The pastor of Dhamshar, Bubu Lolit Mohon Dass, died a few months ago, and the people are now without a leader. With a membership of over 120, and

a total community of over 300, there is a grand opportunity for service when a new pastor can be found. Quite a number of the people here are comparatively well educated, and they, therefore, need a well-trained pastor. The church was formed on April 6th, 1851, when Mr. Page baptized two men; and these, with the preacher and his family, formed the nucleus of the present body of believers. A few years ago the sum of Rs. 400 was spent on re-roofing and repairing the chapel, and three-fourths of that sum was given by the people. The brethren have made a praiseworthy effort to




DHAMSHAR SCHOOL-TEACHERS.—(*From a Photograph.*)

carry on all the work of the church themselves, and they have invited men to the pastorate whom we should like to see appointed. But at present the post is vacant, and they are without a leader. The great weakness of the members is a quick temper, and this often leads to other faults. A few are fanatics with regard to the Spirit's work, and neglect meditation and study of the Word of God. But they are fond of prayer and praise, and some visit other churches to hold special revival meetings in their own way.

ROBERT SPURGEON.

CHEERING NEWS FROM DELHI.

LETTER FROM THE REV. H. J. THOMAS.

“EARMR. BAYNES, —You will be rejoiced to hear of more ingathering in Delhi. Seed sown is springing up in a way that gladdens our hearts and stimulates our hopes.

“I never before had so many inquirers coming to my house to learn the way of Truth. A few months ago a band of four young students came several times to read the Bible, and their questions were often most interesting, and led to many profitable conversations. One of them soon discontinued his visits; the other three have not been to me recently, but are still going to our friend Mr. Hamilton, a brother who is trying to start an Industrial Mission here. Two other young Hindus came regularly to my house for several weeks, and we spent many happy hours over the New Testament. They have now gone to the Agra College, but one of them, whose home is here, comes when his holidays bring him to Delhi.

“MOHAMMEDANS SEEKING AFTER THE TRUTH.

“Then there are two Mohammedans also, brothers, who have given me much hope. The younger and braver of the two has often been beaten by his father for coming to the Padri, and has been otherwise ill-treated. The elder one has only escaped like treatment by being less out-spoken; in fact, I don't think his father had the least suspicion that he, too, was reading the Bible, for he set him on to spy out his brother's movements. Of the real conversion of the younger brother I have no doubt. His patience and

persistence, his testimony before enemies of Christ and to me prove the working of the Spirit. His brother urged me to baptize him, while himself holding back, on the plea that he wanted to get his wife to become a Christian too, although he admitted he had never mentioned the subject to her. I am glad to say he has moved forward since then, having told all to his wife, who has expressed her determination to go anywhere with him, and learn about this religion of Jesus Christ.

“When last they came to me, the elder brother said that as soon as he could arrange for his wife's removal, he would come and be baptized with his brother. What has happened since then I do not know; except that I have received a letter from a missionary in Allahabad, from which it appears the elder brother has gone there, seeking baptism. In reply to this letter, I gave the whole story of both brothers, and asked for information as to what has recently occurred; and am daily hoping to hear further news of them. One reason the elder brother gave for concealing his faith in Christ was that two or three others, friends of his, were also reading the Bible, and believed it to be the Word of God, but were not prepared to openly declare it yet. It is also interesting that one of the books that helped them to accept the Christian's Christ was a tract written by Mr. Stephen Thomas, entitled ‘The Resurrection of Christ.’

“Besides these not yet gathered in, is one whom God has given us, whom I had the pleasure of baptizing last month. Nazr Muhammad is a native of a village near the borders of

Kashmir. In reading the Quran he learned from it that God had given other books to men—to wit, the Old and New Testaments. The desire seized him to read them too. The nearest missionary was in Kangra, ten miles from his home. To him he went, and for several days sat for some hours in his study, reading the New Testament. He soon saw it did not tally with the Quran, so he went home determined to come back as soon as possible to learn more of it. But he soon found he would never be allowed to read the Bible in peace within a good many miles of his home; he therefore returned to the C.M.S. missionary, Mr. Tunbridge, in Kangra, begged the Testament of him, and came straight away to Delhi; and after some days found out our chapel, and so met with me. I found him a humble-minded, earnest learner, and, after about three weeks, baptized him on confession of faith.

“In addition to these I could mention several others who more or less frequently have of late been visiting me. My colleagues have also met with some; in fact, Mr. Stephen Thomas hopes this very week to baptize a young Hindu, who has been coming to him for a long time past.

“THE WORK AMONGST THE CHAMARS, too, is more cheering. Before the close of last year, three were baptized in Delhi, and five in the district. One was baptized here in March, and three were accepted for baptism at our last church meeting. Mr. Crudgington baptized two in Furidabad in February. Four are accepted in Shahdara, and are waiting for the return of their pastor from a district tour; meanwhile they are repairing the baptistry.

“One woman in Loui is accepted; only sickness has prevented her baptism.

And now I hear of a revival of work in Chhaprauli. Our good brother Loka has returned to his old post, and reports good and cheering news. The Christians are again gathering to the daily prayer and Sunday services; compliance with questionable practices of their heathen neighbours is being taken notice of; inquirers are again coming forward for instruction, and already a few have asked for baptism. This is the more cheering that the spirits of the Christians had been well-nigh crushed by petty persecution and oppression, beatings, black-mailing, false charges, forced labour—these are by no means obsolete weapons of the Evil One in Chhaprauli. Last year our leading Christian there, named Chuna, and his wife, took pity upon a poor Chamar woman whose husband had ill-treated her. The police, seeing a chance against a Christian, compelled the husband to bring a serious and shameful charge against him, which they received, and, summoning Chuna, kept him without food for a day or two until he gave them 11 rupees to get off. As they managed the whole business themselves, and could frighten any number of witnesses into swearing what they wished, and Chuna had no witnesses as to what went on inside the Thana, it would have been useless to have taken it into the District Court.

“THE STORY OF CHAMAR LIFE.

“Here I think I shall give a little narrative that may help the friends in England to understand some of the amenities of Chamar life in the villages. It will also show that if our brother Loka cannot pass an examination, he can act with real tact on an emergency; and if he cannot preach in good grammar, he has won an

influence over people that many more educated men have not acquired.

“The story begins in the sugar-cane fields. It is, I suppose, a remnant of old slavery days, but all round this district the Chamars have to give their labour to the Zamindars, during the sugar harvest, for practically no remuneration. In the *wheat* harvest they receive a large quantity of corn, which originally was the form in which they were paid for their year's work, but now is far short of their right. This makes the injustice of the custom regarding work in the sugar harvest all the greater. A party of from eight to ten, who work by shifts day and night, receive one cake of boiled sugar between them *per diem*, which, at present prices, means about a half-penny a day each. Of late years the cultivation of sugar-cane has greatly increased, and about five months are taken up with the cutting and boiling, and during the greater part of that time the Chamars are serving on what is practically forced labour. This leads to constant quarrels and disputes, and, as intelligence spreads, will lead to more.

“Well; there was a quarrel on between the Chamars of a certain Basti and the Zamindars whom they were serving. The Chamars at last resolved to emigrate in a body, and seek their fortunes elsewhere. This the jats, or farmers, were apprised of, and took characteristic steps to prevent. They seized one man's cloth and tied up a brass vessel of their own in it; pulled off a Chamar's puggree, and tied up something else in it; and so on until they had got every Chamar of them, some eight or nine in number, with something or other belonging to the jats amongst his belongings. This was all done in broad daylight.

Then they called the police. ‘Look here; these rascals are going to run away, and are actually stealing our property! Here's my lota, in this fellow's cloth! Beat them! shoe them! Take them to the Thana!’ Of course the plot was plain enough, but the *appearances* were just the thing to suit the morality and intelligence of the native police; so off they drove them, not tenderly, for naturally they objected, but sticks and shoes were an argument they were not able to resist. So to the police-station they went. The Thanadar, or head constable, received them with an adequate amount of dignity and abuse. He guessed it was a made up affair; but was not the tied up lota sufficient to convict? And what if they are innocent? So much the more credit to all concerned if they can be proved guilty! Besides, they are only Chamars, unclean animals! a bad lot! and it is always safe to punish bad men! So the jats had no difficulty in getting the Thanadar to lock them up on the charge of theft.

“LOKA INTERPOSES.

“But things were not to go on just as these people wished. Loka heard of it, and immediately went to the Thanadar, told him the whole story, and let him know he was not going to stand by and see the poor fellows punished for nothing. The result of this interview was that they were all released in the morning.

“They then made a rush for their houses, and, bundling up their goods and chattels, were about to run off forthwith. But Loka had his eyes open, and, seeing a good opportunity for doing a good work, gathered a few Christians and friendly Chamars, and, coolly seizing the would-be emigrants,

deposited their bag and baggage in the school house, saying: 'Now, you just stay there until I tell you to go!' Like sheep they just huddled down, unresisting. Presently the jats, after receiving a sound rating from the Thanadar for their unprincipled conduct, hearing their labourers were in the school house, went to Loka, and demanded that they should be sent to their work. Loka refused point-blank, and said: 'These are not your slaves; they are friends of mine who have come to live with me for a few days. You touch anyone in my house, if you dare!' They were utterly nonplused, and retired discomfited. Next day they came again, more moderate in tone; but had to go away without them. The next day things looked serious. Quantities of sugar-cane lying cut were beginning to ferment in the sun; fires were gone out, and boiling stopped; the loss was becoming heavy. Still Loka was obdurate, till, on the fourth day, they came with all humility, and, clasping hands, entreated him to send them to their work. This was the opportunity he had looked for! So, sitting down with them in solemn panchayat, in the presence of witnesses, he made these jats enter into a distinct engagement to desist from certain oppressions and extortions, to allow their labourers their full rights in the grass, wood, fuel, &c., which their fields afford, and to pay them extra if they kept them longer than is customary at their

work. In fact he got a very fair arrangement made for these eight or nine poor Chamars, without touching any recognised right of the jats. That done, agreed to, and witnessed, the Chamars sent home their belongings, and at once proceeded to their work. By this transaction Loka has fully re-established his influence among the Chamars; has, strange to say, got an influence almost like friendship amongst many of the jats, some of whose number he had so unceremoniously treated; and is counted as a somebody to be reckoned with by the police.

"Now, I am sure, Mr. Baynes, you will not suppose that this is a complete story of the past six or eight months. It is, as it only professes to be, one side of the picture. I could write as lengthily on a very different aspect of our work. Over against the story from Chhaprauli I could give half a dozen incidents of a humbling, saddening kind; and for every baptism I could tell of three or four who raised hopes and cast them down again. But you know how to read into the telegraphic dispatch of a victory, unrecorded struggles, sufferings, sorrows. While, then, our friends, thank God, as well they may, we ask them to continue to pray for us that we may be daily strengthened by the grace of Christ.—I remain, dear Mr. Baynes, yours very sincerely,

"HERBERT J. THOMAS.

"June 10th, 1895."

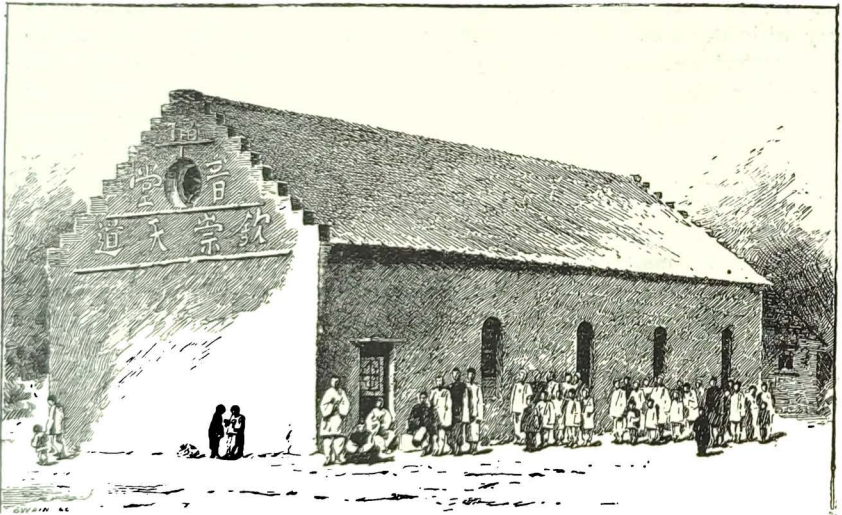
THE CHAPEL, FU YIN T'SUN, SAN YUAN, SHENSI.



THE picture shows the east side and south end of this simple building. Standing near the windows are thirty-five school boys and their teacher. The squatters are loafers; around the door are three Christian women. The characters on the south gable, read from the top and towards the left, are :

FU
T'ANG YIN
TAO T'YEN CH'UNG CH'IN

(Gospel Chapel : Revere and disseminate Divine Truth). There are no scientific or æsthetic ideas embodied, because there was no constructive plan



THE CHAPEL, FU YIN T'SUN, SAN YUAN, SHENSI.—(From a Photograph.)

or artistic design. This "primitive" building is a basilica—a mere parallelogram of battened earth, surmounted by a roof of reeds. It was erected without either architect or artisan, excepting the assistance of one who can only by courtesy be called a carpenter. It has the unique distinction of having been built by the voluntary and unskilled labour of the worshippers. They form a small settlement—ten families of poor immigrants who, notwithstanding their extreme poverty—actual famine distress—gave of their time and toil towards providing a house of prayer. It is a tangible

proof that they possess, in small measure at least, that aggressive spirit begotten of faith in Christ, which must increasingly call into exercise their own resources and utilise Chinese minds and money in the service of the Gospel. There are now ten places where a chapel and school-building have been either built or bought. The entire cost of land, labour, and materials—excepting a contribution of 8s. to 10s. per chapel towards the cost of timber—has been undertaken by the people themselves. These buildings are wholly at the service of the Mission as centres for evangelisation and education.

MOIR B. DUNCAN.

ACKNOWLEDGMENTS.



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

A parcel of newspapers and periodicals from Mrs. Johnston, of Rusholme, for Rev. J. Ellison, of Rungpore; a parcel of cards from a friend at Finsbury Park for Rev. W. Carey, of Barisal; a parcel of books from Mrs. Spurgeon, of Norwood, for Babu M. Nath Nath, of Calcutta; a parcel for Mrs. Lewis, of San Salvador; a box for Rev. G. R. Pople, of Underhill, Congo; a parcel of workbags and needle cases from Mrs. Harris, of Brighton; for Mrs. W. H. Bentley, of Wathen; a parcel for Rev. R. H. C. Graham, of San Salvador; a parcel of newspapers from Glasgow for Rev. R. H. Kirkland, of Bopoto; a parcel of clothing and albums from Mrs. Betts, of Pembury, for Miss De Hailes, of Bolobo.

RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—Rev. S. C. Gordon, with Mrs. Gordon, has returned to his work on the Congo, sailing by the ss. *Leopoldville* from Antwerp on the 6th ult; and on the 17th ult. Mrs. Morgan left in ss. *Karlsruhe* for China, to rejoin her husband, Rev. Evan Morgan, now stationed in the Province of Shensi. On Wednesday next, the 4th inst.,

Miss De Hailes, formerly of the Balolo Mission, and recently accepted by the Committee for work at Bolobo Station, in association with the Rev. George and Mrs. Grenfell, leaves Liverpool by the British and African Steamship Company; and on the 6th, Mrs. Phillips sails from Antwerp for San Salvador; and, by the same vessel, the Rev. John Bell, to reinforce the workers at Wathen Station, Congoland.

Arrival of Missionaries.—The Rev. J. H. Weeks has arrived on furlough after eight years' uninterrupted labour on the Congo. He is accompanied by Mrs. Weeks and their two children. It is five years since Mrs. Weeks was in this country. We are pleased to report that our friends are in good health.

THE LORD LOYETH A CHEERFUL GIVER.



HE sincere thanks of the Committee are given for the following welcome gifts :—To Fred Jenkins, hairdresser, of Pontymister, who, sending 15s. 6d., writes : “ Having heard Rev. Daniel Jones, missionary of Agra, preach a sermon in Bethany Baptist Church, I was constrained by the Spirit to do something towards the missionary cause. I therefore decided to place a missionary-box on the shelf in my barber’s shop, the result being, since February last, a collection of 15s. 6d., which I forward to you, praying for the blessing of Almighty God upon the same.” To a “ Sister in Christ,” for 3s. 6d. : “ Please,” she says, “ accept this small donation, being twopence per week put into my missionary-box. I am not able to give much, but I pray for the work. Reading last month’s HERALD made me open my box. May God bless His work, and may His people send all the means they can, so that no part of it may be given up.” To “ A Friend,” who sends £2 10s. for the Congo Mission. To Miss Jessie Taylor, of Calcutta, for 10s., the contents of the missionary-boxes of the Hindu girls in her school, sent with love for the children of the Congo. “ Throughout the whole of the year,” writes Miss Taylor, “ the girls have been most constant in praying that the Congo children might hear of the love of Jesus for them, and, hearing, believe, as they themselves profess to do. They have adopted China for this next year. Mr. Jewson kindly gave them an interesting address on China last week.” For 20s. from one who writes : “ It is but little I can do ; but the work is His who can command gold as much as is wanted ; for a blessing on the work, we must all look to God.”

We are also very grateful to the following friends for their most acceptable contributions :—To S. S., for £100 ; to G. E. F., for £100 on behalf of *Debt* ; friends in Jamaica, per the Rev. S. C. Gordon, for £47 3s. 5d., the proceeds of public services and lantern lectures ; G. W. R., £20 9s. 10d ; to the Young Men’s Missionary Society in Birmingham for £138, sent through Mr. C. F. Coney ; readers of the *Christian*, for £15 14s. 6d., per Morgan & Scott ; to Mr. and Mrs. J. Hunter, for a silver wedding gift of £10 ; and to Rev. George Grenfell, of the Congo, for £10 towards *Liquidation of Debt*.

CENTENARY FUND.

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

CONTRIBUTIONS.

From July 13th to August 12th, 1895.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.	
Baker, Rev. T., B.A.	0 10 6	A Friend	2 10 0
Blackwell, Mr. J. S.	0 10 6	A Friend, per Rev. J. B. Myers	5 0 0
Hayer, Mr. Harrison	5 0 0	A Silver Wedding gift from Mr. and Mrs. J. Hunter	10 0 0
Thompson, Mr. P.	0 10 6		
Under 10s.	0 13 0		
		E. A. S.	0 10 0
		G. E. F., for <i>Debt</i>	100 0 0
		Grenfell, Rev. Geo., for <i>Debt</i>	10 0 0
		G. W. R.	20 9 10
		Hopwood, Mr. G. E., for <i>Congo</i>	1 1 0

Jenkins, Mr. F. (box)	0 15 0
J. L. B., East Dulwich, "He gave Himself for me"	50 0 0
McAlloy, Miss Jane, for Congo and Calitri	0 15 0
M. Laron, Miss J.	0 10 0
Nottingham College ...	0 10 0
S. S.	100 0 0
The Freeman Directors	5 5 0
Whitley, Mr. Thomas, for Debt	20 0 0
Under 10s	1 12 6

LEGACY.

S. derfin, The late Mr. John, by Messrs. Kite and Broomhead	100 0 0
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LONDON AND MIDDLESEX.

Bermundsey, Haddon Hall Sun.-school, for Half year's salary of P. C. Das	10 0 0
Do., for support of Congo boy	5 0 0
Bloomsbury Chapel ...	16 17 2
Bow, High-street	3 5 7
Brixton, Kenyon Chapel Sunday-school	7 8 6
Brockley-road Sunday- school	10 10 10
Brompton, Onslow Chapel Sunday-sch., for Mrs. Hay's Sch., Dacca	3 12 0
Bronsbury Sunday- school, for Rev. G. R. Pople, Congo ...	10 0 0
Carberwell, Mansion House Chapel	0 12 6
Clapham, Grafton-sq. Do., for support of N. P. under Rev. H. Anderson	4 0 0
Clapton, Downs Chapel	50 0 0
Enfield	4 3 6
Do., for Congo	0 5 7
Gunnersbury, Sunday- school	2 0 4
Hammersmith, West End Sunday-sch., for Bengali School Do., for Girls' Sch., China	2 10 0
Hampstead, Heath-st.	300 0 0
Harlington	14 2 6
Harringay, Emanuel Sunday-school	0 13 6
Harrow-on-the-Hill, Byron Hill Sunday- school, for support of N. P. Proshonno, India	2 8 2
Highbury Hill Sun- day-school	7 9 6
Islington, Salter's Hall Sunday-school, for support of Na- tive School in India	5 0 0
Peckham, Linden- grove Y.P.S.C.E. for Congo	0 4 0
Do., Park-road	10 17 6
Regent's Park Chapel.	3 11 10
Do., for Congo	5 0 0

Summer's Town, Mis- sion Hall Sunday- school, for support of Congo boy at Backhau	1 7 9
Spencer Place, Gos- well-road	2 0 8
Tottenham, for W & O	1 1 0
Twickenham	2 2 0
Upper Holloway, for Debt	0 5 0
Do., Sunday-school.	2 1 0
Do., for Italy Sch.	8 0 0
Do., Y.P.S.C.E., for support of Bindu Nath Birkar, Dacca	5 3 10
Do., for Schools and Printing Press, Wathen and Lukoleli	0 3 9
Victoria Park, Grove- road	4 14 8
Do., for W & O	2 12 2
Walworth, Victory- place Sunday- school, for China and Indian Schools	4 13 9
Do., Evening School	1 0 0
Wood Green, Sunday- school for Congo Boys	2 10 0
Do., for Bengal School	1 18 9
Do., for N. P.	1 1 6
Wandsworth-rd., Victo- ria Chapel	23 0 0
Willesden Green, Sun- day-school	1 5 5

BERKSHIRE.

Asco', London-road, Sunday-school	0 6 1
Reading, Wycliffe Chapel	9 7 0
Do., Sunday-school.	8 0 0

BUCKINGHAMSHIRE.

Amersham	13 16 8
Stony Stratford	15 2 1
Do., for W & O	1 0 0
Do., for N. P.	0 3 6

CAMBRIDGESHIRE.

Gamlingay, Old Meeting	6 18 0
Willingham	0 15 11
Do., for N. P.	1 0 1

CHESHIRE.

Nantwich	4 17 6
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DERBYSHIRE.

Derby, Trinity Church, for Lamps for Mon- sembi Station	2 0 0
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DORSETSHIRE.

Dorchester, Sunday- school	2 1 0
Upper Parkstone	1 3 6
Weymouth	5 0 0

ESSEX.

Colchester	1 1 0
Do., for support of Congo boy	3 1 6
Ilford, Sunday-school	1 6 0

Leytonston, Fillebrook Sunday-school	15 0 0
Loughton, Sunday- school, per Y.M.M.A. for Congo	5 1 0

GLOUCESTERSHIRE.

Blockley	0 0 2
Cirencester, Sunday- school, for Evan- gelist in China	2 10 0
Nupend	1 0 0

HAMPSHIRE.

Bournemouth, Lans- downe Chapel	3 0 0
Do., for support of Congo boy	5 0 0
Do., Westbourne, Prayer Union, for support of Mr. Hale, Agra	27 5 0

HEREFORDSHIRE.

St. Albans, Tabernacle	3 2 0
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KEYT.

Ashford	2 16 8
Canterbury	22 15 2
Faversham	1 3 3
Hawkhurst, Sunday- school	1 2 0
Plumstead, Conduit-rd	5 0 0
Tenterden	5 3 0
Tonbridge	6 19 3
Woolwich, Joseph-st. Sunday-school	0 18 6
Woolwich, Parsons-hill	12 0 0

LANCASHIRE.

Accrington, Woodnock and Willow-street ...	11 3 0
Doals	1 7 6
Liverpool Auxiliary, Richmond Church ...	6 17 4
Do., Tue Brook, Sun- day-school	2 1 11
Do., Birkenhead, Jackson-st. Sun- day School	1 10 0
Do., Welsh Ch., for Brittany	0 5 0

LEICESTERSHIRE.

Coalville, London-road	0 11 0
Leicester, Belvoir-st. ...	3 11 4
Do., Sunday-school	6 7 2
Do., Harvey-lane, for Mr. Shorrocks School, China	0 3 0
Do., Dover-street, Working Men's Association	2 0 0
Do., Victoria-road Sunday-school	5 1 0
Less expenses	17 13 6
	0 12 6
	17 1 0

NORTHAMPTONSHIRE.

Broughton	2 1 6
Bugbrooke	12 14 0
Desborough	3 11 0

Kettering	120	13	5
Do., for <i>W & O</i>	2	3	3
Do., for <i>Congo</i>	1	3	0
Do., for <i>N P</i>	1	16	3
Milton	5	0	0
Moulton and Pitsford	8	17	1
Northampton, Mount Pleasant	6	11	3
Walgrave	3	11	8
Weston-by-Weedon	7	17	10
Do., for <i>W & O</i>	0	12	3

NOTTINGHAMSHIRE.

East Midland Baptist Association Collections at Meetings at Nottingham	13	12	0
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OXFORDSHIRE.

Caversham	2	17	8
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SOMERSETSHIRE.

Bath, United Collections	2	2	6
Do., Ebenezer	1	14	3
Do., Hay-hill	3	1	0
Do., Manvers-street	13	3	9
Do., Limpley Stoke	3	0	0

Bristol, Old King-st., Y.P.S.C.E., for support of *Indoo Nath* under *Mr. Carey* .. 5 0 0
 Crewkerne .. 2 17 0

STAFFORDSHIRE.

Coseley, Providence Chapel	4	2	6
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SUFFOLK.

Stradbroke, for <i>Congo</i>	0	12	6
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SURREY.

Croydon, Memorial Hall Sunday-school	1	17	6
Esher, Park-road	2	7	5
South Norwood	5	3	9
Sutton	1	11	2
Do., for support of <i>N P Delhi</i>	2	14	7

Thornton Heath, Beulah Chapel .. 1 12 0
 West Norwood, Chatsworth-road Sunday-school .. 4 0 0

SUSSEX.

Burgess-hill	0	10	0
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WARWICKSHIRE.

Birmingham Auxiliary per Mr. Thomas Adams, treasurer ..	83	19	1
Do., Y. M. M. S., for <i>Bishtpore School</i> ..	78	0	0

Do., for <i>Serampore College</i>	30	0	0
Do., for <i>Delhi Institute</i>	24	0	0
Do., Handsworth Mission Sunday-school	2	8	10
Smethwick Baptist Brethren Sunday-school	3	7	0

YORKSHIRE.

Leeds, South Parade ..	10	15	9
Do., Newton Park Union Church	6	0	0
Middlesborough, Newport-road Y.P.S.C.E., for <i>Congo</i>	4	15	0
Ossett, Central Church Young People's Class ..	0	10	0

NORTH WALES.

CARMARVONSHIRE.

Dinorwic, Minffordd Sunday-school	1	1	7
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DENBIGHSHIRE.

Llysfaen	0	16	0
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CARMARTHENSHIRE.

Bwlchgwynt, for <i>San Salvador</i>	2	17	8
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GLAMORGANSHIRE.

Cardiff, Canton Hope Sunday-school	5	9	7
Do., Tredegarville ..	10	19	5
Do., for <i>Congo</i>	5	0	6
Do., Missionary Prayer Meeting Box	0	7	4
Penydarren, Elim	3	10	0
Treforest	2	10	0

SCOTLAND.

Aberdeen, Gilcomston Park Sunday-school ..	1	2	3
Cupar	0	5	0
Do., for <i>Congo</i>	1	0	0
Edinburgh, Dublin-street, for <i>Congo</i> ..	5	0	0
Do., for <i>China</i>	5	0	0
Glasgow, Adelaide-place	13	15	2
Do., Cambridge-st., Sunday-school	1	7	0
Do., for <i>N P</i>	0	10	9

Kello	1	14	0
Do., Sunday-school, for support of <i>Congo Boy</i>	1	1	0

IRELAND.

Athlone	1	1	0
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CHANNEL ISLANDS.

Guernsey	2	1	0
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FOREIGN.

JAMAICA.

(Per Rev. T. C. Gordon.)

Bethel Town and Shortwood	6	14	3
Bethsephail	0	15	0
Do., Lantern Lecture ..	2	15	0
Grace Hill	0	18	4
Do., Lantern Lecture ..	4	3	0
Fuller's Field, Lantern Lecture	3	3	0
Hastings, Lantern Lecture	6	15	0
Kingston, East Queen Street	2	0	6
Montego Bay, 2nd Church	1	6	0
Mount Carey and Mount Peto	5	0	0
Salter's Hill and Lottery	2	10	6
Do., Lantern Lecture ..	2	13	0
Sav-la-Mar	0	18	0
Do., Lantern Lecture ..	6	12	0
Sutcliffe Mount	1	18	1
Do., Lantern Lecture ..	1	16	0
Townhead	2	1	7

.....	51	19	3
Less expenses	4	16	0
.....	47	3	3

CONTRIBUTIONS FOR CENTENARY FUND.

Carter, Mr. John	5	0	0
Evans, Rev. E. Bangor ..	1	0	0
Rogers, Rev. R. (last instalment)	0	10	0
Kettering	7	4	0
Norwich, St. Mary's	16	13	4

Correction.—Of the sum acknowledged in last *HERALD* from Briercliffe, £4 15s. was special for *Debt*.

TO SUBSCRIBERS.

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