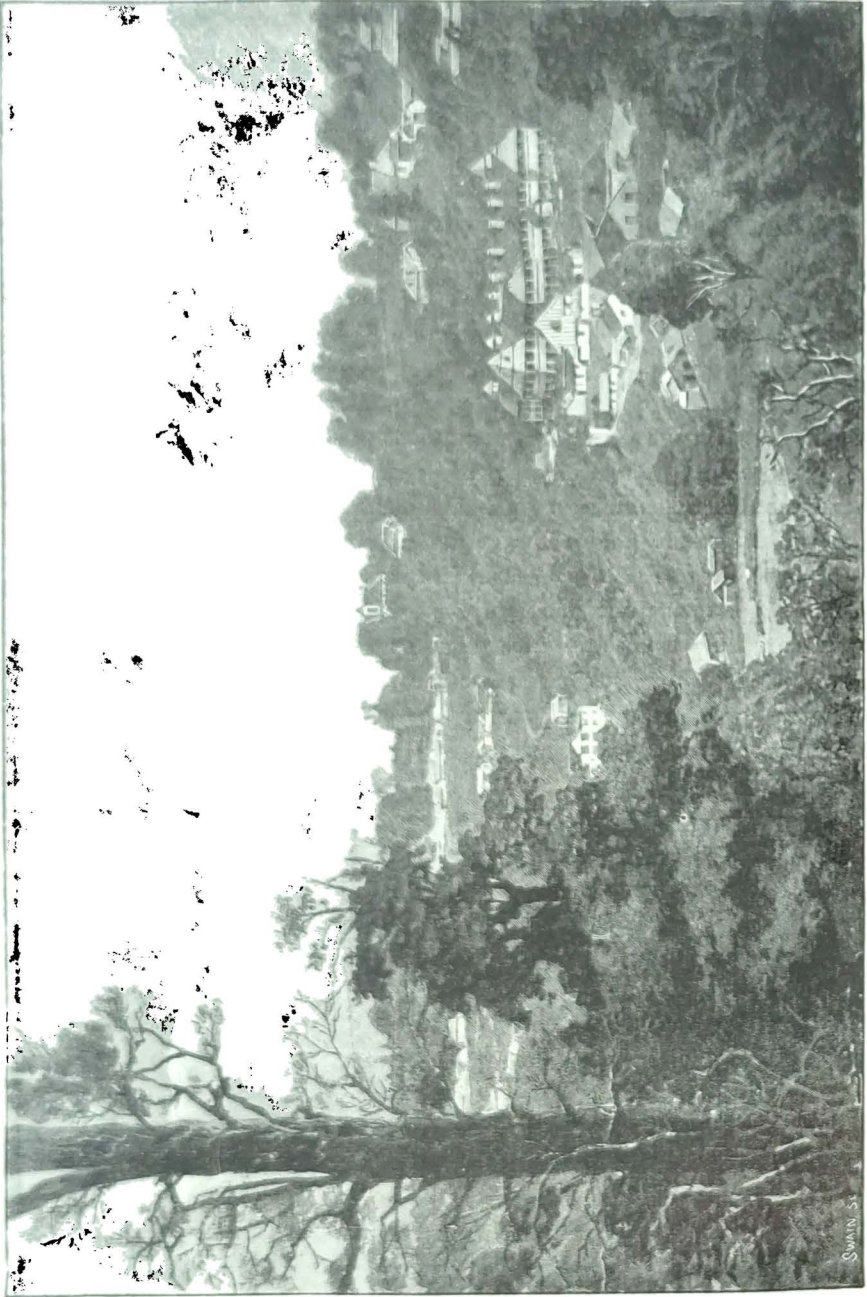


[THE MISSIONARY HERALD,  
JANUARY 1, 1904.



DARJEELING.—(From a Photograph.)

SWAIN, S.

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

---

### THE NEW YEAR.

“SPEAK TO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD.”



WITH the New Year comes the inspiration of hope. As kindly wishes of happiness and prosperity are being expressed on every hand, it seems natural to look forward to brighter and better days. No one engaged in the work for which this and other similar societies exist but must have keenly felt the discouraging influence of recent commercial disasters. The state of trade in the country during the past year has unquestionably seriously affected the finances of all religious and philanthropic institutions ; and whilst we are conscious the causes of the prevailing depression cannot be readily remedied, there are, however, some cheering signs of improvement, and we doubt not but that, as the weeks of the New Year pass on, the clouds will lift, and happier times will come.

The bearing of these sentiments upon the present financial condition of our Mission is evident. There can be no doubt as to the anxiety with which the 31st of March is anticipated. This anxiety, we trust, will, to a considerable extent, be relieved by the result of the effort now being made to increase the annual income. We feel it is too much to expect that the difference between the present receipts and expenditure will be adjusted by the end of the current financial year, but we will cherish the hope that the dawn of the next New Year—1895—will find the Society in this desirable position. If all our friends will labour and pray with this end in view, and if only those whose circumstances permit of generous gifts—notwithstanding the existing commercial depression—will contribute in proportion

to the magnitude and unspeakable importance of the objects we seek, our expectations will not be disappointed.

We are glad to hear from local secretaries that steps are being taken, in pursuance of this special effort, to visit the churches in their respective districts, and we hope before long to report what has been definitely done in this direction.

With respect to

### THE LONDON CHURCHES,

it is encouraging to state that arrangements at the time of going to press have been made to hold special meetings in the undermentioned places at the dates named :—

Chelsea, Lower Sloane Street	...	...	...	January	7th.
Putney, Werter Road	...	...	...	"	10th.
Hampstead, Heath Street	...	...	...	"	14th.
Chiswick, Annandale Road	...	...	...	"	17th.
Ealing, Haven Green	...	...	...	"	21st.
Battersea Park	...	...	...	"	23rd.
Shepherd's Bush	...	...	...	"	25th.
Streatham	...	...	...	"	"
Clapham, Victoria Road	...	...	...	"	28th.
South Norwood, Holmesdale Road	...	...	...	"	"
Hackney, Mare Street	...	...	...	"	"
Walthamstow	...	...	...	"	"
Abbey Road	...	...	...	"	29th.
Lambeth, Upton Chapel	...	...	...	"	31st.
Wandsworth, East Hill	...	...	...	"	"
Bloomsbury	...	...	...	February	1st.
Kilburn, Canterbury Road	...	...	...	"	"
Acton, Church Road	...	...	...	"	4th.
Camden Road	...	...	...	"	5th.
Walworth Road	...	...	...	"	"
Brixton Park Road	...	...	...	"	7th.
Dartford	...	...	...	"	"
Upper Holloway	...	...	...	"	"
Beckenham	...	...	...	"	8th.
Clapham, Grafton Square	...	...	...	"	"
Bromdesbury	...	...	...	"	14th.
Kensington, Hornton Street	...	...	...	"	15th.
Dulwich, Lordship Lane	...	...	...	"	18th.
Forest Gate, Woodgrange	...	...	...	"	28th.

In addition to these fixtures, an opportunity has already been given to advocate the claims of the Mission at Bromley Common ; Burnt Ash Hill ; Wynne Road, Brixton ; West Green, Tottenham ; Vernon, King's Cross ; Maze Pond ; Walworth (East Street) ; Notting Hill ; Bromley.

## THE CENTENARY CELEBRATION VOLUME.

COPIES OF THIS VOLUME CAN NOW BE OBTAINED.



S already intimated, it contains revised reports of the sermons and addresses delivered at the Commemoration Services held in

**NOTTINGHAM, LEICESTER, KETTERING,  
LONDON, AND NORTHAMPTON ;**

also detailed acknowledgments of contributions to the Thanksgiving Fund ; and is numerous illustrated. In style it is uniform with, though twice the size of, the Centenary Volume.

*We shall be pleased to send parcels where desired to missionary secretaries or other friends on sale or return.*

The book is published at three shillings and sixpence, but copies are supplied to subscribers at the low price of *half-a-crown* each, or, including postage, *three shillings*. Parcels of several copies can be sent by rail, in which case the extra charge for carriage is less than sixpence per copy.

We hope next month to call special attention to this deeply interesting volume.

Those of our friends who have not yet obtained the earlier work, "The Centenary of the Baptist Missionary Society," may be glad to know that copies are still on sale. The two companion volumes can therefore be obtained at the same time, the price together being *four shillings, postage ninepence extra*.

## THE CENTENARY PRAYER UNION.

**THE CALENDAR FOR 1894,**

greatly improved and well illustrated, is now ready.

The price is reduced upon that of last year, being now published at *eightpence* ; in parcels, sent to secretaries for use of members, at *fourpence* per copy. A specimen copy, together with specimen card of membership and full instructions for forming a branch of the Union, forwarded post-free for *sixpence*.

## OUR FINANCIAL POSITION.



AS we are compelled to go to press with this issue of the HERALD a fortnight earlier than usual in consequence of the Christmas holidays, we are only able to give the *actual figures* as to Receipts and Expenditure up to the 30th of November last.

Up to that date the General Receipts for 1893 show an Increase, as compared with receipts to same date in 1892, of

**£324,**

but the Expenditure to the same date in 1893 exhibits an Increase of no less a sum than

**£1,174**

as compared with that of 1892.

Our friends will at once note the gravity of these figures.

The Receipts for the last financial year, ending March 31st, 1893, were less than the Expenditure by nearly **£15,000**, and it is, therefore, only too evident that unless a *large increase* in the Receipts takes place during the *next three months*, the Balance-sheet on the 31st of March, 1894, must exhibit a very heavy debt on the year's account.

Most earnestly would we appeal to our churches and friends to do their utmost, during the next three months of our Financial Year, to avert a Deficiency.

To draw back, or recall, when the whole world lies open to us, as it never did before, and when from all parts is heard the loud unceasing wail,

“COME OVER AND HELP US,”

will surely be disloyalty to Christ.

WELL-QUALIFIED MISSIONARY BROTHERS ARE NOW WAITING FOR FUNDS TO MAINTAIN THEM ON THE FIELD.

China has thrown open her many gates. Africa, from circumference to centre, is longing for the light. India, as never before, gives unmistakable evidences of golden harvest ripe for the sickle.

“Opportunities to the Christian,” wrote David Livingstone, in almost the last letter that ever reached England, “*mean solemn responsibilities.*”

The Master's words are—

“IF YE LOVE ME, KEEP MY COMMANDMENTS.”

“GO YE THEREFORE AND TEACH ALL NATIONS.”

“And every one that hath forsaken houses or brethren, or sisters, or father or mother, or wife or children, or lands for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life.”

# WANG CHENG SUI.

BY THE REV. G. B. FARTHING, OF TAI YUEN FU, SHANSI, NORTH CHINA.



“DISEASE is a consequence of sin.”

Such were the words uttered by old Shih (the evangelist, in our street-chapel, Tai Yuen Fu), in the midst of an argument he was carrying on with some person who was trying to ridicule our religion.

“Disease is a consequence of sin.”

These, and these only, were the words which reached the ears of a hawker who had come up and leant against the open front of the shop just as they were being spoken. How the words amused him! With a flash like lightning he comprehended the utter complacency with which such teaching would allow him to view himself.

“I cannot be a sinner then, for I have not had any illness for more than ten years,” he cried out in merriment.

Such interruptions are common. Old Shih was not at all put out. He simply turned, and having told the man that he had mistaken his meaning through having heard only a detached sentence, asked him to come in and sit down and talk over the matter.

The invitation was accepted.

In merry mood, he made playful remarks at first to the attempts to instruct him, but soon sobered down and, in serious earnest, gave his whole mind to the subject.

The evangelist set himself to explain the real nature of sin, and to make clear the Scripture standard by which we must judge ourselves. The assent of his hearer was quickly won to the truth of the words, “All have sinned and come short of the glory of God.” Thereafter he sat pondering, questioning, and listening the whole morning, his baskets of the odds and ends in which he traded upon the ground beside him quite forgotten. The revelation of truth so utterly new claimed all his heart and thought. He had undergone the swift, sudden, overwhelming change of one who has lighted upon hid treasure, and was perplexed till he could assure himself of gaining possession of it.

Such was our first introduction to Wang Cheng Sui.

## THE LIGHT BREAKING.

For several days in succession he came to see us, seeking answers to the questionings which arose within him as he pondered.

He came to the Sabbath service at our invitation. Thus he came and went for some time. Finally, he put in an appearance at our evening prayer-meetings. He felt constrained to join us in prayer. How vividly I remember his first prayers: a few broken sentences of ascription of praise and thankfulness, of confession of sin and ignorance, and of strong pleading for pardon, and he would be thoroughly overcome.

Not able to read, he decided that he must learn. The New Testament was his lesson-book. Day by day he came and humbly asked the sound and meaning of a few characters. Then, as he paced the streets, he went over them. Did he get confused? He would ask any chance passer-by for information. He so persevered that he can now read his Testament readily and well. In common with all his countrymen, he possesses a very retentive memory.

Apprehension of the truth of Christ made him ashamed of his opium habit. It must go. He asked no help from me, though it would have been gladly given. The way in which he dealt with himself could not be generally recommended. He would never take opium again. Grand resolve! What about the craving upon its return? He tried to quench it with wine, and at times the pain made it necessary to take so much that he became drunk. This treatment he continued until in the end he found himself exorcised of one demon only to be in the grip of another. How Satan must have rejoiced! Both alike were good servants of his, and it mattered little which kept the man in thrall. Wang set himself to shake off this habit with the same determination as he had shown towards that of opium. He finally conquered. Since that time there has been one relapse into the drinking habit, and he appealed to me for help, as he found after abstinence for weeks the call for wine would arise within with resistless might. He was put through a course of treatment for dipsomania, and by God's help has gained the mastery over this fearful appetite.

#### LIGHT FOR OTHERS.

Truth which thus influenced him he could not selfishly keep to himself. He began to proclaim it upon the streets. He at that time lived in a common lodging-house with quite a number of other pedlars and men in a small line of business. He started morning and evening prayers with them. Five of that company are now more or less regular attendants at our services. Three of them I have helped to free from their opium, though I grieve to say that one of them has gone back to it.

I must recount a conversation I once had with Wang Cheng Sui about



a sixth man whom he brought to service, and of whom we, at one time, had many hopes that he would become a sterling Christian.

This sixth man was named Wei, and was also a pedlar. After having attended daily for several months, and showing an interest more than



WANG CHENG SUI.—(*From a Photograph.*)

ordinary in the truth, he suddenly disappeared. Fearing that he might be ill, and anyway wishing to know what had become of him, I asked Wang Cheng Sui if he knew anything of him. The answer I received was :

"He fell under a temptation to which we hawkers are frequently exposed, and bought a number of *restless* wares."

"Restless wares! Whatever are they?"

"Goods from which there is a prospect of deriving a large profit, only they are of a restless nature, and of which one can never tell when they will rise up and call out to some passer-by, 'I am your property,' and lead to very disagreeable consequences."

I got an inkling of his meaning, but asked for a fuller explanation, which was given me as follows:—

"You see, sir, in official houses, the slave girls, and, indeed, the servants generally, are very dishonest. In these grand places there are always a lot of knick-knacks about, which these worthless people appropriate when they get a chance. Such as they manage to get hold of, they conceal until they hear our cry in the streets. Then, if nobody be near, they steal out and ask us to buy. This class of goods can always be purchased for very little. Anyone who dares to meddle with them can give as few cash as he likes for them. The thief is afraid to parley lest some one within should hear and become aware of what is going on. Hence, you can see the profits which this line of business offers to any one who cares to run the risks. To be found in possession of stolen goods is generally sufficient of itself to secure conviction as a thief. Wei went off some time ago to Tai Ku because he had yielded to temptation and had bought up goods which he must have known were stolen. He no doubt hopes to realise a good price for them at Tai Ku, and to minimise the chances of discovery."

I then asked Wang if he had ever joined in this traffic. His answer was, "Never; not that I did not covet the profits, but, as it was not safe, I stood too much in fear of punishment to venture. Not a better heart, but want of courage deterred me."

"But," said I, "surely the sin of it and God's displeasure would be sufficient to keep you from such unholy traffic?"

"Now it would indeed, but you forget that I did not know anything about God two years ago, and I supposed you were referring to that time?"

#### WANG AS AN EVANGELIST.

Well, it is some eighteen months ago since the above incident. During that eighteen months Wang Cheng Sui has been baptized, and has been put upon the native offertory as a preacher for so long as the funds suffice for his support. The native church chose him for this work. It happened in this way. Three years ago I started an offertory. As the money would

come from the natives, it was put under their control. At the end of the first year the money was presented by them to the Chiao Cheng work to provide seats for the worshippers. Last autumn I suggested to the church-members that the money had been accumulating for several months, and it might be better for them to warm their own hearts by starting some work of their own with it. It was left with them. They held a meeting, to which they did not think it necessary to invite me, and resolved to support Wang as a preacher so long as their contributions should prove sufficient, and that he should be under my directions as to the districts he should visit. It was an agreeable surprise to me when I was told what had been decided. I had expected to be consulted, for the natives are so slow to take the initiative. That they could thus act of themselves, and act so wisely, filled me with hope for the future of the church.

Wang Cheng Sui was humbled by his appointment and yet glad. He had been preaching from the time he had discovered the truth. Only one amongst all the paid native preachers whom I know could at all compare with him for untiring zeal and loving persuasiveness. And for this he had never received a penny; indeed, money could not have purchased these things. Of his appointment as preacher he said to me, referring to the life of Saul which had been our subject at the Bible-classes for some weeks past: "Saul was a very humble, pleasant man until honour was put upon him, and then he became an easy prey to Satan. I feel the church has put great honour upon me in selecting me to go and preach the Gospel. I shall pray God very earnestly that I may not be hurt by it."

The man had drawn this lesson for himself from our study of Saul, and the insight it showed, together with the deep feeling with which he spoke, made me more glad and hopeful than ever about his selection for this work.

#### WANG AT WORK.

Since last autumn Wang Cheng Sui has given his whole time to Gospel work. He has visited most of the large fairs in the adjoining counties, and has itinerated amongst the villages in which we have acquaintances. For some time he has shown a desire to work the one district around Ping-tou, believing that a too diffused work will not prove a lasting one. My object having always been to allow the natives to strike out in ways which they think tended to most further the work, and only to check and direct when they wish to go manifestly wrong, I was glad for Wang to follow out his plan. It has been with marked blessing from God so far.

One other thing I must add before I conclude. When Messrs. Allen and

Sachtleben—the young Americans who went round the world on bicycles—visited Tai Yuen Fu, they kindly rode round a large space of open ground, near our mission premises, in order to gratify the natives with a sight of their machines. At our evening meeting Wang offered a most fervent prayer in the following strain: “Our Heavenly Father, we thank Thee that our eyes have this day seen the real pattern of the ‘self-going cart’ of the ancients. What mysterious wisdom is Thine! How willing Thou art to impart knowledge unto men! But our sins hinder Thy revelations. How stupid have we become through serving Satan for so long! Many years have we lived, and yet to-day for the first time have we seen this marvel of Thy skill which Thou hast enabled Thy servants in the West to understand. Forgive our sins. Restore us to Thy favour. Communicate to us also Thy mysteries, and let us share in the wonderful inventions by which Thou dost make Thy name glorious amongst those who serve Thee. Let us be entrusted with Thy secrets and possess the power of the ancients; so will all our countrymen come to know that we have found the right path and are servants of the true God.”

Do you smile? I can well understand it, but it would be sinful to laugh after recovery from the first shock of surprise. The man was in red-hot earnest, and viewed as the outcome of direct revelations from God the inventions of which we speak as “triumphs of mind.” Wang had witnessed a miracle, and gave the glory to God—that was all. And was he not right?

GEO. B. FARTHING.

Tai Yuen Fu, Shansi.

## THE FAMINE IN EAST BENGAL.



**U**E are very grateful for the response made to the Famine Appeal, which appeared in the December number of the **HERALD**. We have received about £250 in all, and this sum has been advised to India. The need for further help is, however, still urgent.

The Rev. W. R. James, of Madaripore, writes:—

“The distress still continues, and is growing every day more intense and bitter.

“We are doing everything we can to help the most needy, but the situation is so serious that we often know not what to do, as crowds of people come to us almost daily for help, and we expect our energies and patience will be taxed to the very uttermost during the next two months.

“We pray our friends at home to help us yet further.”

From Barisal we hear:—

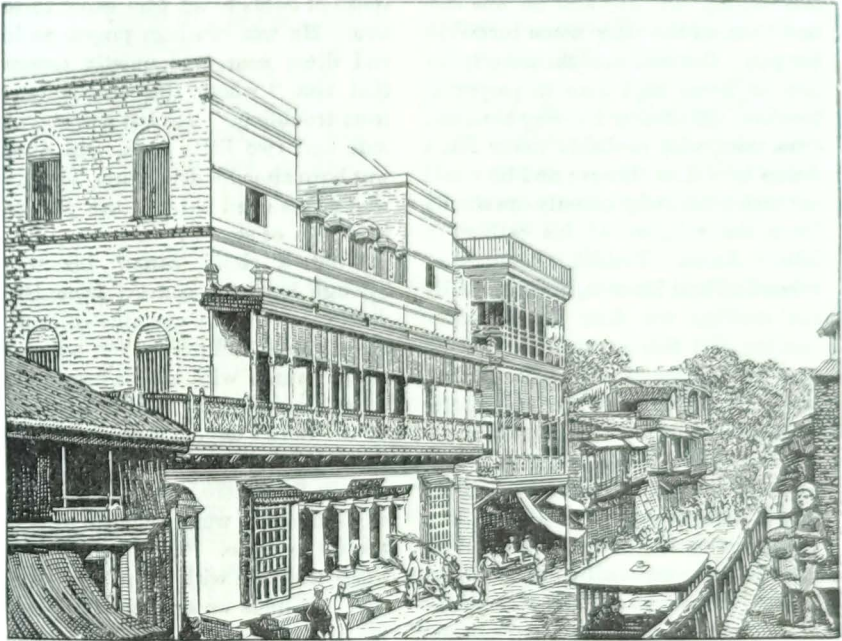
“The need in this district is indeed most urgent, and help rendered now will save hundreds of lives.”

Contributions sent to the Secretary will be at once advised to India.

## PATNA CHANK FROM THE WEST.



THE upper part of the large building in front of this picture is used as a Sanscrit school, while underneath is a chemist's shop, in which all the latest European medicines, both allopathic and homeopathic can be procured. In front of it, amongst others, is a man carrying a sugar cane, and a sacred cow following him in hopes of sharing it. Overhead, a telephone wire. Opposite the building, the roof of a tram-car shows. The point of interest to us is the spot under the tree in the distance. It is, and has been for



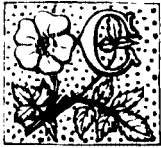
PATNA CHANK FROM THE WEST.—(*From a Photograph.*)

perhaps nearly eighty years, one of the principal preaching places of our missionaries. From Mr. Broadway's printed reports a glimpse can be had of what preaching in that place meant some twenty-five or thirty years ago. Hooting, pelting with mud and gravel, and occasionally a brick-bat. Near this point Mr. Broadway's pith hat saved his head. On another occasion the prompt action of a native preacher saved him from the club of a mad Fakir; while on a third occasion a piece of brick thrown from the roof of a house missed him and cut open the head of a boy. Now all is changed, and opposition is the exception, the people listen with great attention to the Gospel message.

H. PATERSON.

Patna City.

## A BRIEF BUT BLESSED SERVICE.



**HANDI CHORON** was a very zealous Christian. The first time I saw him he was in great distress.

He came on board the *Zillah* to talk with me and to get comfort. He described himself as a fish feeling the fire first on one side and then on the other when turned in the pan. Conviction of sin and opposition at home kept him in perpetual trouble. His father is a very hard and cruel man, who probably never felt a desire for better things; and he could not understand why his only son should leave the religion of his fathers to follow Jesus. Besides, Chandi now refused to beat his wife, however badly the cooking was done for the large family; and this seemed to the old man the essence of stupidity. Hence he was enraged at the evidence of grace in his son. Even when I showed the magic lantern in his homestead to a crowd of their heathen neighbours, the father was as surly as could be. But the son was in the third heaven of delight as he gave all comers a right hearty welcome, and ransacked the place for rush mats and seats to accommodate them.

Chandi Choron was baptized on May 10th, 1892, by his pastor at Kataltolee. Mr. Carey was there with me when the church received him; and we witnessed a remarkable evidence of the power of God's grace in his heart. The poor fellow fell at his father's feet, lay there weeping, and besought a reconciliation before the ceremony. But the cruel man spurned the pleading son, and refused to yield; and Chandi went weeping to the tank to be baptized. But we prayed much

for that hardened father, and three days after we heard by letter from the pastor that he had relented and peace was established in the home.

On June 18th of this year Chandi Choron was taken from us. He died suddenly of cholera. While ill he comforted his wife and parents, and spoke of Jesus to all who came to see him. He was much in prayer as his end drew near, and quietly entered that rest "where the wicked cease from troubling." He left a sorrowing wife and two little girls, and a son was born after his departure. These, as well as his aged parents, are plunged into a sea of sorrow.

What a short career his was! Though a recent convert from Hinduism, he was an example to many. He laboured and prayed for, and gave to the church with all his heart; and he was very zealous in the observance of the Lord's day. Though he lived farthest away from the chapel, he was always first there, sounded the gong, and sometimes went round to urge the people to come. "The Lord is with those who are with Him," he would say. "Unless we serve the Lord Jesus we can never be happy; and we can expect no blessing."

Chandi was quite illiterate when he came out on the Lord's side. His wife can read, however, and from her lips he heard the Gospel story and explained it as she read. But this did not long satisfy him, and he soon learnt his letters and began reading the Bible himself. This led him to read portions to his Hindu friends, and thus sow the seed in their hearts also; and he also carried on family worship at home. Though a really zealous Christian, he is said to have

never neglected a single home or field duty for religious work. As one result of his labours and example, nearly a dozen youths have begun attending a night school taught by a Christian teacher close to his home. Even while ploughing with a heathen neighbour Chandi Choron would speak of his Saviour. He especially loved to tell how great and good a Gooroo our Lord is compared with those of Hinduism. One, at least, has resolved to confess Christ and follow Him as the result of our brother's testimony. Many have heard, and probably others have believed the gospel He preached. Of course this incessant witnessing could not go on unhindered, and his Gooroo often pleaded with him to return. "You have forsaken us," he said, "and become a Christian. What happiness have you gained?" With a smile, Chandi replied, "Sir! the joy and peace that I have received cannot possibly be expressed in words. While I was a Hindu I never even dreamt of such joy! And while *you* remain idolater *you* will never understand or imagine it at all." Angrily the Brahmin replied, "You! my disciple! Can you teach me? Select those among the Christians who are educated, fix a time and a place, and I will argue with *them* in the presence of everybody." Chandi Choron complied, and after consulting the brethren, sent for the Brahmin. Numbers came to hear;

but, instead of a discussion, the Gospel was preached by Nilcomol Sirhar, who had been invited for the purpose. The Brahmin was silent all through, and never troubled our brother after.

Nothing could exceed the humility of this recent convert. On one occasion he carried for miles the luggage of an evangelist who had a few days before enrolled him among the members of our Christian Endeavour Society. At the end of the journey he refused the proffered remuneration, saying, "No; I do it for Christ. Have I not just pledged myself to do something for Him every day?" And one finds it easy to believe that he strove to fulfil his promise to his Lord. A few weeks ago, while sitting on the deck of the *Zillah* in the gloaming, I entered into conversation with a heathen man who had come up in a canoe. I found at once that he was a neighbour of Chandi Choron's, and he told me of the effect of his words upon him. "I felt quite another man while he spoke," he said, "and then when I returned home it always seemed as though an evil spirit came to me and made me as before. Then all good feelings fled." Many must have been thus brought beneath his influence, and we still hope to hear of their "turning to God from idols to serve the living God."

ROBERT SPURGEON.

Barisal, East Bengal.

## 1894 SACRAMENTAL COLLECTION FOR WIDOWS' AND ORPHANS' FUND.

THE special appeal on behalf of this important Fund has been issued.

Very earnestly do we desire to call special attention to the urgent needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

The first Sunday in the New Year will fall on the 7th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

# THE BIBLE TRANSLATION SOCIETY AND BAPTIST MISSIONARY SOCIETY.



It is well known, the Bible Translation Society was formed to recoup the Baptist Missionary Society for the loss it sustained through the withdrawal of help by the British and Foreign Bible Society. For many years the needful assistance was generously provided. In recent years, however, owing partly to a diminished income and partly to an increased expenditure, the grants of the Translation Society have been inadequate to meet the object contemplated. By a reference to the annual reports for the present year, for instance, it will be seen that the expenditure of the Missionary Society, on account of translation, was £2,000, towards which there was received from the Translation Society only £900. In this way an *additional burden of £1,100* has been cast upon the Missionary Society. Considering that the latter is already over-weighted by its heavy responsibilities, this ought not to be; and now that the facts of the case are published, it is earnestly hoped that the Missionary Society may be relieved of this additional burden.

Rather than consent to obscure or neutralise the plain meaning of our Lord's command concerning baptism, our fathers determined to forego the help they had so long received from the Bible Society. Thus to be cast out by Christian brethren, with whom they had worked in perfect harmony for many years, was exceedingly painful, but they felt that, neither for union nor for money, could they become parties to the concealment of God's Word concerning baptism. "The leading authorities," observes the Rev. Dr. Murdock, Honorary Secretary of the American Baptist Missionary Union, "both in classical and New Testament Greek, define the word 'baptizo' by words signifying to immerse or to dip. In such a question we must be guided simply by a sense of loyalty to Him who gave the word, and not by a desire to conciliate those who, in this respect, seem to disregard His authority, much as we would desire, under other conditions, to meet their wishes. We cannot—we dare not—deliberately obscure or neutralise any word of Christ."

As help for our Indian versions can only be had from the Bible Society on condition that the native words for "immerse" shall be expunged, and the Greek word "baptizo" shall be inserted in their stead, we venture to think that all real Baptists will wish the Translation Society to continue its work until more reasonable and Scriptural terms are offered.

Under these circumstances the Committee of the Bible Translation Society earnestly appeal to the ministers and members of ALL Baptist churches, and, indeed, to all Christians who desire the circulation of faithful versions of God's Word, to assist them in their highly-important work.

An old friend of the Society in England writes: "It has always seemed to me a strange anomaly for Baptists to support the Bible Society and neglect their own Translation Society. If all the money given by Baptists to the Bible Society was sent to their own Society, the latter would long ago have assumed the position it ought to hold. Why do not pastors influence their members aright in this matter? Why do not all the members of our



churches recognise the simple obligation that, if they subscribe for Bible circulation at all, they should do so to their own Bible Society, instead of supporting a Society which readily assists in the propagation of awful error."

A senior missionary, writing from India, on receiving a copy of the last Report, says: "It was so kind of you to send me a copy of the Report. Besides being a record of work done, it is interesting and readable, and I do hope that the members of our churches will be found responsive to your efforts to revive and invigorate their interest in this Society, so peculiarly their own. It was a grief to me when I was at home to meet, in different parts of the country, with individuals who in their own spheres were centres of influence for good, who were unaware even of our Society's existence. Others I met with who, from sheer want of a little judicious handling, had had their denominational instincts diverted out of the proper channel and their interest in this important enterprise dried up. When I presented the case to them in a quiet chat, they bounded to the idea, and wondered they had never seen it in that light before. I was thus led to conclude that the *esprit de corps* was not really wanting—it was only dormant. But such is the rate at which people now live, such is the rapidity with which events crowd each other out, that the *raison d'être* of our enterprise needs to be kept up before the minds of the friends of true translation with unflagging persistency. No drastic measures do they need, but a little gentle pressure, judiciously applied, is all that is required where the *heart* is right.

"The most mournful thing to me, however, is to note the disposition that exists among some of our ministers to let this whole matter drift away into the hands of the Bible Society; an eventuality in connection with which the humiliation to ourselves as a denomination of Christians would be an immeasurably less deplorable circumstance than the disaster that would thereby be inflicted on the cause of correct translation, and on the future interests of the Church of our Lord now rising from the ashes of paganism."

We are, of course, aware that amongst Baptists the British and Foreign Bible Society has had, and still has, some of its warmest friends, who, in the pulpit, on the platform, and in many other ways, have endeavoured to advocate its claims, and promote its prosperity. In all this they have done well; nor do we desire that from so noble an institution they should withdraw their support. We do, however, venture to urge upon all members of the denomination that the claims of this Society, which is pre-eminently their own, should not be overlooked. In these days of sacerdotalism, when so much mischief is wrought by infant sprinkling, Baptists, at any rate, ought not to conceal the teaching of Christ concerning believers' baptism. If the Greek word for *baptism* is to be transferred, and not translated, why not transfer the terms for faith, repentance, conversion, and salvation? Indeed, why translate any portion of the Scriptures whatever? Why not publish them in their original tongues, and leave the heathen to find out, as best they can, their true meaning? The question is too preposterous to be discussed, and needs only to be mentioned to be dismissed.

In the New Testament the word *baptize*, with its cognates, occurs nearly a hundred times. If, on the ground of policy or denominational consistency, some persons cannot, or will not, translate these terms, upon them must rest

the responsibility. Happily, Baptists are free from considerations of this character. With "neutral terms," "denominational versions," and "ecclesiastical polity" they have nothing whatever to do. With them the only question is: "What saith the Spirit?" and how can the Spirit's meaning be best expressed, so that every man may read the Holy Scriptures in his own language, in the tongue wherein he was born?

*Subscriptions and Donations in aid of the Society will be thankfully received by the Treasurer, E. B. UNDERHILL, Esq., LL.D., Derwent Lodge, Thurlow Road, Hampstead, N.W.; by the Secretary, REV. WILLIAM HILL, 9, St. Julian's Road, Kilburn, N.W., or at the Baptist Mission House, 19, Furnival Street, Holborn, E.C.; by the gentlemen comprising the Committee; by Local Agents; and by Ministers of the Denomination.*

*Reports, Occasional Papers, Collecting Books, Boxes, and Cards, may be had on application to the Secretary, who, when suitable arrangements can be made, will be pleased to preach or attend meetings on behalf of the Society.*

## PICTURES FROM THE HIMALAYAS.



THE Rev. J. D. Morris, of Dacca, who has been taking a season of rest and quiet at Darjeeling, after several severe attacks of fever, sends the following letter:—

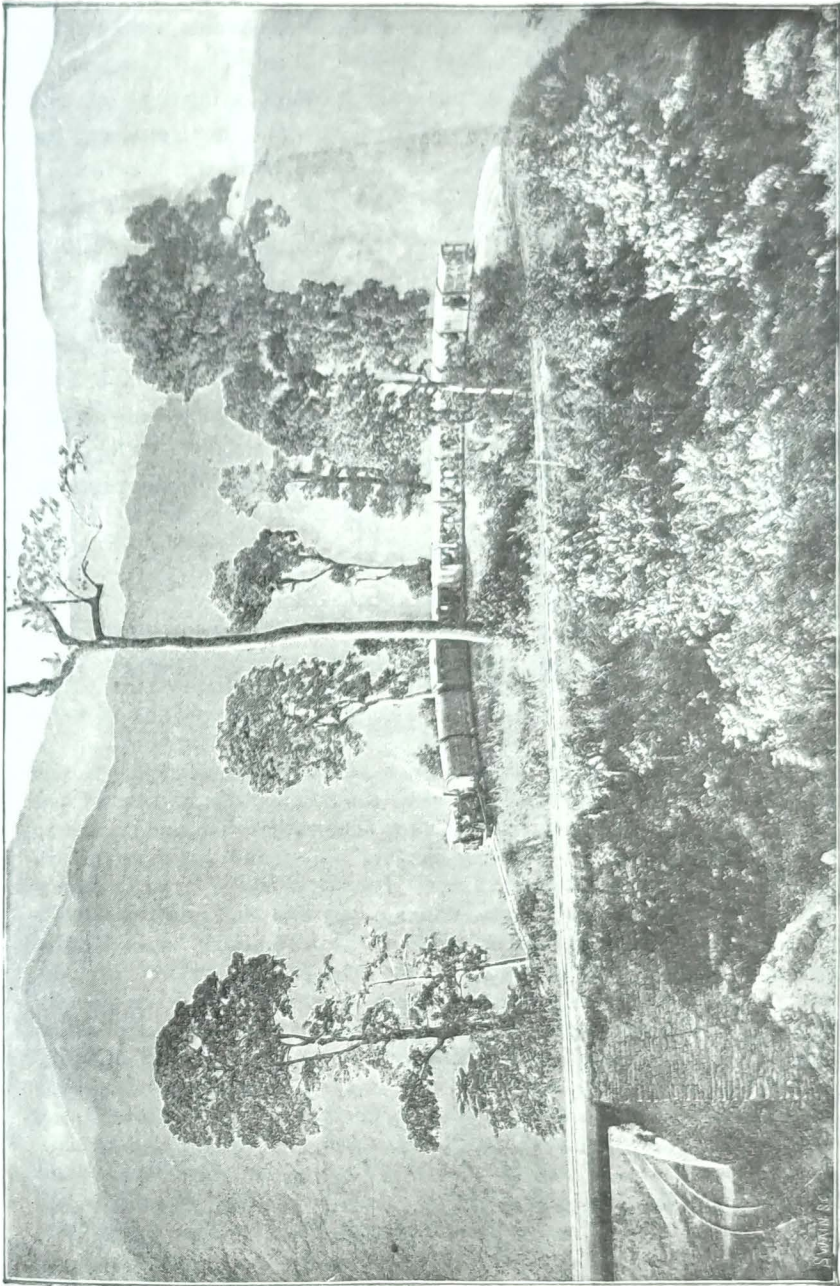
"Darjeeling, September, 1893.

"MY DEAR MR. BAYNES,—I am sending you some photographs connected with Darjeeling and its neighbourhood, which I trust will be found interesting to the readers of the **MISSIONARY HERALD**.

"The first is a view of Darjeeling and the snowy range. I don't wish to say anything about Darjeeling itself, except that it is a very pretty hill-station within twenty-four hours' journey from Calcutta, an excellent sanatorium for missionaries who get run down in health in the plains. Many have, after a shorter or longer period of stay here, returned to work refreshed in body as well as in spirit.

"In writing about the snowy ranges of the Himalayas, I cannot do better than give a description in the words of one who paid a visit to the Glacier of Kunchun Junga (the highest mountain in the world but one, which is Everest) in the summer of 1891. He says:—

"The snowy range in the Himalayas, as viewed from Darjeeling, is one of the grandest pieces of mountain scenery in the world, and forms the chief attraction to visitors in this hill-station. The principal peaks in the range are Kunchun Junga, Junnoo, Kabru, Nursing, &c., varying from a



HILL RAILWAY, DARJEELING.—(From a Photograph.)

height of 28,156 to 18,145 feet. To the east the range continues in an unbroken line to the grand mass of the Dowkia, 23,136 feet high. This gorgeous panorama, which may be seen to the best advantage on a clear day from several points in Darjeeling, has been witnessed by thousands of eyes, and impressed thousands of minds with an overpowering sense of the grand beauties and the vast powers of Nature. The mountains may be seen in their greatest beauty at sunset, when the wonderful changes of colour, lighting up the sharp outlines of the peaks and tinting the everlasting snows, merge from the most delicate hues of orange and yellow into marvellous shades of peach, blue, and green.'

"The next view shows a loop in the Darjeeling Himalayan Railway. The train can be distinctly seen to be descending from a higher to a lower level. It is going under the bridge, over which it was a minute or two before. There are, I am told, four such loops at different points on the track between Darjeeling and Siliguri, at the foot of the hills, a distance of forty-eight miles, which is covered in about eight hours, with stoppages at the various stations between.

(To be continued.)

---

## REFLECTIONS OF A BUSINESS MAN.

BY A CHURCH MEMBER.



SOME years ago I was called to face a serious question. This is how it came to me. It was the last day of the year. I had gone home from business a little earlier than usual, and was sitting alone in my library. My mind somehow fell to thinking on last things. I thought of the last day of my life, of the last generation of mankind, and now, by a swift turn backward, I reflected on the last words of Christ before He left the world. Instantly those words stood out before me as if printed in large capitals, *Go ye into all the world, and preach the Gospel to every creature.*" I immediately rose to my feet and walked the room. These words had never so impressed me before. I had been accustomed to raising objections to foreign missions. But here was a plain yet solemn commandment from the lips of Christ. It seemed as if He were in the room, although I saw no form. I cannot describe the strange vividness with which the thought flashed upon me that it was the main business of the Church, in fact the one thing for which it existed, to carry the Gospel throughout the world, and to do it as quickly as possible. And I reflected, somewhat uneasily, that I was a member of that Church. Then the question came almost as forcibly as if I had heard a voice, "What does this last commandment mean to YOU?"

I again sat down, resolving to find some light on this question to guide me

in the New Year. The light came. Let me state, in few words, the conclusions which I then reached, and the experiences which have followed.

If I were a *young man*, of suitable qualifications, I should certainly feel that this word of Christ was a pretty direct message to myself. I am sure I should not dare, in such times as these, to take up any other calling until I had seriously considered whether I ought not to be a foreign missionary. I am convinced that the next fifty years will be the most remarkable in the history of mankind. The nations are being touched with a common life and brought near together. It looks to me as if no other field of work were so urgent or so full of promise. If ever God called young men to go to the heathen, I believe He is calling now.

But I am no longer a young man. I am the father of five children, for whose upbringing I am responsible. I have come to the conclusion that the last commandment of our Lord has a special application to *Christian parents*. It seems much clearer to me than it used that children are to be trained primarily and mainly with reference to the work of the Kingdom. I hope that each member of my family will come to feel a sort of personal obligation for the spread of the Gospel in the world. And if to some bright son or daughter of our household the Spirit of God shall whisper a special call, wife and I have agreed that we shall not stand in the way. No ambitions for their professional, or social, or pecuniary success will allow us to hush the voice of the Spirit and so imperil the very foundations of their Christian character.

On that New Year's Eve I was in very moderate circumstances. Still I could not escape the conviction that the last commandment included me. As is perhaps usual at such a season of the year, I looked over my habits of expenditure. I saw that I was spending more upon certain luxuries than for the salvation of the world. To my astonishment I found that I had paid more for a family concert ticket, and two or three times more for an excursion, than I had given during the whole year for the Lord's work in foreign lands. It did not take me long to decide that this was wrong management. I recalled the statement of a distinguished acquaintance of mine who once said: "I settle the matter at the beginning of the year whether, consistently with other duties, I can take in the regular prayer-meeting of my church. I cannot possibly stand the strain," he said, "of having this question come up for settlement every week." It seemed to me a good rule respecting benevolent gifts. I felt that I could not stand the strain of having the matter come up for fresh settlement every time I heard an appeal. Nor did it seem to me to be quite the manly thing to do so. And so, with the coming of the New Year, I adopted the plan of giving a certain *proportion* of my income. This I have found to be delightful beyond expression. The vexed question of "how much" is disposed of, and Christian stewardship has come to have a real significance.

I want to add that through the providence of God I have been blessed with some means. The last commandment still rings in my ears, "Go ye into all the world and preach the Gospel." I cannot directly preach, but yet I am sure that I have a very definite part in this great work. If I cannot *go*, I can *send*—and a better man than myself. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and my family and I follow his work



A CHINESE ARTISAN.—(*From a Photograph.*)

## A CHINESE ARTISAN.



THIS is a picture of a Chinese skilled workman—carpenter or bricklayer—who receives about 7d. per day, nothing found. A word here on “moderate consumers” of opium. The artisan class, to a very large extent, in Shansi are “moderate eaters.” He would spend from  $1\frac{1}{2}$ d. to  $3\frac{1}{2}$ d. per day. On this ground alone, that a man spends from a quarter to half of his daily earnings in moderate opium eating, the practice is highly injurious to the interest of the family.

Tai Yuen Fu, Shansi.

EVAN MORGAN.

## 1894.

"The place whereon thou standest is holy ground."—EXODUS iii. 5.



'TIS holy ground which now we tread,—  
Verge of a trackless plain that yet  
Hath felt no footfall, and which lies  
Now 'neath the gaze of countless eyes  
That greet familiar skies o'erhead,  
Yet mark the new horizon set.

'Tis holy ground, for treasure great  
Of priceless opportunity  
Lies in this field, and he who'd make  
The treasure his, must, for its sake—  
Paying his all (this the high rate)—  
Make the whole field his property.

'Tis holy ground,—a "year of grace,"  
Born of the many that have been,  
Inheritor of all the store  
That these have left; yea, heir of more;  
A nearer vision of God's face  
Comes as life's end is nearer seen.

'Tis holy ground,—"year of the Lord";  
All years are His since He in time  
—The Eternal One—once chose to dwell;  
All ages own the mystic spell  
Of that great hour when Bethlehem's sward  
Shone, thrilled with light and song sublime.

'Tis holy ground; widespread and deep  
Sin, woe, send forth their fatal blight,  
And life becomes a solemn trust  
To each for all; while, o'er the dust  
Of millions gone to death's dark sleep,  
New millions stumble through the night.

'Tis holy ground, since here we stand  
Christ-sent to such, that light may shine  
Into their darkness, and dispel  
The gloom that makes a present hell,  
That they may see God's outstretched hand  
And clasp it—saved by grace Divine.

'Tis holy ground, the pierced feet  
Precede us o'er the trackless plain,  
And show the way that we must take  
If we would follow in His wake  
To whom sore sacrifice was sweet  
In that it solaced others' pain.

'Tis holy ground; we'd bow to-day  
And bare our feet henceforth to FEEL  
The flint, the thorns the path that strew  
Where Jesus leads, that we may know  
More of His love and, hence, obey  
That love with more of love's pure zeal.

## RECENT TIDINGS FROM THE FIELD.



**SAMBALPUR, ORISSA.**—The Rev. Gordon S. Wilkins writes:—"Now that I have settled down here you will be expecting to hear from me. When I arrived Mr. Heberlet was far from well, but he is fortunately much better now. As for my own health, I am thankful to be able to give a very satisfactory account. Cuttack and Sambalpur differ in so many respects that it is useless to try and compare them. I am glad to be in a less Europeanised community. The facilities for acquiring the language, at any rate the vernacular, are greater here than in Cuttack. We have four or five English-speaking Bengali Babus, among whom I have been very glad to work. One of them, a schoolmaster, who is a member of the Sadharan Brahma Samaj, is 'not far from the Kingdom.' We are praying and hopefully working on his behalf. A pleader, who is leaving us to-day, we have induced to sign the temperance pledge. This he did some few weeks ago, and we have carefully watched over him since. The preaching in the big bazaar on Sunday is most interesting. We rarely fail to get a good crowd, who, as a rule, listen well. Their way of repeating the last word of a sentence, to show that they understand and are listening, seems to me to be worthy of imitation by some audiences in the home-land. A few Sundays ago an old man came forward, and, after a long talk with Brother Heberlet, publicly broke the thread of beads which he had worn round his neck. Thus he renounced his faith in idols. Afterwards we learnt that another man had followed his example. The second has been frequently for further instruction, but the first, who was a countryman, we have not seen since that Sunday. Already I am learning to understand some of the joys and sorrows of missionary life. The work is very fascinating, increasingly so. Our two native preachers are splendid fellows, good specimens of the power of the Gospel. The senior is both able and humble, two qualifications which are not always united. The junior is a good plodder. He reads Oriya with me, and I help him with his English."

---

**Congo Mission.**—The Rev. E. H. Kirkland writes:—"Soon after reaching the Congo I joined the Mission steamer *Peace*, and started on my first trip on the Upper Congo.

"Since I left Stanley Pool I have enjoyed capital health.

"With Mr. Harrison I left Stanley Pool in the *Peace* on August 5th, and returned to Arthington on September 13th.

"I enjoyed my first run up this great river very much indeed. Above Bolobo the trees, &c., are beautiful, and there are some lovely spots which I suppose are as nice as anything that can be seen in this world of ours. I made very little progress with the language, as I gave all my time to the work of learning the course to be taken when going up and down with the steamer. I believe I have learned this fairly well, and will now do my best to get up the language, as I long very much to be able to speak to the people and tell them the old, old story of a Saviour's love. Mr. Darby has given me lessons, and as time permits he will help me as much as



he can. One trying duty is the finding of firewood to keep up our fires, as dead wood is beginning to be rather scarce in some parts. It is stiff work getting into the forest to search for the trees, and often we had to cut our way through the dense undergrowth, and in so doing bring down myriads of black ants, many of which fastened on our bodies, and on two occasions they made me feel very lively; but I expect I will soon get used to these little troubles. I very much enjoyed the passing visits paid to the various stations as we steamed along, and if it was refreshing to me, I feel sure it is good for the friends settled in these stations to see a new face from time to time, especially as they are not much troubled with visitors. I spent pleasant Sundays at Bwomba, Tuhwele, Monsembi, Bolobo, and Bwomba. I had much joy in seeing the work as it goes on from time to time. The little that we can see now is a good omen for the future of our work on the Congo, and if we labour on and abide faithful to our calling, we may soon expect a rich harvest of souls. God has promised, and He cannot go back on His word, nor will He. Sunday, September 4th, we ran into Bolobo at 8.15 a.m., and so had the privilege of spending my first Lord's Day on what I may call my own station, as it will be my future home, and among its people I hope to work as time will permit. In the forenoon we had a service in the school, and in the afternoon Mr. Darby had a Bible-class in his house, and a number of the English-speaking boys came together to study the second chapter of Luke's Gospel. Evening we had a splendid open-air service in one of the towns close by the station. Mr. Darby was preacher, and had an audience of over two hundred people, who gave wonderful attention to his message, and we hope the seed thus sown will spring up and bear fruit. My special purpose in writing is to let you know of my being in health, and that God has given me help in the work which I am doing for Him. I do feel the joy of the Lord is my strength as I go on from day to day, and I am so glad to be here in dark Africa and enjoy being hard at work for my dear Saviour. I am much taken up with the little ones, and feel hopeful of making them to look on me as their friend and leading them to love me; and as they come to trust me, I will endeavour to teach them of Jesus, and tell of His great love for the little children."

---

**Italy, Florence.**—Mr. F. Ash Freer, of Bristol, a generous friend to the work of the Mission, is at present on a visit to Italy. He writes to Mr. Baynes, from Florence, under date of November 27th:—"Availing myself of your kind letter of introduction, I called upon our missionary, Mr. Shaw, very soon after my arrival in Florence, and ascertained from him where and when the meetings were held. It is now nearly four weeks since then, and during that period I have attended a number of the meetings, both at the central station in Piazza Trinità, and at the branch in Via Palazzuolo. I am sure that it will interest you, and it may perhaps interest others, if I record some of my experiences and impressions of the work as here it is carried on.

"Each Sunday morning, and last Sunday in the evening also, I have attended the meeting at the principal 'locale,' and have been pleased and cheered in witnessing the intelligent attention of the people, while I have been more and more dissatisfied with the place in which the meetings are held. Its position is

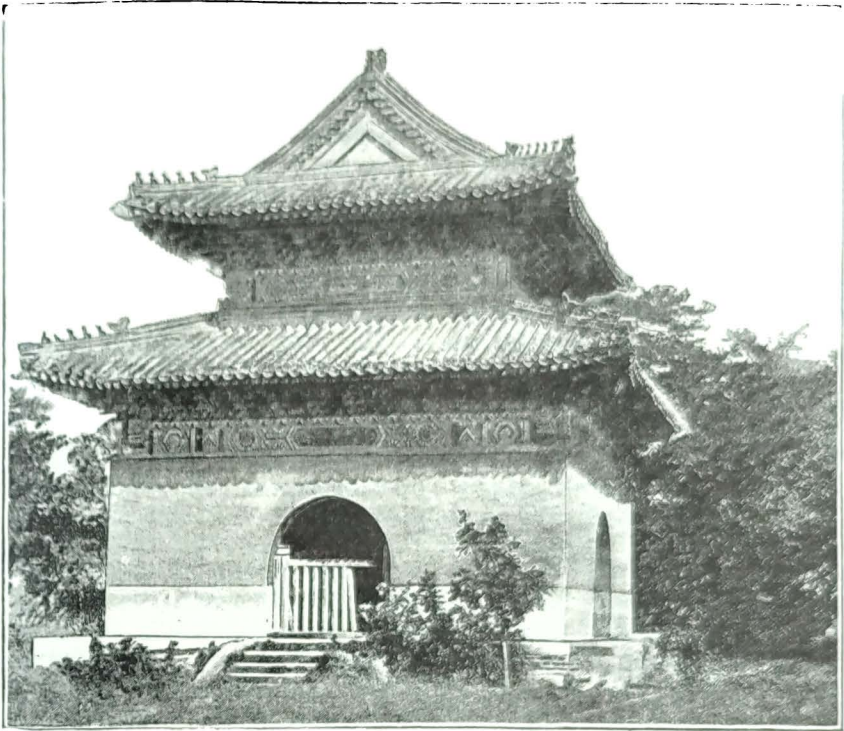
very central and therefore excellent, especially as it is at some distance from the stations of other Evangelical missions; but it consists of a vaulted room without light or ventilation other than that which comes through the doorway. It is accordingly dark, and when there is a full congregation, which, I am glad to say, is often the case, the air becomes so vitiated as to be certainly injurious to health. Each time that I have been there I have come away with a headache. The great difficulty is to find and secure a better place equally central. Mr. Shaw has been watching and seeking for some time, but thus far without success.

"On the first Sunday in this month, I had the privilege of joining the brethren in the celebration of the Lord's Supper, and, after Mr. Shaw's sermon, I spoke a few words on the meaning and mutual relation of the two Christian ordinances. The following Sunday I had the pleasure of hearing Mr. Walker, of Naples, then on his way homewards after a sojourn in England.

"The Friday evening meetings for Bible study have greatly interested me, and I have not missed one during my stay. They are well attended. Sometimes Mr. Shaw presides, sometimes Sigr. Allegri; and after singing and prayer, and the reading of the portion of Scripture to be studied, opportunity is given for those present to speak. Several have thus spoken each time that I have been present, and I have occasionally spoken a few words previously prepared, as I have not sufficient command of the language to speak unprepared. I cannot doubt that these meetings are very useful as an educational influence, much needed, indeed, on account of the dense ignorance in which the people generally are kept by the Roman Catholic Church, wherever it is dominant.

"Notwithstanding the indifference of the cultivated classes generally towards all religion, and the hindrances in the way of aggressive evangelisation, no open-air preaching being allowed, and the houses being to so large an extent closed against the evangelist, it seems to me that the work under Mr. Shaw is going on steadily and quietly, making solid if not rapid progress, not such as makes a great show in reports, but such as may be laying a good and firm foundation for further progress and future success.

"November 28th.—Since writing the foregoing, I have had the great pleasure of witnessing, last evening, the baptism of two men connected with the Mission, under Mr. Shaw. As there is no accommodation for baptisms at our own place, the chapel of the American Baptist Mission was lent for the occasion. It is larger and more commodious than ours, with a nice baptistery lined with white marble, and there was quite a large attendance with perfect decorum. After reading several passages from the New Testament relating to baptism, Mr. Shaw said a few words about our difference from other bodies of Christians on that subject, explaining it very clearly and pointedly, and then introduced Sigr. Besesti, who was one of those to be baptized, and who gave a full and noble testimony as to his own position. Having accepted Christ as his Saviour some years ago, he has been led to perceive that the baptism of believers is one of Christ's commands, and so, desiring to fulfil all His commands and to imitate His example, he was there to be baptized. The baptism was then performed by Sigr. Allegri, Mr. Shaw remaining in the pulpit to direct the conclusion of the service. It was an excellent object-lesson as well as a spoken lesson for those who had come out of curiosity, and ought to have some salutary results."



A "HALL" IN THE MING TOMBS.—(From a Photograph.)

## A "HALL" IN THE MING TOMBS.

THIS is a picture, engraved from a photograph, of a "hall" in the Ming Tombs Cemetery, Peking, the Imperial burying ground. One of the most famous places in China.

---

### MISSIONARY BIOGRAPHIES.

WE have much pleasure in commending to the notice of our readers the last addition to S. W. Partridge & Co.'s excellent series of Popular Missionary Biographies, price 1s. 6d.; the "Life of Thomas Birch Freeman, Missionary Pioneer to Ashante, Dahomey, and Egba." The history of the Gold Coast Mission, over nearly the whole of which Mr. Freeman's career extended, is full of interest. The same publishers have also issued, in the same series, "Amid Greenland Snows; or, The Early History of Arctic Missions."

## THE KING'S MESSAGES IN CALCUTTA TRAMCARS.



THE Calcutta Tram Car Company advertise "Spaces to Let," in or outside the cars. A message to one of the King's servants

said: "These spaces might bear His words to the hundreds of passengers the cars carry." The company's manager being out of town, answer could not be given as to whether there would, or would not, be any objection to let the spaces for painting in texts, as it was a question which had not previously arisen, and was out of the ordinary run of advertisements.

Returning from the tram office, after making inquiry that afternoon, a money order for Rs.15 (about £1) was waiting. More money came, and some which had belonged to the late Miss Rosalie MacGeorge, and which her good mother had desired to be used in this special work. A second visit was made to the tram office, and the manager interviewed. He received the request kindly, and promised to consult the directors in England. Subsequently the rentage of twelve inside spaces, 2 ft. square, at Rs.4 per annum, was secured. Mr. Maples, the manager, suggested the texts should be painted on metallic plates, enamelled, as anything else would be readily destroyed. Here appeared a difficulty. Where could these plates be secured? That even-

ing I wrote a letter to Mr. and Mrs. Glazier, who are well known to many missionaries, in remembrance of much help and kindness our Father has sent to them through these honoured servants, now resident in Hampstead.

They were asked to kindly get the texts done.

In a letter which arrived in December, the reply to the above request was: "We have ordered one dozen enamelled plates, 2 feet square, John iii. 16, beginning, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life"; three of Matt. xi. 28, "Come unto Me all ye that labour and are heavy laden, and I will give you rest"; and three of Acts xvi. 30, "What must I do to be saved?"

This consignment Mr. and Mrs. Glazier desired should be accepted as their "contribution to the work" of spreading the Gospel.

The texts were placed in the cars. Some others in the vernacular are to be added. We ask readers of the HERALD to pray for a blessing on these messengers to the hundreds of passengers who travel in the twelve cars which carry the texts. We know that according to His promise His word shall not return unto Him void.

A SERVANT.

Calcutta.

## THE 1894 NEW YEAR'S DAY MISSIONARY PRAYER-MEETING.



ON Monday morning, January 1st, 1894, we hope to meet at eleven o'clock in the Library of the Mission House, Fumival Street, Holborn, under the chairmanship of Dr. Underhill, for special prayer in connection with mission work all over the world.

### THE LORD LOVETH A CHEERFUL GIVER.



WE thankfully acknowledge the receipt of the following welcome gifts for the ever-growing work and needs of the Mission:—A gold bracelet, from a Friend, “*for the sake of the Name,*” per the Rev. T. J. Longhurst, of Cheltenham; £15 from a Friend, for the East Bengal Famine Fund. The friend, sending this amount writes:—“MY DEAR MR.

BAYNES,—I have the privilege of sending, on behalf of one of my members, £15, in aid of the poor famine-stricken people of Eastern Bengal. The friend does not want her name mentioned, and when I said, ‘What name shall I give, so that it may be acknowledged in the magazine?’ she replied: ‘Just put, “*For Jesus’ sake.*”’ I feel, however, that the circumstances attending the case will greatly interest and encourage you, and will relate them. On the first Wednesday in each month I usually turn it into a missionary prayer-meeting, and read extracts from the MISSIONARY HERALD. I did this last Wednesday, and at the close, a domestic servant, with a face brightened up by holy purpose, asked me to visit her the next evening, as she wished specially to see me. Accordingly I called last night, when she told me she had for some time had £15 in the bank, but felt it ought to be used in the Lord’s service instead of lying there, and she had given it to the Lord, but was not clear how it was to be used; but as she started to the prayer-meeting, she thought, ‘Perhaps I shall get light to-night’; and when I read about the famine it came with force to her that the money should go for that purpose. Accordingly she went to the bank yesterday, and drew out all her savings, which I have the joy of enclosing. She was very clear that she was doing the right thing, and said that if I had objected to sending the amount she would have sent it herself. She made me promise that no one should know what she had done. Thus, dear Sir, if you mention this case in the magazine, do not mention my name, nor even the name of the city.” Old silver articles from “T. E. M.”; a silver spoon from “Martha,” for the Congo Mission, “with earnest prayers for abundant blessings on the workers and the work”; a small silver knife from an inmate of the Incurable Hospital; an old coin from an Old Soldier, and a silver Albert from a Friend.

We also very gratefully thank the following donors for most welcome and timely gifts:—W. W., £100; Mr. John Masters, £25; A Friend, £20; “A Tenth of a Legacy,” £10; Mr. W. Mathewson, for *Bengal Famine*, £20; Mr. W. Shaddock, for *do.*, £10; Mr. C. A. Rose, for *do.*, £10; Mr. William Hiley, for *do.*, £25.

## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—A bead purse from Mrs. Samuel Allender, Stourbridge, for the Mission; a parcel of dolls from Miss E. M. Weekes' Bible-class, for Miss Bergin, India; a parcel from a Friend for Mrs. James, Bengal; parcels of clothing from the Hillsley Working Party, for Mrs. H. J. Thomas and Mrs. Day, India; parcels of cards from Masters Willie and Walter Symington, for Mrs. Carey and Rev. D. Jones, India; books from Mrs. C. H. Spurgeon, Norwood, for the Rev. H. Ross Phillips, San Salvador, Congo; clothing from the Missionary Working Party, Tweedmouth, per Miss Scott, for San Salvador, Congo; a parcel of cards from Mr. J. Wright, Birmingham, for Mrs. Lewis, San Salvador, Congo; a parcel from Mrs. Priestley, Balham, for Mrs. Wall, Rome; and gifts of cards for Mrs. Carey, Barisal, in response to her appeal, from the Y.P.S.C.E., Osmaston Road, Derby; a Member of Regent's Park Chapel; Miss S. L. Brown, Leicester; Mrs. Lockhart, Glasgow; Miss M. E. Moore, Streatham; Miss Sabden's Scholars, Paighton; Mr. J. Boge, Clay Cross; Miss F. E. Maclaren and the Members of her Class, Union Chapel, Manchester; Friends at Maidenhead, per Miss Shorney; Miss H. M. Searle; Rev. W. Emery, Torquay; Mrs. Henry Peak, Guildford; Miss Moase, Midhurst; Miss Giles's Class, Worcester; Miss Corneck, Worcester; Mrs. Greatorex, Bloomsbury; Mrs. and Master Frank Taylor, Barnsley; Two Friends, North Bradley; Teachers of John Street, Edgware Road, Sunday-school, per Rev. W. T. Russell; Miss Newsome's Class, Staincliffe; Miss Ethel Neville, Shipley; Miss Baldwin, Southport; Members of the Young Women's Bible-class, Maze Pond, per Mrs. Allen; Miss Rendell's Class, Weymouth; Miss Ruth Lancaster, Stonycroft; Miss M. E. Russell, Liskeard; Scholars in Bethesda School, Bath, per Miss Hookway; Sunday Scholars at Wendover, per Mr. Blake; Mrs. Broughton, Accrington; Mrs. J. Herbert, Coleford, Gloucester; a Sunday-school Scholar, Newcastle-on-Tyne; a Friend of Missions, Reading; Miss Robson, Gateshead; Miss Evans, Abergavenny; Miss Parkins, Tufnell Park; "H.," Cheltenham; The Y.P.S.C.E., Twerton, per Mrs. Toone; Miss Pearce, Newcastle-on-Tyne; Miss Fairgrieve, Galashiels; Miss Child, Kingston-on-Thames; a Waterford Friend; "H. A. P.," and Friends at Dublin, Bury St. Edmunds, Stroud, and Cambridge.

Also the gift of a small but complete outfit for printing, moulding, and stereotyping, value £30, as the first-fruits of the publication of "The Design of Love," for Underhill Station, Congo River.

The Committee desire further to join in the following expressions of gratitude:—The Rev. H. A. Lapham writes from Central Province, Ceylon: "I shall feel obliged by your inserting in the HERALD a hearty acknowledgment from Mrs. Lapham and myself of the generous gifts to us for our work made by the Sunday-schools at Brown Street, Salisbury; Victoria Street, Birmingham and Tottenham (Rev. W. W. Sidey); also from friends in Leicester and Salisbury too numerous to mention individually. My wife has been taking some of these gifts out of the packing-cases to-day, and the sight of them has conveyed

to us a message of assurance that we shall be strongly supported in our campaign from the base of operations."

And the Rev. W. H. Bentley, of Wathen Station, Congo River, writes:—  
"DEAR MR. BAYNES,—Will you kindly acknowledge in the HERALD the following gifts for our station work:—Parcels containing jumpers, from Miss Rawlings, Hackney; Mrs. Casswell, Gloucester; Mrs. Hurry, Hornsey; Miss Fletcher and the West Coombe House Missionary Circle, Hornsey; Miss Ray, Sudbury, and Mrs. Underhill; Mr. and Mrs. J. M. Bell, for garden tools, and a map of Europe, without names, to be filled in by us in Congoised names; Mr. and Mrs. Bell, for some large illuminated texts in the Congo language, drawn and painted by the Misses A. and M. Bell. Friends have evidenced their kind interest in the work at our station in many ways, and among them may be noted an unknown workman at Messrs. Sadgrove's, who put extra time and work into a lectern when he learned that what he was making was for our school table. We have also to record our thanks for some very special gifts most highly valued as affording us exceptional facilities and comfort in our work. A friend, who wishes to remain unknown, has presented us with a windmill, having a 12-ft. wheel upon a tower 20 feet high, a pump, and galvanised iron piping to convey water from a spring to the station, a distance of more than 500 yards, and fittings to supply the Mission and school houses, tools, and sufficient means for the transport from Underhill, so that the whole apparatus for waterworks and transport are provided for. Not only will the one hundred people on our station be supplied with water, but we shall be able to use water for gardening purposes in a way which has hitherto been impossible when the water had to be carried so far, and 100 feet up hill as well. This is a great boon to us; we hope to speak more about it when we set up the plant. The friends at the Congregational Church at Bromley, Kent, have, through their pastor, the Rev. R. H. Lovell, M.A., given most generously the sum of £30 0s. 9d., to furnish our Wathen Press with new type and a paper-cutter. The press was, in the first place, given by Bromley friends, and therefore is called 'The Bromley Press'; we tried to work with the old Cameroons type, but it is too old and battered to enable us to turn out decent work. This kind gift enables us to complete our plant. The cases and other apparatus were given some years ago by Miss Tritton's Bible-class, at Norwood. Yet further kindness has been shown by Mr. A. Morton Appleton, of Weston-super-Mare, in the form of a cart, something after the fashion of a ricksha, or Japanese cart. It consists of a pair of tricycle wheels, upon which an adjustable seat is mounted on springs; to this is applied a pair of shafts, and a canvas hood completes a most comfortable car, in which the ladies of the station—and the missionaries also, indeed—will be able to visit some of the near towns without fatigue or fear of sun, thus opening up new possibilities of work, even after a busy day. It will be known as the 'Appleton Car.' Also a bicycle, which has been given as an experiment, by Mr. F. J. Rodgers, of 46, New Kent Road. It has been most ingeniously adapted to our necessities, especially in view of the grass which might otherwise become entangled, and as there are some long stretches of good road in our district, there is reason to believe that the machine will be very useful, at least for six or eight months during the year, rendering good aid in itineration. Also sixty cocoons of

a silkworm which feeds on the castor-oil plant, which abounds round our stations; so silk-rearing may become a new industry on the Congo. They are the gift of Monsieur A. Wailly, of Norbiton, who is a great authority on silkworms. The worm is *Attacus ricini*, with a few of *A. mylitta*. We have also found it hitherto impossible to keep cattle, donkeys, or even goats and sheep for any length of time, owing to the absence of nourishing fodder. The grass becomes cane-like, while the blades abound in silica, so that the animals cannot thrive on it. In this difficulty we have been much perplexed, but through the kindness of the Rev. P. Williams, of Bethel Town, Jamaica, we are taking out half a gallon of seed of Guinea grass (*Panicum maximum*), which is the great fodder grass of Jamaica and many parts of South America, and which is a native of Africa. I believe that we shall find it somewhere in our neighbourhood when we have the proper known plant to guide us. Thomas Keeble, Esq., of Bentley Hall, near Ipswich, is also providing us with seed of lucerne and other things which are likely to furnish fodder. Mr. Rawlings has also very kindly sent us some plants of roses, camellias, azaleas, geraniums, lilies, and crysanthemums, also slips of vine and figs, and seed of eucalyptus, mulberry, and cinchona (quinine). He sent some plants four years ago, many of which still adorn our gardens at Wathen, and we are very grateful to him for this kind thought of our personal pleasure, and for the useful things sent. We hope that they will safely reach Wathen. We are deeply indebted to those kind friends who have rendered such very practical help, and desire to record our very high appreciation of these marks of their kindly interest.—Yours affectionately, W. HOLMAN BENTLEY.

"P.S.—We are to take out with us 130 copies of the Kongo New Testament."

## RECENT INTELLIGENCE.

### 1894 ANNIVERSARY SERVICE.



WILL our readers please take note that the MISSION SUNDAY this year will be APRIL 22ND, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 24TH, and the ANNUAL MISSIONARY SOIREE, at the Cannon Street Hotel, on the evening of that day; the Annual Missionary Sermon, after the Zenana Breakfast on Wednesday morning, April 26th, in Bloomsbury Chapel; and the Annual Missionary Sermon to Young Men and Young Women, in Bloomsbury Chapel, on the evening of that day; the Public Missionary Meeting in Exeter Hall on Thursday evening, April 26th; the Missionary Breakfast Conference in Exeter Hall on Friday morning, April 27th; and the Young People's Annual Public Missionary Meeting in Exeter Hall on the evening of the same day. We earnestly hope our readers will keep these dates clear of all other engagements.

**Proceedings of Committee.**—Having to go to press a fortnight earlier than usual, in consequence of the Christmas holidays, we are compelled to defer the record of Proceedings of Committee until next month.



**Departure of Missionaries.**—The Rev. W. Holman and Mrs. Bentley embarked on board the steamer *Edvard Bohlen*, at Antwerp, on Thursday, December 7th, on their return to the Congo. In a letter, dated Brussels, December 5th, Mr. Bentley writes to Mr. Baynes:—"I have the pleasure of remitting you £7 9s. 4d., being the collections taken after a missionary meeting held here in Brussels last evening, at the Temple Evangelique, in the Rue Belliard, through the kindness of Pasteur Meyhoffer. I shall write you, all being well, from the Grand Canary about these good and kind friends."

**Missionary Arrivals in India.**—We are glad to report the arrival in India of the Rev. J. F., Mrs. Hill, and child at Cuttack, Orissa, and of Brethren Hasler, Collier, Hale, and Donald at Calcutta. The Rev. C. Jordan writes under date of Calcutta, November 22nd: "Brother Donald left for Barisal last night, the other three are to-day at Serampore, but will leave in a few days for the N.W."

## ILLUSTRATED MISSIONARY LEAFLETS FOR YOUNG PEOPLE.

### FIRST SERIES (for Little Children).

- A Chat about **AFRICA**, by Mrs. HOLMAN BENTLEY.  
 " " **CEYLON**, by Mrs. LAPHAM.  
 " " **CHINA**, by Mrs. TURNER.  
 " " **INDIA**, by Miss LEIGH.

9d. per 100, or 2s. 6d. the packet of 400 (assorted or otherwise), carriage paid.

Also, gratis on receipt of postage, for **YOUNG MEN**, "**WANTED FOR THE SERVICE OF THE KING**," Four Short Appeals by the Revs. W. STAPLETON, H. A. LAPHAM, F. HARMON, and R. WRIGHT HAY; and a **PAMPHLET** for **TEACHERS**, "**SUNDAY-SCHOOLS AND MISSIONS**."

**SECOND SERIES** (for Scholars of Ten and upwards), printed on larger and better paper.

"**CONGO CUSTOMS**," by Rev. GEORGE CAMERON. "**SINGHALESE CHILDREN**," by Rev. H. A. LAPHAM. "**THE CHILDREN OF CHINA**," by Rev. FRANK HARMON. "**AN INDIAN HERMIT**," by Rev. R. WRIGHT HAY. And (for Young Women's Classes) "**THE WOMEN OF CONGO**," by Rev. W. HOLMAN BENTLEY. 1s. per 100, or 4s. the packet of 500, carriage paid.

Apply to "THE SECRETARY, Y.M.M.A., Baptist Mission House, 19, Furnival Street, E.C."

**MISSIONARY LECTURES**, on INDIA, CHINA, THE CONGO, ORISSA, and a CENTURY OF MISSIONS, with high-class DISSOLVING VIEWS. These Lectures are specially written by the Secretary of the Y.M.M.A. to illustrate the work, past and present, of the Baptist Missionary Society. For particulars and vacant dates apply to the Secretary.



Shortwood .....	18	2	10
Do., for Congo .....	0	10	0
Tetbury .....	4	11	6

**HAMPSHIRE.**

Andover .....	8	4	6
Brockenhurst .....	8	18	0
Broughton .....	19	8	6
Pokesdown .....	0	6	0
Portsmouth District, per Mr. J. A. Byer- ley, Treasurer .....	187	1	7
Whitchurch .....	7	7	5

**ISLE OF WIGHT.**

Colwell .....	5	0	0
Sandown .....	7	2	0

**HERTFORDSHIRE.**

Boxmoor .....	27	5	9
High Barnet Tabernacle .....	10	0	0
Hitchin, Salem Ch. ....	22	0	0
Kings Langley .....	1	0	0

**KENT.**

Ashford, Sunday-school .....	1	2	5
Bessells Green .....	31	4	8
Do., for Congo .....	1	1	0
Berley Heath, Trinity Chapel Sunday-sch. ....	5	0	0
Forest Hill, Hydenham Chapel .....	1	9	6
Hawkhurst, Sun.-sch. ....	1	11	8
Orpington .....	42	10	1
Sevenoaks .....	25	3	10
Tunbridge Wells .....	21	6	5

**LANCASHIRE.**

Acorington and Hun- coat .....	40	19	7
Bacup, Ebenezer .....	87	3	7
Do., South-street .....	1	0	0
Barrow-in-Furness .....	1	9	6
Blackpool, Union Ch. ....	0	13	4
Briercliffe, Hill-lane ..	4	10	8
Burnley, Public Meeting .....	3	2	6
Do., Haggate .....	24	11	9
Do., Angle-street .....	11	5	10
Do., Brierfield .....	9	14	10
Do., Ebenezer, Colne- road .....	7	6	3
Do., Stn, Yorkshires- street .....	6	17	2
Do., Enon .....	5	18	3
Do., Mount Pleasant .....	3	0	0
Do., Mount Olivet ..	1	17	10
	73	14	5

Less expenses .....

	1	9	6
	72	4	11
Clowbridge .....	1	10	0
Disley, Wycliffe Hall ..	0	17	3
Hawlingden, Trinity Ch. ....	13	10	7
Do., Sunday-school ..	8	5	7
Hollinwood, Beulah Ch. ....	1	13	0

Liverpool Auxiliary— Do., Everton Welsh Chapel .....	2	10	2
Do., Fabius Ch. ....	2	19	6
Do., Prince's-gate ..	32	6	0
Do., Richmond Ch. ..	7	0	3
Birkenhead, Cath- cart-street Sunday- school, for N.P. ....	1	15	2
Mills Hill .....	2	14	4
Do., for W & O .....	1	0	0
Oldham, Pitt-street .....	3	1	9
Oswaldtwistle .....	19	17	10
Padtham, Pendle-street ..	1	5	8
Preston, Fishergate ..	26	12	1
Do., for Congo .....	5	0	0
Do., for N.P. ....	4	7	11
Do., Pole-street .....	19	6	10
Rochdale, West-street 379 ..	2	8	
Do., Littleborough ..	4	18	4
Do., Holland-street ..	2	0	0
Royston, Oldham-road ..	8	0	0
Sables .....	20	18	10
Do., for W & O .....	2	0	0
Tottlebank .....	0	18	3

**LEICESTERSHIRE.**

Ashby-de-la-Zouch ....	15	4	9
Barton Fabia, &c. ....	32	10	0
Coalville, Station-street ..	7	18	7
Leicester, Melbourne Hall Sunday-sch., for support of Mr. Roger, Congo .....	9	13	0

**NORTHAMPTONSHIRE.**

Bradford-on-the-Green ..	6	13	0
Middleton Cheney .....	10	19	9
Do., for W & O .....	1	2	6

**OXFORDSHIRE.**

Caversham, Juvenile Working Party, for China, Congo, Cut- tach, and Intally Girls' School .....	40	0	0
Coate .....	30	15	0
Little Tew .....	10	7	0

**SOMERSETSHIRE.**

Bath .....	14	0	0
Boroughbridge .....	11	14	0
Bridgwater .....	20	0	11
Crewkerne .....	4	3	9
Fivehead and Isle Abbots .....	2	15	3
North Curry and Stoke at Gregory .....	4	11	7
Stogumber .....	18	7	0
Taunton, Silver-street ..	24	9	11
Watchet and Willton Wells .....	4	9	8
	2	3	10

**SUFFOLK.**

Ipswich, Burlington Chapel .....	4	14	7
Do., for Chinese evan- gelist .....	0	6	3

**SUSSEX.**

Oleson .....	11	4	3
Orydon, West .....	14	0	1
Redhill .....	5	0	0
Woking .....	20	0	0

**SUSSEX.**

St. Leonards, Warrior- square .....	5	4	5
--	---	---	---

**WARWICKSHIRE.**

Birmingham, per Mr. Thomas Adams, Treas- urer .....	120	0	0
Coventry, Gosford Street ..	0	12	0
Do., St. Michael's .....	46	12	7
Do., do., for W & O ..	3	3	0
Longford .....	14	17	5
Stratford-on-Avon .....	26	10	3

**WESTMORELAND.**

Crosby Garrett, &c. ....	30	0	0
--------------------------	----	---	---

**WILTSHIRE.**

Trowbridge, Back-street ..	20	0	0
Winterslow .....	1	17	5

**WORCESTERSHIRE.**

Pershore .....	22	0	0
----------------	----	---	---

**YORKSHIRE.**

Bedale .....	4	4	0
Bradford Auxiliary— Do., Hallfield .....	10	13	8
Do., Leeds-road .....	9	6	0
Do., Ripley-street .....	3	3	7
Do., Trinity Ch. ....	19	4	6
Do., Westgate .....	12	11	2
Do., Eccleshill .....	0	12	0
Do., Clayton .....	15	6	6
Do., Heaton .....	5	0	10
	78	2	3

Less £12 4s. expenses,  
and £42 5s. 8d. acknow-  
ledged before .....

	54	9	3
	21	12	7
Bradford, Stn Jubilee Ch. ....	22	10	1
Do., Westgate Ch., for W & O, 1892 .....	7	10	0
Crigglestone .....	0	8	0
Driffeld .....	7	1	0
Halifax, Pelton Sunday- school .....	7	13	5
Do., Trinity Ch. ....	9	0	0
Heaton .....	5	0	10
Huddersfield, New North-road .....	20	15	5
Keighley District .....	0	4	8
Leeds, South Parade .....	71	19	0
Do., Newton Union Ch. ....	4	10	4
Masham .....	4	2	5
Redear .....	4	5	2

Sheffield Auxiliary—	
Do., Public Meeting ..	8 11 8
Do., United Children's Services ..	1 19 1
Do., Glossop-road ..	18 18 8
Do., Sunday-school ..	0 6 1
Do., Townhead-street ..	7 2 2
Do., Portmahon ..	5 17 4
Do., Walkley ..	2 16 8
Do., Doncaster ..	5 19 8
Do., Hillsborough ..	1 1 0
Do., Attercliffe ..	8 0 0
Less expenses .....	61 11 11
	6 4 6
Shipley, Broom-street ..	58 7 5
Keop-lane .....	18 18 8
	10 0 8

### NORTH WALES.

#### DEBENIGHURK.

Glyndyfrdwy, Band of Hope, for <i>Idda</i> ....	0 1 6
---	-------

### SOUTH WALES.

#### CARMARTHENSHIRE.

Langharne, Bethel Pla- 庄st .....	5 14 7
Newcastle Emlyn .....	18 7 10

#### GLAMORGANSHIRE.

Brynhyfryd, Treharris ..	2 3 5
Cardiff, Bethel .....	12 6 1
Do., Barry Dock .....	2 0 8
Do., Caerphilly .....	1 11 2
Do., Tredegarville .....	1 1 0
Neath, Orchard-placc ..	8 17 3
Penarth, Stanwall-road Sunday-school .....	2 5 11

#### MONMOUTHSHIRE.

Abergavenny, Bethany ..	10 0 0
Abertillery, Ebenezer ..	1 18 2
Cwmara .....	1 2 0
Usk .....	4 10 4

### PEMBROKESHIRE.

Mynachlogdda .....	11 7 6
--------------------	--------

### SCOTLAND.

Cambuslang, Bible-class, for support of Congo Boy .....	2 15 0
Dundee, Rattray-street, for school work, <i>Athena</i> .....	0 10 0
Do., for <i>fantasy in Athena</i> .....	0 10 0
Do., Long Wynd, for <i>Congo</i> .....	0 10 0
Do., for <i>China</i> .....	0 10 0
Do., for <i>Bona</i> .....	1 0 0
Glasgow, Adelaide-pl...	6 8 6

### IRELAND.

Belfast, Regent-street ..	11 10 1
---------------------------	---------

### FOREIGN.

#### FRANCE.

Oroix, Sunday-school ..	4 0 0
-------------------------	-------

### SPECIAL CONTRIBUTIONS FOR RELIEF OF FAMINE IN BENGAL.

A. C. T. ....	0 10 0
Adahed, Mr. J. ....	1 0 0
A Lover of the 7 <sup>th</sup> ..	0 10 0
Anderson, Rev. J. ....	1 0 0
An Old Man's Mite ..	0 10 0
Anon. ....	0 10 0
A Plymouth Friend, per Rev. E. Bird ..	0 10 6
A. H. W. G. ....	1 10 0
Aston, Mr. John .....	1 0 0
A Suffolk Seamstress ..	0 10 6
Beaumont, Mrs. ....	0 10 0
Beckingsale, Mr. A. ....	1 1 0
"Bellingdon" .....	1 0 6
Bilbrough, Misses .....	5 0 0

Briscoe, Rev. J. T. ....	0 10 0
Brown, Rev. J. T. ....	1 0 0
Cano, Miss E. E., Reading .....	1 0 0
Crowe, Miss .....	1 0 0
Davis, Mr. E. ....	1 0 0
Davis, Mr. J., Reading..	1 0 0
Dunbar, Mrs. ....	2 0 0
"Faith," Bourne-mouth	0 10 0
Fawcett, Mr. John .....	0 18 0
F. B. ....	0 10 0
For Jesus' Sake .....	15 0 0
French, Mr. R. W., Cheltenham .....	1 1 0
Gover, Miss F. M. ....	1 0 0
Greening, Rev. A. E. ....	0 10 0
Gregg, Mr. A. L. ....	0 18 0
Hicks, Mrs. F. ....	1 0 0
Hiley, Mr. William .....	28 0 0
J. B. ....	1 0 0
J. F. W. T. ....	1 1 0
Jordan, Mrs. L. ....	0 10 0
King, Miss M. ....	1 0 6
Langham, Mrs. ....	1 0 0
McRwen, Mr. M. ....	0 10 0
McLaren, Miss Janet, and Friends .....	0 18 0
Masters, Mr. John .....	5 0 0
Mathewson, Mr. W. ....	20 0 0
Mills, Misses, Dundee ..	1 0 0
One Jesus loveth .....	1 0 0
Osborn, Mr. George .....	1 1 0
Page, Miss C. Selfe .....	5 0 0
Priestley, Mr. J. G. ....	5 0 0
Richardson, Mr. J. ....	1 0 0
Rosa, Mr. Chas. A. ....	10 0 0
R. T. ....	5 0 0
Shaddock, Mr. W. ....	10 0 0
Sherring, Mr. E. B. ....	1 1 0
Small, Rev. G., M.A. ....	1 0 0
Stevenson, Miss M. ....	2 0 0
Stones, Miss M. Y. ....	0 10 0
Taylor, Rev. D. ....	1 1 0
Thompson, Mrs. E. ....	1 0 0
"Wimbledeonlan" .....	5 0 0
Windmill, Miss H. ....	1 0 0
Under 10s. ....	7 8 2
Istington, Salter's Hall Y.W.C.A. ....	0 5
Plymouth, George-st. ....	6 15 0
Ipswich, Burlington Ch.	0 12 6
Wallington .....	1 1 0
Trowbridge, Back-st. ....	0 13 6
Blancocoin .....	3 7 0
Penarth, Plassy-street Y.P.S.C.E. ....	1 18 6
Edinburgh, Charlotte Chapel .....	4 13 10

Correction.—In December HERALD, Vernon Square Chapel, for Congo, £8 8s., should be Vernon Chapel Sunday School.

## TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNEE, 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-office Orders made payable at the General Post Office.*