

[THE MISSIONARY HERALD  
NOVEMBER 1, 1894.



CLUB AVENUE, BARISAL.—(From a Photograph.)

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# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE AUTUMNAL MEETINGS

AT

### NEWCASTLE-ON-TYNE.



WE would take this early opportunity to acknowledge our indebtedness to the many friends in Newcastle who, by their hospitable welcome and manifold acts of kindness, rendered the meetings of last month so pleasant and successful. Our thanks are especially due to the officers of the Local Committee: Rev. J. T. Forbes, M.A., Chairman; Mr. Ald. Culley, J.P., Vice-Chairman; Mr. J. Smith, Hon. Treasurer; Rev. W. Walsh, Rev. T. D. Landels, M.A., Rev. B. Gawthrop, Rev. C. Stanley, Mr. S. J. Leybourne, Hon. Secretaries, for their admirable arrangements and courteous consideration. We are glad to be assured that the kindness thus shown was not without a reflex influence. Soon after the meetings, one of our long-esteemed friends wrote as under:—"Your visit to Newcastle has been a season of refreshing for us here, and has drawn the churches closer than they have been for some time past. Such meetings must be attended with blessing; and to us here, meeting so many fellow-workers from other districts, we have received a fresh impetus and encouragement. In addition, the missionary meetings showed that our old affection for this work is as strong as ever, and was an object-lesson for our fellow-Christians throughout the city." To all the brethren who took part in the public meetings we respectfully and sincerely tender our heartfelt thanks. Particularly we would mention the very helpful services of the Rev. W. J. Henderson, B.A., of Bristol College, who preached in the early morning; and to the Rev. John Watson, M.A., of the Presbyterian Church, Sefton Park, Liverpool, the preacher of the autumnal sermon. We also gratefully remember the fraternal words so aptly spoken by Sir Benjamin C. Browne, who presided over the great meeting in the evening; and the cheering address of the Rev. F. W. Macdonald, M.A., Secretary of the Wesleyan Missionary Society. We thank, too, our own friends, the

brethren from the mission-field ; and Mrs. J. J. Gurney, who presided at the Zenana Meeting ; Mr. S. Burton, of Newcastle, who took the chair at the Young People's Meeting ; and the Rev. James Mursell, of Derby, for his inspiring speech on the same occasion.

Our space will only permit us to report—and that but partially—the proceedings at

### THE DESIGNATION AND VALEDICTORY SERVICE

on the Tuesday morning, a service of much solemnity and spiritual power.

In his address the Treasurer, Mr. W. R. Rickett, who presided, very appropriately dwelt upon some of the chief qualifications essential to those who desire missionary service, afterwards referring to the present financial condition of the Society. "What," asked Mr. Rickett, "are the essential qualifications? The first thing a missionary should possess is piety. Love to God and to his fellows must burn within him. But he will require more. A sound body in the first place ; because, if he went into a tropical climate with a body that was liable to disease, the issue would be failure, and the resources of the Society become thereby wasted. Another thing is capacity for acquiring language. If we send a missionary to India say, and he found that he could not master the language in which he had to speak to the people, his usefulness was half gone, and he had better have stayed at home. There were many men who were thoroughly devout and of sound body who were not able to master the language in which to speak to the people ; in his judgment such men were disqualified from being employed by the Society. The missionary, again, should have control of his temper. That was a most essential matter. He did not say that he should be a man without temper, because a man without temper might be a man without force or fibre. But he must be able to control his temper and hold it in subjection, so that he might work amicably and affectionately with the brethren with whom he would come in contact. Further, the missionary is not remunerated for his service. He is not paid what he is worth, but goes out on a maintenance allowance, being paid only that which is considered fair and reasonable to uphold him in a moderate amount of comfort. There is a great need for missionaries. We have not the means to send forth men who are willing to go. God has never left us without difficulties. There was, doubtless, a reason for that. If we had no difficulties, we should probably not feel our dependence upon Him. Our difficulty to-day is that our exchequer is low. We have not the means to send out those whom we would. Further than that, our means are not only

exhausted, but we are living beyond our income. It is because of this that the Society has resolved in the coming autumn and winter to have a thorough canvass of all the members of our churches. He did not see why every church member should not become a registered subscriber to the Society. The command was absolute. Our Saviour's command, which was the last He gave on earth, was to go forth and preach the Gospel to every creature. If we could not go forth to fulfil that command, we could fulfil it by sending forth those who were able and willing to go; and he did implore them to assist those who would be presently in their midst soliciting contributions and seeking to bring home the obligation to those who had never yet felt it." Mr. Rickett then referred the meeting to certain figures, which showed that out of every 20s. contributed, 17s. 9½d. went absolutely for doing missionary work, and 2s. 2¾d. for the cost of administration and collection of the funds, these figures indicating that great economy was exercised. He stated that the total ordinary expenditure was £73,165, and the total ordinary income £59,281, the approximate number of subscribers of ten shillings and upwards out of 340,000 church members being only 8,000. The following

#### BIOGRAPHICAL PARTICULARS

of the outgoing missionaries were presented to the meeting:—

**Miss SARAH OAKLAND**, who is leaving England to become the wife of the Rev. E. Palgrave Davy, of Agra, is a native of Castleford, in Yorkshire. Early in life she gave her heart to Christ, and engaged in Christian work. With a view to more adequate equipment for foreign missionary service she entered the Training Institution of Dr. Guinness, at Doric Lodge, and after a course of general study had the great advantage of a special medical course, securing a first-class diploma.



During her residence in East London she has been engaged in night school-work, open-air evangelistic services, visiting public-houses, and holding Gospel meetings in common lodging-houses and mission-rooms. Miss Oakland is now about to enter upon work which has been the one desire of her life, and for which she has been specially preparing herself for years past.

**The Rev. JULIUS McCALLUM, M.A., B.D.**, was born at Paisley, in Renfrewshire, in 1869. In the year 1874 he entered the John

Neilson Institution as a foundationer, and passed through the full classical curriculum of that institution, leaving it in July, 1886. During his school days he earned several distinctions, including "Peter Brough" Bursaries as well as a "Duncan Wright" Scholarship, tenable for four years. Mr. McCallum entered Glasgow University in November, 1886, as a "Duncan Wright" Bursar, and after a successful career, graduated Master of Arts in November, 1890. The winter and summer of 1890-91 were spent at Glasgow, studying Hebrew under Professor James Robertson, D.D., at the University. In September, 1891, he entered Regent's

Park College, London, with one of the scholarships open to graduates. At the close of his course he passed the examination of the *Senatus Academicus*, being placed ninth in the first division. The winter of 1893-94 was spent in Scotland studying Hebrew with the Rev. Dewar McDonald, M.A., B.D., and in April, 1894, Mr. McCallum brought his curriculum to a close by graduating Bachelor of Divinity (B.D.) at Glasgow University...

Mr. McCallum is a member of the church worshipping in the northern cathedral of Nonconformity—the Thomas Coats Memorial Church, Paisley—being baptized in the old Baptist church in Storie Street by the late lamented Dr. Flett on the 24th of March, 1889.

Mr. McCallum is designated for work in Ceylon, in pursuance of his own desire, and will probably, after the completion of his probationary course, devote himself to the work of training Singhalese native Christian evangelists

**The Rev. THOMAS WATSON,** who is also leaving England for India, is designated for mission work at Barisal, in Eastern Bengal. Mr. Watson was born in the city of Exeter, the capital of the West Country, in the year 1868, and for many years was connected with the Established Church. He was subsequently baptized, and became associated with the brethren in City Mission and open-air evangelistic work until 1890, when he entered Harley House College and joined the Baptist church at Bow, under the pastoral care of the Rev. Newton



Vanstone. Mr. Watson remained three years at Harley House, and subsequently entered Bristol College, taking a special course of study under the Rev. Dr. Culross, with a view to equipment for foreign missionary work.

**The Rev. CHARLES EDWARD WILSON, B.A.**, is a native of London, having been born in Southwark in 1871. He received his early education in St. Olave's Grammar School. While still at school, at the age of thirteen, he was baptized by the Rev. W. J. Mills and received into membership at Walworth Road Chapel, where both his parents and all the members of his family are in fellowship. On leaving school Mr. Wilson spent three years in mercantile life, in the City of London, and acquired a practical knowledge of business life.



During these years the desire to engage in foreign missionary work took definite shape, and with a view to preparation for this enterprise, in September, 1889, he entered Regent's Park College, where he enjoyed a five years' course, taking his B.A. degree at the University of London in 1893.

Mr. Wilson has been actively engaged in Christian work of a many-sided character—open-air and mission-hall addresses, evangelistic services, common lodging-house visitations, ragged and Sunday school, City Mission and general Gospel work—while his services in connection with the pulpit supply of many of our larger churches have been specially appreciated.

Mr. Wilson has uniformly declined invitations to the home pastorate, having steadily adhered to the resolve of years ago to devote his life to the work of Christ in "the regions beyond."

He is designated for work in Jessore, in Eastern Bengal, in association with Mr. Norledge, a fellow-student at Regent's Park College.

At the recent examination of the *Senatus Academicus*, Mr. Wilson took the first place in the Honours List, and the £20 prize.

#### MISSIONARIES RETURNING.

**The Rev. GEORGE JAMES DANN** is a son of the Rev. J. Dann, of Oxford, and was born in London on July 1st, 1857, the year of the memorable Indian Mutiny. In June, 1873, he was baptized by his father in Westgate Chapel, Bradford (Yorkshire), and at once commenced active Christian work as a Sunday-school teacher.

In the following year he began lay preaching, studying during the next five years as business engagements allowed, under the conviction that Christ had called him to labour in the foreign mission-field, although the way was not then at all clear. In 1879 he entered the senior classes in the Pastors' College, engaging on Sundays in pioneer work at Alton, Hampshire.

From October, 1881, to October, 1884, he laboured as pastor of the church at James's Grove, Peckham, during which period more than one hundred were added to the church. In October, 1884, he was selected by the Committee for work in Allahabad, where, for eighteen months, he laboured as pastor of the English church in that city. Having passed the usual vernacular examinations for missionary probationers, and having been for twelve months engaged in daily vernacular preaching, he took his place with the other missionaries of the Society, labouring in the city, in the



villages in the district, and at the great religious festivals of the people, as well as holding lectures and visiting from house to house among English-speaking natives and others. From 1885 to 1891 he held the office of honorary secretary to the North India Tract Society, which, in addition to administrative work, involved the editing and publication of much vernacular Christian literature. In addition to an Urdu translation of part of Dr. Angus's "Bible Handbook" and an original tract on the Atonement, in the same language, he wrote a commentary on the Gospel by Mark, a controversial tract on Transmigration, and a large number of evangelistic leaflets in Hindi, as well as a Hindi translation of a series of lectures refuting the theories of the Arya Samag. In 1891 he was removed to Delhi, where he carried on constant evangelistic work in the city and along the main Muttra road for sixty miles to the south, as well as holding a series of interesting discussions with a learned Mohammedan doctor of great local repute.



Mrs. Dann, his devoted and like-minded wife, is a native of Yorkshire. She was brought up in the Established Church, and was educated in Ripon, some of her schoolfellows being now missionaries in connection with the Church of England Zenana Mission. In 1881, having been led to a fuller understanding of the Scriptural doctrine of believers' baptism, she was baptized by Rev. James Stephens, M.A., at Highgate Road, London. She was married to Mr. Dann in 1882, and has aided her husband greatly in Christian work.

On the return of the Rev. Stephen Thomas to Delhi, Mr. and Mrs. Dann will probably remove to Pulwal, a most important centre, where very hopeful work is being at present carried on by both the Baptist Missionary Society and the ladies of the Zenana Mission.

The occupation of Pulwal has long been contemplated by the Society, and will be an important step in furtherance of the plan contemplated by the Committee resulting from the last visit of Mr. Baynes to India—the establishment of a complete chain of stations between the two great cities of Agra and Delhi.

The **Rev. THOMAS BAILEY** was born at Barton-in-the-Beans on the 11th of April, 1837. He was baptized in 1851, and entered the General Baptist College at Nottingham in 1857, where he studied until 1861, under the care of Dr. Underwood and the Rev. W. R. Stevenson, M.A. Soon after he was accepted as a missionary by the General Baptist Missionary Society, and designated for work in Cuttack, reaching that station in December of the same year. Mr. Bailey has since that date laboured in Berhampur,



Russell Khondah, Piplee, and Cuttack. He has also had charge of both the Boys' and Girls' Famine Orphanages, at Berhampur, Piplee, and Cuttack, and on the death of the late Dr. Buckley in 1886 he succeeded him in the principalship of the Cuttack Mission Native Christian Training College, and the Indian Secretariat of the Orissa Mission. On his return to Cuttack Mr. Bailey will resume these important duties, in which he has rendered such signal service to the Orissa Mission, and he will also undertake the special work of superintending the revision of the Oriya Scriptures.

The **Rev. H. E. and Mrs. CRUDGINGTON** are returning to Delhi, to resume work in which they have had great delight and much blessing. Mr. Crudgington received his early education at the Borough Road School, London, and was baptized by the Rev. William Brock, of Hampstead, in the year 1870.

After some years of business training in Lincoln, he entered Rawdon College, with a view to foreign mission work, his heart having been set upon foreign work amongst the heathen from childhood. In 1879 he was accepted by the Baptist Missionary Society and designated for the Congo Mission, leaving England for the Dark Continent in April of that year.



In 1883 he married Miss Wales, of Leeds, a lady who for years previously had given herself with earnest devotion to special efforts on behalf of the thousands of girls employed in warehouses and factories in that busy centre.

In 1885, on account of the failure of his wife's health in Africa, Mr. Crudgington was compelled by medical direction to exchange Africa for India, where for many years past they have laboured in the city of Delhi, Mr. Crudgington specially devoting himself to medical mission work, his training at the Leeds Medical School having well fitted him for this special department of mission service.

Mr. Crudgington has also rendered important help in school and church work, in addition to constantly preaching in the vernacular.

The **Rev. R. WRIGHT HAY**, of Dacca, East Bengal, belongs to an old Scotch family, and was born at Sandhurst, in Western Australia, in 1861, but received his education at the Madras College in St. Andrews, and subsequently at the University of Edinburgh.

While studying for the ministry in the Scottish Congregational Theological Hall, he was led to adopt Scriptural views with regard to believers' baptism, and soon after he was immersed by the Rev. W. Landels, D.D., completing his theological studies in the College of the United Presbyterian Church.

Early in 1884 Mr. Hay was accepted by the Baptist Missionary Society for mission service at Victoria, on the West Coast of Africa, to fill the vacancy caused by the lamented death of the late Rev. Q. W. Thomson. In 1889, upon the advice of the doctors, Mr. Hay was transferred to India, and settled in the well-known city of Dacca, the Athens of Eastern Bengal, and by far the most important educational centre in that part of the Presidency. Here Mr. Hay has carried on, with rare devotion and



encouraging success, special work amongst the native student class who frequent the numerous Government and other colleges and training institutions for which Dacca is famous.

In all his labours Mr. Hay has had the constant help and support of Mrs. Hay, who has also done excellent work in visiting the zenanas of the city, and in the establishment and conduct of a Christian school for Hindu girls.

Mrs. Hay is a daughter of Mr. Henry Wood, of Peckham. She was baptized at the age of twenty-four by the Rev. T. Graham Tarn, now of Cambridge, but for many years pastor of the Peckham Park Road Baptist Church.

After a season of furlough and rest at home, both Mr. and Mrs. Hay are returning to Dacca, rejoicing greatly in the prospect of resuming work to which they have devoted their lives, which they left with the deepest regret, and in which they earnestly desire to re-engage for long years to come.

**Miss H. K. LEIGH**, who is returning to Cuttack, was born in London and baptized in Bloomsbury Chapel by the late Rev. W. Brock, D.D.

She was specially trained as a school-teacher at Homerton College, and subsequently engaged in school work at Totteridge.



In 1867 she became head mistress of Hosier Street British School, in Reading, where she joined the King's Road Church, at that time under the pastorate of the venerable Rev. John Aldis.

Subsequently she removed to Caversham, and became a member of the church under the pastoral care of the late Rev. T. C. Page.

At Caversham Miss Leigh became acquainted with Mr. and Mrs. Porter, who for many years laboured as missionaries at Cuddapah, in the Madras Presidency. To them she revealed her long-cherished desire for foreign mission work, and from them she received much sympathetic encouragement and valuable missionary information. Subsequently, Miss Leigh accepted an invitation for special educational work at Cuttack, in Orissa, from the General Baptist Missionary Society, in connection with, and at the cost of, the Ladies' Society for Promoting Female Education in the East.

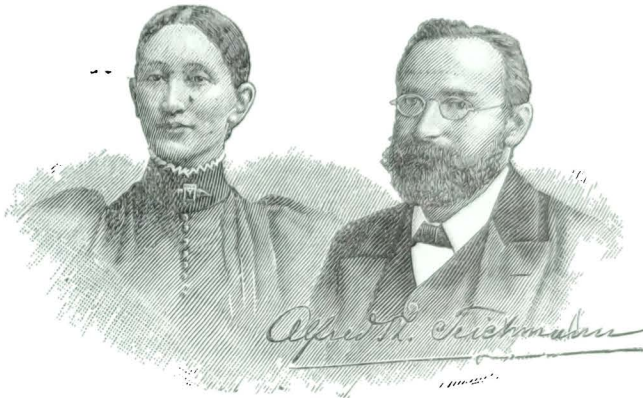
In November, 1872, Miss Leigh arrived in Cuttack, and her first years in India were spent at Pipli, in association with Miss Packer. In 1875 she removed to Cuttack, and became associated with Mrs. Buckley in charge of the Native Girls' Orphanage, an institution which has proved of the utmost value, providing well-educated Christian school teachers and helpful Christian wives to many of the native pastors, school teachers, and evangelists in connection with the Orissa Mission. Miss Leigh is now returning to Cuttack to resume work in connection with this Institution, to the best interests of which she has already devoted so many years of faithful and untiring service.

**The Rev. A. T. and Mrs. TEICHMANN** are returning to the station of Perozpoore, in Eastern Bengal, founded by Mr. Teichmann, who built the Missionary Bungalow there, and who, until his failing health compelled him to seek a season of rest at home, carried on most encouraging evangelistic labour in that district.

Mr. Teichmann was born at Altenburg, in Saxony, in 1856, and was in

due course sprinkled and confirmed according to the rites of the Lutheran Church. He subsequently engaged in business pursuits in the city of Bremen, and in 1877 removed to London, where he became associated with the Downs Church, at Clapton, then enjoying the ministry of the Rev. T. Vincent Tymms. Here he gave himself to Christ, and was baptized in June, 1878. He subsequently resolved to devote himself to foreign missionary work, and, with a view to efficient equipment, he entered Regent's Park College, where he completed a very satisfactory course of study.

In 1883 Mr. Teichmann was accepted by the Baptist Missionary Society for mission work in India, and sailed for the East in the autumn of that year. Mr. Teichmann has done faithful work in Serampore, Commillah, Calcutta, and Eastern Bengal, where he founded the station of Perozporo, to which he is now returning.



In 1885 Mr. Teichmann married Miss Oram, of Clapton, sister of the late Rev. F. R. Oram, whose name will ever be associated with sanctified service on the Upper Congo River. Mrs. Teichmann has had the great advantage of special experience in medical, surgical, and nursing work at the Leicester Infirmary, the Glasgow Children's Hospital, and the Women's Hospital, in London, and she has been able to use this special knowledge to the great benefit of the Mission in Perozporo, where her skill and sympathy have won for her a very warm place in the hearts of hundreds of afflicted sufferers.

**The Rev. R. M. and Mrs. McINTOSH** are returning to the sacred city of Muttra, probably the most idolatrous centre in all India, where Krishna, the most popular incarnation of Vishnu, is said to have been born, and where every inch of ground in the city is sacred and mysterious, a city wholly given to idolatry and the very vilest forms of vice, immorality, and

pollution. Mr. McIntosh was born in India in 1858, and became a Baptist in 1876. After a course of study in Serampore College he came to England, entered Pontypool Baptist College, and passed through the usual term of study in that institution.

In 1884 he was accepted by the Baptist Missionary Society and designated for work in the important city of Agra, in the North-West Provinces, in association with the Rev. J. G. Potter.

In 1887 he married Miss Kate Prideaux, of Wellington, Somerset, and in his evangelistic labours in and around Agra she has been his sympathetic companion and helper.

In 1893 Mr. McIntosh was transferred to Muttra, with a view to give



practical effect to the plan of evangelising the important and populous district lying between Agra and Delhi, and in connection with which Mr. Dann will probably occupy Pulwal, at the Delhi end, Chata and Kosi forming central stations connecting the entire line with Delhi and Agra.

**The Rev. A. E. SCRIVENER**, who is returning to Lukolela, on the Upper Congo, Central Africa, was born at Southampton in March, 1864, and after leaving school he attended classes at the Harley Institution. Subsequently he served his apprenticeship as a practical printer in the offices of the *Hampshire Independent*.

In April, 1881, he was baptized, and joined the Carlton Baptist Church, his parents being amongst the founders of this church, and his father for many years an elder and deacon.

Soon after his conversion Mr. Scrivener became a Sunday-school teacher, local preacher, and superintendent of the Band of Hope.

Always interested in the "Dark Continent," he resolved to equip himself for foreign missionary work in that great field. With this in view he attended classes at the Pastors' College and clinical practice at University

College Hospital. In 1885 he was accepted by the Baptist Missionary Society for the Congo Mission, and left England for Africa in January, 1886.

After a prolonged stay at Underhill Station, on the Lower Congo, where he had charge of the transport and general business work carried on there, he removed to Lukolela, on the Upper River, where he has done specially valuable work in Scripture translation, school, and vernacular evangelistic labours.

Mr. Scrivener is contemplating returning to the Congo, accompanied by a wife, Miss Baker, of Bloomsbury, who for several years past has taken a deep interest in Congo Mission work, and who, doubtless, will prove a true helpmate in the arduous labours that lie before him.



**The Rev. R. C. and Mrs. FORSYTH**, after a season of rest and refreshment at home, are on the eve of returning to Tsing Chu Fu, Shantung, in North China. Mr. Forsyth is a Scotchman, and was born at Greenock in 1854, his father having been pastor of the Baptist church in Nelson Street.

Mr. Forsyth's father cherished a deep desire for and sympathy with foreign mission work, especially for China. The home was emphatically a missionary one, and as a consequence the son from almost infancy developed a longing for missionary work.

After the completion of his school life, Mr. Forsyth entered into mercantile pursuits in connection with a large sugar refinery at Silvertown, in the East of London, devoting his spare time to Christian evangelistic work in connection with the Shooter's Hill Baptist Church, at Blackheath, of which church he was for several years a deacon.

But the desire for foreign work becoming more intense, in 1884 he offered his services to the Baptist Missionary Society, and in that year was accepted for China, and sailed for the East in October.

Mr. Forsyth's special work has been largely the conduct of the financial and business part of the Shantung Mission; but while superintending this he has also had charge of the Mission Press and Book-shop, the village schools, and the Tsing Chu Fu Boarding School during the absence of Mr. Couling in England.

In 1889, in addition to other work, he also had the privilege of engaging in the work of famine relief. He had to a large extent the control of the financial work and forwarding supplies, not only for our brethren, but also for the brethren of the American Presbyterian Mission, who were working with us at that time. Some idea of the extent of these operations may be gathered from the fact that about £35,000 in specie passed through his hands, and that in all about 320,000 persons were receiving relief for about a month after the enrolment ceased.

In 1886 Mr. Forsyth married Miss Annie Maitland, daughter of Mr. William Maitland, of Glasgow—a most ardent and generous friend of the Highland Home Missionary Society, and a devoted worker in connection with John Street Baptist Church. During her residence in China she has shared with her husband the joys and sorrows of their missionary



ot, and has bravely and cheerfully borne severe trials which have befallen them in connection with their work in China.

In company with the other ladies of the Mission, she organised a Dorcas Society among the Chinese women in the city of Tsing Chu Fu, the first of the kind in the district, and has done a large amount of visiting work among the Chinese women in the city and neighbourhood.

Mr. and Mrs. Forsyth are now returning to their former sphere of work, thankful at the prospect of resuming labours in which they have had great joy in the past.

**The Rev. W. K. and Mrs. LANDELS** are on the eve of returning to their work in Northern Italy. Mr. Landels, who bears a well-known and universally respected name, was born in Birmingham in October, 1854, and was educated first at University College, and subsequently at Regent's



Park College. At the age of fourteen he gave his heart to Christ, and was baptized by his honoured father, Dr. Landels, of Edinburgh.

On leaving college Mr. Landels engaged in mercantile business, and resided some time in the Island of Sicily, associated with a sulphur-mining undertaking. Here he acquired a considerable knowledge of the Italian people, and became deeply interested in their truest welfare. Subsequently he felt compelled to offer himself for missionary work amongst them, and was accepted by the Committee of the Baptist Missionary Society in the year 1875. After spending two years in the Imperial city of Rome he removed to Naples, where, for ten years, he laboured with great devotion, leaving



this most needy field only—in consequence of peremptory medical orders—to begin work in the northern city of Turin, in which centre he has been at work for the past seven years.

In all his toils Mr. Landels has been nobly seconded and supported by his like-minded and gifted wife, a daughter of Howard Bowser, Esq., of Glasgow, a name that will always be treasured by Baptists.

Mr. Landels has charge of the whole work of the Mission in Northern Italy, including the important centres of Genoa and Turin, and has been greatly encouraged by the steady progress of the Gospel in these important districts.

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The Rev. Richard Glover, D.D., then gave the following

#### VALEDICTORY ADDRESS.

I think we all feel that a very great amplitude of interest attaches to this meeting this morning. Our sympathy goes out to the ardour of the new beginners, whom we delight to see and greet here, and our respect goes forth to the strength of tried workers who have been found faithful. We meet here and we scatter again to various places in our own land; but

others to Africa with its deep woes; to India with its debasement of morals, its jungle of superstition, its work done for Christ, its success reached, but work still more greatly needed; to China—for I greet our friends, Mr. and Mrs. Forsyth, though they are not here—with its strenuous manhood and its marvellous beginnings of Christian work; to Italy, where the pure Gospel has borrowed an Olympus from the heathen and a ritualistic priesthood from the Jew, and lost the lustre and the strength of its first simplicity. It is strange that our outlook should be so world-wide this morning. That outlook is suggestive of the imperial mercy of the Saviour, that leaves out no land and no heart, but embraces mankind in the yearnings of its pity and in the purpose of its grace.

I have had put upon me a work for which I feel my grave unfitness: it is to be your voice to those brethren and to the others that are prevented from being with us. It is a solemn thing for you to speak through me, for the charge we give we ourselves must do our best to keep, and we dare not lay on or expect from others higher sacrifice or devotion than we demand from ourselves. It seems presumptuous that in our coldness we should speak to those of warmer hearts and more Christlike spirits. And yet I have to charge them, in some degree, to their duty, and cheer and help them to their hope. I do my best as your mouthpiece and, I hope, their servant.

We have this morning four going forth for the first time—three men and one lady. I do not exactly know how many, but I suppose there are nineteen or twenty men and women in all who are about to resume their work. Let me speak, first of all, to those who are going forth for the first time. I would say to you, dear friends, in the name of this great meeting: We hail and congratulate you on your consecration to your work. The Saviour summed up all His mission, the story of His life and death, in one word, "I have declared Thy name, and will declare it." And that is to be *your* business. Men shun labour, self-denial, and sacrifice, in what they think their wisdom; but God chooses it. His habit is to be learned from Calvary. He gave up all, so to speak, to come and save us. You have learned some of His wisdom: and are choosing labour, service, sacrifice, in your wisdom, for there are no crowns truly regal that are not thorny, and there are no thrones, real thrones, but Crosses. You have learned a little of that. You go forward in a work which will bless yourselves. "I am with you always," said Christ, but it was to those that went forth to share their mercies. On the move of mercy we can have His presence, not otherwise. On the move of mercy He is with us, with face radiant and grace sufficient, seeking the lost sheep. If thou seekest the lost sheep He hails thee as companion, and, as of kindred heart and spirit with His own, He reveals Himself to thee. The heart feeds upon its work. Our meat and drink, and the only meat and drink we have for the soul, is, doing the will of our Father in heaven. To a finer, closer, nearer companionship with Christ, to larger light, to greater compassions, to wealth of being you are moving forward, and we congratulate you on your choice, which will be to you through eternity a matter of growing thankfulness.

Next I would say, we bid you "Watch and pray, lest ye enter into temptation." It is ever the case, and must be, that the path of honour is the path of peril, and you cannot aspire to be in the high places of the field without

being exposed there to chances of mischief which you might avoid by a humbler course. The grasp by which you may hope to lift the heathen may be one by which he will pull you down. Watch and pray. You go forward into new temptations of many sorts, new contradictions of the Gospel that you have not anticipated, and which will challenge all you hold to be true, and confuse the convictions of your heart. You must not silence them nor run away from them. You must lift them into the light of Christ's face, till the transient doubt leads to the deeper adoration and says, "My Lord and my God!" You will also be tempted to sins to which you are hardly tempted here. I do not dwell on these. Then, there will be, between you and your entrance on your work, an interval of a somewhat—what shall I say?—sickly character to the soul, the enforced inactivity, the two years or more of learning a language that seems impossible, perhaps, to be learned, and the fret of occupancy with such external things. You will find methods of labour, and you will have to adopt lines on which you are to labour, the wisdom of which will not reveal itself to you till after you are settled in your work. Your companions are not those of your choice, and may not be altogether to your mind, as you may not be altogether to their mind. And yet you have to work together for the Master's sake. That interval is trying. Watch and pray, that ye enter not into temptation.

There are other perils of clime, and health, and the turbulence of foreign crowds. Brethren, I commend to you the example of a great naval hero, of whom it was said, "He was careless of his life, but careful of his health." Be careless of your life. There are many causes for which it is well worth any man's while to die. But be careful of your health, as a trust committed to you, a talent, something that you must guard, and on which the length, worth, usefulness of your service greatly depend. Watch and pray in all directions—in those of intellectual faith of impatience, of health—that ye enter not into temptation.

I have, thirdly, to say to you, in the name of this meeting, we send you not merely to heathen lands, but to the heathen in those lands. Occasionally it will happen that men who land on heathen shores remain with a gulf between them and the people there, which no intelligence of sympathy is present to bridge. Seek you to get near to the heathen, into their minds and into their hearts? St. Paul said: "I am become all things to all men." You have to become heathen to the heathen, that you may win the heathen. You must by lowly teachableness learn what they are driving at, what they feel, the meaning and motive of all their observances. You will be disposed to mock at that over which, when you know it more fully, you will weep. Heathenism is the imperfect vision that sees "men as trees walking," that sees everything in grotesque, distorted enlargement.

Look for all that is brighter in their belief. Disparage not their star because of thy sun—but look up to those stars with them. You will not be understood by them till you understand them. That is very obvious to those who have been on the spot, and yet it is sometimes forgotten. Till you know the make of their minds, the ideas they will associate with the terms you use, the twist your meaning will get as it enters their brain, you will not know at all what impression your words are conveying. Enter sympathetically into

their knowledge, into their condition. Their lives, for the most part, will be very meagre, their interests very small, their circle very narrow in its poverty. Largeness of sympathy is shown in stooping down to the littleness of human need. Nothing is slight that occupies another's heart. Remember that to the provincial mind everything new is absurd. A wise man delayeth his criticism as well as his anger. Remember that the best controversialist makes the worst missionary. Set yourselves to find out whatever is good in these people. Of course, if you had not a richer Gospel and a higher motive you would not be there; but let there be in your heart the generosity and the equity that amply recognise whatever of God is there. They are more courteous than you are—respect their courtesy—more contented, more submissive to Providence, more enduring, sometimes, perhaps, even more honest in carrying out conscientious scruples. Whatever good you find in them, be fair to it.

Remember that God has been to them before you. Your going to them is the result, almost the incarnation, of Christ's going. Ask, What has God said to them? and do not rest till you find it out. And then tell them what God has said to you, and God's message to you will find attachment to the Divine message that has come to them, and what you have to say will find some flux by which it will become part of their being. Be reverent, brethren; honour all men; love them, live for them, make your way into their hearts with sympathy and kindness.

I say next, and lastly, to you, dear friends: Be the Gospel that you preach. It will be some time before those amongst whom you work can understand your message, it seems so distant and remote. But it will not be very long before they understand *you*, reading you through and through. The Saviour means all truth to be incarnate, and therefore sends you to the mission-field to impart it. You have to tell the people what God is, by, in some degree, being it. They have to see His love, patience, tenderness, rest, hope, labour, the passion of saving reflected in you. If they see those things in you they will be helped thereby to believe they exist in Him whom you represent. "The life is the light of men," said the evangelist of Christ, and that is true of all. God's light was always meant to have a candlestick, and your light and truth must be put upon a candlestick of mercy. If it is not, it seems a mere matter of the schools, an opinion for philosophers to decide. But when it is set upon that candlestick "it giveth light to all that are in the house." Be the Gospel that you proclaim, and when men look at you they will soon want to know what is the fountain of your peace, and whence the source of your love and where you get your hope, and what gives you the victory. They will say, "We will go with you, for God is with you." The order of believing is always this: they believe first in the Christian, and secondly in the Christ. Be the Gospel that you proclaim.

Now, I turn to say a word or two to those friends that are going out once more to their work. We are thankful for your presence here this morning, and I should think there is no heart here that has not been strengthened by the faith which has been expressed by you. We rejoice to meet you. You are the messengers of the churches and the pride of Christ. The greatest of all mercies that we can reach or honours that we can reach is that we be faithful. And your faithfulness has commended itself to us, and the more to those

who know the most. First of all, in the name of this meeting, let me thank you for the blessing you have been to the churches at home. We know not what we do, when we do evil; we know not what we do, when we do good. It is always a larger good we accomplish than anybody knows that works it. And you and your colleagues in the mission-field, rendering service there, which none here can measure, have rendered service here, which you cannot measure, but which we can, to some extent. We thank you for uniting the church in enterprise and work; for quickening our faith in the Gospel; for keeping our eye outward to the land still to be won for Christ; for faith deepened; and for some spirit of heroism, in some slight degree, kindled in the Church at home. Oh, how poor should we have been in the last thirty years without the record of missionary service and heroism in Africa, in China, in India! We bless you for the service you render us.

I say, secondly, brethren, Go forward, believing that the best of your work is still to be done, the best success still to be reaped. Middle age is sometimes stiff, rigid, and unenterprising. Habits take the place of motives, regulations of inspiration, and instead of enjoying the intuition of the glory of God we are slaves of tenets. We are apt, in other words, to grow stale. But sometimes the work of later life is the richest part of man's work, and the best, and we charge you, that it may be so, and ought to be so with you. You cannot yourselves live on yesterday's truth. Do not give it to another. Truth is not truth unless it is fresh as this morning's dew, and old as the everlasting stars. Formulas are corpses of truth, not truth. Beware of them, brethren! You have still a great deal of English superstition to unlearn. You speak the Gospel with an English accent. That must be got over. There must be no provincialism. In the increasing degree in which you are trusted you must keep the light alive by which you lead others. If you could reproduce in India or China a church exactly on our pattern, it would be to your disparagement and not to your praise.

There are bits of the Gospel which only the heathen can see, and which, in our atmosphere, we cannot behold. Find those out, brethren. Let forms of church life be native to the place. You, in all your judgments, must be independent of us, and you must teach your converts to be independent of you. You must decrease that Christ the Master may increase, and that your people may serve Him. Your work, so great, useful, successful, has opened the way for work still greater, more useful, and more successful. Go on, not with the idea of mere continuance, but walking by the pillar of cloud and fire until you become to others a pillar of cloud and fire which will lead them.

My last word to you, in the name of this meeting, is, Go forward in Faith. That is the word we would speak to ourselves; and it is the word we give to you. If any 11th of Hebrews has to be written of our time it will be a record of deeds of faith. "Only Believe." Believe in Man, in heathen man; believe that there is something Divine in him which you have to find out; that he is God's pearl of great price, to win which He gave up all on Calvary; that he will be responsive, that no "nay" is final. Believe in him, go forward in faith, and you will find the truth of the words which Zerubbabel uttered: "All nations wait for truth; truth is greatest, and it will have the victory." Believe in truth, that it cannot be uttered without rooting itself in the hearts of some

that listen to it. Believe in your Gospel. There are many religions. To speak crudely, all of them are laws; none of them are Gospels. There is one Gospel, and men will greet the only Gospel that man has ever known. The name of Christ makes all human hearts akin. Believe in it. There is not such superfluity of sunlight and hope in the world that men will turn away from Calvary when they see it.

And, brethren, Believe in us. I venture to say that he that believeth not in his brother that he hath seen, does not believe in God whom he hath not seen. Believe in the Committee. Remember that suspicion increases with the square of the distance. Believe in us, even when distance disables us from appreciating your work, opportunity, and need. When the exchequer is empty, believe in us. If brethren will show God's work is needing help, and will make us understand it, we will respond to them, I believe. Do you in this meeting believe that? Say so if you do. (Voices, "Yes.") The fluctuations of the exchequer are the small dust of the balance. What we want is men and work done; the money follows these things. Believe in us; we are the best you have got, so you must make the most of us.

But above all things we exhort you, as we would exhort ourselves, Believe in God, our redeeming God, to whom you are dear, to whom your work is precious, who loves every soul you seek to save, who yearns to bless them more than you do. We worship the conquering Christ. He must reign until all enemies are put under His feet. The shadow of His Cross is extended to every land, and will at last cover the world with its sweetness. His Spirit is at work. There is failure behind us if we turn in that direction, but not in front. You know what the first missionary said: "Thanks be unto God, who always causeth us to triumph." Brethren, God keep you and us faithful; God present us all at last before the presence of His glory with exceeding joy.

The meeting was then closed by the Rev. Dr. Angus, who commended the missionaries to the Divine care and blessing.

## SPECIAL EFFORT FOR INCREASE OF INCOME.



**R**EPORTS from some of the brethren who are undertaking this important work are already reaching the Mission House. It is, of course, too soon yet to form any opinion as to ultimate results. In many of the churches visited several new subscribers have been obtained, and an earnest determination is being shown to organise generally, with a view to enlarged support. Others of the brethren have hardly begun their visitation, but circumstances are now more favourable, and they too will have their work by this time well in hand.

We cannot too forcibly impress upon the pastors and the officers of our churches the urgent need for their most cordial co-operation. Upon the result of this effort must largely depend the decision of the Committee with respect to the future of the Society. We would, therefore, very sincerely ask for the prayers of our friends, so that the deputations may everywhere be received with the warm sympathy which the great cause they are seeking to promote so justly demands and deserves.

## BARISAL.

FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

(See *Frontispiece*.)

No. IV.

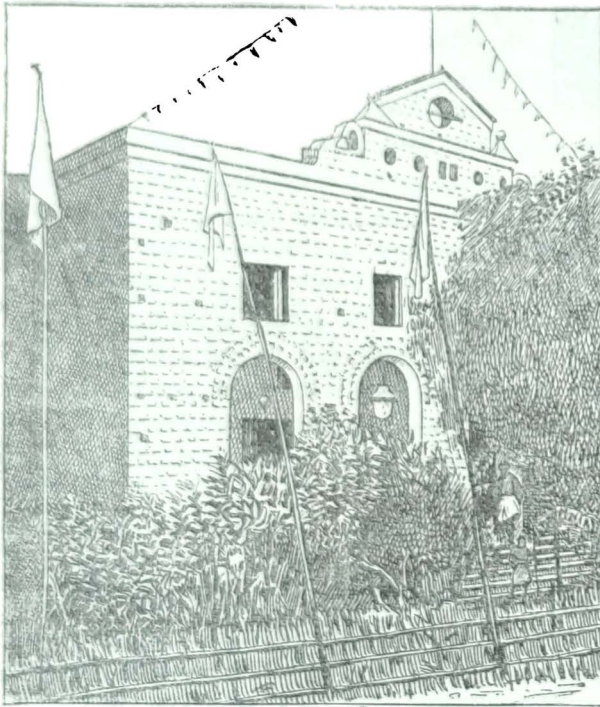


WITH a community of two thousand students and the quiet of a country town, the opportunity for work that will tell in the future is naturally great. And this opportunity is seen and seized by others than ourselves. A school teacher here—other things being equal—is valued just in proportion to his activity in behalf of the moral welfare of the boys. Visitors look surprised at the number and variety of the ways in which this welfare is sought. Every available holiday has its special meeting, and all sorts of clubs among the students themselves receive unstinted encouragement. Purity and temperance associations have been formed, not to mention many minor unions of “those who love in the service of those who suffer.” Of course it is all on a miniature scale, but its value lies more in the training than in the actual work done. Germinal principles are lodged in the minds of the boys, and blossom forth, however humbly, into practical life, fostered by the sunshine of praise and the benign glances of an admiring town.

There is no lack of moral incentive ; but what about distinctively *religious* influence ? I fear this is very feeble. For example, Hinduism, as a religion, holds but lightly, if it holds at all, the hearts of the lads. As a social system, it is well-nigh impregnable, and easily keeps their allegiance. But it has lost their love. They do not believe in the *Shastras*, because they do not know them. They do not believe in the priests, because *they know them*. The cruelties connected with sacrifice make them shudder, and they look with growing contempt upon the worship of tawdry dolls. This state of feeling lays them peculiarly open to the seductions of the Brahmo Samaj. As a consequence, the leaders of the Brahmo Samaj movement are found very active wherever the student class is large. Their community numbers 104 in Barisal, this being the greatest total for any town in Bengal outside Calcutta, excepting Dacca. Their meeting-house, of which I am sending a picture, is a rough building to look at, but composed entirely of brick, with more capacity than our own hall, and a much more tempting interior when lighted up. Services are held every Sunday—both

morning and evening—and are well attended by the boys. But the movement, while it attracts attention, does not win many adherents. This fact was specially noticed and commented upon by the Census officer of 1891. Very few indeed of those who fraternise with the Brahmos get themselves initiated into the Samaj, and yet the step involves but little severance, as compared with Christian baptism from other ties.

A little beyond the Brahmo Samaj Hall, at the back of the station, is the European Residents' Club. The buildings comprise a racquet court



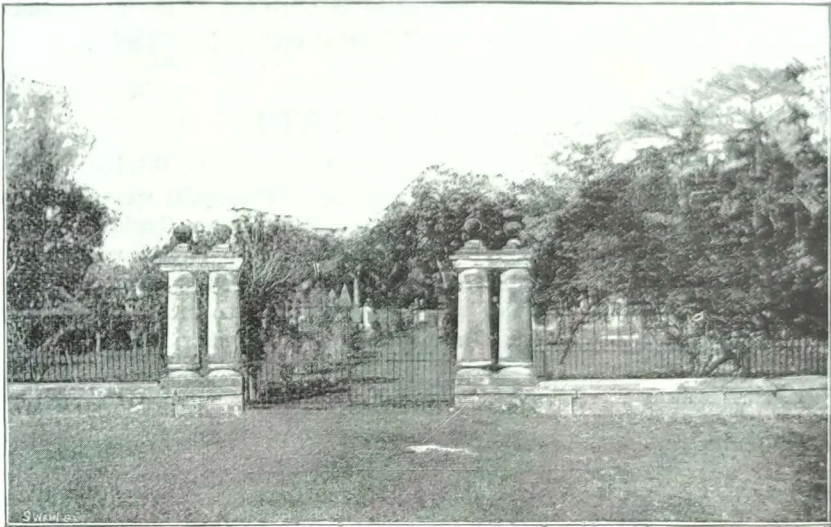
BRAHMO SAMAJ HOUSE OF WORSHIP, BARISAL.—(From a Photograph.)

and billiard-room, and tennis is played every evening on a cemented floor. An avenue of beautiful trees casts its soft shadow over the ground. Facing the entrance to the avenue is the gate of the Zillah School, and the picture shows a number of boys just trooping out. The lamplighter, with his bamboo ladder and tin of kerosine oil, stands at the foot of the lamp-post, on which may be seen, about halfway up, the curled edge of some printed or written "notice" of important events. Bill-sticking in Barisal is always done in that way. Very likely that particular notice contains the



title of our next Sunday's Preaching Hall lecture. To the right of the lamp is a pillar-box, painted red for posting letters. When I first came to Barisal, nine years ago, neither lamp-posts nor pillar-boxes could anywhere be seen.

The European cemetery is not far from the Club. It is a peaceful, pretty piece of ground, walled on three sides and railed in front. One of the monuments within is nearly a century old ; it bears the date, November 12th, 1804. A Doctor of Divinity, aged only forty-one, was laid there to sleep, "after nineteen years of missionary labour"; and a young husband, thirty-five years of age, "while travelling from Calcutta to Dacca," ended his earthly journey in the same quiet resting-place. Most of the graves have



EUROPEAN CEMETERY, BARISAL.—(*From a Photograph.*)

children in them ; and it is pitiful to read their inscriptions—one being a missionary's "dearly-loved child," "whom Jesus called away."

A monument of special interest is that "sacred to the memory of Rev. S. Bareiro," who was educated at Serampore College, under Dr. Carey, and sent to Barisal soon after the Mission was established here. He died on February 19th, 1882, aged about seventy years.

The late Miss Dean, our Zenana missionary, lies among the native Christians in another ground.

Funerals of Europeans in out-stations like this are all the more affecting because they are few. I have only known four in Barisal. The

first was that of an aged resident. The second Miss Dean's. The third that of an old gentleman who was taken suddenly ill, and died on his own estate in the Sunderbans. He died on Friday evening, at six o'clock, and it took forty-eight hours to bring the body for interment to Barisal. It was nine o'clock on a Sunday night when the burial took place, and the scene was particularly solemn as the pale moonlight, softened by white mist, wrapped itself like a shroud around the dark figures standing near the grave.

The last was that of an infant son of a captain, who had died four days previously on board the steamer, coming through the jungle. I buried him at noon, the hot sun pouring down upon us, and the broken-hearted father weeping beside me. The men of the ship, from which the mother was tearfully watching, placed a tiny cross at the head of the grave, and then went silently away. It was dreadful—that mute grief of theirs.

## MISSIONARY LOTO.



**FRIEND** of the Mission having kindly adapted this instructive game of "Missionary Loto" to our Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. BAYNES, Mission House, 19, Furnival Street, Holborn, E.C.

## NEW MISSIONARY BOOK.



**WE** have much pleasure in announcing the publication of a new missionary volume entitled, "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering 118, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a Christmas or New Year gift book. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

## ACKNOWLEDGMENTS.



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

A box of fancywork materials from Miss Walduck, Tavistock Place, for Mrs. Edwards, Jessore, India; a parcel of cards from Cotham Grove, Bristol, for Rev. H. J. Thomas, Delhi; a box of clothing, toys, &c., from Salem Chapel, Dover, per the Rev. E. J. Edwards; a box of bags, caps, books, dolls, &c., from Friends at Eythorne, per Mrs. Harvoy; a parcel of medical bandages, &c., from Miss Dawson, Dover; a box of toys from the Misses Harvey, for the Rev. J. and Mrs. Stubbs, Patna, Bengal; a grant of books from the Religious Tract Society, for Mr. Prem Chand, Gya, India; a number of garments, pencils, toys, cards, &c., from Immanuel Sunday School, Southsea, per Miss Byerley, and a violin and two flutes from Mr. Elgar, Stoke Newington; a parcel of clothing, books, and dolls from the United Wellington Juvenile Zenana Society, per Miss Burnett, for the Rev. R. Spurgeon, Barisal, Bengal; a parcel from Mrs. Arnold, Great Yarmouth, for Miss Ewart, Bankipore, India; a parcel of dolls, clothing, &c., from Mr. William Potter, Peckham, for Mrs. Potter, Agra; a parcel of pencil boxes and toys from Miss Alexander, Walthamstow, for the boys at Highbury Lodge School, Agra; a box of cards from Manvers Street Sunday School, Bath, per Mr. Archard, for Joshua, of Palwal, Northern India; a box of clothing, &c., from the Young Women's Bible Class, New Road Chapel, Oxford, per Mr. Eldrid, for the Rev. J. G. Dann, of Delhi; parcels of cards from Mrs. Rayfield, Scarborough, and a Friend at Ossett for India; a parcel of books from Mrs. Joseph Tritton for the Rev. R. W. Hay, of Dacca; a grant of books and pictures from the Religious Tract Society, through Mr. E. Rawlings, of Wimbledon; a parcel of clothing from the Praed Street, Paddington, Young Women's Christian Association; a parcel from a Friend, Leicester; a parcel of reward gifts from Miss Briggs, and a parcel of clothing from Miss White, Allerton, Yorkshire; and a parcel of clothing and gifts from Commercial Road Sunday School and Y.P.S.C.E., per Mr. Nash, for Miss Leigh's school, Cuttack, Orissa; a parcel of cards from a student at St. Andrews for Rev. J. S. Whitewright, Tsing-Chu-Fu, Shantung, China; a few specimens of wool and woollens from Mr. Thomas Welsh, of Hawick, for the Rev. R. C. Forsyth's Museum, Tsing-Chu-Fu, China; a parcel of shirts from Union Chapel, Oxford Road, Manchester, per Miss Allison, for Mr. Cameron, Wathen, Congo; a parcel from the U.K. Band of Hope Union for the Rev. J. Whitehead, Lukolela, Upper Congo; a bale of garments from the Missionary Working Society and Mothers' Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador, Congo; a bale of clothing and a packet of Mrs. Grimke's cards in French and Italian from Miss Trusted, Ross; a parcel of flannel from Mrs. Kemp, of Rochdale; a box of fancy articles from Mrs. Shearer, of Edinburgh; two parcels from Mrs. Southwell, of Child's Hill; a parcel of woollen comforters from Mrs. Osborn and Miss Bacon; a parcel of aprons from Mrs. Steane, Rickmansworth; a parcel of clothing and fancy articles from Mrs. Barcham, Norwich, and parcels from Mrs. Underhill, Hampstead, for Mrs. Wall, of Rome, Italy; a parcel from Mrs.

and the Misses Haydon, Norwood, for Miss Yates, Rome; a parcel of magazines from Miss Tilly, Southport; a box from Mrs. Beaumont, Edinburgh, for the Mission.

Also gifts for the Circular Road Chapel, Calcutta, Bazaar, from a friend, Nottingham, Mrs. Griffiths, and Messrs. Cadbury & Co., Birmingham.

The Committee also join with the Rev. A. Th. Teichmann, of Pirijpore, Bengal, in returning warm thanks for the following valued gifts for his work:—One bale of sarées for girls' schools in India from J. W. Marsden, Esq., Lancrigg, Gorse Road, Blackburn; parcel of jackets and shirts from Downs Chapel Young Ladies' Working Meeting; parcel of girls' jackets from Mr. McKie's Chapel, Stoke Newington, per Miss Lowe; six boys' jackets from Miss Mead, Tring; 1s. 6d. as thank-offering on opening New Rooms, from Factory Girls at Bethnal Green to buy Gospels for poor girls in India; parcel of dolls, clothes, and work-bags, from Miss Adams, Plymouth.

## THE LORD LOYETH A CHEERFUL GIYER.



WITH grateful thanks we acknowledge the receipt of the following welcome proofs of deep interest in the work of the Society:—A box of trinkets from E. E. H., who writes: "I send these mostly through reading the MISSIONARY HERALD in the *Irish Baptist Magazine*, especially a piece in it by an invalid, who sent a bracelet (in August number) asking if others could not send 'some treasures laid away useless for the Saviour's cause'; so her appeal has not been in vain. These ear-rings and trinkets have long been on my mind to know how best to use them, so if you can dispose of them for the Lord's work, please do so and use the proceeds where you think the need is greatest." A silver bracelet and gold brooch from "A Friend, out of love for Jesus' sake." A small silver spoon from "An Aged Widow," who writes: "I send the accompanying spoon; it is the only bit of silver I have; please sell it for the *Congo Mission*, a work I constantly pray for and greatly delight in." £50 from the estate of the late William Roe, Esq., sent by Mr. Chas. E. Frettingham, the honorary secretary of the Nottingham and Notts Young People's Baptist Missionary Society Auxiliary, who writes:—"Enclosed please find £50 on behalf of the Woodborough Road Baptist Juvenile Auxiliary for Foreign Missions, left by the late Wm. Roe, Esq., of 34, Cranmer Street, Nottingham, who was a deacon of the above place of worship, was treasurer up to his death for the new chapel (in course of erection) fund, was an ardent supporter of foreign missions, was for many years an energetic collector at old Stoney Street Chapel for the same, and, as the superintendent at Woodborough Road Schools, supported and helped me very considerably in my work there as secretary." A silver knife from "A Crippled Boy"; a silver watch from "A Domestic Servant," who reads the "HERALD month by month with ever-increasing delight, and longs to do all she can to help on the glorious work of missions"; and a small gold ring from a school girl who thinks "it will be better to have it turned into money than wear it."

Very grateful thanks are also given to the following friends for most

welcome contributions:—Mr. Chas. Finch Foster, £100; H. N. D., £100; A Friend, Plymouth, per Rev. J. J. Fuller, for *Africa*, £100; A Friend, £95; Mr. John Marnham, J.P., £92 10s.; "Meg," for *India and Congo*, £50; Mr. Joseph Wates, £40; Mrs. William Thomas, £25; Mr. J. B. Mead, for *Mr. Wall's Work in Rome*, £25; Mr. W. Haworth, for *Italy*, £25; Mr. E. G. Glazier (300 rupees), £16 6s. 2d.; Mrs. Balfour, £12; Mr. F. A. Freer, £10; Mr. and Mrs. Parker Gray, for *China*, £10; Mrs. Lang, for *N. P.*, *Dacca*, £10; W. H. W., £10; Friends, £10; A Thankoffering for Restored Health, £10.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



T the quarterly meeting of the General Committee, held in Newcastle-upon-Tyne, on Monday evening, October the 1st, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. C. W. Skemp, of Bradford, Yorkshire,

The following resolution, passed by the Southern Baptist Association at a meeting held on September 25th, 1894, was presented and read, together with a letter from the Rev. John Collings, of Lymington, Hants:—"That in view of the present crisis of the Baptist Missionary Society, we will endeavour to secure in all our churches the adoption of some system by which their gifts to the funds of the Society may be largely increased. Moved by Pastor G. Wainwright, and seconded by Mr. Elliott."

*Resolved*—"That the General Secretary be requested to gratefully acknowledge the receipt of this resolution, which the Committee of the Baptist Missionary Society have received with sincere pleasure."

### With regard to the 1895 Anniversary Services, it was

*Resolved*—"That the following brethren constitute the 1895 Annual Services Committee, with full power to make the needful arrangements—viz., the Revs. Thos. Barras, J. G. Greenhough, M.A., Ed. Medley, B.A., T. M. Morris, Geo. Short, B.A., Geo. Gould, M.A., and J. R. Wood. Also Messrs. W. W. Baynes, J.P., J. Marnham, J.P., Ed. Rawlings, J. J. Smith, J.P., and Dr. Percy Lush."

The erection of a Mission Bungalow at Kharrar was approved, it being absolutely needful that such a building should be put up without delay in order to preserve the health of the Rev. G. A. Smith, the missionary in charge of that important centre.

The Treasurer, in the name of the Committee, warmly welcomed home S. B. Burton, Esq., on his return from the West Indies, and assured him of the grateful appreciation by his colleagues of the valuable service rendered to the Society by his recent visit to Jamaica.

Letters from the Revs. Geo. Grenfell, dated Bolobo, Upper Congo, July 13th; John Whitehead, dated Lukolela, July 16th; and R. H. Kirkland, dated Bopoto, June 22nd, were presented and read.

The request of the Rev. Alfred H. Jenkins, of Morlaix, Brittany, for leave to visit England and Wales for a month or six weeks, with a view to recruit his health, and interest friends in the Brittany Mission, and specially in the work at Guilly, and the building there of an Evangelistic Hall was complied with.

A satisfactory medical certificate from Dr. Fred Roberts, of Harley Street, dated September 19th, 1894, relative to Miss E. Pridcaux, late of the Zenana Mission, Agra, engaged to be married to the Rev. T. W. Norledge, of Jessore, was presented and read.

The Secretary having called the attention of the Committee to the Newcastle-on-Tyne Autumnal Meetings, it was unanimously resolved:—

I. "That the cordial thanks of the Committee be given to the officers and members of the Newcastle-on-Tyne Local Executive Committee for the admirable manner in which arrangements for the various missionary services have been carried out, and to Christians of all denominations in the city and district for generous hospitality and hearty welcome."

II. "That the best thanks of the Committee be also given to the various friends taking part in the various autumnal missionary gatherings for their valuable and helpful service."

The meeting was closed with prayer by the Rev. Alexander McLaren, D.D., of Manchester.

## RECENT INTELLIGENCE.



**OUR MISSIONARIES IN CHINA.**—Our readers will be thankful to hear that the relatives of the Rev. A. G. Jones, of Chouping, Shantung, have very recently received a cable message from China, reporting all well and safe in Shantung. A cablegram has also been received, announcing the safe arrival in Shanghai of the Rev. F. and Mrs. Harmon and Miss Tetley; and of the marriage of Miss Tetley to the Rev. Ernest Burt, B.A., of Tsing Chu Fu, Shantung.

**The Rev. F. and Mrs. Harmon.**—From on board the ss. *Darmstadt*, off Singapore, under date of September 20th, Mr. Harmon writes to Mr. Baynes:—"During our voyage abroad everything has been in our favour; fine weather, favouring breezes have attended us nearly all the way. With the exception of a detention of some six hours in the canal, and a shrewd whisk of the tail from the departing south-west monsoon in the Indian Ocean, nothing has occurred to hinder us or make us uncomfortable. I am glad to report, too, that all our party are well. The heat in the Red Sea was somewhat trying, but we all stood it well; and other places were remarkably cool for this season of the year. On the whole, the voyage hitherto has been singularly uneventful, so that I have but to thankfully chronicle the gracious protection and care of God, and to acknowledge His good hand upon

us. May I be allowed through you, dear Mr. Baynes, to thank the many friends who have shown us kindness during our stay in England? The retrospect of the past eighteen months offers nothing so pleasant and helpful to dwell upon as the love and prayers of many in England who have shown interest in us and ours. This, I am sure, will be a happy memory to us always, and a stimulus for the work which lies before us. The fact that we return to China without the reinforcements so much needed and so urgently pleaded for cannot but be a source of keen regret; but there is a reinforcing power which is not of man and is yet through man, and if *this* has been increased in any measure by our stay in England we need not be altogether cast down. I am specially thankful to have met with so many members of our Mission Committee, many of whom have been specially kind to me. I shall not soon forget or cease to pray for the honoured brethren and fathers in God who constitute the Committee of our Society. I should like, too, to bear my testimony to the unflinching kindness and courtesy of everybody in the Mission House with whom I have had to do, and especially am I grateful for the all too few opportunities I enjoyed of coming in contact with yourself. Your work is so constant, you never seem to have any real leisure. Our information as to the progress of the War in the East is probably more meagre than yours. We hope to hear more about it at Singapore. Our movements after reaching Shanghai must necessarily be somewhat uncertain. I have hitherto heard nothing which would lead me to suppose that we cannot reach Chefoo by the usual route; but should that port be closed, there is still the Yang-tze River route open to me; but I shall hope to write you from Shanghai.—With many thanks for all your kindness, and sincere hopes that you are strong and vigorous as ever, I remain, yours very truly, FRANK HARMON."

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**Havelock Baptist Church, Agra, N.W.P.**—The Rev. J. G. Potter writes:—"Please kindly announce in the next MISSIONARY HERALD that Mr. G. R. M. Roche, now Assistant Secretary of the Y.M.C.A., Bombay, has agreed to come to Agra for three months, with a view to the pastorate of the Havelock Baptist Chapel. Mr. Roche is very highly recommended, and seems just suited for the work before him. We trust, therefore, that his coming may prove a great blessing to the Church and the station. Please pray that this may be so."

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**Camden Road Chapel Congo Mission Sale.**—Mr. Francis J. Bligh, of 16, Gatcombe Road, Tufnell Park, London, N., writes to Mr. Baynes:—"In view of our Annual Congo Sale, which we are arranging for Tuesday, Wednesday, and Thursday, the 27th, 28th, and 29th of this month, may I ask you kindly to insert a notice in the MISSIONARY HERALD, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?" We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale. Sir George Williams has kindly consented to open the sale. Mrs. Hawker desires to gratefully acknow-

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**To Treasurers and Secretaries of Local Auxiliaries.**—We shall be greatly obliged if friends who have contributions in hand for the Mission can make it convenient to make remittances at an early date. The expenditure of the Mission is increasingly heavy, and large payments have to be made during the current month. The Society was never in more urgent need of help than at present.

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**Departure of Missionaries.**—The Rev. J. G. and Mrs. Dann, and children, left London for Bombay, in the P. & O. ss. *Caledonia*, on the 5th ult. Miss Angus, the Hon. Secretary of the Zenana Mission, who is going to India to visit the Mission stations, also sailed in the same ship. On the 12th ult., the Rev. H. E. and Mrs. Crudgington, and children, left for Bombay, in the P. & O. ss. *Shannon*; and on the same day in the P. & O. ss. *Chusan*, the following friends left for Calcutta:—the Rev. A. Th. and Mrs. Teichmann, and children; Miss Leigh, Miss Oakland, the Rev. C. E. Wilson, B.A., and the Rev. T. Watson; and for Colombo, the Rev. Julius McCallum, M.A., B.D. On the same day the Rev. W. K. and Mrs. Landels returned to Turin. On the 19th ult., the Rev. Thomas Bailey, left London, in the ss. *Goorkha*, for Ori-sa via Calcutta. Will our readers remember these “Messengers of the Churches” in their sympathies and prayers?

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**Latest Tidings from the Congo Mission.**—By the last Congo mail we hear of the safe arrival at Underhill Station of Brethren Field and Stonelake. Under date of September 3rd Mr. Stonelake writes:—“DEAR MR. BAYNES,—Mr. Field and I are happy to be at last able to report our safe arrival here. Through the good providence of God we have had a very pleasant voyage out, and have received the kindest treatment from Captain Morgan, his officers, and our fellow passengers. We enjoyed the companionship of four Congo Balolo men on the way out, and with them were able on each of the three Sundays we spent on board to hold a short service for the crew. I need hardly say with what happy expectation we look forward to our work. On comparing notes we find ourselves perfectly agreed in desiring to assure you that we put ourselves unreservedly at the service of the mission, and shall rejoice to do as well as we can whatever part of the work may fall to our lot. It is very cheering to both of us to have your confidence and the confidence of the Committee, and we trust grace may be given to us both to prove that it has not been misplaced. Unfortunately the Congo State has just now found it necessary to appropriate nearly all the carriers, so, as Mr. Field must wait for the next steamer from England before he can start up country, Mr. Pople is arranging to go up with me as far as Wathen at once. Enough carriers are at hand to accomplish that, and he will be able to do business on the road which claims his early attention. I am sorry to go on without Brother Field, but the brethren here advise this course, fearing lest a longer delay might involve us in a worse, if not an utter block. We are both enjoying capital health, and unite in sending to you our kindest regards and brotherly love.—Yours very sincerely, H. T. STONELAKE.”



**Wathen Station, Lower Congo.**—Mr. Geo. Cameron writes from Wathen also under date of September 3rd:—"MY DEAR MR. BAYNES.—The best news this month is that a fortnight ago four lads were baptized after making profession for many months of their faith in Jesus, and proving it as far as we can judge, by consistent and earnest living. The worst news is that the Governor-General of the Congo State has lately made a decree prohibiting everybody but the Government from recruiting carriers in a district where we have hitherto been accustomed to get a large number of these useful helpers."

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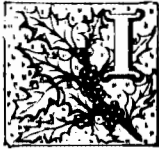
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# THE PRAYER UNION.



**P** answer to enquiries being made as to the calendar for the new year we are now in a position to state that it will be ready by the first week in next month. We would take this opportunity to announce that the 1895 calendar will possess certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it will contain a large amount of detailed information respecting the different mission fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps will also appear. We may add that an alteration has been made as to the supply of the calendars. Instead of charging for these separately and asking for an annual membership subscription to the Union, there will be one inclusive payment of ninepence, leaving members of course to make their contributions at such periods as may be convenient; to other than members of the Prayer Union the calendar will be sold at the published price of one shilling.

We should be glad to enter early applications so that there may be no delay in our despatches.

## CONTRIBUTIONS.

From September 13th to October 12th, 1894.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.	
Balley, Mr. E. H., Kenmark, Australia	0 10 0	A. E. S.	0 10 0
Bickham, Miss May, for <i>China</i>	1 1 0	A Friend	95 0 0
Byerley, Mr. G. E.	1 1 0	Balforn, Mrs., proceeds of sale of butterflies, &c., collected by the late Rev. W. P. Balforn	12 0 0
Byerley, Mrs. G. E., for <i>N. P.</i>	1 1 0	"Beckington," for <i>Congo</i>	1 0 0
Byerley, Miss C. M.	0 10 6	Breewood, Rev. T.	0 10 0
"Chemist"	1 1 0	Cocker, Miss	0 3 6
Hall, Mrs. M. A., St. Leonards	1 0 0	Dudderidge, Mrs. E.	1 0 0
Horsfield, Mr. and Mrs. T., for <i>Orissa</i>	1 10 0	"Friends"	10 0 0
Marnham, Mr. John, J.P., for support of <i>Congo</i> missionary	75 0 0	Harrison, Rev. J. S. (box)	0 12 0
Do., for support of <i>Indian</i> missionary	17 10 0	H. N. D.	100 0 0
McAlley, Miss Jane, for <i>Congo</i>	0 10 0	J. G. A., Glasgow	1 4 0
Do., for <i>Calitri</i>	0 5 0	Marriott, Mrs. M. A.	3 2 0
Mead, Mr. J. B., for <i>Mr. Wall's work, Rome</i>	25 0 0	M. E., for <i>China</i>	2 10 0
Mills, Mr. J. H.	1 1 0	Do., for <i>Congo</i>	2 10 0
Peel, Mr. J.	0 10 0	M. Kcassius	0 10 0
Schauffer, Rev. L.	0 10 0	McLaren, Miss Janet	0 12 6
Sowerby, Mr. E. J.	0 10 0	"Meg," for <i>Congo</i>	25 0 0
Swan, Mr. W.	0 17 0	Do., for <i>India</i>	25 0 0
Welsh, Mr. and Mrs. Hawick, for <i>Mr. Shorrocks' work, Shenas</i>	1 0 0	Mitchell, Mrs., for <i>Congo</i>	5 0 0
W. H. W.	10 0 0	O. P. O.	1 0 0
York, Miss E.	2 2 0	Salter's, Miss E. K., Bible-class, for support of <i>Novin Chumder Dutt</i>	8 0 0
Do., for <i>China</i>	1 1 0	St. E., St. Paul's Missionary Society	2 10 0
Do., for <i>Africa</i>	1 1 0	Society	6 15 0
Do., "In Memoriam"	1 1 0	T. E. R.	1 0 0
Under 10s.	0 13 6	Tebbut's, Miss (box)	1 2 0
		Thornton, Rev. J. S., B.A.	0 10 6
		Wates, Mr. Joseph	40 0 0
		Woodeson, Mr. T. H.	0 10 0

W. T. Hendon	20 0 0
Under 10s.	0 17 0

### LEGACIES.

Harvey, Mr. Josiah Pearl, the late, of Kidderminster, by Mr. J. Harvey	20 0 0
Holmden, Miss M., the late, by Mr. H. M. N. Nicholson	15 0 0
Thomas, Mr. John, the late, of Petarchurch, by Messrs. James Pearce and James Andrews	10 10 0

### LONDON AND MIDDLESEX.

Arthur-street, Camberwell-gate	11 10 3
Do., Sunday-school	6 11 0
Bermondsey, Drummond-road, for <i>W &amp; O</i>	3 3 0
Brixton, Kenyon Chapel	8 1 8
Do., Sunday-school	8 2 8
Brookley-road, Y.C.U., for <i>Congo</i>	0 10 6
Camberwell, Cottage-green Sunday-school, for <i>China</i>	5 0 0
Child's Hill, Sunday-sch.	1 10 0
Clapham, Grafton-sq.	5 2 0
Do., Sunday-school, for <i>N. P.</i>	3 0 0
Kaling, Y.M.C.A.	0 10 0
Do., for <i>Congo</i>	0 10 0
East London Tabernacle	15 0 0
Gunnersbury, Sunday-school	1 8 0

Highgate, Southwood-lane .....	0 16 7
Do., Sunday-school ..	2 1 5
Islington, Cross-street ..	2 7 0
Do., Sunday-school ..	6 4 2
King's Cross, Vernon Ch. Sunday-school, for support of boy and girl at Washen Station .....	19 0 0
Do., for Congo .....	6 0 0
Peckham, Park-road Ch., for Mr. Potter's work, Agra .....	8
Do., Rye-lane, Senior Y.P.S.C.E., for Mrs. Williamson's work in the Rests of East Bengal .....	0 10 6
Peckham Rye, Barry-road Sunday-school ..	0 14 0
Poplar, Cotton-street Y.P.S.C.E. ....	0 6 0
Putney, Werton-road Sunday-school .....	5 0 0
Regent's-park Chapel ..	13 16 0
Do., for Congo .....	1 3 0
St. Margaret's .....	8 15 7
Walthamstow, Wood-street .....	3 8 4
Walworth-road .....	21 8 5
Wandsworth, East-hill Sunday-school .....	3 9 6
West Hampstead, Congregation Ch. (Mr. E. G. Glazier) .....	16 8 2

**BERKSHIRE.**

Reading, King's-road ..	15 18 4
Do., for China .....	0 2 0
Do., for Congo .....	0 6 0

**CAMBRIDGESHIRE.**

Cambridge Aux., per Mr. G. E. Foster, Treasurer	26 19 3
Swavesey .....	2 11 9
Do., Sunday-school ..	2 10 9

**CHESHIRE.**

Altrincham, Tabernacle	1 6 2
Do., Sunday-school ..	2 2 3
Chester, Grosvenor Park	1 12 3

**CORNWALL.**

Falmouth .....	6 0 8
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**DEVONSHIRE.**

Devonport, Morice-sq...	7 19 7
Do., for Congo .....	1 0 0
Do., for Mr. Stonelake, Congo .....	1 10 0
Hemyock and Sainthill	6 4 9
Honiton .....	6 9 3
Plymouth, Mutley Chapel Sunday -sch., for Congo .....	11 1 0
Tiverton .....	12 13 7
Do., for support of Congo boy, Daniel Eluwa Powell .....	5 0 0
Totnes .....	36 3 5
Yarcombe .....	0 7 6

**DORSETSHIRE.**

Gillingham .....	1 5 0
Lyme Regis .....	12 2 0
Upper Parkstone Tabernacle .....	1 1 0
Weymouth .....	5 0 0

**DURHAM.**

Consett .....	8 5 8
Do., for W & O. ....	0 10 0
Wilton Park .....	0 12 0

**ESSEX.**

Barking, Sunday-school	3 4 1
Colchester .....	1 0 0
Great Leighs .....	2 10 6
Loughton, Sunday-sch., per Y.M.M.A., for Congo .....	7 5 9
Southend, Clarence-road Sunday-school .....	1 9 6
Woodford, George-lane Sunday-school .....	3 3 0

**GLOUCESTERSHIRE.**

Arlington .....	0 13 0
Chalford .....	11 17 4
Cheltenham, Cambray Chapel .....	10 0 0
Oirencester, Sunday-sch., for Evangelist in China .....	5 0 0

**HAMPSHIRE.**

Boscombe, Sunday-sch.	3 18 0
Poulner, Ringwood .....	5 8 6
Portsmouth Aux., per Mr. J. A. Byerley, Treasurer .....	126 0 0
Southampton, East-street Sunday-school, for N.P. India .....	6 0 0
Winchester, City-road, for support of Congo boy under Mr. Clark .....	5 0 0

**ISLE OF WIGHT.**

Ryde, George-street Y.P.S.C.E. ....	0 7 6
Sandown .....	6 7 0

**HUNTINGDONSHIRE.**

Huntingdonshire, per Mr. G. D. Day, Treasurer .....	13 13 8
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**KENT.**

Erith .....	5 0 0
Forest Hill, Sydenham Chapel .....	4 11 4
Do., for N.P. ....	0 18 10
Pembury .....	0 10 0
Do., Sunday-school ..	0 16 4

**LANCASHIRE.**

Accrington, Cannon-street, for Italy ..	25 0 0
Do., Willow-street Sunday-school .....	7 10 9
Do., Woodnook .....	2 4 9
Briercliffe, Hill-lane ..	4 0 0
Doals .....	2 10 0
Liverpool, Fabius Chapel	2 2 6
Do., Sunday-school ..	4 16 0
Do., Richmond Ch. ....	47 14 4
Do., for Congo .....	1 0 0
Do., Birkenhead, Jackson-street .....	1 13 3
Morecambe .....	0 17 6
Waterfoot, Bethel .....	3 10 0
Wildnes, Deacon-road Sunday-school .....	1 0 0

**LEICESTERSHIRE.**

Blaby and Whetstone ..	33 4 7
Bruntingthorpe .....	0 15 8
Coalville .....	2 17 0
Hinckley .....	0 15 0
Husband's Bosworth ..	1 2 1
Walton .....	0 15 3
Leicester, Dover-street	7 16 8
Do., Juvenile .....	27 13 11
Do., Friar-lane .....	5 1 6
Do., Harvey-lane .....	7 11 7
Do., Melbourne Hall, for support of Mr. Roger .....	17 13 1
Do., Overton-road Sunday-school .....	0 7 0
Do., Victoria-road .....	16 17 8
Quorn .....	4 11 8

124 2 4

Less County expenses 7 17 11

116 4 5

**NORFOLK.**

Buxton .....	2 9 6
Norwich, St. Mary's ..	32 2 0

**NORTHAMPTONSHIRE.**

Blisworth .....	28 16 6
Northampton, College-street .....	5 8 6
Roade .....	2 17 6
.....	37 2 6
Less expenses .....	0 5 4
.....	36 17 2

**NORTHUMBRELAND.**

Newcastle - on - Tyne, Westgate-road .....	42 13 9
Do., Juvenile Aux. ....	1 7 8
Do., Jesmond .....	8 13 5
Do., Sunday-school ..	0 11 0
Do., Byker Chapel .....	1 19 0
Do., Rye-hill .....	3 8 9
Do., Sunday-school ..	2 15 4
.....	61 8 11
Less Aux. expenses ..	2 6 6
.....	59 2 5

<b>NOTTINGHAMSHIRE.</b>		<b>YORKSHIRE.</b>		<b>MONMOUTHSHIRE.</b>	
Nottingham, Woodhouse-road Juvenile A.S.V. (Legacy of the late Mr. William Roe) ..	50 0 0	Bradford, Ston and Caltonia-street Sun.-sch.	5 13 7	Cwmmeira .....	1 7 0
<b>OXFORDSHIRE.</b>		Golear .....	8 2 1	<b>RADNORSHIRE.</b>	
Caversham .....	15 15 0	Guiseley .....	2 0 0	Gravel .....	0 10 0
Do., Sunday-school ..	8 13 5	Harrogate .....	11 15 0	Knighton .....	3 6 0
<b>SOMERSETSHIRE.</b>		Do., for support of Chinese evangelist, Yang I Lin, under Mr. Farthing .....		Llanarindod .....	0 11 6
Bath, Manvers - street Sunday-school .....	47 0 0	Keighley District .....	29 8 11	Prestatyn .....	2 1 6
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer .....	16 17 4	Landley Oakes .....	10 4 8	Rhayader .....	0 2 6
Crewkerne .....	9 9 7	Do., Juvenile Missionary Society .....	2 15 0	Rock, Penybont .....	0 5 0
Do., for W & O .....	0 5 0	Do., for Congo .....	2 14 8	<b>SCOTLAND.</b>	
Frome .....	0 5 0	Lockwood .....	5 2 9	Edinburgh, Bristo-place	54 5 2
Taunton, Albemarle Chapel .....	3 6 0	Malton .....	2 17 0	Forfar .....	0 11 5
Weston - super - Mare, Bristol-road .....	8 5 9	Middle-borough, Marton-road .....	17 0 2	Fraserburgh .....	1 0 0
<b>STAFFORDSHIRE.</b>		Ossett, for Congo .....	0 2 0	Glasgow, Cambridge-street Y.P.S.O.E. ..	1 8 0
Fenton .....	0 6 6	Polemoor .....	5 2 6	Govan, for W & O ..	1 7 0
Tamworth .....	1 0 10	Salentine Nook and Longwood Sun.-sch.	8 6 0	Helenburgh, Working Boys' and Girls' Religious Society, for Congo .....	0 14 10
<b>SUFFOLK.</b>		Scarborough, Albemarle Chapel .....	19 7 2	Kirkcaldy, Whyte's-causeway Sun.-school, for support of Congo boy .....	1 5 0
Ipswich, Burlington Ch.	10 7 11	Skipton, Belmont .....	1 13 3	Selkirk, Miss Murray's Bible-class .....	0 7 9
<b>SURREY.</b>		Slaithevalle, Zion .....	1 6 9	<b>CHANNEI ISLANDS.</b>	
Lower Norwood, Gipsy-road Sun.-sch. ....	5 9 10	Sutton-In-Craven .....	16 14 5	<b>JERSEY.</b>	
Do., for <i>Harika</i> School .....	10 0 0	<b>NORTH WALES.</b>		St. Helier, Vauxhall ..	7 14 0
Do., for <i>Congo</i> .....	6 0 0	<b>DENBIGHSHIRE.</b>		<b>CONTRIBUTIONS FOR CENTENARY FUND.</b>	
Lower Tooting, Somers Town, Sunday-school	0 9 11	Denbigh .....	1 4 8	Collier, Mr. E. P., J.P., Reading (on account)	5 0 0
South Croydon, Brighton-road Sun.-school, for Congo .....	12 7 6	<b>FLINTSHIRE.</b>		Crease, Mr. Thomas, Cardiff .....	2 10 0
Sutton, Sunday-school, for A P, Dacca .....	2 0 8	Buckley .....	0 4 1	Skerry, Rev. W. E. (on account) .....	10 0 0
<b>WILTSHIRE.</b>		<b>SOUTH WALES.</b>		Squires, Mrs., Nottingham .....	30 0 0
Devizes .....	1 10 0	<b>CARMARTHENSHIRE.</b>		Windeatt, Mr. E., Totnes	2 10 0
<b>WORCESTERSHIRE.</b>		Llanely, Greenfield ..	26 11 0	Amiweh .....	2 0 0
Bromsgrove .....	4 2 9	Do., for W & O .....	6 13 8	Glasgow, Hillhead .....	53 7 3
Evesham .....	75 0 0	<b>GLAMORGANSHIRE.</b>			
		Brynhyfryd, Treharris	1 0 2		
		Cardiff, Treagarville ..	2 1 5		
		Do., Maindy .....	3 16 9		
		Penarth, Plassey-street	6 1 5		
		Pontlottyn, Zuar .....	0 16 9		
		Swansea, Madoc street	0 5 0		
		Do., York-place .....	0 9 6		
		Do., Danygraig Ch. ..	0 5 0		

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*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival 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.*