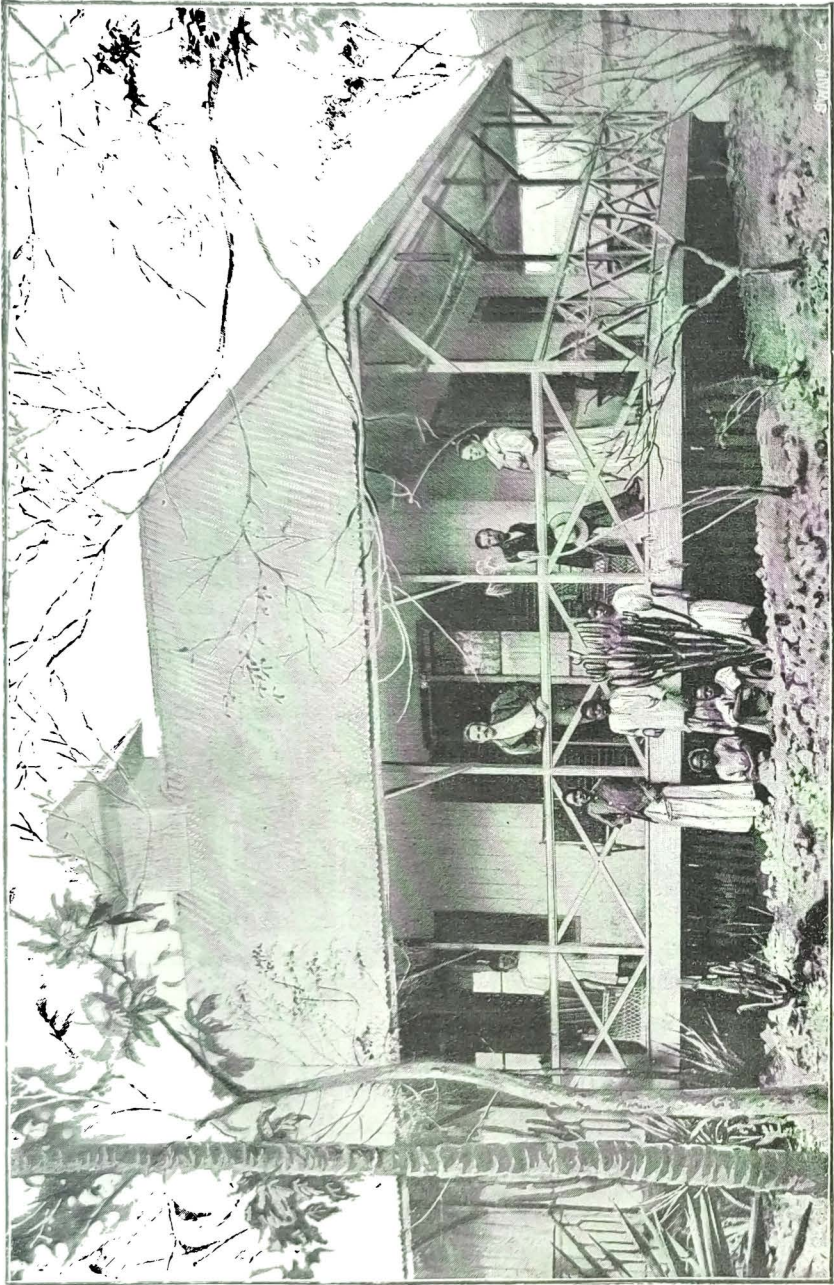


[THE MISSIONARY HERALD.
FEBRUARY 1, 1896.



No. 5.

MISSION HOUSE AT UNDERHILL STATION, LOWER CONGO RIVER.—(From a Photograph.)

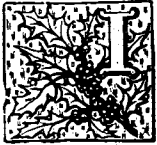
[FEBRUARY 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

“THY KINGDOM COME.”



IN view of the serious condition of the finances of the Society, the Rev. J. R. Wood, of Upper Holloway, moved the following resolution at the quarterly meeting of the Committee on the 16th ultimo, of which he had given due notice at the previous monthly meeting :—

“That, obeying the Apostolic rule, which blends supplication and thanksgiving, the Committee acknowledge the goodness of God in the past history of the Society, and the generous kindness of its friends and supporters shown in their contributions to the Centenary Fund and to current income. At the same time, in the serious crisis now existing in the Society’s financial affairs, the Committee recognise an urgent call to united prayer, that God who has given us the command of ‘open doors’ abroad, may place at our disposal the income required to enter them. Impressed with the supreme need of appealing to God in present difficulties, we hereby resolve to set apart time for special prayer at our next meeting in February ; and to suggest most affectionately to our brethren, the pastors and deacons of our churches, that Sunday, February 24th, should be observed in all congregations as a day of prayer for this object.”

After a very sympathetic discussion, this resolution was unanimously passed, and in pursuance thereof the following letter has been sent to the pastors and deacons of the churches in our denomination :—

“Mission House,

“19, Funnival Street, Holborn, E.C.,

“January, 1895.

“DEAR BRETHREN,—We beg to forward you a resolution of the General Committee of the Baptist Missionary Society, passed at its quarterly meeting on the 16th ultimo. [Here follows the text of the

resolution as given above.] The grave anxiety which the condition of the Society's finances occasions naturally seeks relief in prayer. It is to 'Our Father in Heaven,' for the coming of whose Kingdom the Lord Jesus hath taught His disciples to pray, in the instinct of the child-heart we would bring our burden. The Committee ask their brethren at home to unite in doing this, and our missionaries abroad, so far as we can reach them in time, will be invited to join us. 'The Lord will hear when we call upon Him.'

"It is not the intention of the Committee to suggest any change in the Sunday services of February 24th other than this:—That the prayers, public and private, should be directed on this day to the urgent financial need of the Society, and at some convenient hour a meeting of the congregation should be held for special prayer.

"We do not think prayer ought to stand alone, but we think that concert in prayer, the union of devout hearts in one appeal to God, is the supreme need of the time. Other things which we all desire to see will assuredly follow.

"We would further add that the Committee have resolved to set apart the morning of their next monthly meeting, on Tuesday, the 19th of February, for special prayer, the necessary business of the Mission usually taken at that time being transacted in the afternoon.

"We have much pleasure in enclosing you a copy of the address delivered by the Rev. D. J. East at our New Year's Day Prayer Meeting, which, through the kindness of a member of the Committee, has been supplied us for distribution.

"Feeling persuaded you will very heartily comply with this request, and humbly but confidently anticipating that, in response to our united supplications, the Lord Himself will appear as our Helper,

"We are, dear Brethren,

"Yours in the Gospel of Jesus Christ,

(Signed) { "WILLIAM R. RICKETT, Treasurer.
"ALFRED HENRY BAYNES, General Secretary.
"JOHN BROWN MYERS, Association Secretary.

"P.S.—We should be pleased to receive a reply intimating your readiness to comply with this appeal."

NEW YEAR'S DAY PRAYER MEETING.



N unusually large number of friends gathered at this deeply interesting meeting. The Rev. D. J. East, late President of Calabar College, Kingston, Jamaica, presided. As by the kindness of a member of the Committee his address has been printed and sent to the pastors of our churches, there is no occasion to reproduce it in these pages. We would earnestly suggest that it might, with much propriety, especially in view of the appeal for united prayer, be read at a week evening service. The devotions were led by Revs. Daniel Jones, of Patna, North India; W. Major Paul, of the British and Foreign Bible Society; B. La Trobe, of the Moravian Mission; E. H. Jones, of the London Missionary Society, and Mr. Hugh Matheson, of the Presbyterian Mission; Dr. Underhill offered the concluding prayer.

THE NEW MISSIONARY BOOK.

"INDIAN AND SINGHALESE MISSIONARY PICTURES."

A SUGGESTION.



Y DEAR MR. BAYNES,—Will you kindly permit me, through the pages of the HERALD, to say a few words in favour of the volume entitled "Indian and Singhalese Missionary Pictures," which has been recently issued by the Baptist Missionary Society? I think I may say, without fear of contradiction, that, for young people, it is the most interesting and instructive book that has ever been sent forth from the Mission House. Its "get-up" is quite artistic; its pictures are true to the originals; and its descriptive accounts of the illustrations are both clear and correct. If I were a missionary inspector, against these and other qualities I should write—EXCELLENT. As a volume on Indian and Ceylon people, their daily life and religious customs, it is suitable for any drawing-room table; ought to be in every Sunday-school library; and, as a birthday present, or reward for good conduct, it can scarcely be surpassed.

There is, however, another way in which I think it may be turned to good account, and I venture to suggest that it be utilised as a prize for juvenile missionary collectors. It is not the custom, I know, for the Baptist Missionary Society to give a book to anyone who collects a certain sum of money; and possibly it is better for the Society, and better for the collectors, that they should be taught to work from higher motives; still, I am inclined to think that if, in our Sunday-schools, a copy of this beautiful book were offered as a prize to the boy and girl who collected the largest amount during the year, it would have a most stimulating effect. The cost of the book is only 2s. 6d., with 4½d. extra for postage; and I venture to say there are not many churches or schools where this amount could not be easily raised. I know schools where, by rewards, free teas or picnics, the young people have been thus encouraged, with the most beneficial results, and where

for years the amount realised has been from £50 to £100 a year, and all by the children and young people of the working-classes. Unfortunately the children of the better-to-do class of our people are not often found in our Sunday-schools, and are not trained to the art and joy of giving and denying themselves for the good of others. If this highly important but sadly neglected part of the education of our well-to-do members could be attended to, I am certain we should have more sympathetic and self-denying men and women. I know a lady who used to send her little girl with her servant, who was a tract distributor, into the poor parts of the town, in order that she might learn to feel and plead for others. That little girl of former days is now a collector for the Missionary Society.

AN OLD MISSIONARY.

OPINIONS OF THE PRESS.

The *Freeman* says:—"The volume is beautifully got up, the paper and printing being remarkably good. The pictures are from photographs, and are really excellent. To the Baptist this work is one of the most interesting published for years. It ought to be found in every home in our body, and Sunday-school and church library."

The *Baptist* observes:—"The book is beautifully illustrated throughout. The cover is an elegant one, and altogether the volume—which is published at the very low price of 2s. 6d.—will form an admirable gift. The Rev. G. H. Rouse, of Calcutta, the editor, has within its pages imported a large amount of interesting and profitable information concerning the countries, peoples, and mission work of India and Ceylon."

The *Christian Pictorial* says:—"Few books have been published of late years which have given as interesting an account within so small a compass of the peoples and countries of India and Ceylon as the volume which we have just received from the Baptist Missionary Society. . . . It is a charming book, and is a marvel of cheapness. The Society in publishing it has evidently a far higher object in view than any possible direct profit upon the sale of this book. Much profit there cannot be, save in an intenser interest in, and a warmer love for, missions on the part of all who will read this alluring volume."

The *Christian World* says:—" 'Indian Missionary Pictures' has been brought out from the Baptist Mission House to awaken the interest of young people in mission work. It is edited by the Rev. G. H. Rouse, M.A., printed on hot-pressed paper, and profusely illustrated from photographs. Various phases of the work in Ceylon and India are depicted, and the articles have all been brought up to date."

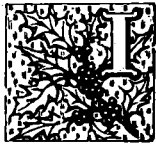
The *British Weekly* says:—"This beautiful volume ought to be in the hands of all who are interested in missions. It is full of interesting information about the countries, people, and mission work of India and Ceylon. At half-a-crown *net* the book is a marvel of cheapness, and the name of Dr. Rouse on the cover guarantees the value of its contents."

The *Baptist Magazine* says:—"A choice and admirably got-up volume. The letterpress is clear and terse, while the illustrations bring vividly before us the physical features of the country, some of its principal buildings, the people in their native costumes, in their ordinary pursuits, at religious services, &c. It

would be difficult to find any book which, in an equal compass, gives so good an idea of Indian, and especially of missionary, life."

In size the book is crown 4to, and consists of 220 pages, illustrated by nearly 200 pictures, and is bound in an elegant cover. As the object in publishing this work is not to gain profit, but to circulate information, it is issued at the low price of half-a-crown *net*, the postage being fourpence half-penny extra. Application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Farnival Street, Holborn, London, E C.

THE BRITISH AND FOREIGN BIBLE SOCIETY AND ROMAN CATHOLIC VERSIONS.



IN the appeal on behalf of the Bible Translation Society, which appeared in the HERALD for January, there occurred this sentence:—

"We deeply regret the action of the Bible Society sixty-five years ago, and cannot but hope that it may yet revert to its former position of assisting versions by Baptist missionaries just as it does those of every other religious denomination, even the Douay version of the Roman Catholics."

Since the above appeal was published we have received a tract, entitled "The Case Plainly Put," in which there is the following remark:—

"The only version hitherto circulated by the Society in *English* has been the Authorised Version."

As the tract is without signature, and does not bear the imprint of the Bible Society, we are unable to tell whether it is, or is not, authorised or approved by the Committee; but assuming that the Bible Society does *not* circulate the "Douay," or English version of the Roman Catholic Bible, it does issue and circulate versions authorised by the Pope, or translations of the Papal Latin Vulgate, in France, Germany, Belgium, Switzerland, Poland, Portugal, Canada, South America, and many other countries. Why the Bible Society, being *British* as well as *Foreign*, should provide Bibles for Roman Catholics in foreign languages, and not for the many millions speaking our mother-tongue, we fail to understand. If it is right to do the former, wherein is it wrong to do the latter? Not to do so is to "strain out the gnat and swallow the camel," and is strangely inconsistent.

Equally inconsistent is the action of the Bible Society with reference to the rendering of the word *baptizo*; for, while it assists versions in Germany, Sweden, Denmark, and other countries, in which it is rendered *immerse*, it refuses aid to print versions in which it is so rendered in India. Surely, what is right in Europe cannot be wrong in Asia.

Considering the above, and other facts that might be mentioned, is it not time that the ill-advised rule of sixty years ago, with regard to Baptist translations, was rescinded? Why should the English Baptists, who, by their versions of the Holy Scriptures and in various other ways, have rendered such signal service to the Bible Society, be debarred of that assistance which is rendered to every other denomination?

W. HILL.

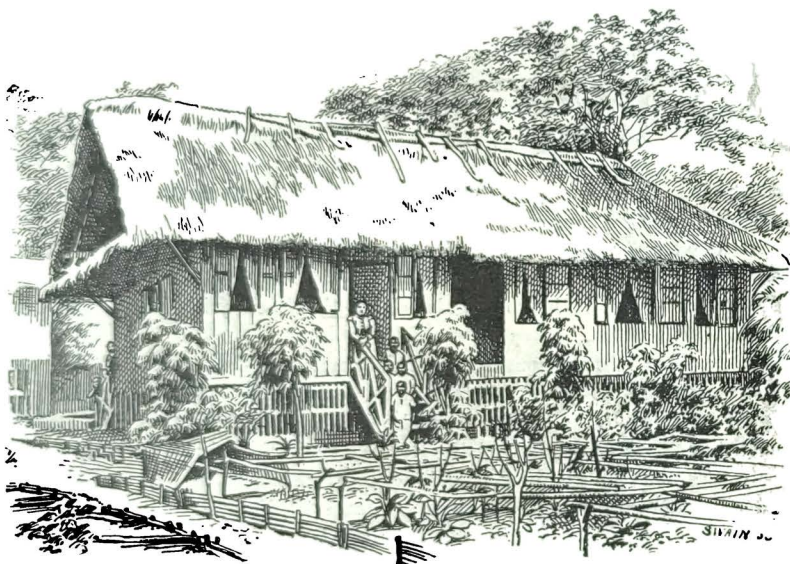
PICTURES FROM THE CONGO.



THE Rev. W. L. Forfeitt, of Bopoto Station, on the Upper Congo River, sends home some very interesting photographs (which we have had engraved), with the following letter :—

“MY DEAR MR. BAYNES,—You will, I know, be interested to receive a few photographs, in accordance with my long-standing promise.

“No. 1 is our Bopoto home. The house was erected by my late colleague, Mr. Balfern, during my furlough in England. I hope soon to add



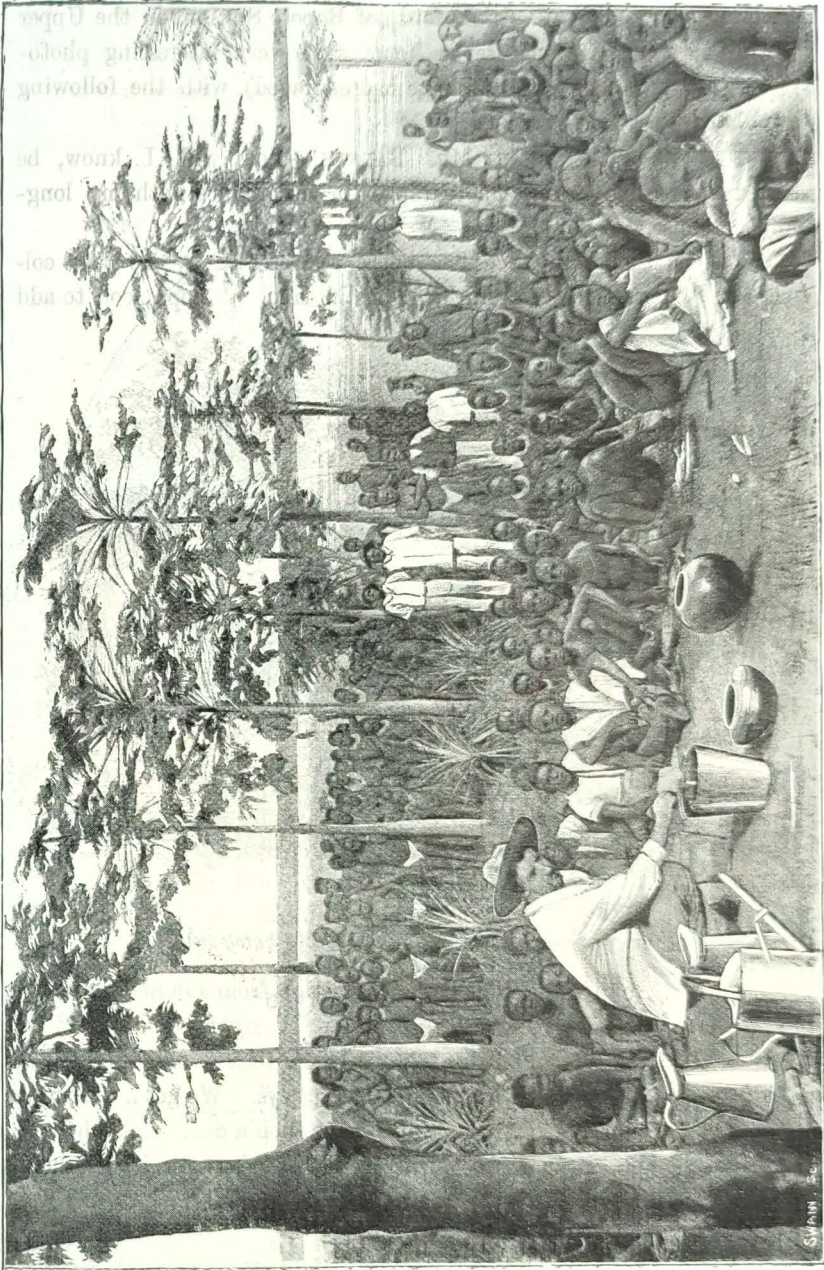
No. 1.

BOPOTO MISSION HOUSE.—(From a Photograph.)

a verandah to it, to give the walls better protection from sun and rain. It is divided into three apartments—bedroom on the right, sitting room in the centre, and dining room on the left. Mrs. Forfeitt is standing on the steps, accompanied by some of her domesticated boys. We get a charming view of the river, and are very thankful to have such a comfortable home.

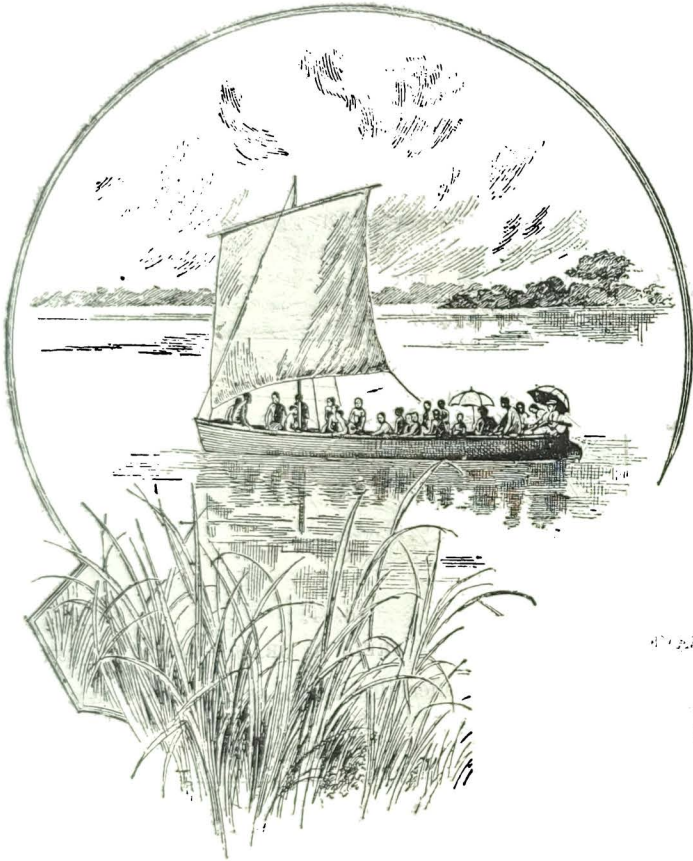
“No. 2 represents our new boat, with which we are greatly delighted. The kind donor will be pleased to know that it is now fulfilling its mission, and is so much appreciated.

“No. 3.—Our most recent noteworthy event here is the celebration of our School Festival. For some days it was a question with us how we



No. 3.
SCHOOL FESTIVAL, BORORO.—(From a Photograph.)

should find meat enough for so many, for it is not a matter of cake and tea out here, as at home. In the afternoon of the day prior to the feast, Mr. Kirtland and I went out in search of game to a neighbouring sand-bank, where flocks of birds congregate, and were soon successful in securing a hundred small birds, a very favourite dish with our scholars. Soon after that I shot a large heron, and on our way home fortune favoured our search, and brought within range of my gun a fine monkey. The shouts that rose immediately from our crew were tremendous, and the anticipation



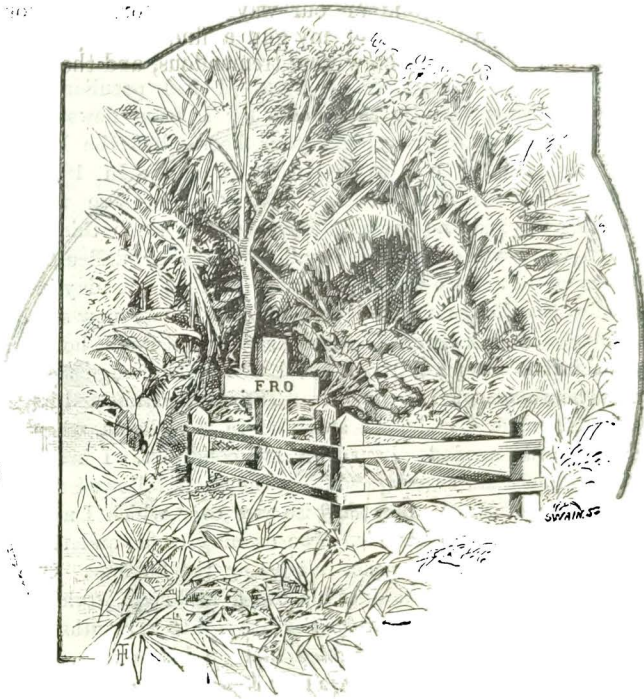
No. 2.

NEW CONGO MISSION BOAT AT BOPOTO.—(From a Photograph.)

of the morrow's feast ran high. Next day the cooks were busy plucking birds and skinning monkey, and all went into two large pots (which are in the foreground of the picture), together with palm oil, kwanga, maize, &c., &c., and long before the feast was ready, bright-faced boys and girls were running to and fro holding tightly their little ticket of admission which regular attendance at school had secured to them that morning. At the appointed hour none were missing, and a large crowd gathered to witness

the feast. Some enjoyed monkey, others bird, and all seemed happy. The fun of the afternoon finished up with a capital canoe race—Girls v. Boys—the latter just winning only by a hard struggle.

“No. 4 needs no words of mine.



No. 4.

GRAVE OF THE LATE REV. FRED. R. OBAM.—(From a Photograph.)

“No. 5 is a picture of Underhill Station, our first station on the Lower Congo River, with my brother Lawson and his wife and Mr. Pople under the shade of the verandah.” (See Frontispiece.)

THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.



HE Calendar possesses 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 contains 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 also appear; and instead of charging for them separately, and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course to make their contributions to the Society 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.

CHEERING TIDINGS FROM THE UPPER CONGO.



THE following more recent intelligence has also been received :—

“MY DEAR MR. BAYNES,—I feel peculiar pleasure in writing you by this mail, for I have news to tell that will not only rejoice your heart, but the hearts of all who take an interest in our work on the Congo. In 1890 we commenced work at Bopoto, and the seed sown during these four years is already beginning to yield the promised harvest. To some this may seem a long time, but those who can understand the peculiar difficulties of such pioneer work as we have here will rejoice with us that ‘the day breaketh’ so soon. Two beloved colleagues who desired to see what we now see have been called to their reward just before the dawn; a circumstance, however, which we cannot but feel is inseparably connected with the change that has been wrought in the hearts of some of our lads. The work manifested itself two or three Sundays ago, after I had been speaking in the chapel, when two lads came to me afterwards, anxious about their lost condition. I invited them to meet me in my room that evening, whither they had followed me after the service. When the first momentary surprise was over which I must confess I experienced, my joy knew no bounds. The evening came, and the lads also, when their troubled hearts found peace in trusting the Saviour. One of these was Mr. Oram’s personal boy, but since his death has been working for me; the other lad is Mr. White’s boy, but for the last eighteen months he had been working for Mr. Balfern, and accompanied him on his homeward journey as far as the coast. How rejoiced these two departed ones must be if they know in heaven what God hath wrought on earth! But this is not all. The next evening these lads came again for further conversation and prayer, and brought two or three others with them. Each evening the numbers increased, until our house was too small and we had to adjourn to the chapel. Two of my lads were amongst the number, one of whom told me for the first time that he gave his heart to Jesus while awaiting my return from England at Underhill.

“Several others of our station lads, and not a few from the towns, have received good impressions, and all are frequently meeting together for testimony, prayer, and praise. Their faces are brighter and their hands more willing, and we truly believe that the work is of God. Time, however, alone will prove; and a few months hence I trust I may be able to confirm what I have now written. We enter upon a new stage in our work here, and need more than ever the prayers and sympathy of all our churches. The care of these ‘lambs,’ amid the sorest temptations it is possible to conceive, makes us feel more than ever how weak we are; but more than ever that ‘all power’ is with our Great Shepherd, who has promised to be with us all the days.

“You will be glad to learn that Mrs. Forfeitt keeps wonderfully well and remarkably free from fever, and that I, too, continue to enjoy first-rate health.

Mr. Brown, too, is very well indeed, and has just got comfortably settled in the new house. We learn with very great pleasure that Mr. Kirkland is coming back to join us in our work here, and hope ere long to welcome him again.—With our united kind regards, believe me, dear Mr. Baynes, yours very sincerely,

“To A. H. Baynes, Esq.”

“WILLIAM L. FORFEITT.”

IN MEMORIAM.

THE LATE MRS. ELIZA B. BROOKS.

“Help those women, for they laboured with me in the Gospel. . . . whose names are in the book of life.”—PHIL. iv. 3.



N modern as in ancient days, some of the most devoted and useful servants of Christ have been *women*. Especially has this been the case in foreign mission-fields. There, far from kindred and native land, and amid scenes and sacrifices which cannot be imagined, godly women, not a few, have been true yoke-fellows with their husbands in the Gospel.

To the Christian public they have been almost unknown. On platforms they have been but seldom seen; in public assemblies their voices have been but rarely heard; and in missionary publications their works have been but occasionally recorded. Even in the Centenary volume only the names of *men* missionaries are recorded. From some cause or other the names of our “honourable *women*,” and who, not less devotedly and usefully than their husbands, have laboured in the Gospel, have been omitted. Happily their record is on high: their names are written in the Lamb’s Book of Life. Though comparatively unknown and unnoticed in this world, yet in the world to come not a few will shine as the brightness of the firmament and as the stars for ever and ever.

Mrs. E. B. Brooks, the subject of the present sketch, was the widow of the Rev. William Brooks, who for nearly forty years had charge of the Mission Press at Cuttack, Orissa, India. She was a native of Leicester, and along with several sisters, one being the late Mrs. A. J. Mundella, was brought up under the ministry of the Rev. Thomas Stevenson at Archdeacon Lane Chapel. In the year 1841 Mrs. Brooks accompanied her husband to India, and, with the exception of two furloughs to England, was never out of the Province of Orissa during her forty years’ missionary life. In 1882 Mr. and Mrs. Brooks were to visit England for the third time. Owing, however, to the heavy affliction of a widowed daughter, in Leicester, whose husband had died in India, it was arranged for Mrs. Brooks to come by herself, and her husband to follow a few months later. Sad to relate, however, in about a week after her embarkation, Mr. Brooks died suddenly at the house of Dr. Stewart at Cuttack. It fell to the painful lot of the writer to meet Mrs. Brooks on her arrival in England and to accompany her to Leicester. On the way she put into his hand a letter which she wished to have posted to her husband, little thinking that for a month or more he had gone to the house not made with hands, eternal in the heavens. Nor was it until the next morning that she was made acquainted

with her unspeakable loss. Nor was this her only trial, as some time after her arrival in England her daughter passed away, leaving to her care five orphan children, with scarcely any provision for their support and education. With very limited means, advancing years, and a constitution seriously impaired by residence in India, she nobly undertook the task of bringing up these grandchildren, for whose sake she denied herself the rest, change, and comforts which she so much needed.

Though her body was in England her heart was in Orissa, and never was she so happy as when in the company of missionaries, and in talking about the land in which the best years of her life had been spent. Missionary services were to her as days of heaven upon earth, and she joyfully anticipated the meeting of the great multitude, of all nations, and kindred, and people, before the throne of God, and before the Lamb. For several years her health had visibly declined, but the end was somewhat sudden and unexpected. Her only living daughter, who happened to be on a visit to her mother at the time of her decease, says: "She longed to go home. She has indeed left us all a beautiful example to live. She died most peacefully. Had she lived until February she would have been seventy-seven." She died on Monday, December 3rd, 1894, and on the following Friday her mortal remains were laid in the cemetery at Leicester, not far from those of three brethren—Henry Wilkinson, Isaac Stubbins, and William Bailey—with whom she had long been associated in mission work in Orissa. The Rev. W. Y. Fullerton, of Melbourne Hall, officiated at the funeral. Could our departed friend have had her choice she would have preferred to be interred in the cemetery at Cuttack, near to her beloved husband and several of their children—a spot which, in connection with the Orissa Mission, possesses the most hallowed associations, and where many brethren and sisters, far from friends and fatherland, await the resurrection of the just. Amos Sutton, author of the hymn, "Hail! sweetest, dearest tie that binds" (which was sung with such wonderful effect after Dr. Maclaren's sermon at Newcastle), sleeps there; Charles and Ann Lacey, John Buckley, John Orissa Goadby, Mary Guignard, Mrs. Thomas Bailey, and other missionaries and their children have there found their last earthly resting place. These all died in faith.

The first time the writer saw Mr. and Mrs. Brooks was at the end of the year 1855, when, on their arrival at Cuttack, he and his wife were most heartily welcomed into their hospitable home. Ever since then he has esteemed them highly in love, for their own and their work's sake. To a large degree they were given to hospitality, and to the younger sisters of the Mission Mrs. Brooks was delighted to act the part of hostess, mother, and nurse. Her house was often jocosely called "The Missionary Hospital"—an unspeakable blessing in a heathen land; and all who took shelter therein were sure of every attention that a loving and generous heart could suggest. For a considerable portion of her missionary life Mrs. Brooks, in conjunction with her husband, had charge of a boys' or girls' orphanage, and in teaching the girls and native Christian women how to make lace and crochét work she was very successful. Gentleness and genuineness were marked features in her character, and she had no hesitation in esteeming others more highly than herself. In referring to the self-sacrificing devotion of a missionary sister many years ago, she remarked to

the writer : " I often think our sister's heavenly crown will be far brighter than mine."

When Mrs. Brooks left for England in 1881 it was the first time in forty years that she and her husband had been separated. To this Mr. Brooks referred more than once after her departure, and the separation was most keenly felt. The Orissa Conference was held soon after she had left, and at one of the closing meetings our brother gave out Dr. Sutton's hymn, " Hail ! sweetest, dearest tie," &c. The meeting being in the open air, and darkness having come on, he was requested to give out, by the light of a lamp, verse by verse. This was his last public act in connection with the Mission, and in the light of subsequent events how strikingly appropriate the words :—

" What though the northern wintry blast
Shall howl around our cot ;
What though beneath an eastern sun
Be cast our distant lot ?
From Burmah's shores, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's Land,*
We hope to meet again.

" No lingering look, no parting sigh,
Our future meeting knows ;
There, friendship beams from every eye,
And love immortal grows.
It is the hope, the blissful hope,
Which Jesus' grave has given ;
The hope when days and years are past
We all shall meet in heaven."

In the minute of the Committee relating to Mr. Brooks's death the reference to Mrs. Brooks was as follows :—" That we tender to our beloved sister, Mrs. Brooks, our deep sympathy in the heavy loss she has sustained, especially under the very trying circumstances in which it occurred, and earnestly pray that she and her family may be graciously sustained by the Divine consolations of the Gospel. Mrs. Brooks, in consequence of her beloved husband's death, having retired from the foreign field, the Committee embrace this opportunity of placing on record their estimate of the valuable service which their sister, along with her devoted husband, has, for nearly forty years, rendered to the Mission. The Committee do not forget the death of their youngest daughter, some years ago, when in Calcutta on her way to England for her education ; nor the more recent death of their only son from cholera, when away from Cuttack on Government service ; nor the death of her beloved husband, at Cuttack, while she was at sea *en route* to England. The Committee trust that with their highly-esteemed sister it may be light at eventide, and that she may enjoy the constant and comforting presence of that Saviour whom she has so long and longingly served in India."

W. HILL.

* The author's first wife died soon after their arrival in India, and was buried at Puri, in May, 1825. His second wife was the widow of an American missionary, whose husband died, and was buried, in Burmah. The author himself lies in the cemetery on the banks of the Mahanuddi, at Cuttack ; and his second wife sleeps in "Columbia's Land," her native country.

TIMES OF REFRESHING AT UNDERHILL STATION, LOWER CONGO RIVER.



HE Rev. John Pinnock writes from Underhill Station under date of December 6th last:—

“We have been having times of rejoicing. The last Sabbath in November we baptized two lads at Underhill, Manteya (our head boy) and Nsaku, who is learning carpentering. Both are San Salvador lads, and have heard the Gospel from childhood. At the service they both spoke. Manteya tells of his journey to Lunda with Mr. Grenfell, how a number died in that expedition. He said, ‘And why did God keep me? It was not for any good in me, for I had a very hot temper, and I had not given Him my heart.’ Again he said, ‘Many of my relations are dead, but here I am; God has kept me to this day, so that I may come to Him and have my sins forgiven; and that I may tell you, my brothers, that Jesus loves you too, and gave Himself for you.’ He then urged them to ‘come to Jesus, for in Him alone is salvation.’

“We have now a class of five inquirers. Three of them are from San Salvador, and the other two are from the North Bank; one of these two had served one year at Underhill, and returned to his town with his year’s wages. He came back a few months ago to work for another year. We hope that when his term of service is over he will be able to take back the glad tidings of great joy to his people in his town in company with the other.

“I am sure you will rejoice with us in our rejoicing, and unite with us in thanking our Heavenly Father, ‘who giveth the increase.’ His Name be praised!”

GOOD NEWS FROM DACCA.



HE following letter from the Rev. R. Wright Hay will be read with thankful interest:—

“MY DEAR MR. BAYNES,—It is with deep gratitude to God that I report our safe arrival in Dacca. The *Pekin* reached Calcutta on the afternoon of Thursday last; and on Friday we left Calcutta, arriving here on Saturday evening. The voyage, after we left the Bay of Biscay, had been very pleasant, and tokens of the Lord’s presence and working granted in the services held on board had quickened our anticipation of blessing on resuming our work in Dacca, so that we completed our journey with even a greater joyousness of heart than possessed us as we set out from England. The two days that have passed since our return have been filled with gladness, thanksgiving, and happy service. It has been a great joy to have a renewal of fellowship with the brethren Morris, Bimal, and others, to meet old friends for whom prayer has long been a part of one’s daily Christian living, and to grasp the hand of brothers added to the household of

faith during our absence. And then the Communion service on Sunday morning, so full of the power of the Holy Spirit, and the evening Gospel meeting, with its impressive congregation of earnest listeners, brought back vividly the memory of blessing vouchsafed in bygone days, and faith was strengthened that 'He who has blessed will bless.' Yesterday brought a succession of inquirers and others to the Mission House, and I do not remember ever having spent a day in closer fellowship with Christ. In the morning a Mohammedan gentleman, whom we have known for years to be under impressions of the truth of the Gospel, and for whom we have been uniting in prayer, came to see me. He had been in the meeting the previous evening, and was manifestly moved by the Spirit; and now his avowal of faith in Christ was such as to make it plain that it was by the Holy Ghost that he called Jesus Lord. I put the Lord's will in regard to baptism before him. It was no new thing to him. He saw the way in which he ought to walk; but he still shrank from the decisive step because of the possible, almost inevitable, temporal consequences. He is an elderly man, the head of a household, and concern for his family held him back from the path of open Christian discipleship. Bimal and I conversed with him. We prayed together, and as God's Word was tenderly commended to the trembling spirit of the hesitating believer, it seemed as though the Holy Spirit literally fell upon him, and he was empowered and impelled to declare his readiness and his desire to be baptized. It was now close upon one o'clock. At one o'clock he was due at the Madrassah, in which he is acting as a teacher; but his request was, 'Let God's will be done *now*'; and forthwith we baptized him, and full of rejoicing he went straight from the solemn act of implicit obedience to his Saviour to his duties in the Mohammedan college near by. You will join us, I know, in praising God for His grace given to this brother, and in praying that he may be filled with the Spirit (according to his own earnestly expressed desire) unto such witness-bearing to Jesus as shall issue in great glory to His Name.

"There is no time to write more, but our hearts are full, and I prefer sending you this hurried letter to delaying until another mail. With our united kindest regards, I am yours affectionately,

"R. WRIGHT HAY.

"The Mission House, Dacca, East Bengal, December 18th, 1894."

MISSIONARY LOTO.



NUMEROUS applications are being daily received for this instructive game of "Missionary Loto," which has been designed with a view to impart missionary information to our young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. 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.

WOMEN'S WORK IN CALCUTTA.

BY THE REV. R. M. JULIAN, Pastor of the Circular Road Baptist Church, Calcutta.

"And now also the axe is laid unto the root of the trees."



O a new-comer to India and an outsider, one of the most interesting departments of Christian work is that in which the ladies of the Zenana Mission are engaged. Without wishing in any degree to depreciate the work that is being done by men in the mission-field, we do not hesitate to say that there is no work that is so thoroughly undermining the old religious systems of this country as is the work of the Zenana Mission. It was one



CALCUTTA ZENANA SCHOOL.—(From a Photograph.)

of the most splendid inspirations of the present century when English women were led to devote themselves to the highest interests of their less fortunate sisters. Let us only get the mothers, and India will be won for

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charge in the city, with an average attendance of about 500 scholars. In addition to these there are seven other schools in the villages that lie to the south of the city, with 220 scholars, giving a total of sixteen schools and about 720 scholars.

It is not simply secular instruction that is given in these schools. The children hear the Bible read; they are taught to sing hymns; and I have heard two or three of them offer their own extempore prayers at the close of school, and in the presence of their fellow-scholars.

What the ladies strive to do is to follow the scholars when they are taken away from the school, and to continue their religious training in the zenana. These ten ladies have no less than 1,000 homes open to them in Calcutta, where they may go and preach the Gospel. It is hardly necessary to say that the Mission urgently needs reinforcements, and that the missionaries are over-worked.

The conditions under which they have to carry on their work are such as to make that work doubly arduous. The photograph of one of the Calcutta schools we send represents a very comfortable, almost palatial, building, and we understand that it is one of the most comfortable of our schools in the city. But photographs, however true they may be to life, do not show many defects. This school is situated in a narrow entry, so narrow that a cab cannot enter it. The picture does not show the cow-sheds on one side of the little yard into which the school looks, or the heap of filth that had been swept up into a corner in honour of the photographer's visit. Nor does it show the stifling heat that beats down into that yard, where no breeze of less importance than a cyclone can find its way. We cannot speak of the zenanas except from what we have been told by those who have visited some of them out of simple curiosity. A few such visits have sufficed to send the visitor home, wearied by the heat and sickened by the smells. And yet this work, in the close, stuffy schools and in the dirty, foul-smelling zenanas, is the heroic work that is being done day after day here in this great city and in other parts of India. Such work would be impossible unless actuated by the highest motive; and the motive of those who are doing it is best expressed in the Apostle's words—"The love of Christ constraineth us."

Eastern Bengal, Barisal.—The Rev. T. Watson reports from Barisal:—"After a very pleasant voyage, I arrived at Calcutta, and stayed there for the Triennial Conference. I left there with Mr. and Mrs. Spurgeon on Friday night, November 30th, and reached Barisal on Saturday evening. I am commencing a Bible-school for the students here, that has been dropped since Mr. Carey left, also a lecture on Saturday evenings. This work will, I trust, prove helpful as a relief from Bengali, out of the depths of which I write unto you. My health is very good, and I have gained flesh since I left England."

BUDDHISM IN CEYLON.

BY THE REV. WALTER D. HANKINSON.



Y DEAR MR. BAYNES,—I am sending with this letter a portrait of a Ceylon Buddhist priest. It is not very good. I have no time to practise photography. This priest is one of the 9,950 at present in Ceylon. Each wears a long yellow robe, and possesses an alms-bowl in which he receives his food. From house to house he moves, and silently takes his stand before each, and with his alms-bowl in front of him, waits for a small gift of rice or plantains, &c. The giver often does obeisance to the priest, and in the case of one sect the priest pronounces a blessing before departing. Priests of the other sects depart in silence.

No priest must take a meal after twelve o'clock noon. When my friend called in to see me the other day, one of his attendants several times tested the hour by the length of his shadow, lest the priest should be too late to partake of his breakfast. From time to time these priests read the sacred books to the people, and in some cases give a little instruction to the children of the villages. Of the character of many of these priests, competent authorities speak in a way which shows that the religion of which they are the chief representatives, while containing many good moral precepts, offers no such cleansing and ennobling "power" as men need in order to raise them from ignorance and sin.

At the same time it is no doubt true that, owing to certain influences (among which by no means the least is the permeating influence of Christianity), an improvement among them is going on. Indeed, this improvement may be considered to be part of a *remarkable revival of Buddhism* with which we have now to deal. Whatever moral improvement this revival brings with it we shall surely gladly welcome, but at the same time it is not difficult to understand that any permanent elements there are in it are mainly the result of Christian teaching and influence. This influence is seen in many of the forms which this revival has taken. Buddhist schools have been established, catechisms compiled, out-door preachers appointed, the "birth-day of our Lord Buddha" is celebrated with decorations, lamps, processions, and even carols by night, the priests are called the "reverend," and so on through a long list of imitations.

Bound up, however, with this revival is, of course, a strong spirit of opposition to Christianity. The people are being stirred up to a determined attitude of resistance.

At present I am living, as you are aware, in a strong Buddhist district. I found the attitude of the people of such a nature that I felt it right to depart somewhat from ordinary methods. I felt that before we could hope to influence these people by oral preaching, we must try to show them what kind of lives Christianity could produce. The people soon learned that they were welcome to come and see us ; and although I have shown them various things to interest and instruct them (which is in itself a sacred duty towards these people, who have seen so little), we have not enticed them unawares. They all know that we shall speak to them about Christ and His Gospel. At first one or two came, and numbers have gradually increased, so that during the eight weeks we must have had 700 or 800 visitors. Thus we have been enabled to exert a wide influence. My companion, Mr. M. H. Perera, one of our oldest native preachers, deals very well with the people, both the ignorant and the educated. We feel very thankful that so many have come within our reach, for ever since I came to the district the Buddhist preachers (one a very bitter hater of God) have been stirring up the people. Several threats have reached our ears, but so far we have received no harm except the loss of our front-door key. Some days ago a man who came to see us was bitten by a poisonous serpent, and now many are saying that it was a punishment. He suffered very much. I went to his home and saw the native treatment. I was certainly touched at the willing help given by the neighbours. Since his partial recovery he has again been to see us, so he evidently does not believe the superstitious notion that he was bitten for coming to see us.

About a week ago, Mr. Dharmapala, who was representative of the Buddhist religion at the Parliament of Religions, preached to about 700 people within one and a half miles of our house. He is a man of ability, and is now endeavouring to raise a large sum of money in order to purchase a place in India, sacred to Buddhists as the spot where stood the memorable Bo-tree, under which Gautama is said to have sat absorbed in contemplation when he attained the Buddhahship.

Mr. Dharmapala may be looked upon as a strong leader in this modern movement, which has for its object the advancement of the Buddhist religion. He created a favourable impression at Chicago, and presented Buddhism, of course, in a very favourable light. I wish all the people who attended the Parliament of Religions could pay a visit to these countries, where Buddhism has existed for 2,000 years. They would then be able to judge of the tree by the fruit.

Nevertheless, it is true that now, owing chiefly to outside influences, a revival of activity of a remarkable nature is being aroused in this important

centre of the Buddhist world. In my opinion it is the beginning of a movement which will demand from us a very high standard of missionary life and work and teaching, as well as a revision of methods.

When we consider that in one form or another this religion is professed in Siam, Burmah, China, Thibet, and other Asiatic countries, and that in Ceylon it is probably of the most permanent type, and that at the present time we are at the fountain-head of a revival of activity, we may, to some extent, realise the serious responsibility which rests upon us as Christian missionaries.

In endeavouring to fulfil this responsibility we must, of course, be willing to recognise all elements of truth and good moral teaching to be found in Buddhism, and to assign to these their proper place and origin and value. It is neither right nor wise to do less than this; at the same time I feel how necessary it is to be equipped with all possible additions of wisdom and knowledge and spiritual power from the Divine storehouse, in order to uphold calmly and reasonably, yet faithfully and effectively, those great truths which are the special objects of the Christian faith, and of which Buddhism knows nothing.

Until this revival of activity, due mainly to external influences, ignorance and degradation were the significant fruitage of 2,000 years of Buddhism in Ceylon. Its history has shown that it possesses no such regenerating and ennobling power as we confidently ascribe to Christianity. We judge of the tree by its fruit, not by its reputation; and, turning from the fruit to the root, we may discern that its weakness and poverty are traceable to causes that are fundamental—root-weaknesses, as the Singhalese language would express it. It has no God, no personal Creator, no personal Providence of a Heavenly Father, no image of "God in man," no due sense of sin, no living Saviour, no Divine help for human weakness, no Divine sympathy, no hope of release from pain, sorrow, and the "evils of existence," except through an all but endless succession of births, during which all degrees of suffering are possible, and the end thereof, if ever it be reached, Nirvana. What the eternal state of Nirvana is it is difficult to understand, but certainly it is no such union of spirits in perfect love and purity and joy as we look for with sure and certain hope.

To meet the needs of a people devoted to this religion of their forefathers, to understand its philosophy and history and moral teachings, to meet its leaders on reasonable ground, to recognise and appreciate its elements of worth, to discern its weaknesses, are duties which we must earnestly seek to fulfil.

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THE LORD LOYETH A CHEERFUL GIVER.



THE grateful thanks of the Committee are given to the following donors for most welcome proofs of deep interest in the work of the Society:—"Two Well-wishers," for a silver egg cruet, a Christmas offering for the Mission; "A Sister in the Lord," Bath, by Mrs. Thomas, for a silver locket and chain; "A Bath Hay Hill Christian Endeavourer," five rings, for the Mission; "K. C.," a small silver brooch, for the Congo Mission; "A Friend, M. C. F.," for a small box of trinkets, to be sold, to help clear the Mission debt; "A. B. C. D., for Jesus' sake," a gold diamond locket, to help clear off the debt of £14,000; "F. C.," Young Women's Bible-class, Baptist Chapel, Warwick Street, Leamington, a ring, for the Congo Mission; "A woman, whose husband is out of work"—and this is all she has to give—a coral necklace, for the Mission; "A Girl Friend," Bathampton, a silver watch, for the Mission; Rev. R. Glover, D.D., Bristol, who writes:—"A lady's gold albert has been sent me, for the Mission debt;" the Rev. H. Reid, Wellington, Salop, for 7s. 6d., who writes:—"I have much pleasure in forwarding postal order for 7s. 6d., from a poor member of the Baptist Church, which she wishes to be devoted to Foreign Missions. I may freely say this is one of those cases that should move the hearts of those who are rich. This poor woman is of the humbler labouring class. She has had terrible trouble, with a variety of family griefs, and she is now almost despairing, on account of her husband taking to drink; and yet, with the heroism of a martyr, this brave soul not only holds on; but manages to send a trifle now and again to the Lord's work. These precious ones need encouraging! Pray for her!" "One who loves Jesus," for five pounds, who writes:—"Dear Mr. Baynes, —It is with much pleasure I send you enclosed my grateful offering of love to Jesus at this Christmastide. I trust and humbly ask the dear Lord to accept it from my hand. I am sorry it is not more, but could not bear the thought of sending less, so made it up, as I have been ill nearly all through this year; but God has graciously blessed me and helped me, and I am pleased to send my thanksgiving offering for Congo and China for His dear love; it is so extremely interesting to me to read in the HERALD of God's work in heathen lands. Oh, for more earnest-hearted ones to hasten on the coming of our dear Lord's Kingdom! Please do not publish my name on any account." "Hitherto hath the Lord helped us," one pound. The donor writes:—"Like so many others, I am one of the Liberator sufferers—not only myself, but an aged sister who has been a widow for the past ten years. We each lost all the savings of over thirty years, save a small annuity of £24. Since the Liberator failure my only income of £24 per annum has to serve to maintain my dear sister and self. But we find by strict economy we can still contribute our weekly contribution to the Foreign Mission. Small though it is, all helps to count. Should you think any part of this letter would stimulate others to go and do likewise you are at liberty to use it, only withhold my name, please." And Daisy Hope, Camberwell, one pound, to help liquidate the Mission debt.

The best thanks of the Committee are also given to the undermentioned contributors for most timely and much-needed help:—Mr. S. B. Burton,

Newcastle, £105; Mr. Geo. Ed. Foster, J.P., Cambridge, £100; W. W., £100; Mr. John Marnham, J.P., £92 10s.; Mr. G. Brugmann, Brussels, £40; Mrs. Wm. Thomas, Llanely, £30; Mr. D. Rees, Llandeloy, £25; Mr. J. B. Mead, for *Mr. Wall's work*, £25; Mr. Edward Rawlings, £21; Mrs. Edward Rawlings, £21; Xmas Thank-offering, £20; Mr. Geo. Shepherd, Bacup, £20; Mr. E. Dawson, J.P., Middlesborough, £20; Sir John Barran, Bart., M.P., £20; Lady Barran, £10; Mrs. J. Barran, £10; Anonymous, New Year's Thank-offering, £10; Rev. J. Turland Brown, Northampton, £10; Mrs. Barnhill, £10; Mr. Paxton, Harrogate, £10; Mr. J. Mitchell, Dewsbury, £10.

RECENT INTELLIGENCE.



MISSIONARY ARRIVALS.—We are glad to report the arrival of the Rev. J. G. Pike and the Misses Pike, of Cuttack, Orissa. Mr. Pike writes:—"When we entered the Bay of Biscay, there was a very high sea and one tremendous wave struck the ship, breaking down the front railing of the quarter-deck, bending some of the iron supports of the bridge, besides crashing through two empty cabins on upper deck and sweeping away one side of the wheel-house and chart-house, and ending by breaking through the skylights of the second saloon and pouring tons of water into our cabins. I suppose there could not have been less than fifty tons of water landed on the ship, and it struck us with a force that made the ship shiver (one officer estimated the quantity of water at double that I have mentioned). In a few seconds the passengers were wading through water knee-deep. The officers of the ship did everything for us, and very soon we got dry blankets for the ladies and got them put to bed in the first-class saloon, and in a very little time the ship was made trim again. Some eight men of the crew or stewards were more or less injured, and one poor fellow was killed by the falling wood and iron. It was rather a serious shock to the lady passengers, but I do not think any are really injured. I feel full of gratitude that the event did not occur in the night."—We are also glad to report the safe arrival in Paris of **Mrs. Timothy Richard and her daughters from Shanghai.** Mr. Richard hopes to leave China ere long, but for the present is detained by special literary work which he is anxious to see through the press.

Congo Tidings.—The Rev. W. H. White writes from on board the *ss. Angola*, off Sierra Leone, December 30th, 1894:—"The voyage so far has been most pleasant all through, and I am in splendid trim. Certainly I never have felt better. And the fact of being on board ship has not deducted nearly such a discount from my normal condition this time as last, for which possibly I have to thank the several rougher trips I made whilst at home. We are a happy company on board. And I am by no means lonely. My lack of colleagues is amply made up for by the companionship of a C.M.S. veteran, Rev. — Wood, of Abeokuta, that great negro-town behind Lagos, that Dahomey's raiding habits has driven together in self-defence. He counts thirty-eight years from his beginning work in Africa. He and Mrs. Wood have in charge two single ladies for Sierra Leone district. Then we have a missionary and lay agent for the Factory of the Basle Mission going to Accra. I have not failed to let these

brethren know how greatly we have been indebted to their Mission's Industrial Schools at Aocra. For, as you know, nearly every one of our Congo houses has been built—in fact all our carpentry work done—by young men taught in their schools, who have also handed on some of their skill to a Congo lad here and there."

Monsempi Station.—The Rev. H. T. Stonelake writes from Monsempi Station under date November 20th, 1894:—"Since leaving Stanley Pool it has been my privilege to spend a fortnight with the brethren at Lukolela, and to see something of their work. They welcomed and entertained me with the greatest kindness. The steamer experiences were very happy ones for various reasons. At all the mission stations we were more than well received, and this, together with the many pleasures inseparably connected with a steamer excursion on such a noble river as the Congo, made the time pass all too rapidly. On arriving here pleasures of another kind commenced at once. It was very refreshing to be face to face with one's work at last, and to enter upon it under such pleasant conditions as Monsempi affords. Brethren Weeks and Stapleton have put the result of their labours in the language entirely at my service, and I am hopeful of soon beginning to understand the people and of being understood by them. Until I reach that stage my reports of work done will be very meagre, but my hopes and expectations are strong for the future. With the exception of two slight attacks of fever I have enjoyed excellent health ever since coming into the country."

Missionary Trading.—The Rev. Joseph Cornish, pastor of Harvey Lane Church, Leicester, in the following letter gives a most interesting account of missionary trading by the young people at Harvey Lane. He writes to Mr. Baynes:—"You may perhaps be interested to learn that twenty-six of our young friends at Harvey Lane were influenced by the March HERALD to take a penny each, and see how much they might make for the Society by trading on its behalf. To-night they met, and, after a social cup of tea, gave in an account of their stewardship. We were delighted to learn the twenty-six pence had gained a total of £6 1s. 9d. Most of the workers are of tender years and are in the Sunday-school. They worked hard and persevered against many discouragements. A report was given by each, and this was a very pleasant part of the meeting. One lad said, 'I bought a pennyworth of radish seed and made 3½d.; this I spent in cauliflower seed, and earned 2s.' Another lad bought 1d. worth of mustard seed, and supplemented its earnings by errands, which brought him 1s. 9d. A little maid bought cotton, 1d., made lace, 6d.; with this bought wool and made a scarf for 1s. Out of this 3½d. was spent in cotton, and 2s. 3½d. was earned for lace, total 3s. Another earned 6s. 1d. Her 1d. spent in cotton fetched 6d. in lace; then 5d. of this brought 3s. 7d. for lace. A friend gave her a bit of wool, with which she made an iron holder, 4d.; then 1s. 9d. spent in wool was knitted into mats, which were sold for 3s. 10d. Another, by trading, gained 2d. on some sweets. With this she bought wool and earned 2s. 6d.; then she made 4s. 8d. of this by pillow cases, denied herself indulgences that amounted to 2s. 7d., and obtained 5s. 4½d. from friends; total 12s. 7½d. Another gained 2d. by dressing a doll, added 2s. 11d. to this by self-denial, and with 4s. 3d. given

by friends interested in her work she bought wool and worked it up into stockings and skirts that sold for 14s. 4d. One worked so well that her balance-sheet showed receipts, £1 10s. 7d.; materials, 18s. 2d.; profit, 12s. 5d. Another bought daisy roots for 1d., sold them for 2d.; mended boots, 10d.; bought screws, 6d., and made brackets, 2s. 8d., and soap dishes, 1s. 6d.; bought leather and made laces, 8d., and other shoe work, earning a total of 6s. 6½d. The smallest sum earned was 1s. So you will see not one was an unprofitable servant. All have taken a penny again, and we are hoping next December to have an even larger and more encouraging account to present to you. The superintendent, Mr. H. O. Bridgewater, will be sending you the £6 1s. 9d. with other school money. shortly."

Margoorah, Jessore.—Our good native brother, Sat Soron Mookerjee, who is now labouring as an evangelist at Margoorah, in the Jessore District, writes:—"Although this is comparatively a small place, there are splendid opportunities of work, and the Lord is using us every day for His glory. The people listen to the glad tidings of the Cross attentively, and there is much in our work to thank God. My predecessor, Koylash Babu, had been doing very good work by dispensing medicine to the poor people. Almost every day people come to me for medical help. I feel I could do much work if I had a good chest of medicine. I could then very easily make friends with many, and obtain entrance to villages with the old story of Christ's love for perishing souls. Would you kindly publish my request in the *MISSIONARY HERALD*, and try to induce some kind friend interested in the Lord's work to supply me with a good chest of homœopathic medicine?"

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the meeting of the General Committee, on Tuesday, December 18th, 1894, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Mr. J. J. Smith, J.P., of Watford,

The Minutes of the last meeting were read and confirmed.

The Secretary reported the decease, at Claybury, on Thursday, November 22nd, of the Rev. John Chamberlain Page, formerly of Barisal, Eastern Bengal, and stated that he had attended the funeral on Wednesday, November 28th, at Chingford Cemetery, the Rev. J. H. Anderson, of Barisal, conducting the service.

Mr. J. E. M. Stephens, of Bournemouth, was, on the recommendation of the Candidate Sub-Committee, accepted for Congo Mission work.

An encouraging Report as to the Progress of the Church Visitation Scheme was considered and adopted.

The Rev. J. R. Wood, of Upper Holloway, gave notice that at the quarterly meeting of the General Committee on January the 16th, he should move a resolution recommending a Sunday in February to be set apart for special prayer on behalf of the Society.

Special Prayer was then offered by the Rev. T. Graham Tarn, of Cambridge, and Mr. Alfred Barran, J.P., of Leeds.

The Secretary reported that he had just received a letter from the Rev. A. G. Jones, of China, dated "150 miles S.W. of Chefoo, October 6th," to the following effect:—"DEAR MR. BAYNES,—You know Japan is waging war at China's very gates, and, so far, is winning and likely to win till this nation is shaken up thoroughly from its false confidences and pride. At first the war was on a farther-off field, Corea, but the probability is it will come nearer and nearer to Peking. This is possibly fraught with danger to our missionaries in the interior, and very much so the English Ambassador told me he thought. The main reasons are that reverses create disorder, panic, and slackening of the central powers, by which we are protected ordinarily; next that the populace make no distinction between any foreigners, and may take us for Japanese or their friends.

"This being certainly so, before I left Chefoo I asked Messrs. Ferguson and Co., our agents (and also Lloyds' agents, &c.), to use their discretion in keeping us in the interior advised of important *events*, by wire if possible, if not by special fast courier. Matters began to look as if things might happen that would call for exceptional action on our part; for instance, an occupation of Chefoo, or an invasion of the metropolitan province, &c., &c.

"I did not apply to the British Consul for this aid, because this would become his duty in any extreme case; because we did not want *advice* or *orders*, or other people's accumulated nervousness and *fears*, but just war facts. I found Chefoo nearly all the time in a state of effervescence and excitement, which seemed to me absurd, and therefore guarded against this.

"I had no opportunity of consulting with colleagues. I acted as I thought events might demand, and now I report what I did—first, that you and the friends of missionaries may know some responsible and intelligent persons are watching for our safety; secondly, that in case any expense arises on the head of these telegrams, &c., you may be prepared for it.

"It is, of course, recognised that the present is the most exceptional state of things in China's foreign relations since 1859.—Believe me,

"Very faithfully yours,

"A. H. Baynes, Esq.

"ALFRED JONES.

"P.S.—Since writing the foregoing, I have travelled some 200 miles inland—*i.e.*, six days' journey—and find the country and people perfectly tranquil.

The meeting closed with prayer by the Rev. Alfred Tilley, of Cardiff.

QUARTERLY MEETING OF COMMITTEE.

WEDNESDAY, JANUARY 16TH, 1895.

THE TREASURER, W. R. RICKETT, ESQ., IN THE CHAIR.

After singing a Hymn and reading a portion of Scripture, prayer was offered by the Rev. Samuel Vincent, of Plymouth.

The Minutes of the last meeting were read and confirmed.

The best thanks of the Committee were given to J. M. Bartlett, Esq., of Newcastle-upon-Tyne, for the gift of a framed photographic copy of a hand-bill, dated 1813, announcing the first public meeting of the Missionary Society in Newcastle.

The Revs. J. G. Pike, of Cuttack, Orissa, and S. S. Thomas, of Delhi, met the Committee (the former on arrival in England on furlough, the latter on the eve of his return to India after furlough), and after a few hearty and affectionate words from the Chairman, were commended in special prayer to the blessing and care of Almighty God by the Revs. W. Landels, D.D., of Edinburgh, and J. Jenkyn Brown, of Birmingham.

The return to England on Furlough of the Revs. John Pinnock and G. R. Pople, of Underhill Station, Lower Congo River, in the approaching spring, was sanctioned, medical opinion advising this change.

In pursuance of notice, the Rev. J. R. Wood, of Upper Holloway, moved a resolution appealing to the pastors and deacons of churches throughout the

denomination to set apart Sunday, February 24th, as a season for special prayer on behalf of the Mission, which was unanimously adopted. (See first article in this issue of the HERALD.)

The following Report of the 1895 Annual Services Committee was presented, received, and adopted:—

REPORT OF 1895 ANNUAL SERVICES COMMITTEE.

Thursday, April 18th.—**Introductory Prayer Meeting**, in the Library of the Mission House. Chairman—Rev. W. Landels, D.D., of Edinburgh.

Friday, April 19th.—**Quarterly Meeting of Committee.**

Sunday, April 21st.—**Missionary Sunday** throughout the churches of the Metropolitan District.

Tuesday, April 23rd.—**Annual Members' Meeting** in the Library of the Mission House, at 10.30 a.m. Chairman—Joseph Russell, Esq., of Port Glasgow.

Tuesday, April 23rd (evening).—**Annual Missionary Soiree, Cannon Street Hotel.** Chairman—J. J. Colman, Esq., M.P., of Norwich. Speakers—Rev. J. G. Pike, of Cuttack, Orissa; Rev. Charles Joseph, of Portsmouth; and the Rev. R. D. Darby, of the Congo Mission.

Wednesday, April 24th.—**Zenana Mission Breakfast.**

Wednesday, April 24th, 12 o'clock noon.—**Annual Missionary Sermon in Bloomsbury Chapel**, by the Rev. James Stalker, M.A., D.D., of Glasgow.

Wednesday, April 24th, 7 o'clock p.m.—**Annual Missionary Sermon to the Young** in Regent's Park Chapel. Preacher—Rev. Joseph Parker, D.D., of the City Temple.

Thursday, April 25th, 6 p.m.—**Annual Meeting in Exeter Hall.** Chairman—The Right Hon. the Lord Overtoun, of Dumbarton, N.B. Speakers—Rev. Daniel Jones, of Patna City, N.W.P.; Rev. Dr. Berry, of Wolverhampton, and (it is hoped) the Rev. Griffith John, D.D., of Hankow.

Friday, April 26th.—**Missionary Breakfast Conference in Exeter Hall.** Chairman—W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper by the Rev. C. W. Skemp, of Bradford, Yorkshire.

Friday, April 26th, 7 a.m.—**Young People's Annual Missionary Meeting** in Exeter Hall. Chairman—George Kemp, Esq., J.P., of Rochdale. Speakers—Rev. Philip Davies, B.A., of Wathen, Lower Congo River; Rev. James Stuart, of Watford; and the Rev. Herbert Anderson, of Calcutta.

Satisfactory Reports were presented as to the results of the first examination in the vernacular of Brethren Hasler (Delhi), Collier (Bankipore), and Hale (Agra).

Important Correspondence was reported between the Committee of the Baptist Missionary Society and the Committee of the Society for the Propagation of the Gospel, relative to Barisal and Furreedpore.

The Secretary reported the sudden decease of the wife of the Rev. H. E. Barrell, of Bombay, on December the 7th, leaving an infant daughter only five days old; also on the 9th of January, at Stratford, the death of the widow of the late Rev. W. H. Gamble, of San Fernando, Trinidad, after a brief illness.

Resolved.—"That the Secretary be requested to forward to the Rev. H. E. Barrell and to the family of the late Mrs. Gamble sincere expressions of the deep sympathy of the Committee with them in this time of sore trouble and bereavement, assuring them of earnest prayer for their solace and support."

The Meeting was closed with prayer by the Rev. Thomas Barrass, of Peterborough.

ACKNOWLEDGMENTS.



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

A Christmas donation of pharmaceutical products from Messrs. Burroughs, Wellcome, & Co., Snow Hill Buildings, London; a parcel of clothing and dolls from the Hillsley Working Party, by Mrs. Goulter, for the Rev. Herbert Thomas, Delhi; a parcel from Friends at Devonport for the Rev. S. S. and Mrs. Thomas, Delhi; parcels of cards from Stoke Newington and from Little Gilbert, Coleford, for the Rev. W. Carey, Barisal; a parcel of clothing from the Heath Street Zenana Working Meeting, Hampstead, by Mrs. Bickett, for Miss Thorn, Delhi; a parcel of clothing for the Rev. A. Jewson, Calcutta; parcels of clothing from Mrs. Underhill, Hampstead, and from the Y.P.S.C.E., Deacon Road, Widnes, by Miss Lloyd Jones, for Mrs. Bentley, Wathen, Congo; a box of clothing, school stationery, and toys, from the Spare Minutes' Society, The Park Chapel, Great Yarmouth, by Miss Aldred, for Rev. W. H. Stapleton, Monsempi, Upper Congo; a parcel from Worcester for Mrs. Lawson Forfeitt, Underhill; two pieces of calico and other articles from Friends at Nelson, by Mr. Stanley, for Rev. H. Ross Phillips, San Salvador; a writing case from Mrs. Daniell, Birmingham, for Bungudi, Bolobo, Upper Congo; pocket-knives from Mrs. Clarkson and another Friend, Crosshills, Keighley, for Mvungi, Wathen Station, Congo; a map of the world and a weighing-machine from Melbourne Hall Sunday-school, Leicester, by Miss E. Walker, for Rev. J. L. Roger, Stanley Pool, Congo; a parcel of magazines from Mr. T. Clements, Sleaford, for the Congo; and a parcel of coloured print from Mrs. Elkington, Balham, and a box of dolls, scissors, needles, cottons, &c., from Mrs. Davies, Bangor, for Miss El Karey, Nablous, Palestine.

Also a handsome silk patchwork quilt, measuring 5 feet by 3 feet 10 inches, from Mrs. John Penny, of Honor Oak, worked by Misses Mary Watts and Emily Cole, for sale, for the benefit of the Mission. It can be seen at any time, at the Mission House, Furnival Street.

The Committee join with the Rev. R. C. and Mrs. Forsyth, of Shantung, China, in gratefully and heartily acknowledging the following gifts:—

Set of cards showing process of manufacture of various articles from Mr. Geo. Pavitt; £1 from Mrs. Lang for the Museum; a parcel of pictures from Mr. J. S. Forsyth for the bookshop at Tsing Chou Fu; and £2 from Mr. T. Cowie, £1 from the Misses McIlvain, and £1 1s. 3d. from the Church at Shooter's Hill Road, Blackheath, for Mrs. Forsyth's work in China.

The Committee also cordially join with the Rev. W. A. Wills, of China, who desires gratefully to acknowledge the receipt of the following welcome and useful gifts:—

Two medical books from the Rev. W. Y. Fullerton; two medical books from the Rev. W. Usher, M.D.; a medical book from the Congregational Chapel, Painswick, near Stroud; four medical books from Y.P.S.C.E., Edith Road, Nunhead; a pocket surgical dressing-case from the Scholars of Norfolk Street, Peckham, Sunday-school; a magnetic battery from the Bible-classes, Norfolk Street; an emergency case filled with tabloids from the Y.P.S.C.E., Norfolk Street; a musical-box and ophthalmoscope from his three daughters' sale of work; also a number of Christmas cards from different schools and friends.

Brockley-road Chapel for W & O	11	17	0
Do., Y.C.U.	0	15	0
Brompton, Onslow Chapel	1	15	0
Do., Sunday-school	0	15	8
Do., for Mrs. Hay's Girls' School, Dacca	6	0	0
Brondesbury, Senior Girls' Class, for Mr. People's work, Congo	2	0	0
Camberwell Cottage-green Sunday-sch., for Congo	5	0	0
Do., Donmark-place, Chapel	1	4	0
Do., for W & O	8	3	2
Do., Y. M. B. C.	0	6	0
Child's-hill Sunday-school	1	16	0
Chiswick, for W & O	1	1	0
Do., Sunday-school	3	5	0
Clapham, Grafton-sq.	4	0	0
Do., for W & O	1	2	6
Do., for N.P.	3	0	0
Dalston, Queen's-road, for W & O	1	0	0
Dalston Junction Sunday-school	10	0	0
Do., Young Men's Bible-class	0	0	6
Ealing, Haven-green	28	13	0
Do., for W & O	6	11	8
Do., Sunday-school	16	17	6
Enfield Highway, Totteridge-rd., for W & O	1	2	3
Ferne Park Chapel, for W & O	6	0	0
Finsbury Park Congregational Church Y.M.C.U., for support of Congo boy under Rev. W. H. Bentley	3	0	0
Forest Gate, Woodgrange	8	1	0
Do., for support of Congo boy Mansendi	1	2	8
Fox-court Ragged-schl.	0	8	6
Fulham, Daves-road Sunday-school	7	5	5
Harlesden, for W & O	2	12	6
Do., Sunday-school	3	7	8
Hawley-road, St. Paul's Chapel, for W & O	2	19	3
Highbury Hill	8	11	6
Do., for W & O	8	11	0
Do., Sunday-school	7	16	3
Islington, Cross-street Chapel	1	7	10
Do., Sunday-school	6	13	5
Do., for Barisal-schl.	5	0	0
Metropolitan Tabernacle Sunday-school Missionary Union, for Barisal	5	5	0
North Finchley	5	10	0
North London Auxiliary L.B.A., collection at Meeting at Cross-street, Chapel	1	10	0
Notting Hill, Ladbrooke-grove Chapel	2	5	0
Nunhead, Edith-road	8	8	6
Do., for W & O	1	11	6
Peckham, Norfolk-st., for W & O	0	15	6
Do., Park-road	21	11	3
Do., Rye-lane, for W & O	7	0	0
Do., Miss Chubb's class	2	2	0
Do., Y.P.S.C.E.	0	7	6

Poplar and Bromley Tabernacle, Sunday-school	0	10	0
Putney Union Church, 1894	0	7	7
Do., for W & O (1894)	6	4	8
Regent's Park Chapel Tuesday Class, for Congo	1	1	0
Southall, for W & O	0	10	1
Stephen-street Sunday-school	2	3	7
Stoke Newington, Devonshire-sq. Chapel	21	0	0
Stratford, Major-road	0	5	0
Do., Sunday-school	1	0	0
Stratford-grove Sunday-school	4	12	0
Do., Y.P.S.C.E.	2	5	3
Teddington, Y.W.B.C.	5	0	0
Do., for support of Congo girl Nankula, under Mrs. Lewis	5	0	0
Twickenham, for W & O	1	8	0
Upper Holloway Ch., for W & O	6	10	4
Vernon Chapel, Mothers Meeting, for Congo	0	15	6
Walworth, East-street	1	13	5
Do., Sunday-school	5	4	2
Walworth-road Chapel	10	19	10
Wandsworth, East-hill, for W & O	5	6	8
Do., Victoria Chapel, for support of Orphan girl Dormishta Da, at Cuttack	2	10	0
Wealdstone, for W & O	0	12	8
Westbourne Park Ch.	27	10	1
Do., for Orissa Bible Women	0	10	6
Woodberry Down	26	17	11
Willesden-green, for W & O	0	14	9
Do., Sunday-school	1	12	1

BEDFORDSHIRE.

Amphill, for W & O	0	10	6
Bedford, Mill-street, for W & O	2	6	6
Blunham	0	8	0
Luton, Union Ch., for W & O	2	1	
Do., Park-street	5	0	0
Do., Y.P.S.C.E., for support of Bible-woman, Cuttack	3	10	0
Stevington	1	10	3
Do., for W & O	0	3	5

BERKSHIRE.

Faringdon, for W & O	0	16	2
Newbury, for W & O	3	3	0
Reading, united collection for W & O	1	18	1
Do., King's-road	12	11	7
Do., for W & O	11	14	5
Windsor, for W & O	2	17	11

BUCKINGHAMSHIRE.

Chenies, for W & O	1	1	0
Do., Sunday-school, for N.P.	0	15	0
Chesham, Broadway Chapel, for W & O	1	15	0

Doanshunger Sunday-school	0	10	0
Dinton, for W & O	0	2	6
Great Missenden, for W & O	0	10	0
Haddenham, for W & O	0	10	0
Princes Risborough, for W & O	1	6	0
Speen, for W & O	0	10	0
Stantonbury	0	12	0
Wendover, for W & O	1	0	0
Wraysbury	19	15	4

CAMBRIDGESHIRE.

Cambridgeshire Auxiliary, per Mr. G. E. Foster, Treasurer	179	19	10
Harston, for W & O	0	15	8
Soham	3	13	6
Waterbeach, for W & O	1	0	0
West Row	6	7	0
Wilburton	0	11	0
Willingham, for W & O	0	12	6
Wisbech, Hill-street	57	10	0

CHEESHIRE.

Andlem, for N.P.	0	5	0
Altrincham, Tabernacle	2	9	3
Do., for W & O	0	14	6
Do., Sunday-school	2	12	9
Nantwich, for W & O	1	4	6
Onston, for W & O	1	6	0
Tarporley, for W & O	1	2	0
Warford and Bramhall, for W & O	0	8	0

CORNWALL.

St. Austell	13	10	5
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CUMBERLAND.

Workington	2	9	2
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DERBYSHIRE.

Clay Cross, for W & O	0	8	0
Riddings	0	15	9
Swanwick	2	0	0

DEVONSHIRE.

Appledore, for W & O	0	10	0
Cullompton	11	3	10
Devonport, Hope Chpl., for W & O	1	0	0
Do., Pembroke-street	0	12	3
Dotton District	2	7	0
Exeter, Bartholomew-st	2	1	6
Kilmington, for W & O	0	6	0
Paignton	4	1	0
Plymouth, George-st.	63	13	1
Torquay, Upton Vale, for W & O	5	0	0

DORESSETSHIRE.

Bridport, for W & O	0	17	0
Dorchester	0	15	0
Gillingham	0	11	3
Lyme Regis, for W & O	0	10	0
Do., for support of Congo girl under Mrs. Lewis	0	11	1
Pydetrentside	0	6	0
Upper Parkstone, Tabernacle	1	5	9
Weymouth, for W & O	1	10	0
Do., Sunday-school	6	7	0

DURHAM.

Hamsterley	0 10 0
Do., for <i>W & O</i>	0 5 0
Monkwearmouth, Enon	1 1 4
South Shields, Westoe-	
road	0 5 0
Do., for <i>Congo</i>	3 4 1
Stockton - on - Tees,	
Northcote-street	7 16 10

ESSEX.

Asbdon	4 17 10
Do., for <i>W & O</i>	0 17 2
Barking Tabernacle,	
for <i>W & O</i>	1 1 0
Colchester, Eld-lane ..	5 10 0
Do., for <i>W & O</i>	1 10 0
Leyton Sunday-school ..	0 5 6
Loughton, for <i>W & O</i> ..	3 7 0
Maldon, for <i>W & O</i>	0 8 6
Saffron Walden	39 13 2
Do., for <i>W & O</i>	1 1 0
Do., for support of	
<i>Congo boy, Mpungi,</i>	
<i>under Mr Harrison</i>	5 0 0
Woodford Green, Union	
Chapel	2 12 6

GLOUCESTERSHIRE.

Bourton-on-the-Water,	
for <i>W & O</i>	3 3 6
Cheltenham, Cambray	
Ch., for <i>W & O</i>	2 2 0
Cirencester, Sunday-	
school, for <i>Evangelist</i>	
<i>in China</i>	2 10 0
Eastcombe	1 14 10
Do., Christian Band ..	4 11 2
Fairford	4 13 0
Do., for <i>W & O</i>	1 0 0
Nailsworth, for <i>W & O</i> ..	2 4 4
Tetbury	3 17 4
Do., for <i>W & O</i>	0 6 2
Wotton-under-Edge, for	
<i>W & O</i>	0 10 0

HAMPSHIRE.

Andover, for <i>W & O</i> ..	1 6 8
Hoscombe	2 13 0
Do., Sunday-school ..	4 8 6
Do., Y.M.B.C., for	
support of <i>Congo</i>	
<i>boy, Lusaka</i>	5 0 0
Emsworth, for <i>W & O</i> ..	0 10 6
Portea, Kent-street,	
for <i>W & O</i>	1 15 0
Romsey	10 0 0
Whitechurch, for <i>W & O</i> ..	0 15 0
Do., for <i>N.P.</i>	1 11 0

ISLE OF WIGHT.

Sandown, for <i>W & O</i> ..	0 10 6
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HEREFORDSHIRE.

Kington	0 10 0
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HERTFORDSHIRE.

Boxmoor, for <i>W & O</i> ..	4 13 8
Do., Sunday-school ..	2 6 9
Hemel Hempstead	0 6 0
Do., for support of	
<i>Congo boy</i>	2 10 0
Hitchin, Walsworth-rd.	
.....	2 0 0
Sarratt, for <i>W & O</i>	0 13 3

KENT.

Ashford, Sunday-schl.	1 18 6
Beckenham	2 4 6
Bromley, Farwig Wesleyan	
Mission	2 2 0
Catford Hill	20 0 0
Do., Sunday-school	8 16 10
Do., for support of	
<i>Congo boy</i>	5 0 0
Chatham, for <i>W & O</i> ..	2 15 5
Crayford, for <i>W & O</i> ..	1 2 6
Dartford, for <i>W & O</i> ..	1 0 0
Faversham	2 3 0
New Brompton, for	
<i>W & O</i>	1 10 6
Orpington	48 14 8
Ramsgate, Cavendish	
Chapel, for <i>W & O</i> ..	2 10 0
Savcnocks	21 1 6
Shooters' Hill-road, for	
<i>W & O</i>	3 0 0
Sittingbourne, for	
<i>W & O</i>	3 5 1
Salton-at-Hone	0 17 6
Do., Iron-room, Sun-	
day-school	5 7 7
Tunbridge Wells	18 15 8

LANCASHIRE.

Accrington, for <i>W & O</i> ..	8 14 5
Bacup, Ebenezer	80 2 8
Do., for <i>W & O</i>	5 0 0
Do., for <i>N.P.</i>	0 1 0
Do., Doals, for <i>W & O</i> ..	2 0 0
Sarrow-in-Furness	1 5 2
Blackburn, Montague-	
street	9 6 3
Do., for <i>Mr. Shor-</i>	
<i>rock's Work, China</i>	0 10 6
Blackpool, Sun.-school,	
for <i>N.P.</i>	0 17 6
Briercliffe, Hill-lane ..	4 0 0
Do., for <i>W & O</i>	1 14 6
Burnley, Mount Pleas-	
ant	10 0 8
Bury, Knowsley-street ..	7 0 0
Do., for <i>W & O</i>	0 10 10
Church, Ernest-street ..	14 10 1
Do., for <i>W & O</i>	2 7 0
Colne	16 8 0
Do., for <i>W & O</i>	2 10 0
Disley	1 13 0
Edgeside	2 0 0
Do., for <i>W & O</i>	0 10 0
Farnworth	2 14 8
Haslingden, Bury-rd.,	
Do., for <i>W & O</i>	1 8 1
Lancaster	24 9 0
Liverpool and District	
Welsh Churches	4 0 0
Liverpool Auxiliary,	
Richmond Chapel,	
for <i>W & O</i>	13 6 6
Do. Birkenhead	
Grange-road	27 5 0
Do., Sunday-school ..	17 2 7
Do., Jackson-street	
Sunday-school	1 4 8
Do., Egremont Sun-	
school	17 0 0
Do., New Brighton	3 2 6
Do., for <i>Congo</i>	1 0 0
Do., for <i>W & O</i>	1 4 6
Do., St. Helen's Jubilee	
Chapel	3 17 3
Littleborough, for	
<i>W & O</i>	0 5 0
Manchester, Brighton	
grove, for <i>W & O</i> ..	1 17 6
Middleton	2 0 0
Millgate, for <i>W & O</i> ..	0 11 0

Nelson, Carr-road	3 0 0
Do., for <i>W & O</i>	2 0 0
Newbold, Ebenezer ...	6 13 11
Do., for <i>W & O</i>	1 0 0
Oldham, Pitt-street	2 0 0
Do., Royton, Bethesda	
Ch., for <i>W & O</i>	1 2 0
Do., Royton, Oldham-	
road, for <i>W & O</i> ..	0 10 6
Oswaldtwistle	35 0 9
Padiham, Burnley-rd.,	
Sunday-school	3 6 8
Preston, Fishergate,	
for <i>W & O</i>	1 4 6
Do., Pole-street, for	
<i>W & O</i>	1 1 6
Southport Tabernacle	
Sunday-school	5 10 3
Stacksteads, Acro Mill	
Sunnyside	1 0 0
Ulverstone	0 14 3
Do., for <i>W & O</i>	0 13 9
Waterbarn	5 0 5
Do., for <i>W & O</i>	16 14 4
Do., for <i>W & O</i>	2 0 0
Wigan, King-street, for	
<i>W & O</i>	15 0 0
Withington	7 10 0

LEICESTERSHIRE.

Hathern, for <i>W & O</i> ..	0 8 6
Hugglescote, for <i>W & O</i> ..	1 4 0
Kogworth	4 7 6
Leicester, Belgrave-rd.	
Tabernacle	0 17 6
Do., for <i>W & O</i>	0 10 0
Do., Sunday-school ..	2 3 8
Do., Belvoir - street	
Chapel	8 3 0
Do., Charles - street	
14 13 1	
Do., Clarendon Hall,	
Bible-class	4 2 4
Do., Dover-street, for	
<i>W & O</i>	3 0 0
Do., Emanuel Gh.,	
for <i>W & O</i>	1 1 0
Do., Harvey-lane, for	
<i>W & O</i>	1 16 0
Long Whatten	1 3 9
Market Harborough ..	1 0 0
Melton Mowbray	0 10 0
Rothley, for <i>W & O</i> ..	0 5 0

LINCOLNSHIRE.

Boston, High-street ..	0 10 6
Coningsby, for <i>W & O</i> ..	0 6 0
Grimsby Tabernacle ..	1 10 6
Louth, Eastgate	1 2 0
Do., Northgate	0 10 6
Do., Sunday-school ..	0 6 6
Sutton, St. James', for	
<i>W & O</i>	0 3 6

NORFOLK.

Attleborough	4 11 3
Diss, for <i>W & O</i>	1 1 0
Foulsham, for <i>W & O</i> ..	0 10 0
King's Lynn	3 14 6
Ludham, for <i>W & O</i> ..	0 5 0
Neatishead, for <i>W & O</i> ..	0 10 0
Stalham, for <i>W & O</i> ..	1 1 0
Thetford, for <i>W & O</i> ..	0 6 0
Yarmouth, Park Chapel	
.....	0 10 0

NORTHAMPTONSHIRE.

Blisworth, for <i>W & O</i> ..	1 0 0
Earls Barton, for <i>W & O</i> ..	0 12 6

Guildenborough, for W & O	0 10 0
Hackleton, for W & O	1 0 0
Do., for N.P.	0 11 0
Kingsthorpe	6 15 2
Peterborough, Queen-street, for W & O	5 10 0
Thrapstone, for W & O	3 0 0
Woodford, for W & O	0 6 0

NORTHUMBERLAND.

Newcastle-on-Tyne, Jesmond Chapel	105 0 0
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NOTTINGHAMSHIRE.

Carrington, Sherborne-road Sunday-school	1 4 0
Hucknall Torkard, for W & O	0 10 6
Newark, for W & O	1 0 4
New Lenton, for W & O	0 10 0
Nottingham College	0 10 0
Nottingham, George-st. Do., Arkwright-st., for W & O	1 1 0
Do., Carrington, for W & O	0 5 0
Radford, Prospect-pl.	4 4 0
Retford, for W & O	0 11 4

OXFORDSHIRE.

Banbury	5 4 8
Do., Sunday-school	6 14 0
Caversham	3 9 8
Coate	27 4 6
Little Tew	9 0 8
Cleveley	1 4 0

SHROPSHIRE.

Oakengates, Sunday-school	1 5 6
Do., for N.P.	0 16 6
Shrewsbury, Claremont Chapel	6 11 5
Do., for W & O	1 1 2
Do., Sunday-school	9 1 0

SOMERSETSHIRE.

Bridgwater	18 19 9
Do., for support of Congo Boy	0 15 0
Do., Y.P.S.C.E., for N. P. Prania Mandel, at Rung-pore	6 0 0
Bristol Auxiliary, per Mr. G. M. Carlile (Treasurer)	103 5 10
Do., for W & O	3 13 3
Cheddar Association—	
Cheddar	5 9 2
Do., Sunday-school	1 0 0
Allerton	0 14 1
Rooksbridge	7 9 0
Crickham	1 12 1
	16 4 4
Less Expenses	0 5 0
	15 9 4
Crewkerne	3 18 9
Do., for W & O	0 10 0

STAFFORDSHIRE.

Bilston, for W & O	1 0 0
Cheadle	2 12 0
Newcastle-under-Lyme, for W & O	0 8 0
Stoke-on-Trent	27 3 0
Do., for W & O	1 10 0
Tamworth, Sun.-school, for N.P.	0 9 0
Wolverhampton, Waterloo-road	9 1 5
Do., for W & O	2 11 3

SUFFOLK.

Bradfield St. George, for W & O	0 10 6
Ipswich, Burlington Chapel	7 8 2
Sudbury, for W & O	1 2 6
Tunstall Common, for W & O	0 7 0

SURREY.

Balham, Ramsden-rd., for W & O	2 7 6
Dorking	9 4 10
Do., for W & O	1 1 0
Dormans Laud	5 0 7
Lower Tooting, for W & O	1 5 0
Do., Summers Town Sun.-sch.	0 14 6
Redhill	18 10 0
Richmond, Duke-street	3 13 2
Do., for W & O	1 6 0
Streatham, Lewin-rd. Y. W. B. C., for Orphan Girl at Cuttack	1 1 0
Surbiton, for W & O	1 9 0
Sutton	1 0 0
Do., for W & O	3 7 8
Do., for N.P., India	1 16 8
Wallington	6 11 8
Do., for W & O	1 4 0
Do., Sun.-sch. for support of boys Kushol and Gokabadi in Barisal School	5 12 1
Upper Tooting, for W & O	3 3 0
West Norwood, Chatsworth-road	4 2 5
Do., for W & O	0 10 0
Do., for Congo	4 15 7
Do., Gipsy-rd. Sun.-sch., for Mr. Wills' Work in China	1 10 0
Wimbledon	10 18 0
Yorktown Y.P.S.C.E.	0 17 4

SUSSEX.

Shoreham, for W & O	0 15 0
Worthing Sunday-sch.	3 0 0

WARWICKSHIRE.

Attleborough Sunday-school	2 6 6
Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	294 17 1
Henley in Arden	1 6 0
Leamington, Warwick-street, for W & O	2 12 6
Nuneaton	3 9 6
Umberlade, for W & O	1 4 0

WESTMORELAND.

On account	28 10 0
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WILTSHIRE.

Bratton	4 0 0
Do., for Congo	2 7 8
Do., for N.P.	1 5 7
Corsham	15 10 8
Pewsey	1 6 6

WORCESTERSHIRE.

Astwood Bank	32 14 6
Bromsgrove New-road for W & O	1 10 0
Cinderbank, Messiah Chapel for W & O	0 7 6
Inkberrow Sunday-sh.	1 3 6
King's Norton	1 6 0
Malvern	4 0 0

YORKSHIRE.

Barnsley, Park-st.	1 9 0
Bradford Y.M.C.A. Foreign Mission Band	0 10 0
Do., Leeds-road Sunday-school	20 12 0
Do., Sion and Caledonia-street Sunday-school	6 5 2
Do., Trinity Chapel for W & O	4 10 0
Bramley Zion Chapel	8 3 0
Do., for W & O	0 10 0
Bridlington	8 5 3
Do., for China	0 5 0
Do., for Eome	0 5 0
Do., for Congo	0 15 0
Crigglestone	0 7 10
Dewsbury	39 16 5
Do., for W & O	3 0 0
Doncaster	6 8 0
Do., for W & O	0 9 0
Driffield Sunday-school for N.P.	0 6 3
Goiclar for W & O	1 0 0
Halifax, Pellon-lane	37 4 9
Do., Sunday-school	5 3 8
Harrogate	43 15 7
Do., for W & O	7 0 0
Do., Sunday-school, for support of Chinese Evangelist Yang L-Sin	4 0 0
Horsforth, for W & O	1 0 0
Hull, South-street, for W & O	1 0 0
Hunslet Tabernacle, for W & O	1 10 0
Idle, for W & O	0 13 0
Leeds, United Collection, South Parade and Barley-road, for W & O	11 16 6
Do., South Parade	7 1 3
Do., Beeston-hill Ch.	8 5 3
Do., North-street, for W & O	1 0 0
Do., York-road	3 2 6
Do., for W & O	0 10 6
Do., Sunday-school, for support of Mr Clark's Congo boy	6 12 11
Lockwood, for W & O	2 10 0
Long Preston, for W & O	0 10 0
Malton, for W & O	0 10 0
Masbam	1 15 4
Middlesborough, Newport-road	73 5 9

Morley.....	8	19	8
Pudsey, for W & O	0	12	4
Rawdon, for W & O	4	8	5
Rodley, for W & O	0	12	0
Scarborough, Ebenezer, for W & O	1	7	0
Sheffield, Profit on Missionary Breakfast	11	7	0
Sheffield, Attercliffe	5	13	4
Do., Dronfield	7	10	0
Do., Glossop-road	15	0	0
Do., for W & O	3	4	10
Do., Sunday-school	2	5	3
Do., Hillsbro'	1	5	4
Do., Townhead-street Sunday-school	9	6	4
Sunny Bank	0	3	6
Todmorden, Roomfield, for W & O	0	10	0
Wainsgate, for W & O	0	8	0
Wakefield, for W & O	1	10	0
West Vale, for W & O	0	15	0

460 4 4

Less expenses 6 15 6

453 8 10

NORTH WALES.

ANGLESEA.

Holyhead, New Park-st 0 10 6

DENBIGHSHIRE.

Wrexham, Chester-st., for W & O 1 0 0

FLINTSHIRE.

Daisy Hill 0 5 0
Nantmawr 0 11 6

SOUTH WALES.

CARDIGANSHIRE.

Talybott 0 15 0

CARMARTHENSHIRE.

Llanharne, Bethel 8 18 7
Newcastle Emlyn 11 9 11

GLAMORGANSHIRE.

Bridgend 0 10 0
Cardiff, Bethany 1 10 6
Do., Splott-road Sunday-school 6 19 4
Do., Woodville-road 0 5 0
Landore, English 0 9 0
Manelston 0 5 0
Merthyr Tydvil, High-street 4 16 3
Mumbles, Bethany 1 5 0
Neath, Christchurch... 0 5 0
Do., for N.P. 1 8 0

Penrhilwceiber, Bethesda.....	13	19	10
Swansea, York-place	1	5	0
Wauanarlwyd, English	1	7	3
	34	5	2
Less expenses	1	2	6
	33	2	8

MONMOUTHSHIRE.

Glascoed.....	1	1	0
Llangwm.....	0	6	0
Llanwenarth.....	2	15	0
Magor.....	11	5	0
Maudee, Summerhill, Sunday-school	12	0	0
Peterstone.....	0	11	2
Raglan.....	4	6	0
Tintern.....	0	5	0

PEMBROKESHIRE.

Cold Inn, Ebenezer ...	3	1	0
Honeyborough	4	1	4
Milford Haven, North-road	2	0	0
Mynachlogddu, Bethel	12	14	0
Neyland, Bethesda.....	7	18	0
Pembroke Dock, Bush-street	13	15	1
Sardis	4	0	0

SCOTLAND.

Aberdeen, Crown-terr.	17	5	7
Arbroath	1	1	0
Ardbeg	1	0	0
Branderburgh	0	9	8
Do., for W & O	0	10	4
Burray, Sunday-school, for N.P.	0	16	1
Camtislang, for W & O	1	0	0
Dundee, Rattray-street	17	18	8
Do., for India	3	0	0
Do., Girls' Penny Mission, for Congo	1	15	9
Falkirk, Sunday-school	6	0	0
Edinburgh, Duncan-st., for W & O	2	5	0
Fraserburgh	10	18	0
Do., for W & O	1	14	6
Glasgow, Cambridge-st., Y.P.S.C.E., for support of Congo boy under Mr. Lewis	2	10	0
Do., Frederick-street Y.P.S.C.E., for support of Congo boy under Mr. Cameron	5	0	0
Do., John-street	14	0	0
Do., Springburn, for W & O	0	11	6

Govan, Sunday-school, for China	4	2	8
Do., for Congo	4	2	8
Do., for N.P.	4	2	7
Irvine	1	15	0
Kirkcaldy, Sun.-school, for support of Congo boy	1	5	0
Kirkintilloch	10	0	0
Do., Missionary Party, part proceeds of Sale of Work	5	0	0
Leven, Sunday-school	0	13	0
Montrose	6	10	0
Pitlochrie	4	16	0
Prestwick Bible Class	1	0	0
Wick Sunday-school, for N.P.	1	10	8

IRELAND.

Brannoxtown, for W & O	1	13	1
Dublin, Harcourt Ch.	10	10	0
Grange Corner, for Congo	1	0	0
Limerick, for W & O ...	3	4	6

ISLE OF MAN.

Douglas, for W & O ... 0 7 0

CONTRIBUTIONS FOR CENTENARY FUND.

A Friend, on Account 500 0 0			
Benam, Mr. W. J., B.A.; Bloomsbury ..	25	0	0
Briggs, Rev. Jas., Longton	2	10	0
Dobson, Mr. W., Birmingham	6	13	4
Gray, Rev. R., Birmingham	5	0	0
Morley	2	10	6
Salisbury	6	0	0
Scott, The late Mr. Hugh, Rochdale ..	100	0	0
Stephens, Mr. J. R. M., Boscombe	10	0	0
Wilson, Mr. Thomas, Exeter	10	0	0

Correction.—Burnley contributions acknowledged in January HERALD should have been as follows:—

United Meetings (less expenses)	6	18	6
Enon	21	14	6
Ebenezer	10	16	6
Sion	9	17	3
Mount Olivet	1	17	3
Haggle	29	4	10
Angle-street	11	1	2
Brierfield	4	8	3

TO SUBSCRIBERS.

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