

[THE MISSIONARY HERALD,
NOVEMBER 1, 1896.



Edith Case.



Edith Grief.



Edith Marmington



Mary J. Phillips.

[NOVEMBER 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.



E. Way.



A. Williamson.

THE AUTUMNAL MEETINGS

AT

PORTSMOUTH.



THE sincere thanks of the Society are most assuredly due, and are hereby cordially rendered, to the Local Committee, of which the Rev. C. Joseph acted as chairman, and Rev. J. P. Williams, Messrs. W. R. Porter and T. Whitley, as secretaries, and Mr. J. A. Byerley as treasurer, for their invaluable services in connection with the recent meetings, and to the numerous hosts for their hospitable entertainment. We also gratefully acknowledge the services so kindly undertaken by the following gentlemen:—The Revs. D. J. Hiley, E. G. Gange, T. Phillips, B.A., C. Brown, and Dr. Pentecost, the preachers on the occasion; the Rev. Charles Williams, who gave the valedictory address; Mr. Edward Rawlings, Mr. W. O. Clough, M.P., and Colonel Mumby, who presided as chairmen; and to

Dr. Pringle, and our own missionary brethren, for their respective addresses.

As embodying our earnest practical desires, we commend to the consideration of the churches the following resolution, passed at the large Public Meeting, held in the Town Hall, on the evening of October the 8th. We respectfully and fervently plead for its sympathetic adoption :—

“That this meeting calls upon the churches of the denomination for more fervent prayer, so that reinforcements may be speedily sent forth in response to the numerous and pathetic appeals recently received from the mission-field ; and that such a personal spirit of consecration to the great missionary enterprise may thereby be evoked as shall result in the requisite resources.”

We have much pleasure in inserting the portraits and biographical sketches of the missionaries of whom leave was taken at the Valedictory and Designation Meeting, together with the address delivered by the Rev. Charles Williams, of Accrington.

The Rev. GEORGE HOWELLS, B.A., B.D., who is designated for missionary work in connection with the Native Christian Training Institution at Cuttack, Orissa, was born at Waunlwyd, Monmouthshire, in 1871.



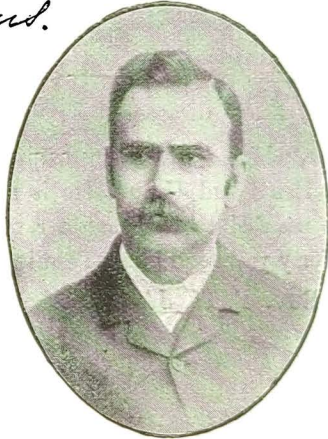
George Howells

He entered Gelligaer Grammar School in 1884, laying there a foundation for his future studies. In very early life he was the subject of distinct religious impressions, which gradually became more intense and more decided. At the age of sixteen, while still at school, he began to preach, and in October, 1888, he became a student at Regent's Park College, becoming Ward's Scholar the following year, when he graduated at the London University, and took the degree of Bachelor of Divinity at St. Andrews University. He has recently been engaged in Semitic studies in Mansfield College, Oxford.

It is believed that at the Training Institution in Cuttack he will find fitting opportunity for the exercise of his gifts, and will most usefully fill a position for which his past life seems to have been a special preparation.

The Rev. R. H. TREGILLUS, who, on returning to India, will be stationed at Knoolna, was born at Plymouth, October 3rd, 1859. He was baptized by Rev. R. Lewis, at George Street, Plymouth, 1873. He was engaged in mercantile pursuits after leaving school, when he devoted himself to Sunday-school work, and shared the labours of the evangelists of George Street and Mutley churches in the village stations and in various mission halls. He entered Regent's Park College in 1881, with a view to home work, but decided on a foreign life during college course. He left for India in 1885, passing his probationary term at Barisal and Madaripore. In December, 1887, he married Mrs. Louis Barrow, eldest daughter of Rev. J. H. Anderson, senior missionary at Barisal. Before that date, Mrs. Tregillus had been located in connection with the B.Z.M. at Benares, Allahabad, and Barisal, and was the first of that Mission to work at the two latter stations.

Jessie Tregillus.



R. H. Tregillus

From February, 1888, until March, 1894, he has been labouring at Jessore; his work has been chiefly among Mohammedans—school agency being largely used. Mrs. Tregillus has superintended the work of the B.Z.M. at Jessore from 1889 until 1894.

The Rev. H. PATTERSON was born in Elginshire, N.B., in 1854, and was brought to Christ when about nineteen years of age. He entered the East End Training Institute some time after for a three years' training. He went to India in 1878, and laboured for several years among the Santals in connection with the Bethel Santal Mission, being for a time a member of the Santali Revision Committee. His association with the

Baptist Missionary Society began in 1884, going to Barisal to study Bengali. He then took charge of Soory, Beerbhoom, during the absence of the Rev. A. McKenna on furlough. On his return he was transferred to



H. Patterson Alice Patterson.

Dinapore, where, while acting as pastor to the English Baptist Church, he studied Hindi and Urdu. He is now returning to his station at Patna. He was married to the daughter of Rev D. P. Broadway, in 1891, who nearly forty years ago became a missionary of this Society.

The Rev. F. W. JARRY, who was born at Hertford in 1871, is also designated for the Orissa mission-field.



F. W. Jarry

He was brought to the Saviour in 1884 by means of evangelistic services conducted by Messrs. Moody and Sankey. He is now a member of the church at Dover, being baptized by the Rev. E. J. Edwards in 1887. In very early life he cherished a hope that he might become a missionary, this hope growing into a strong desire. He has been trained in the Pastors' College, having pursued his studies with much credit. He has frequently conducted mission services with tokens of the Divine approval. In the opinion of the Committee, Mr. Jarry is well fitted for missionary work in India—the field upon which his heart has long been set.

The Rev. **ROBERT DENHAM ROBINSON**, the only son of the Rev. R. Robinson, of Calcutta, was born in the town of Dacca, in Eastern Bengal, in the year 1861. His early years were spent in Calcutta. In his fourteenth year, he was taken to England and placed in Mr. West's school, at Caversham, near Reading. At the beginning of his school career, Mr. Robinson was led to decide for Christ. He attended for some time, during his holidays, the ministrations of the Rev. W. Brock, of Hampstead, and was baptized at Heath Street Chapel. Having passed successively the Junior and Senior Cambridge Local Examinations, and finally the London Matriculation, Mr. Robinson left school with the idea of studying medicine—an idea that was not destined to be fulfilled; for, finding his heart was

Denham Robinson

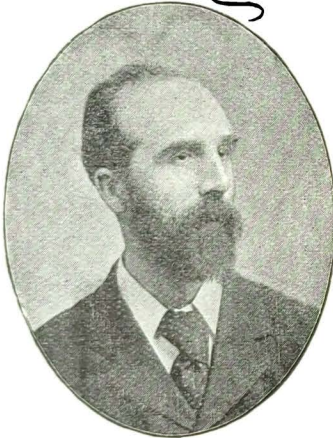


Mrs. Robinson.
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not in the work, Mr. Robinson began to reconsider his position. It was at this crisis that the personal influence of the Rev. John Chamberlain Page, of Barisal, stirred within his mind an earnest desire to devote himself to the cause of Christ in connection with our Indian Mission, and in the year 1884 he was accepted by the Committee of the Baptist Missionary Society. Early in 1885, Mr. Robinson returned to India, where he has been residing chiefly in Dinagepore, Howrah, and Serampore, being at the present time one of the tutors in the Serampore College. In the year 1892, Mr. Robinson married the daughter of the late Rev. John Robinson. Previous to her marriage, Mrs. Robinson was connected with the Zenana Mission.

The Rev. J. RUSSELL WATSON, M.B., M.R.C.S., has been in charge of the Mission Hospital at Ching Chou-Fu, Shantung, China, since 1885. He is a native of Aberdeen, where he was born in 1855. He was brought up in the teaching of the Free Church of Scotland, of which his father was an elder. He came to London in 1875 to engage in business in a tea-house in the City. At the same time he took up mission work in the East End of London amongst foreign sailors. Four years later, in 1879, he came under the influence of the late Chas. Stanford, D.D., and joined the church of which he was pastor, at Denmark Place, Camberwell. In the same year he applied and was received into Mr. Spurgeon's College to

J. Russell Watson



A. Russell Watson

study with a view to becoming a medical missionary. After a course of theological study, he entered Charing Cross Hospital Medical School, and then Durham University, where he ultimately graduated. In 1884, he was accepted by the Society as a missionary, and proceeded to China early in the following year. He was accompanied by Mrs. Watson, who had also qualified as a physician, and who has since taken a full share in the ministry of healing amongst the women of China. On their return, they will resume their labours at Ching Chou-Fu.

The Rev. WM. A. WILLS, who is returning to Chou-ping, Shantung, in North China, was born in Peckham in 1854. From his earliest

recollections he had a desire to become a missionary. At sixteen years of age he was baptized by the Rev. Isaiah Birt, B.A., at Peckham Park Road, the church with which his mother had been connected from its formation. In view of training and preparing for the mission-field, although under the usual age, he was admitted into the Metropolitan Tabernacle evening classes, by a special favour of the late Charles H. Spurgeon, and for three years was under the instruction of the Rev. A. Fergusson. In 1876, he first went to China, in connection with the China Inland Mission. In May, 1880, while on a visit to one of his country churches in Mid-China, he was set upon by robbers. He was roughly handled and wounded. By God's blessing, on the rest and change of residence from the interior to Shanghai, his health was speedily and fully restored. For some time he acted as Assistant-Agent of the American Bible Society, superintending a number of colporteurs, &c., besides having the pastoral oversight of a native church in connection with the Shanghai Baptist Church, where he was blessed to the conversion of several Chinese. In 1888, Mrs. Wills succumbed at Chefoo to the dreaded cholera. Mr. Wills has been working in Chou-ping since it was opened as a mission centre, and is engaged in "Gospel Medical Work," by which means, besides establishing several churches in the country, a work has been commenced in the large and important city of Chou-ts'un which is full of promise.



W. Wills.

The Rev. THOMAS LEWIS, of San Salvador, was brought up at Whitland, Carmarthenshire. His earliest recollections are those of being taken by his father to the Sunday-school. He was brought to Christ at the age of twelve. By trade he was a blacksmith, and was attracted to mission work by hearing at a missionary prayer-meeting the story of Dr. Carey, especially that of his early life as a "cobbler." He argued with himself that if God called a "cobbler" to this work, the fact of him being a blacksmith was no reason why he should not go as a missionary. He then began to qualify himself for the work. He commenced learning English when sixteen years of age, and entered Haverfordwest College in 1880. He

was accepted by the Baptist Missionary Society in 1882, and left for Cameroons in February, 1883, and was transferred to Congo in 1887, since which time he has worked at San Salvador, where he has been privileged to witness most encouraging results from his labours. Mrs. Lewis was converted while a girl at Camden Road Sunday-school, and was baptized by the Rev. Francis Tucker in 1870. She was accepted by the Society in 1884 for service at Cameroons, where, with Miss Comber, she spent two years. She was married in 1886, and went to Congo with her husband the following year. Mrs. Lewis is



Ewen Lewis Thomas Lewis



engaged in a most important work amongst the women and girls of San Salvador.

The Rev. J. CAMPBELL WALL, of Rome, is the son of our missionary, Rev. James Wall. When leaving home for school at Mill Hill, in England, he felt the importance of decision in the matter of religion. He was baptized in Rome. On entering Regent's Park College, he identified himself with the church at Highgate Road, under the pastorate of the Rev. James Stephens, M.A. During his residence in college, his desire for missionary work increased; and, knowing the great need of the preaching of a pure and simple Gospel in Italy, in 1889 he applied to and was accepted by the Committee

of the Society for mission work in that country. He is now returning

Annie Wall



J. Campbell Wall.

to Rome with Mrs. Wall, who, for the past three years, has been helping her husband in his work in the Via Urbana.

The Rev. G. R. POPLe was born at Beckington, in Somersetshire, in 1868. He followed his father's trade, that of a builder and carpenter, until such time as he entered college.

At the age of sixteen, he left home for London and attended the ministry of Brondesbury Baptist Chapel. The year following (1886), he was baptized by the then pastor, the Rev. J. C. Thompson, and became a teacher in the Sunday-school and a member of the Band of Hope Committee. He entered Bristol College in 1889, and whilst there he attended classes in medicine and surgery at the Bristol General Hospital and Medical School. The knowledge thus acquired has proved of great service to him on the Congo. After being accepted by the Committee of the Baptist



George R Pople

Missionary Society in 1892, he went to France to acquire a knowledge of

colloquial French, and spent a very pleasant and helpful three months with the Rev. A. L. Jenkins, of Morlaix. On January 5th, 1893, in company with the late Dr. Webb and Mrs. Webb, he left England for the Congo, and became associated with Mr. Lawson Forfeitt and Mr. Pinnock in the work of Underhill Station.

ZENANA MISSIONARIES.

(See *Frontispiece*.)

Miss E. WAY, who is returning to her work in Calcutta, was baptized at the age of fourteen at the Downs Chapel, Clapton, by the Rev. T. Vincent Tymms, and at the same chapel in 1883, by means of a farewell meeting—when the Rev. A. T. Teichmann was being designated for missionary service—she believes she received a direct call to go forth to the heathen. After entering a training college, and in other ways fitting herself for her future work, Miss Way was accepted by the Zenana Society, and again, with recruited health and high hopes, she is resuming her labours in the great Indian capital.

Miss EDITH CLARE is a native of Norwich, at the time of her birth in 1870, her father, the Rev. R. B. Clare, now of Dorchester, being a minister in that city. Her school days were spent in Watchet, Somerset. She was baptized in 1889, and in Sunday-school and in other Christian work Miss Clare took an active part. Through the visit of a deputation at the time of the annual meeting, she resolved, if the way should open, to devote herself to missionary labour. For some time she has been pursuing educational and medical studies, and has also gained very valuable experience in Miss Macpherson's Home. Her station will be Bankipore.

Miss EDITH GREIG is a member of Bromley Road Tabernacle, Lee. She has been working for more than a year as "Sister Ruth" at the Deaconesses' Home, Doughty Street, entering with deep sympathy into the life there. In answer to her earnest desire to devote herself to mission work in China, the Committee have appointed her to Ching Chou-Fu, to reside with Misses Shalders and Kirkland, and to assist Mrs. Dr. Watson in her dispensary and medical work among the women. Miss Greig hopes to accompany Dr. and Mrs. Watson on their return.

Miss EDITH MANNINGTON was born in 1871, and has had from early childhood a desire to become a missionary. In 1887, she became a member of the church at Wellington Square, Hastings. In 1891, she came to London for purposes of study, passing the Matriculation of the

London University. The greater part of last year was spent in Miss Macpherson's Home, where she engaged in earnest Christian work. Miss Mannington will be located in Calcutta.

Miss MARY J. PHILLIPS, whose birthplace was the city of Bristol, early gave her heart to the Saviour, at which time she began to feel an interest in the people of India. In 1891, she was baptized in the Metropolitan Tabernacle. At the present time, she is a member of Portland Chapel, Southampton. For six months she was connected with the Young Women's Christian Association at Hastings; Miss Phillips has also been trained at Miss Macpherson's Mission in the East End of London, and, being designated for the North-West Provinces of India, she has recently been learning Urdu with Mrs. Campagnac, of Bristol. It may be mentioned that Miss Phillips is a niece of the late Rev. Nathaniel Thomas, of Cardiff.

Miss A. WILLIAMSON was born in India in 1868, her father being the son of Dr. James Williamson, who for more than forty years was a missionary of this Society at Soory, Beerbhoom; her father was also a true missionary in all but name, and her mother went out to India in connection with the Zenana Society. Miss Williamson's school life was spent in England. Having had as long as can be remembered a desire for mission work, she assisted Mrs. Anderson at Barisal. Again visiting England, she associated herself with the church at Ferme Park, Hornsey. Miss Williamson will be located at Calcutta.

VALEDICTORY ADDRESS.

BY THE REV. CHARLES WILLIAMS, OF ACCRINGTON.



IT falls to my lot, dear sisters and brothers, in the name of our Missionary Committee and of this congregation, to bid you farewell, to wish you a safe voyage and journey to your several destinations, to assure you of our confidence and sympathy, and co-operation and love. May you "in all things prosper and be in health!" May "the peace of God, which passeth all understanding, guard your hearts and minds in Christ Jesus!" In a little while we shall be separated from one another—

". . . severed far and wide,

By mount and stream and sea."

But we shall remain in fellowship, abiding in Christ, and frequently meeting at the throne of the heavenly grace, praying for each other, and uniting in the prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven."

I have not found it an easy task to determine what more to say to you. Though for many years I have served on our Committee, and for a much longer

period have been an intensely interested observer and student of missionary work in many lands, I find it difficult to understand and to appreciate what is peculiar and special in the life and labours of a missionary. My ignorance far exceeds my knowledge, and therefore I am slow to speak, reluctant to counsel, lest I should miss the mark, and fail to utter a seasonable and useful word. The surroundings and circumstances of a missionary in the Chinese Empire, or on the Congo, among the Hindus, or in Italy, are very unlike the surroundings and circumstances of a Baptist minister in Great Britain. Not only social customs and civilisation, but also points of view, modes of thought, and even standards of right and wrong and ideals of life are utterly dissimilar. And yet there is more sameness than variety. Unity is deeper and more marked than diversity in mankind. There is more likeness than unlikeness between sage and savage. God "made of one blood every nation of men to dwell on all the face of the earth." And still, as an American humourist remarked, "there is a good deal of human nature in every man." When we come to deeper experiences and higher truths, this is emphatically the case. "There is no distinction; for all have sinned." "There is no distinction; for the same Lord is Lord of all, and is rich unto all that call upon Him." Your converts and the converts in England share in the same mercy, the same grace, the same privileges, the same helps. "There cannot be" European and Asiatic, barbarian, African, "bondman, freeman; but Christ is all and in all." "There is one body, and one Spirit." And so what is true of us is true of you; and there is more likeness than dissimilarity in your work and ours.

My hope of the world's conversion does not spring from confidence in what pastors at home or missionaries abroad can do. Not till every convert shall seek the conversion of his family and neighbours, not till every believer who knows the joyful sound shall make known the Gospel of our salvation, not till every church shall be a missionary society, and every member of a church a missionary, will the world be won for Christ. Do we trust and encourage and help what are called private Christians as much as we should in this work of the Lord? We all are familiar with the story of the Madagascar persecutions. In 1837 a royal edict prohibited the meetings of Christians, and made worship or the confession of Jesus an offence to be punished by the judge. Christians were fined, were imprisoned, were sold into slavery, were speared, were hurled over a precipice. Missionaries were banished. Only the other day the Rev. James Richardson, at the Centenary Convention in London, told his audience that during the twenty years of persecution the Christians of Madagascar increased twenty-fold. The Rev. W. E. Cousins testifies that the churches of Madagascar "have themselves been the great attractive force," and are "still the great instruments for extending Christ's Kingdom." Dr. Clough, the American missionary to the Telugus, bears a still more striking testimony to what native converts can do in evangelising their countrymen. He and Mr. Kelly were labouring together, often praying the Lord to thrust out more labourers into the harvest. Mr. Kelly died. Dr. Clough was almost in despair. "At the first quarterly meeting after the death of Mr. Kelly," Dr. Clough informed an American congregation, "I said to the native preachers, 'Now you see where we are; Mr. Kelly is dead, I am alone.' The native preachers responded,

'We will do everything in our power, if you will stay with us.' As the result," added Dr. Clough, "of this responsibility laid upon the native preachers, and of their consequent activity, between December and March from 7,000 to 8,000 converts were baptized," and soon after 3,000 more were waiting baptism. In 1885 there were at the Cameroons 278 native members. Last year the number was 1,359! But if all converts were evangelisers we should need more, not fewer, missionaries for the perfecting of saints unto this work of ministering. Success means increase of expenditure. I do not plead as an economist, but as an evangeliser, that we should train converts for this service. Oh, for a like outbreak of evangelising enthusiasm the world over! How can we serve for the perfecting of converts, "unto the work of ministering"?

(1) Is not a sinner saved that he may, like the Saviour, seek the salvation of the lost? Can any one, whether here or in heathendom, be said to be a new creature, to be saved, who is not more or less conformed to the image of the Son of God? If salvation does not consist in Christ-likeness, the necessary and designed effect of salvation is the producing in the saved of resemblance to the Saviour. The mind that was in Christ Jesus should be in each of His disciples. Our example is the Saviour. We—every Christian—should serve "even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." As I read my New Testament, "all" believers, not missionaries and pastors only, but every saved sinner, should "grow in the grace and knowledge of our Lord and Saviour Jesus Christ," should attain "unto a full-grown man," and no man is full grown or perfectly matured till he has reached "the measure of the stature of the fulness of Christ." This is the New Testament doctrine or ideal of a saved man—likeness to the Saviour. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich." He "emptied Himself, taking the form of a servant," and shed His blood for the remission of our sins. And every disciple should be "as His Lord." In other words, the lost are saved in being made saviours; every convert should seek the conversion of others; each who comes to Christ should go to the Christ-less and bring them to Jesus. Andrew "first findeth his own brother Simon. . . . He brought him to Jesus." And "Philip findeth Nathaniel, . . . and saith unto him, Come and see." On the day of Pentecost the tongue of fire rested, not on the apostles only, but "it sat upon each one of them"; and they all spoke to the multitude concerning "the mighty works of God." The nations will never be evangelised till believers thus "grow up into Christ," and seek to save the lost, nor will our churches ever really possess till they have distributed the riches of Divine grace. To be saved a believer must save. (2) Looking back on my labours, I am conscious of neglecting this duty of "perfecting the saints unto the work of ministering." Perhaps it is not unreasonable to imagine that we can best serve by preaching the Gospel to sinners, by making disciples. No doubt "the passion for saving souls" is pre-eminently Christian. In going after the erring and straying, and in restoring such, we are like the Good Shepherd. Should we cease to care for the perishing, to seek the salvation of the lost, our place among the

followers of the Lamb would be lost. Nay, our very power to influence converts would be forfeited, and we should become as weak as other men, men utterly ignorant of the Saviour's grace. But when we have persuaded men to receive the Gospel, to believe in Christ, to become His disciples, is our work done? What says our Commission? We are charged to perform a three-fold service: to make disciples; to baptize the disciples made; and then to teach "them to observe all things whatsoever Christ commanded us." Do I strain the language of the Commission when I interpret it to mean that the evangelised should be taught to do the work of an evangelist, that the saved should be taught to save the lost, that the reconciled should take part in reconciling the world to God? I don't mean that all native converts should become paid agents of some missionary society. Only a few, and those with rare gifts and specially qualified, should devote all their time and labour to preaching, or the duties of a pastorate. But I do mean that every convert from among the heathen should make known "the only true God, and . . . Jesus Christ." I do mean that every convert delivered from evil by the Redeemer should go to his friends, "and tell them how great things the Lord hath done for him, and how He has had mercy on him." I do mean that every convert should exemplify and commend and declare the Gospel. It is the privilege of the missionary, as of the pastor at home, to assist believers in fulfilling this ministry, to take converts and "expound unto them the way of God more carefully," to instruct them in "every scripture inspired of God," and which is given "that the man of God may be complete, furnished completely unto every good work," especially unto the work of making "disciples of all the nations." May God help you, dear friends, in thus teaching and training converts for and in the service of the Saviour! I think you may do more for the extension of the Kingdom by such labours than even by evangelising, though this ought to be done, while the other is not left undone. (3) I am not unaware of the difficulties and discouragements which hinder in the work I have described. You may remind me that the natives of the countries in which you labour inherit from the past degeneracy, weakness, almost innumerable faults and infirmities; that, as it has taken many generations to make British Christians what they are, so it will be at least a century before native converts in heathen lands are equal to the task of Christianising their neighbours. Doubtless this would be true if the preparation of mind and heart for service were undertaken by man without help from God. But our sufficiency is of Him. Charles Garrett, in a missionary sermon at Huddersfield in 1888, pointed out how the touch by Jesus turned loose sand into a bit of rock—Simon into Peter. In every part of the mission-field, alike in India and on the Congo, among the Chinese and the Italians, there have been, and are, native converts who compare favourably with British Christians in likeness to the Saviour, in meekness and gentleness, in faith and love, in heroic courage and self-sacrificing zeal. We too often forget that Divine power is made perfect in human weakness. Any convert, filled with the Spirit and possessed by Christ, can be useful in the extension of the Kingdom of God and in the great work of saving the world. Has not God frequently chosen "the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things

that are despised, . . . that He might bring to nought things that are"? At home and abroad we need more faith in what God can do, and in believers. Trust converts, and converts will soon show themselves to be trustworthy. Confide in them, and you will find them worthy of your confidence. I think I understand the disappointments of a missionary. But should we not be as patient in dealing with converts as the Lord has been and is in dealing with us? It is not easy—I find it exceedingly difficult—to be perfectly sympathetic with those we seek to instruct and to inspire. But this sympathy is the condition of success. The Son of God became man that He might win men. And so that great missionary to the Gentiles, the Apostle Paul: "To the Jews I became as a Jew, that I might gain Jews. . . . To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." The more completely you can think and feel as the converts you train think and feel, the more you will help them to think and feel as Christians. Your business is to get the leaven of the Kingdom into the heart and home and general life of the converts. For a time it will be "hid" there. But by and by its workings will be manifested, and the whole will be leavened. You cannot fail. "The word of God will not return unto Him void, but accomplish that which He pleases, and prosper in the thing whereto He has sent it." It will be to you eventually "according to your faith"—your faith in the Divine purpose concerning the salvation of the world; in Christ the Saviour, who is the Captain of our salvation; in converts, through and by whom Christ saves the lost. "Only believe; all things are possible to him that believeth."

Forgive me, dear sisters and brothers, if in addressing you I have said either too little or too much on a subject which is constantly with me. "Out of the abundance of the heart the mouth speaketh." May the Lord give you and us the skill and grace equal to our work, and make us, and the converts with whom we are associated, "wise unto salvation"! "He that is wise"—and this is the best and highest and noblest use to which wisdom can be put—"winneth souls."

And now "we commend you to God and the word of His grace." You do not go forth alone. You never need be solitary. The Lord Jesus assures you, "Lo, I am with you alway." What time you crave companionship, may you find in His presence, in fellowship with Him, "fulness of joy"! What time you are in any danger or distress, may Jesus be to you "a hiding place from the wind, a covert from the tempest, as the shadow of a great rock in a weary land"! Despair of no man. Be sure of final victory. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all," with all missionaries, and with all the members of every mission church.

"God be with you till we meet again!
Keep love's banner floating o'er you,
Smite death's threatening wave before you,
God be with you till we meet again!"

HOW FAIR THE FEET!

"How beautiful are the feet of them that bring glad tidings of good things."—
ROMANS X. 15.



OW fair the feet in Jesus' name
That go as Jesus went,
Drawn by the world's strange want, yet more
By God's great mercy sent!
How fair to *Him* whose blest behest
'Tis given them to obey,
Since He doth see in all their course
His own love making way.

How fair the feet! No shining wing
Of Seraphim, outspread
To do His will, is fair to God
As human feet that tread,
With patient step, the hard rough road
That runs through earth's distress,
That men may feel love's care for them
Make life's great burden less.

How fair the feet! Methinks the Cross
—God's only way to man—
Could ne'er have held Emmanuel's feet
But that it was Love's plan
That, from that Cross releas'd, He might,
By feet of men made fair,
Traverse the earth's wide waste of sin
And save souls everywhere.

How fair—what feet? the feet that climb
Some great achievement's height?
The feet all others that outrun
In prowess for the right?
Nay, but the feet that meekly tread
The path that Jesus trod,
With news of Home and Father's love
To brothers born abroad.

Dacca, East Bengal.

R. WRIGHT HAY.

CENTENARY FUND.

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

AMONG THE BARISAL CHURCHES.



FROM June 24th to September 9th, our Barisal Mission-boat, the *Zillah*, has borne us from station to station with the special object of "confirming the souls of the disciples and exhorting them to continue in the faith." Many churches received more than one visit, and at some we stayed for days together. The *Shanti Dut*, the Zensu Mission-boat, bore Mrs. Ellis and Miss Dyson to the people's homes as well as to the different stations; and much work was done among the women and girls by these two zealous labourers. Thirty years ago Mrs. Ellis was known in this district, and she finds never-ending pleasure in meeting the girls of that time as "mothers in Israel" now.

During August we visited each church on a pre-arranged plan. Schools were examined, statistics corrected, thanksgiving festivals held, candidates baptized, and communion services conducted almost everywhere. Last year the gifts of our people, in gratitude to God for deliverance from famine, and the present year's hearty repetition of that festival, has led us to hope the festival may become permanent. This year a circular letter had been sent to the churches urging all to be ready; and a list of dates was appended indicating when we hoped to be among them. Mr. J. G. Kerry was with me all the month; Mr. Wilson, of Jessore, during the first half, and Mr. Donald during the latter half. Brethren Premanando Sirkar and Dyal C. Halder were also with us, though in a separate boat. These brethren are great enthusiasts in such

work as this and they helped us much.

Every church yielded something in the way of gifts of rice, oilseed, palm-fruit, cocoa-nuts, chillies, cucumbers, &c., &c., and money. At one place nearly a score of little ones were specially prayed for in the presence of the church. Most of our meetings lasted some hours. Three or four addresses and the receiving of gifts took much time. Candidates for baptism at some places presented themselves, and sixty-two were received and added to the churches during the month. In the face of the aggression being carried on among our people by the agents of the S.P.G., this was very encouraging. Every immersion was a testimony to the truth before many witnesses. When present, Mrs. Ellis kindly examined the female candidates. During the early weeks of my itinerary I had distributed Dr. Rouse's tracts on "Confirmation," and "Why am I a Baptist?" as well as a leaflet entitled "Spurgeon on Giving." All the candidates were from the Christian community attached to our churches; and such an ingathering seems to us the natural outcome of Scripture teaching and prayerful effort.

We desired that all services might bear the characteristics of a joyous festival. Hence we had native instruments and hearty singing. Hymns specially composed for our last Baptist Union meetings in Barisal exactly met our needs, especially the one commencing, "What shall I give to-day to please my Saviour God?" Some of the chapels were decorated with flags, palm branches, and flowers. This is quite a new feature, and will, I hope,

be imitated all over the district next year. On the Sunday morning that we were at Askor the *Zillah* had flags all over her rigging, and a band of singers and musicians on deck playing vigorously. We made a circuit of about a mile in diameter, and passed round the chapel so that Christians in their homes might be aroused. When we reached the landing stage we found the chapel adorned with flags right up to the highest point of the dome. Inside, in bold Bengali letters, were two mottoes, the one, "Famine Festival"; and the other, "None shall appear before Me empty." These had been prepared by the evangelists, and were used wherever there was a wall to put them on. As these services were going on daily the Bible grew to be full of exhortations to give, and both the Old and New Testaments proved equally suggestive. Malachi iii. 10, and Mark xii. 41-44, were in constant use. The theme was perennial, and response was constant. Many returned to their homes to bring gifts before the meeting should end, or to present them at the afternoon gathering. During last harvest our people gave in rice what realised the sum of Rs. 76 on behalf of our Baptist Union Fund; and the gifts during August have amounted to over Rs. 50. In this we rejoice, because every effort to give to the Lord is a struggle towards self-support and a higher plane of Christian life.

And how naturally the presenting of gifts to God, and the baptism of candidates, led up to the Lord's

Supper! Then we thought of God's unspeakable Gift, and felt how small were ours. Yet we rejoiced that thus we were learning to have "fellowship with the Father, and with His Son Jesus Christ." But we never feel that this feast is held in the best possible way among the churches. We have no proper Communion services to use. I believe that friends at home would be glad to help us in this matter if they knew. If a silver or electro-plated service cannot be supplied to each of the thirty churches in this district, one good service might be provided for the missionary in charge to take with him in the *Zillah* wherever he travels. Odd glasses and crockery would then be superseded, and greater respect shown to the Communion. In only one or two chapels have our people a decent coloured table-cloth; and I should be grateful indeed were some sent me for that purpose. Rudely-made tables exist almost everywhere, but a pretty cloth would effectually hide their deformities and add beauty to the place. No cloth need be more than five feet long; and the colour should be rather dark.

Thus I have tried to give a glimpse of work among the Barisal churches, and hope the prayers of many will be heard on our behalf. The rainy season's efforts reached their climax at the most successful annual meetings ever held, and which will be described by another pen at an early date.

ROBERT SPURGEON.

Barisal, East Bengal.

NEWS FROM THE LOWER CONGO.



THE Rev. W. Holman Bentley, of Wathen Station, Lower Congo River, sends the following cheering tidings of mission work in the Wathen district:—

“Wathen,
Congo Free State,
July 26th, 1895.

“MY DEAR MR. BAYNES,—At the beginning of the year I wrote you something about the formation of a new evangelistic outpost in connection with the native church here; I have now to write to you about some of the fruit of this work.

“THE TOWN OF MAKITU.

“Matadi is about one and a half hours' from here, and we have had a good number of boys from the town in our school; it is the town of Makitu, the great chief of the district, a man who is appointed by the State to act as magistrate, to try minor cases, and to act much as a magistrate at home. The people are great traders, and when not away trading, they can often be found gambling with cards or counters (a sort of game of odds and evens), and in this way much of the proceeds of the trade changes hands from day to day. Not by any means the unsophisticated native; and not exactly the best ground to sow in, some might think. It may be that the more intelligent and active are the more difficult to win for Christ, but when won, they are worth all the more. These questions, after all, do not concern us much; it is ours to sow beside all waters.

“LULENDO.

“We had often thought of commencing school work there, and were finally led to do so through the

urgency of a man named Lulendo. Twelve or thirteen years ago, when I was at Manyanga, our old Wathen Station, Lulendo came to work for us, and afterwards, when I was at the Pool, he came to work for us there. Some of the seed sown in those early days found a lodgment in his heart; it did not lead at once to his conversion, but rendered him much more susceptible to Christian influence. He was a slave, and was sold about a good deal. He is a smart fellow, and I have no doubt he was often ‘one too many’ for his masters; at any rate he changed hands several times. At last Makitu bought him. He sent him up river to trade for him, and Mr. Oram wrote me from Lukolela some years ago saying that he had found a man of our district, named Lulendo, in one of the Lukolela towns; he was exerting a very good influence in the towns, by telling the people not to disregard our teachings, for they were true and most important to all. He assured them all that he had no faith in charms (fetish), and that he prayed to God. Mr. Oram had had some talks with him, and was surprised to find that he knew so much, and had been so profoundly influenced. Lulendo had been so long away, just then, that I did not know that things were quite so far advanced in his case. We knew that there were a good many who believed that all we said was true; they had many of them given up their fetishes, and sometimes prayed, especially after any extra sinning, but at the same time they were not by any means all converted; we trusted that

in due course the grace which had accomplished so much would complete the work.

On my return from England, I lost no time in looking Lulendo up. Things had gone further; he was in the habit of praying. He had been back at Matadi for some time, but had not been attending the services on the station other than most occasionally. He had the fear of God before his eyes, and yet was frequently committing gross sin, and was renowned in all the country as a wild fellow. With all this wickedness of life, he was not left to go his own way; for he was often most anxious about his soul; then a fresh outburst of sin would lead to forgetting his fears, to be followed after with fresh misery as he remembered that there would come an end some day, and then how would he give an account? Then he would pray earnestly for forgiveness, and as he had heard so often that God is very gracious and merciful, and listened to the prayers of those who came to Him in Jesus' name, so he believed that his prayers were heard, and his sins forgiven. Then he would keep straight for a while, and reprove wrong-doing in others, and this to such an extent that the people of his town often called him missionary, and abused him soundly; then more drunkenness. All this going on without his coming to talk to us about his soul, or manifesting to us any special concern.

"MATADI SCHOOL.

When we learned how things were, we sought to explain to him the way of God more carefully; he then came often to our services on Sunday, and became very anxious to know more about the way of salvation. Then he urged us very strongly to commence at once the school at Matadi, assuring

us that many would be heartily glad of a chance to learn. Accordingly, in the first days of January, we commenced, and Lulendo was from the first a most constant attendant. The evening prayers, held every night, were even more encouraging than the school. Very often fifty or sixty gathered for the service, and when it was over they would beg the evangelist to teach them one more hymn, and then another, until he had to stop for fear of overrunning his candle ration. In a short time it was very evident that Lulendo had really given his heart to the Saviour, and we learned that his life was without reproach in the town. Presently he came with two other young men to say that they wished to sign the pledge, and they did so. They were the butt of the town for some time, but they keep their pledge, and we are hoping that the other two who came with him are converted. In the case of Lulendo there was no room for doubt; so we yielded to his wish to be united with the church. There were also two other young men of Matadi who joined the church at the same time, who had been in our school here for a long time, also another man from the town nearest to us, so it was decided to baptize them in the river at Matadi.

"BAPTISM AT MATADI.

Mr. Cameron and I went over with a good number of our station people. We both spoke to the crowd of about 200 assembled in the town, then the candidates for baptism spoke. Lulendo confessed, what all knew to be the case, that he had been very wicked in the past, but that Jesus had saved him from his sins, and that by His grace, and strength,

and renewing, he looked forward to live a new life, to love and serve the Saviour, and go to dwell with Him in heaven. We had held the service in the town, for the best place in the River Luasi for the baptism was very near to some great falls, and the roar of the water was too great. We then invited all present to come to the water and be spectators. Nearly all did so, and it was my privilege to baptize the four; and we hope, now, that before very long we shall have more of the Matañi people to baptize. Several of the more important people are beginning to take exception to this conversion work; they say that if this work goes on much further, and there are many people of their own town converted, a lot of their people will be going to heaven, and there will be very few left to accompany them to the other world. Of course the recommendation is that they too should seek to be made fit to go to heaven; but they do not understand what this stupid nonsense is, all about conversion, and salvation, and so forth. One elder of the town died the other day, and left word that his gun was to be wrapped in his shroud with him, that he might be able to protect himself in the other world. Makitu's father, the other day, was saying that when he died he would wait about until several of his sons came, and then, when Makitu came, they would go on together to the place where the roads parted for heaven and hell, and then when the devil came to take them off they would cut off the devil's head, and put a stop to this nonsense, and go on to heaven. All this, to us, foolish talk shows that these matters are attracting their attention, and that in their hearts, hitherto so indifferent, there is a ferment of thought; and

although there is still frightful ignorance, they may listen to some more practical suggestion as to how they are to pass the branching of the roads, and they may be glad soon to realise that one far stronger than they has already overcome the evil one and opened the road.

"That same old man was telling me the other day that he had been a very wicked man in his time; he had killed many people, and often in his fury he had drunk their blood; he had given all that up now, and was going to heaven. Poor old man! he is blind, and has been for many years, and cannot do these wicked things now, and there is a State Government to count with; but his fury shows itself now sometimes. How often does the absence of temptation, or circumstances in which the grosser forms of sin are impossible, or at least impracticable, afford the basis for self-complacency!

"BAND OF HOPE.

"I mentioned something about the signing of the pledge; some of our friends will be interested to learn that we have a Band of Hope here, which has not taken any very definite name or shape. We held another meeting the other night and took our seventy-second pledge. To sign the pledge is becoming the first step to a position as an inquirer among the people of the towns. This comes as a natural thought now to these people, who, in the general way, know nothing about moderation or temperateness. We are seeking to make this move against strong drink a national movement, beyond and apart from the church itself.

"Mr. Cameron has to tell you about another baptism in the Luasi at another evangelistic outpost of the

church several hours higher up the stream, but I will not anticipate him ; I am also hoping to baptize at Tungwa Makuta, during an itineration upon which I am expecting to start in three days' time. Our church numbers forty, after allowing for one death and one transfer to another church this year. Some time, when I have a little less work in hand, I want to tell you about some arrangements we have just been making, in the way of a further elaboration of church

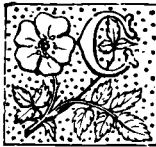
constitution and a system of management, for the time when other churches must be formed at our outposts ; as also the disposal of funds raised at these outposts.

"So our work is taking shape out here, and our hearts are full of encouragement and thankfulness.— With kindest regards, yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

A HYMN FOR LAODICEA.



CHRIST, where is Thy spirit fled?
Are its pulses stopped and dead?
Lo! the world around us pleads,
Aching with a hundred needs,
Cries of anguish and despair
Fall upon the idle air ;

And Thy saints upon their knees
Give Thee thanks for dowered ease.

Are all prophet voices dumb?
May no echo even come
Of the thunder tones that pealed
Laws of God o'er town and field?
Not oblation, no, nor praise,
Not the rites of holy days,
God would ask for nothing less
Than an active righteousness.

Is the force of Calvary spent?
Dull and dead the thrill it sent
Tingling through and through mankind,
Stirring heart, and soul, and mind,
With an impulse of its own
None before had ever known,
Potent mightily to move
All the energies of love?

Can it be Thy Church is old,
Sunk her hopes, her love grown cold,
Perished that immortal youth
Once she drew from God and truth?

Is it hers to quit the field,
To the powers of ill to yield,
Fold her hands and acquiesce
In a dying world's distress?

Christ, awake us, end our ease,
Fire us with Thy sympathies;
Give the temper that is strong
To renew the fight with wrong;
Give the heart that bleeds to know
Others' weakness, others' woe;
Give the mind that yearns to bless
Sad souls with Thy tenderness.

Never let Thy Church have rest
While a soul remains unblest,
While a heart in agony
Cries despairingly for Thee.
O, baptize us from above
With the spirit of Thy love,
Till the sorrows of mankind
In Thyself their solace find.

A. M. D. G.

THE LATE REV. ANGUS MCKENNA, OF SOORY.



HE Rev. George Kerry, of Calcutta, writing of the late Rev. Angus McKenna, says:—

“Our dear brother was accepted for mission service in the year 1856, having found his way before that to India. He was engaged in Christian work in this city for some time before joining our Mission. When I first met him in 1857 he was at Serampore, and subsequently went to Dinajpore, after that to Chittagong, Barisal, Dacca, and latterly to Soory.

“He was an earnest and affectionate Christian brother and a faithful missionary. He knew and understood the failings and the excellencies of Bengali Christians as perhaps few missionaries did. He was tender, patient, and firm and loving in dealing with his Bengali brethren, as a father among his children. Latterly his health failed greatly, and the Home Committee would have allowed him to return to England last year had he been willing to go; instead of this he went for a few months to Darjeeling, and rallied there somewhat, returning to Soory before the end of the year, too feeble to do much work himself. There was a slight improvement of health as the cold weather came on, but soon he began to fail again and as a last hope came to Calcutta, and through the kindness of Dr. Crombie obtained a private room in the General Hospital, where, attended by Mrs. McKenna, he received

the best medical treatment available. The clear opinion of the doctor was that the only hope of improvement lay in a speedy departure for a temperate climate, and arrangements were being made for this, when he became so much worse that the doctor said he could not be moved unless he had an accession of strength.

“He calmly realised the fact that the end was drawing near, and made the few preparations necessary for his wife and children, and in quiet trust in that Lord Jesus, the Saviour whom he had so long preached to others, he passed away to the everlasting rest of the saints of God.”

THE LATE MRS. JOHN PINNOCK, OF UNDERHILL STATION, LOWER CONGO.



At the Quarterly Meeting of the Mission Committee, held in connection with the autumnal gatherings at Portsmouth, on Monday, October 7th, the Secretary reported the death of Mrs. John Pinnock, of the Congo Mission, at Eastbourne, on Sunday, September 29th, from an attack of malignant typhoid fever, contracted at Victoria, Cameroons, during a visit to her home, on her voyage to England.

It was unanimously resolved, “That the Secretary be requested to express to Mr. Pinnock the deep and affectionate sympathy of the members of the Mission Committee, and assure him of their earnest prayers that he may be supported and comforted in this season of bitter grief and anxiety by the unfailing presence and solace of the compassionate Saviour.”

The Rev. J. J. Fuller, writing to the Secretary and referring to this sad event, says:—

“The death of Mrs. Pinnock has come upon us all as a great shock; but how keen must be the bereavement to our young brother and the four little children! It is one of the mysteries of Divine Providence that we cannot understand. We can only stand and wait.

“You no doubt would like to know something about Mrs. Pinnock now she has gone to her rest and reward. Her father is one of those noble ones who left Fernando Po for Victoria, at the beginning of the Colony, so that he might be able to worship God according to the dictates of his conscience, and has been one of the faithful deacons of the Victoria Church for many years past.

“His children (daughters all of them) have been members of the church, and Mrs. Pinnock and another sister have rendered useful service in the cause of Christ. Mrs. Barlicorn was the wife of a native Primitive Methodist minister, who, on a visit to England with her husband, died at Liverpool; and now our brother Pinnock is called to part with one who, I believe, was a faithful and active helper in his life’s work.

“Soon after it was settled that she should be the wife of our brother, she came up to Cameroons and lived with us till her marriage. By her Christian character and loving disposition she gained the affection and love of my wife

and myself, and also the universal respect and love of all our people at Camerouns, and it was my greatest pleasure to unite them in marriage at our house there.

"They returned to Victoria, and were with Mr. Hay carrying on work at that station till the Mission was given up. Her disinterestedness and willingness to help her husband in the work of God was very specially marked when Mr. Pinnock offered to go to the Congo. On Mr. Grenfell's arrival at Victoria with instruction to accept his services, Mr. Grenfell proposed to him to go along with him then, allowing just two or three days for the steamer to call at Fernando Po, and for him to break up his home. Pinnock said, 'I will ask my wife.' 'I will go,' she said, as soon as she heard, without considering her own convenience; and for all these years she has been the faithful helper of her husband, and, as far as her knowledge went, the comfort of all the missionaries on the Congo.

"It will be a great blow to her aged father and friends. My wife, who has learnt to love her much, feels it keenly, and we do feel deeply for our dear brother in this sad bereavement. May the Great Comforter sustain him in this hour of need!"

THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful thanks we acknowledge the receipt of the following generous gifts for the work of the Mission:—M. H., for a gold watch, "the gift of her father, but which she now wishes to devote to the Congo Mission"; "A Derby Friend," for silver bracelet and brooch, "out of love to Jesus Christ, and for His sake"; E. E. H., Portarlington, for box of trinkets; S. P., Melton Mowbray, for box of trinkets; Miss E. E., gold bracelet, silver bracelet, and brooch and trinkets, "in gratitude for late mercies"; E. W., Gerrards Cross, Bucks, for a few articles of jewellery "for the Mission"; C. F., Diss, a French silver coin, Louis XVIII.; "A Young Friend of the Nelson Society of Christian Endeavour," for a small gold ring for the Congo Mission; "A Young Christian Endeavourer of Bristol," for 5s. for the Congo Mission; "Two Friends," Paisley, £1 "for the Lord's work abroad"; "A Blind Girl," for a small silver pencil-case "for the Congo Mission"; "A Domestic Servant," for a silver spoon, "the gift of her grandmother, but now to be sold for mission work in China"; "A Widow," for a small gold ring for mission work in India; and "A Schoolboy," for a small silver knife "for the Congo Mission."

Very cordial thanks are also given for the following most welcome contributions—specially welcome in view of the urgently pressing appeals for immediate reinforcements for India, China, and Africa:—The Treasurer, Mr. W. R. Rickett, £250; Mr. Chas. Finch Foster, £100; B. H., £100; Mr. John Marnham, J.P., £92 10s.; Mrs. White, Evesham, £50; Mrs. W. Thomas, Llanelly, £25; Mr. J. B. Mead, £25; Mrs. Ness, £20; Mr. W. C. Houghton, £15; Mr. D. Harmer, for *China*, £15; A. K., £10; Mr. F. A. Freer, £10; A Friend, per Rev. J. B. Myers, £10; W. D. M., £10; Mr. Joshua Sing, £20

RECENT INTELLIGENCE.



ONGO MISSIONARIES.—The Rev. John Bell writes to Mr. Baynes, *en route* for the Congo, from the ss. *Edward Bohlen*, from Las Palmas, September 14th :—“ Our fellow-passengers, on the whole, are a very nice people. Amongst them we have ‘ the Governor of the Congo Free State,’ who is returning after a short furlough in Europe; also Mr. Greshoff, the chief of the Dutch trading house, who is a most genial gentleman. There are also four Roman Catholics, two priests and two lay brethren, who are going out to strengthen the Belgian Mission on the coast. The weather has been all that one could wish, and the captain hopes to make the voyage in about twenty-two days. Unless a telegram is received here, we do not expect again to stop until we reach the Congo; so you will, in all probability, not hear from us until we have reached that land towards which our eyes are strained.”

Miss Lily de Hailes also writes from the ss. *Tencriffe*, under the same date :—“ MY DEAR MR. BAYNES,—We are now in sight of Cape Verde, and early on Monday we are expected to stop at Sierra Leone, where we shall be able to send off letters. On leaving Liverpool we had it stormy for the first two days, but since then we have had fine weather, and are having a quick voyage. We are expected to reach Congo in exactly five weeks from the day we started.”

The Rev. J. A. Clark, of Lukolela, Upper Congo.—We are glad to report the arrival in England of Mr. Clark, from Lukolela Station, Upper Congo, in improved health, the voyage home having resulted in much good.

The Camden Road Chapel Congo Mission Sale.—The annual Congo Mission Sale in connection with Camden Road Church will be held on the 26th, 27th, and 28th of the current month. We are requested to state that any articles which friends may be pleased to send will be heartily welcomed by Mrs. Hawker, Broadlands, Anson Road, Tufnell Park, N., or by Mrs. Jonas Smith, 20, Carleton Road, Tufnell Park, N.

Departure of Missionaries.—During the past month the following missionaries have left England for India :—On the 4th ult., in the P. and O. ss. *Caledonia*, Miss Williamson, of the Zenana Mission, returning to Calcutta; on the 11th ult., in the P. and O. ss. *Shannon*, for Bombay, Miss Phillips, of the Zenana Mission, proceeding to Bhiwani, in the North-West Provinces, Mrs. Potter, returning to Agra, and Misses Johnson and Wakefield, who go out to be married respectively to the Revs. J. I. Hasler, B.A., of Delhi, and F. W. Hale, of Agra; on the 17th ult., to join the *Shannon* at Marseilles, the Rev. A. E. and Mrs. Collier, of Bankipore; on the 25th ult., in the P. and O. ss. *Mulla*, the Rev. R. H. Tregillus, Mrs. Tregillus, and two children, returning to work at Khowlna, Bengal; Misses Way, Clare, and Mannington, of the Zenana Mission, proceeding to Bengal; Miss Evans, going out to become the wife of the Rev. D. L. Donald, of Chittagong; the Rev. R. M. Julian, resuming the pastorate of the Circular Road Church, Calcutta, and the Revs. Geo. Howells,

B.A., B.D., and F. W. Jarry, to enter upon work in Orissa; and on the 28th ult., to embark in the *ss. Ganges* at Marseilles, the Rev. Robert and Mrs. Denham Robinson, returning to Serampore.

The Rev. Jas. and Mrs. Wall.—The Rev. J. and Mrs. Campbell Wall and Miss Yates have also during the past month resumed their work in Rome, after a short season of rest in England.

Havelock Chapel, Agra, N.W.P.—The Rev. J. G. Potter writes from Agra:—"The Rev. G. R. M. Roche, pastor of the Havelock Chapel, Agra, having decided to devote his whole time to the work among British soldiers in India, and having been offered the position of Acting Chaplain of a Scotch Regiment, it became necessary for us to seek a successor. We are able to offer ample support for an unmarried man—viz., Rs. 100 a month as a minimum, with allowance for pony and trap needed for visiting, and house rent-free. We are further prepared to pay steamer and railway fares to Agra, and, if needed, passage money to England after three years. Our hope is, however, that the man whom God shall send to us may, with God's blessing, see the church so prospering that he may decide to settle permanently as its pastor. Our need is that of a pastor-evangelist. The church is at present small, but capable of development, and the opportunity of doing evangelistic work both among British soldiers and civilians is all that one could desire. Further information with reference to the church can be obtained through Mr. Secretary Baynes, at the Mission House, or by writing to the Rev. J. G. Potter, Baptist Mission House, Agra, India."

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

India.—A parcel of cards from Friends at Dundry, near Bristol, through Mr. W. H. Roberts, for the Rev. Herbert J. Thomas, Delhi; a parcel from Sutton for Miss Saker, India; a box from Friends at Dover for the Rev. J. Stubbs, Patna; a parcel from Wood Green, B C., per Miss Coxill, for Mrs. Smith, Simla; a parcel of dolls, &c., from Mrs. Wellden, Deal, for Mrs. Stubbs, Patna; a parcel of cards from Miss Rayfield, Scarborough, for Rev. W. Carey, Barisal; a box of books, clothing, and toys from City Road, Bristol, Y.P.S.C.E., by Miss Freeman, for Rev. H. J. Thomas, Delhi; a box of picture-books, toys, &c., from the Mare Street Chapel, Hackney, Sunday scholars, through Mr. Sorrell, and a parcel of clothing and dolls from the Wellington United Juvenile Society, through Miss Burnett, for the Rev. R. Spurgeon, Barisal; a parcel from Shelford for the Rev. J. I. Hasler, B.A., Delhi; a box of dolls, clothing, &c., from Mrs. Harvey and other Friends at Sandwich, Dover, and Eythorne, and a box of toys from the Misses Harvey, Eythorne, for the Rev. J. and Mrs. Stubbs, Patna; a parcel of cards and toys from Mr. D. Carter, Bristol, for Rev. J. I. Hasler, B.A., Delhi; a box of dolls, work-bags, &c., from Mrs. Stephen Walley, for Mrs. Wright Hay, of

Dacca: a parcel of dolls, &c., from Mrs. Beaumont, Edinburgh, for Rev. G. J. Dann, Delhi; a box of toys from Friends at Commercial Road Chapel, Guildford, through Mr. J. McDonald, for Mr. La Barte, Furreedpore; box of garments from Miss Bonell's Class at Aston Lane Chapel, Harlesden, for Rev. C. E. Wilson, Jessore; parcel of magazines and cards from the Misses Hewett, Acton, for Rev. A. E. Collier, Bankipore; a parcel of clothing and books for the Rev. A. J. McLean, Chittagong; a box of dolls, &c., from Mrs. Whitehead and other Friends at Alcester, for the Rev. E. S. Summers, at Serampore; a bale of clothing from the Zenana Working Party, Wellington, through Mrs. Price, for the Rev. R. M. McIntosh, Muttra; a box of work-bags, &c., from the Walworth Road Chapel Y.P.S.C.E., through Miss Nicholls, and a box of garments from the young people at Friar Lane, Leicester, by Miss Amatt, for Miss Pike, Orissa; and a box of dolls, &c., from the Y.P.S.C.E., Chatsworth Road, West Norwood, by Miss Stanley, for Mrs. Jordan, Calcutta.

Congo.—A parcel from the Woodgrange Sunday-school, Forest Gate, through Mr. S. C. Bailey, for Mansende, Congo; a parcel of garments from Miss Colman's Bible-class, Peterborough, for boys at Bopoto; a bale of garments from the Missionary Working Society, Sutton, through Miss Starling, for San Salvador Station; parcels of cards from "Two Well-wishers" near Windsor, of magazines from Mrs. Fuller, Newport, and of newspapers from a Friend at Bangor for use at mission stations on the Congo.

Italy—A parcel of books, &c., from Misses Maxwell, Edinburgh; a number of portions of St. Mark's Gospel in Italian, from Mr. John Marnham, J.P., Boxmoor; a parcel from Misses Baker and Griffiths, Lower Clapton; parcels of aprons and calico from Mrs. Southwell, Child's Hill; woollen articles from A. B. and N. A. Amader, "Ravenshoe," Boscombe, and a parcel from Edinburgh for Mrs. Wall, Rome, and some slides from Mr. Butcher, Blackheath, for Miss Yates, Rome.

China.—Parcels of calico and dolls, &c., from Friends at Ipswich, per Mr. Shalders, for Miss Shalders, Tsing Chu Fu. The Rev. Wm. A. Wills wishes to thankfully acknowledge the following useful articles and valuable help for his Museum and Dispensary at Chou ts'un:—An accordion, from A. Archard, Esq., Bath; Bible pictures, from Mrs. Tritton, Norwood; model of a coffin, from Mr. W. G. Ward, Northampton; lantern slides, from Mr. Mombert, jun., Bradford; galvanic battery and samples of carpets, &c., from Robert Anderson, Esq., Dundee; books (several vols.), from Rev. J. T. Brown, Northampton; "Hibbert Lectures" (four vols.), from the Hibbert Trustees; surgical instruments, &c., from Dr. Appleton, Bristol; stomach pump, from Peckham Rye Baptist Church Y.P.S.C.E.; pocket case of "Tabloids" and a supply of Kepler extract of malt, &c., from Messrs. Burroughs, Wellcome, & Co., London; case of instruments, &c., for dental surgery, from Kessath Robinson, Esq., Bristol; surgical instruments, sundries, from Camberwell, Denmark Place Y.P.S.C.E.; Congregational Church, Swanage, Rev. T. B. Steer, £1 10s. for dispensary, being amount collected at a lecture given by Mr. Wills, at Swanage, August 27th, 1895.

Many packages for ladies engaged in Zenana work in India and China have been duly received, and they will be severally acknowledged by Miss Angus in the *Zenana Missionary Herald*.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the meeting of the General Committee, on Tuesday, September 24th, the Treasurer in the Chair, after prayer by the Rev. E. Spurrier, of Colchester,

The Minutes of the previous meeting were read and confirmed.

The Finance Committee presented a Financial Statement and reported that the general contributions to the Society up to 31st August last, as compared with the general contributions to the same date of 1894, show an increase of £722, and that the expenditure to the 31st August, 1895, as compared with the expenditure of the previous year to the same date, exhibits a decrease of £1,564.

The China Committee reported that they had had before them, and under their consideration, very earnest appeals for immediate reinforcements from Shansi, Shantung, and Shensi: the Shansi brethren pointing out that it is now more than four years since the Committee promised to reinforce that Mission, consisting at present of only two missionaries, Brethren Sowerby and Dixon, on the field, and Mr. Farthing on furlough in this country, instead of seven missionaries, the normal staff of six years ago. In Shantung the brethren state that it is impossible to make adequate arrangements for the conduct of the work in view of the missionaries needing and entitled to furlough, because of the smallness of the staff which has not been reinforced for the past eight years. And in Shensi the brethren earnestly appeal for a medical missionary to be sent at once, the needs being urgent and imperative. All these appeals are painfully impressive, and the Committee cannot but express their earnest desire that the General Committee should reinforce the China Mission at the earliest practicable moment.

In compliance with the request of the Rev. T. R. Edwards, of Serampore College, he was appointed to take the oversight of the work of the Soory Station and District, rendered vacant by the lamented death of the Rev. Angus McKenna.

The Rev. C. E. Wilson, B.A., B.D., was requested to remove from Jessore to Serampore College, with a view to his undertaking such present work there as may be compatible with his study of the vernacular, and of devoting himself fully to the work of the College on the completion of his probationary course.

Permission was given to the Rev. Robert Spurgeon and family, of Barisal, to take furlough to England in the spring of next year, 1896.

The Rev. W. J. Price, of Bankipore, reported that in consequence of the complete breakdown of Mrs. Price's health, for the second time, the doctors had given their decided judgment that only prolonged residence of some years in England would afford hope of ultimate recovery, and that under these circumstances, and after mature deliberation, he had arrived at the conclusion that he had no other honourable alternative but to place his resignation in the hands of the Committee, and ask to be allowed to return home in the spring of 1896.

The Committee received these tidings with the utmost sorrow, and gave

expression to their deep and sincere sympathy with their much-esteemed friends in this season of sad necessity. The Committee complied with the request of Mr. Price, in the earnest hope that a prolonged residence in England may result in the complete re-establishment of Mrs. Price's health, and that their brother, Mr. Price, may find at home some suitable and congenial sphere of Christian service.

The Secretary reported that in view of the urgent need for immediate help in the work of the Native Christian Training Institution at Cuttack, Orissa, he had arranged, after conference with the Rev. Geo. Howells, B.A., B.D., that Mr. Howells should leave England for India during the autumn of the current year instead of as originally proposed, the autumn of next year.

The following designations were agreed upon—viz., Mr. Hasler, B.A., to Delhi, Mr. Collier to Bankipore, Mr. Hale to Agra, Mr. Donald to Chittagong, and Mr. Jarry to Berhampore, Ganjam.

The Rev. G. D. Brown, of Bopoto, Upper Congo, reported under date of July 9th that, in consequence of a second and grave attack of hematuric fever, the brethren had arrived at the unanimous conclusion that he ought at once to leave Africa and relinquish all thought of returning, and that most reluctantly, and with deep sorrow and sadness of heart, he felt compelled to bow to their decision.

The Rev. Wm. Forfeitt, of Bopoto, writes:—"About six weeks ago Mr. Brown had an attack of fever. A fortnight later the fever again returned, and developed into a grave form of hematuria, his old enemy, and we scarcely any of us expected that he would recover. He is now very slowly regaining strength. It is clearly imperative, however, that he should leave the country at the earliest possible moment, and I am thankful therefore that he has wisely decided to return home at once, and we all pray that his life may be spared to labour in a climate more congenial than that of the Congo."

The Committee resolved that:—

"In their judgment their brother has arrived at a right decision in determining to leave at once for Europe, and to give up further thought of work in Africa. They earnestly trust that his health may be speedily restored, and that he may ere long find some suitable sphere at home in which to serve the Master he loves so well, and for whom he has laboured so faithfully in Africa."

With regard to the vacancy at Bopoto Station, caused by the return of Mr. Brown, it was resolved that the next accepted Congo missionary should be sent to Bopoto, it being of the first importance that such reinforcement should leave England before the close of the current year.

The meeting was closed with prayer by the Rev. Wm. Hill, Secretary of the Bible Translation Society.

QUARTERLY MEETING OF COMMITTEE

AT

PORTSMOUTH, ON MONDAY, OCTOBER 7TH, 1895.

EDWARD RAWLINGS, Esq., IN THE CHAIR.

After prayer by the Rev. D. J. East, of Watford,

The Minutes of the last meeting were read and confirmed.

The following letter was presented and read from the Treasurer, W. R. Rickett, Esq. :—

“ 12, Devonshire Square,

“ Bishopsgate,

“ October 4th, 1895.

“ **MY DEAR FRIEND**,—The thorn in my flesh still troubles me more rather than less than last week, and I am now writing to say, most reluctantly but firmly, that I propose not to go to Portsmouth on Monday next. I regret this very much, and the more so because I have always in the past found this Autumnal Missionary Tuesday to be a day of real spiritual enjoyment. May you so find it this year also to be a season of great privilege and inspiration for further and better service! May the Divine Spirit brood over every meeting and every speaker! Please give my love to my colleagues on the Committee, and kindly express my regret to the Portsmouth friends that I am not with them. I sincerely hope that your visit to Brussels yesterday was satisfactory. I am very grieved for our dear brother Pinnock. After our last Committee meeting, I was speaking to him about his wife, who, he said, was ill, but I had no idea of the gravity of the situation. May God comfort him!

“ I am, my dear Friend,

“ Yours affectionately,

“ To A. H. Baynes, Esq.”

“ W. M. R. RICKETT.

It was unanimously resolved—“That the Committee very deeply regret to learn that their beloved and honoured friend the Treasurer is unable to be present. They beg respectfully to assure him of their affectionate sympathy, and of their earnest prayers for his speedy and complete recovery.”

The 1896 Annual Services Committee was appointed, with full power to make the needful arrangements.

The Secretary reported—(1) the safe arrival in England of the Rev. J. A. Clarke from Lukolela Station, Upper Congo River, much improved in health by the voyage home; (2) the satisfactory result of the visit of the Secretary to Brussels, with details as to his special conference with the Principal Secretary of State of the Government of the Congo Free State.

A letter was presented and read from the Rev. Thos. Evans, dated Mussoorie, September 10th, reporting that, in consequence of medical advice, he had arranged to accompany Mrs. Evans to England in the steamer *Clan Grant*, due to arrive in England about the 30th of October.

A letter was presented and read from the Rev. Timothy Richard, of Shanghai, dated August 16th, in which he reports :—“I shall probably take our Missionary Memorial to the Emperor to Peking in September. In October I hope to turn my face toward Europe, calling at India on my way, where I expect to be about six weeks, and I hope to reach Paris about the end of January, 1896.”

Leave was given to the Rev. Arthur Long to return to Russell Khonda during the current autumn, Mrs. Long to rejoin him in India in the autumn of next year, 1896.

With regard to the Rev. Geo. Hughes, formerly of Barisal, and his undertaking missionary work in connection with the New Zealand Baptist Missionary Society, as reported by Mr. Driver, of Dunedin, it was resolved :—

LEGACIES.

Brooks, The late Mr. Wm., of Birmingham, by Mr. J. F. Homer, for <i>Orissa</i>	183	12	6
Oearn, The late Mr. Samuel, of Liverpool, by Messrs. Lewis and Mounsey	626	0	11
Coxeter, The late Mr. S., of Newbury, by Mr. C. Coxeter	4	4	10
Hambliton's Trust	30	10	5

LONDON AND MIDDLESEX.

Arthur-street Chapel, Camberwell-gate	1	10	1
Battersea, Sunday-sch., for <i>Ratanapura Mission</i>	12	0	0
Do., Surrey-lane Sunday-school	1	0	0
Bermondsey, Abbey-st. Do., The Grange Sunday-school	1	1	3
4	10	0	
Brixton, Kenyon Ch. Sunday-school	7	9	0
Child's Hill	1	11	0
Do., Y.P.S.C.E.	0	6	0
Camberwell, Cottage-green Sunday-school, for <i>Congo</i>	5	0	0
Chiswick, Annanda'e-road Sunday-school	3	17	7
Clapham, Graddon-square Sunday-sch. Do., for <i>N P</i>	2	8	2
4	0	0	
Clapton, Downs Chapel, for <i>Congo</i>	50	0	0
Enfield	4	5	6
Do., for <i>Congo</i>	0	3	7
Ferne Park Ch. Hammersmith, Waterloo-street Mission	16	19	11
0	10	0	
Hampstead, Heath-st. Harringay, Emanuel Sunday-school	300	0	0
0	11	6	
Henrietta-street Sunday-school	1	1	2
Hounslow	1	0	0
Islington, Cross-street Peckham-rye, Barry-road Sunday-school	6	9	6
0	14	1	
Peckham, James-grove Sunday-school	0	4	4
Poplar and Bromley Tabernacle, Y.P.S.C.E. Putney, Werter-road Sunday-school	0	17	0
5	0	0	
Rotherhithe New-road Sunday-school, for <i>China schools</i>	1	2	9
South London Tabernacle, Y.P.S.C.E. Vauxhall Chapel	0	12	9
1	6	10	
Vernon-square Chapel Sunday-school	6	0	0
Do., for support of <i>Congo boy and girl, Wathen Station</i>	12	0	0
Wandsworth, East-hill Sunday-school	9	8	0
Westburne Park	1	1	0
Willesden Green Sunday-school	1	4	8

BEDFORDSHIRE.

Dnnstable, West-s'reet, Y.P.S.C.E.	0	11	0
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BERKSHIRE.

Reading, King's-road ..	34	13	11
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CAMBRIDGESHIRE.

Cambridgeshire Aux., per Mr. G. E. Foster, Treasurer	45	0	5
Cambridge, St. Andrew's-street Y.P.S.C.E.	1	13	2

CHEESHIRE.

Altrincham Tabernacle Do., Sunday-school ..	1	3	6
1	7	0	
Tarporley	49	13	6

CORNWALL.

Truro, Sunday-school ..	8	10	0
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DERBYSHIRE.

Swadlincote, Sunday-school, for <i>N P</i>	5	0	0
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DEVONSHIRE.

Bradlnch	40	15	2
Honiton	5	15	4
Plymouth, Mutley Ch. Sunday-sch., for <i>Congo</i> ..	11	2	3
Tiverton	8	17	0
Do., for support of <i>Congo boy, Daniel Etuwe Powell, under Mr. Clark</i> ..	5	0	0

DORSETSHIRE.

Poole	9	8	4
Upper Parkstone	1	12	0
Weymouth	5	0	0

DURHAM.

South Shields, Westcoe-road	6	14	7
Do., for <i>Congo</i>	4	18	10
Spennymoor	0	16	10
Sunderland, Lindsay-road	7	18	6
Stockton-on-Tees, Northcote-street, for support of <i>Congo boy</i> ..	1	1	6
Wilton Park	0	7	0
Do., for <i>N P</i>	0	13	0

ESSEX.

Great Leighs	8	2	8
Loughton, Sunday-sch., for <i>Congo</i>	4	3	6

GLOUCESTERSHIRE.

Arlington	0	13	0
Brockley	0	7	7
Chariton Kings	5	0	0
Stroud, Y.P.S.C.E., for support of <i>Congo boy under Mr. Stonelake</i> ..	2	0	0

HAMPSHIRE.

Boscombe, Sunday-schl. Christchurch, for <i>Congo</i> ..	5	16	8
2	4	0	
Eastleigh	1	1	2
Sway, for <i>Congo</i>	0	8	0
Do., for <i>N P</i>	0	13	0

ISLE OF WIGHT.

Yarmouth	0	14	6
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HERTFORDSHIRE.

Cheshunt, Windmill-lane Do., Sun-school, for <i>N P</i>	1	0	0
0	12	0	

HUNTINGDONSHIRE.

Huntingdonshire Aux., per Mr. G. D. Day, Treasurer	10	17	5
Do., for <i>W & O</i>	5	5	11
Do., for <i>Italy</i>	7	8	6

KENT.

Beckenham, Elm-road ..	10	0	0
Bessels-green	33	15	6
Dartford, Highfield-rd. Sunday school	0	15	6
Plumstead - park - road, for <i>W & O</i>	0	10	6
Sidcup	7	2	11
Sittingbourne, Y.P.S.C.E., for work in <i>Shantung, China</i>	0	7	0

LANCASHIRE.

Bacup, Doa's	2	7	8
Briercliffe, Hill-lane Sunday-school	5	0	0
Burnley, Enon Sunday-school	5	3	10
Oldham, King-street ..	6	2	13

Liverpool Auxiliary, Annual Meeting at Myrtle-street

14	3	0	
Do., Princes-gate	21	1	5
Do., do., for <i>W & O</i> ..	5	4	0
Do., do., Sunday-sch. ..	35	0	0
Do., Pembroke Chapel ..	0	10	0
Do., Richmond Chapel ..	22	4	2
Do., do., Sunday-sch. ..	15	4	10
Do., Walton Juvenile Auxiliary	1	11	0
Do., Egremont	10	7	9
125	6	2	
Less expenses	36	1	0
89	5	2	

LEICESTERSHIRE.

Countesthorpe	6	4	0
Do., for <i>W & O</i>	0	13	8
Leicester, Annual Meeting	13	17	9
Do., Juvenile Meeting ..	3	14	6
Do., Archdeacon-lane ..	19	4	4
Do., Aylestone	1	2	0
Do., Belvoir-street	27	13	3
Do., Charles-street	6	9	3
Do., Clarendon Hall	1	15	5
Do., Dover-street	8	18	0
Do., Friar-lane	6	0	0
Do., Melbourne Hall, for support of <i>Mr. Roger Congo</i>	19	10	8
Do., Victoria-road	2	8	10
Do., do., for <i>W & O</i> ..	10	0	0
Monks Kirby and Pailton	2	15	0

LINCOLNSHIRE.

Louth, Northgate	1	17	0
Do., Sunday-school	0	8	0
Skegness, St. Paul's Ch. ..	1	5	3

