



PREACHING PLACE AT MACH MELA.—(From a Photograph). See page 245.

[JUNE 1, 1888.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ANNUAL MEETINGS.

AS we recall the spirit prevailing in our anniversary gatherings, the numerous addresses by which our minds were informed and our sympathies excited, together with the Report of the previous year's proceedings, we feel we have more than sufficient cause for devout thankfulness and renewed consecration.

It will not be possible to place upon record all that transpired; our space is too limited; and, indeed, the newspapers, with their excellent reports, make such publication superfluous. We think it, however, desirable to call special attention to the Missionary Breakfast Conference for the sake of the important resolution which was then adopted. But before doing this, courtesy, as well as inclination, requires that we should acknowledge in these pages our indebtedness to Dr. Gibson, the preacher of the annual sermon, and to the chairmen and speakers of the respective meetings. The discourse of Dr. Gibson was most refreshing and helpful to our missionary faith and zeal. The large and sympathetic congregation crowding Bloomsbury Chapel was evidently under the spell of the preacher, and we conceive that nothing but good can come to the Society from a deliverance so appropriate and so stimulative.

The Missionary Breakfast Conference.

IN connection with our missionary services of last year an additional meeting was arranged in the nature of a Breakfast Conference. It was that such an occasion would afford an opportunity for a frank discussion of practical suggestions and a freer fellowship not possible at other meetings.

The success of the experiment fully justified its repetition. And we doubt not that those who were present this year will see in the larger numbers attending, and in the helpful character of the proceedings, abundant reason for establishing "the Missionary Breakfast Conference" as a permanent institution of our annual gatherings.

We are glad to be able to publish the excellent paper read by the Rev. James Owen, of Swansea, for which we earnestly ask a careful perusal. We anticipate that its wise suggestiveness and stirring appeals will greatly help the churches in the endeavour to increase their contributions.

In the discussion that followed most encouraging testimony was borne to the method of frequent and regular giving. Several brethren referred to the benefit which had resulted from the adoption of the weekly system advocated at the former Conference, one of whom spoke as follows:—"Our membership is small and extremely poor; we are almost entirely composed of working people; but they have responded very generously to the invitation to take part in missionary work. The result is that, though the system has only been going on for nine months, we have succeeded in collecting £30, and we mean to increase that amount in the future. Every month we hold a missionary prayer-meeting, and, at the close of the meeting, we always take the names of those who are willing to contribute a penny a week. I have no doubt larger sums would suit wealthier constituencies, but for members of our poorer churches in the country I think the penny-a-week system is just the thing that is needed."

In view of the financial condition of the Society the Conference passed unanimously and fervently this resolution—viz.,

"That this Conference of the Baptist Missionary Society, held in Exeter Hall, the 27th of April, 1888, in thanking the Rev. James Owen for his admirable paper, expresses its hearty approval of the proposed endeavour to secure, during the ensuing year, an additional income of at least

£5,000,

and individually pledges itself to put forth earnest efforts on behalf of this absolutely necessary increase."

When we remind our readers that this addition to the funds is "absolutely necessary" to effect *an equilibrium between income and expenditure*, we trust they will fully realise the urgent and important nature of this resolu-

tion. We should fail, however, to represent the spirit of the Conference were we not to call attention to the two words "at least" inserted by request before the particular sum mentioned. It was felt that an additional £5,000 would simply prevent the recurrence of debt, whilst it should ever be the aim of the Society to extend its operations. The opinion was therefore strongly expressed that a larger increase should be aimed at, so as to supply the means for the support of new missionaries.

We are confident there are resources in the churches more than sufficient to sustain any forward policy the Committee may undertake, and we doubt not that with more fervent prayer, and more conscientious and systematic giving, ample means would be forthcoming.

We respectfully but earnestly ask our missionary friends to be prepared to co-operate with the Executive and the Committee in their determination to do what they can, not simply to prevent a deficiency in the finances of the Society, but as well to enlarge the sphere of its work.

Our Churches and Foreign Missions.

BY THE REV. JAMES OWEN, OF SWANSEA.

IT has been remarked that conferences do little good; that they are begun, continued, and ended in talk; and that the flood of talk is unproductive of blessing. I hope that we mean business to-day, and that bread will be cast upon the waters which shall be found after many days. Growth is the evidence of life, and to cease to grow is to cease to live. The Christian Church, to live, must be aggressive. Heroism is demanded by its mission, and is essential to its triumph. We have thanked God for the "open doors" which He has set before us in all lands. By faith the walls of Jericho have been thrown down, and, in answer to prayers that have ascended from earnest, pleading hearts, the voice that said to Paul, "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome," has said to the Church of the present day, "Thou must bear witness in the bazaars and zenanas of India, in the ancient cities of China, in the 'Land of the Rising Sun,' and among the tribes of the 'Dark Continent.'" This has been the voice of God; and our Missionary Committee has heard it, and responded to it; but all the churches have not heard it; they have heard the echo of it, as it has come from the Mission House, and they have been partially awakened by what the Rabbins called the *Bath Kol*, "the daughter, or echo of the voice," but they have not generally recognised the voice from the excellent glory, speaking

to them, and saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." In other words, while the Committee has been quick to interpret and to obey the Divine call, the churches, with few exceptions, have been too drowsy, or too "busy here and there," to appreciate the message; and while the Committee, anxious to buy up the opportunity, and stimulated by the offers made by Mr. Arthington and others, has taken a new departure, and widened the area of the Society's operations, and multiplied its agents, the churches generally have not, as yet, taken a new departure in their offerings to the Society. The guinea subscription is stereotyped, the annual collection is regularly made, the state of the weather determining whether it shall be a few shillings more or less than in the previous year; the missionary meeting is held, and perhaps a sigh is heaved because the enthusiasm of missionary meetings has passed with the former days, which were "better than these." I am not unmindful of the profound interest that has been taken by our churches in the Congo Mission, of the poignant grief, like that of a bitter, personal bereavement, which has been felt, as the news came of the death of one beloved missionary after another, nor also of the increased liberality which this quickened interest has called forth. But we are very far from the mark that may be reached—we have not attained, nor are already perfect. And the question before us this morning is, "How can we stimulate the contributing churches to greater liberality, and awaken to a sense of duty and privilege the churches that contribute nothing?"

It is almost incredible that there should be any who have "known the grace of our Lord Jesus Christ," who contribute nothing. There is room and there is need for such heart-searching questions as these. Do we believe the Gospel? Is Christ our Master? Are we saved? I have been afraid that the recent and still-continued doctrinal controversies will have a hurtful influence on this Society. When there is intestine strife, we cannot successfully carry on a foreign war. But whatever may be the divergence in theological opinions, we are surely one in our acceptance of Christ as the Saviour of men, and of the declaration that "whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on Him in whom they have not believed, and how shall they believe in Him whom they have not heard, and how shall they hear without a preacher?" While we are discussing theories, the fact of the hunger of the world remains, calling loudly for the Bread of Life. While we cannot agree as to what God will do in millions of ages to come with those who are unsaved at death, there are millions of human beings groping in darkness and despair, and crying to be saved from a present hell. If a voice from this conference

can reach the churches, I would say, for the sake of Christ and humanity, let not this noise about differences in theology drown the cry for help that comes from sad, aching, bruised hearts. Are we saved by the Christ? He is able to save others. Let us make Him known. If our faith is a living thing, can we refrain from making Him known? Do we realise that the Sent of the Father has sent us into the world; that Africans are as dear to Him as Englishmen; that Asiatics are included in His gracious purposes as well as Europeans; that He has committed to us the word of reconciliation, that we might preach peace to them that are far off and to them that are nigh? Until, then, every human being has heard the evangel of love, our work is undone, our obligation undischarged, our debt unpaid. Christ has said "Go," and if we refuse, if we receive the light and put it in a dark lantern, if we will not pronounce above a crippled world the healing name of Jesus of Nazareth, then we are dishonouring our Lord; we are embezzling His property; we are repeating the question of Cain; we are exposing ourselves to the curse that fell on Meroz; we are guilty of the greatest heresy that has ever corrupted and enfeebled the Church, the heresy of limiting and monopolising the grace that "hath appeared, bringing salvation to all men."

Now, in regard to the contributing churches—and let us hope that *all* the churches will be so designated—how may we obtain from them a larger measure of support, and secure an income that will obviate the necessity of special appeals; that will lift the Society once for all out of the pit of debt, and set its feet upon a rock, and establish its goings?

It is more easy, I know, to suggest plans than to carry them out. An admirable plan was submitted in the paper read last year by the Association Secretary. I do not know what has been the practical result of it; but I wish to say that it is not in order to supersede, but to supplement it, I offer the following suggestions.

I would remark then, first of all, that more might be done through *our county associations*. Frequently, if not generally, association committees arrange for missionary meetings in their districts. But do they review the work that has been done? Do they take this up as an important part of the business they have to transact? Do they compare the contributions of different years, and, where there is a deficiency or no progress, inquire into the causes of it? And, where there has been no contribution, is the fact brought under notice, and kindly but firmly spoken of as a dereliction of duty, a surrender of privilege, an ungrateful disregard of the will of Christ? Association meetings have often been seasons of blessing and joy—the joy of meeting brethren from different villages and towns, and of once more looking into

familiar faces and grasping friendly hands; the joy of brotherly sympathy; the joy of uniting in prayer and conference touching the things of the Kingdom of God; yes, the joy of the Lord has been the strength of the different ministers and messengers of the churches. And as our own Society originated in a meeting of ministers, who were carrying out a resolution passed at a previous association, so this subject might and ought to occupy greater attention in the meetings of ministers and associations now. If the discussions of social and political questions were curtailed, if the eloquent perorations on Coercion and Home Rule in Ireland could be omitted, and more time were devoted to the subject of the spread of the rule of Christ in the world, it would be a gain to the Missionary Society and to the churches themselves. In these meetings the claims of home are rightly recognised, and "Beginning at Jerusalem" is the motto; but it was a foreign missionary sermon Carey preached before the Nottingham Association, and may we not follow his example? In this great work, man everywhere is my neighbour.

" Where'er a single slave doth pine,
 Where'er one man may help another—
 Thank God for such a birthright, brother—
 That spot of earth is thine and mine !
 There is the true man's birthplace grand,
 His is a world-wide fatherland !"

Further, I believe that ministers might profitably communicate *more missionary information*. I assume that the missionary prayer-meeting is regularly held, and that the news in the MISSIONARY HERALD, which we always welcome as one of the most readable and interesting periodicals, is either read or repeated. May not ministers do more by occasionally preaching, not only on Christian missions in general, the principles on which they are based, the final triumph that awaits them, but also on the details of the work? From time to time—if you will pardon a reference to myself—I have ventured to preach on Christian missions in India, Christian missions in China, Christian missions in Africa. Then, why not make sermons on the work of Carey, Judson, Knibb, Saker, Moffat, Comber, as well as on the work of Paul and Luke and Barnabas and Peter? Such discourses would not only prove interesting, but would also kindle and intensify the interest in missions, and would be most helpful to some of us who are in need of new texts and subjects. Why not gather our illustrations of the power of the Gospel from modern missionary records, as well as from ancient Church history, and the Acts? Let us not think of God as only in the past, let us recognise His present working.

“God is not dumb that He should speak no more ;
 If thou hast wanderings in the wilderness,
 And find'st not Sinai, 'tis thy soul is poor,
 There towers the mountain of the voice no less.”

Also, may not a *small missionary committee be formed in every church?* It may be said that the officers already constitute such a committee ; but do they? Is this a part of the business that is periodically considered by them? I would suggest that there should be not only a missionary secretary, but also a small committee. A secretary may be apathetic, and so, you say, may a committee. A secretary may be indolent, and so may a committee. But if the burden of honour and work were imposed on the shoulders of a few who take a deeper interest than others in this enterprise, the risk of failure would be less, and the work would be more methodically and thoroughly done. Such a committee might not only increase the number of subscribers, and see to the prompt collection of the subscriptions, but also arrange for the delivery of missionary lectures, with or without lantern views of missionary scenes, and for juvenile and other missionary services. I know it is sometimes said that the best committee is a committee of three, with two of them always absent, and that if Noah had formed a committee he would never have built the ark. Yet I believe that if “two or three are gathered together” for this work, it will be more efficiently done, and a larger blessing will come from Him who sent the disciples forth “two and two before His face.”

I would also venture to make the suggestion, though it may seem too bold, that we should have *half-yearly collections and subscriptions*. This may appear to some as absurd as an anniversary twice a year, or a Sunday-school twice a week. But is it an unalterable law that missionary collections and subscriptions should be gathered only once a year? We are afraid of multiplying collections. The Christian duty of giving is not sufficiently enforced. Indeed, the privilege of not giving is dwelt upon, and “no collections” is supposed to be the magic sound to attract a crowd. A friend of mine thus expressed himself in regard to such a happy meeting-place:—

“Dear refuge from collections and from coming doom,
 Thou for the meanest saints providest room ;
 I love thee, for I love my pence to keep ;
 I want religion, but I want it cheap.”

Does not meanness or covetousness exclude from the kingdom of heaven? And what is it but rank hypocrisy and meanness that can sing,

“Were the whole realm of nature mine,
 That were a present far too small,”

and then fumbles in search of the very smallest coin for the missionary collection? It is time to declare that those who advocate services without collections are doing spiritual harm to the people; they are maiming the spiritual nature; they are amputating a limb of the new man. Christ demanded service, and He demands service now of the poorest—such service as they can render—and in this demand He confers honour upon them. He gave Himself for me; then what shall I, what can I give? My gains are not my own, the hand that holds them is not my own; I am not my own; I belong to God. I have been bought with a price, a price that cannot be computed in silver and gold; and when Christ says, “Freely give,” shall I give grudgingly, shall I give slowly? Then I am indeed a stranger to His love, and afar off from His “liberal spirit.” At present the only opportunity presented to many of contributing to missions is on the Missionary Sunday. Let the opportunities of giving be, at least, doubled, if not quadrupled. We have been passing through a long period of commercial depression, and it has been a dark and trying period. Now, we hear that the clouds are scattering, that the barometer is rising, and that prosperous times are near. It is reported that gold mines have been discovered in Wales; but I warn you not to expect much from them for the Missionary Society. And the least wealthy and prosperous in our congregations may receive the grace of God bestowed on the churches of Macedonia, whose “deep poverty abounded unto the riches of their liberality.” We know that Christ is so rich, and so powerful, that He might have told His disciples, “You may take your rest; no human hand is to touch my cause; no human helper is to prosecute my work; you may hoard your wealth, not a penny will I ask or receive from you; you need not be my witnesses or servants among men.” Many a stingy and idle professor would have said “Amen” to this, and would have greatly admired and applauded the arrangement. Instead of this, “the Lord hath need of us,” the world hath need of us. There are multitudes to whom the Gospel is unknown, God is a terror, life is a blunder and a curse; we owe them something, a love that will try to save them; that will be thoughtful, generous, persistent; that will overcome difficulties, and grow by service, and not rest until the wanderers are brought home.

May we not also *appeal to the rich*? We know that “not many” wealthy are called by the name that distinguishes us among other sections of the Christian Church; but there are some whom God has thus endowed and prospered. It is said that the third generation of prosperous Nonconformists always drifts, or rather rides, to the Establishment. Before their descendants have an opportunity of thus going back to the State Church,

we appeal to prosperous Baptists to rise to the dignity and privilege of consecrating a larger amount of their wealth to the Missionary Society. There have been among Nonconformists, there are now, liberal, princely givers. But my own belief is, and you will pardon my plain speaking, that rich Nonconformists have given too little. They have been called princely givers; but look at the princely hoard of wealth left behind them when they died. When I have seen the figures representing the amount they possessed, I could not call them large givers. You must measure gifts by their proportion to the ability to give; and it seems to me that the liberality of the rich is not worthy of comparison with the liberality of the poor. If prosperous Baptists would only give in the same proportion to their wealth as many mechanics and tradesmen and poor ministers, whose names appear as subscribers in our Missionary Report, we should have larger subscriptions than we have ever received before. Prosperous Christians have no right to hoard their wealth, and bequeath it, perhaps, to some who do not need it, and leave Christ's cause to languish for want of funds. They are stewards; ownership means stewardship. Whether it is time, or money, or speech, or influence, or strength of body, strength of mind, strength of character, or education, or religious advantages; this is the portion of goods over which we are appointed stewards; and "it is required in stewards that a man be found faithful." He may not be clever, or brilliant, or learned; but let him be faithful. You readily condemn the unfaithful trustee, who uses for his own benefit, or in a game of speculation, the money that has been committed to his hands in behalf of others, who squanders the estate, and rob the orphans; you say, Let him go to the jail and the treadmill, let him be branded as a villain, and punished as a convict. But are there no unfaithful trustees in the Church of Christ? Let the heart and conscience of every wealthy Baptist and Nonconformist answer the question. Is there not money withholden that ought to be laid on the altar of Him, of whom the worshippers in heaven say, "Worthy is the Lamb that was slain to receive—*riches*"?

We have to emphasise this truth, that, *as we give, we get*. There are difficulties in the way of a new departure in the liberality of the churches. There are so many collections already; the appeals for different objects are so numerous, and the people who are never tired of receiving become tired of giving. The minister's stipend, a debt on chapel or schoolroom, collections for Sunday-schools, hospitals, county missions, Baptist Union funds, render it quite impossible to do more. The good deacon gravely shakes his head, and says, "If you multiply these appeals, you will drive the people away." But I think we are as yet far enough from "the last straw," with its

proverbial ill effect. The churches that are most deeply imbued with the missionary spirit are the most prosperous in all respects. The bread multiplies as we give it; the grace grows as we dispense it. The experience of Andrew Fuller in his church is repeated in many instances in the present day. There are some little churches, as parched and withered as gardens in dry weather, simply because their sympathies do not go forth in generous effort for the spread of the Gospel among the nations. If you would be miserable, live for yourself, do not take an interest in any religious enterprise, do not teach, do not give. Let the world with its load of superstition and sin roll on unhelped; try to forget that there is anybody living except yourself, and the few immediately near you; and your nature will be shrivelled, your heart will contract, it will become dry and small like a withered kernel in a nut. But if you wish to be blessed, to be rich in character, to make life a large and noble thing, a Christ-like benediction, and not a Cain-like curse, then you must be generous; you must have a sense of stewardship, which means responsibility to God, and brotherly dealings with men. Our missionaries have begun to enter through the "open doors"; and now shall we falter on the threshold? Shall we fail to respond to the cries that come from sad hearts and darkened homes? Africa—torn, maimed, robbed—has found a voice; the moan has reached us; shall we keep our oil and pence, and not act the part of the neighbourly Samaritan? Are we too niggardly, or too poor, to "buy up the opportunity"? Shall we regard the price as too great? Shall we set a higher value on our corruptible silver and gold than on "the precious blood of Christ"? Let us not incur the disgrace of retreat, but remember that "to him that knoweth to do good, and doeth it not, it is sin."

Permit me to say that the infidelity of the Christian Church is betrayed in the tone in which mission work is sometimes spoken of, or in the ready attention paid to words of detraction and calumny. A traveller touches at some of the missionary stations, say in India or China, and forms a hasty and unfavourable judgment of mission work, and pronounces as "failure" what trustworthy missionaries and others, who have lived long in the land, denominate "success." Do not heed the judgment of a man who looks on for a few days, and whose travelling has made him dyspeptic, and who speaks of Christian missions as a failure. It is said that a connoisseur in bird-stuffing, who used to criticise other people's bird-stuffing severely, was walking one day with a friend, and they stopped at a window where a gigantic owl was being exhibited. "You see," said the man to his friend, "there is a magnificent bird utterly ruined by unskilful stuffing. Notice he mounting; execrable, isn't it? No living owl ever roosted in that

position. And the eyes are fully a third larger than any owl ever possessed." At this moment the stuffed bird raised one foot, and solemnly blinked at his critic, who said very little more about stuffed birds that afternoon. So, we have to ask, who is the unfriendly critic of Christian missions? Failure—when such men as Moffat, Saker, Duff, James Smith, and Griffith John speak of success? Failure—with all the glorious results of less than one century's work spread before us? No; "the Lord hath done great things for us;" and in the gratitude and hope inspired by this conviction let us abound in His work. It is not an opinion we have to spread, but a Gospel to preach; and if the Gospel is a failure abroad, it has also lost its power at home. Doubt will paralyse the hand; but faith will inspire us with valour; and the large heart will be seen in the large gifts. We have yet to learn the meaning of the word "sacrifice" in this work. There may be among the very poorest contributors to this Society some who have denied themselves, and felt the pinch of distress, in order to cast in their farthings into the treasury of the Lord. Does not the work call for self-denial on the part of us all? What are our poor gifts compared with what the young heroes and martyrs on the Congo have given? Shall we withhold our money, when others are giving up their lives? "How little," said the late revered C. M. Birrell, "is there yet given beyond what a man does not miss! How singular a contrast between the self-gratification of the professed followers of God at home, and the hardships of many of the faithful missionaries whom they have sent abroad! The diversion of the sum now expended on one article of luxury, and, it may be added, of wide-spreading destruction, into the treasury of God, would produce *more than a hundred times* the sum devoted by England to the evangelisation of the world." Shall we curtail no expenditure, give up no luxury, exercise no self-denial, in order to carry on such a work as this? May the love of Christ constrain us.

" He gives nothing but worthless gold
 Who gives from a sense of duty ;
 But he who gives a slender mite,
 And gives to that which is out of sight,
 That thread of the all-sustaining beauty
 Which runs through all and doth all unite,—
 The hand cannot clasp the whole of his alms,
 The heart outstretches its eager palms."

The box of ointment might have been sold, and the money might have been distributed to the poor, or placed in the Judas-bag, and the world would have known nothing more about it; but because it was poured on the head of Christ, as an offering of love, the fragrance of the ointment has filled Christendom, and the deed shall never be forgotten.

We appeal, then, to the churches, and pray them to take up this work with, what one stated to be the secret of the power of Chalmers' preaching, "blood-earnestness." The winds will not waft the story of redemption; the waves will not tell it. "How shall they hear without a preacher? and how shall they preach except they be sent?" God grant that the Committee may be men that shall have "understanding of the times, to know what Israel ought to do"; and that Israel, translating the word "ought" into "delight," may say, "*I delight to do thy will, O my God.*"

TIDINGS FROM THE FIELD.

The Congo Mission.

THE letters received from the workers on the Congo by the last mail report "good health all along the line."

Mr. Samuel Silvey, writing from Arthington Station, Stanley Pool (March 24th), says:—

"The *Peace*, with Mr. and Mrs. Grenfell on board, left here for our up-river station, Lukolela, two days ago. Mr. Grenfell expects to be away five or six weeks.

"Mr. Brown and I are now alone here, and I am thankful to say we are both very well. We have been here a little over three months, and are giving our attention to the acquirement of the Kiteke language. We long for the time when we shall be able to tell these people of the love of Christ in their own tongue. Very little has been done in this direction, owing to the deaths and removals of the brethren who have been stationed here. Now that the steamer is away and the station quiet, we hope to be able to spend a considerable proportion of our time at the language, which we believe is our first and chief work. We pray that our Heavenly Father will grant us patience and perseverance, so that we may soon be able to speak fully and freely to these people in their own language of the wonderful works of God."

Mr. Philip Davies, B.A., of Wathen, writes (March 30th):—

"I am very glad that your earnest wish in your last letter has been carried out in the home-going of Percy Comber; I am also thankful to be able to say that I am now enjoying the longest spell of good health without a fever that I have had hitherto, and I anticipate no danger whatever, and I think you need have no anxiety in my staying till my three years are completed in October next. However, I shall probably make my way down to the coast after Mr. Slade and some other have been here sufficiently long to be inducted into all the work of this station.

"My boy, Lo, was baptized in February at San Salvador when on a visit there. I have never had any reason to doubt that his conversion was real, not one moment's uncertainty about it, and I could have baptized him long ago had

I wished to, but I preferred to wait till he should have had an intelligent apprehension of the meaning of the act. I hope to have the pleasure of introducing him to you, as I think that a visit to England would be instructive to him, and I am hoping that I may have good opportunity of studying the language with him when at home."

Mr. F. C. Harrison reports from Wathen Station, Ngombe (March 30th):—

"I left Tundwa on the 25th of January and reached Wathen on the 1st of February. I expect to remain here until relieved by Mr. Slade, when I shall, perhaps, be stationed at Stanley Pool.

"The work goes on steadily; towns in the district are frequently visited and the good news of salvation proclaimed to the people.

"We long and pray for a great outpouring of God's blessed Spirit on our work and I know we shall not pray in vain."

Mr. Thos. Lewis, of San Salvador, writes (April 4th):—

"Mr. Graham had a sharp attack of fever a month ago, which pulled him down very much. We all thought it best for him to have a little change, so he is now away on a trip to Mossamedes; we expect his return early next month.

"With this exception we are all well. I enjoy splendid health, and have had no illness whatever since last year. Mrs. Lewis is also very well, thank God."

Mr. Moolenaar, from Underhill Station, reports (April 11th):—

"We have had very little sickness here for the last three months, notwithstanding a more than usually trying season; the heat has been very excessive, the thermometer standing as high as 100 deg. at 11 o'clock at night.

"From San Salvador, and all our up-country stations, the news is encouraging. To God be all the praise!

"We are looking forward with the greatest delight to the approaching arrival of Mr. and Mrs. Weeks and Mr. Slade. They will have a right hearty welcome when they arrive. May the Gracious Lord spare them long for His service in this land of promise!"

India.

From Madaripore, East Bengal, the Rev. Robt. Spurgeon writes:—

"The four largest churches under my supervision are now wholly independent of monetary help from the Mission; and I have just made such arrangements as I believe will result within the present year in all the rest of the eighteen stations assuming the same responsibility. One of my preachers died the other day, and two others have taken up other work. Another will be pensioned in a few months' time, and then I hope the two stations he works will be thrown entirely upon their own resources. This leaves me with three evangelists at Utterpar, and three at Madaripore, and but one out in the district supported by our funds. I now propose bringing him in to reside in Madaripore, and thus leave

the whole of my stations without a single preacher paid by us. For a year, however, I purpose, God willing, to divide the pastorless churches into groups, so as to arrange for their regular services, and settle about their independence in consultation with the leading men in those places. We may not find the smaller communities of believers able at once to realise the great privileges we wish to confer, and they may, of course, at first imagine we are about to withdraw from them all that we have ever given. Still, I hope that perseverance and prayer will gain the day, and that the earnest desire of our Committee at home may be fully realised.

“Utterpar and Madaripore will then be our only two stations where our mission funds will be expended at all, except, of course, for school work. At both of these places our evangelists are in fullest sympathy with me, and, indeed, with the Committee, and all are determined to help in securing the complete independence of every station in the division. Our work, too, is greatly simplified by the fact that all our churches lie between Utterpar in the south and Madaripore in the north, so that we are in constant contact with all the people from one or other of these places. Utterpar, you may remember, was begun about ten years ago by Mr. George Kerry with funds sent out from Dr. Maclaren's church. It is a busy centre, similar to Turki, where Mr. Anderson has begun a new station, manned by five or six evangelists. Sriuath has been most zealous and helpful in carrying out our plans, and his residence at Utterpar makes things very easy that would, under other circumstances, be exceedingly difficult to carry on.

“I have just returned from Utterpar, where we had prayerful and earnest consultation together about our work. During my stay we had a series of remarkably large meetings around the station, and trust much good will result. I started with a firm conviction that many doors of usefulness would be opened before us, and I have returned filled with gratitude that it was so. But I had a trying journey to and from the place. This is the end of the dry season, and the water only sufficed to carry me there, so that the *Manchester* was stranded the first day of the return journey. I had to stop to meet one of the preachers of an Independent church, and while I waited the tide passed and left us aground. With an empty hencoop and an almost empty cupboard this was not very comforting. Fortunately, however, our brother's delay was caused by his desire to supply my table with some wild ducks that appear in myriads this time of the year. So, when he appeared on deck with three as a present, I had no heart to point to the receding tide and the mud fast appearing all around me. Perhaps, however, it was all for the best, for more than a dozen natives gathered round me when I went on shore to stretch myself, and they listened for hours to ‘the old, old story.’ Just before midnight the tide came again, and we pushed along merrily for some hundreds of yards, till we found our way blocked by a heavily-laden cargo boat that had two men only on board, and they seemed lost in contemplation. Neither shouts nor blows on their mat roof with bamboo poles affected their nerves or aroused their zeal. Were they not master of the situation? What could men do unto them? Had their huge load not been there for days? Other boats had gone crushing and banging past as best they could; why should not the *Manchester* do the same? What regard had they for its paint and venetian windows? But they were not allowed to continue their meditations; for our men boarded the craft, and, with

tremendous labour, made the two owners help. But the tide was rising all this time, and, after a few hours' hard work, the ugly impediment floated aside. Meantime rows of craft had gathered before and behind us, like the carriages when a stoppage occurs in a street of London. Worst of all, the tide began to turn, and we had not proceeded more than two hundred yards or so when we were aground helplessly again. We waited for the next tide, and the next, but every one seemed less and less, and we found, to our chagrin, that the *Manchester* would be unable to move on her way till the full moon, some six days hence. It was exceedingly hot, and the mud all around glistened in the glaring sunshine. Stores were all exhausted. What was to be done? A gun would have secured ample supplies for the boatmen as well as myself, but I had not got one. At last I resolved to send to a distance for a canoe. It came, and I was just able to sit up in it beneath the mat covering. On we went merrily for a bit, but that also grounded. Men were sent for from the *Manchester* to drag us over the mud, and about ten o'clock they succeeded in landing me at Amgram. Here some Christians had caught two fishes and invited me to dine with them. All day flocks of wild ducks and other birds were around us, but none could be secured without a gun. Two or three nights of troubled rest, watching for the tide, and exposure, had thoroughly wearied me, so that when we started again I slept amid the shouts of the men and the grinding of the canoe along the sands until we got out into the Coomar. Here the men returned, and a single man rowed me on to Madaripore. It was slow travelling, however, and I did not get in until after seven the next morning. The *Manchester* is still out in the district, and extra men have gone to get her afloat and bring her on at the first opportunity. Strong bamboo poles have been driven into the mud on each side of her to preserve her from the native craft that will be going past, and I am anxiously awaiting her return here to start on another tour to the north along a larger river. Meantime I have penned this tedious scroll to you, dear Mr. Baynes, to give you a glimpse of the work recently attempted and planned for the future. If any good friend who reads the *HERALD* finds it in his heart to send me a gun, the table of the *Manchester* when I am out, and the table of the bungalow when I am at home, would often be adorned with wild fowl or ducks to the joy of us all."

From Dacca the Rev. R. Wright Hay reports (April 21st):—

"I am thankful to report that I am able to do something in the direction of the special work with a view to which I came to Dacca. As many as twenty native students have been coming regularly to a Bible-class on Sabbath morning, and about the same number, and most of them the same men, to another class on Thursday evening; and the deep, quiet interest manifested has indicated the presence of a spirit of devout inquiry, which we must hail as the beginning of that Kingdom, the law of which is 'Seek, and ye shall find.' Not the least encouraging element in my intercourse with these intelligent young men is their readiness to accept the invitation to private personal conversation on spiritual things, which I have from the first given. Several have come to me desiring to have some passage in the Bible explained, or to ask a question which the lesson in the class has started; and then occasion has been given me to speak of Him, the desire of whom, we believe, lies at the root of all their questionings, albeit they know it not. The Sabbath evening

service is another means of contact with the student and English-speaking class of natives, and a good many Hindus and Brahmos and a few Mohammedans come and listen most attentively to the preaching of the Gospel. All this is only sowing, but it is the sowing of incorruptible seed, and the joy of harvest cometh, even if it be not until after 'long patience' and the 'latter rain.' We are still alone, it not having been possible as yet to arrange as to Mr. Barnett's successor; but we have suffered no inconvenience personally, and have been able to keep the ordinary work of the station going, and, indeed, in one direction to extend it. I refer to a day-school which I have opened for poor boys, and which, by the co-operation of some friends in England, I hope to be able to maintain, not merely as an evangelising agency among the children, but as an exemplification to all of the good Samaritanism of Christianity—its pity for the poor and despised, and its tender helpfulness to the needy. I had no alternative but to begin this work, inasmuch as money came to me unsought from little helpers whose contributions strengthened my hands in Africa (Myrtle Street Juvenile Auxiliary, Liverpool), with the message: 'We will give you thus much every half-year for school work in Dacca.' This message and its practical accompaniment enabled me to carry into effect the desire of my heart towards Christ's little ones, and forthwith I rented two rooms in a populous district, and, with the help of our two native preachers, set a school agoing. Already we have admitted ninety-six boys, half of whom are the children of Mohammedan and the other half of Hindu parents.

"We have all had good health since our arrival in India, and this brings me to say that an anxious time for me was passed a fortnight ago, when my dear wife gave birth to a little daughter, and, together with the child, is doing well. Perhaps you will kindly announce the interesting event in the *HERALD*. It took place on the 6th inst.

"Dacca was visited on the evening of the 7th with a terrible cyclone, the like of which is not remembered by the oldest inhabitants, and which wrought much ruin and caused great loss of life. I need not trouble you with details here, but wish to report that we suffered no harm, and that mission property passed untouched, although a portion of the Jaganath College, only a stone's throw off, was struck by lightning and greatly damaged. In all this we see our Father's goodness and mercy, and a call to simpler trust and more faithful service, which may He graciously help us to."

Mr. Potter, of Agra, who recently has passed through a dangerous and critical fever, writes (April 21st):—

"I have decided, with the approval of my colleague, Mr. Jones, and Mr. Kerry, to go to the Hills for rest and change until the rains set in at the beginning of July, or perhaps earlier. I am very thankful for the measure of health I have enjoyed since my severe illness, yet deem it prudent to get away from the intense heat of May and June this season. I have had to exercise great care during the past few months, as my strength gives way with any over-exertion. The change I am now seeking will, I trust, set me up for future work. Nor shall I be idle at the Hills. The languages I have acquired will stand me in good stead there among the Hill people; and though I shall probably confine myself to conversation merely, I trust that the words spoken will not be in vain. I go (D.V.) first to Simla, and then on to Kotgart and Kulu, in the interior,

where I have invitations to stay with the Church Missionary Society and the American Presbyterian missionaries. The present hot season has proved trying to most of the members of our Agra Mission circle. Most of the ladies will have to seek change and rest before being fit to carry on their work.

"Of late we have been using the magic lantern a good deal in Agra. One night we had a good audience of soldiers at the Manchester Theatre, who listened very attentively to the story of the prodigal son, &c. At our schools, which we have visited in turn, we have had, not only the boys themselves, but a large number of their parents and friends. The most attentive and largest audiences were gathered at our school, which is situated in the shade of the Jama Musjid. Probably from 200 to 300 there assembled. Of course, our object was not to please merely by showing pictures, but to preach the plain, blessed Gospel, and this we were able to do under most favourable circumstances."

Mr. A. J. McLean, of Serampore, writes (April 17th):—

"I am sorry to say that for a little time past a very virulent type of cholera has been raging in Serampore. According to some, there were no less than 400 deaths within a fortnight. We are thankful, however, at the same time to be able to say that there have been no cases of it at the College. Three of our servants seem to have been attacked with it; two are quite well again, and one is getting over it. When the epidemic was at its greatest, a singular event took place here. One of the leading Hindu gentlemen of the town, together with one or two others of the Hindus, asked us if we would come and pray that the disease might be abated among them. A prayer-meeting was accordingly held in their quarter of the town in a schoolroom lent by them for the occasion. The meeting consisted of prayers, reading of a psalm, hymns, and two or three brief, practical addresses. Such a thing as the Hindus soliciting the prayers of their Christian friends, so far as I know, has not been heard of before; and if these people do really come to realise the significance of such an event, unmixed good must inevitably follow. I must not omit to tell you that the Brahmans were very busy during the time the cholera prevailed performing *pūja* in the houses of those who wished to be protected from it. At nights and early in the mornings we could hear them chanting some sort of invocation to their god Hurri as they walked along through the streets. Now and again the singing would be interrupted by a sort of yell or shout, sounding weirdly in the stillness of the night, by which I fancied they meant to frighten the disease away.

"Last week a *mela* was held at a place called Tarakeshwar, not very far from here. Several of our students went down and stayed all through it. There is a famous temple of Shib or Shiva there, and pilgrims from various parts of the country flock to it in very large numbers. The god, who is represented by a round black stone, and who is preserved in a silver vessel, is said to have worked some marvellous cures. The devotees become a sort of temporary ascetics, and go there to present their thankofferings, or to be healed of their illnesses. Mothers sometimes also present their children to the god as an act of religious devotion. The offerings of the people are received by the *mohunt*, or priest of Shib, who is said occasionally to receive very large sums of money in this way. During this last *mela* a woman emptied a large earthen vessel full of silver at his feet. The *Sōnyashis*, as they are called, or devotees, fast for a month, put on a kind of

orange-coloured cloth, perform various ablutions in the river every day, and are to be frequently heard shouting aloud the name of their god when on their way to the bathing-places. I have given you some bare facts without any comments. Much more, a good deal more, might have been said of the degrading effects of this religious system, but I take it for granted that they are known to you. It is true that there are solitary believers here and there (and their number is very rapidly increasing); but what we want is the gathering of these disciples together, giving them fuller knowledge and instruction, setting them on fire, and then sending them out among their fellow-countrymen. It is by the help and power of God alone this can be done.

“I am glad to say that I have met with three or four instances of men among the English-speaking Babus who have owned a belief in the truths of Christianity. They seem to me to be secret disciples of our Lord, held back from openly confessing Him from fear of causing a disruption in their families. The family system as carried on among the Hindus—their method, I mean, of living together in families of two or three or more, and the low level that woman occupies in it—has a great deal to do in the way of holding these men back from coming out boldly and putting on Christ.

“We look to you for your earnest prayers that these obstacles may be overcome or set aside.”

China.

Mr. Sowerby, of Tai Yuen Fu, Shansi, in a recent letter (February 12th), reports a very alarming outbreak of typhoid fever at Tai Yuen, which has resulted in the death of the Rev. W. Terry and the grave illness of a large number of devoted friends associated with the Inland Mission; Dr. and Mrs. Edwards, Mr. Bagnall, Dr. Stewart, Mr. C. T. Studd, Mr. Stanley Smith, and Mr. Orr Ewing having all been in a most critical condition.

Mr. Sowerby writes:—

“These terribly alarming visitations have involved a terrible strain upon us all as nurses. Mr. Turner had forty-eight hours' watching and nursing, with only three hours' rest, while others of us had thirty-six hours, and no sleep at all. Temperatures at 105 and 106, and all terribly prostrate and alarmingly ill. Yet I cannot speak too highly of the ever brave, trustful, cheerful spirit that has animated all here during this awful visitation, or of the loving, joyful, self-denial ever ready to bear the heaviest burdens, or undertake the most dangerous and wearisome watches day after day and night after night.”

In a more recent letter Mr. Sowerby writes:—

“I am thankful to say that all the cases are now recovering, and on Saturday, for the first time for many days, we were able to change our clothes and return to our homes. Every man in our own Mission, except Mr. Dixon, who is away, has been constantly exposed to infection. I only wish I could add that we were all in good health; but Mr. Turner seems very much out of sorts, and I am specially anxious about his state. The rest of us are weary and overwrought, but still we

keep about. It has been a time of terrible strain, but we have never wanted the special and ever-gracious realisation of the presence and comfort of our sympathetic Father in heaven."

At their last meeting, in view of these distressing tidings, the Committee resolved to request their Secretary to forward, in the name of the Committee, to the officials of the China Inland Mission a very cordial and sincere expression of the sympathy and concern of the Committee of the Baptist Missionary Society with the China Inland Mission, relative to the terribly anxious seasons through which they have recently passed in the grave illness of so many of their brethren and sisters in Tai Yuen Fu, and in the lamented death of their devoted missionary, Mr. Terry; and also that the Secretary be requested further to write to Mr. Sowerby, and assure him and his colleagues of the high appreciation of the Committee at their self-denying and sympathetic labours in tending their fever-stricken friends of the Inland Mission during the recent grave epidemic outbreak, and their earnest prayers that no ill-results may follow their devoted labours in connection therewith.

A Letter from Northern India.

(See Frontispiece.)

THE Rev G. J. Dann, of Allahabad, sends the following letter:—
"DEAR MR. BAYNES,—Herewith I have the pleasure of sending you a photograph, taken at the recent Magh Mela by a friend of mine, representing our preaching place with myself and Ali Ján standing by the river, as we have just finished singing a *bhajan*, or native hymn. Behind Ali Ján, to the left, is brother Romanath Ray Chowdry, and to my right you can just see the head of our valued brother Mr. Prem Chand, who came down from Calcutta for a few days to help us. Unfortunately, when the people saw the camera in position they opened right and left, so that the photograph only shows a few of them.

"Our work this year was subjected to an organised and persistent opposition from the Arya Samaj, who tried every unfair means—fair means being utterly beyond them—to stop our bookselling, break up our congregations, and, under pretence of 'discussion,' to shriek out vulgar interruptions. Thanks be to God, the work prospered in spite of it all, and masses of people heard the living Word; hundreds, who wished for further enlightenment, were dealt with singly, or in groups, under our

preaching' canopy, and 'over thirty rupees' worth of Gospels, bhajan-books, and tracts were purchased, and have gone far and wide in all directions to tell their blessed story of love and mercy. In addition to this, my dear friend, the Rev. F. H. Baring, M.A., a clergyman of the English Church, son of the late Bishop of Durham, exhibited by means of his magic lantern a series of views illustrating our Lord's life, death, teachings, and work, and explanations, followed by pointed appeals to the conscience and heart, were given by all our brethren. The Lord graciously granted us the physical strength to preach, sing, and sell our books day after day, and week after week, and, more than that, many a blest assurance that our labour was not in vain. Men, who have come in previous years, came to us again, to have difficulties solved; to assure us that, though all the mists may not have rolled away, yet their eyes are fixed upon the living light which streams through all their doubts; to tell us of the obstacles, from family relations, caste barriers, the thousand-and-one forms of the fear of man, that ensnare them and hold them back from a firm and decided profession of their real faith in Christ. Others who had heard the Word from us in the district, some who had been healed by our simple medicines, came to us and encouraged us by their earnest inquiries and attention to the Gospel message, which evidently had touched their hearts.

"And thus, preaching the simple Gospel to the crowd, or meeting the doubts of philosophical pantheists or believers in the incarnations, Rama and Krishna, or in the power of austerities, gifts, and pilgrimages, as they sat quietly with us under our Shama Yàna, we found the hours and days go quickly by. And the results? For these I can commend you to Isaiah lv. and its kindred passages, and to such a testimony as this from an outsider entirely unconnected with our Mission in any way: 'Good-bye! I thank God I have seen your work at this mela. These dear, earnest, consecrated, native brethren, whom you ought to be proud to direct, have convinced me that missionary work in these provinces is *not* a failure. God has wrought great things in them, and will use them and you in preparing many more like them.' And if on earth we *needed* testimony, surely such as this more than suffices.

"I am, dear Mr. Baynes,

"Sincerely yours,

"GEO. J. DANN.

"Allahabad, N.W.P."

Pictures from China.

THE Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, North China, writes as follows :—"DEAR MR. BAYNES,—Herewith I send you two photographs for the HERALD. One represents images carved out in the face of the solid rock on the top of a hill close to this city. These images are worshipped and are under the care of the priests in a temple close by. The large ornamental tripod in the centre is made of iron, and is used for burning incense. This temple is largely frequented by women, in the hope that by suitable offerings they may secure the blessing of a son or sons, or having those who are in sickness restored to health. The temple, as I have said, stands on the top of a high hill, and the pain and trouble of women on their small feet climbing to the top may be better imagined than described. Many of them come very long distances, and many are quite old and infirm. When will the knowledge of the true God so prevail as to break the spell of that which is false, and open these spiritually blind eyes? The time is not yet, but we labour on to this end.

"The other photograph represents the south gate of this city of Tsing Chu Fu. The tower on the top is for the use of soldiers, but has long been disused, and is much out of repair. The walls are built of brick, or rather a brick facing, the inner side being simply a rampart of earth between twenty and thirty feet thick. They are about six English miles in circumference, and are well and solidly made. The gates are closed at dusk, and if we are out after that time we require to wait till the keys can be procured from the tamen, and pay the gatekeeper for his trouble. The brick wall tiled over which you see in the centre is meant as a screen or blind to the gate. It is erected on the supposition that evil spirits cannot pass it. This superstition is of very extensive prevalence. All the houses and yamens have these or similar erections as you enter the outer gates, and the Chinese character for happiness is inscribed on it so as to bring good luck and drive all the evil spirits away.

"You will be glad to know that a determined effort is now being made to break up fresh ground. Mr. Drake and Mr. Medhurst have made two or three trips over a wide area to the west, and have succeeded in awakening deep interest in a good many places. Mr. Harmon also is on a tour now in the south-east, moving about from day to day, preaching or speaking as he may have opportunity, being helped by Dr. Watson, in the way of seeing all who come for relief in the medical line, Dr. Watson riding out on Saturday, and staying with Mr. Harmon in a place appointed till the following Monday.



GATE OF TSING CHU FU CITY.—(From a *Photograph*)

“The immediate neighbourhood of this city is now being thoroughly evangelised by the students of Mr. Whitewright’s Training Institute, and by those who are qualified amongst the native Christians in this city. Mr. Whitewright, in aiding this movement, brings out his magic lantern and shows it in the open air to large crowds. The views shown are scenes from the life of our Lord, and these are explained by one of the students and made texts for more fully expounding the Word of Life and the plain Gospel of the grace of God. The native church, too, is being stirred up to send out those of their number who can to preach the Gospel, and many such are now hard at work.

“The Word is thus being more fully preached, and we are hoping, praying, and expecting large results.

“Yours faithfully,

“Tsing Chu Fu, Shantung.”

“R. C. FORSYTH.

The Congo Mission.

“THE CONGO IN MEMORIAM” FUND.

MISS EMILY PEWTRESS, of 41, Penn-road, Holloway, writes :—

It is with much pleasure that we are able to record the fact that the money received for this Fund, and now amounting to £89 7s., is to be devoted towards paying the passage and outfit of Miss Edith Butcher and Miss Cassie Silvey. We thank God that our prayers have thus speedily been answered, *only* God has prepared more largely than we in our weakness dared ask, and *two* are now ready to go.

What shall we do ?

The facts are these; £120 is required for the passage and outfit of each Congo missionary, but, as the outfit of one of these ladies is already provided by her own generous gifts, only £180 will be required to cover the expenses of both, towards which £89 7s. is already in hand. Shall we accept the privilege of sending out *both* these ladies? They are leaving England at the end of this month, and we know their hearts would be greatly encouraged and strengthened if they could thus feel they had the sympathy and affection of friends at home at the outset of their new life. They are the *first* single ladies sent out by our Society to Congo, as Miss Spearing was transferred from the Livingstone Inland Mission at Mr. Comber’s suggestion. That this new departure is in accordance with the desire of our dear brother, now at rest, will be seen from the following extract from a letter written by him to Mr. Baynes as far back as June of last year :—“At present there are actually on the Congo 26 ladies, of whom 20 are lady missionaries or the wives of missionaries, as follows :—Baptist Missionary Society, 3; American Baptist Missionary Union, 10; Bishop Taylor, 7. It will be seen that in the matter of women’s work on the Congo we are lamentably behind our American friends. Although we cannot dare, after all that has happened,

to recommend the Congo climate as really healthy, yet it is a generally acknowledged fact out here that women, as a rule, have had as good and even better health than men. Some of *us* too, as you know, suffer very little from the climate. We know that as brave hearts beat in English women as in men, and that for Christ's sake many would be ready to come and live on the Congo."

There is another way in which help might be rendered to our Society, and a new link formed in the chain of Christian love, and that is by *sharing* in their support. For this £100 annually is required for each, and with any friends willing to give *parts*, or the *whole* sum, we are authorised to say these ladies would gladly correspond regularly. We would suggest that perhaps some school or church might be willing to do this in pursuance of the hint given by our friend, the Rev. Hugh Price Hughes, at the recent soirée, and thus the blessing of being "in touch" with someone on the mission-field would be realised as is possible in no other way.

Is not this wanted more and more? Are we not being called upon, by last year's sad record of death, to grasp the rope with a more friendly, loving, and therefore sympathising hand. Our time for doing this is so short we need to make the most of it, and, by sending out our brethren and sisters, hedged round by prayers and gifts, brace them up for their arduous work.

There are those among us who joyfully acknowledge the blessing such fellowship has been, and can testify that, both in church and home life, a quickening of all that is "pure, lovely, and of good report," has been the consequence of such communion. A bond of union! Yes, and they who thus leave our shores need to realise it, when sick and lonely, tempted and tried, *almost* beyond their strength. Can we imagine what a cordial a letter, or packet of some—to us necessities, to them luxuries—would be at such a time! May our Father help us all more and more to put on "charity, which is the bond of perfection."

Your sincere fellow-worker,

EMILY PEWTRESS.

The receipt of the following sums is gratefully acknowledged by Miss Pewtress:—

Mrs. M. Lawson, £1; collected by Mrs. M. Sharpe, Thrapston, 5s. 6d.; collected by Miss Annie Smith, Carleton-road, London, £1 2s. 6d.; collected by Miss Hartland from her Ragged-school Class, Kentish Town, 4s. 6d.; a Thankoffering from A. L. G., Wavertree, Liverpool, 10s.; "Galatians vi. 9," 10s.; collected by Miss M. J. Grant, Perth, per Mr. J. S. Mack, Edinburgh, £5 5s.; "An offering to the Lord, greatly short of sender's desire, W. A. R.," comprising silver brooch and inlaid pendant of Indian work, an ivory inlaid cardcase, two jet and spar necklaces, and a Russian rouble found on the field of Balaclava; E. W., Newport, Mon., £1; collected by Miss Annie Hubbard, Leicester, 1s. 6d.; by sale of jewellery, 12s. 6d.; "Friends," Edinburgh, 2s.; collected by Mrs. Hartland, 12s.; A Helper, Chard, 1s.; "Quicksilver," Matthew xviii. 19, 2s.; Mr. Richard Evans, Lombard-street, Stourport, 10s.; Mrs. Penman, 2s. 6d.; collected, per Mrs. Page, Weston-road, Gloucester, £1; collected by Miss E. Tillotson, Manchester, 3s.; "Quicksilver," 2nd donation, 1s.; a Thankoffering, Chard, 1s.; Mrs. Popplestone, Plymouth, £1; Miss Popplestone, Hove, £1; Mr. Edwin Burls, Hitchin, £1; E. J. U., 5s.; collected by Miss R. Wilmot, 13s. 6d.

The Lord Loveth a Cheerful Giver.

IN the Report of the Society for the year just closed, the Committee stated that—

“They deeply felt the special gravity of the present financial position of the Mission, but were most reluctant to believe that the churches of the denomination would desire them to abate or draw back from the ONWARD policy of the past ten years.”

They further reported:—

“It cannot be too clearly stated that, unless the Receipts of the Society be increased during the present year by at least

£5,000 Os. 0d.,

the Mission will be again burdened by a new debt of similar amount at the close of next March. The increase in the Contributions that has taken place during the past year, notwithstanding many drawbacks and much financial pressure, induces the Committee to believe that during the coming year a yet further advance may be secured. Nor should it be forgotten, either, that recently very special losses have befallen the Mission by the decease of munificent contributors. During the past year, in annual subscriptions alone, more than £2,000 has been lost to the ordinary income of the Mission by such removals. Once again the Committee would plead for new and increased subscriptions. If present annual subscribers would increase their subscriptions by twenty per cent., and the large numbers of our church members who, at present, do not regularly contribute, would support the work of the Society by weekly, monthly, or annual subscriptions, the increase so urgently needed would without difficulty be secured.”

It is cause for special thankfulness that already this appeal has met with encouraging results. One friend in the North sends £100, and writes:—“I regret to say that business in my particular branch of industry is in a very unsatisfactory state; but I have resolved to send enclosed for the Baptist Missionary Society, not only because I long to see the world brought to the Saviour, but from the very worldly-wise consideration that some day the money may, like all earthly treasure, take unto itself wings and fly away. May the Mission have a happy and prosperous year!” Another generous friend in the North, sending £100, writes:—“I have read with very much pleasure the account of the meetings in London, and the resolution to raise £5,000 extra this year for the Missionary Society. Pray accept the enclosed cheque for £100 as my subscription for that object, and I pray the good Lord may put it into the heart of many of our brethren who are able not only to make up the amount asked for, but to increase the same to a much larger sum. The noble, poor shirtmaker, mentioned in your address at the Missionary Conference, ought to make us ashamed of what we do for our Lord and Saviour.” Two other friends send £100 each towards the much-needed increase of income. We are most grateful for the following welcome and

timely gifts :—Mr. Alfred Robinson, £100; Mrs. Joseph Gurney, £100; A Scottish Friend, £100; Thankoffering, £100; Mr. W. Mathewson, £100; Messrs. Larson Bros., Tromsøe, £54 18s.; Mr. C. E. Webb, for Congo, £50; "T. H.," An Investment, £50; By Miss Neve, £12; Mr. A. Gurney Smith, £10 10s.; "A. P.," £10; Reyner Trust Fund, £10; "Scotland," £10; Mr. John Masters, £10; "J. W. A.," £10. We are also very thankful for the following gifts, evident proofs of a deep and growing interest in the ever-widening work of the Mission:—A Friend, Waterhouses, for a pair of earrings. Mr. J. W. Clark, of Houghton House, Leicester, for fifty bottles of Howard's Quinine for the use of the Mission. A Lady Friend, for two pieces of jewellery for the Congo Mission, per Mr. John Macnair, of Ardrishaig, N.B. "R. B.," for an amethyst brooch, "the gift of my mother on my twenty-first birthday; and although I felt at first I could not part with it, yet were she still upon earth I feel she would approve my action for the dear Master's sake." Mr. Wm. J. Sloggett, of Milford Haven, for a silver watch. Mr. Geo. Allen, of Helensburgh, for silver locket placed in the collection. "Ecarg," near Guildford, for a dressing-case and several articles of jewellery for the Mission, with best wishes and prayers. Mrs. D. Stewart, of Broughty Ferry, for a gold ring, with "earnest prayers that whatever it may produce may be used for the spread of the Saviour's love." A Servant Girl, "M. B. D.," Aberdeen, for £1 for the Congo Mission. Mr. W. C. Wilson, Sutton-in-Craven, for a gold watch, "from one whose heart's desire and prayer is that the Lord will bless the work of the Mission, and extend His blessed Kingdom in foreign lands." "A. S.," Heathdale, Moneymore, Ireland, for £2 and a gold locket, from reading the letters in the MISSIONARY HERALD, sent with earnest hope and prayer. A Lady's birthday gift of five shillings, Dowlais, South Wales. Mary, for a silver bracelet for the Congo Mission. Youthful Wanderer, for medals for the Congo Mission. Two Sisters, for small articles of jewellery for Congo Mission. "W. M. B.," for several articles of jewellery for the Congo Mission. A Governess, for a dressing-case for the China Mission. Mrs. D. Stewart, for a gold ring. Mr. B. Watkins, Horley, who, sending his annual subscription of £5 5s., also sends £2 14s. 5d., "the amount contained in a missionary-box placed on the breakfast-table on Lord's-day mornings, to receive the gifts of those present; and he urgently recommends all interested in the work of the Baptist Missionary Society to adopt the same plan, as, at the same time, an easy method of raising funds, and a truly Christian way (laying by a portion week by week for the cause of Christ) of giving. It also constitutes a means of grace to all, thus helping in this truly noble work, as thereby interest is sustained and sympathies called forth, especially with the younger members of the family. If one in each family now associated with the Society would undertake the charge of a box in the way indicated, it would be the means, without interfering with the ordinary subscriptions, of increasing the Society's funds, so that anxiety on that head would for some time, at any rate, be at an end." A Friend at Upper Holloway Chapel, for a Jubilee offering of £5. As a proof of the increased interest amongst the rural churches in the Mission, it may be stated that after the Baptist cause has been in existence in Potters Bar for 100 years, it is now proposed to establish an auxiliary to the Baptist Missionary Society, and the sum of £5 8s. has just

been sent in. The church is small, and poor; this sum, therefore, represents much self-sacrifice amongst those who can afford least to give, and thus shows the true missionary spirit.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to May 14th:—Thirty-six copies of "Gospel Ethnology," from S. R. Pattison, Esq.; two hundred copies of "Missionary Tours in India and Ceylon," from Major Passingham; six doses of "Febrifuge" from Mr. C. R. Held, Huddersfield, for the Congo Mission; a parcel containing rug and scrap book, from Southampton, for Rev. W. H. Bentley, Congo; two dresses from Mildred, Louisa, and Alice, per Miss Gould, Henley-in-Arden; a portable harmonium and several books for the Congo Mission from Mrs. Spearing; 50 oz. bottles of quinine from Mr. J. W. Clarke, of Leicester; parcels containing garments, from Missionary Working Party, Highgate-road Chapel, for Congo Mission; 200 yards calico from Mr. Carlisle, Clifton, for Rev. H. Thomas, Delhi; two parcels from Miss Fisk, St. Albans, for Mrs. George Kerry, Intally; numerous articles of clothing for Rev. M. Richards, Congo Mission, from Young Men's Christian Association Foreign Missionary Society, Glasgow, per Mr. A. Black; valuable reference books for the Library of the Native Christian Training Institution, Delhi, and a large case of toys, for the Rev. H. Lapham, of Kandy, Ceylon, from W. S. Caine, Esq., M.P., of Clapham; case containing wearing apparel for Mrs. Weeks, Congo Mission, from Girls' Working Class, Maze Pond Chapel, Miss C. Allen; a gift of books for Stanley Pool Library, Congo River, from Colonel G. W. Brooke; a parcel of garments and a canister of quinine for Rev. M. Richards, Congo Mission, from Young People's Missionary Working Party, Weymouth, per Mrs. E. Naish; copies of the *Baptist Magazine* from Mrs. Seymour, Washingboro'; a box of clothing from Friends at Waterford for Miss Phillips. Also 200 yards of good useful cloth from John Barron, Esq., M.P., for the Rev. H. E. Crudginton, of Delhi, who writes, regarding this gift: "It is most welcome. The cloth will supply all our boarding-school boys with coats for two winters, so will be a considerable help to our funds. We are very grateful for it."

Mrs. Weeks, of the Congo Mission, requests the acknowledgment, with her grateful thanks, of the following:—Parcels of garments from Mrs. Clissold, of Gloucestershire, and from the Missionary Working Meeting at Upton Chapel, Lambeth.

Recent Intelligence.

AT the first meeting of the new Committee last month, the offer of Mr. Fredk. R. Oram, of Regent's Park College, for work in connection with the Congo Mission was cordially accepted. Mr. Oram is a member of the Clapton Downs Church (the Rev. T. Vincent Tymms), and has for some time past devoted himself with great earnestness to mission work in East

London, in connection with Messrs. McPherson's work and the Ratcliff Highway Mission.

Mr. Oram will leave Liverpool for the Congo, in company with the Misses Butcher, Phillips, Silvey, and Witham, on Saturday, the 23rd of the current month, *via* Madeira.

Two designation and farewell meetings will be held in connection with the departure of our Congo friends for Africa—one at the Downs Chapel, Clapton, on Thursday evening, the 21st instant, the other at Moss Side Chapel, Manchester, on Friday evening, the 22nd instant.

We very earnestly ask the prayers of our readers on behalf of these friends.

We are glad to report the arrival in England of the following workers—viz., the Revs. T. H. and Mrs. Barnett, from Dacca, East Bengal; J. and Mrs. Ewen, from Benares; J. J. Fuller, from Camerouns; Percy Comber, from the Congo; Romanath Ray Chowdhery, from Allahabad, N.W.P.; and Daniel and Mrs. Wilshere from Nassau, Bahamas.

With a view to render much-needed assistance to Mr. Rouse, of Calcutta, Mr. Arthur B. West has been requested to remove from Barisal to Calcutta, and associate himself with Mr. Rouse.

Mr. Morris, of Barisal, will in all probability remove to Dacca, with a view of co-operating with Mr. Wright Hay in the work of that most important district.

We desire again to call the special attention of our readers and friends to the forthcoming meetings of the great Missionary Conference to be held in Exeter Hall, from the 9th to the 19th of the current month.

The Committee of the Conference "pray that, under God, the Conference may be the means of introducing a new era in missionary enterprise; that it may hasten the day when 'the earth shall be full of the knowledge of the Lord.' We do not prescribe hours, or lay down a list of subjects for prayer. The one special gift which includes all 'good things' is the gift of the Holy Spirit, whose presence we seek in all the plenitude of His grace and power. But may we ask that the Sundays falling on the 10th and 17th of June, and the prayer-meetings held in the second and third weeks of that month, may be made occasions for special public prayer on behalf of the Conference, and to urge on families and individual Christians the duty of making these weeks a season of social and private prayer for those important meetings, when many hundreds of the representatives of almost every Protestant mission will be assembled from all lands, 'with one accord in one place'—a pledge, we trust, of a Pentecostal blessing."

Full and detailed particulars may be obtained on application to the Secretary, the Rev. James Johnston, Exeter Hall, Strand, W.C., who will be happy to supply tickets and all needed information.

Harrow	1	0	0
Do., Sunday-school, for N P	2	14	6
Hawley-road, St. Paul's Chapel	24	4	3
Highbury-hill	0	10	6
John-st. Ch., Boys'-sch.	18	12	7
Kilburn, Canterbury-rd.	3	2	6
Ladbroke-grove Chapel	12	17	3
Maze Pond	14	0	0
Metropolitan Tabernacle	259	17	6
Do., Sunday-school, for Mr. Weeks' Work, Congo	6	5	0
New Southgate, for W & O	2	11	6
North Finchley	13	1	2
Peckham, Lausanne-rd.	3	0	5
Do., for W & O	0	14	7
Pinner, for support of N P under Mr. Anderson, India	6	15	3
Putney, Union Church	136	15	0
Stoke Newington, Devonshire-sq. Ch.	11	7	4
Do., Sunday-school, per Y. M. M. A.	0	16	6
Vernon Chapel, for W & O	5	0	0
Walworth, Ebenezer Sunday-school, per Y. M. M. A.	3	3	8
Willenden Green, Sunday-school	1	2	10
Woodberry Down	5	5	0

BEDFORDSHIRE

Blunham	0	16	0
Do., for W & O	0	2	0
Do., for N P	0	2	0
Houghton Regis	22	0	0
Luton, Union Church	20	2	2
Do., for Congo	1	0	0
Do., for support of Congo boys	0	12	0
Sanly	8	17	5
Shefford	2	12	8
Do., for W & O	0	8	6

BERKSHIRE

Farington	27	15	7
Do., for W & O	1	10	0
Do., for N P	3	9	11
Fitfield Mission	4	15	9
Maldenhead	15	10	3
Reading, Carey Chapel	31	0	3
Do., for W & O	5	0	0
Do., for Congo	27	19	3
Wallingford	34	3	3
Do., for N P	1	13	1
Do., for Congo	1	5	0
Do., for Rome	1	1	0
Wokingham	30	14	2
Do., for W & O	1	0	0

BUCKINGHAMSHIRE

Chesham	25	7	10
Great Marlow	4	0	0
Do., for W & O	0	11	6
Haddenham	9	2	7
Long Crendon	3	7	4
Mursley, Sunday-school	1	1	3
Northall, for W & O	0	5	0
Stony Stratford	1	0	0
Do., for W & O	1	0	0
Do., for N P	0	17	6

CAMBRIDGESHIRE

Haddenham	3	15	0
Do., for W & O	1	10	4
Iseham	7	10	0

CHEESHIRE

Birkenhead, Conway-st.	3	3	0
Do., do., for Congo	2	2	0
Do., do., Sunday-school, for N P	2	0	0
Do., Jackson-street	2	1	5
Chester, Grosvenor Park Sunday-sch.	7	5	0
Staleybridge	0	10	0
Stockport, for W & O	1	5	0
Do., for N P	2	15	7

CORNWALL

Calstock & Methereil	6	1	4
Do., for W & O	0	10	0
Do., for N P	1	18	0
Saltsah	19	11	8
Do., for W & O	1	16	0
Do., for N P	0	5	0
St. Austell	25	7	0
Do., for Rome	5	0	0
Do., for Congo	5	0	0

CUMBERLAND

Carlisle	5	0	0
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DERBYSHIRE

Clay Cross	10	5	9
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DEVONSHIRE

Barnstaple	1	1	0
Bideford	4	2	8
Do., for W & O	0	10	6
Chudleigh	20	0	0
Croyde, for W & O	0	10	0
Cullompton	3	18	1
Do., for W & O	0	15	0
Do., for N P	1	9	3
Devonport, Hoop Ch.	1	12	0
Do., Sunday-sch., for support of child at Hingoli	5	0	0
Hemyock and Sainthill, for W & O	0	9	0
Kingsbridge	2	0	0
Malboro' and Salcombe	1	12	0
Plymouth, George-st.	138	17	7
Do., for W & O	12	0	0
Do., for Congo	5	0	0
Do., for N P, India	4	8	0
Do., Sunday-sch., for N P, Backergunge	8	0	10
Do., for N P, Africa	2	10	0
Do., Ford	3	8	0
Do., Hoce	7	8	6

DORSETSHIRE

Sherborne	1	4	0
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DURHAM

Jarrow	3	4	0
Sunderland	0	10	0

ESSEX

Ashdon	2	19	4
Braintree	2	17	6
Clacton-on-Sea	1	18	0
Earls Colne	10	9	7
Do., for N P	1	8	6
Harlow	107	1	0
Do., for N P	6	10	18
Ilford	7	0	0
Loughton	33	0	9
Maldon, Crown-lane	4	7	6
Romford	20	0	0
Southend, Tabernacle	1	16	0

GLOUCESTERSHIRE

Arlington	0	14	0
Gloucester	23	10	7
Do., for W & O	2	0	0
Do., Sunday-sch.	6	19	0
Do., for Jessore	5	0	0
Do., for Congo	7	10	0
Do., for China	2	0	0
Do., for N P	5	0	0
Longhope, Zion	5	2	9
Do., for W & O	0	12	6
Do., for N P	0	5	0
Lydney	4	0	0
Milton	14	1	6
Thornbury	1	10	0
Woodchester, for N P	1	14	0

HAMPSHIRE

Bournemouth, Lansdowne	39	16	8
Do., for W & O	1	13	0
Christchurch, for N P	0	3	0
Poulner Ringwood	5	12	0
Shirley	7	0	4
Southampton, Portland Chapel, for Congo boy	1	0	0
Westbourne	10	10	5
Do., for China	2	0	0
Do., for Congo	4	15	6
Do., for Japan	2	0	0

ISLE OF WIGHT

Ventnor	16	1	8
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HEREFORDSHIRE

Garway	0	0	10
Do., for W & O	0	4	0
Do., for N P	1	12	0
Hereford	39	18	2
Do., for W & O	3	18	16
Do., for N P	4	7	2
Kington	2	10	0
Ledbury	1	8	11
Do., for W & O	0	6	4

HERTFORDSHIRE

Boxmoor, Sunday-sch.	4	12	2
Hemel Hempstead	20	15	8
King's Langley	3	18	0
Markyate-street	7	16	3
Do., for W & O	0	10	0
Do., for N P	3	10	2
Royston	5	0	0
Ware	2	12	6

KENT.

Belvedere	12	0	2
Do., for N P	0	12	3
Brasted	6	7	9
Do., for W & O	1	0	0
Do., for N P	2	2	11
Do., for Congo	0	19	4
Crocken-hill	3	7	0
Deal	28	5	3
Eynsford	9	9	9
Eythorne	31	0	0
Forest-hill	15	9	0
Do., for Debt	2	10	0
Greenwich, South-street	20	0	0
Lee, for Debt	2	0	0
Maidstone, Union-street	14	17	9
Do., for N P	4	10	3
Margate, for N P	2	7	6
Ramsgate, Cavendish Chapel	35	7	6
Do., for Congo	1	0	0
Sevenoaks, Girls' Mission School	1	10	0
Strood, Sunday-school	0	6	0
Tonbridge	6	5	0
Woolwich, Queen-street, per Y. M. M. A., for Mr Stibey, for support of Congo boy	5	0	0
Do., Parson's-hill	2	11	0

LANCASHIRE.

Accrington, Cannon-st.	31	10	0
Ashton-under-Lyne	7	2	8
Do., for China	2	10	0
Bacup, Zion	0	2	0
Bolton, Claremont Ch.	15	1	10
Do., for W & O	2	7	9
Bootle, for N P	0	19	3
Briercliffe, Hill-lane	7	0	0
Burnley, Yorkshire-street, Y. C. B.	8	0	0
Bury, Knowsley-street	6	12	2
Eccles, Sunday-school	6	10	0
Heywood	1	3	0
Inskip	4	0	6
Liverpool, Richmond Church	12	5	6
Do., for Congo	0	10	0
Do., Sunday-school	17	0	5
Do., Everton-village, Welsh Church	12	5	0
Do., Princes-gate	14	7	0
Do., do., for Congo	2	0	0
Do., do., for India	2	0	0
Do., do., Sunday-sch	13	0	0
Do., Fabius Church	13	12	2
Do., do., for W & O	2	2	8
Do., do., Sunday-sch.	4	4	3
Do., do., for N P	0	6	8
Do., Windsor-street	9	2	1
Do., do., for N P	0	17	11
Do., do., for Italy	4	0	0
Do., Old Swan, for W & O	0	12	3
Do., Hall-lane Mission	5	13	10
Do., Walton, for W & O	1	1	0
Manchester, Union Ch. B. C., for Shri Nath	18	0	0
Do., Boatman for do.	6	0	0
Do., for furniture and house repairs	3	10	0
Do., Free Trade Hall and Hamer-street, for Congo	30	0	0
Oldham, King-street	28	1	9
Do., for W & O	4	5	0
Do., for Congo	7	0	0

Oldham, Manchester-st.	21	9	7
Do., do., for W & O	1	0	0
Do., do., for N P	2	15	9
Oswaldtwistle	3	14	5

LEICESTERSHIRE.

Leicester, Victoria-road	33	2	6
Market Harboro'	2	10	0
Oadby	0	5	0

LINCOLNSHIRE.

Boston, Salem	3	12	7
Horncastley, Sunday-sch.	0	9	6

NORFOLK.

Fakenham	8	6	1
Norwich, St. Mary's	174	18	0
Swaffham	24	0	0
Thetford	4	8	3
Do., for N P	0	9	3

NORTHAMPTONSHIRE.

Earle Barton	6	11	0
Guildenburgh	4	0	4
Do., for W & O	0	15	0
Do., for N P	0	13	0
Northampton, College-street	10	0	0

NORTHUMBERLAND.

Alnwick, for Congo	3	17	5
Berwick-on-Tweed, for Congo	1	3	4
Gateshead	28	0	5
Newcastle, Westgate-rd. and Jesmond	102	7	11
Do., for N P	2	6	6

NOTTINGHAMSHIRE.

Newark, Juvenile	4	10	0
Newthorpe	0	12	6
Nottingham, Derby-rd.	33	2	0
Walton-on-Trent	0	6	0

OXFORDSHIRE.

Caversham	12	14	2
Do., for W & O	5	5	0
Coate	1	2	0
Leafeld	0	16	0

SHROPSHIRE.

Dawley	2	4	3
Whitchurch	4	13	9

SOMMERSHIRE.

Bath	35	0	0
Bridgwater	21	2	8
Do., for W & O	1	11	0
Bristol Rowley-road	1	1	8
Boroughbridge	0	11	0
Do., for N P	2	8	2

Frome, Sheppards Barton, for N P	0	18	1
Natch Beauchamp	1	5	6
Horton St. Philip	1	1	0
Street	1	16	0
Watchet, for W & O	0	8	10
Wells	4	7	0
Western Association, Balance	5	9	7
Weston - super - Mare, Sunday-sch., Bristol-road, for N P	0	16	10
Wincanton	30	2	6
Yeovil	57	12	0

SCAFFORDSHIRE.

Hanley, New-street	13	17	9
Do., Welsh Ch Sunday-school, for N P	1	6	9
Stafford	2	2	0
Do., for W & O	0	16	6
Do., Sunday-school	1	6	11
Do., for N P	2	7	8
Wolverhampton, Waterloo-road	9	13	4

SUFFOLK.

Ipswich, Stoke green	14	1	7
Lowestoft	7	11	1
Do., for W & O	5	0	0
Somerleyton	0	4	7
Do., for W & O	1	0	0
Walton	11	0	0
Do., for W & O	1	1	0

Less expenses	44	1	3
	3	3	0
	40	18	3

SURREY.

Oroydon	88	5	9
Esher, for W & O	0	10	0
Dulwich, Lordship-lane	2	2	4
Merstham, Sunday-sch., for Congo	1	0	0
Norbiton, Bunyan Ch., for W & O	0	10	0
Do., Sunday-school	1	3	0
Sutton	46	2	0
Do., for N P	2	6	5
Do., for N P, Delhi	2	19	11
West Norwood, Chatsworth-road	38	10	0
Do., for N P	2	12	0
Do., for China School, per Y. M. M. A.	5	0	0

SUSSEX.

Brighton, Bond-street	0	10	6
Do., Sunday-sch.	8	3	8
Do., Holland-road	2	2	0
Eastbourne	1	7	0
Worthing	10	0	9
Do., for N P	0	17	3

WARWICKSHIRE.

Dunchurch, for W & O	0	6	6
Do., for N P	0	11	6
Leamington, Warwick-street	47	18	0
Do., for Congo	2	3	0

WESTMORELAND.

Kirkby Stephen	0	7	0
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WILTSHIRE.

Bratton	12	19	4
Do., for <i>W & O</i>	2	5	0
Do., Sun.-sch. for <i>Congo</i>	4	10	2
Bromham	1	17	0
Do., for <i>W & O</i>	0	5	0
Calne	18	17	1
Chippenham	11	17	9
Do., for <i>W & O</i>	1	6	6
Do., for <i>N P</i>	1	12	11
Devizes	34	15	4
Kington Langley	4	12	0
Melksham	36	5	9
Pewsey	3	7	0
Semley	4	5	0
Swindon	24	1	3
Do., for <i>W & O</i>	2	3	3
Do., for <i>N P</i>	3	10	6
Trowbridge	38	5	2
Westbury, Penknapp	10	4	0
Do., for <i>W & O</i>	0	5	0
Yatton	1	10	0

WORCESTERSHIRE.

Kidderminster	25	15	9
Do., for <i>W & O</i>	1	5	9

YORKSHIRE.

Bradford Aux., on acc.	17	10	6
Do., Slon	31	19	0
Bramley, Zion	9	13	6
Do., for <i>W & O</i>	0	10	0
Do., Juv.	19	0	0
Guisley, for <i>W & O</i>	0	10	6
Hallifax, Pellon-lane	6	6	8
Do., for <i>Congo Schools</i>	2	2	4
Do., Trinity-road	5	1	0

Huddersfield District.

Hackley	0	12	6
Golcar	12	14	9
Huddersfield, New			
North-road	10	9	0
Milnsbridge	10	0	11
Merfield	10	16	0
Scapogot-hill	0	13	0
Salendine Nook	6	18	0
Less expenses, £16s 8d and £40 remitted previously	58	1	8
	43	6	8
	14	15	0

East Riding District.

Beverley	20	2	3
Do., for <i>W & O</i>	2	9	9
Do., for <i>N P</i>	5	0	0
Do., Woodmanoev	0	18	6
Bishop Burton	4	16	8
Do., for <i>W & O</i>	0	10	0
Bridlington	14	5	10
Do., for <i>China</i>	1	2	0
Cottingham	25	0	0
Do., for <i>W & O</i>	5	0	0
Driffield and Cranswick	5	5	5

Hull, George-street	31	3	11
Do., for <i>W & O</i>	0	6	0
Do., South-street	17	19	6
Do., Tabernacle	15	8	11
	155	8	9

NORTH WALES.

Less amount previously remitted	50	0	0
Keighley District	55	10	10
Leeds, South Parade	27	16	6
Do., Juv.	13	14	5
Do., Burley-rd., Juv.	19	16	0
Do., Blenheim Ch	27	12	0
Do., Newton Union Church	5	8	0
Lindley Oakes, Sunday-school	2	4	8
Rawdon	29	5	7
Do., for <i>Jamaica</i>	1	15	4
Salterforth	1	1	0
Salendine Nook	4	14	6
Scarborough, Albemarle Church	52	5	8
Do., for <i>Congo</i>	2	0	0
Do., Ebenezer Sunday-school	3	3	1
Shipley, for <i>Debt</i>	0	10	0

Amlwch, for <i>W & O</i>	0	10	0
Capel Gwyn	2	0	0
Holyhead	0	10	0
Llangefn, Ebenezer, for <i>W & O</i>	1	2	0

CARNARVONSHIRE.

Amlon	1	6	0
Bangor, Eng. Church	1	15	0
Bethesda	11	15	0
Capel y Betraa	3	1	5
Garn	6	8	4
Glanwydden	0	15	0
Llandwrog Groesalon	0	7	6
Llanfairfechan and Gillfach	7	0	0
Llithfaen, Tabor	0	10	4
Nevin	2	5	0
Pontillyfn	1	12	8
Talysarn	1	0	0
Do., for <i>Congo</i>	1	0	0
Do., for <i>W & O</i>	0	4	0
Tyddynaton	2	10	0
Ynygat.h, Slon	10	1	8

DENBIGHSHIRE.

Brymbo, Welsh Church	2	12	9
Bodgynwch, Amlon	0	10	0
Bontnewydd	1	0	0
Code	1	15	0
Pforddlas	2	0	0
Llanæthlarn, Farou	1	10	6
Llanellan	1	0	0
Llanefydd	2	5	0
Llangernyw	1	10	0
Llangollen College, for <i>Palatine</i>	2	10	6
Do., Eng. Church	3	0	11
Llanfair, Talhalarn	1	5	0
Moss	1	2	6

FLINTSHIRE.

Likwm	1	14	2
Do., for <i>N P</i>	0	9	7

MERIONETHSHIRE.

Cefnocymerau, Salem	1	0	0
Festiniog, Zion	6	10	0
Llanwchllyn	2	1	6

MONTGOMERYSHIRE.

Talywern, Slon	2	10	0
Do., for <i>N P</i>	1	10	

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Watergate	4	8	0
Crickhowell	7	7	3
Erwood	0	16	6
Sunnybridge	0	6	6
Trevil	1	18	6

CARDIGANSHIRE.

Glandovey	2	3	3
Morhai, dr. Aberystwith	1	1	1
Swyddifynon	0	14	6

CARMARTHENSHIRE.

Calo, Salem	2	10	10
Carmarthon, Peniel	18	2	4
Do., for <i>N P</i>	2	1	11
Cwmfelin, Ramoth	13	8	3
Do., for <i>N P</i>	2	17	6
Cwmifor	1	17	6
Elm, Park	0	8	0
Ffynonhenry	1	7	9
Felintool, Adulam	10	4	6
Do., for <i>N P</i>	2	19	2
Fellingwm, Eltlim	3	1	0
Ferryside	1	11	7
Do., for <i>N P</i>	0	19	8
Glanamman	8	0	0
Llandefan, Soar	1	0	6
Llanelly, Greenfield Sunday-sch., for <i>N P</i>	20	14	7
"Franciscan," <i>Congo</i>	20	14	7
Llanelly, Bethlehem Pool	2	1	0
Do., for <i>N P</i>	1	0	0
Do., Calvary	0	7	0
Llandovey, Ebenezer	1	5	3
Do., for <i>N P</i>	0	15	3
Llandysul, Rohoboth	1	10	0
Do., Hebron	0	15	3
Llangunog	6	10	3
Llanstephan	2	0	0
Llwynhendy, Soar	21	17	0
Logis, Calvary	15	10	5
Pembrey, Tabernacle	11	6	0
Do., for <i>N P</i>	0	14	7
Ponthery	1	3	0
Do., Horeb	1	12	5
Rhydargaeu	1	0	9
Rhydfelin, Bethlehem	4	8	0
Whitemill	1	0	0

GLAMORGANSHIRE.

Brynamman, Siloam	2	3	2
Do., for <i>N P</i>	2	18	7

Cardiff, Bethany	2 2 0	Nantyglo, Hermon	5 11 10	Dundee, Longwynd, for	
Do., Tredegarville	14 8 0	Do., for <i>N P</i>	0 15 2	Congo	1 0 0
Do., Long Cross, for		Newbridge, Eng. Ch.	28 5 0	Edinburgh, Bristol-	
<i>Debt</i>	50 0 0	Newport, Charles-st.	8 3 0	place, for <i>T.</i>	12 5 7
Cowbridge, Ramoth	6 4 0	Do., Temple	4 6 4	Do., Charlotte Chapel ..	1 4 3
Do., for <i>N P</i>	1 17 9	Penalt	0 10 0	Galashiels, Victoria-st. ..	5 14 5
Dowlais, Beulah	6 17 8	Pontypool, Crane-street ..	19 0 8	Do., for <i>W & O</i>	1 1 2
Do., for <i>W & O</i>	0 13 4	Do., for <i>W & O</i>	1 0 0	Glasgow, for <i>Italy</i>	20 0 0
Do., for support of		Do., Tabernacle	1 10 2	Do., for Congo	0 2 5
<i>Congo boy</i>	5 0 0	Rhydfelin, Bethlehem ..	4 8 0	Do., Adelaide-place	109 8 3
Gilfach	0 5 0	Risca, Bethany	5 13 6	Do., do., for <i>W & O</i>	10 0 0
Glyncorwg	0 10 4	Rhymney, Beulah	0 18 0	Do., do., for <i>N P</i>	10 2 0
Glyn Neath, Bethel.	2 12 9	Sirhowy, Carmel	1 11 0	Do., do., for Congo	1 3 4
Hirwain, Ramoth	9 1 0	St. Bride's	2 6 5	Do., do., for <i>Blind in</i>	
Lisvane	2 10 6	Tredegar, Church-st.	5 6 8	<i>China</i>	5 17 0
Maesteg	1 1 0			Do., John-street	14 0 0
Do., Salem	2 4 1			Do., St. Clair-street ..	
Merthyr Vale, Eng. Ch.	0 7 6			Sun.-sch., for Congo ..	3 10 0
Nantyrin for Congo	0 6 7			Hamilton	4 2 6
Penarth, Pennel	1 5 0			Hawick, for <i>W & O</i>	0 10 6
Penclawdd, Trinity Ch.	2 3 0			Do., for <i>N P</i>	2 4 9
Pentyrch, Pennel	3 14 0			Do., for <i>China Schools</i> ..	5 17 10
Pontardulais, Tabernacle ..	4 0 0			Kilmarnock	1 18 0
Pontbrenllwydd	8 10 1			Lochgilthead, for Congo ..	2 0 0
Pontycymmer	11 16 6			Perth, South-street	18 19 0
Do., Zion	0 10 6			Scarfskerry, for <i>W & O</i> ..	0 16 0
Rhondda Ystrad, Nebo	7 16 8			Do., for <i>N P</i>	0 15 0
Skewen, Horeb	1 12 9			Selkirk	1 0 0
Swansea, Mt Pleasant	10 0 0			Tyree, for <i>N P</i>	1 0 0
Do., York-place	6 10 0				
Tondu, Welsh Church	0 16 6				
Treforest, Zion	7 0 6				
Treorky, Horeb, Sun.-					
school	1 1 0				
Waunarlwydd	2 13 6				
Ystradgynlais, Alnon	2 14 7				

MONMOUTHSHIRE.		PEMBROKESHIRE.		IRELAND.	
Abercarne Eng. Ch.	13 9 0	Clarbeston, Carmel	2 18 0	Balymena and Clough ..	2 14 6
Abersychan, Eng. Ch.	8 10 1	Fynnon	7 11 2	Coleraine	7 0 0
Aberillery, King-street ..	5 11 11	Gelly	13 9 10	Donaghmore	0 10 0
Argoed	39 12 0	Do., for <i>N P</i>	10 14 8	Mullicar	1 0 0
Blackwood, Libanus	2 9 6	Do., for <i>Italy</i>	0 13 1	Tundragee	5 5 9
Do., Mount Pleasant	10 0 0	Gerzim	6 11 2	Do., for <i>N P</i>	4 14 3
Blaenavon, Horeb	8 13 8	Glanrhyd	0 2 6	Tubbermore	2 0 0
Do., Ebenezer Eng. Ch.	5 17 6	Haverfordwest, Hill-pk.	22 5 4		
Castletown	23 1 6	Letterston	9 14 8		
Ebbw Vale, Brynhyfryd ..	3 17 8	Llanglofan	12 8 1		
Do., for <i>N P</i>	0 15 2	Macnochoch, Horeb	2 10 0		
Maindee, Summerhill	10 16 4	Middlemill and Solva	15 3 0		
Do., for <i>N P</i>	1 18 11	Mynachlogadau, Bethel ..	1 3 3		
		Narberth, Bethesda	32 19 2		
		Neyland	4 10 6		
		Newport, Bethlehem	17 12 5		
		Saundersfoot	1 15 6		

RADNORSHIRE.		SCOTLAND.		FOREIGN.	
Elan Vale, Bethany	2 9 8	Crieff, for <i>China</i>	2 5 0	CHINA	
		Do., for <i>Italy</i>	2 0 0	Drake, Rev S. B.	5 5 0
		Do., for Congo	3 5 0	Medhurst, Rev C. S.,	
		Cambuslang	1 7 8	and Mrs	8 0 0
		Do., for <i>W & O</i>	1 9 9		
		Do., for <i>N P</i>	2 5 3		

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