



CHINESE FAMILY PERFORMING THE RITE OF ANCESTRAL WORSHIP.—(From a Photograph.) (See p. 77.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE APPROACHING CENTENARY.

IN announcing in the January number of the HERALD the contemplated arrangements for the celebration of "The Centenary," we intimated that our first effort would be in connection with the young people of our Sunday-schools and congregations. We wish to recall attention to the decision of the Committee to make this effort during the months of

MAY AND JUNE

of the present year. In the course of a few days a meeting will be held at the Mission House of those esteemed brethren who have kindly undertaken to superintend the different sections into which, for centennial purposes, the country has been divided; after which meeting, communication will be opened up with church and Sunday-school officers.

We may state we have already received applications for the Centenary Special Cards, but these we do not propose to issue until the beginning of May.

Will parents, pastors, superintendents, and teachers avail themselves of any and every opportunity that may arise to excite the anticipations and secure the sympathy of our young friends?

We shall be glad to be informed of the name and exact address of the superintendent of

EVERY SUNDAY-SCHOOL,

as accurate information will be of great service. May we be favoured without delay upon this particular by post-card sent to the Mission House, 19, Furnival Street, E.C.? A suggestion has come within the last few days from a warm friend of the Society, who has forwarded, because of her precarious state of health, a contribution to the Centenary Fund, that it might be well for all who are similarly situated to act after the same

manner. The suggestion seems to us to be worthy of special attention, as there may be many friends whose circumstances may make such forethought very appropriate.

We are thankful to be able to report that a Centenary Fund has already been started by our missionaries in India; and it is quite hoped that a hundred thousand rupees may be raised by the native Christians and other friends resident in India. This pleasing information cannot but help to stimulate zeal in the home churches.

Encouraging Anticipations Fulfilled.

OUR missionary in China, Rev. Frank Harmon, sends gratifying tidings of the new work upon which he entered with such hopefulness twelve months ago:—

“English Baptist Mission,
“Chou P'ing, Shantung,
“North China.

“DEAR MR. BAYNES,—It is considerably over a twelvemonth since I first wrote you concerning the prospects of the new work in the counties of Po Hsing, P'u T'ai, and Pin Chou. At that time I was able to write very hopefully of the outlook, and now, on looking back at what I then wrote, I rejoice that there is so little in it of hopeful anticipation which experience gives me any occasion to recall or even modify. With regard to what was an entirely new work eighteen months ago, we now stand on the solid ground of accomplished facts, of real results, and it is my privilege to report that there are now Christian churches established in the above-mentioned district, with an aggregate membership of 103.

“Last month I held the first baptismal services in this new field, and received into fellowship those who had satisfactorily passed the probation considered necessary to guard against imposition on the part of those who would join the Church from unworthy

motives. Of these, sixty-nine were men and thirty-four women, all, of course, being of mature age.

“THE BAPTISMS

were witnessed by many hundreds of spectators, amongst whom we number many inquirers, and, although at one time we feared disturbances at the ceremony, everything passed off in admirable order, the people listening patiently and attentively to the addresses, &c.

“We now feel that we have cleared a little breathing space around us, and can afford to consider our position quietly and at comparative leisure.

“‘Hitherto hath the Lord helped us.’ The way, so far, has been of the plainest, and if not always of the easiest, yet the encouragements have been so great that we have been comparatively free from despondency and nearly always hopeful.

“The year has, of course, had its failures and disappointments. Some of whom we hoped great things have fallen behind; others have left our ranks, I fear, for good. Pride and love of place have had the usual effect in some few instances, while thwarted covetousness has also claimed its

victims. Others, again, have fallen out through sheer lack of spiritual stamina, and many have fainted by the way on attempting the Hill Difficulty.

"I wish to give every prominence to all this. I have not the slightest desire to underrate our many difficulties and failures (we need the intelligent sympathy and prayers of our earnest supporters at home so very much). Nevertheless, I rejoice that our line is not only unbroken by these desertions and inroads, but presents a firmer front than ever, and has, moreover, extended itself to a very considerable extent.

"The infant cause has, up to the present, encountered only the merest shadow of persecution. I think we are generally respected and thought well of, and while isolated cases of trouble in the family and in the village have occurred, nothing requiring official interference has been brought to our notice. The people live in peace and good fellowship with their neighbours, worshipping God openly, and retaining their interest and influence in their natural spheres.

"We have

"EVERY REASON FOR CONFIDENCE, in spite of many obstacles. With an organised church fully officered, elders, leaders, and deacons; with an increased number of regular worshippers, and more than twice as many stations as were in existence this time last year; with the greater ex-

perience time has given, and with a steadfast hope born of experience, we are much less fearful than at the beginning of this work.

"Of course, great care is still required, and will be for many years. There are dangers within as well as without which require unceasing watchfulness and much prayer. There are the spirits which 'go not out but by prayer and fasting,' and there are the more apparent obstacles to the progress of the truth which continual and prolonged endeavour will alone suffice to surmount.

"Our support in all our trials and failures is that nothing is too hard for God to perform, nothing too great for us to expect from Him. We are sometimes almost without hope that God will do any work by us, and then the hope is revived by the fresh and lively remembrance of past gracious favours. Amidst many complaints of lifelessness, weakness of grace, distance from God, and great unprofitableness, our great endeavour is to exercise a constant care not to lose time, to cultivate the gifts of grace, and to pursue a life of consecration to the praise of His name. For any measure of blessing and success which has been graciously bestowed upon us we praise God, and go forward with increased confidence in His purposes concerning us.

"Yours very truly,

"FRANK HARMON.

"A. H. Baynes, Esq."

Pictures from China.

MRS. MORGAN, of Tai Yuen Fu, Shanshi, writes:—"I am sending you by this mail, my dear Mr. Baynes, some photographs brought by my husband from Southern China, and which I think may prove interesting to yourself and readers of the MISSIONARY HERALD.

"The first one is a representation of a Chinese family performing the rite of ancestral worship."

Further Tidings from Rev. H. Dixon, of China.

IT will be remembered we [recently published a very interesting letter from Mr. Dixon; we are glad to give additional information respecting his devoted labours:—

“Hsin Chou,
Shansi, North China.

“MY DEAR MR. BAYNES,—I ought long ago to have sent you some account of the many interesting events that have been happening around us here; but the rapidity with which the work is opening up involves of necessity more and more effort on my part in my attempts to keep up with it, and leaves but little time for correspondence of any kind. Even now I must skip a number of things which, though of interest at the time, are now ‘ancient history’ to us.

“Suffice it that I had met a large number of people from the two counties east of us, and was under promise to visit them this spring, and, though pressed with work in our immediate neighbourhood, I managed to get away in the latter half of May. To secure as much independence as possible I took my own beasts and a servant; the latter, taking a load of books and my bedding on the donkey, went direct from market town to market town, while I on my pony made a circuit of the villages where I had friends, joining my servant at an inn in the evening.

“TWO TYPICAL CASES.

“The first district was Ting Hsiang County, and here I first called on a man who professed conversion some six months previously, but whose vehement zeal made me doubt if he would stand when persecution should arise. As I had not seen him for two

months I went to look him up. He was at home, and met me with his usual beaming face, but, on inquiring as to the reason for his long absence, he whispered that there was a lawsuit on. Understanding that I was to sleep at the county town, some three miles away, he offered to accompany me, saying that it was impossible to secure privacy in his own house, and he wished to tell me all about it. His nephew, who also professes to believe in Christ, accompanied us, and at the inn they told a long story of oppression by the villagers because they would not worship idols. But one or two things were not clear to me, and they apparently were not anxious to make them clear. They left promising to accompany me to various villages next day.

“Next morning they came in just as I was preparing to start, and excused themselves from going with me as they had not had their morning meal. I was rather glad of their absence, as it left me free to ride more quickly, thus securing more time for talking; besides, I was doubtful of their characters. I first sought out a military graduate who had told me a similar tale of persecution for nonpayment of temple tax. He received me very cordially, insisting on my staying dinner with him and introducing two or three students and readers who seemed interested in the Truth. I found, however, that this man is ‘out’ with his mother, and probably has other aims beyond salvation from sin.

“I mention these two cases as they are typical of many—indeed, one might almost say of all—with whom we first

come in contact in a new district. They are seeking after what they conceive to be the highest good, viz., money, and it takes some time to teach them that we have something far better. Still, there are some good men around us whose first thought in coming to us was probably money, or what is equivalent to it, viz., help in a lawsuit. The Roman Catholics are ever on the lookout to induce people to enter their church by offers of help in lawsuits. As they do not require conversion or repentance they can accommodate any who will come to them. We cannot.

"Going on to a market town, some seven miles from the county town, I found the people very suspicious, and had difficulty in finding the house of a former patient. The man was out, but his wife gave me a cup of tea; and hoping to get a congregation I sat out on the street. The people were so disinclined to listen that I only managed to give a few children's books to some school-boys. However, as I was moving off, a graduate came up and very politely entered into conversation. We were soon after joined by the proprietor of a timber-yard, and those two listened most earnestly as I urged upon them God's claims to their service. They also gladly accepted some tracts and a Gospel.

"Rain coming on compelled me to gallop into the county town, but I had a very attentive congregation in the inn at night.

"The following morning I crossed the P'u T'ao River and rode some twelve miles north to a market town called Shou lo Chen. I was in search of an old cash shop manager on whom Dr. Edwards had successfully operated a year before for cataract. No sooner was I in sight of the place than a man came running forward, shouting 'Pastor has come! Pastor has come!' and

taking my pony he led me into a wheelwright's shop. I had forgotten him, but he remembered me; he had been into Hsin Chou for medicine some months before. Soon a large company had gathered around, and some time was spent in telling the Truth. A Catholic was especially interested in a copy of Luke's Gospel which I made him a present of. Mr. Yü, of whom I was in search of, had returned to his home, some two miles away, and so after attending to several cases of sickness I rode over to his private house. He received me most warmly, laughing and rubbing his hands for glee. He is an old man of seventy-three, and almost childish at times; but in his intense delight, at being able to entertain one of those who had helped him in his blindness, he seemed to lose his balance entirely, and over the dinner table assured me that it was as if 'God Himself' had visited him. His ideas of 'God' are hazy. He was very disappointed that I could not stay the night, and insisted that I must come with wife and children and stay some days. His sons, too, were very cordial, and showed me the rooms they proposed we should occupy. I am hoping to secure one of his grandsons as a scholar, for though not converted, still this family is so friendly that I feel they only need more instruction to lead them to believe in Christ.

"The time had so slipped away that it was late in the afternoon before I got away, and, having some twenty miles to ride, I had to omit a village which I had on my list. I reached my inn at dark in the market town of Tung Yeh Chen, where, fortunately, my boy had found me a clean room.

"It was Saturday morning, and I was to meet one of our converts whose home was three miles to the west. He

had walked over from his place of business—a distance of nearly forty miles—to introduce me to a teacher in his village who was deeply interested in our books. He failed to turn up to time, so I rode off in search of him, and on the way met a man who was in search of me. He had come from Wu T'ai County, and had gone into Hsin Chou—forty-five miles—to seek advice for his wife. I promised to meet him at his home next day. I afterward found my friend, and spent two profitable hours in his village, [but the teacher was away at the time. I left on the understanding that they should meet me at my inn on the Monday. The evening found us amongst the mountains at Wu T'ai county town.

“LISTENING TO THE GOSPEL STORY.

“We fell in with a very good inn-keeper, and it was late at night before they allowed me to retire, their attention to the Gospel being remarkable. Sunday morning I was up at dawn, and off in search of a village some twelve miles to the north. The road was very trying, but the welcome I received made amends for it. I spent about six hours with them, and found not a few willing to listen to our story. On my way I had caught sight of a lad rolling in agony on the ground, while his father was leaning over him, trying to soothe him. Thinking I might be able to help him, I dismounted, and surprised them by the sudden appearance of a foreigner; but they had heard of our skill, and gladly accepted my help. Before I could leave them another man put in an appearance, beseeching me to come and see his cousin. I promised to do so on my way back. So on my way back they were on the look-out for me, and gave me a very kindly welcome. I must have seen half a dozen patients in the

place, but what interested me most was meeting with a man—a teacher—who had read many of our books. A friend of his in T'ai Yuan Fu, who was well known to me, had sent him these books. There are many such cases, showing how knowledge of the Truth is gradually permeating the districts around us quite unbeknown to us.

“Leaving that village I had to pass near another large place, and being tired was very much tempted to leave it untouched, but the folly of coming ten thousand miles to deliver my message and then going home again without delivering it flashed up before me, and I at once turned into the place. I there met a very interesting man; a man who professed deepest love and reverence for all good men, and who, when I twitted the villagers with worshipping a ‘Foreigner’ (viz., Buddha), at once defended them by declaring his willingness to worship myself as one who went about to do good. I left him some tracts, and showed him the folly of such worship, whereby they worshipped the creature but neglected their Creator.

“On my return to the county town at sunset, I found a number of people waiting to have sore eyes, &c., attended to; and many an opportunity offered for telling of Jesus.

“A CHINESE TEACHER.

“Early on Monday morning we were back again at Tung Yeh Chen, where I waited in vain for my friend with the teacher. Thinking they had misunderstood our arrangement, I sent my servant on to the next market town while I rode round to the teacher's village. It was broiling hot under the mid-day sun, and when I found the teacher had just gone into the town to find me I felt disgusted at my own impatience, which had given me all this trouble for nothing.

But I have always found that God never allows us to go astray if we are seeking His glory, and He soon turned my disgust into joy and gladness. For to avoid the heat, I rode under the shade of some trees through the village, and should have had to have gone round a mile or more to gain the high road had not an old man come to my help. He saw I had missed the road, but instead of shouting to tell me to return he quietly followed me till I was in a fix, and then helped me to pass the obstruction by removing a water trough that crossed the path, so that my pony could walk under it. On my turning to thank him, he requested that I would tell him what really brought me to their country. I told him I had come as God's messenger to urge them to repentance and faith in Him. I shall never forget the emphasis and earnestness with which he exclaimed, 'Why, this is indeed the true way.' Surely it was God's Holy Spirit that revealed it unto him.

"The delay had another advantage, for it delayed me until a man from another village had come in. He had been into Hsin Chou and then into Tung Yeh in search of me, but had missed me at both places. To-day he had come again. He had walked altogether nearly one hundred miles to persuade me to visit their village. I promised I would do so on my way home that day. As the inn was not convenient, I adjourned with the teacher to his school-house, and there we spent some six hours discussing such topics as the Atonement, the Resurrection, the Final Judgment, Heaven, &c. His questions showed

that he had been reading to some purpose. It was delightful to find a man who had had no intercourse with foreigners and who yet had tried to think out such themes.

"VILLAGERS GREET THE MISSIONARY.

"It was late in the day before I reached the village which I had promised to visit. The villagers turned out *en masse* to greet me, and pressed me very much to spend the night with them. I left books at the school-house in charge of the teacher, and then rode off to try and find my way to Fan Lan Chen, where my servant was to await me. It was pitch dark ere I reached the inn, and found my room-door locked and my boy gone off with the key in his pocket to find me. It gave me another hour's talk with the people.

"The next morning I reached home in Hsin Chou City, having spent seven extremely busy and happy days. Of course there were many incidents that I cannot record here. When will the churches at home realise the immensity of the work they have undertaken here in Shansi, and send us strong reinforcements. The joy of such a journey is marred in no small degree by the thought of the numberless places that have perforce been left unvisited.

"I must apologise for this letter, as it has been written under difficulties—that is, under the shade of some village trees with a curious crowd keeping up running comments around me. The Providence that has brought us here I must try and recount in another epistle.

"With sincere regard, I am, my dear Mr. Baynes, yours affectionately,

"HERBERT DIXON."

The Rev. J. W. Price, of Benares, has been requested to reside for the present in Calcutta, with a view to render such assistance to Mr. Kerry as may be needed, and to undertake work in the city amongst the Hindu-speaking peoples and native young men connected with the various colleges and educational institutions.

Bodon, the Perpetual Singer.

BODON is one of the gentlest and happiest and best of our native brethren. He is greatly beloved everywhere. And to all classes he is ever ready to sing for Jesus. Two or three hymn-books, wrapped in a piece of cloth, are always with him. Hindus and Mohammedans and Christians alike invite him to sing; and he has a hymn that suits almost every subject. In the photograph he has all Christians as hearers. This aged saint has gone through many trials, but he has been kept faithful to his Lord. When a false lawsuit resulted in his imprisonment he said to the magistrate: "You sentence me unjustly. But there is One who will judge you." In prison he was allowed his hymn-book through Mr. Anderson's intercession, and the prisoners listened daily to his gentle voice as he sang of the Saviour. A short time ago a number of our people had taken



BODON, THE PERPETUAL SINGER.

up land where some heathen had desired to secure it, and in revenge the Hindus came down upon them in a body one Sunday morning while they were at prayer. Bodon was present. His left arm was broken, and he had to spend weeks in the hospital at Pirojapore. While there he did more for Christ by his quiet, uncomplaining, and gentle spirit, as well as by his perpetual singing, than much bazaar preaching could accomplish. He is a carpenter by trade, as his Master was so long ago, and much of his Master's spirit dwells in him. His life's history would form a very interesting story were it taken from his own lips and the lips of others and written in detail. And we have other men equally as true to our Lord and earnest in His service of whom the world will never hear. Their record is on high.

ROBERT SPURGEON.

Bhojon, the One-eyed Singer.

BHONJON BOIRAGEE is a member of the church at Indookanee, in the Barisal district. He is well known by his peculiar appearance as well as by his peculiar instrument. He has only one eye, and that is anything but a lovely sight. But his singing is greatly appreciated for its quaint style and matter. As his surname implies he is a descendant of an ascetic, and, though a Christian of some years' standing, he is still called a Boiragee. The instrument he plays is only used by that class, and the tunes also are peculiar to them. He holds the two split bamboo frames in his left hand so as to increase or subdue the terrible groaning



BHOJON, THE ONE-EYED SINGER.

sounds that the single wire produces when touched by the forefinger of the right hand. The top portion is made of a long dried pumpkin shell, with a piece of goat's skin tightly stretched across the summit. As the groaning of the instrument accompanies the strange tune, Bhojon's body moves to and fro. The photograph now sent was taken on the deck of the old mission boat, and the steps up to the roof where the awning shelters the boatmen are in the background. It may be interesting to some friends to learn that a worthy son of Bhojon has just been unanimously chosen as the pastor of one of our native churches. He has long been one of our schoolmasters, and, like his father, he is a very good singer.

ROBERT SPURGEON.

Sonepore Mela, 1890.

DR. W. CAREY, of Dinapore, sends the following report of the Sonepore mela :—

“Dinapore, Jan. 14th, 1891.

“MY DEAR MR. BAYNES,—Last year there were nine European missionaries of our Mission and two of the German Mission, besides a large number of native helpers. This year we numbered but three missionaries, brother Broadway, brother Patterson, and myself, and eight native helpers, besides four or five preachers and colporteurs belonging to the Methodist and German missions. One would have supposed that so large a gathering of the heathen, offering such unusual opportunities for scattering the seed of the Kingdom, would have drawn a host of workers for Jesus from the mission stations within reach of the place, but for some unexplained reason we found our working party numbered about eighteen, all told. But God was with us, and sustained by His almighty strength and animated by His Spirit we, though few in number, went forth against the serried ranks and opposing forces of the enemy.

“If anything, the attendance at the mela this year was larger than for some years previously. A partial eclipse of the moon on the Great Day (November 26th), which event rendered the *pujá* especially efficacious, drew an unusually large number of visitors. Roughly estimated they numbered upwards of 250,000, from all parts of the surrounding country and some from considerable distances. Some of the visitors came for the purposes of trade, but the great majority came to do *pujá* and enjoy themselves. There were as usual several *mahants* or priests, each with a large number of *chelas* or disciples, aggregating not less than four hundred.

“PREACHING WORK.

“We were all early at work on the field. The first three days, forming ourselves into two bands, we preached at several points where we had fairly large and attentive audiences. The remaining four days we remained at our encampment, preaching in turn, from morning to nightfall, to the vast throng of heathen passing to and from the temple. With the exception of the last day, there was no lack of listeners, who, on the whole, were respectful and attentive.

“It is almost impossible to describe the scene around us so as to enable our readers to have even a fair idea of it. Let me try. On three sides of our encampment, beneath the wide-spreading branches of fine forest trees, we were surrounded by at least 400 *sádhus*, or religious mendicants, the majority of them with only a strip of cloth around their loins for clothing; and faces, and sometimes the entire body, daubed with earth and ashes. Each group had its priest, its *bedí* or shrine, with idol or idols in tinsel and fine array, and its *ásan*, or plots upon which the devotees sat and slept. At intervals throughout the day, and almost without a pause all night, there were worshippers at the shrines, and the continuous noise of drum, bugle, sackbut, and cymbal, accompanied with singing in honour of god and goddess, at twenty or thirty shrines is more easily imagined than described. These discordant noises during the day disturbed to a certain extent our preaching, but not very materially.

“OUR ENCAMPMENT.

“We might have pitched our en-

campment in a far less trying position had we regarded our personal comfort; but we preferred to be in the very heart of the mela, where we had easy access to the people and they to us at all times. And as a matter of experience, now extending over thirty years, we have found that no spot better adapted for the purpose could have been selected. Though surrounded by a large number of rogues and known thieves, who would not abstain from committing murder if it suited their purposes, theft of a single article from our tents has been hitherto unknown. God has mercifully preserved not only the lives of His servants, but protected their property also, and inclined the hearts of the people towards us. The priest of the largest group of *sādhus* is an old man of eighty-seven years. He calls upon Mr. Broadway every year soon after his arrival, and, as a proof of his feelings of friendship towards him, sends him a present of various sweet cakes made by himself. To complete the picture, I have to mention that close in front of our encampment flows the wide stream of the River Gandak, which half a mile lower down joins the River Ganges. At the junction of the rivers and along the banks towards our tents the bathing ceremony on the great day takes place. Between the river and our encampment runs the main road to the bathing ghat, and along this passes as a continuous stream the vast concourse of people hastening to perform their religious rites. Across the river lie several villages, which we usually visit soon after our arrival at the mela.

"Such is the scene of our operations. Let me add a few particulars, and the picture is complete. On the side of the road (which passes through our plot of ground) imagine a platform placed

beneath a *shamianá*, or tent, open on all sides, on which the preacher stands addressing the crowd passing along; while, in the background, are seated beneath the awning the group of helpers awaiting their turn for preaching, or engaged in conversation with inquirers, &c. The platforms were flanked on each side by stalls where colporteurs were busy selling our publications.

"METHODS OF WORK.

"While preaching and selling constituted our principal work, discussion on religious topics and conversation with inquirers occupied a large portion of our time. One afternoon an animated discussion took place between four pundits and a *sādhu* on the one side, and Matthew, one of our preachers, on the other. The subject discussed was 'The Existence of the Soul,' and was ably conducted by each party, till at last, the leader of the opposition feeling he was losing ground, and not wishing to acknowledge defeat, covered his retreat by suddenly remembering he had important business elsewhere, and retired promising to renew the discussion the following day. It need scarcely be added we saw his face no more. The following day, one, Abdul Karim, a Mohammedan moulvi from Calcutta, openly attacked us by questioning the authenticity of the Scriptures. His remarks led to a long and lively discussion, which was listened to by a large number of Mohammedans and Hindus. The line of argument ran somewhat thus. We asked, 'Was the Korán the Word of God?' 'Yes,' asserted the Mohammedan. 'Very well,' we said. Now in the Korán a reference is made to the Gospel (*Mjil*) as the Word of God. 'Do you accept the Gospel since your prophet does?' 'No,' exclaimed our

opponent. 'Why not?' 'Because,' he replied, 'your Gospel is not the one our prophet acknowledged.' 'Then, we stated, 'there are *two* gospels, and since you positively assert ours is not the true one, you must have seen that referred to by Mohammed. Produce it so that we may compare the two.' This, of course, he was unable to do, and thus on his own ground he was defeated, and retired. We find the Mohammedans, as a class, the most bigoted and determined opponents of the doctrines of Christ, but even from amongst them God has called some to renounce the doctrines of the false for those of the true Prophet.

" INQUIRERS.

"Of inquirers we had several. On Friday three members of a party of seven (including a woman) at the mela, led by a man whom we had seen repeatedly listening attentively to us while preaching, came to us. They are regarded as Hindus by their countrymen, not having entirely severed their connection with their ancestral faith, but have formed a distinct caste, and call themselves 'the sinless incarnation people,' and wear as a distinguishing mark in white paint on the forehead a figure resembling somewhat an ordinary horseshoe magnet, with a dot in the centre, thus. They had come from the Darbhanga district, and stated that they belonged to a sect founded about 150 years ago by one Behári Lál, who, as the result of his studies, had come to the conclusion that a pure or sinless One had been manifested for the redemption of man; and, further, that the revelation of this Person would be by means of the 'white man.' They profess to have renounced idolatry, and regard the writings of their founder as their scriptures,

in which they affirm there are many doctrines resembling the doctrines of Christianity. They are now seeking the One of whom Behári Lál wrote. We had long and interesting conversations with these men, pointing out to them that the 'Sinless One' they are seeking is none other than the Saviour, God's dear Son, who was without sin. They seemed impressed, and gave us a cordial invitation (of which we hope to avail ourselves) to visit them at their homes, whither they would shortly return, to tell their people what they had learnt from us.

" OTHER INCIDENTS.

"I might mention other incidents of special interest, but content myself by relating one more. We were visited by an old man, who came from a village across the river. Many years ago he heard the Gospel preached by our missionaries attending the mela. He was impressed, but only recently has he renounced his faith in Hinduism and openly professed amongst his fellow-villagers his faith in Christ. As a consequence he has suffered much persecution, especially from those of his own household. From conversation with him it was plain he is a believer in Jesus, but is not yet prepared to receive baptism, as such a step would mean the loss of all things, and cutting himself off from all his loved ones. He is one of a large class of men who are of the household of faith, having been brought to a knowledge of the truth through the preaching of the Word at this and other melas, but have not the courage openly to declare their attachment to Jesus. Who can blame them that knows what such a declaration involves? None. We can only pray that all such may be led by God's Spirit to suffer the loss of all things—brothers, sisters, wife, &c.—for the

excellency of the knowledge of God in Christ Jesus.

"We have thus scattered the seed of the Kingdom in faith. We know God's word cannot return void, and our earnest prayer is that in His own time

there may be a rich harvest of souls from amongst those we addressed to His praise and glory.

"I am, dear Mr. Baynes,

"W. CAREY, M.B.

"A. H. Baynes, Esq."

Tidings from the Kalka and Kurrar Districts, Punjaub.

THE Rev. Geo. Anstie Smith, writing from the Kalka and Kurrar districts, reports as follows:—

"MY DEAR MR. BAYNES,—This is my third month in this district, and as, recently, some of the conveniences of civilisation have arisen around me, I am able to write something of what I have seen and done to you. I, last week, got into a house which we are renting here, a native house with no windows or fireplace, but quite good enough for a bachelor.

"I am here right in the centre of our work, and can reach most of our people in one day's riding. I am hoping to make this our centre of work, at any rate on this side of the district.

"We can get no bread, but sometimes we get meat, which, however, generally comes to me so hard that for some time I have given up meat food, and live largely on porridge and rice and what in English I suppose you would call pulse, in Hindustani Dal Chat.

"I have visited nearly the whole district, and seen the schools, and preached usually from six to ten times a day, besides evening services and singing with the Christians. The people listen splendidly, and seem to be—as all inhabitants of villages are—simple and unprejudiced.

"The converts can very few of them read, but their boys in our schools are in some places very promising, and we only want good regular preaching and

go-ahead work to reap, by the Lord's blessing, a wonderful harvest.

"We have some twelve schools open now in different places, and we want some five or six more when we find the right men. These are costing Rs. 6 a month, the people themselves building houses and paying for books, slates, &c.

"The crops are just cut, and we are now moving the brethren to make a collection among themselves for building houses in two or three villages where they are very necessary, and, in the course of a fortnight or so, we hope it may be completed.

"We have just had a remarkable encouragement as regards our country work in this district, and I cannot refrain from writing you a short account of it.

"In a great mission, spread out over fifty miles square as ours is, the great difficulty is to get at our people to teach or to administer ordinances, and so we had instituted large meetings in the cold season in this village, which is central, and well situated for this purpose; but even when we had got together 100 or so of our people, they were rather hard to teach much to, on account of their ignorance, and, in some cases, carelessness; and we had never been able to administer the Lord's Supper because of their want

of order and respect for such an ordinance. It could really have scarce been otherwise, left, as they were, without teachers or preachers of any sort for upwards of four years. We now feel that, as a result of our visiting and preaching, that has passed away, and on New Year's Day we began quite a new era in our mission. Before the meeting I and my native assistants had for some days held prayer meetings for a special blessing upon this meeting at the beginning of another year, and we have been answered above all our expectations. Some 150 collected from all quarters, not including non-Christians, and marched singing through the bazaar to a tank to baptize two men. There a crowd numbering from 400 to 500 collected, and after at least an hour's preaching the men received baptism amidst perfect silence and order; and after prayer we came back through the bazaar, I quickly to change my clothes and get ready for the meeting. It afterwards came to my knowledge that two of our country schoolmasters, who had, perhaps, never preached before, faced a large crowd in the middle of the bazaar, and preached for some time with effect. And this was only the beginning of it; at the meeting two native brethren addressed the people, and a wonderful effect was produced. I was the only Englishman present, and I had no opportunity to speak except at the Lord's Supper, to which some 100 or so were present, so that the meeting was really a purely native one. Our people seem to have been wonderfully aroused, and we are all full of thanksgiving to God on account of it. The Lord's Supper was partaken of as well as any church of old standing could do, and with every respect and awe due to it. They raised themselves the expenses of providing food, &c., and I feel that the

Spirit has worked to great effect amongst us.

"You will understand, I dare say, my experience in baptizing my first two converts. I had not expected it so soon, but I had great joy in doing so.

"The schools are beginning to yield some promising young men, for whose further training we are making some arrangements. A central school, where they can have a better trained master, and more personal instruction, is, we think, indispensable.

"We find that workers from other parts of the Mission don't get hold of the men so well as those born in this immediate neighbourhood and speaking the same language. The language spoken in Delhi and Agra is not understood here. Therefore, we desire to give some of our Christian boys a further training that will enable them to preach. For this country work we think one year to two years will be plenty to prepare them. They live, also, more simply than town-folk, and are able to subsist on about half the salary necessary in a large town. They require to pray for the baptism of the Holy Spirit that their dumb lips may be enabled to speak and the lame and halting feet be made strong, and this it is our aim to do continually.

"We need some lady workers here sadly. The women of these districts cannot be reached by men, they cover themselves up at the sight of us. Some of the Christians' wives are coming forward for baptism, but there is a tremendous field of labour untouched amongst our own Christian wives and daughters.

"If some Christian lady could only come and work among these poor creatures, she would be received as an angel from heaven, and could do untold good.

"Two ladies could live easily together

here, without the slightest danger or fear, and with the hills so close that they could be in Simla in about twelve hours comfortably. I might also go so far as to say that a house and furniture is ready for them. We are altering a large native house here and hope to make it pretty comfortable in time. We long to see this field occupied for the Lord by a strong force of able workers, and would like to assure anyone who is seeking to labour for the great Master, that there is fruit here waiting to be plucked and gathered.

"We have two magic lanterns in good order here, but a miserable supply of pictures (Pilgrim's Progress), not sufficient for one; if any friend has pictures that could be used with these, or a complete set of Pilgrim's Progress, we should value them highly here. Our lanterns lie useless when they might be giving good service. Often a crowd of a thousand can be got together by their means, and they give an opportunity to preach the Gospel, not to be found otherwise.

"You will be glad to hear that Miss Newcombe, of the Australia Ladies' Prayer Union, who has studied medi-

cine for some years, has come for our work in the district, and is now studying the language in Simla, with a view to begin work here next winter. A second lady is also coming as a companion to her. This help from an unexpected quarter is very encouraging, and I look forward to some good work in conjunction with Zenana workers in the years to come, if it be the Lord's will. Many of our converts' wives are non-Christians, and a great work may be done amongst them by their own sex. We men find it difficult and unadvisable to talk with them much, as they are very shame-faced and fearful of us.

"My father has just come down to see some of the work, and has helped me in getting some furniture from Umbala, which was very necessary, and in a fortnight we are all starting for Calcutta Conference together.

"We feel some degree of assurance and courage in the work, and are rejoiced to think that we and our people are now part of the Mission, and that we have an interest as such in your prayers.—Yours sincerely,

"GEO. A. SMITH.

"A. H. Baynes, Esq."

Chinese Opposition.

THE Rev. G. B. Farthing writes from Tai Yuen Fu, Shansi, North China, as follows:—

"MY DEAR MR. BAYNES,—It will grieve you to hear that our new Governor is thoroughly anti-foreign, and assisting in the circulation of placards of a most insulting character to us. There are some thirty different kinds in all. Many of them turn upon an exchange of the character 'chü' (lord) for that of 'chü' (pig). Hence in one of them a pig is represented as nailed to the cross. In another, pretending to issue from the Society of Pork Butchers, the picture at the head is that of a knife

upon which is written 'A newly-made knife specially prepared for the slaughter of the heavenly pig.' In any other province than Shansi, such a thing would have been sufficient to incite the people to rise and exterminate the foreigner. Happily the Shansi people are not excitable. If I can get them you shall have copies shortly; in the meanwhile do not be anxious for us, but do please pray, as we do here, that this may fall out for the furtherance of the Gospel.

"GEO. B. FARTHING."

The New Boat of the Zenana Mission.

MISS SAKER, of Barisal, writing to Mr. Baynes, says:—"I am sending you a photograph of the *Shanti-Dut*, our new Zenana mission-boat, that you so carefully examined when visiting Barisal.

"You will, perhaps, fail to recognise the figures. Mrs. Dakin, Miss Doran, and Miss Hayward are standing by the mast; I am at the cabin door, and close behind stands the cook. Our captain sits in the stern. When you were here he was captain of the *Zillah* (your old Barisal mission-boat). He is a very safe and careful man, and very watchful over our interests. He takes special interest in bringing us into contact with the people who seem wishful to listen, and deeply interested in our Gospel message.

"We all greatly rejoice in having such a boat. I keenly enjoyed my trip in her to the Bheel district. We had a large number of deeply interesting talks with the women in their own homes, and were everywhere welcomed."

The Congo Mission.

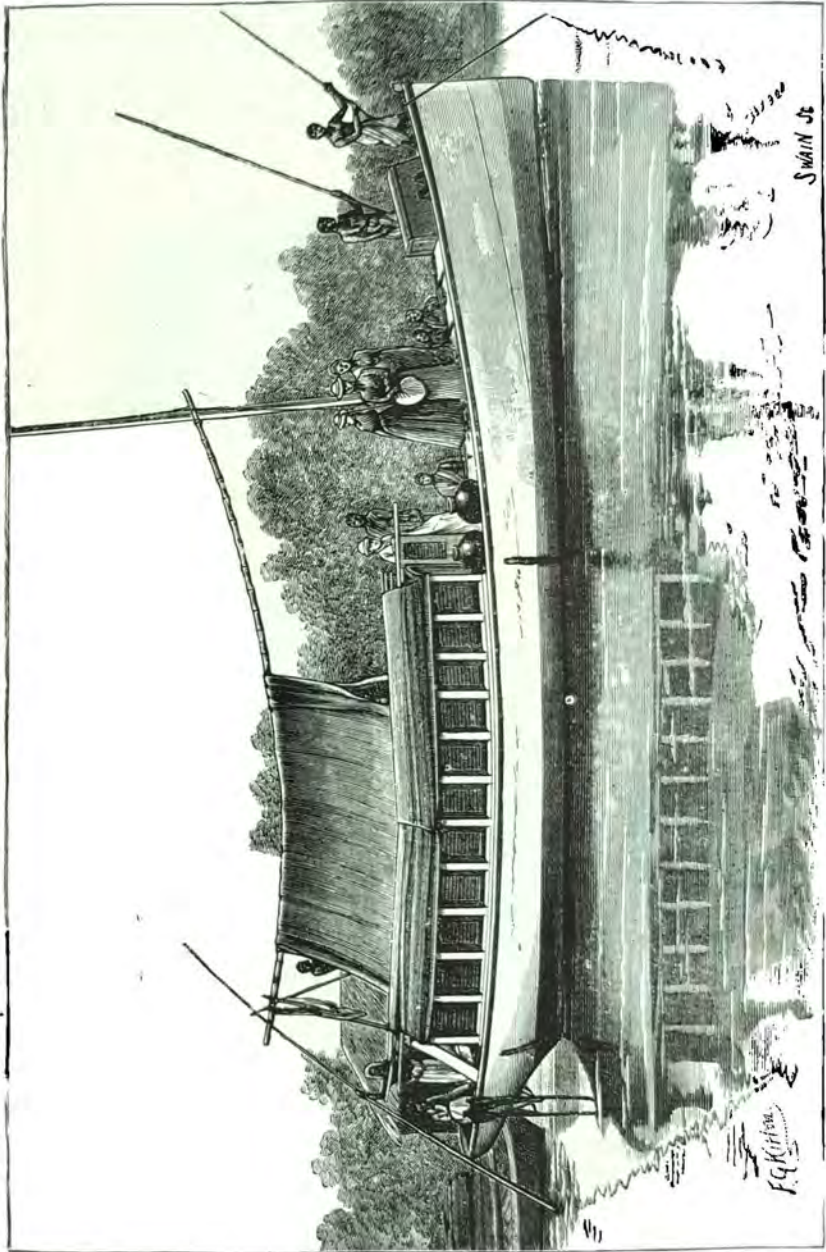
CONVERTS AT SAN SALVADOR.

THE Rev. H. Ross Phillips, writing by the last mail from San Salvador, reports:—

"This month I had the great pleasure of baptizing two boys, attachés of mine, Diongwa and Diakenga. Perhaps a few particulars concerning the two boys, with the accompanying photograph (p. 93), may be of interest to the readers of the *MISSIONARY HERALD*.

"Diongwa is a native of Etoto (our sub-station), and he has been with us some time. He came when a very little boy. I should think he is between twelve and thirteen years of age. Before I went to England in 1889, he used to be one of our table boys. While I was away, he has grown considerably, and made good progress in school. On our return to San Salvador, Mrs. Phillips offered to train Diongwa as cook, if he would like to learn; since then, he has been engaged as our cook, and during the time Mrs. Phillips was unwell, two or three weeks ago, he was able to attend to the cooking himself, without any help.

"He has given very decided evidence that his profession of faith in Christ is not an empty one. He is of a quiet, thoughtful disposition, and these features of his character have been manifest when he was conversing with me on spiritual matters. After many conversations with him, Mr. Graham and I felt every confidence in recommending him to the church as a

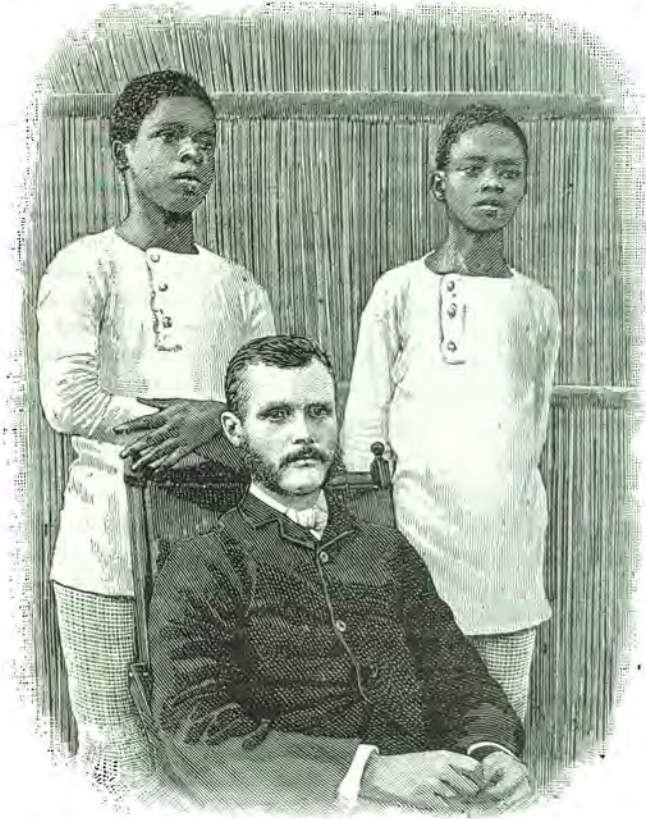


THE NEW ZENANA MISSION BOAT.—(From a Photograph.)

[THE MISSIONARY HERALD,
MARCH 1, 1891.

candidate for baptism; he showed very evidently that he had a good knowledge of the essential truths of the Gospel.

“Diakenga is a native of San Salvador; he also has been with us some time. He used to be one of our house boys. During my absence he also made considerable progress, and since I have been back, he has helped about the house, and is working at printing. I have found that he has an aptitude for printing, and although he has been but a short time at it, yet



REV. H. ROSS PHILLIPS, OF SAN SALVADOR, AND HIS TWO BOYS.

(From a Photograph.)

he has made very rapid progress. He has certainly learnt more rapidly than any other boy I have ever started at printing. He, too, has given very positive proof of the sincerity of his profession, and shows an intelligent appreciation of Gospel truth.

“I have every hope that these two lads will grow up to be earnest and active Christian men. It indeed was a great joy to me to lead them down

into the water and baptize them into the name of our Triune-God. Let me ask on their behalf, an interest in your prayers, that they may be kept faithful, and may become active servants of Jesus Christ among their fellow-countrymen. I took the enclosed photo two or three days after the baptism. Diongwa is leaning on the back of my chair, and Diakenga is standing to the right of the picture."

First Experiences.

THE Rev. Geo. Hughes, who left for India in October last, writes :—

"Mission House,
"Madaripore,

"January 3, 1891.

"MY DEAR MR. BAYNES,—I am happy to inform you that I have safely reached my long-looked-for, much-desired destination. The parting with my friends in the home-land was a trying ordeal; the meeting with friends in India, the land of my adoption, was a joyful experience.

"THE VOYAGE.

"I enjoyed the voyage very much, although at times the sea was boisterous. Our boat was imperilled in the Bay of Biscay, and many poor souls were terrified, but He who once cried, 'Peace, be still,' was with us, and, remembering Galilee, we took courage. The situation afforded a splendid opportunity for directing sinners to the Rock of Ages. We did so, and leaving our lower lights burning, one poor, struggling, fainting seaman took refuge in Christ.

"Our morning prayer-meetings were seasons of refreshing to many, and in our Bible-readings we found many precious pearls. We were a happy mission-band, sincerely loving one another, and if in doctrine we had not uniformity, in Christ we found unity. Around the throne of grace we were an undivided band, and the language of each soul was, Christ for every land.

"INDIA AT LAST.

"The Rev. W. R. James met me at Diamond Harbour, and gave me a right royal welcome to India. Our joy at meeting knew no bounds. We stayed together until after the conference at the Baptist Mission Press, and found in Mr. and Mrs. Thomas warm-hearted and kind friends. They soon made me feel quite at home.

"I went out with Mr. James daily, and saw native life in the 'City of Palaces.'

"There was much to admire, more to deplore. The soldiers of the Cross have done a noble work here, but the battle is scarcely more than commenced. They have hard, up-hill work before them ere the citadel of Hinduism can be taken. You can here and there see dusky forms carrying the standard of the Gospel, but they seem lost in the surging crowd of idolaters. Now and then a noble edifice erected unto our God meets the eye, but they are like oases in the desert, for the whole city is speckled with dens of infamy and vice. Iniquity flows down the streets like a river, and foul cess-pools of corruption abound. And what are the handful of men and women out here (brave and noble though they be!) to cope with such enemies? Although we know that 'right is might,' the

opposing forces tell an overwhelming majority. Oh! that the home churches would press this matter to their hearts, and send out reinforcements to swell the ranks of the hard-pressed workers in the fight.

“SPIRIT PREACHING.

“I stood with Mr. James several times in Wellington Square, while he told thirsty souls of the ‘God’ that ‘so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ I could only pray that God would bless the preached Word to the salvation of some of the listeners. You could see unrest, dissatisfaction, depicted on many a face, and one almost expected that they would come right out and accept Christ as their Saviour. But there are barriers in their way. Caste and other social customs are like mountain ranges hemming them in. Prejudice and idolatry, like Pharaoh’s host, follow in their footsteps, and it will be a long time before they cross the Red Sea, and find peace—perfect peace.

“A HAPPY FAMILY.

“We are a happy family at Madaripore. The climate agrees with my brethren, and appears to agree with me. So does the food—and we like work. You know, my dear Mr. Baynes, more about this district than I do, but it is my impression that a finer field for evangelisation cannot be found in the land. We are in an isolated spot, and but five, among a seething mass of heathen; but we read of ‘One’ who ‘trod the wine-

press alone,’ and of the brethren there was not one with Him. In the strength of that One much can be done. Where can the light of the Gospel shine so gloriously as in this dark valley? To who mean the story of our Heavenly Father’s loving-kindness and tender mercy be more profitable than to those who barter their children like so many head of cattle? Where can we better raise temples to God than upon the sites of idol worship? I thank God daily for bringing me out here, and pray that He will long spare me to work in the vineyard. I yearn to stand up and speak to these people in their own tongue about the Saviour’s love.

“HIS JEWELS.

“There are some bright jewels for His crown in this district. I have seen their faces radiant with joy as my brethren spoke of the manger, the cross, and the throne, of sin, the atonement, and crown. That joy could only emanate from emancipated souls. They were no longer slaves, under the law, but the freedmen of Christ. God grant that this happy little minority may daily increase, and swell the number of that ‘great multitude’ that one bright morn shall stand ‘before the throne and before the Lamb, clothed with white robes and palms in their hands’; for verily the sons and daughters of India who are found in Christ are of them ‘which came out of great tribulation.’ Pray with us that the day may soon dawn when Jesus ‘shall see of the travail of His soul and be satisfied.’

“GEORGE HUGHES.

“A. H. Baynes, Esq.”

At the last meeting of the Mission Committee the Rev. E. G. Gange, of Bristol, gave a very interesting account of his recent visit to India, referring especially to the work of the Society as he saw it at Simla, Delhi, Agra, and Calcutta, earnestly appealing to the Committee to send forth at the earliest date practicable a large addition of earnest workers.

India, Rise !

INDIA, rise ! Thy sun has risen,
 Lingering shadows melt away,
 And the curtained hopes of ages,
 Grateful, greet the approaching day ;
 He hath come—Dost thou not know
 • Him ?
 He, thy Rishis, eager quest ;
 Hail Him, He hath come to save thee.
 Greet Him, He would be thy Guest.

Ages gone in Bethlehem's manger
 Stooped He to life's least estate,
 And the magi saw, adoring,
 God made lowly, man made great ;
 Henceforth infancy enhancing
 By His own child-life Divine,
 He would save all little children,—
 Orient Mother, He'd save thine.

Have dim mysteries of being
 Made distraint of childhood's joy,
 Made the girl too soon a mother,
 Turned from valour's path the boy ?
 Hail Him who in perfect manhood
 God's rich grace to life hath given,
 And hath made its earthward gateway
 Open on the courts of Heaven.

He will weave of maiden whiteness
 Robes for motherhood to wear ;
 He will give through boyhood's valour
 Manly strength to do and bear :
 By the helplessness that bows thee
 'Neath cold custom's heartless sway
 He invites thee to His freedom,—
 'Tis Emancipation Day.

Ages gone Judean women
 Saw Him, in fair manly prime,
 Rise above the petty prud'ry
 Of an unheroic time,
 Rise and lift the yoke that earth-power
 Lays upon weak woman's neck,
 And with wreath of regal vantage
 Womanhood's meek brow bedeck.

Has the story of the Maries,
 India, naught to say to thee ?
 Was there naught thy homes might
 covet
 In that home at Bethany ?—
 Loftiest contemplation linkèd
 With the lowliest mood and place ;
 Deepest quest of truth begetting
 Homelier habits, comelier grace.

Fallen sisters, friend-forsaken,
 Stood erect condemned,—forgiven,
 When He spake and looked His pity,
 As He spake and looked of Heaven ;
 And fair "honourable women,"
 Hasting higher good to greet,
 Found their crown of queenly longing
 Reaching downwards to His feet.

So shall India's mothers, maidens,
 Wives and downcast widows too,
 Find their womanhood's completeness,
 Life made free and pure and true,
 When He findeth as He seeketh,
 Access where His love may show
 How God makes the sweets of Heaven
 Out of bitterness below.

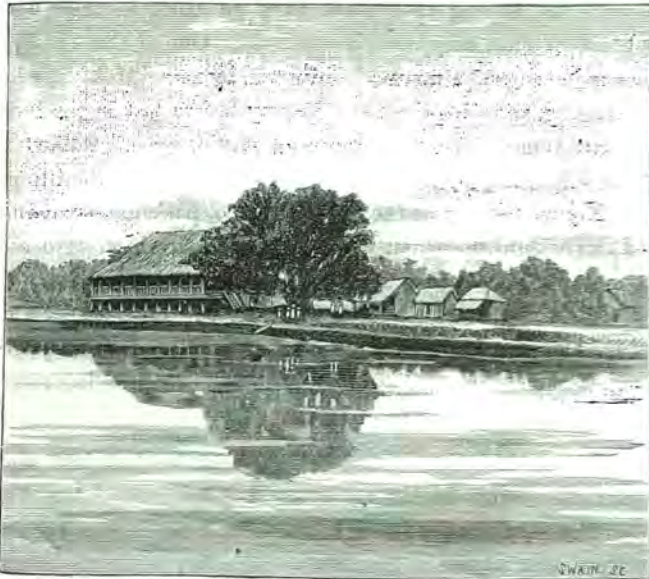
Youth aspiring to the fulness
 Of the patriot's native right
 How the soul aspires, bespeaketh,
 To a reign in saintly light,
 And He speaks who wooed Judea
 From despisèd Galilee,
 Teaching that in true subjection
 Is the only sovereignty.

India, bow thyself before Him,
 Lowly bow and lofty rise ;
 To the cross He stooped to save thee,—
 Now He'd raise thee to the skies ;
 By redemptive love He woos thee,
 Claims thy love by right Divine ;
 Heaven rejoiceth as His Kingdom,—
 Be that joy all India thine.

Pirozepur, Backergunge.

THE Rev. Alfred Teichmann writes from his new station at Pirozepur:—

“This photograph is the bungalow from the front facing the big river Poleshwor. The house as appears in the photograph is well raised from the ground, very essential here, as the river often overflows its banks to such an extent that it floods the whole compound. The tree under which I am standing is the only one left out of a great number of jungly trees which used to cover the ground. This tree was the resting place for the workmen whilst the house was being built; and as it gives a nice



REV. ALFRED TEICHMANN'S NEW MISSION BUNGALOW AT PIROZEPUR, BACKERGUNGE.—(From a Photograph.)

shade, and will protect the house from any storms coming from the southwest, I do not intend to cut it down until some more worthy tree can take its place.

“The small white spots in the centre of the verandah are the backs of a few Christian lads to whom my wife is teaching sewing and mending.

“So far my work has been done mostly indoors, partly because I have hitherto had no boat to go out in, and all the place is covered with water; partly because I have had so many Hindu and Mussulman young men coming to see me.

“I have read with a good number of them through the Gospel according to Mark. Two young men are now reading John with me. These latter have been very regular in their attendance, and promise to study the Scriptures during the Poojha vacation. My wife and myself have visited several Babus' houses in the town, and were received everywhere with open arms. In one house the women were so delighted at my wife's visit that they asked her to come every evening, and proposed to prepare food for her as an inducement. We have had also several patients; but as there is a good dispensary here, where the people can get medicine for nothing, we do not mean to do much in this line.

“From morning till noon we give instruction to the four Christian lads who are with us, hoping that, when they go back to their homes, they may teach others what they have learnt here. One of these lads, by name Surjo Kumar Wath, and a nominal Christian, by name Mohesh, who teaches our boys singing, were baptized the Sunday before last in the larger Khal in front of our house. After the morning service we all walked from the house to the Khal, singing a hymn whilst we went. We had to go a little out of our way on account of the floods, and so, passing the steamer Ghât, descended finally into the Khal, where these two brethren witnessed before a good number of people their faith in Jesus Christ by baptism. We then walked back singing to the house, where after a short prayer I dismissed the people. May the Lord help these two new disciples always to witness a good confession, and may He gladden our hearts by bringing unto us from amongst the heathen such as are to be saved.”

In a later letter Mr. Teichmann reports that he has just secured “a most admirable boat,” including a small jolly-boat. Mr. Teichmann writes:—“The gentleman we bought the boat from is Mr. Tornerre. He was in Government service and a Roman Catholic, hence the name of the boat, *St. Joseph*. After a little longer stay here we hope to make a Baptist of it. The only difficulty is what new name to give. The Sunday-school children of Sutton-on-Craven, who kindly contributed £60 for this new boat, want very much the name to be *Sutton-on-Craven*, but, honestly speaking, this name will mean nothing to the Bengalis who will read it. I think the name ought to be written in Bengali, so that every one who sees the boat may read the name and learn something at the same time. The name I would suggest is *Shontosh Proshad*, and may be explained in various ways. *Shontosh* means Pleasure—*i.e.*, Holy Pleasure—the same word as used in the Bible with regard to Jesus Christ, ‘In whom I am *well pleased*.’ *Proshad* is the food which the worshipper has offered to God and received back from God with a blessing. It is the

special gift from the superior to the inferior. When the worshipper takes the food it is but a 'Noibedjo,' an offering, the gift of the inferior to the superior; when bringing the food back it has become "Proshad," a gift which blesses and makes successful.

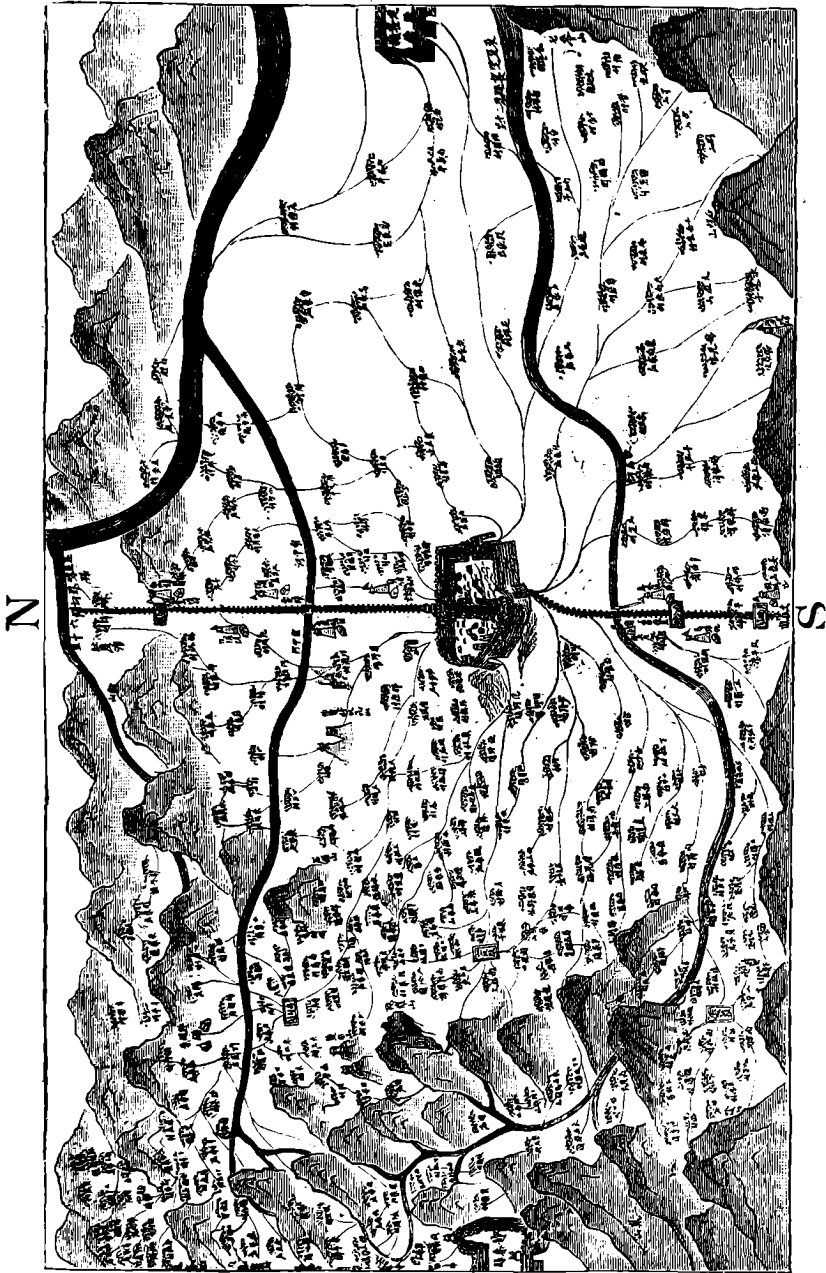
"Now, bearing all this in mind, we first of all can explain the above name that what we gave to God—our dead bodies, soul, money, &c.—has been returned with holy joy to us specially blessed.

"It is further a gift of pleasure from all those who contributed towards this boat, and it is again the means of taking God's well-pleasing gift to those around us. During the week I hope to get some paper from Calcutta and then send you a photograph of the boat for the HERALD. The little jolly-boat is really a jolly boat, and will do splendidly for going about short distances. When our brother, Mr. Oram, from Calcutta, spent Christmas with us, I took him across the Poleshwor River to some village where we had preached on a former occasion. We rowed ourselves, and enjoyed the exercise very much."

Map of Hsin Chou District.

WHEN, some months ago, I saw an official map of the Hsin Chou district, it occurred to me that our friends at home might like to have a view of it, and so I engaged a native to take me a photograph of it. The picture will enable one to gain some idea of the number of villages with which the Hsin Chou plain abounds. There has been more or less preaching done in most, if not all, of these villages. Books have been distributed throughout the whole district. The truth has been scattered amongst the inhabitants, and that it is working shows in the lives of not a few of them.

The original of this map is very picturesque. But it is altogether Chinese. Let me explain. The walled city very nearly in the centre of the map is Hsin Chou. Then east and west you will also see a part of each of two walled cities. From the map we should judge them to be about equal distances from Hsin Chou. This would be very incorrect. Ting Hsiang Hsieu, on the east, is only fifteen miles off, whereas Ching Lo Hsieu, on the west, is sixty miles away. When the reason for such an inaccuracy in the drawing was sought, we were not understood. To the Chinaman everything was beautifully accurate and natural. Another question, following a few explanatory remarks, produced, in tones of horror at our barbarian ignorance, the reply: "Why, Sir, if one did not put Hsin Chou city in the centre, and one each of the other two walled cities



MAP OF HSIN CHOU DISTRICT.

at either end, the map would be lop-sided!" It would not hang straight on the wall perhaps. The Chinese use their maps differently from what we do ours. They would take Hsin Chou city as the centre and proceed thus:—This map extends N. 19 miles, E. 15 miles, S. 13½ miles, and W. 60 miles, then guess the distance to any place between these points. As to the position of the places, apart from distances, the map is fairly accurate.

On Hsin Chou plain we have, at present, two settled stations—viz., Hsin Chou and Ch'i Tsun. From these two stations the surrounding district is worked.

GEO. B. FARTHING.

Tai Yuen Fu, Shansi, North China.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—Some clothing for the native ministers at Cameroons, from Mrs. Davey, Brondesbury; parcels from Mrs. Gregory, Thame, for the Rev. W. Stapleton, Congo; from Devonport, for the Rev. R. H. C. Graham, San Salvador; and from Mr. T. R. Roberts, Islington, for Mrs. Lewis, of the Congo; some clothing for the native children at Wathen Station, under Mrs. Bentley, from Mrs. J. M. Rawlings, Clapton; 500 wall texts in Kixi-Kongo, from Mr. Watkins, Swansea, for the Rev. T. Lewis, San Salvador; a dressing-case from Mr. A. M. Barker, of Aberdeen, for the Rev. P. Comber, Congo; a box of clothing from Mrs. Shearer, Edinburgh, for Mrs. Wall, of Rome; and a volume of the *Sunday at Home* from "A Servant Girl," for the Rev. W. R. James, of Madaripore.

The Lord Loveth a Cheerful Giver.

ONCE again we desire very gratefully to thank the following friends for generous and most friendly help:—"H. Chester," for a diamond pin, a gold pin, and a pin with a red stone; Mr. R. Bastable, Kilmington, for a brooch from the elderly lady whose gifts of jewelry were acknowledged in the January HERALD; Miss George, of The Abbey, Romsey, who writes: "I send you by post and at the request of our pastor, Mr. Smith, a small packet of articles to be sold for the benefit of the Mission. They were left at his house a few evenings since—by an unknown donor—with the paper enclosed with them. Will you kindly include them in your next list of acknowledgments, that if the HERALD should come in her way, she may see that her kind gift has been safely received?" E. E., a gold diamond ring, *In Memoriam*. In response to the appeal of Mr. J. Lawson Forfeitt, of Underhill Station, Congo River, in the last issue of the HERALD, we have received the following most welcome letter from our generous friend, Mrs. Aaron Brown, of Liverpool:—"DEAR MR. BAYNES,—It will give me very great pleasure to give the Communion Service for the Underhill

Station, Congo Mission. I take deep interest in the Congo Mission, for many of those we valued and loved have gone home, and, by their death, have made the place hallowed to us. Then this recent great sorrow—how my heart aches for young Mr. Comber! May our loving, tender Father comfort and keep him in perfect peace is my sincere prayer.—L. BROWN." We are also most grateful to our ever-constant friend and liberal supporter, Mrs. William Thomas, of Wellfield, Lilanely, for the gift of a beautiful Communion Service for Mr. Percy Comber, for use at Wathen Station on the Congo River; also we tender our warmest thanks to the Rev. George and Mrs. Scudamore, of Ivy House, Boundary Road, St. John's Wood, London, for the gift of a Communion Service for one of the up-river stations of the Congo Mission. The Rev. R. D. Darby, of the Congo Mission, writes: "Will you kindly acknowledge in the next month's HERALD, the following gifts:—1st. A number of valuable medical and surgical works, and one of Singer's sewing machines, from the friends connected with Claremont Church, Bolton, of which our good brother, G. H. Heynes, is pastor. 2nd. Also a pocket surgical case fitted, a very valuable gift, from a gentleman in Manchester who does not wish his name known, but who is a warm friend of our Congo Mission." We are also most grateful for the following welcome donations:—A. A. R., £75; Mr. C. E. Webb, £50; Mrs. Slack, £40; Mr. W. Johnson, £20; G. W. R., £20 13s. 5d.; Mr. E. W. Davies, £20; A Gloucestershire Working-man, for *China*, £20; Mr. J. Short MacMaster, £15; Mr. D. Maclaren, £15; "One who owes," for *Congo*, £18 17s. 8d.; Mr. J. Wates, £10; A Friend, per do., £10; Rev. J. G. Potter, of Agra, £10; Mr. Daniel Thomas, £10.

Recent Intelligence.

WE have special pleasure in calling the attention of our readers to the forthcoming Anti-Opium Conference. The Convention will be held on the commodious and central premises belonging to the Society of Friends (generously placed at the disposal of the Convention Committee), at Devonshire House, Bishopsgate Street Without, London (principal entrance, 12, Bishopsgate Street Without, opposite St. Botolph Church, and within a few yards of Liverpool Street, Broad Street, and Bishopsgate railway stations); and a short distance also, and easily accessible, from Moorgate Street, Cannon Street, London Bridge, and Holborn Viaduct Stations. The Convention will commence at 10.30 a.m. on Monday, Tuesday, and Wednesday, March 9th, 10th, and 11th; and will close with a public meeting, or meetings, at 7 p.m. on the latter day (there are two large meeting-houses available on the premises). The hon. secretary of the Convention Committee is Mr. Alfred S. Dyer, 31, Paternoster Square, London, E.C., who will gladly answer any inquiries relative to these most important gatherings.

The Rev. C. Spurgeon Medhurst, of Tsing Chu Fu, Shantung, writes:—"On behalf of Mr. Farthing, Tai Yuen Fu, Shansi, and of myself, I should like to ask our friends at home for parcels of discarded Christmas and New Year cards. We would write texts of Scripture, invitations to attend Christian services, or a table of the Sundays in the current year, &c., on the back, and these, sold for a few cash each, or, perhaps, given away, would not only be most acceptable to

the Chinese, but serve as a medium for spreading the truth among them in the same way that Mrs. Grimke's text-cards are used. They would, however, be more readily received than these. Any parcels of cards sent to the Mission House will be equally divided between Mr. Farthing, in Shansi, and myself, in Shantung."

We greatly regret to report that for some weeks past the Rev. George Kerry, of Calcutta, the Indian Secretary of our Mission, has been in a very prostrate condition. The latest accounts report some slight improvement in health, but he still remains in a very weak and suffering condition. We are sure he will have the affectionate sympathy and earnest prayers of our friends throughout the country.

The Rev. J. S. Whitewright, of Tsing Chu Fu, Shantung, North China, with Mrs. Whitewright and family, are now on their voyage to England in the Holt Line steamer *Laertes*, and are expected to reach Liverpool early in the current month. Mr. Whitewright reports himself from Shanghai, under date January 7th, as "somewhat better, but still very weak."

The Rev. J. J. Turner contemplates leaving London for China, by the P. and O. steamship *Mirzapore*, on the 7th of this month, and will, on arrival, resume mission work in Tai Yuen Fu. Mrs. Forsyth, also, and her two children will voyage in the same ship, returning to Tsing Chu Fu, Shantung. We very earnestly commend these dear friends to the prayers and sympathies of our readers.

We are glad to report the safe arrival at Tai Yuen Fu, Shansi, on the 5th of last month, of the Revs. R. Glover and T. M. Morris, both "in the best of health."

Contributions

From 13th January, 1891, to February 12th, 1891.

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

ANNUAL SUBSCRIPTIONS.					
"A Working Man,"		Gervis, Miss	0 10 0	Beichel, Mrs.	1 0 0
Hitchin	0 10 0	Grayson, Mr. E. J.	1 1 0	Rennard, Mrs.	1 0 0
Baldwin, Mrs.	0 10 0	Griggs, Mr. B.	1 1 0	Sayce, Mr. G.	5 0 0
Billing, Mr. Jos.	3 0 0	Handford, Mr. E.	2 2 0	Sargent, Mr. E. G.	1 1 0
Butterworth, Rev. J. C.,		Harris, Mr. Robert	0 10 6	Sharpe, Mr. W.	1 1 0
M.A.	2 5 0	Haynes, Messrs. R. & S.	1 10 0	Smith, Mr. Thomas,	
Butterworth, Mr. R. H.	1 1 0	Haynes, Miss Thirza	2 0 0	Harrow	1 1 0
Do., for Congo	1 1 0	H. H. K.	1 0 0	Steer, Mr.	5 0 0
Carpenter, Mr. E.	1 2 6	Horton, Mr. and Mrs.	2 2 0	Stoneman, Mr. J.	2 2 0
Chapman, Mr. Jno.	3 3 0	W.		Towler, Rev. R. E.	1 0 0
Cooke, Rev. J. H.	2 2 0	Johnson, Mr. G. W.,		Turley, Mr.	1 0 0
Crowe, Miss E.	2 0 0	M.A.	2 10 0	Walduck, Mr. T. H.,	
Crowthier, Mr. J.	0 10 6	Lewis, Miss Clara	1 1 0	for India	2 0 0
Davies, Mr. E. W.	20 0 0	McAlpine, Mrs. T. W.	1 0 0	Do., for Congo	2 0 0
Davison, Mr. J.	1 0 0	McMaster, Mr. J. S.	15 0 0	Walters, Mrs.	0 10 6
Dean, Mr. W.	0 10 0	M. A. W. B.	0 15 0	Ward, Mr. C. W. R.	0 10 0
Dowson, Mr. J.	2 2 0	Morris, Rev. R.	1 1 0	Wicks, Mr. T.	1 0 0
Eastman, Mr. W. C.	0 10 6	Morris, Mrs. R.	0 10 6	Wilkinson, Mrs., Sab-	
Fearnall, Mr. W.	1 0 0	Mullings, Miss M.	1 0 0	den	3 0 0
Flower, Mrs., for Congo	1 0 0	Noel, Rev. Horace, M.A.	5 0 0	Wilkinson, Mr. T. L.	1 1 0
Foster, Misses, Sabden	8 0 0	Parry, Mrs. J. C.	3 3 0	Wilson, Mr. and Mrs.	0 11 6
Gibbons, Miss C. A.	0 10 0	Pedder, Miss J., for		Young, Miss Isabella	1 0 0
		Congo	1 0 0	Under 10s.	0 10 0
		Pierce, Mr. Jno. Jones	5 0 0	Do., for Congo	0 2 6
		Pumphrey, Mr. H.	0 10 0		

DONATIONS.

A. A. R.	50	0	0
Do., for W & O	25	0	0
A Friend to Missions	0	10	0
Do., for Congo	0	10	0
A Friend, Weraeth, for Congo	1	0	0
A Friend, per Mr. T. D. Paul	4	2	7
A Friend, per Mr. J. Wates	10	0	0
Anonymous	1	0	0
"A Reader of the Missionary Herald," for Congo	1	0	0
"A Suffolk Seamstress" Blackwell, Mr. and Mrs.	1	6	0
E. C. A. R.	0	10	0
Do., for Congo	0	10	0
E. G., for Congo	5	0	0
England, Mr. J.	5	0	0
F. G., for Congo	0	16	0
Findlay, Mr. G. B. (family box)	0	12	0
"For Christ's Sake," for support of "Lusala," Congo	1	10	6
Gervis, Miss (box)	1	1	0
"Girls' Home," per Miss H. M. Bull	1	0	6
G. W. R.	20	13	5
H. H. M. (mantelshelf box)	0	11	0
Horton, Mr. and Mrs. W. (box), for Congo	1	0	0
J. D. A. C.	0	10	0
Johnson, Mr. W., Fulbourn	20	0	0
K. G. G., for Congo	0	10	0
L. E. P.	1	0	0
Lewis, Mr. G. Palmer	1	1	6
Lewis, Mrs. M., Carmarthen	0	10	8
L. B. B., for Mr. Bentley's work, Congo	1	0	0
Do., for Mrs. Wall's work among the poor in Rome	1	0	0
Luckham, Mrs., for Congo	1	0	0
Lovell, Harry (box)	1	5	0
Mann, Mr. A., Newcastle-on-Tyne	1	14	2
Marks, Mrs.	1	0	0
"Nazareth" for Congo	1	5	0
"One who owes," for Congo	18	17	8
Poole, Miss	0	13	6
Do., for Congo	0	10	6
Do., for China	0	10	6
Do., for Naples	0	10	6
Potter, Rev. J. G.	10	0	0
Sale of Work, for support of Congo boys	1	15	0
Scrivener, Mrs. J. C.	0	19	0
Slack, Mrs.	40	0	0
Smith, Mrs. Jonas, sums collected for Congo	0	10	0
Smith, Miss Lydia	0	10	0
Do., for Rome	0	10	0
Thomas, Mr. D., Pontypridd	10	0	0
Tooth, Mrs., for Congo	1	2	6
Walduck, Mr. T. H., for Centenary Fund	5	0	0
Wates, Mr. Jos.	10	0	0
Winterbotham, Miss, for Mrs. Morgan's Home, China	1	10	0
Y. Z.	5	0	0

Under 10s.	1	12	5
Do., for Congo	0	9	0
SPECIAL CONTRIBUTIONS.			
For Rev. D. J. East, per Mr. W. R. Rickett, Treasurer—			
Baynes, Mr. A. H.	5	0	0
Briggs, Mr. A.	20	0	0
Brown, Rev. J. J.	5	0	0
Burton, Mr. J., and Gurney, Mr. J. J.	5	5	0
Marnham, Mr. J.	5	0	0
Mead, Mr. J. B.	20	0	0
Olney, Mr. T. H.	20	0	0
Pattison, Mr. S. R.	5	0	0
Parkinson, Mr. W. C.	5	0	0
Rawlings, Mr. E.	10	10	0
Smith, Mr. J. J.	20	0	0
The Treasurer	74	5	0
Underhill, Dr.	5	0	0
	200	0	0

LONDON AND MIDDLESEX.

Acton	1	8	2
Do., for W & O	2	11	6
Do., for Congo	1	1	0
Do., for Mrs. Wall's Medical Mission	0	6	0
Do., Sunday-school, for support of Congo boy under Mr. Oram	5	0	0
Arthur-street, Camberwell Gate	0	18	4
Battersea Park, for W & O	1	1	0
Belle Isle, for support of "Fundila," under Mrs. Lewis, at San Salvador	5	0	0
Bermondsey, Drummond-road, for N P Saul, Delhi	10	0	0
Bloomsbury Ch.	93	10	9
Do., for "Chaprandi" school	2	8	10
Do., for support of Congo girl	0	18	2
Do., for Bengali sch., per Y.M.M.A.	10	0	0
Bow	3	17	8
Brixton, New Park-road, for W & O	2	2	0
Do., Kenyon Ch. Sunday-school	4	19	3
Do., Wynne-road, for W & O	2	16	0
Do., St. Ann's-road Sunday-school	1	1	1
Brondebury	7	12	1
Do., for W & O	4	6	1
Camberwell, Denmark-place	7	17	11
Do., for W & O	7	12	0
Do., for Congo	1	1	0
Do., Juv., for support of boy in Africa	5	0	0
Do., do., for support of "Nilumba"	9	3	2
Do., Cottage Green, for W & O	1	1	0
Do., Mansion House Chapel	0	12	6
Child's Hill, for Congo	1	9	2
Clapton, Downs Ch.	71	17	1
Do., for Congo	47	2	8
Deptford, Octavius-street Sunday-school	1	16	8

Baling Dean	13	11	10
Do., for Congo	5	0	0
Do., for China	5	0	0
Enfield	12	10	6
Do., for W & O	2	10	0
Do., for support of Congo boy	1	5	0
Forest Gate, Wood-grange Chapel	1	18	9
Do., for support of students at Madarapore	4	0	0
Do., for Bengali sch.	2	0	0
Do., for support of "Mausendi Richards," Congo	2	1	6
Grove-road Ch. Sunday-school	25	10	0
Hammersmith, West End Chapel	9	9	4
Hampstead, Heath-st.	75	0	0
Do., for W & O	20	0	0
Do., Juv., for support of boys at Wathen Station	13	4	0
Harlington, for W & O Harrow, Byron-hill Sunday-school, for N P, India	1	13	9
Hawley-road, for W & O	2	12	11
Hendon	20	18	5
Do., Station Hall Sunday-school	1	5	6
Honor Oak	3	3	0
Hornsey, Campsbourne-road	1	1	0
Do., for W & O	0	15	11
Islington, Cross-street, for W & O	4	10	0
Do., Salters' Hall Ch., for W & O	4	0	0
Kingsgate-street, for W & O	1	1	0
Maze Pond Chapel	3	5	6
Do., for W & O	5	0	0
North Finchley	19	8	9
Do., for W & O	2	15	0
Peckham, Summer-road Sunday-school	1	12	11
Putney, Werten-road Sunday-school, for support of boy in Mr. H. Thomas's school, Delhi	2	10	0
Do., Union Church Sunday-school	7	16	2
Do., do., for support of "Shundamene"	4	0	0
Regent's Park Chapel	30	0	0
Do., for W & O	16	13	3
Shepherd's Bush Tabernacle, for W & O	0	5	0
Do., for Congo	0	8	8
South London Tabernacle	2	8	6
Stockwell	9	10	7
Do., for W & O	3	14	6
Do., Sunday-school	8	17	6
Stoke Newington, Devonshire-sq. Ch.	5	0	0
Do., Bouverie-road Sunday-school	1	0	7
Twickenham Green, Y.M.B.C., for Gogon Chunder Dait's schools	12	0	0
Do., Sunday-school	8	2	0
Do., St. Margaret's Sunday-school	4	0	0
Vernon Chapel, for W & O	5	11	8
Walworth-rd., Y.W.B.C.	2	2	0
Do., Ebenezer Sun-			

day-school, per Y.M.M.A., for <i>Bengali School</i>	2 18 6
Wandsworth, East Hill Do., Sunday-school, per Y.M.M.A.	4 16 7
Do., Congregational Church Mutual Improvement Society	1 1 0
Woodberry Down, for <i>W & O</i>	1 14 0
Wood Green, for <i>Congo</i>	6 9 10

BEDFORDSHIRE.

Bedford, Mill-street, for <i>W & O</i>	2 8 0
Cranfield	2 17 0
Keysoe, for <i>N P</i>	1 1 3
Luton, Union Ch., for <i>W & O</i>	1 0 0
Do., Wellington-st.	10 10 0
Maulden, Union Ch.	20 0 0
Ridgmount	11 12 0
Do., for <i>W & O</i>	1 0 0
Stotfold, for <i>W & O</i> ..	0 9 6
Do., for <i>N P</i>	1 4 6

BERKSHIRE.

Beech Hill, for <i>W & O</i>	0 10 6
Maidenhead	5 5 0
Do., for <i>W & O</i>	1 7 6
Newbury, for <i>W & O</i>	3 3 0
Reading, King's-road, for <i>W & O</i>	10 0 0
Do., Sunday-school	13 8 0
Do., Carey Ch. for <i>W & O</i>	5 0 0
Do., do., Juvenile ...	3 11 8
Do., Wycliffe Ch.	3 3 1
Do., do., for <i>W & O</i>	5 0 0
Do., do., Sunday-school, for <i>N P</i> ..	5 1 4
Do., do., for support of <i>Congo boy</i> ..	5 0 0
Wallingford, for <i>W & O</i>	5 1 4
Windsor	2 8 0
Wokingham, for <i>W & O</i>	3 0 0

BUCKINGHAMSHIRE.

Amersham, Lower Ch., for <i>W & O</i>	1 5 0
Deanshanger	0 12 0
Do., for <i>N P</i>	1 2 5
Dinton	5 9 6
Drayton Parslow, for <i>W & O</i>	0 2 6
Haddenham, for <i>W & O</i>	0 10 0
Mursley, for <i>W & O</i> ..	0 5 0
Newton Longville, for <i>W & O</i>	0 5 0
Princes Risboro'	3 7 2
Quainton, for <i>W & O</i>	0 7 6
Speen, for <i>W & O</i>	0 10 0
Stantonbury	0 11 7
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	1 2 1
Winslow, for <i>N P</i>	0 15 0

CAMBRIDGESHIRE.

Burwell	4 5 5
Do., for <i>W & O</i>	0 10 6
Do., for <i>N P</i>	1 10 9
Cambridge, St. Andrew's-street	6 6 9
Cherryhinton, Sunday-school, for <i>N P</i>	1 0 0
Chiterring	1 15 6
Haddenham	4 11 9
Do., for <i>W & O</i>	1 10 0
Landbeach, for <i>W & O</i>	0 15 0

Prickwillow, for <i>W & O</i>	0 5 0
Do., for <i>N P</i>	0 13 6
Swavesey, Bethel, for <i>W & O</i>	0 12 6

CHESHIRE.

Birkenhead, Grange-road Sunday-sch.	20 0 0
Do., Jackson-street	1 9 3
Do., do., Sunday-school, for <i>N P</i> ..	0 10 6
Do., Cathcart-street	5 0 0
Do., do., for <i>W & O</i> (1890)	0 14 8
Do., do., for <i>W & O</i> (1891) ..	0 11 5
Do., do., for <i>N P</i>	0 8 6
Do., Woodlands Welsh Ch., for <i>W & O</i>	0 6 0
Egremont	1 14 6
Little Leigh	2 16 6
Do., for <i>W & O</i>	1 0 0
Seacombe, Welsh Ch. Sunday-school, for <i>W & O</i>	1 3 9

CORNWALL.

Hayle, Sunday-school, for <i>N P</i>	0 11 0
Helston	7 11 3
Redruth	5 16 0
Do., for <i>W & O</i>	0 9 0
Truro, for <i>W & O</i>	0 10 0

DERBYSHIRE.

Riddings, Sunday-sch., for <i>N P</i>	2 9 0
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DEVONSHIRE.

Brixham, for <i>W & O</i> ..	0 10 0
Chudleigh	4 5 0
Do., for <i>W & O</i>	0 11 9
Devonport, Morice-sq.	0 14 0
Hele, Sunday-school ..	0 5 4
Plymouth, Mutley Ch.	7 12 6
Torquay, Upton Vale Sunday-school, for support of <i>N P</i> , <i>Dacca</i>	18 0 0
Torrington	1 15 10
Do., for <i>W & O</i>	0 9 0
Totnes, for <i>W & O</i>	0 5 0

DORSETSHIRE.

Bridport, for <i>W & O</i> ..	0 12 0
Iwerne Minster	1 4 7
Do., for <i>W & O</i>	1 1 7
Piddletrenthide Sun-sch. for <i>N P</i>	0 8 0
Poole	4 12 5
Do., for <i>W & O</i>	1 11 9
Do., for <i>N P</i>	4 6 10

DURHAM.

Bishop Auckland	3 6 4
Do., for <i>W & O</i>	0 8 0
Do., for <i>N P</i>	1 6 6
Hamsterley, for <i>W & O</i>	0 5 0
Monkwearmouth	0 12 1
Enon Ch., for <i>W & O</i>	0 12 1
Stockton-on-Tees, Wellington-street	18 0 0
Do., do., Sunday-school	8 3 6
Do., Northcote-street	5 11 0
Wolsingham	10 9 0
Do., for <i>W & O</i>	0 5 0
Do., Sunday-school	0 9 0

ESSEX.

Blackmore, for <i>W & O</i>	0 10 0
Earls Colne, for <i>W & O</i>	1 0 0
Do., Sunday-school, for <i>N P</i>	2 16 8
Great Sampford, for <i>W & O</i>	0 5 0
Harlow, for <i>W & O</i>	2 0 0
Harold Wood, Sunday-school, for <i>Congo</i> ..	0 10 0
Leyton, for <i>W & O</i> (1890) ..	1 10 0
Do., for <i>W & O</i> (1891)	1 14 8
Leytonstone, Sunday-school	10 9 4
Southeast, Tabernacle, for <i>W & O</i>	1 3 0
Loughton, for <i>W & O</i>	1 16 6
Do., for support of <i>Congo boy</i> under <i>Mr. Bentley</i>	5 0 0
Theydon Bois, for <i>N P</i>	0 13 6
Thorpe-le-Soken	2 7 0
Woodford, George-lane	0 6 0

GLOUCESTERSHIRE.

Bourton-on-the-Water, for <i>W & O</i>	2 17 4
Cheltenham, Salem	14 17 0
Do., do., for <i>W & O</i> ..	6 14 3
Do., Cambray, Chapel for <i>W & O</i>	2 2 0
Eastcombe	0 12 6
Do., for <i>W & O</i>	0 6 0
Fairford, for <i>W & O</i> ..	1 0 0
Hillsley	3 13 9
Do., for <i>W & O</i>	0 15 6
Do., for <i>N P</i>	0 8 0
Kingstanley, for <i>N P</i>	0 4 0
Lydbrook	2 3 0
Maiseyhampton, for <i>W & O</i>	0 5 0
Naunton and Guiting, for <i>W & O</i>	1 0 0
Shortwood	2 14 0
Stow-on-the-Wold, for <i>W & O</i>	2 2 6
Tetbury	0 8 0
Do., for <i>W & O</i>	0 5 0
Uley	1 5 6

HAMPSHIRE.

Andover	16 12 0
Do., for <i>W & O</i>	1 0 0
Bournemouth, Lansdowne-road	32 1 4
Do., for <i>W & O</i>	3 19 8
Do., for <i>N P</i>	2 7 1
Boscombe, for <i>W & O</i>	2 0 0
Do., for <i>Congo</i>	0 10 0
Gosport, Grove-road, for <i>W & O</i>	0 7 0
Lymington	11 4 1
Do., for <i>W & O</i>	1 8 4
Milford	2 16 0
Mottisfont, Sunday-school	4 17 9
Poulner, for <i>N P</i>	1 5 0
Romsey	7 14 0
Do., for <i>W & O</i>	1 6 0
Do., for <i>N P</i>	4 0 0
Shirley, Union Ch., for <i>W & O</i>	0 10 0
Southampton, Carlton Ch., for <i>W & O</i> ..	1 3 0
Southsea, Elm Grove, for <i>W & O</i>	5 0 0
Sway	0 17 7
Do., for <i>N P</i>	1 2 5
Whitchurch, for <i>W & O</i>	0 15 0

ISLE OF WIGHT.

Newport, for <i>W & O</i>	1 10 0
Ventnor, Sunday-sch., for <i>N P</i>	1 4 0

HEREFORDSHIRE.

Hereford.....	16 0 0
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HERTFORDSHIRE.

Boxmoor, for <i>W & O</i>	3 6 9
Chipperfield	6 8 0
Do., for <i>W & O</i>	1 13 6
Hemel Hempsted, for <i>N P</i>	3 1 7
Markyate Street, for <i>W & O</i>	0 10 8
Mill End, for <i>W & O</i>	0 6 3
Northchurch, for <i>N P</i>	0 5 5
Do., for <i>W & O</i>	0 16 0
Rickmansworth, for <i>W & O</i>	1 11 0
St. Albans, Y.M.B.C., for support of Congo boy	2 10 0
Watford, on account.....	30 0 0

HUNTINGDONSHIRE.

Woodhurst, for <i>W & O</i>	0 6 0
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KENT.

Ashford, for <i>N P</i>	2 3 0
Do., Sunday-school	1 15 0
Beckenham, Elm Grove	43 5 3
Bessels Green, for <i>W & O</i>	1 9 3
Do., for <i>N P</i>	2 18 9
Brasted	0 16 0
Brockley-road Ch. Do., Sunday-school (balance)	93 13 5
Do., Sunday-school (balance)	7 15 11

Correction. — The sum of £15 in last month's acknowledgment should have been entered as for *W & O* Fund and of the Sunday-school contributions previously remitted, appropriation to special objects to be made as follows:—

For <i>W & O</i>	3 10 0
" <i>N P</i>	6 0 0
" Congo	5 0 0
" support of Congo boy	6 0 0
" support of Congo girl	6 0 0
Bromley, Union Ch. Sunday-school.....	15 10 6
Canterbury	6 0 11
Do., for <i>W & O</i>	2 4 6
Catford Hill	1 12 6
Dartford, Highfield- road Sunday-school	2 18 0
Deal, for <i>W & O</i>	2 10 0
Eythorne, for <i>W & O</i>	2 8 0
Faversham	0 10 0
Do., for <i>W & O</i>	0 10 0
Folkestone	16 0 0
Do., for <i>W & O</i>	5 10 0
Foots Cray, for <i>W & O</i>	1 3 9
Forest Hill, Sydenham Chapel	6 4 6
Kingsdown, for <i>N P</i>	1 19 1
Lee	2 0 0
Do., for <i>W & O</i>	2 4 0
Do., Sunday-school, for Bengali school	6 0 0

Margate, New Cross- street, for <i>W & O</i>	3 5 9
New Brompton, Taber- nacle	0 15 8
Do., for <i>W & O</i>	1 6 0
Pembury, Union Ch., for <i>W & O</i>	1 6 0
Plumstead, Conduit- road, for <i>W & O</i>	1 1 11
Ramsgate, Ellington Ch., for <i>N P</i>	2 5 0
Sandhurst, for <i>W & O</i>	2 6 0
Do., for <i>N P</i>	2 3 8
Sevenoaks, for <i>W & O</i>	1 16 7
Sheerness, Sun.-sch....	0 8 4
Sidcup	2 0 0
Smarden, for <i>W & O</i>	0 11 6
Sutton-at-Hone, Iron Room Sunday-sch....	5 5 0
Tonbridge, for <i>W & O</i>	1 1 1
Do., for <i>N P</i>	0 9 6

LANCASHIRE.

Astley Bridge	15 10 0
Bacup, Irwell-terrace	5 0 0
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	0 13 0
Barrow-in-Furness	3 13 0
Blackpool, Union Ch., for <i>W & O</i>	1 6 0
Bolton, Claremont Ch. Do., Zion	19 0 0
Do., do., for <i>W & O</i>	2 12 9
Do., do., for <i>W & O</i>	1 2 0
Bootle, Derby-road.....	13 10 0
Do., do., for <i>W & O</i>	1 5 8
Do., do., for <i>N P</i>	0 5 1
Do., Brasenose-road Welsh Ch.	4 6 7
Burnley, Angle-street	13 4 7
Do., do., for <i>N P</i>	1 17 6
Do., Yorkshire-street	10 3 0
Do., do., for <i>W & O</i>	2 0 0
Church	18 0 0
Do., for <i>W & O</i>	1 10 0
Clayton-le-Moors, for <i>W & O</i>	1 10 0
Cloughfold, for <i>W & O</i>	1 17 9
Colne, for <i>W & O</i>	1 10 0
Goodshaw	11 19 0
Do., for <i>W & O</i>	1 8 9
Haslingden, Bury-road	12 6 8
Do., for <i>W & O</i>	1 7 6
Haslingden, Trinity Chapel, for <i>W & O</i>	2 10 0
Liverpool, Toxteth Tabernacle	70 18 10
Do., for <i>W & O</i>	9 4 9
Do., for Rome	0 10 6
Do., for China	3 10 0
Do., for Congo	3 10 0
Do., for support of Congo boy and girl under Miss Silvey	10 0 0
Do., for support of boy under Mr. Darby	5 0 0
Do., for medical work at Wathen	10 0 0
Do., for Mr. Dixon's work, China	10 0 0
Do., for Mr. Crudg- ington, India	10 0 0
Do., Pembroke Ch....	4 15 6
Do., Kensington Ch.	19 18 9
Do., do., Sunday- school	3 18 4
Do., Princes-gate, for <i>W & O</i>	5 12 11
Do., Myrtle-street (addl.)	0 5 0
Do., Richmond Ch. (addl.), for <i>W & O</i>	0 10 0
Do., Fabius Chapel	1 17 5

LEICESTERSHIRE.

Blaby and Whetstone, for <i>W & O</i>	1 15 4
Leicester, Harvey-lane	7 19 9
Do., Emmanuel Ch. (moisty), for <i>W & O</i>	1 0 0
Melton Mowbray, for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	6 0 0
Monks Kirby and Pail- ton, for <i>W & O</i>	0 15 0
Oadby	2 10 0
Do., for <i>W & O</i>	0 11 0

LINCOLNSHIRE.

Barton-on-Humber.....	1 10 0
Grantham	7 4 6
Holbeach, for <i>N P</i>	1 4 0

NORFOLK.

Buxton, for <i>W & O</i>	0 12 0
Costessey, for <i>N P</i>	0 10 0
Diss, for <i>W & O</i>	1 1 0
Fakenham, for <i>W & O</i>	0 12 8
Do., for <i>N P</i>	1 1 0
Lynn, Union Ch.	1 17 0
Neatishead, for <i>W & O</i>	0 10 0
Shelfanger, for <i>N P</i>	1 2 6
Stalham, for <i>W & O</i>	1 0 0
Worstead, for <i>W & O</i>	1 1 0
Do., for <i>N P</i>	6 7 10

NORTHAMPTONSHIRE.

Braunston, for <i>N P</i>	0 7 2
Broughton and Crans- ley, Sunday-school.....	0 7 0

Do., Carisbrook-road	4 13 0
Do., Tue Brook Sun- day-school	2 2 0
Do., Empire-street, Juvenile	4 9 0
Do., Walnut-street	1 12 2
Do., Everton Village, Welsh Ch.	9 17 1
Lumb, for <i>W & O</i>	1 10 0
Manchester, on ac- count, per Mr. T. Spencer, Treasurer	122 12 3
Do., Union Ch., Ox- ford-road	5 9 8
Do., do., for support of <i>N P</i> , Shri Nath	19 0 0
Do., do., for support of boatmen	6 0 0
Do., Queen's Park	3 15 6
Do., do., for <i>W & O</i>	1 10 6
Do., Coupland-street, for support of Kroo boy	5 0 0
Do., Stratford, Edge- lane, for <i>W & O</i>	2 0 0
Millgate, for <i>W & O</i>	0 10 0
Preston, Pole-street	7 18 4
Ramsbottom	25 15 7
Do., for <i>W & O</i>	3 14 2
Do., for Congo	5 0 0
Do., for Rome	5 0 0
Do., for Bengali sch. Rawtenstall	6 0 0
Do., for Bengali sch. St. Anne's-on-Sea, for <i>N P</i>	4 15 0
Do., for Bengali sch. St. Anne's-on-Sea, for <i>N P</i>	0 19 1
St Helens, Hall-street Sunday-school	1 5 0
Southport, Houghton- street	63 0 0
Do., for <i>N P</i>	4 4 0
Do., for <i>N P</i>	1 3 10
Warrington, Golborne- street	2 17 10
Waterfoot, Bethel, for <i>W & O</i>	1 0 0

LEICESTERSHIRE.

Blaby and Whetstone, for <i>W & O</i>	1 15 4
Leicester, Harvey-lane	7 19 9
Do., Emmanuel Ch. (moisty), for <i>W & O</i>	1 0 0
Melton Mowbray, for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	6 0 0
Monks Kirby and Pail- ton, for <i>W & O</i>	0 15 0
Oadby	2 10 0
Do., for <i>W & O</i>	0 11 0

LINCOLNSHIRE.

Barton-on-Humber.....	1 10 0
Grantham	7 4 6
Holbeach, for <i>N P</i>	1 4 0

NORFOLK.

Buxton, for <i>W & O</i>	0 12 0
Costessey, for <i>N P</i>	0 10 0
Diss, for <i>W & O</i>	1 1 0
Fakenham, for <i>W & O</i>	0 12 8
Do., for <i>N P</i>	1 1 0
Lynn, Union Ch.	1 17 0
Neatishead, for <i>W & O</i>	0 10 0
Shelfanger, for <i>N P</i>	1 2 6
Stalham, for <i>W & O</i>	1 0 0
Worstead, for <i>W & O</i>	1 1 0
Do., for <i>N P</i>	6 7 10

NORTHAMPTONSHIRE.

Braunston, for <i>N P</i>	0 7 2
Broughton and Crans- ley, Sunday-school.....	0 7 0

Bugbrook, for <i>W & O</i>	0	8	0
Earls Barton, for <i>W & O</i>	0	10	
Long Buckley, for <i>W & O</i>	2	2	0
Moulton and Pitsford	2	4	11
Do., for <i>W & O</i>	1	0	0
Northampton, Grafton-street, for <i>W & O</i>	0	10	0
Do., Princes-street	24	0	5
Do., do., for <i>W & O</i>	1	10	0
Ringstead, for <i>W & O</i>	0	15	0
Roads, for <i>W & O</i>	0	10	0
Rushden	2	0	0
Weston, near Towcester	5	10	8
Do., for <i>N P</i>	0	9	0
Do., for <i>W & O</i>	0	11	1
Woodford, Sunday-sch.	0	9	0

NORTHUMBERLAND.

Fenwick Steads, for <i>Congo</i>	7	14	5
Newcastle, Westgate-road	2	10	0
Do., Jesmond Sunday-school, for <i>N P</i>	4	2	1

NOTTINGHAMSHIRE.

Collingham	0	4	4
Do., for <i>W & O</i>	0	6	0
Nottingham, Derby-rd.	4	4	0
Do., for <i>W & O</i>	7	9	7

OXFORDSHIRE.

Banbury	12	10	1
Do., for <i>W & O</i>	1	10	0
Do., Sunday-school	6	8	0
Bloxham	3	3	7
Great Tew, for <i>W & O</i>	0	10	0
Henley-on-Thames, for <i>W & O</i>	0	13	0
Do., Sunday-school	0	19	8
Hook Norton	7	2	0
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	19	5
Oxford, Commercial-road	2	15	8
Do., for <i>W & O</i>	1	8	0
Do., for <i>China</i>	0	9	0
Woodstock	3	12	11
Do., for <i>N P</i>	1	11	1

RUTLANDSHIRE.

Oakham, for <i>W & O</i>	0	13	0
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SHROPSHIRE.

Lord's Hill, Sun.-sch.	1	13	1
Whitchurch	8	4	0

SOMERSETSHIRE.

Bath, Manvers-street, for <i>W & O</i> (add.)	0	10	0
Bristol, on account, per Mr. G. H. Leonard, Treasurer	100	0	0
Do., City-road, for <i>Congo</i>	17	0	0
Do., Buckingham Ch., for <i>W & O</i>	3	14	8
Do., Cotham Grove, for <i>W & O</i>	5	13	11
Do., Tyndale Ch., for <i>W & O</i>	10	14	0
Cheddar, on account	5	10	0
Taunton, Silver-street, on account	40	0	0
Watchet, Sunday-sch.	0	15	6
Wedmore	14	10	6

Do., Mark	1	2	1
Weston - super - Mare, Bristol-road, for <i>W & O</i>	2	2	0
Wincanton, for <i>W & O</i>	1	5	8
Do., for <i>N P</i>	2	10	2

STAFFORDSHIRE.

Bilston, Salem Chapel, for <i>N P</i>	6	14	0
Do., Wood-street, for <i>W & O</i>	1	8	6
Burslem, for <i>W & O</i>	0	11	0
Coseley, Ebenezer Sunday-school	0	8	0

SUFFOLK.

Bradfield St. George, for <i>W & O</i>	0	10	6
Brandon, for <i>W & O</i>	0	13	0
Do., for <i>N P</i>	0	18	9
Ipwich, Stoke Green	1	1	0
Rattlesden	2	17	3
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	10	6

SURREY.

Addlestone	20	0	0
Cheam, for <i>W & O</i>	1	4	9
Do., for <i>N P</i>	2	7	9
Croydon	5	5	7
Do., for <i>Congo school</i>	9	13	6
Do., for "West Croydon," <i>Purana school, Delhi</i>	6	0	0
Do., Memorial Hall, for <i>Congo</i>	4	4	1
Dormans Land, for <i>W & O</i>	0	15	0
Dulwich, Lordship-lane Sunday-school	10	0	0
Do., for <i>China</i>	5	0	0
Godstone, for <i>W & O</i>	0	10	0
Guildford	7	17	5
Lower Tooting, Longley-road	11	8	0
Fenge, Tabernacle Sunday-school	17	14	7
Do., for support of <i>Congo boy</i>	3	15	0
Redhill	7	0	0
Do., for <i>W & O</i>	3	0	0
South Norwood, Holmesdale-rd. Sunday-sch.	16	3	9
Streatham, Lewin-rd., for <i>W & O</i>	3	1	0
Sutton, for <i>W & O</i>	6	7	7
Wimbledon, Queen's-road	5	11	3
Do., Sun.-sch.	25	11	10
York Town, for <i>W & O</i>	1	0	0

SUSSEX.

Brighton, Queen's-square, for <i>W & O</i>	2	2	0
Do., Holland-road, for <i>W & O</i>	5	0	9
Crawley	4	4	0

WARWICKSHIRE.

Attleboro', Nunenton, for <i>W & O</i>	0	12	9
Birmingham, on account, per Mr. Thos. Adams, Treasurer	187	1	0
Do., Smethwick, for <i>W & O</i>	1	2	6
Stratford-on-Avon, for <i>W & O</i>	1	16	2

WILTSHIRE.

Bromham, for <i>W & O</i>	0	5	0
Do., for <i>N P</i>	0	7	3
Caine	4	4	0
Do., for <i>W & O</i>	3	12	6
Do., for <i>N P</i>	2	13	2
Corsham, for <i>W & O</i>	0	7	6
Do., for <i>N P</i>	1	2	1
Devizes, for <i>W & O</i>	2	5	0
Trowbridge, Backstreet	11	7	8
Do., Bethesda	20	12	9
Do., do., for <i>W & O</i>	1	1	0
Whitbourne Corsley, for <i>W & O</i>	0	9	1
Do., for <i>N P</i>	0	13	3

WORCESTERSHIRE.

Bromsgrove, New-road Sunday-school	3	2	8
Evesham	11	0	9
Do., for <i>W & O</i>	1	14	2
King's Norton	0	17	5
Redditch, for <i>W & O</i>	0	18	0

YORKSHIRE.

Barnsley, Juvenile	6	8	0
Batley, for <i>W & O</i>	0	7	0
Bradford	2	12	7
Do., Westgate Ch., for <i>W & O</i>	7	10	0
Do., Sion and Caledonia-street Sunday-schools	11	0	6
Do., Trinity Ch., for <i>W & O</i>	4	10	0
Do., Gillington, for <i>W & O</i>	3	0	0
Do., Hallfield, for <i>W & O</i>	1	5	5
Brearley, Luddenden Foot, for <i>W & O</i>	1	5	0
Criggstone, for <i>W & O</i>	0	3	0
Doncaster, for <i>N P</i>	0	6	0
Driffield, for <i>N P</i>	0	5	1
Earby, for <i>W & O</i>	1	0	0
Farsley, for <i>N P</i>	0	6	5
Guiseley, for <i>W & O</i>	0	7	6
Do., for <i>N P</i>	1	8	0
Halifax, Trinity-road	22	10	0
Harrogate, Juv., for <i>Congo</i>	3	17	6
Hebden Bridge, for <i>W & O</i>	4	0	0
Do., Sunday-school	1	3	10
Horsforth, Zion Sunday-school, for <i>N P</i>	0	10	2
Hull, George-street, for <i>W & O</i> (add.)	0	10	0
Leeds, South Parade and Burley-road United Collet on, for <i>W & O</i>	14	4	11
Do., South Parade	24	12	3
Do., Blenheim Ch.	23	12	0
Do., do., for <i>W & O</i>	5	10	5
Do., Camp-road, Juvenile	19	18	11
Do., York-road	8	1	1
Do., Beeston-hill	11	2	11
Lindley Oakes	4	3	0
Lockwood, for <i>W & O</i>	2	10	0
Longthorpe	0	4	3
Meltham, for <i>W & O</i>	1	12	0
Munsbridge, for <i>W & O</i>	2	0	0
Morley, for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	0	5	4
Ossett	0	6	0
Pudsey, for <i>W & O</i>	0	5	6
Rawdon, for <i>W & O</i>	6	10	6
Rishworth	10	3	4
Do., for <i>W & O</i>	0	19	0
Do., for <i>N P</i>	1	0	8

Rotherham	3 14 8	Do., Tredegarville, for W & O	4 4 0	Galashiels, Strirling-st. Sunday-school	0 10 0	
Do., for W & O	0 10 0	Do., do., Sunday-sch. Do., Canton, Hope Ch., for W & O	8 5 4 5 0 0	Glasgow, Adelalde-place, on account	24 0 0	
Scarborough, Albe- marle Ch., for W & O	1 10 0	Do., Rumney Mission Sunday-school	2 2 0	Do., Hillhead, for W & O	27 2 10	
Do., for N P	1 0 0	Mumbles, West Cross Sunday-school	1 2 2	Do., Bridgeton, Lister- street	4 15 0	
Sheffield, Gloseop-rd., for W & O	7 7 5	Penarth, Plassey-street Do., for W & O	5 0 11 1 6 1	Greenock, George-sq. ...	1 0 0	
Todmorden, Roomfield Chapel, for W & O ..	0 10 0	Swansea, Mount Plea- sant	13 10 4	Do., for W & O	0 10 0	
NORTH WALES.		Do., for W & O	4 16 0	Do., for China	2 0 0	
ANGLESEY.		Ystrad Rhondda, for Congo	0 12 6	Do., for Congo	2 0 0	
Amlwch	0 9 0	MONMOUTHSHIRE.			Do., for India	1 17 4
Do., for N P	0 17 11	Abergavenny, Bethany N P	1 10 0	Do., for N P	3 18 3	
Gwalchmai Valley, for N P	0 2 8	Do., do., for N P	1 6 9	Hawick, for W & O	0 13 4	
Penytraeth, for N P ...	0 11 4	Do., do., for W & O ..	1 10 0	Do., for N P	2 14 0	
DENBIGHSHIRE.		Newport, Commercial- street, for W & O ..	5 0 0	Helensburgh, for W & O	0 10 0	
olwyn Bay	0 16 0	Redwick, for W & O ..	0 5 0	Do., Sunday-school ..	0 11 4	
glwysybach, for N P ..	0 16 1	PEMBROKESHIRE.			Keils	0 10 0
Laurwst, Penel, for N P	0 4 0	Abercych, Ramoth, for N P	1 0 0	Do., for N P	1 15 10	
Ponkey, Sion, for N P ..	0 14 8	Cold Inn, Ebenezer	2 8 4	Kelso, Sun.-sch., for NP	2 3 6	
FLINTSHIRE.		Goedwig, for N P	0 17 2	Kirkcaldy, for support of Congo boy at Arthington Station	1 5 0	
Flint, for N P	0 11 6	Neyland	21 19 11	Kirkintilloch, Sun.-sch.	2 10 0	
MONTGOMERYSHIRE.		Saundersfoot, Hebron, for W & O	0 9 0	Paisley, George-st., for W & O	2 0 0	
Newtown	0 3 0	RADNORSHIRE.			Rutherglen	2 0 0
SOUTH WALES.		Prestelgn, for W & O ..	0 16 6	St. Andrews, Sun.-sch., for N P	1 4 4	
BRECKNOCKSHIRE.		SCOTLAND.			Selkirk, Sun.-sch., for N P	1 18 8
Pontestyll, for N P ...	0 3 0	Aberdeen, Crown Ter- race, for W & O ..	5 5 0	Shetland Isles, Lerwick, for N P	3 15 0	
CARDIGANSHIRE.		Do., Sunday-school, for N P	11 10 0	IRELAND.		
Cardigan, Welsh Ch., for W & O	0 5 0	Do., for N P's in India and China	10 10 0	Carrickfergus, for W & O	1 10 0	
CARMARTHENSHIRE.		Do., George-street Sunday-school, for Italy	2 14 8	CHANNEL ISLANDS.		
Owmllyn, for N P	1 4 0	Do., do., for N P	2 7 2	Jersey, St. Hellers, for W & O	2 0 0	
Llanelli, Greenfield Do., Sunday-school, for Congo	30 5 6	Do., Academy-street Sunday-school	0 15 0	FOREIGN.		
Llandyssul, Penybont (3 yrs.)	1 16 8	Do., for N P	2 8 9	AMERICA.		
Do., for N P (1889) ..	0 5 4	Alexandria, for W & O	0 10 0	Canada, Ontario, Mr. Donald Paterson	1 19 2	
Forthyryd, Smyrna ..	0 8 1	Cambuslang, Sun.-sch., for N P	1 7 4	New York, U.S.A., Marion D. Wright and S. Graham Wright, Brooklyn, for support of Congo girl under Mr. Graham, San Salvador	5 0 0	
St. Clears, Sion	13 10 8	Dundee, Long Wynd Sunday-school, for N P	7 0 0	Philadelphia, Mr. W. J. Warne, for camera, for Mr. Carey, India	2 0 0	
GLAMORGANSHIRE.		Do., Rattray-street ..	1 0 0	ASIA.		
Briton Ferry, English Ch.	1 2 0	Do., do., Sunday-sch. .	1 14 7	China, Rev. T. W. and Mrs. Medhurst, Tsing Chu Fu, Thankoffer- ing	5 0 0	
Bettws, Sardis, for N P	1 6 6	Dunfermline, for W & O	10 17 9	EUROPE.		
Brycethin	1 4 0	Do., Sun.-school, for China	5 5 0	Belgium, Brussels, Mr. G. Bruggmann, for Congo	10 0 0	
Cadoxton, for W & O ..	0 12 0	Do., do., for support of Joseph Btsuas ..	20 0 0	Turkey, Constantinople, Bebek Sunday-school, for Congo	7 18 0	
Cefncribw, Nebo, for N P	1 18 0	Edinburgh, Dublin-st., for W & O	19 8 0	Mr. W. Sellar	1 1 0	
Cardiff, Bethany	3 3 0	Do., for Palestine ..	8 0 4			
Do., do., for Mr. and Mrs. Wall's work, Rome	2 2 0	Fraserburgh	4 10 0			
		Do., for N P	3 6 0			
		Do., for Congo	1 5 2			

TO SUBSCRIBERS.

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