



DELHI TRAINING INSTITUTION.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

ON the date of the publication of this number of the HERALD, the meetings in the Midlands in connection with the public celebration of the Centenary are being held. We trust we shall be able to report next month that the large expectations with which this commemoration in the three historic towns of Nottingham, Leicester, and Kettering has been anticipated have been abundantly realised.

THE CENTENARY THANKSGIVING FUND.

Since our last acknowledgment of contributions to this Fund, which was in the April number of the HERALD, the sum then being £60,935, we have received the following donations, either in cash or in promises:—

£ s. d.			£ s. d.		
Russell, Mr. Joseph.....	1,000	0	0	Kingerlee, Mr. G., Buck-	
The Two Sons of a Deceased				ingham	25 0 0
Baptist Minister, Mon-				Nicholson, Mr. Frank.....	25 0 0
mouthshire	1,000	0	0	Pierson, Rev. A. T., D.D.	21 0 0
A Friend, Helensburgh ...	100	0	0	E. S. C.....	21 0 0
"Freely ye have received,				Brown, Mrs. J. G., and	
freely give," per Rev. J.				Friend, for <i>Congo steamer</i>	20 0 0
Baxandall, Lancaster ...	100	0	0	Clark, Rev. J. A., Congo...	20 0 0
Stiff, Mr. Jas., a Thank-				E. W., Chepstow	20 0 0
offering	100	0	0	Johnson, Mr. John, Wigan	20 0 0
Barran, Mrs., for <i>Congo</i>				Shaddock, Mr. Wm., Saltash	20 0 0
steamer	50	0	0	Banister, Mr. H. C.	10 10 0
Knott, Mrs., Ashton-under-				Peto, Sir Henry, Bart.....	10 10 0
Lyne	50	0	0	Starkey, Mr. S. F.	10 10 0
Shaw, Rev. N. H. and Mrs.,				Wright, Mr. Henry.....	10 10 0
Rome.....	50	0	0	Bebington, Mr. E. J., Bootle	10 0 0
Edminson, Mrs.	37	10	0	George, Rev. David, Brith-	
Vipan, Mrs., Biggleswade	30	0	0	dir Mawr	10 0 0

	£	s.	d.		£	s.	d.
H. L.....	10	0	0	Oram, Mr. W. E. S. ...	10	0	0
Lewis, Mr. Thomas.....	10	0	0	Wells, Mrs.	10	0	0
Miller, Rev. W., Chesham	10	0	0	Winterton, Mr. J.	10	0	0
Watkins, Mr. B., Sidcup...	10	0	0	Smaller sums	168	3	10
Smaller sums	98	12	0	Ferne Park (additional)—			
Arthur Street—Camberwell Gate—				Cooke, Rev. J. Hunt ...	10	0	0
Pedley, Mr. George.....	20	0	0	Islington—Salter's Hall			
Pedley, Dr. S. E.	20	0	0	Church	11	0	6
Small sums	2	16	0	Maze Pond	14	11	6
Bloomsbury (First List)—				Peckham—Rye Lane—			
Benham, Dr. Henry.....	50	0	0	Field, Mr. T. J.	10	10	0
Benham, Mr. W. J., B.A.	25	0	0	Smaller sums	26	12	0
Warmington, Miss	25	0	0	Regent's Park Chapel (Second List)—			
Benham, Mrs. (the late)	20	0	0	Lush, Dr. and Mrs. Percy	30	0	0
A Friend (F. S.)	20	0	0	Chandler, Mr. and Mrs.			
Denny, Mr. C. W.	20	0	0	B. W.....	21	0	0
Baillie, Rev. Jas.	10	0	0	Habershon, Dr.	20	0	0
Carter, Mr. J.	10	0	0	Psalm cxv. 1	20	0	0
Jennings, Mr. G. D.....	10	0	0	Martin, Miss.....	13	0	0
Smaller sums	40	3	6	Meyer, Rev. F. B., B.A.	10	10	0
Brockley Road Chapel (additional)—				Smith, Mr. and Mrs.			
Hammer, Mr. G. M. ...	21	0	0	S. P.	10	0	0
Francis, Mr. W. E.	10	0	0	Stockwell—			
Lewis, Rev. J. and Mrs.	10	0	0	Mursell, Rev. A. and Mrs.	20	0	0
Smaller sums	33	3	6	Brookes, Mr. Heygate...	10	0	0
Camberwell—Denmark Pl.				Smaller sums	2	2	0
Chapel—(First List)—				Shooter's Hill Road Ch. ...	14	14	6
Appleton, Mr. William				Woodberry Down Chapel—			
(acknowledged before)	400	0	0	Bowser, Mr. W. A.	50	0	0
Wood, Mr. H.	50	0	0	Ogden, Mr. and Mrs. ...	50	0	0
Wood, Mr. E.	20	0	0	A Friend, in Memory of			
Skerry, Rev. W. R. and				the late Rev. J. Traf-			
Mrs.	20	0	0	ford	20	0	0
Wilson, Mr. J.	10	10	0	Churchill, Mr. C	20	0	0
Stanford, Mrs. C.....	10	0	0	Anon.	10	10	0
Thompson, Mr. S.	10	0	0	Smaller sums	67	13	2
Smaller sums	34	0	6	Aberdare District—			
Clapton—Downs Chapel (additional)—				Calvaria.....	29	4	0
Garland, Mr. T.	50	0	0	Gwawr	17	3	0
Payne, Mr. W.	50	0	0	Bethany, Cwmbach.....	11	0	0
Medley, Rev. E., B.A....	30	0	0	Other churches.....	38	7	0
Baines, Mr. J.	25	0	0	Addlestone—			
Baines, Miss	25	0	0	W. T. (second donation)	20	0	0
Hughes, Mr. E. W.	20	0	0	Ashton-under-Lyne.....	20	0	0
Lewis, Mr. G.	10	10	0	Bedford (additional)	10	5	0
Tozer, Mr. J. E.	10	10	0	Beverley—			
Francis, Mr. F. C.	10	0	0	Arnott, Mr. W.	10	10	0

	£	s.	d.		£	s.	d.
A Friend, per Mr.				J. F. P.	50	0	0
Sample	10	0	0	Stewart, Mrs. James ...	50	0	0
Sample, Mr. T. H.	10	0	0	Tulloch, Mr. Wm., jun.	50	0	0
Sample, Miss	19	0	0	Arthur, Mr. Chas.	30	0	0
Juvenile Sewing Society	10	0	0	Eekhout, Mr. B.	20	0	0
Collections	11	11	11	Walker, Mrs. William...	20	0	0
Smaller sums	24	6	6	Shanks, Mr. William ...	15	0	0
Bideford	16	13	1	Alexander, Dr.....	10	0	0
Bradford-on-Avon—				Boyd, Mr. and Mrs. R. H.	10	0	0
Aldis, Rev. J.	10	0	0	Brodie, Mr. MacLean ...	10	0	0
Smaller sums	7	2	6	Fulton, Mrs.	10	0	0
Bromley—				Galbraith, Mr. John B.	10	0	0
Smith, Mr. and Mrs.				Honeyman, Mr. and			
Gurney	50	0	0	Mrs. P. S.	10	0	0
The Misses Smith	10	0	0	Jack, Mr. D. Hill	10	0	0
Calabar College, Jamaica—				Macdiarmid, Mrs.	10	0	0
East, Rev. D. J. and Mrs.	10	0	0	Rankine, Mrs.	10	0	0
Tutors and Students ...	58	15	0	Smaller sums	143	0	6
Calne—				Glasgow—John Street—			
Self-Denial Society.....	30	0	0	“Carey”	100	0	0
Coleford	35	10	3	“Marshman”	100	0	0
Coventry, Queen’s Road...	280	0	0	“Ward”	100	0	0
Edinburgh, Charlotte Ch.	20	0	0	Smith, Mr. F.	100	0	0
Falmouth	16	6	6	Smith, Mrs. F.	100	0	0
Felinfoel, Adulara	18	17	3	A Friend	50	0	0
Glasgow—Adelaide Place—				Dun, Mr. Thos.	50	0	0
Bowser, Mr. Howard ...	1,000	0	0	Coats, Mr. Jervis	10	0	0
In Memoriam	100	0	0	Watson, Mr. Thomas ...	10	0	0
Japp, Miss J. R.	25	0	0	Watson, Misses S. and J.	10	0	0
Coats, Dr. Joseph.....	20	0	0	Woyka Family.....	10	0	0
Murray, Mrs. Jas.....	13	2	6	Smaller sums	108	3	5
Reid, Mr. and Mrs. Chas.	13	2	6	Gloucester—			
Arthur, Mr. and Mrs.				Quartus	10	0	0
F. W.....	10	0	0	Collection and smaller			
Gardner, Mrs.	10	0	0	sums	27	16	9
McKean, Mr. and Mrs.				Halifax—			
Jas.....	10	0	0	Asquith, Mr. Joseph ...	100	0	0
Scott, Mr. D. M.	10	0	0	Barker, Mr. N.....	10	10	0
Smaller sums	92	5	0	Hebblethwaite, Mrs., and			
Glasgow—Hillhead—(addi-				Family	10	10	0
tional)—				Drake, Mr. Jonas	10	0	0
Hunter, Mr. Richard H.	100	0	0	Drake, Mr. Jno. A.	10	0	0
Rose, Mr. Alexander ...	100	0	0	Fawcett, Mr. John	10	0	0
Dick, Miss Margaret ...	50	0	0	Hoyle, Mr. Richard.....	10	0	0
Hamilton, Mr. and Mrs.				Walker, Mr. John Wm.	10	0	0
John	50	0	0	Collections	14	5	3
				Smaller sums	57	17	6

	£	s.	d.		£	s.	d.
Harlow (additional)—				Peebles, Mr.	10	0	0
Sale of Work, per Mrs.				Smaller sums	6	0	0
Chaplin	35	16	4	Leamington—			
Smaller sums	5	5	0	Wilcox, Mr. Thomas ...	100	0	0
Hebden Bridge — Hope				Smaller sums	15	10	0
Chapel—				Leeds—(First List)—			
Crossley, Mr. and Mrs.				Barran, Mr. Alfred	25	0	0
D. J.	100	0	0	Town, Messrs. Wm. and			
Crossley, Miss S. A.	10	0	0	John	25	0	0
Crossley, Misses A. and E.	10	0	0	Spice, Mr. W. H.	20	0	0
Jones, Rev. W. and Mrs	10	0	0	Anonymous	20	0	0
Collections	24	6	1	Fearnside, Mr. and Mrs.			
Smaller sums	29	9	6	Edwin	15	0	0
Heptonstall Slack	10	3	0	Phillips, Mr. T. W.	10	10	0
High Wycombe—				Hield, Mr. Thos.	10	0	0
Clarke, Mr. D.	100	0	0	Thompson, Miss Emily	10	0	0
Spicer, Mrs. R. and Miss A.	10	0	0	Thompson, Miss Annie	10	0	9
Smaller sums	12	9	6	Collections (less ex-			
Hitchin—Daintree, Mrs ...	10	0	0	penses)	37	6	3
Ipswich—Burlington Ch.—				Smaller sums	88	19	0
Collier, Mr. J., and Family	10	10	0	Leicester (First List)—			
Davies, Mr. E. J.	10	10	0	Goddard, Mr. J. Wallis	100	0	0
Smaller sums	11	16	6	Goddard, Miss	100	0	0
Ipswich—Turret Green (ad-				Harvey Lane Chapel ...	100	0	0
ditional)—				Robinson, Mr. and Mrs.			
A Friend	53	2	6	C. S.	100	0	0
Smaller sums	8	6	0	Turner, Mr. S., Blaby ...	100	0	0
Kettering (First List)—				Wates, Mr. and Mrs. B. C.	100	0	0
Bryan, Mr. John	131	5	0	A Friend	30	0	0
Gotch, Mr. D. F.	100	0	0	Coltman, Mr. H.	20	0	0
Meadows, Mr. W., sen.	100	0	0	Viccars, Mr. W. P.	20	0	0
Timpson, Mr. Wm.	100	0	0	Bennett, Misses	15	0	0
Goosey, Mrs. (previously				Wates, Mr. A. C.	10	0	0
acknowledged)	50	0	0	Wheeler, Mr. George ...	10	0	0
Meadows, Mr. Wm., jun.	25	0	0	Wheeler, Mr. S. S., and			
Phillips, Rev. Thos.	25	0	0	Daughters	10	0	0
Gotch, Miss R. Muriel ...	13	2	6	Wilshere, Mr. H. W. ...	10	0	0
Gotch, Miss Dorothy M.	13	2	6	Smaller sums	69	8	0
Loake, Mr. Wm.	13	2	6	Littleborough	10	0	0
Wallis, Mrs. S.	13	2	6	Liverpool (Fourth List)—			
Hales, Mr. Thos.	10	0	0	Anonymous (No. 5)	100	0	0
Jones, Mr. Thos.	10	0	0	Boden, Mr. Adam	20	0	0
Morris, Mrs.	10	0	0	Drysdale, Mrs. D. M. ...	20	0	0
Small sums	64	18	0	Hall, Mr. and Mrs. Martin			
Kingstanley—				L., and Family	18	0	0
Gwinnell, Mrs. N. (book)	13	2	6	Anonymous (No. 3)	10	0	0
Kirkcaldy—				Howarth, Mr. Thos.	10	0	0
Ireland, Mr. and Mrs. W. L	10	0	0				

	£	s.	d.		£	s.	d.
King, Mr. Geo.....	10	0	0	Collection at Public			
Morrow, Mr. John	10	0	0	Meeting.....	53	11	2
Owen, Mr. Ed. R.	10	0	0	Smaller sums	68	0	6
Smaller sums	142	0	0	Merthyr, Tabernacle	21	10	7
Llanelly—				Newport, Mon. (Third List)—			
Thomas, The late Mr.				Davies, Dr. G. A.....	10	10	0
Wm.(second donation)	187	10	11	Wheeler, Mr. M.	10	0	0
Thomas, Mr. and Mrs.				Francis & Son, Messrs. J.	10	0	0
H. R.....	50	0	0	Schofield, Mr. W.....	10	0	0
Thomas, Mrs. W.....	25	0	0	Smaller sums	12	1	0
Thomas, Mr. H.	25	0	0	Nottingham (First List)—			
Smaller sums	87	10	11	Broad Street—			
Loughboro' Woodgate.....	14	16	6	Hunt, Mr. W.	100	0	0
Maidstone, Union Street...	10	0	0	Squier, The late Mrs.	30	0	0
Manchester (First List)—				Brownsword, Coun-			
Galloway, Mr. John, J.P.	300	0	0	cillor	25	0	0
Armitage, Mr. Samuel...	100	0	0	Goodliffe, Mr. W. ...	20	0	0
Gleave, Mr. J. J.	100	0	0	Hill, Mr. Chas.....	20	0	0
Maclaren, Rev. Alex.,				Douglas, Rev. J., B.A.	10	0	0
D.D.	100	0	0	Thornton, Mr. J.	10	0	0
Spence, Mr. Frank	100	0	0	Smaller sums	20	4	0
Browne, Dr. Henry.....	50	0	0	Derby Road—			
Knott, Mr. Harold, M.A.	50	0	0	Bright, Councillor J.	50	0	0
Knott, Mrs. Harold.....	50	0	0	Bright, Mr. A.	30	0	0
Melland, Mr.....	50	0	0	Bright, Mr. L.	30	0	0
Tarbolton, Mr. G. S. ...	50	0	0	Rogers, Miss M. L. ...	25	0	0
A. B. C.....	40	0	0	Rogers, Miss C. V. ...	25	0	0
Pratt, Mr. and Mrs. C.W.	30	0	0	Ashwell, Mr. H., J.P.	20	0	0
Wallace, Mr. Thos.	26	5	0	Bright, Mrs. L.....	20	0	0
Bew, Mr. John.....	25	0	0	Cooper, Mr. H.....	20	0	0
Crosley, Mr. W. J.....	25	0	0	Small, Mr. W.	20	0	0
Hall, Mr. J. W.	25	0	0	Baker, Mr. W. J.....	10	0	0
Lejeune, Mr. E.	25	0	0	Pike, Misses E.E. and E.	10	0	0
Bax, Mr. W. T.....	20	0	0	Ward, Mrs.	10	0	0
Parker, Rev. E., D.D....	20	0	0	Ward, Mr. J.....	10	0	0
Wilson, Mr. Robt.	20	0	0	A Granddaughter of			
Ridgway, Mrs.	15	0	0	an old lady who			
Alcorn, Mr. Robt.	10	0	0	heard Carey's great			
Birkett, Mr. and Mrs. ...	10	0	0	missionary sermon	13	12	6
Brook, Mr. and the Misses	10	0	0	Smaller sums	44	12	0
Jefferis, Mrs	10	0	0	Mansfield Road—			
McDougall, Mr. Arthur	10	0	0	Bradley, Mr. Alfred...	50	0	0
Roberts, Rev. J. E., B.A.	10	0	0	Leighton, Mr. J.	30	0	0
Spencer, Mr. Thomas ...	10	0	0	Bradley, Mr. F. J. ...	10	0	0
Spencer, Mr. William...	10	0	0	Felkin, Mr. and Mrs.	10	0	0
Streuli, Rev. Arnold ...	10	0	0	Smaller sums	12	4	0

	£	s.	d.		£	s.	d.
Woodborough Road—				Anderton, Mr. and Mrs.			
Bayley, Miss.....	100	0	0	Wm.	150	0	0
Barker, Mr. H.....	50	0	0	Powell, The late Mr. T.,			
Bayley, Mr. T.....	20	0	0	per Messrs. Hobbs and			
Roe, Mr. W.	20	0	0	Andrews	100	0	0
Cox, Mr. H. F.....	10	0	0	Franklin-Hindle, Mr. Jas.	50	0	0
Smaller sums	6	11	0	Hodgson, Mr. Abraham	50	0	0
Old Basford—				Plummer, Mr. and Mrs.			
Bexon, Councillor A. ...	10	0	0	J. H.	20	0	0
Paisley—				Sunday-school	16	12	0
Coats, Mr. James, jun.	250	0	0	Pilkington, Dr. G. A.			
Coats, Mrs. T.	100	0	0	(Mayor)	10	10	0
Victoria Place Ch.	18	0	0	Ashworth, Miss	10	0	0
Penydarren, Elim	13	4	0	Evans, Mr. and Mrs. John	10	0	0
Penzance	23	0	0	Smith, Mrs. Henry.....	10	0	0
Plymouth (additional)—				Smaller sums	132	5	0
"Mutley"	25	0	0	St. Albans—			
1 Cor. vi. 20	10	0	0	Wiles, Mr. E. S.	40	0	0
Smaller sums	18	5	6	Church, Miss	20	0	0
Porth, Salem	23	9	3	Fisk, Mr.	20	0	0
Ramsgate—Cavendish Ch.	15	3	1	Wiles, Mr. J.	20	0	0
Rhydfelin, Bethlehem.....	29	13	5	Betts, Mrs.	15	0	0
Rochdale—				Page, Dr.	15	0	0
Scott, Mr. Hugh	300	0	0	Fisk, Misses	10	0	0
Watson, Mrs., and Family	275	0	0	Smaller sums	51	6	0
Watson, Mr. and Mrs. R.	100	0	0	St. Austell—			
Watson, Mr. and Mrs. T.	100	0	0	T. S.	50	0	0
Scott, Miss	100	0	0	Stocker, A. and R.	10	10	0
Taylor, Mr. and Mrs.				Smaller sums	3	8	7
E. L.	25	0	0	Sutton—			
Clegg, Mrs.	20	0	0	Hepburn, Miss E. M.			
Butterworth, Mr. and				(book)	13	2	6
Mrs. John, Shawclough	10	0	0	Hepburn, Miss S. (book)	13	2	6
Holroyd, Mr. Jas.	13	2	6	Ventnor.....	15	15	0
Smaller sums	61	10	6	Wellington	26	17	1
Rothsay	10	6	0	Weston-super-Mare.....	31	0	0
Southport, Hoghton Street—				Wincanton	18	1	3
Bury, Mrs. Wm.	250	0	0	Smaller sums from various			
				places.....	235	3	5

A further sum of £510 18s. 5d. has also been received as proceeds of the Young People's Centenary Cards since we last acknowledged the receipts from this source (February).

The total receipts and promises on the Centenary Account, up to 21st May, amount to

£78,084 Os. 2d.

We would respectfully and earnestly urge those churches which have not yet arranged their Centenary meetings to communicate without delay to the local Centenary secretaries, or direct to the Mission House.

THE CENTENARY MEMORIAL VOLUME.

It is with much pleasure we announce the publication of this important work. As the supreme object sought by the Committee is the quickening of missionary interest by the diffusion of information relative to the past work and present claims of the Society, it has been decided to issue this volume at a cost which ought to secure a very extensive circulation. The published price will be two shillings net; but, by all subscribers, it can be obtained through pastors of churches, or officers of missionary auxiliaries, or from the Mission House, 19, Furnival Street, Holborn, E.C., at one shilling and sixpence, postage and carriage extra; the postage of one copy, 4½d.; two copies, 7½d.; three copies, 9d.; larger parcels by rail at cheaper rates. To prevent disappointment, orders should be sent without delay. We may add that the book contains numerous illustrations and maps, as well as an appendix consisting of statistical and other tables.

THE CENTENARY COLLECTING BOOK,

specially prepared for friends who desire to secure contributions towards the Thanksgiving Fund and subscriptions on behalf of the annual income, will be supplied on application.

CENTENARY MEDALS.

We take this opportunity to inform those friends who have intimated their wish to possess silver or bronze medals, that these interesting tokens have now been struck, and, if not already forwarded, will be despatched at once. A cheaper medal in tin-bronze has also been prepared, and can be obtained at sixpence each. The cost of the one in silver is ten shillings; bronze, half-a-crown. Those friends who desire to obtain them should communicate with the Mission House. The expense of postage will, in each case, be additional.

CENTENARY FESTIVAL

AT THE CRYSTAL PALACE,

On SATURDAY, JULY 23rd, 1892.

The arrangements for this Festival are now nearly completed, and we urge ministers and superintendents to bring the matter, where

this has not been done, before their congregations and schools without delay.

In addition to the usual attractions, there will be special performances by the Stockwell Orphanage Handbell Ringers, the Bloomsbury Chapel Gymnastic Club, the Crystal Palace Band,

RECITAL ON THE GREAT ORGAN BY MR. FOUNTAIN MEEN,

Military Bands in the grounds, Grand Display of the FOUNTAINS, &c., &c.

At the MISSIONARY MEETING the chair will be taken by General Sir Henry Havelock-Allan. Speakers:—Revs. J. J. Fuller, W. Holman-Bentley, C. Jordan, and A. Sowerby.

Admission to the Palace and Rail from the London stations of the London, Chatham, and Dover, or Brighton lines:—Adults, 1s. 3d.; Children under fourteen, 6d; but tickets at these reduced rates can only be obtained from the Mission House.

Church and school officers will greatly oblige by informing us, *as early in June as possible*, what number of tickets (for adults or children) will be required.

All communications to be sent to Mr. C. Holliday, Secretary Y.M.M.A., at the Mission House, 19, Farnival Street, E.C.

If there are any friends in the Provinces who wish to be at the Festival, their presence will be very cordially welcomed.

THE NEW MAP OF CENTRAL AFRICA,

which, for some weeks, has been in course of preparation, is now published. The Committee, feeling the need of a new map to show the rapid developments which have taken place in Central Africa, took the advantage of Mr. Grenfell's recent visit to the country and committed its execution to the well-known map publishers, Messrs. Philips & Son, of Fleet Street, E.C. The map is 5ft. 6 in. by 7ft. 6 in. in size, and shows, not only the stations of our own, but of other missions. Political divisions and altitude are also indicated. It is published in two forms—on linen, for folding, suitable for portorage, and on paper mounted on linen and varnished, fitted for wall purposes. We should like to see this, with other of our missionary maps, hanging in every schoolroom. As no direct profit is sought, the price will be thirteen shillings, carriage extra. We are informed that this is the best map of Central Africa in existance.

THE ANNUAL MEETINGS.

WE feel confident that all who attended the recent anniversary meetings will thankfully acknowledge their helpful and encouraging character. To the several speakers our most cordial thanks are due for their earnest and inspiring words. Particularly do we feel indebted to the Rev. R. Glover, D.D., who preached the annual sermon at Bloomsbury Chapel, the Rev. A. T. Pierson, who preached to young men at the City Temple, and to the Right Hon. Lord Reay, late Governor of Bombay, the Rev. B. Baring-Gould, M.A., the Rev. C. Silvester Horne, M.A., and to Miss Greenfield, of Ludhiani, representatives of other Christian communities, for their most acceptable services.

Though the religious press will already have acquainted our readers with the many excellent things that were said, we are glad to be able to give *verbatim* reports of the admirable paper read by the Rev. W. Hackney, M.A., of Birmingham, at the Missionary Breakfast Conference; and also of Miss Greenfield's stirring address at the meeting on behalf of the Zenana Mission.

Paper read by

THE REV. W. HACKNEY, M.A. :—

Our Supreme Need—a Missionary Church.

COULD the twelve pioneers, who met in the Kettering back parlour, direct our deliberations this morning from the excellent glory—could we hold an hour's communion with the dead—what counsels would they give? While on earth they were no mere philosophers. Their heart-feeling was deep, intense, overpowering. They spent days in fasting and prayer. They took long journeys across the land. They literally fulfilled the Apostle's words, and held not their lives as of any account, to carry Christ's grace to the heathen. What would *such* men say to this Conference?

Would they not urge us, in solemn and burning words begotten of higher knowledge and place, to cherish their aims and do their work, only with

MORE DETERMINED AND CONSUMING ZEAL?

Would they not argue, with convincing force, that a believer in Christ *must* mean an obedient disciple, ready at all times to spread the Redeemer's Kingdom? Would they not plead, with passionate persuasion, that since the whole world was open to the Word, the whole Church, in all its membership, must advance to evangelise? Would they not recount the long line of illustrious dead—missionaries from our own and kindred societies—whose reward they were sharing, and whose example they would point out for our imitation? Would they not speak of the Lamb as It had been slain, in the midst of the throne, and call us to follow the Crucified through suffering to glory? Would they not tell us the day demands a missionary church—a church of missionaries—every member alive with the love of God and aflame with the fire of the Holy Ghost?

Their voices are silent, but their deeds in the past prove what they would do if on earth to-day. *Our day is here, and soon will be gone.* Oh, for grace to fulfil our day. Up, up, up, the voices cry of the living and dead. "Let the slackness be girt, and the softness be quelled, and the slowness be swift." "Work while it is called to-day, for the night cometh when no man can work." As I lay on my bed one morning, while still the darkness filled the room, I heard through the open casement from a tree close by the clarion call of a thrush's melodious song. He uttered with piercing and musical sweetness the rapid trills and piping notes of his lay, as though to tell me, recumbent there in the gloom, that he saw already in the east the breaking of a day for strenuous life and work. I listened to receive his gospel, and soon there stole upon my waiting eyes the growing radiance he had prophesied. Then the day came, and I rose for its clamant duties.

So, one hundred years ago, William Carey sang to the Church, which rested in slumberous ease, neglecting responsibility, ignorant of men's need, mistaking God's will, in the darkness of tradition and pride. He sang in the sublime words of that inspired sermon the stirring charge, "Expect great things from God; attempt great things for God." He sang in that masterly pamphlet the fruit of his painstaking toil, all alight with the glow of Divine wisdom and power. He sang with penetrating appeal, cleaving through prejudice, arousing conscience, heart, and will, to do and dare for the cause of Christ. He sang in tones of holy rapture, making glad the saints in every age, who long for the Kingdom of God. He sang from a soul strong in the sure conviction, and bright with the beginnings, of

A REDEMPTION DAY FOR THE HEATHEN.

That day of redemption has now come. It is our opportunity. What shall we do with it?

For *to-day*, as never before, we feel God's love is able and eager to save mankind. *To-day*, the doors are open in every land for Gospel preachers. *To-day*, each mail brings joyful news of larger blessings poured out on faithful workers. *To-day*, Christ's unrepealed command sounds forth with clear and fresh precision of meaning—"Go ye into all the world and preach the gospel to every creature"—till Carey's heaven-lit words flame up in our hearts again with intenser strength of Divine ambition, and we cry,

"We will attempt *greater* things for God.
We will expect *greater* things from God."

Let our ambition be less mechanical and more heroic. God-given men must be *poured* into the field—as any great nation would maintain its honour and its independence—in scorn of consequence. Timid counsels have no place in the armies of God at such a time as this. Let us make room for the Holy Ghost to provide men and to send them forth. As for money, Samuel Pearce writes to William Carey: "Go on, my dearest brother, go on. Do not fear for want of money. God is for us, and the silver and the gold are His; and so are the hearts of those who possess most of it. I will travel from Land's End to the Orkneys, but we will get money enough for all the demands of the Mission." That witness is evermore true.

GOD'S BANKING ACCOUNT IS OUR MONEY LIMIT.

When we are ready, He will convert the millionaires. We can all do more—much more—than we have yet conceived in collecting and giving His wealth to this cause.

Let our *work* be less material and more spiritual, depending on the hand of Christ rather than on the barley-loaves. Dr. Moffat's biography tells that, for a period of ten years, not a ray of light shot across the gloom to cheer the hearts of the missionaries. At length, in 1829, a marvellous awakening began. It came, apparently, without human means. It transformed the whole aspect of the Mission. The people thronged to hear the Word and to inquire the way of life; heathen songs changed to Gospel hymns, and impassioned prayers were heard on every hand. The foul habits of ages gave place to decency and Christian living. Mrs. Moffat writes to her father about that time: "The Spirit of God has commenced His operations, and surely He will go on. *I hear from my friend, Miss Lees, that the very time of the awakening here was the season of extraordinary prayer among the churches at home.*" "Whatsoever ye ask in prayer, believing, ye shall receive." Almost before they sought, God gave; and the quickened faith of English Christians was answered by a Divine movement in that distant land.

God's finger is stronger than the might of all our societies and of all the churches put together. Let us only become missionaries ourselves—in prayer, in gifts, in consecration, in service, in hope, in trustful love; then our heart's purpose and God's promise shall be speedily fulfilled. "I will give unto Him" (unto Jesus) "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

A missionary church is our want to-day. It is Scriptural. It is reasonable. It is possible.

I.—A MISSIONARY CHURCH IS SCRIPTURAL

In the Acts of the Apostles, chapters xi, xiii, xiv, xv, contain a suggestive picture of the missionary church.

(a) It is formed of members converted by God's hand. That is, they are spiritual men and women, in keen sympathy with spiritual ends, vividly realising salvation and peace.

CHRISTIAN AGNOSTICS CAN NEVER CONSTITUTE A MISSIONARY CHURCH.

They have no testimony of salvation to give, nor experience of salvation to guide. God-made Christians are conscious of the power by which they are saved, and compelled by the constraint of love to convey it to others.

(b) They are instructed, multiplied, strengthened, and officered by ministers filled with the Holy Ghost and with faith. A missionary church must have Holy Ghost leaders—men like the apostles, who say, "We will give ourselves continually to prayer and the ministry of the Word." Those who know little or nothing of vital communion with Christ and of the deep infinite tides of Holy Ghost power, however great in the eyes of the world, are defeated chiefs in the army of God.

(c) The disciples are so distinct from the pleasure-loving people of Antioch that they earn for themselves the nickname "Christian." In a missionary church there can be no yoking of the members unequally with unbelievers. They go forth to

Christ without the camp, bearing His reproach. We become of necessity different from the world when we gaze into the face of Christ, and the Comforter dwells in our hearts. "With unveiled face, beholding as in a mirror the glory of the Lord, we all are transformed into the same image, from glory to glory, even as from the Lord the Spirit."

(d) Each member according to his ability devotes his substance to his brethren's needs, and the cause of God. There is infinite joy in giving to Him. He returns so much to loving hearts. What gladness is theirs who sell their all for treasure in heaven! The men of to-day would be startled by the gifts of a missionary church. All the pence of the poor, and all the wealth of the rich, consecrated alike in obedient love. William Carey gives each year to the Mission out of his Government salary of £1,500 not less than £1,400. John Wesley lives on a mere pittance, to bless God's people with the wealth his books brought to him. When every Christian gives like this, there will be no want in the treasury of the Church.

(e) Continuous fasting and waiting [upon God in sympathetic prayer are natural conditions in a missionary church. The unseen predominates. God is the great fact. Carey, Fuller, Pearce, and their brethren dared not commence their holy crusade without solemn, prolonged, and united fasting and prayer.

THE MISSIONARY FIRE IS KINDLED IN FELLOWSHIP WITH GOD.

Union in prayer is quickening to zeal, and conditional to blessing. "Whosoever two of you agree together to ask, it shall be done." A cold unbelieving heart chills like an iceberg. Paul's madness makes others mad. They are *all* mad in a missionary church.

(f) Leaders and members are ready to answer God's call at once. The Holy Ghost mentions the men, and they start. So William Burns gave himself to China. "When can you go?" he was asked. "To-morrow," was the reply. But Paul and Burns had been prepared by Divine guidance and discipline. The secret of readiness is learnt by God's willing ones. Pearce writes again when hoping to go to India for service:—"It has pleased God lately to teach me more than ever that Himself is the Fountain of happiness; that likeness to Him, friendship for Him, and communion with Him form the basis of all true enjoyment; and that this can be attained as well in an eastern jungle amongst Hindus and Moors, as in the most polished parts of Europe." Each member of a missionary church belongs to God only, enjoys God supremely, and is yielded wholly to obey God's will.

(g) Their own members, perhaps their most honoured and beloved ministers, are sent forth on a perilous and distant mission amongst barbarous tribes. They are sent forth by the Holy Ghost, but by the people too; and sustained while away by the prayer and affection of the entire Church.

THEY HAZARD THEIR LIVES

for the name of the Lord Jesus Christ. They return to tell of God's wonderful grace in souls saved, churches established, the devil defeated, and God's arm revealed. All hearts are stirred to a love on fire by the recorded experience of their own dear friends, when they send word or come back to the missionary church.

(h) Each member is an evangelist, testifying of personal salvation by lip and

life, either at home or in foreign lands. The Antioch church began with those who, being scattered abroad, went everywhere preaching the Word. The nickname they gained proves their singularity. At all new stations, Paul trains men for service as soon as converted.

We need a church of missionaries to save old England. Listen to the cry from the villages! Compare Birmingham, where I live, with the Fiji Islands! They say 90 per cent. of the Islanders, lately cannibal, out of 110,000, are found each Sabbath within God's house. Do 20 per cent. attend worship in Birmingham out of over 500,000? Heathen to evangelise are at our doors. God made converts, instructed by Holy Ghost leaders, separated from the world, reckoning all they have God's, used to fasting and prayer, ready to do God's will, supporting missionaries abroad who, by their perils and successes, and holy lives, inspire imitation:—Christians like these, will go out to their neighbours first, and, trained in such service as evangelists are prepared, by scores, in every church, for the foreign field when God shall call. We shall never do missionary work successfully until these conditions prevail. How terribly below their force we live! How strong is unbelief! How fascinating and tyrannical is worldliness! How little the eternal interests of men are valued! I attended a conference once to consider the relations of working men to the church, where the idea of saving souls, in dependence on God's Spirit, was pooh-pooed by some as indifferent, while men had earthly interests to care for, and bodies to be blessed. Had those sixty or seventy persons been ruled by these principles; had they waited upon God, like Paul and his brethren at Antioch, in simple faith upon the promise, "Ask and ye shall receive, all things are possible to them that believe," as in a church of missionaries, they would of necessity do; no one could have measured the vast results which would have followed to themselves and others, in time and eternity, through the power of God in their midst. But

THE REAL WEAKNESS OF OUR MISSIONARY WORK

abroad is the spiritual stupor and paralysis of the church at home. A dead tree cannot sustain living branches, and a dead church cannot maintain living missions. If we are not dead—and God's blessing proves our life—we are weak and feeble when we might be strong. We need a great revival of spiritual power; we need the pruning knife amongst churches, ministers, and people. We need to go back to the ancient spirit of a Christian church set forth in Scripture. We need to learn of the missionaries we send, their patience, their godliness, their self denial, their resolution, their unworldliness, their consecration to Christ, and their love for souls. We need to become a *Church of Missionaries* before we can take advantage of the grand opportunities God has placed in our hand, or tread in the footsteps of the glorious men whose centenary we celebrate this year.

II.—A MISSIONARY CHURCH IS REASONABLE.

(a) It is reasonable, for it is Christ's ideal, and His positive command. That final word, "Go ye into all the world and preach the Gospel to every creature," includes, in germ, all we have described as apparent in the church at Antioch. We can only do Christ's work victoriously in His own appointed way. As in building and farming there are laws to be learnt, so in soul-saving. The Telugu Mission is a miracle of success. Tens of thousands in a few years have been born again. But the blessing came

when the missionary accepted the ideal of Scripture, and risked all to obey Christ. Our Lord's plan is to evangelise the world by means of the disciples. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." None can neglect and disobey the King's law without peril. A church made up of missionary members is Christ's ideal, and Christ's command. This is the church we need.

(b) It is reasonable, for God honours a missionary church with extraordinary power of conversion at home. We are creeping up the Congo, we are holding our own in India and China, the signs are cheering; but it is manifest to all that from our own home churches

ONE HUNDRED TIMES MORE MISSIONARIES

might go, if only *all were on fire*. What would not our Baptist community become under such a missionary spell? Our 300,000 membership would grow into 3,000,000, and England would rapidly be won for Christ. Then the world could not despise our faith. The triumphs of the Cross would be so great men could not gainsay its power. Remember Louis Harms and the church at Hermansburgh. Dr. Pierson tells us that in 1849 these people (poor peasants, farmers, and labourers) organised their own Foreign Missionary Society. Africa was chosen as a field, and all the zeal of the parish turned into that channel. Now see what God wrought. During the seventeen years of Louis Harm's ministry the Church enjoyed one long revival; 10,000 members were received into its fold; while abroad, 30 stations, 357 workers, 3,920 communicants, and 8,520 adherents from heathendom, with an expenditure of £20,000 per annum, were, in 1883, the seal to God's faithful word. Those churches who answer the heathen's cry with fullest consecration, are always most blessed at home. What would some of us think of an increase of 600 *members a year*? And why not, from our great city populations? The people are there who need salvation. God is willing to save them all. Let every member become an evangelist; let the church become a church of missionaries; and the heathen, both at home and abroad, will come to Christ in the power of the Holy Ghost to receive the eternal life.

(c) It is reasonable, for salvation is so precious to those who obtain it. We have an actual blessing to give in the Gospel beyond any human price. All men need it. They need God, and Christ, and the Holy Ghost. They need to

LIVE THE BIBLE LIFE,

and to find the grace and joy and strength of Christ's salvation. They need a living hope within when death's shades impend. The greatness of the Gospel is seen in its trophies amongst the heathen. Yet how simple the story is: a child or a savage can read and accept it. You have traced that golden band of star-dust, thrown like a scarf across the dark blue vault of night; you pondered, with joyful awe, the expanse of creation revealed in that ring of distant worlds. Surely it is a pathway for Eternity's King! Yet how simple it is! How familiar! How little its value, weighed in earth's scales! You can't see to read by its light! Electricity or gas are of much more use! But in that splendid sweep of almost invisible glory there are unnumbered shining suns of fiercest flame and finest beauty, surpassing even our own orb of day in burning majesty; all joined together in union of inter-related place and all-prevalent law.

The story of the Cross *seems* of little worth to some, tried by the tailor's tape of utilitarianism. Though the words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in *Him* shall not perish, but have eternal life," may reach a simple mind, and fill it with heavenly light, and rest, and sweetness, and power; whilst its mystery is so profound, the archangel stands dazed on its brink. In its depths of grace and glory, of God's love and man's salvation, there is infinite blessedness—"the unsearchable riches of Christ." This talent is placed in *our* hands to be used for God and man, and not to be laid in the earth.

WE ARE RESPONSIBLE TO JESUS FOR EVANGELISING THE WORLD.

How many have never yet heard the Gospel, and are dying without hope and God! Eight hundred millions, at least, in the bondage of heathendom. We are oppressed, we are appalled, by such awful figures. Small aims and limited means seem puerile and contradictory. We must lift up our aims and means to the conception of God working through a church of missionaries.

(d) It is reasonable, for the opportunities and calls for missionary service are found now in all parts of the world. Men can go to the Congo, to China, to India, with comparative ease. Compare Carey's difficulties in reaching India; Morrison's hardships in China; or Livingstone's painful march across Africa. The pioneer work is largely done. God's hand has opened doors for the Gospel. He calls upon us, His servants, to go in and possess the land. The cries for help from the nations will never be met by a worldly church. "I knew that my people were perishing," said an American Indian chief, who had walked 350 miles to find a missionary. "I never looked into the face of my child, that my heart was not sick. My fathers told me there was a Great Spirit, and I have often gone into the woods, and tried to ask Him for help, and I only got back the sound of my own voice. You don't know what I mean, for you never reached out your hand and took hold of nothing. Will you not give me a missionary?" But the church thought she had neither the man nor the means.

A MISSIONARY CHURCH WILL RESPOND OR DIE.

It will send its men. It will devote its wealth. Its passion to tell of Christ's love, and win souls to Him, will usurp its thought and will and heart and life. Like Bernard Palissy, it will consume, in its extravagance of impetuous desire, the materials of its earthly home. For it will value the salvation of souls and the glory of Christ before the treasures of Egypt, the relations of time, or the existence of self. Open doors and heathen cries make a missionary church alone reasonable.

(e) It is reasonable, for if *not* a missionary church it will stagnate and perish. The evils which kill the spiritual life cannot exist in a missionary church. Its young converts grow into stalwart disciples; filled with the spirit, fired with enthusiasm, and formed into an army of invincible workers. They know whom they believe, and are ready to die for His Name's sake if needs be. They have learnt in the joy of winning souls delights transcending earthly good. Once I sat by the side of a Congo missionary, who had much to do with the Combers. I learnt that he frequently went to their graves, and would think whilst there—without melancholy, in the reality of faith—that perhaps on the morrow he, too, would be gone; for death is so sudden in that clime. I said to him, "Don't you fear it at all, nor desire

to stay here?" I watched his face glow with a smile, as in calm and radiant strength of peace he replied, "Oh, no, it makes Christ so real to be living a day at a time." I felt that here was the secret of life. Here is the Church's salvation. If we were all ready to die with Christ as these men and women are; if we spent lives of heroic trust like theirs; if we had Christ so precious and so real to us, the Church would soon "arise from the dust and put on her beautiful garments." You don't need amusements to please the members of a church of missionaries. You don't need to prove your faith, nor to fight against unbelief there. They live by faith in the Son of God. He is with them, and their souls' desire is in Him.

HERE IS THE SPHERE FOR OUR YOUNG PEOPLE.

Here is the chance of noble deeds. Each morning brings its call to duty, and however perilous its path of honour, it draws out the heroic in the man. Our young men and maidens require this inspiration to sanctify their pith and fancy, to give them rich, deep, and abiding joy, to stay the power of unbelief, of worldliness, of pride, and sin. Non-missionary conditions in a church are the sure signs of a barren fig-tree, like that one Christ found on the way, without fruit, yet covered with leaves. He said to it, "Henceforth let no fruit grow on thee for ever"; and presently the fig-tree withered away. So shall those churches wither which despise our Lord's command. Decay has already commenced, when supineness and selfish fear govern our counsels, and worldly prosperity is the badge of success. "Ye cannot serve God and mammon." We are come to the parting of the ways. "If the Lord be God, follow Him; but if Baal, then follow him." A church of missionaries is Christ's ideal and His command; it receives God's blessing in all service; it loves the treasure it carries to others; it goes forth to the work which waits at its hands; it finds its life-springs in the power of God, its reason for existence in the salvation of men; labouring at home amongst its neighbours, and sending abroad freely, gladly, courageously, trustfully, all whom God calls; following Christ fully, it grows rich with the promise He gives: "There is no man who has left house, or brethren, or sisters, or father, or mother, or children, or lands for MY sake, and the Gospel's, but he shall receive, *in this time*, an hundredfold." "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, for the Lord shall be thine everlasting light, and thy *God thy Glory*."

III.—THE MISSIONARY CHURCH IS POSSIBLE.

Three things are required. We must get back to God. We must give up all to God. We must go forth from God to the people.

(a) It is possible if we get back to God.

We must repent of our sins as churches and individuals—of our unbelief, our worldliness, our social pride, our hardness of heart, our forgetfulness of God, our self-indulgence, our satisfaction with earth, and refusal to obey Christ. We need humiliation and prayer, self-repression, trust in the atoning blood. "These things saith the Faithful and True Witness. I know thy works, that thou art neither cold nor hot. I would thou wert hot or cold. So because thou art lukewarm, I will spew thee out of my mouth. As many as I love I rebuke and chasten; be zealous, therefore, and repent."

WE MUST REALISE GOD AS OUR LIVING, PERSONAL GOD.

The one fact of life to us must be the presence of God by the Holy Ghost. How painfully lacking is much experience to-day! How empty our churches of God! How few love to wait on Him, or to enjoy communion with Him as their chief delight! How many act what one exquisite lady member once said, "I think prayer-meetings are ghastly affairs, don't you?" Listen to Samuel Pearce again. He had been spending a day in fasting and prayer about God's call to India, and had realised his willingness to go anywhere for Him. But his heart was dull, and he was about to close with a lamentation, when, he says, "on a sudden it pleased God to smite the rock with the rod of His Spirit, and the water flowed. Oh, what a heavenly, glorious, melting time it was! My eyes, almost closed with weeping, scarcely suffer me to write. I feel it over again. Oh, what a view of the love of a crucified Redeemer did I enjoy! If ever in my life I knew anything of the influence of the Holy Spirit, I did at this time. I was swallowed up in God, I was in a new world. Hunger, fulness, cold, heat, friends, enemies, all seemed nothing before God. All was delightful, for Christ was all in all. Many times I concluded prayer, and when rising from my knees communion with God was so desirable, that I was sweetly drawn to it again. Then I thought it would be pleasure to burn for God." Could every member of all our churches have such a filling with the Holy Ghost, we should soon become a church of missionaries.

WE MUST RELY UPON GOD ALONE.

Strong, unwavering, uncalculating faith makes a missionary church. God speaks to His people, "Fear not, thou worm Jacob. I will make *thee, thou worm*, a new sharp threshing instrument having teeth, and *thou shalt thresh the mountains.*" Nothing is less likely to thresh mountains than a worm. But a worm in the hand of God! Then He makes that twisting, wriggling, three-inch thread of soft, slimy, boneless matter a *new, sharp threshing instrument having teeth*, with which *He* will thresh the mountains, and drive them away like chaff, however great, or solid, or imposing. God has done this beforetime. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," and He will do so again, only let us rely on Him, and place ourselves in His hand as worms for His use.

(b) It is possible if we give up all to God. Laying all down at His feet, allowing no claims but His, refusing any lead but His. We belong to Him, to go or stay at His word. Whether with Carey, to evangelise in India for forty years; or with Pearce, to die and leave this earthly sphere; or with Fuller, to pass too and fro through the land arousing the churches' zeal in missions, stimulating their gifts, and organising the work at home. *It is all included in our Baptismal vows.* We are dead with Christ that we may live to God. Our hymn says—

"Take my life, and let it be,
Consecrated, Lord, to Thee;
Take myself, and I will be,
Ever, only, all for Thee."

What a revolution would be wrought if every member of a Baptist church, every minister, every officer, and all the executive engaged in this holy service would simply carry out these words! A missionary church would quickly arise as the armies of heaven, to conquer the world for Christ. The Holy Ghost would

come down in power. Money, life, time, influence, children, friends, given to God would receive so much in return. Gazing upon our crucified Lord, can we hold back aught? He died for me! He is altogether lovely! He has forgiven my untold iniquities, and changed my heart from stone! He has gained me access to God! He will never leave me! And at last He will bring me where no sin can check the music of my song, nor any grief be known! I am His slave. Every bit of me is Christ's! So when to me the word is spoken, "Go ye into all the world and preach the Gospel to every creature," what can I but obey?

(c) It is possible if we go forth from God to the people. We must go

FILLED WITH GOD.

"Tarry ye, till ye be endued with power from on high," is Christ's command. Then, when filled with God, how great the blessing carried forth! How strange and startling the story of success! How certain each man's testimony! How pure and simple our deeds! We shall be filled with sympathy. Men are perishing here and in distant lands, wounded with sin, weary of life, wanting Him Who has said, "Come unto me all ye that labour, and I will give you rest," yet ignorant of Him, without hope and without God.

Listen to a story of heroic mercy. In the American war a Southern fort was attacked by Northern troops, who, repulsed, left many killed and wounded on the field of battle. From the heights around, however, they kept up such a deadly fire that no Southerner could venture out. And through the long night and morning, cries of pain-stricken and dying men were heard imploring help and water. At last, a brave old sergeant, touched by God's pity, said to his general, "I can bear their cries no longer; let me go to help them." The General told him it would be certain death to show his face. But the man persisted, replying, "Let me go. I must go." And so the General, with much emotion, gave him leave, saying: "Go, then; perhaps God will keep you safe on such an errand." With his cans of water, and other aid, he emerged from out the shelter of the fort to help his enemies in their dire distress; and for one and a half hours the angels of God hovered about that scene; since the Northern soldiers ceased their firing when they perceived his purpose to console their comrades.

Surely this was a bright spark of the love of God which sent His Son into the world, not to be ministered unto, but to minister, and to give His life a ransom for many! Shall any soldier in the ranks of human armies surpass the Saviour's men and women in sympathy and courage? Shall the records of deadly hate and carnage contain more striking deeds of sacrifice than those written in the Lamb's book of life? Shall Tom, Sidney, Percy, Carrie Comber, and the two bright girl-lives laid down with theirs on the Congo banks, call forth no answering sacrifice from us? Shall Christ long to make men holy—to lift them out of their darkness, guilt, and wretchedness, to bring them back to God—and shall we not help Him?

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

Shall we not become to-day a church of missionaries and a living seed amongst all the churches?—determined to spend and be spent for the salvation of men;

determined to keep close to the heart of God by faith, by watchfulness, by prayer, by obedience to Jesus; determined to follow Him fully—when finding His joy in His Father's will—when toiling till late at night in relieving sorrow—when passing long hours in secret communion with God—when speaking forth in the Holy Ghost—when treading the steeps of Olivet's garden, and standing before His foes—when wearing the thorny crown, and pierced with the cruel nails; having fellowship in His sufferings; being made conformable to His death that we may rise with Him to the heights of God; praying, with Paul, "that in nothing *we* may be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in our bodies, whether it be by life or by death."—Amen.

MISS GREENFIELD'S ADDRESS.

THE occasion of my being asked to speak to you is one which shows forth the grace of Christian sympathy in a somewhat unusual light. I am indebted to your Committee for the opportunity of much-needed change to the home country.

We have in Ludhiana a large medical work, 9,000 dispensary patients, a hospital with sixteen beds, often full, and no other zenana hospital within eighty miles of us. I, though unqualified, save by private study and sixteen years' experience, could not leave it.

Out of two societies to whom I appealed for help yours was the one to respond, and that in a manner so kind and gracious, that I felt it like a fresh glimpse of the beauty of Christian love.

Miss Edith Brown was lent to us for a year, and has been doing splendid service; especially in some difficult surgical cases, for which, in Ludhiana, she has, of course, special facilities; the hospital, with a trained staff of nurses, enabling her to undertake a class of cases in which healing and life itself depend on the possibility of careful nursing after the operation. For this kindness, I am glad to have an opportunity of giving my thanks publicly to the Committee.

Nor do I forget that it was a Baptist church in Bristol that gave us dear Florence Leonard, whose brief service of barely twelve months has left a sweet aroma of utter self-forgetfulness and devotion that will, I trust, pervade and sanctify our little home for many years to come. To Him who is the fountain of all godly life, and the God of all grace, be all the praise for what He has worked in His people to will and do, according to His good pleasure.

Seeing, then, that I have had experience of your loving, Christian sympathy, I would, with the apostle, plead that ye should abound more and more.

Enlightened sympathy, the sympathy that is born of knowledge, is the first requisite for all helpful work for others. You must know the need before you can feel with the sufferer; and, in proportion as your knowledge is accurate, your appreciation of the whole need will increase.

I am persuaded that the greatest want of the churches and of individual Christians, in regard to foreign missions, is accurate information concerning the state of the heathen world. That, if you could but see and know (you, who have the mind of Christ), your pity, and love, and heart's deepest sympathy would all spring into zealous activity.

But is there not ample information given—reports of work from the field, speeches from missionaries, letters, &c. &c. ? Oh, yes, but where are the people that read them ? Where, above all, are the Christians that pray over them ? Nothing has given me more encouragement than to find some friends at home who know all about our work, our helpers, and our schools ; and the secret of this accurate knowledge is simply this—that every item of our reports has been made the occasion of earnest prayer. But I fear such friends are not common.

I am simply appalled at the profound ignorance of those who say they are very interested ! Ladies on committees, leaders of missionary bands and working parties make remarks that show pitiful want of real light on the subject—light that can be had for the seeking. If you would take your missionaries and individualise their needs, you would find your sympathy inevitably expanded.

The world, with its millions, is simply inconceivable. You array and manipulate your figures before the audience in vain. The naked eye, gazing into the stagnant tank in which rots all manner of pollution, knows nothing but its blackness, and sees nothing but the surface scum and filth ; but, take a drop from that water and magnify it under high power, and you will see it peopled with multitudinous life, and the beauty and grace of the Creator's hand even upon the denizens of this foul pool.

If you want to deepen your interest, to have an intelligent grasp of all that is meant by mission work (which is nothing more nor less than the whole errand of Jesus to our sin-stricken world), you must fix your eye and your thought upon some one portion of the field, and make yourself thoroughly well acquainted with it ; not that you may concentrate on it alone all your help and love, but that that drop may be to you a sample of the dark ocean.

I appeal to any one of you here who has not actually visited a heathen land. Take the mission that you know best, and ask yourself what do you know about it ? The country, the mission stations, the cities, the villages, the various peoples, their language—do you know them ? Have you any idea of their religions—of the practical outcome of them, that is to say ? Does your heart ever bleed for the Mohammedan woman crushed under the awful curse of polygamy ? And do you know that she writhes under it even as you would—that every young girl hopes she may hold her husband's love, and remain queen of his affections, alas, in vain ? (In one of the reviews of the day, a Mohammedan wrote a long description of the happy and influential sphere of the Mohammedan wife and mother, her control of her husband's finances, &c. ; but he omitted to state whether it was wife number one, two, three, or four who enjoyed this privilege ; and it was a fatal omission.) Do you know the Hindu mother's religion of fear, passing her life in bondage to an endless routine of religious practices, lest some evil should befall her husband or child ? Do you know the groans, the agony of the sick and dying, unrelieved by any of the merciful ministrations of nurse or doctor ? Has it entered into your thought that in every city and village hundreds of sweet, innocent, child-souls are yearly being polluted and destroyed by the foul upbringing in heathen homes ?

Look, again, at that mission that you know best. What is being done there ? What other societies are at work, and what are you doing ? How many of the possible female agencies are at work ? Have you schools in the city ? How

many, and what proportion do your scholars bear to the population? Your zenana work—what does it amount to? Is medical work being carried on by you, or others? What about the villages around? How many native agents have you, and what European or Eurasian aid is available on the spot? What open doors are as yet unentered? These all should be matters of vital concern to you, and every one of these points furnish matter for definite prayer. The native converts of that mission—what are their special needs, what is their moral condition, how much do you expect from them, are they rising socially, are their children being wisely educated, is there a little church formed, and how far is it self-supporting, what dangers threaten it, what special need is there for your intercession at the throne of grace?

As the vision clears before your eye, sympathy will be touched at many points, and your loving hearts will devise many new channels of usefulness. Books of reference (cumbering your library shelves) for eager students and pastors, many of whom know enough of English to profit by them; Scripture pictures for the children, good story books for older ones, Christmas gifts for the orphans whose only home is your boarding school, a print dress for each of the Bible-women, bundles of old clean white rags for the dispensary—all these will find their way out, and give immense pleasure. Have your own bit of work there. Take an orphan child yourself and support it, not forgetting your subscription to the general funds of the mission, for your Committee have many such stations to think of. Or pay for one bed in the hospital, and remember in your prayers the sick one tossing wearily there. Have your own native worker in the field, and see that she has the books and all she needs for her work.

How are you to get all this information? You may get it in many ways, but the way I should recommend, and by far the best way, is to know your missionaries. The Apostle Paul, in commending certain brethren to a church where they were unknown, says: "If our brethren be enquired of, they are the messengers of the churches and the glory of Christ." Strong language, and yet how true! At all events, your missionaries are your accredited representatives of the glory of the Master to the heathen. "Wherefore," adds Paul, "shew ye to them, and before the churches, the proof of your love."

I have often heard it remarked that whilst dismissal meetings are apt to be very impressive, and everyone is glad to shake hands with the outgoing ambassador, one does not hear so much of welcoming meetings when the missionary returns with his or her tale of what God has wrought amongst the heathen.

Why this should be so is, to me, a perfectly inscrutable mystery. I cannot fathom it. If you send a servant round the corner with a message to Mrs. Jones, you are apt to want to know what Mrs. Jones said in reply. And yet, when missionaries return from the Committee's errand, or the church's errand—your errand, my brothers and sisters, who have commended them to the grace of God for this ministry—oh! how few there are who care to ask, "What is the answer? What response?" And how chilling is this indifference to the heart of your returned missionary. Paul had a very high ideal of the kind of treatment due from stay-at-home saints to the messengers of the churches. "I commend unto you Phœbe, our sister, that ye receive her in the Lord as becometh saints, and that ye assist her in *whatsoever business she hath need of you.*" I envy Phœbe with that letter in her pocket! The great Apostle's chivalrous nature must have been of

infinite help to the women workers of the church, who are too often shoved on one side. "I entreat thee, true yokefellow, help those women who laboured with me in the Gospel." "Help those women" who come back, weary and faint, from the hand-to-hand fight with powers of darkness, where Satan's seat is. Help them, oh friends! with at least a loving, warm-hearted reception, and lend a ready ear to the business in which they have need of help from you.

But not only to churches and to committees, but to you individually, I would say "know your missionaries." Show them hospitality; let them have a taste of the grace and beauty and wholesomeness of English family life, so sweet in contrast to the heathen homes they have been working in. Receive them, refresh them, let them be "somewhat filled with your company." "Coming unto you with joy by the will of God, may they with you be refreshed."

Do you *know* that there is a great severing of home ties and ties of friendship when your missionaries go abroad; that, coming back to the home country after ten, twelve, or fifteen years, they find homes broken up, friends scattered, their nearest and dearest living in circles where they are strangers; surely it is not too much to ask that Christian love, love for Christ's sake purely, should do all it can to make up the loss.

Do you *know* that, with health impaired, nerves all unstrung, and purses only too thinly lined with half-pay allowances, many a missionary passes an unrestful holiday and returns but half refreshed to the field.

If you want to know the work, ask one of these weary ones to your country house or to spend a fortnight with you at the seaside; and, if all your own missionaries are too well provided for, look out for one of some other society. Let them play with your children and live in the sunshine; and, when the evening draws in, talk to them of the land and people that they love; and you will receive even here and now a rich tide of blessing in increasing sympathy with your Divine Master in the travail of His soul. The mission field will live and move before your eyes; and while you have put to her lips the cup of cold water which shall in no wise lose its reward, you will feel that you have indeed been drinking a fresh draught of the water of life, which will be in you as a spring of water welling up and bubbling over, bringing to others, as well as to yourself, everlasting life.

And when that missionary goes back to the field you will follow her, will you not? and bind with golden links of prayer (both hers and yours) that mission field to the throne of the Great Father, that she that soweth and she that watereth may, in the harvest day, rejoice together.

Aye, and your gifts will follow. "Epaphroditus boxes," things ordinary enough in themselves—a few groceries, or stationery, or housewifely odds and ends, such as will convey the assurance of your loving remembrance to her personally; a new book or periodical to refresh the tired mind, or some little convenience for camp life—*things*, only *things*, but how ennobled, how glorified for ever, by the motive that prompted them!

"I am full, having received from Epaphroditus the *things*, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

And may God increase you and make you to abound in everything; "in faith and utterance, and knowledge and all diligence, and *in your love to us*."

Native Christian Training Institution, Delhi.

(See *Frontispiece*.)

WE are very pleased to insert the following letter written to Mr. Husband, the secretary of the Young Men's Missionary Auxiliary at Birmingham, by the Rev. Stephen S. Thomas:—

“DEAR MR. HUSBAND,

“Many thanks for your letter and copy of report of the Birmingham Y.M.M.A.

“I very sincerely apologise for not having sent you an account of the Institution last year. I fully intended doing so, but during the first four months of the year there was frequent sickness in our house, and in April I lost my little girl. This must serve as an explanation of my silence. I am very grateful for your continued interest in the Institution. I believe, through God's blessing, a good many brethren who are now at work are realising the advantage of having studied here. I have been keeping the accompanying photograph expressly for you. I have the misfortune to be sitting in the front—that, I hope, you will excuse. To sit for my photograph in any group is with me a great corrective of spiritual pride.

“On the second chair sits Mr. Imám Masih, my colleague in the Institution.

“You may have seen a short account of him I supplied to the HERALD some little time ago. He is a splendid man, a fine preacher, and, in certain subjects, no mean scholar. His house is in the students' compound (*i.e.*, yard), and he renders valuable service by superintending the food arrangements for between forty and fifty men and boys, and is, in a general way, responsible for their conduct out of school. He is full of energy and enthusiasm, qualities that are apt to be rare in this country.

“It would take too long to give you an account of all the men. Seven of them left the Institution last session, and, with one or two exceptions, are doing well—some very well. The one in English dress, sitting between Mr. Imám Masih and myself, is a man of great promise. His father, named Haré Rám, was a Brahmin, but has been a Christian preacher for many years. It is a blessed thing for the two sons to be so worthily following in their father's footsteps.

“These men represent a good many classes of the people—Brahmin, a *saiyad* (*i.e.*, a distinguished class), from the Mohammedans, a writer caste, a weaver caste, leather workers, and, I believe, one is from the sweeper

caste. Now, however, they are all of them just *Ohristians*. Join us in praying the Lord to raise up worthy men to be witnesses and evangelists for Him and the people of His land.

“With regard to the four boys whose names I gave you, three of them are still here, and are doing well. One of them, Joel Lál, has written you a letter, which I send just as he wrote it, that you may see how much English he knows. I very much hope he has passed the ‘Middle’ Examination, but I am a little afraid he has not, as he was very seriously ill a little while ago—we had to feed him ourselves (my wife and I) seven times a day.

“Rubin has, to my great disappointment, been removed from the school by his father. I very earnestly desire that your association will pray for the school and for all of us connected with it. During the year two boys have confessed Christ by baptism.

“I shall hope to be able to send you the ‘General Report’ soon.

“May I again ask if you know any friend who would send me out a bale or two of the strongest unbleached calico he can get? It would be most acceptable for the boys. Also, it would be very pleasant if, for next Christmas, the Birmingham friends would send out some small presents suitable for boys. This year, not *one present* for the *Delhi School* was sent from England.

“I gratefully remember your kindness in getting a friend to send me out cloth last year.

“With kind regards,

“Yours very sincerely,

“STEPHEN S. THOMAS.”

The Mission at Pirizpore, East Bengal.

THE Rev. A. T. Teichmann writes as under:—

“19th and 26th February, 1892.

“DEAR MR. BAYNES,

“I am sending you a few photographs for the *HERALD* of two Christian families whom we went to see just after Christmas, and who are living away from all Christian influences, and yet letting their light shine. The one group is a picture of Deep Chand Shah and his family. They live at Kalmegha, a lonely place in the Sunderbunds, near the sea. The old man has been there for some twenty-four years, and, as his wife and

his brother died, he has his brother's wife and her six children living with him. The eldest son, Simson, is partner with his uncle, and helps him a great deal ; Simson is the young man with the little child in his arms, and



DEEP CHAND SHAH AND HIS FAMILY.—(From a Photograph.)

his wife is sitting in front with her baby ; beside her is Simson's mother. The other man to the left in the picture is Nobin Sircar, the school teacher.



CHAPEL AT KALMEGHA, SUNDERBUNDS.—(From a Photograph.)

“On New Year's Day they always invite their various customers and give them sweets, &c., and thus give to the missionaries and preachers present a capital opportunity to preach to the people.

“The little chapel, the picture of which you see, was beautifully decorated with white, blue, red, and gold paper for the occasion, but it was not large enough to hold all the people who had come, so we sat on the grass outside. I had the men in one part of the large compound, showing them pictures and telling them of the love of God, and warned them to leave their sins and their false gods and come to Jesus for pardon and cleansing. My wife had the women in another part of the compound.

“Robin Sircar has been at Kalmegha only a short time, but is liked and respected by all, and, as he is a true Christian, we hope that he will do much good work there. During the three days we were there we preached to a great number of people, both in that compound and in the homesteads around, and they all listened with great attention.

“Of course, it is very lonely for these friends there, especially as the Hindus and Mussulmans are friends only as long as their worldly interests are not interfered with, and yet true followers of Christ must often in this country go against the ways and habits of their heathen neighbours. As an instance, I might mention that one man in Kalmegha, who had often joined the Christian services, on meeting trouble from the people of his caste, denied having ever done so, and, because Deep Chand would not join in the falsehood, that Hindu threatened to shoot him and burn down his house.

“The other group represents Nondo Kumar and his wife, the only Christians in Ourabonia.

“Many readers of the *HERALD* will remember this brother, who, on declaring himself a Christian some eight years ago, had to suffer much persecution from his fellow-countrymen. As he was formerly a Hindu guru (religious teacher), and well versed in his own scriptures, the people felt all the more angry with him; still, seeing his blameless and consistent Christian life, I do not think there is one person in Ourabonia who does not thoroughly respect and honour him in his heart. Nondo Kumar supports himself by the sale of medicines, and speaks about his Saviour to all with whom he comes in contact. The consequence is that there are at present some four people in Ourabonia who sincerely believe Christ to be their Saviour, and upon many others Hinduism has lost its hold. Whilst there I had the pleasure of being present at a judgment of the above four men, because they were reported to have eaten rice and fowls in the house of Nondo Kumar. The whole was a get-up; the witnesses did not agree, and the accused were cleared; still, lest such a thing should ever occur, their Hindu friends forbade them, as well as others, to visit Nondo Kumar any more.

“ You may imagine how pleased I was to find, on the following Lord’s Day, that a good number of Hindus, and amongst them three Brahmins, came to the services, when I took the opportunity of telling them that the worst thing they could do was to oppose the work of the Spirit : history showed plainly that the more men endeavoured to suppress the work of God, the mightier did it grow. I also pointed out to them the unreasonableness and injustice of their proceedings on the former day. They would excommunicate a person on having intercourse with a really good man because he was a Christian, but allow him to associate with any



NONDO KUMAR AND HIS WIFE.—(From a Photograph.)

Hindu, however bad his life might be. Truly these people love darkness rather than light! If all our Mission friends knew how hard it is for our Christians out here to keep true to their Master, I think they would often remember them in their prayers!

“ With sincerest regards and best wishes,

“ Yours in Christ,

“ ALFRED T. TEICHMANN.”

Bible Translation Society.

THE annual meeting was held at the Mission House on Monday evening, April 25th. The attendance was small, but excellent addresses were delivered by Mr. W. Willis, Q.C., who presided ; by Dr. Underhill, Rev. A. H. Lapham (of Ceylon), Rev. W. G. Armstrong (of Burmah), and Rev. G. H. Rouse, M.A. (of Calcutta). The annual report was presented by the secretary, and in it there is a reference to the origin and necessity of the Bible Translation Society. It contains an appeal for an annual income of £3,000, which for Baptist churches alone, to say nothing of outside help, is only a very moderate sum to ask. We regret that we cannot find room for more of the report than the CONCLUSION, in which help is solicited on the following grounds :—

1. Because it is a *Bible Society*, its supreme object being to promote the circulation of God's most Holy Word—the Book of books, the great illuminator, instructor, inspirer, converter, comforter, and the preserver of Divine life among men.

2. Because it is a *Bible Translation Society*, and seeks to reproduce in other tongues, from the most approved texts, the exact meaning of God's Word as originally given.

3. Because it can publish not only the Old and New Testaments, and separate books of Scripture, but it can also collect into one volume the teaching of the various books upon any important subject, as sin, salvation, holiness, idolatry, the words and works of Jesus—His incarnation, life, death, and resurrection ; on the future state, with its rewards and punishments.

4. Because it is the only Bible Society in the United Kingdom which translates the word *baptizo*, and gives to the nations of the earth its true meaning.

5. Because it provides the best, and in several cases the only, versions in India for one hundred and thirty millions of people.

6. Because it can add foot-notes or explanations of terms, such as Scribes and Pharisee, talent, shekel, penny, &c.—terms which no Hindu, reading the Gospel in his own remote village alone, can understand.

7. Because it supplies the Baptist Missionary Society with funds to enable it to produce and circulate those versions of Scripture from which the British and Foreign Bible Society withdrew its aid sixty years ago—aid which is still withheld from Baptists, though granted to every other Protestant Missionary Society, and even towards the circulation of Roman Catholic versions.

On the above, and other grounds that might be specified, the Committee earnestly appeal for general and enlarged support.

Acknowledgments.

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

Grant of books from the Religious Tract Society, for the Rev. S. J. Jones, India ; parcels from a Friend at Plymouth, for the Rev. R. H. C. Graham, Congo River ; a box of garments from the Castle Street Chapel Young Women's Society, Calne, per Miss Bibbing, for the Rev. J. L. Roger, Congo ; a parcel from a Friend, for the Rev. J. Lawson Forfeitt, Congo ; a number of garments from the Sewing

Society, Newtown, Waterford, per Mrs. Bennett, for Mrs. H. Ross Phillips, Congo ; a box of magazines, &c., from Mrs. Fuller, Wolverhampton, for missionaries on the Congo River ; a supply of Brand's meat lozenges, lint, and mustard leaves, and also one dozen garments, from Mrs. Anderton, Southport, for Mr. and Mrs. Cameron, Wathen Station, Congo River ; a parcel from A. E. S. Hyde, for the Rev. F. R. Oram, Congo River ; some books from Miss Hepburn, Haslemere, for the Rev. G. Cameron, Congo ; a copy of "Modern Domestic Medicine," from Friends at Cross Street Chapel, per Mr. W. Clark, for the s.s. *Goodwill* library ; a parcel of 28 girls' frocks from the Ladies' Missionary Working Party, Warwick Street Chapel, Leamington, per Miss Palmer, for Mrs. Graham, San Salvador, Congo ; a roll of pictures from Woodberry Down Sunday-school, per Mr. C. Churchill, for Rev. J. A. Clark, Congo ; a doll from Miss Amy Barnfield, of Biddestone, for India ; a parcel of books from the Religious Tract Society, for Miss Saker, India ; a box of dolls, cards, and work-bags, from the Young Women's Christian Association, Haslemere, per Mrs. Whympier, for Mrs. Drake, Shantung, N. China ; a telescope from the Rev. J. T. Mateer, of Canonbury, for the Rev. J. S. Whitewright, China ; parcels of cards from Miss Arnold, Stamford Hill, Miss Rees, Llandelog, and a Friend, Dundee, for China ; a box of books from Mrs. Hewson, Camberwell, and parcels of magazines and of clothing from other Friends.

The cordial thanks of the Committee are also given to Charles Townsend, Esq., of Bristol, for 12 dozen bottles of cod liver oil and 50 ounces of sulphate of quinine, for the use of the Rev. S. S. Thomas, of the Delhi Mission ; to H. R. Babb, Esq., of Plymouth, for a pastel drawing, to be sold for the benefit of the Mission ; and to the Rev. G. Dunnett, of Coseley, for a bust, in Parian marble, of the late Rev. C. H. Spurgeon, for the library.

Recent Intelligence.

AS we go to press, the intelligence has reached us of the death of Mr. William Thomas, of Llanelly, who for many years has taken the deepest interest in the work of the Society. In his removal, the Mission has lost one of its most generous supporters. We doubt not the Committee will take the earliest opportunity to record the high esteem in which the character and services of Mr. Thomas were held. To Mrs. Thomas we desire very respectfully to tender our prayerful sympathy.

We are thankful to be able to report the return, in good health, of the Deputation to the West Indies—the Revs. J. Bailey, B.A., and J. G. Greenhough, M.A. The Rev. D. J. and Mrs. East have also arrived from Jamaica.

We are pleased to report the safe arrival of the Rev. Ernest Hughes at the Congo, on the 6th of April. The Rev. G. D. Brown left London, on the 4th ult., for Antwerp, sailing thence for Africa by s.s. *Akassa*.

At the quarterly meeting in April, the Committee accepted, with much thankfulness, offers of service from Dr. Sydney R. Webb, of Hampstead, for the Congo, and Dr. T. C. Paterson, of Edinburgh, for China ; these two brethren being fully qualified in the medical profession. At the same meeting, Mr. E. W. Burt, B.A.,

Kilburn, Canterbury-road Sunday-school..	3 10 10
Lower Edmonton, for <i>W & O</i>	2 13 0
Do., Sunday-school ..	5 0 0
Do., for <i>Italy</i>	1 1 0
Do., for <i>Italy</i> Orphanage.....	6 0 0
Metropolitan Tabernacle.....	253 9 6
Peckham, East Surrey Grove Sunday-sch.	0 13 0
Do., Park-road Sunday-school, for <i>Ram Chunder Ghose</i> , <i>Khoolna</i>	20 0 0
Do., for <i>N P</i> , <i>John Paul</i> , <i>Agra</i>	6 0 0
Peckham, Rye-lane.....	5 0 0
Peckham Rye, Barry-road Sunday-school..	0 12 11
Pinner.....	2 0 0
Do., for <i>N P</i> , <i>India</i>	5 1 5
Putney, Union Chapel	117 12 0
Regent's Park.....	60 0 0
St. Peter's Park Sunday-school.....	2 7 0
Stoke Newington, Devonshire-square Sunday-school, for <i>Barisal schools</i>	12 0 0
Do., for <i>China schools</i>	5 0 0
Stockwell Sunday-sch., for <i>Bengals School</i> ..	0 3 6
Tottenham.....	64 4 1
Upton Chapel.....	105 0 0
Do., Sunday-school, for <i>Barisal School</i> ..	8 0 0
Do., for <i>China School</i> ..	6 0 0
Do., for <i>Congo boy</i> , " <i>Nekai</i> ".....	8 0 0
Walworth, Victory-place Sunday Evening-sch.	2 10 6
Wealdstone, Sunday-school.....	1 5 9
Westbourne Park.....	41 19 8
Do., for <i>W & O</i>	7 14 6
Do., for <i>Orissa Bible-woman</i>	3 7 0
Westminster, Romney-street Sunday-school, for support of <i>Congo boy</i>	5 0 0
BEDFORDSHIRE.	
Bedford, Bunyan Meeting.....	0 10 0
Leighton Buzzard, Lake-street, for <i>N P</i>	1 4 0
Luton, Union Chapel ..	27 3 11
Do., for support of <i>Congo boy</i> , " <i>Harry Collins</i> "	5 0 0
BERKSHIRE.	
Maidenhead.....	7 19 6
Do., for <i>Congo</i>	0 10 0
Wallingford.....	47 13 7
Do., for <i>W & O</i>	4 4 9
Wokingham.....	2 9 0
BUCKINGHAMSHIRE.	
Great Brickhill.....	2 19 3
Great Marlow.....	4 1 7
Do., for <i>W & O</i>	6 19 9
High Wycombe, Union Chapel.....	28 11 3
Do., for <i>N P</i>	2 18 9
Do., Sunday-school ..	6 7 9

Little Kingshill.....	1 8 3
Do., for <i>W & O</i>	0 5 0
Do., for <i>N P</i>	0 7 5
Mursley, Sunday-sch..	0 19 6
Olney.....	8 19 0
Do., for <i>W & O</i>	1 5 0
Do., for <i>N P</i>	1 18 0
Speen.....	1 7 4
Stony Stratford, for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	0 5 6
CAMBRIDGESHIRE.	
Sham, for <i>W & O</i>	0 13 0
Wisbech, Ely-place ..	11 13 0
Do., for <i>Cuttack Orphanage</i>	0 17 0
CHESHIRE.	
Birkenhead, Jackson-street.....	1 11 6
Do., for <i>N P</i>	0 18 3
Chester, Grosvenor Park.....	13 15 0
Frodsham, Union Ch..	7 7 6
Latchford.....	5 18 0
Do., for <i>W & O</i>	0 18 0
Wheelock Heath.....	14 3 5
CORNWALL.	
Calstock and Metherill	4 5 6
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 16 0
Falmouth.....	18 9 0
Redruth.....	4 0 0
Do., for <i>N P</i>	0 4 7
Saltaash.....	20 17 10
Do., for <i>W & O</i>	2 0 0
Do., for <i>N P</i>	4 3 8
Do., for <i>Congo</i>	4 0 0
DERBYSHIRE.	
Castle Donington.....	36 1 0
Chesterfield.....	12 9 9
Clay Cross.....	6 5 6
Long Eaton, Station-street Sunday-school, for <i>N P</i>	0 7 0
Melbourne.....	43 0 11
Do., for <i>W & O</i>	0 18 0
Swadlincote.....	27 2 4
Wirksworth, Shottle, and Bonsall.....	17 7 9
DEVONSHIRE.	
Bovey Tracey, for <i>N P</i>	0 12 0
Hemyock and Sainthill	2 7 8
Do., for <i>N P</i>	0 9 4
Kilmington.....	11 7 2
Modbury.....	6 17 3
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	3 16 3
Paignton.....	3 0 7
Do., for <i>N P</i>	1 3 6
Plymouth, George-st..	28 8 6
Do., Morice-square, for <i>W & O</i>	1 6 0
Prescott, for <i>N P</i>	0 4 1
Torquay, Upton Vale ..	34 2 2
Do., for <i>Congo</i>	1 1 0
DORSETSHIRE.	
Buckland Newton.....	5 9 0
Gillingham.....	1 0 4
Do., for <i>N P</i>	3 19 5
Do., for <i>W & O</i>	0 17 6

Poole.....	14 6 8
Do., for <i>N P</i>	0 7 7
Weymouth.....	10 8 3
DURHAM.	
Steckton-on-Tees, North-cote-street.....	2 7 10
Sunderland, Lindsay-road.....	1 5 0
Wolsingham.....	10 7 0
Do., for <i>N P</i>	0 14 2
ESSEX.	
Blackmore.....	0 10 0
Earls Colne.....	1 5 4
Do., for <i>N P</i>	2 17 2
Harlow.....	45 1 6
Do., for <i>N P</i>	3 2 3
Langham.....	8 1 6
Leytonstone.....	18 8 7
Loughton.....	18 10 0
Southend, Tabernacle..	5 18 0
Thorpe-le-Soken.....	1 18 0
Upton Cross.....	0 6 0
Woodford, Union Ch..	4 14 6
GLOUCESTERSHIRE.	
Bonilton-on-the-Water	21 2 0
Cheltenham, Bennington Hall United Sunday-school	3 3 4
Do., Cambray Chapel	26 3 3
Cirencester.....	10 0 5
Do., for <i>N P</i>	4 11 9
Gloucester.....	25 1 11
Do., for <i>W & O</i>	2 0 0
Do., Sunday-school ..	7 9 2
Do., for <i>Jessora</i>	5 0 0
Do., for <i>China</i>	2 0 0
Do., for <i>N P</i>	5 0 0
Do., for <i>Congo</i>	2 10 0
Do., for <i>Congo giri</i> , " <i>Katuma</i> ".....	5 0 0
Longhope, Zion.....	2 9 8
Tetbury.....	0 3 0
Do., for <i>W & O</i>	0 5 8
HAMPSHIRE.	
Christchurch.....	0 8 6
Romsey, for <i>W & O</i>	1 6 9
Do., for <i>N P</i>	2 6 3
Whitchurch.....	1 1 0
ISLE OF WIGHT.	
Niton.....	6 2 7
Roud.....	1 15 3
Hyde, George-street ..	6 1 0
Do., Park-road Sunday-school	1 14 7
Ventnor.....	4 17 7
Wellow.....	2 2 0
HEREFORDSHIRE.	
Ewias Harold.....	0 13 7
Do., for <i>N P</i>	0 16 11
Garway.....	2 1 0
Do., for <i>W & O</i>	0 5 0
Gorsley.....	5 5 0
Leominster.....	3 1 4
Hyeford.....	9 13 6
HERTFORDSHIRE.	
Berkhamstead.....	11 15 7
Markyate Street.....	7 3 10
Do., for <i>N P</i>	5 8 11

Mill End	2	5	1
Do., for NP	0	19	6
Do., for W & O	0	4	10
Rickmansworth, for NP	1	7	1
Ware	3	2	0
Watford	26	4	9

HUNTINGDONSHIRE.

Huntingdonshire	90	0	0
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KENT.

Belvedere	11	0	2
Brasted	7	15	7
Do., for W & O	0	16	10
Do., for NP	2	16	8
Catford Hill, for W & O	3	1	0
Edenbridge	8	3	8
Do., for W & O	1	1	0
Do., for NP	1	16	7
Do., for Congo boy under Mr. Grenfell	5	0	0
Eynsford	6	12	7
Eythorne	25	0	0
Faversham, Sunday-school	1	4	0
Folkestone	0	10	0
Gravesend	1	0	0
Lee	47	17	0
Maidstone	21	4	3
Do., for W & O	3	5	9
Margate, Sunday-school	10	12	7
Rochester, Sunday-sch.	1	0	6
Sevenoaks, Walthamstow Hall Sunday-school	2	12	6
Sittingbourne, for W & O	2	1	0
Tonbridge	6	5	9
West Malling	1	5	0
Woolwich, Queen-street Sunday-school, for Bartsal School	6	0	0
Do., for China School	6	0	0
Do., for NP	0	16	6

LANCASHIRE.

Ashton-on-Ribble	31	3	5
Do., for W & O	1	12	0
Atherton	10	17	10
Do., for Mr. Darby's Congo work	5	0	0
Bacup, Irwell Terrace, for W & O	1	0	0
Do., do., for NP	0	1	6
Do., Zion	13	2	9
Do., do., for W & O	1	1	0
Do., do., for NP	0	4	6
Barrow-in-Furness	4	11	9
Bolton, Claremont Chapel	22	7	4
Briercliffe, Hill-lane	7	16	0
Burnley, Enon	27	12	6
Do., Angle-street and Brierfield	18	17	3
Darwen, Sunday-school	13	7	0
Hurstwood	1	17	9
Do., for W & O	0	5	0
Liverpool Auxiliary, per Mr. John Cripps, J.P., Treasurer	20	13	10
Liverpool, Fabius Chapel	1	9	3
Do., Mile End	1	17	4
Do., Myrtle-street	61	5	4
Do., do., for W & O	40	0	0
Do., do., Juvenile Association	10	0	0
Do., do., for Calabar College	20	0	0

Do., do., for Trelawney Girls' School	20	0	0
Do., do., for School work, Maldon	20	0	0
Do., do., for school under Mr. Darby, Congo	10	0	0
Do., do., for Mr. Hay, Dacca	10	0	0
Do., do., for Mr. Spurgeon, Bartsal	10	0	0
Do., Richmond Ch.	69	5	11
Do., Toxteth Tabernacle	35	16	2
Do., do., for W & O	9	5	3
Do., do., for boy and girl under Mrs. Cameron	10	0	0
Do., do., for boy under Mr. Darby	5	0	0
Do., do., for Mr. Crudgington's work	10	0	0
Do., do., for Mr. Dixon's work, China	10	0	0
Do., do., for Medical work, China	10	0	0
Ogden	7	12	0
Oldham, Manchester-street	28	8	6
Do., for W & O	0	15	0
Do., for NP	1	7	8
Oswaldtwistle, New-lane	2	12	5

LEICESTERSHIRE.

Arnaby	9	16	4
Barton Fabs, &c.	27	4	3
Do., for W & O	0	13	4
Blaby and Whetstone	24	9	4
Hinckley	9	0	0
Hose and Clawson	9	9	3
Hugglescote	24	13	0
Husbands Bosworth	1	15	3
Ibstock	4	5	9
Leicester, Archdeacon-lane	28	8	8
Do., do., for Rome	0	15	0
Do., Belvoir-street	31	18	9
Do., Carley-street	25	3	4
Do., do., for W & O	1	0	0
Do., Charles-street	22	17	11
Do., Dover-street	67	6	8
Do., do., for education of women in Orissa	13	10	6
Do., Friar-lane	67	12	0
Do., Melbourne Hall, for support of Mr. Rogers, Congo	63	10	7
Do., do., Sunday-sch., for support of Mr. Rogers, Congo	4	11	6
Do., Victoria-road	10	7	1
Loughborough, Baxter Gate	26	11	9
Market Harborough	2	13	6
Oadby	4	16	9
Sutton-in-the-Elms and Cosby	5	8	1
Syston	1	2	4
Quorn	13	6	9

LINCOLNSHIRE.

Boston, Salem	4	19	9
Do., for W & O	0	4	2
Do., for NP	2	4	6
Grantham	2	13	4
Do., for W & O	0	16	2

Great Grimsby, Tabernacle	35	8	6
Do., do., for NP	2	11	9
Do., Zion	20	10	0
Horncastle	0	14	6
Louth, Eastgate	14	8	7

NORFOLK.

Bacton	1	5	0
Diss	23	17	3
Downham	4	16	7
Do., for NP	0	13	3
Hunstanton, Union Ch.	4	5	6
Old Buckenham	3	1	6
Swaffham, for W & O	1	0	0

NORTHAMPTONSHIRE.

Northampton, Grafton-street	2	17	8
Peterborough	103	17	2
Do., for support of "Bukari Santra"	20	0	0
Do., for support of "Mosa"	4	0	0

NORTHUMBERLAND.

Newcastle-on-Tyne Auxiliary, per Mr. Edward Culley, J.P., Treasurer	20	7	9
North Shields	9	8	1

NOTTINGHAMSHIRE.

Newark	4	0	2
Do., Juvenile Missionary Society	5	1	0
Nottingham, Derby-rd.	15	18	6
Do., Palm-street and Hyson Green	34	5	6
Do., do., for W & O	1	1	0
Do., Woodborough-rd.	17	14	5
Do., do., for W & O	1	0	0
Do., do., Juvenile Auxiliary	38	3	6
Stanton Hill	4	0	0

OXFORDSHIRE.

Chaversham	8	14	11
Chadlington	0	6	3

SHROPSHIRE.

Dawley	1	13	6
Newton, Sunday-school	1	10	10
Wellington	2	0	8

SOMERSETSHIRE.

Boroughbridge	5	7	2
Burton	0	10	3
Cheddar Association	6	0	0
Fivehead	4	18	0
Hatch Beauchamp	11	17	3
Do., for W & O	0	10	0
Do., for NP	1	6	3
Montacute	10	7	11
Do., for W & O	1	0	0
North Curry and Stoke St. Gregory	8	4	6
Do., for NP	0	11	6
Stogumber	6	4	8
Do., for W & O	0	16	9
Street	1	5	0
Do., for NP	0	14	6

Taunton, Albermarle ..	1 15
Do., do., for <i>N P</i> ..	1 7 5
Do., Silver-street ..	0 5 0
Watchet and Williton ..	1 7 0
Do., for <i>W & O</i> ..	0 10 0
Wellington ..	18 19 7
Yeovil ..	62 15 2

STAFFORDSHIRE.

Coseley, Darkhouse, and Tipton, Princes End ..	36 3 11
Hanley, New Street ..	9 19 0
Do., for <i>W & O</i> ..	1 1 0
Do., for <i>N P</i> ..	0 11 9
Longton ..	2 0 5
Do., for <i>W & O</i> ..	0 10 0
Walsall, Vicarage-walk ..	42 11 0
Do., for <i>W & O</i> ..	2 0 0
West Bromwich ..	12 5 10
Wolverhampton, Waterloo-road, for <i>W & O</i> ..	2 10 0

SUFFOLK.

Ipswich ..	3 2 1
Do., Stoke Green ..	26 14 4
Do., Turret Green ..	60 0 0
Somerleyton, Union Ch. ..	3 17 7
Walton, for <i>W & O</i> ..	1 1 0

SURREY.

Anthony's ..	1 11 6
Dulwich, Lordship-lane ..	5 2 4
Esher ..	1 11 0
Outwood ..	7 13 7
Do., for <i>W & O</i> ..	0 17 9
Redhill ..	6 8 0
South Norwood, Sunday-school ..	8 13 11
Streatham ..	1 0 0
Sutton ..	12 2 0
Upper Tooting, Trinity-road ..	36 0 7
Do., for <i>W & O</i> ..	4 0 0
Wallington ..	18 8 3
Do., for <i>N P</i> ..	1 18 5
West Norwood, Chatsworth-road ..	30 6 9
Do., for <i>Congo</i> ..	0 10 0
Woking ..	1 14 6
Do., for <i>N P</i> ..	0 13 1

SUSSEX.

Brighton, Bond-street ..	0 5 0
Eastbourne ..	1 1 0
Lewes ..	12 18 4
Do., for <i>W & O</i> ..	0 12 0

WARWICKSHIRE.

Henley-in-Arden ..	1 0 0
Leamington, Clarendon Chapel ..	18 7 4
Do., for <i>W & O</i> ..	1 1 0
Do., for <i>Congo</i> ..	5 5 0
Do., Warwick-street ..	40 8 3
Rugby ..	6 11 8
Do., for <i>W & O</i> ..	1 0 0

WILTSHIRE.

Bower Chalke ..	3 10 0
Bratton ..	8 3 2
Do., for <i>W & O</i> ..	1 5 0
Do., for <i>Congo</i> ..	2 17 6
Chippenham ..	10 17 1
Do., for <i>W & O</i> ..	0 15 7
Do., for <i>N P</i> ..	1 14 8

Oamerham and Rockbourne ..	3 2 4
Do., for <i>W & O</i> ..	0 5 0
Devizes ..	31 9 9
Melksham ..	47 7 9
Pewsey ..	3 18 10
Semley ..	2 8 2
Swindon ..	44 1 10
Do., for <i>W & O</i> ..	2 10 7
Do., for <i>N P</i> ..	2 15 0
Yatton Keynell ..	2 8 10

WORCESTERSHIRE.

Pershore ..	20 5 9
Do., for <i>W & O</i> ..	0 10 0
Do., for <i>N P</i> ..	2 0 4

YORKSHIRE.

Bedale and Masham ..	5 0 11
Denholme ..	1 10 0
Elland ..	0 12 0
Gildersome ..	6 4 6

Kelghley District.

Bingley ..	3 10 0
Do., for <i>W & O</i> ..	0 10 0
Cullingworth and Cowling Hill ..	4 15 3
Earby ..	5 0 0
Kelghley ..	14 8 4
Long Preston ..	10 15 0
Oxenhope ..	2 0 0
Skipton ..	3 1 9
Slack Lane ..	14 16 9

Leeds, Y.M.B.U. ..	58 17 1
Do., Blenheim Ch. ..	3 3 0
Do., do., for <i>W & O</i> ..	38 7 3
Do., do., for <i>Congo</i> boy, "Manteya" ..	4 17 3
Do., South Parade Juvenile Anx. ..	5 0 0
Do., Burley-road Juvenile Anx. ..	24 0 0
Do., Newton Park, Union Ch. ..	24 6 6
Do., do., for <i>W & O</i> ..	7 17 6
Do., do., for <i>Congo</i> ..	1 8 9
Lydgato, for <i>W & O</i> ..	0 14 0
Salterforth ..	1 8 0
Scarborough, Albermarle ..	28 6 3
Sheffield, for Mrs. Lewis's work, Congo ..	4 0 0
Do., Glossop-road ..	38 0 0
Skipton, Otley-street ..	6 1 0
Do., for <i>N P</i> ..	3 1 2
Slathwaith, Zion Ch. ..	1 2 6
Sowerby Bridge ..	0 19 3
Do., for <i>N P</i> ..	0 3 0
Staincliffe, for <i>W & O</i> ..	0 13 0
Wakefield, Sunday-sch., for support of <i>Oroona-day Ghose, Macker-gunge</i> ..	13 8 0
West Vale ..	3 9 3

NORTH WALES.

ANGLESEA.

Capel Gwyn ..	2 8 6
Gwalchmai ..	0 4 0
Llanfaethlu, Zoar ..	16 14 0

CARNARVONSHIRE.

Bethesda ..	10 4 7
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Garn, Capel-y-Beirdd, and Aion ..	9 15 1
Groeslon, Llandwrog ..	0 15 0
Nevin ..	2 19 0
Rhosirwaen ..	0 14 8

DENBIGHSHIRE.

Dolywern ..	2 0 8
Do., for <i>N P</i> ..	0 3 4
Ffordlas ..	2 4 0
Gefallirhyd ..	1 10 0
Glynceiriog ..	7 5 0
Llangerniew ..	3 6 6
Llanhaidr ..	1 15 0
Ponkey, Ston, for <i>N P</i> ..	0 18 0
Wrexham ..	0 10 0

FLINTSHIRE.

Bontnewydd ..	2 0 0
Caerwys, Zion ..	0 7 4
Halkyn ..	3 0 0
Lixiom ..	2 4 10
Llanefydd ..	2 10 0

MERIONETHSHIRE.

Barmouth ..	6 0 0
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MONTGOMERYSHIRE.

Rhydfele, Bethlehem ..	4 19 2
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SOUTH WALES.

BRECONSHIRE.

Crickhowell ..	8 2 8
Erwoud, Hephzibah and Ramah ..	1 4 6
Llanidngelantbran ..	0 7 6
Maesyberlan ..	2 15 6
Nantymfryn ..	0 16 8
Pantycelyn ..	0 16 9
Pisgah ..	0 10 6
Pontestall ..	0 8 0

CARDIGANSHIRE.

Cardigan, Mount Zion ..	12 14 6
Do., for <i>Africa</i> ..	2 10 0
Do., for <i>China</i> ..	2 10 0
Do., for <i>Italian Evangelist</i> ..	1 5 0
Do., for <i>N P</i> ..	1 0 6
Verwig, Sioam ..	5 14 6

CARMARTHENSHIRE.

Ammanford ..	2 2 2
Bwlchwrhiw ..	0 17 3
Carmarthen, Priory-st. ..	19 13 8
Do., for <i>N P</i> ..	2 1 10
Cwmdunl ..	1 3 0
Cwmllor ..	3 0 7
Ffynonhenry ..	1 16 1
Gollywen, Aion ..	4 10 3
Llandovery, Ebenezer ..	2 0 5
Llandyfan, Soar ..	1 1 7
Llandysaul, Ebenezer ..	0 12 3
Do., Penybont ..	0 13 2
Llanelly, Bethany ..	8 17 5
Llangunnog, Ebenezer ..	10 17 6
Logfa, Calafaria ..	16 11 1
Llwynhendy, Soar ..	58 0 5
Mydrim, Salem ..	10 17 3
Rhydwyliw ..	15 2 8
Do., for <i>N P</i> ..	6 1 4
Sittim, Fellingwm ..	3 10 0

GLAMORGANSHIRE.

Abercanad, Siloh.....	2	11	0
Birchgrove, Alnon.....	4	9	0
Blaenllechan, Nazareth	4	11	2
Blaenhonda, Calfaria	2	0	2
Bridgend, Ruman.....	3	11	3
Brynyberlan.....	2	5	9
Cardiff, Llongeross-st.	14	3	3
Do., Riverside.....	1	2	0
Do., Splott-road.....	6	6	7
Do., Tabernacle.....	56	11	2
Do., Tredegarville.....	21	7	11
Clydach Vale, Calfaria	3	10	6
Cwmpark.....	1	9	6
Cwmwrch, Beulah.....	0	18	9
Dowlais, Beulah.....	10	9	6
Do., for W & O.....	0	9	6
Do., for support of Congo boy.....	5	0	0
Ferndale, Salem Newydd	20	15	10
Glyncorrwg.....	3	8	6
Gyfeillon.....	1	7	9
Hengeod, Welsh Ch.....	7	15	4
Do., for N P.....	3	2	6
Laleston.....	1	1	0
Lilancarfau, for N P.....	2	4	6
Llwynypia, Jernsalem	30	0	0
Maesteg, Bethany.....	6	7	8
Do., for N P.....	1	0	6
Merthyr Tydvil, High- street Sunday-school	7	14	1
Morriston, Zion (2 years)	5	19	6
Penarth, Penuel.....	5	1	4
Do., Plassey-street			
Tabernacle.....	1	10	6
Penrhiwter, Slon.....	0	11	11
Do., for N P.....	0	13	4
Pentyrch, Pennel.....	1	19	9
Do., for N P.....	2	2	3
Pontypridd, Tabernacle	11	4	6
Rhydfeleu, Bethlehem	2	0	0
Tondu, Carey Ch. Sun- day-school, for N P	1	18	0
Tonyrefail, Alnon.....	4	16	3
Ynysfyr, Alnon.....	2	11	2
Ynysybwl, Noddfa.....	2	12	4
Ystalyfera, Soar.....	5	17	5
Ystradgynlais, Alnon.....	1	14	6

MONMOUTHSHIRE.

Abercarn.....	20	0	3
Aberyschan, Eng. Ch.....	12	9	2
Argoed.....	56	4	0
Bedwas.....	7	7	4
Blackwood, Libanus.....	2	6	7
Do., do., for N P.....	3	0	2
Do., Mount Pleasant	3	2	3
Blaenau Gwent.....	19	4	4
Do., for N P.....	17	8	6
Blaenavon, Broad-street	4	10	3
Do., Ebenezer.....	5	6	6

Blaina, Salem.....	23	13	1
Caerleon.....	3	3	0
Ebbw Vale, Brynhyfryd	5	12	6
Do., Zion English			
Sunday-school.....	18	11	9
Llangibby.....	0	14	3
Llanhiddel.....	3	17	2
Llanweraeth.....	11	15	0
Malndes, Summerhill.....	29	12	3
Do., for N P.....	1	10	0
Monmouth.....	8	18	6
Nantglo, Bethel.....	1	5	0
Do., Alexandra-road	1	2	9
Newport, Temple.....	2	5	6
New Tredegar, Saron.....	15	10	9
Do., for N P.....	4	0	3
Pontrhydrun.....	8	16	8
Do., for Congo.....	0	10	0
Pontypool, Upper Tros- nant.....	0	12	0
Princetown.....	2	0	9
Risca, Bethany.....	7	5	1
St. Bride's.....	2	16	0
Sirhowy, Carmel, for N P.....	0	14	11
Tredegar, Carmel Welsh Ch.....	2	15	7
Treffil.....	3	9	0
Upper Cwmbrian.....	1	0	0
Upper Trosnant.....	3	7	6

PEMBROKESHIRE.

Beulah.....	3	6	9
Do., for N P.....	1	5	9
Caeraleem.....	6	1	11
Do., for W & O.....	6	10	0
Do., for N P.....	2	5	1
Ffynnon.....	6	10	6
Fishguard and Solva.....	15	17	19
Gelly.....	8	6	10
Do., for Rome.....	0	9	0
Do., for N P.....	4	18	6
Gerazil.....	4	6	1
Do., for Rev. W. R. James' work, India	5	0	0
Goedwig.....	1	2	9
Haverfordwest, Be- theada.....	37	15	7
Do., College.....	2	4	0
Do., Hill Park.....	19	0	6
Jabez.....	5	2	10
Do., for W & O.....	0	10	0
Do., for N P.....	4	6	2
Letterston, Saron.....	9	12	5
Do., for N P.....	2	0	9
Martletwy.....	3	10	0
St. David's, Zion.....	7	13	3
Star.....	3	15	5
Swyd Carfyrdyn, Reho- both.....	1	6	0

RADNORSHIRE.

Elan Vale.....	3	19	0
Knighton.....	7	1	0
Vellindre.....	1	13	4

SCOTLAND.

Aberdeen, Crown- terrace.....	30	4	4
Do., for China.....	1	0	0
Do., for Italian Mis- sion.....	8	14	0
Do., for Congo.....	3	0	0
Do., for Palestine.....	4	0	0
Ayr.....	0	3	6
Crief.....	1	16	6
Dunfermline.....	115	5	0
Edinburgh, Charlotte- street.....	23	6	2
Do., for W & O.....	2	12	5
Do., for Congo.....	2	18	11
Glasgow Auxiliary, per Mr. D. Lockhart, Treasurer.....	20	0	0
Glasgow, Adelaide-place	50	0	0
Do., Gallowgate Y.M.C.A., for sup- port of "Loleko," Congo.....	2	10	0
Do., John-street.....	20	10	0
Hamilton.....	6	10	0
Do., for N P.....	0	4	0
Hawick, Sunday-school	6	10	0
Kelso.....	1	15	0
Do., Sunday-school, for support of Congo boy under Mr. Clarke.....	5	0	0
Kilmarnock.....	5	5	1
Do., Sunday-school.....	1	0	0
Kirkcaldy, for W & O.....	0	5	0
Paisley, Hope Hall.....	9	0	0
Perth.....	44	0	8
St. Andrews, for W & O	1	0	0
Stirling.....	28	17	10
Wishaw.....	5	12	1
Do., for W & O.....	1	10	0

IRELAND.

Ballymena.....	1	8	0
Banbridge.....	0	18	3
Carrickfergus.....	3	0	0
Clough.....	0	9	0
Tandragee.....	6	5	0
Do., for N P.....	7	19	9

CHANNEL ISLANDS.

Guernsey.....	2	0	0
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It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.