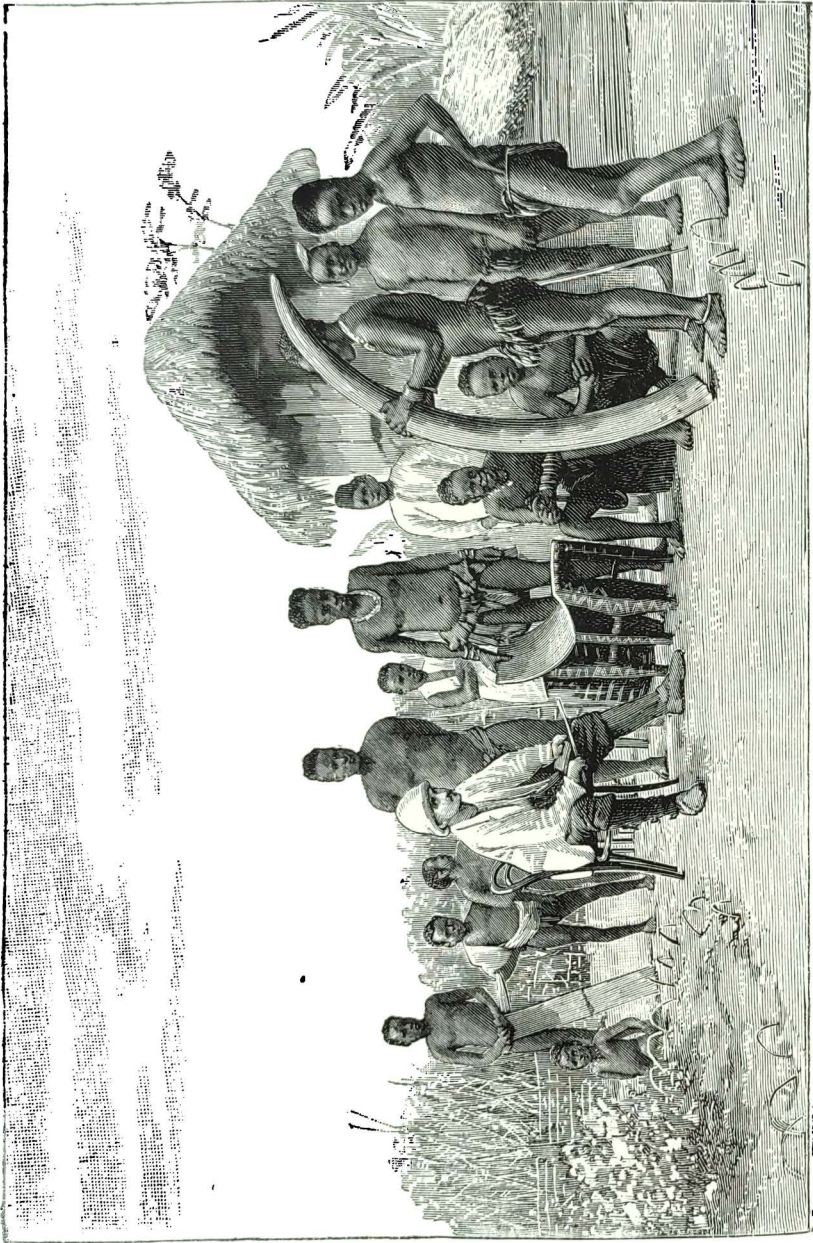


[THE MISSIONARY HERALD,  
MARCH 1, 1893.



CONGO IVORY TRADERS.—(From a Photograph.)

[MARCH 1, 1893.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE FINAL CENTENAR THANKSGIVING MEETINGS

WILL BE HELD IN

### NORTHAMPTON

On *MONDAY, 20th inst.*



ON this date, one hundred years ago, William Carey and John Thomas were solemnly set apart as missionaries for India. The town of Northampton was very intimately associated with the origin of the Society. Dr. Ryland, the pastor of College Lane Church, was one of the founders of the Mission. It was at Northampton, in the river Nen, William Carey was baptized, and in the same town some of the earliest committee meetings took place.

#### ORDER OF PROCEEDINGS

IN THE MORNING ... DEVOTIONAL MEETING

IN THE AFTERNOON ... SERMON BY DR. GLOVER, OF BRISTOL.

Public Meeting in the Evening, under the Presidency of the Treasurer of the Society, W. R. RICKETT, ESQ.

The following gentlemen will deliver addresses :—The Rev. R. WARDLAW THOMPSON, representing the London Missionary Society; the Rev. Dr. SWANSON: the Presbyterian Missions; the Rev. Dr. JENKINS: the Wesleyan Missionary Society; and the Rev. J. BAILEY, B.A., of Sheffield, recently returned as a deputation to the West Indies: the Baptist Missionary Society.

It is probable a Centenary Meeting, especially for young people, will be held on Tuesday, the following day.

Further particulars as to time of meetings and other arrangements will duly appear in local and other papers.

On the same day, in connection with the ordinary Annual Missionary meetings of the Leicestershire Auxiliary, Commemoration Services will also take place in Harvey Lane Chapel, Leicester, the scene of William Carey's ministry.

### CLOSING OF CENTENARY FUND.

We wish to remind our friends that this Fund will close at the end of the current month, the 31st of March (unpaid promises being, of course, received at later dates); we shall, therefore, be glad to have any sums which local treasurers may be able to remit, also the contributions which may have been obtained by those individuals who applied direct to the Mission House for Centenary Collecting Books and Cards. May we further respectfully request those who are intending to contribute to the Fund to communicate with the Mission House before the above-named date?

We are thankful to report the following additional payments:—

Howard, Mr. John B. ....	20	0	0	Myrtle - street Chapel			
“ Phil ” .....	13	2	6	(additional) .....	7	1	0
Anonymous .....	10	0	0	Bootle .....	0	10	0
Howe, Mr. J. F., Lee ....	10	0	0	Welsh Churches (addi-			
Smaller donations .....	15	14	6	tional)—			
Clapton, Downs Chapel				Everton Village.....	12	16	0
(additional).....	11	2	6	Windsor Street .....	13	6	7
Hackney, Mare Street (ad-				rasenose Road.....	13	7	0
ditional) .....	31	7	4	Manchester, Union Chapel			
Hammersmith, West End				additional)—			
(additional).....	33	1	7	Crossley, Mr. F. W. ...	21	0	0
Regent's Park Chapel (addi-				Y. P. S. C. E. ....	4	0	0
tional) .....	201	19	1	Newport, Commercial Rd.—			
Bramley, Zion Chapel ....	50	0	0	“ In Memory of Hannah			
Burton-on-Trent, New-				Griffiths ” .....	15	0	0
street—				Smaller sums .....	28	10	0
Dunnicliff, Mrs. ....	10	0	0	Oswaldtwistle (additional)—			
Downton .....	13	17	0	Lonsdale, Mr. E. ....	10	0	0
Keighley .....	53	17	1	Peterborough (additional)—			
Leeds (additional)—				Hall, Miss .....	15	0	0
Billbrough, Mr. Alfred ..	50	0	0	Tansley, Mr. J. ....	10	0	0
United Juvenile Meeting	5	0	0	Torey, Miss .....	10	0	0
Liverpool (sixth list)—				Smaller sums .....	15	6	0
Toxteth Tabernacle				Ramsbottom (additional)..	21	14	0
(additional)—				India, per Rev. Geo. Kerry			
Bowie, Mr. A. ....	10	0	0	(additional) .....	500	0	0
Harrison, Mr. J. ....	10	0	0	Jamaica (additional)—			
Harrison, Mrs. ....	10	0	0	Brown's Town and			
Howard, Dr. ....	10	0	0	Bethany (including			
Mills, Miss (collected)	15	15	0	Crown Cards).....	30	0	0
Smaller sums .....	208	19	10	Smaller sums from various			
Richmond Chapel (ad-				places .....	36	5	9
ditional) .....	58	9	0				

**COLLECTIONS ON CENTENARY SUNDAY.**

BEDFORDSHIRE.		CAMBRIDGESHIRE.		LEICESTERSHIRE.	
Toddington .....	0 9 8	Caxton.....	1 2 3	Woodhouse Eaves ....	1 7 6
BUCKINGHAMSHIRE.		DERBYSHIRE.		WORCESTERSHIRE.	
Stantonbury .....	1 2 6	Riddings .....	1 5 19	Stourport .....	3 0 0

The Fund now stands at—

**£110,013 7s. 0d.**

**THE CENTENARY PRAYER UNION.**

We continue to receive numerous communications expressing thankfulness for the establishment of this Union.

For the purpose of forming local unions we shall be pleased to send a specimen Calendar, with card of membership, &c., on receipt of sixpence.

The Calendar is published at one shilling, to members of the Union it is supplied at sixpence, the membership subscription being an additional sixpence. For detailed information of the nature of this Prayer Union we refer our readers to the January and February numbers of the **MISSIONARY HERALD.**

**THE CLOSE OF THE FINANCIAL YEAR.**



WE desire to call the urgent attention of all our friends, and particularly of treasurers and secretaries of Missionary Auxiliaries, to the approaching **close of our Financial Year on the 31st of the current month.** We shall be thankful if remittances can be

forwarded by that date.

We urgently need all the help our friends can send. The cash receipts on General Account up to the 31st January last show a falling off, as compared with the receipts of **last year** to the same date, of

**£457 Os. 0d.,**

while the ordinary expenditure for the year current to the same date exhibits an **increase of**

**£2,139 Os. 0d.**

as compared with last year.

Remittances should be sent to Alfred Henry Baynes, and all cheques, drafts, post-office orders, and postal orders made payable to his order and crossed Barclay & Co., and sent to the Mission House, 19, Fumival Street, Holborn, London, E.C.


## THE CONGO MISSION.

### SCHOOL-HOUSE FOR WATHEN STATION.

LETTER FROM REV. W. H. BENTLEY.

“ Edgware, Middlesex,

“ February 10th, 1893.

“  Y DEAR MR. BAYNES, — I have now the pleasure to inform you that the school-house, which Sir

Charles Wathen has so generously provided for the station on the Congo which bears his name, has been shipped; and in sending you this information I ought to give some further particulars as to this noble gift, and the use which is to be made of it.

“ Our school at Wathen, until four years ago, was in a very low state. I need scarcely do more than mention that nearly seven years ago, when the station was quite newly established, a vigorous attempt was made to initiate school work. Some twenty-five boys were gathered together, and Mr. Percy Comber, especially, threw himself into that work. But in those days we had to make the best terms we could, and the boys thus gathered would do no work; even the little work of our households had to be paid for, especially as there was at that time a trading factory opened beside us, where the servants were all paid. After a time the situation became further complicated with a great scarcity of food, and when the parents of the children, instead of doing what they could to sell us a little food, if only enough for their own children then with us, came to beg from them, the whole thing collapsed, and the school had to be dispersed.

“ A few boys were kept to do the necessary house work, and our brethren had to put all their energies into the supervision of the making of bricks, the sawing of planks, and the building operations of the station. So that when my wife and I went to take up our abode at Wathen, on the death of Thomas Comber, there were only a few ‘house boys’ receiving a small wage.

“ My wife had to go home to England, as well as Messrs. Davies and Percy Comber. With Mr. Oram as my colleague I was busy with the construction of my own house, and we were scarcely in a position to do much school work if we had had the possibility.

#### “ A NEW START.

“ However, one Sunday a chief in a town which Mr. Oram had visited brought a couple of boys, wishing him to take them and teach them, but not for pay; he wanted them to learn, and to submit to the discipline of the station; he would find them in pocket-money. Here, then, was a new start on better lines than had been possible in the early days.

“ A few other chiefs in the neighbourhood did not wish to be behind the times, and sent a few more boys, so that when my wife returned, and Mr. Oram went away, first to San Salvador, and then to his work on the Upper River, there were twelve children on the station. Of these my wife took charge, and we commenced to increase our schools. As Messrs. Cameron, Comber, and Davies re-

turned from their furloughs, they also brought in boys. We divided our surroundings into four districts, and each of us took charge of one. Then the boys from my district were my boys, and so with each of us. This made things a bit home-like for them, and as we itinerated we recruited more boys, and others were brought in to us.

"We had made a rough construction to serve as a school-house, and to hold our daily service, but the school grew too big for it, and my wife had great difficulty in carrying on the work. Crowded as it was, and hot with the fierce sun on the roof, the building, which served for a score, became insupportable with sixty. My wife's health suffered, and a bad attack of fever made us seriously consider what we should do.

"We needed a decent school-house, and not a temporary structure, which would begin to need repair as soon as it was built. Bricks were too expensive, as we knew from experience from our brick house; the local clay was too sandy to make durable mud walls, that we had proved to our cost.

#### "HELP FROM SIR CHARLES.

"Knowing the interest which Sir Charles Wathen takes in our work, and especially in the training of the young, we decided to elaborate our plans, estimate the cost, and ask him whether he would help us; if so, would he kindly intimate his willingness to you, and send on the plans to you for execution. You know how readily he responded, expressing the pleasure it would give him to send whatever might be necessary, up to £500, the amount which we had estimated. There was a difficulty over the contractors' estimates; they did

not understand the importance of keeping down the weight. The delay in correspondence, and my own early intended furlough, made it necessary to wait until I came home.

"In talking things over with Sir Charles Wathen, he suggested that a Bristol firm might do better than the estimates previously obtained. In the end, Messrs. John Lysaght, Limited, of Bristol, contracted to construct what was needed; after further delay it was completed, inspected by me, and is now shipped, and well on its way out. Sir Charles has also fulfilled his kind promise in the cheque for £500, which you have received.

#### "THE NEW BUILDING.

"The building is 36 feet wide by 80 feet long, divided into two equal rooms, 36 by 40 feet, one for a dormitory, one for a school-room. The walls are 10 feet in height, the height of the ridge is 18 feet, the whole building is of iron, the roof being lined with matchboarding; it will be, therefore, as cool as my own house. To make it complete an 8-foot verandah all round has been added, which will not only serve to keep the building cool, but also for the boys to live in during the day, adding much to the cleanliness of the school. There will be plenty of light and air, for, with the exception of the immediate neighbourhood of the doors, there will be windows all round; altogether 180 feet of 4-foot windows. The inside of these will be protected with wire netting, to prevent ingress and theft, so that the dormitory can be open to the air all day while the doors are locked, as also the school-room. For large audiences held in the school-room the verandah would serve if necessary.

"The second room will be the

dormitory, having accommodation for 120 boys. To sleep so many, resort has been had to 'bunks,' as on ship-board. A number of iron bed racks have been sent out, supplied by the fund which Mrs. Cameron raised when she was in England. The corners of these will be painted with luminous paint, to prevent the recurrence of a fatal accident which occurred at Underhill some years ago. A boy, in the night, as he was going to his bed, struck his head on the upright of the roof of the dormitory, and died the next morning.

"Sir Charles has promised to send us an enlarged portrait of himself, that our boys may know him to whom they and we owe so much.

"So now, instead of the wretched building in which my wife daily risked her life, we shall have a thoroughly efficient building. When we left Wathen there were seventy-four children in my wife's school in attendance. We hope that the food supply will permit us to bring the school up to the complement.

#### "WATHEN UNIVERSITY.

"I was down at Cambridge the other day, and amused some of the friends by my audacity in venturing, in the University town itself, to state that we were laying the foundations of a university at Wathen Station. Cambridge was not built in a day, and though some time may yet elapse, there is no reason why we should not establish a Wathen University 'in the air'; we may as well aim high. But to descend to sober seriousness, we are hoping that the work will develop into something more than an elementary school. Already our little church at Wathen is working on its own account two out-post school and evangelistic

centres, and we hope, with God's blessing, to see this multiplied many-fold. Presently the more elementary work can be done in the out-post schools, and only advanced and specially promising boys need come on to us; later it should become more of a normal college, and be of service for training for pastoral evangelistic work; then some day our Wathen University may grow out of that.

"Dr. Webb has an idea of trying to give some native young men a knowledge of medicine, and there are many and great possibilities. At the rate things have been developing of late, possibilities rapidly become probabilities and facts. At any rate, our bed racks are for six-foot beds, so we are ready for the best.

"Our school work is full of encouragement, and our children are doing well. News comes to us of baptisms, and of candidates under observation as catechumens; indeed, Mr. Davies in his last letter to me writes, 'Most evenings I have one or more boys come to talk with me.' All this is greatly encouraging, and makes us earnestly desirous to increase up to our complement. To these boys we look for the teachers and pastors of the future, and as we see such tokens of the work of the Holy Spirit in their hearts, we can but entertain great expectations.

"Three books are now being printed by the Religious Tract Society, 'More about Jesus' and Foster's 'Story of the Bible' (as far as the death of Solomon), translated by my wife; and the 'Peep of Day,' translated by Nlemvo. An arithmetic translated and prepared by my wife must go into the press very soon; I am getting estimates for that. The New Testament will, I trust, be in the press by the end of March.



"I know, dear Mr. Baynes, that you have already presented the thanks of the Baptist Missionary Society to Sir Chas. Wathen. But on behalf of my colleagues, my wife, and myself, I must beg to be allowed thus publicly to present our hearty thanks to Sir Charles for his munificent gift, and our high appreciation of his kindness, and of the noble help he has rendered us in our work. Our friends will, I am sure, join in the prayer that Wathen Station

may become yet more abundantly a blessing.

"Yours affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq.

"P.S.—I have yet to find a 12 ft. by 12 ft. platform, to be slightly raised, a table and a cupboard to match the size of our harmonium, to complete things. I do not know whether any friend or school would like to give this; it would be a small expense, of which £10 should cover the cost."

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ONLY four days after the foregoing was written by Mr. Bentley, we were startled to hear of the sudden death of Sir Charles Wathen. The following lines, written by one who enjoyed his personal friendship, reveal something of his deep and generous interest in the work of our Society:—

### DEATH OF SIR CHARLES WATHEN, J.P.

"While taking part in the meeting of the Town Council of Bristol, Sir Charles Wathen suddenly expired on the 14th of February. He was known to all our supporters as a very true and generous friend of our Mission. When, in 1877, Stanley emerged on the West Coast of Africa and reported his voyage down the Congo River, the Society felt at once that its long desire to reach the interior of the Continent would be practicable if they made the Congo the line of their movement. Sir Charles—then Mr. Wathen—read with interest the appeal for £500 for preliminary explorations, and wrote the Secretary offering to find that sum.

"Later, in 1879, he offered £700—being one-half the passage and outfit of twelve new missionaries, eight for India and four for China—if the Committee would undertake to send out these much-needed reinforcements. The other £700 was forthcoming. The Committee gladly accepted the challenge, and the brethren were sent forth.

"Later, in 1883, when, on the report of their brethren, Richard and Jones, of the great success which had attended the first ten years of labour in Shantung, the Committee came to the conclusion that they should endeavour to add fourteen new men to their staff in China, the boldness of the proposal awaked deep interest in Mr. Wathen's mind. He generously undertook to find one-half of the sum required for their passage and outfit—other Bristol friends undertaking the other half—£2,100 in all, provided the Committee would send the men. How these men were sent, the splendid work done by some of them in the famine of 1888, and the great blessing God has given to their labours are in the memory of all.

"His last large gift was that of an iron school-building for 120 boys for the Congo, which has just been despatched there. In conversation with Dr.

Glover, a few days before his death, he expressed his satisfaction with the building, and his pleasure at Mr. Bentley's approval of its details, adding, in a cheery way, "The next thing is to get hold of the girls," as he seemed to feel, all along, it was hardly fair to provide only for the boys and leave the girls without similar help.

"He was six times Mayor of Bristol, and was knighted for his services to the city in 1888. He was a man of very remarkable energy of character, of great fearlessness and thoroughness, so that what he did he did with his might. The city has had no public man of late years whose services were more ungrudgingly given, or more highly valued.

"His generosity was princely. And he was remarkable for great tenderness of heart, often unsuspected by those who only saw the vigour of his more public life.

"In addition to those more splendid gifts that have been mentioned, there was, of course, a constant flow of lesser gifts, his thoughtfulness of the comfort and well-being of all the missionaries he came in contact with endearing him to very many in Africa, China, and India.

"The suddenness of his death leaves Lady Wathen and his family in sore distress, in which, we doubt not, our readers will remember them at the Throne of Grace.

"He was buried in Bristol on Saturday, the 18th of last month, in Arno's Vale; the Mayor's Chaplain and the Dean of Bristol conducting the first part of the service in the Mayor's Chapel, and Dr. Glover offering the prayer at the grave. The Rev. W. H. Bentley, of Wathen Station, Congo River, was also present. Large numbers in the streets, on a day of pouring rain, proved the depth and the extent of the regard in which he was held."

## IVORY TRADERS, BOPOTO, UPPER CONGO.

(See *Frontispiece*.)



**D**URING the last ten years the exportation of ivory from the "Dark Continent" has enormously increased. The scramble for this valuable article has been no less assiduous than the scramble for territory; in fact, it yet remains to be proved how far the latter has been prompted by the former, and how small a place the true elevation of Africa's uncivilised tribes has prompted European would-be possessors of its vast territories. I suppose, but for the ivory supply, trading companies, and even the Free State itself, would be unable to exist on the upper reaches of the Congo, owing to the heavy transport expenses of native carriers from the interior to the coast upon articles of much less value than ivory, such as rubber, ground-nuts, palm oil and kernels, &c., although considerable quantities of the latter are exported from the West Coast, where such heavy expenses have not to be incurred.

Formerly the natives set but little value upon the now much-coveted source of income, and evidently used to waste enormous quantities of valuable ivory by chipping down huge tusks to form war-horns of wieldy size, a custom now wholly discontinued, since goods of European manufacture, such as cloth, beads, brass wire, knives, &c., are procurable with it.

The means of conveying the ivory into the hands of European traders has undergone rapid changes during the last few years. Formerly, after finding its way to the riverine tribes of the mighty Congo and its tributaries, it was handed on from tribe to tribe in huge trading canoes until it reached the white man on the coast. Until quite recently ivory could not be purchased from some of the tribes with anything other than slaves. To-day Dutch and Belgian trading companies are busy planting factories all along these waterways, where an agent of the company resides, whose duty it is to collect the ivory from the natives direct in exchange for European manufactures. A great deal is brought to the factory for sale, but much of the agent's time is also occupied in visiting distant villages in his canoe, when he is often a week or fortnight away collecting. At regular intervals his factory is visited by the company's steamer, which relieves him of his stock of ivory, and supplies him with the necessary barter goods to carry on his business.

The picture illustrates a young Dutch trader bargaining with some natives who have come to his factory with a huge tusk of ivory. His servant in the background, near the pigeon-cote, acts as interpreter if necessary. The tall man in the centre of the group is chief of the village in which the trader resides, and is watching the proceedings, and after the bargain is completed will doubtless want some consideration from the sellers of the ivory. These have possibly come from some distant village in the interior with their heavy burdens (a single tusk sometimes weighs over 100 lbs.), and have had to pass through a number of intermediate villages, at which, on their return journey with their bundles of cloth, beads, wire, mirrors, &c., they will, no doubt, be waited upon for highway tolls. How much they will be the happy possessors of when they reach home is quite a speculation.

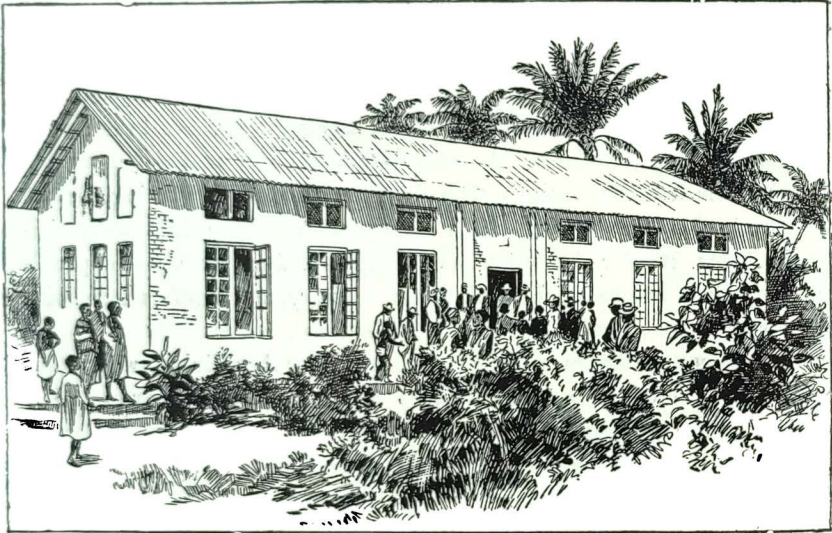
I often pity these young European traders, many of whom little know what dangers and difficulties they will have to face, to say nothing of the fearful temptations to which they will be exposed, ere they have fulfilled their two or three years' contract with the company. The patience often required, too, in bargaining with the natives is beyond description, and the trader certainly needs to be as "wise as a serpent and harmless as a

dove." Hours are often spent, and even days, in the purchase of a single tusk.

I have frequently been asked how I like Africa, to which my only reply, in brief, can be : No motive short of "Africa for Christ" would ever carry me back to Congo-land ; but, with this motive in our hearts we gladly go, and rejoice in the high privilege of telling forth the glad tidings of salvation to those who now sit in darkness and the shadow of death.

Bopoto, Upper Congo.


WILLIAM L. FORFEITT.



EXTERIOR OF CAMEROONS NEW CHAPEL.—(From a Photograph.)

## NEW CHAPEL AT CAMEROONS, WEST AFRICA.

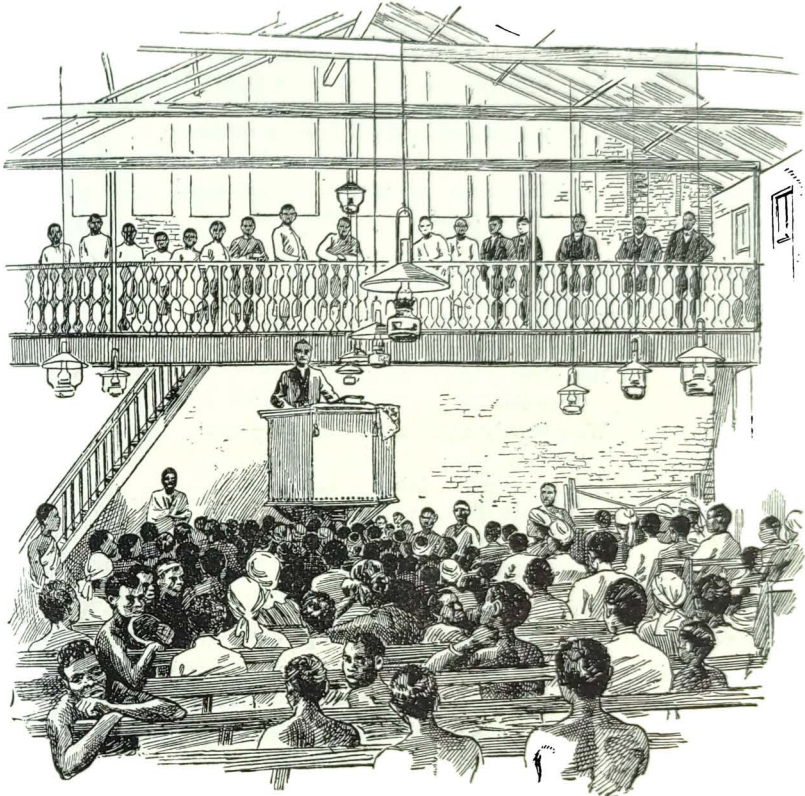
LETTER FROM THE REV. J. J. FULLER.

“EAR MR. BAYNES,—The pictures accompanying this are from photographs taken at Cameroons of the new chapel built by the native church at Acqua Town, and sent to me, which I have no doubt you will be glad to put into the **MISSIONARY HERALD**, so that our friends may see what is being done by our native Christian friends out there.

“The work is entirely their own ; the bricks made and burnt by them, and all the carpentering work, with the plans, are their own.

“You will see, from the picture of the interior, that a gallery is at one end, and, when completed all round, the building will seat 1,000 persons.

“It seems a marvel to me how they could have done it all; but it is



INTERIOR OF CAMEROONS CHAPEL.—(From a Photograph.)

only a further proof of the great blessing that has attended the labours of the missionaries, for not only have the natives themselves done this, but, at different points, they have built smaller places where they are extending their efforts for the good of their fellow-countrymen.—Yours truly,

“A. H. Baynes, Esq.”

“J. J. FULLER.

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**Arrival of Missionaries.**—We are glad to report the safe arrival in England of the following missionaries:—The Rev. Thomas Bailey, of Cuttack, Orissa; and the Rev. Evan and Mrs. Morgan, from Tai Yuen Fu, Shansi, North China.

## “LO, I AM WITH YOU ALWAYS.”

### THE MISSIONARY'S MEDITATION.



WERE it only a promise 'twere precious,  
 For His word as Himself is true,  
 Eternal, and therefore each moment  
 Most solemnly, sacredly new ;  
 Long-aged as God's purpose of mercy,  
 Yet new as the dawn of to-day ;  
 Were it only a promise, how precious !  
 “ *Lo, child, I am with you always.*”

Were it only a promise 'twere precious,  
 For His word all immutable stands,  
 Like the sun that promises sunshine  
 To slowly revolving lands ;  
 But gives it the while to others  
 That rise the good gift to claim ;  
 Were it only a promise I'd argue :—  
 “ My Jesus is ever the same,  
 And 'tis mine to claim the fulfilment  
 Of what He has promised to be,  
 Each moment believing that Jesus  
 Is true to His word and me.”

But 'tis more than a promise that's given,  
 When the Saviour says, “ I AM ” ;  
 'Tis a present gracious assurance,  
 A whisper from God and the Lamb ;  
 Yea, a call to honour His presence,  
 To note that the Lord is near ;  
 To heed it means blissful gladness,  
 But likewise a holy fear.

I dare not, believing Him present,  
 Yet live as though, far away,  
 He followed my course with pity,  
 But left me to stumble and stray ;  
 I must honour the grace that He giveth—  
 “ Sufficient,” Himself hath said ;  
 If He's with me 'tis His to lead me,  
 And mine to be always led.  
 Yea, this “ *Lo, I am with you always,*”  
 Is God's call to that walk in the light  
 Which makes lives to shine with His glory,  
 And so make earth's darkness bright.

## THE BRITISH AND FOREIGN BIBLE SOCIETY AND THE BAPTISTS.



WING to statements which have appeared in the public prints, a rumour seems to have got abroad that the Bible Translation Society had become unnecessary, and had ceased to exist. In the interests of the Bible Translation Society, it is deemed desirable that this misunderstanding should be removed. The real facts are as follows :—

The Bible Society, recognising the fact that the Congo district was practically a Baptist mission-field, has offered to print the Rev. W. Holman Bentley's Congo version of the New Testament on condition that, after the term "immerse," the words, (Greek, baptize), in brackets, should be inserted in the text, as often as the word and its cognates may occur. To this proposal the committees of the Bible Translation Society and the Baptist Missionary Society have heartily acceded.

At the same meeting of the united committees an application was made by the Bible Society for permission to use the Uriya version of the New Testament; to alter the native terms for baptism, and to insert terms which would be acceptable to Pædobaptists.

To this request the united committees suggested that, as the Uriya district is, equally with the Congo district, almost entirely a Baptist mission-field, it would be well to apply the same rule to the Uriya version as is now agreed to for the Congo version—namely, the insertion of the words (Greek, baptize) after the terms for "immersion."

We are thankful to state that this proposal has been accepted by the Bible Society, and, in the language of the *Freeman*, "we hope this is the beginning of the end of a most painful controversy, and that the British and Foreign Bible Society, which does such splendid work in helping other missions, will henceforth be equally generous in the case of the missions of the Baptist denomination."

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## HISTORY OF A STRUGGLING SOUL.



THE first time I went out to preach in Hindustani, after my return to India, I had the pleasure of meeting an old hearer who had become a Christian. The other day a second similar glad surprise occurred. Preaching at the head of a new road in Calcutta, called Huniamis Road, there was an old acquaintance, whom I knew not at the time, among my hearers. He made himself known to me, however, as soon as I had finished speaking. Many years ago he was impressed with, and convinced of, the truth



of the Gospel. He was then seventeen years of age. By caste he is a Brahmin of highest rank (a Kulin). His father was fondly attached to the lad, and, perceiving that he had been brought under the power of the Gospel, begged him not to be baptized until after his death. At the same time, the father gladly accorded him liberty to read the Bible and pray at home, and also to abstain from all participation in the religious rites of Hinduism. Several years have passed since then. Convictions more or less stifled led to internal misery; negligence as to duty led to deeper sin. At last conscience was so aroused, and the claims of the loving Saviour drew Kristo Das Bannerjee so mightily, that, unable any longer to resist, he, his second wife, together with his son and daughter, have all made a public avowal of their faith in Christ. This public avowal also occurred in my absence. Kristo Das Bannerjee has, however, not escaped the cross. His son was married to a Hindu lady, and his daughter was married to a Hindu gentleman. Both these unbelievers have departed. The daughter's husband has not only cast off his wife on account of her baptism, but has married another. At present Kristo, who is both able and well educated, has charge of a Christian school belonging to the Church Mission. On Sunday he came to our English meeting, and on the following day went to Wellington Square in order to help in our vernacular preaching. Again, the greatest grief that Kristo now feels is on account of his first wife, who, years ago, was willing, and indeed eager, to be baptized, but, owing to the hesitancy of her husband, died without thus publicly confessing her faith—the work of conversion began twenty-five years ago. The place was Serampore College, during the time of the incumbency of the late beloved John Trafford. Thus “one soweth and another reapeth.” “Cast thy bread upon the waters, and thou shalt find it again.”

Intally, Calcutta, January 3rd, 1893.

C. JORDAN.

## WORK IN THE AGRA DISTRICT.



THE Rev. J. G. Potter, of Agra, sends the following cheering account of blessing following the labours of our devoted brother, Rati Ram, who for many years past has been working in the Agra district :—

“MY DEAR MR. BAYNES,—I have just received a letter from our evangelist, Rati Ram, which contains such good news that I hasten to send it on to you. About six months ago, our brother, going in search of a Brahman pundit, who had heard the Gospel with attention, and purchased a Sanskrit copy of the New Testament, missed his way, and wandered into a

thieves' village, many of which are found in the ravines of the Chambal River.

### “A THIEVES' VILLAGE.

“The people, having him in their power, asked what money and other property he had, and he told them. They then asked him who he



was, and he told them a Christian. They then inquired what that meant, and he told them one who follows Christ. They said, 'Who is Christ? We never heard of Him before.' He then opened his mouth and preached unto them Jesus. After this, they let him go, and, instead of robbing him, kindly directed him back to the main road, and asked him to come again. This much I have already reported; now for the sequel. Our brother has many times visited them since, and instructed them in the Word of God. He has also left portions of Scripture with those who could read. On every occasion, these thieves received him gladly, and listened with attention to the Gospel story. On one occasion, recently, he found that the village had been destroyed by the police, and the people scattered. Still trusting him, they came forth from their dens and hiding-places, and again heard him gladly. Many of them declared that they were tired of being the enemies of God and man, and asked our preacher to teach them a better life. He pointed them to Christ, and told them of the dying thief who looked to Christ and found salvation.

#### "RESULTS.

"Eventually, twenty-one of these men asked to become Christians, promising to throw their swords into the river as an evidence of their sincerity. Of that number, seven have actually been baptized upon a profession of faith in Christ; and, what means even more than baptism, they have also *broken caste by partaking of the Lord's Supper*. Some of these being leaders of the gang of thieves, the others became very angry at the time of their baptism, and drew their swords, threatening to take their lives

and the life of our preacher if the baptism took place. By God's grace they all remained firm, and answered that, as Christ had died for them, they could do no less than confess Him in His own appointed way. The threat was not carried out, and the baptism took place. Since then, these seven men have had to leave their old haunts and their old companions, and have settled down in a village in the native State of Kerowli. They have purchased cows and buffaloes, and are selling their produce—milk and clarified butter. One evidence of their sincerity is, that they have observed the Lord's-day, spending it in prayer and praise.

#### "THE POWER WORKING.

"The village people, observing this, asked what it meant, and, when told that they were disciples of Christ, began to inquire about Him. The men told what they knew, and then referred them to our preacher, Rati Ram. The result has been an invitation to our preacher to visit the village as soon as possible. This village being in a district where little or no mission work has been done, and in a native state where, as yet, no Christian worker has ever lived, it looks as if the Lord had lost sheep there whom He intends us to seek and to save. Our preacher well says in his letter to me, 'as one light is used to light another'; so it looks as if these seven men were to be the means of giving light to others among whom now they dwell. He may well ask that these men and the people among whom they now live should be specially remembered in prayer. May I pass on his request to friends at home through this letter?—Yours truly,

"J. G. POTTER.

"A. H. Baynes, Esq."

## WATHEN STATION, LOWER CONGO.

### CHEERING SIGNS OF SUCCESS.



HE Rev. Philip Davies, of Wathen Station, sends the following letter, under date of November 14th, 1892, which will, we are confident, be read by all friends of the Congo Mission with feelings of devout thankfulness:—

“MY DEAR MR. BAYNES,—You will be glad to hear that last Sunday week I baptized one of our workmen, a man from the San Salvador district, named Nkuku, and one of my personal boys, Mbala, both giving very good evidence of a real change of heart. Baptisms have not yet been so frequent with us but that the baptism of one or two even gives us the deepest joy.

“If a missionary’s life be more trying and difficult than that of a Christian worker at home—a point I by no means insist on—I do believe that we have greater joy over every soul that turns from darkness to light; so often at home a conversion seems the most natural thing in the world, here each conversion is another miracle, the direct work of the Holy Ghost.

#### “MBALA.

“Mbala first came to the station more than six years ago, and except for a few months, when his chief insisted on his going back to his town, has been with us ever since, so that for a long time he has been under instruction; it was, however, only a few months ago that he came to talk to me about his soul, but when he came his mind was apparently made up that he would be on the Lord’s side. He said that he first began to think about eternal things when I was

in England, but as far as I can judge it was only during the last six months or so that he gave serious heed to them.

“To most friends at home the name Mbala will suggest nothing more than a black man, one of several millions; to me his conversion was like the conversion of my own son. As far as I can learn, we have one blessing not enjoyed by missionaries in many countries, in the strong, loving, personal attachment of our boys, and in this case, as in many others, it has been used of God in their conversion.

#### “THE BAPTISM.

“A baptism is not out here the ordeal that some people seem to think it at home, but a very natural, appropriate ceremony. On this occasion we all went down early on the Sunday morning before the sun was too hot for an outdoor service. We had a simple service—a few hymns, a few prayers, a short address to set forth the meaning of the rite—and then the candidates were invited to say a few words; this they did in simple, earnest fashion, giving reasons for the hope that was in them, and calling upon the undecided present to follow their example in trusting all to the Saviour. Then we went down into a deep pool in the Tombe stream, and Nkuku and Mbala were baptized then in the afternoon they were

ceived at the Lord's Table into the Church.

"I trust that Mbala may be the means of good to his own townspeople at Nzungi. The town is rather more than half a day's march from here. I have frequently visited it, but I can't say more than that the people are personally friendly to me. To the Gospel the most effective opposition is made by them in sheer indifference. Mbala's conversion, like that of all the Ngombe people who have been baptized, is the fruit of our school system. It need not be thought that we have attended to the station to the neglect of visiting the towns, as the fact is far otherwise; but hitherto whatever we may have done in the towns, the results in the way of conversions have all come from the station.

#### "FURTHER ENCOURAGEMENT.

"The baptism of Kidudu in September, and now again this last, have had the effect of stirring up again a spirit of inquiry, and very few evenings pass but I have one or two coming to me to ask the all-important question, 'What must I do to be saved?'

"Now that there are only the Camerons and myself here, you can imagine that we find it difficult to keep everything going; but we thank God for these encouragements, and pray for grace to guide aright all who are seeking the Saviour.

"Believe me, dear Mr. Baynes,

"Yours affectionately,

"PHILIP DAVIES.

"A. H. Baynes, Esq."

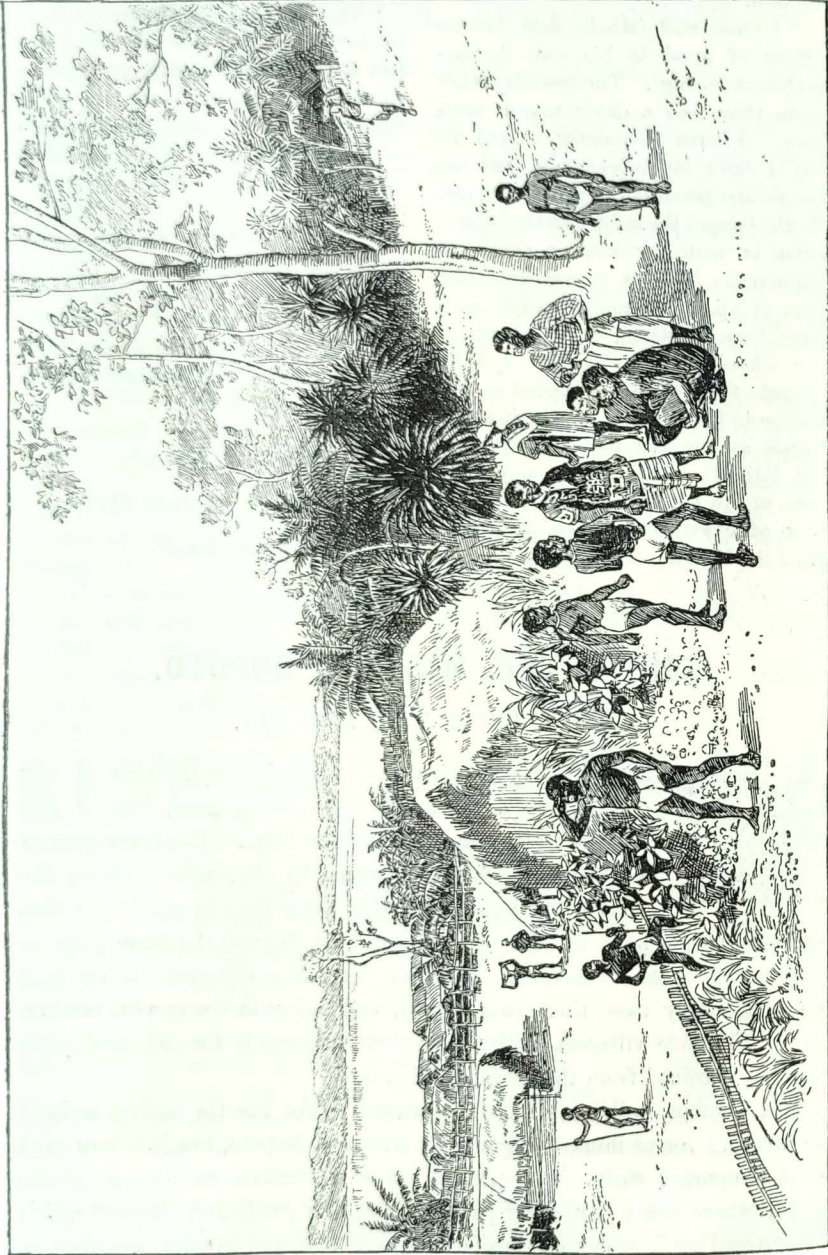
## THE CONGO MISSION, BOPOTO.

### VIEW FROM THE STATION.



THE accompanying view was taken in the grounds of our station, at Bopoto, and will give a good idea of our situation and proximity to the river. The lower plateau skirting the river is occupied by the native villages, the huts being massed together worse than in our large cities, and the people have no land to call their own beyond the small piece on which their huts are erected. The interior tribes lay claim to the land on which they raise their food supply, and bring in the surplus produce to the riverside villagers, with whom they exchange it for fish and palm oil, &c., obtained from the river and islands.

The bamboo building in the foreground is the one the natives assisted in erecting for us immediately on our arrival at Bopoto, but it is now used as a temporary store. Our present house is situated on the top of the slope, where there is another plateau about fifty yards deep, beyond which the ground again rises to a considerable height, is well wooded, and shelters us from the violence of the tornadoes, which invariably come from that



BOPOTO, UPPER CONGO RIVER: VIEW FROM THE STATION.—(From a Photograph.)

direction. From this elevation we get splendid views of the river and forested islands.

The situation affords excellent natural drainage, the soil is very light sand, with a pure red sand subsoil, so that, notwithstanding the frequent and heavy rains which continue for the most part throughout the year, the place is always free from stagnant water, so injurious to health in tropical climes.

Three of the men in the foreground are West Coast Kroo men, who are working for us, the others are Bopoto natives. The foliage consists largely of banana and plantain trees, the fruit of which forms a considerable part of the food supply of the natives.

WILLIAM L. FORFEITT.

## THE MISSIONARY PRAYER MEETING.

BY REV. EDWARD DAKIN.



HE missionary spirit is rightly regarded as an indispensable qualification for service in the mission-field. Though the missionary be master of tongues, and richly endowed with mental faculty and material resource, he goes forth to reap vexation and to gather sorrow if this spirit be wanting.

It is every way as important that the missionary spirit be maintained at home. A stream rises no higher than its source; in proportion to the missionary spirit in Christian lands will be the missionary work in heathen lands. A missionary spirit animating a congregation is a *sine qua non* for a successful missionary prayer-meeting. The reason why some missionary "concerts of prayer" are so insipid and dull, and in so many places but indifferently attended, is because of the poverty of this missionary spirit in the Church.

### HOW THE MISSIONARY SPIRIT MAY BE DEVELOPED.

Henry Martyn, whilst the fever was consuming his life, said: "Live more with Christ, catch more of His spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we become."

Some one has said, Facts are the fuel to kindle the fire of missionary zeal. Talk about missions to friends; think about missions; give to missions; pray for missionaries, and the missionary spirit will rapidly develop. Nothing fosters a missionary spirit so much as prayer; therefore let all lovers of the Baptist Missionary Society join that splendid new departure announced in the January MISSIONARY HERALD—"The Centenary Prayer Union of the Baptist Missionary Society."

A healthy missionary spirit can only be developed by the *regular* study of missionary literature, and the systematic devotion to the other means; if the subject of missions be considered in a desultory way, the missionary zeal of the soul will be a fitful and uncertain thing. At the "Centenary Conference of

the Protestant Missions of the World," held in Exeter Hall in 1888, the Rev Arthur T. Pierson, D.D., said: "If disciples are *indifferent* to missions, it because they are *ignorant* of missions. A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God's altar. But, having the coal and a breath from above, all that is needed is *fuel* to feed the flame, and that fuel is supplied by a knowledge of *facts*."

#### THE INFLUENCE OF THE ROOM ON THE MEETING.

"Things seen are mightier than things heard."

(TENNYSON—"Enoch Arden.")

Our part of this subject, which admits of much discussion, is the influence of the room in which the meeting is held upon the minds of the worshippers. How often is the missionary prayer-meeting held in some underground room, difficult of access, reached by dimly-lighted passages and slippery stairs! Then the room itself—dark, dismal, low-ceiled—is anything but suggestive of missionary work, save in the almost tropical heat of the apartment. For a social meeting, a tea meeting, and even for a presentation to a minister, the room is made bright and attractive. Why not for the missionary prayer-meeting? We must give more attention to missionary æsthetics. Some souls may be won by beauty, who are easily repelled by that which is ugly or inharmionious.

"Some souls lose all things but the love of beauty;  
And by that love they are redeemable;  
For in love and beauty they acknowledge good;  
And good is God—the great Necessity."

LEY—"Festus.")

We are filling the minds of the children with love of nature; we are teaching them drawing in our elementary schools; and, in our schools of art, form and shade, and the laws of colour. We have developed this taste; therefore we are responsible for satisfying it. Moreover, knowing as we do that the mind is profoundly affected through the senses, we should enlist their ministry. It is all important that the influence of the room should contribute to the development of the missionary spirit.

Wherever it is possible, the meeting, whether monthly or quarterly, should be held in a well-lighted, well-ventilated room, the walls of which are coloured with a cheerful tint. It is important that the room should have some sanctity of association as a place of prayer or of Christian service. On the walls of the room there ought to be hung maps of missionary lands, such as those published by our own and other missionary societies; also framed portraits of missionary leaders. To these might be added from time to time portraits of missionaries known to the church; in this way a church might, in the course of years, possess a portrait gallery of the greatest interest and inspiration. Think of a speaker surrounded by such a "cloud of witnesses" as Carey and Comber, Livingstone and Pattison, Moffat and Martyn, Hannington and John Williams, and many others who have laid their whole lives on the altar of missionary service, and who have passed, some through the sea-gate, others through the fire-gate, many through the fever-gate, to wear the martyr's crown in the martyr's land of rest! A speaker in such company would be a prophet with purified lips—an inspired man in an inspired place. I would, too,

have remembered those Macpelahs where, amid "the habitations of cruelty," so many of our young missionaries have been laid to rest.

There might also be exhibited objects of interest from missionary lands, with a view to making the meeting interesting to young people. These could be borrowed; or, what would be far better, each church might form a missionary cabinet of its own. Such an arrangement of the room means work, but that would no doubt be undertaken by those invaluable friends of missions, the missionary secretaries of the different churches. By giving attention to these details, not only would the missionary prayer-meeting be made more interesting and attractive, but a missionary atmosphere would be generated, to the blessing of the spiritual life of the congregation.

#### A MISSIONARY TIME-TABLE.

The ordinary missionary prayer-meeting is too discursive; it lacks definiteness. If the congregation had the daily life, the needs and trials, say, of the people in a Chinese city photographed upon their minds and hearts, the prayers would at once be definite, intelligent, and sympathetic. Can we not make our missionary prayer-meetings more profitable by a little *concentration*? Would it not in every way be better, instead of praying for the world, to take up month by month some different country, study its needs, and then express them in prayer? Many of our people have no clear ideas of the needs of the heathen in different countries; had they a fuller knowledge, they would have a fuller sympathy.

The plan I would suggest is to select a missionary land for each meeting. On one night it might be China; an address on the life and needs of the Chinese and difficulties of our missionaries should be given—a concentrated address not more than twenty minutes long; or, failing this, a reading about China. The names of our missionaries labouring in China should be read out, and any special need or feature of their work mentioned, so that the brethren may be brought very near to the meeting. One prayer might be a general one for the work in all lands; the other prayers, short and definite, should be for China. Oh! who can tell the result of this holy concentration, of this united attack upon the strongholds of misery and darkness? On the evening of another month India or one of its great provinces could be considered in the same way. At each meeting the needs of the different peoples should be brought home to all hearts by an exhibition of the things they venerate, or their skill by their manufactures, thus giving some people entirely new ideas of the craft of the heathen in certain lands. Of course the missionary box or plate will always be at hand for contributions. Of all the meetings of the month the missionary meeting ought to be the most fascinating. Let me give a specimen time-table:—

#### TIME-TABLE FOR EACH MONTHLY MEETING.

January	... India (Bengal).	July	... Ceylon.
February	... China.	August	... West Indies.
March	... Congo.	September...	Italy and Brittany.
April	... Northern India.	October	... Congo.
May ...	... Palestine.	November...	India.
June...	... India (Orissa).	December ...	China.

By adopting such a time-table, the difficulty of crowding the needs of India, China, Africa, and Ceylon into one short hour would be overcome. A meeting on these lines becomes an education of heart and mind, and entirely delightful.

BROTHER, WE ARE PRAYING FOR YOU BY NAME.

One of the volumes of Periodical Accounts of the Moravian Missions tells of a weary and discouraged missionary in India. He was resting beneath a tree, having preached that day to people either disputatious or indifferent. A letter was put into his hand; it contained this sentence: "We are praying for you by name every Wednesday evening." That message was electric; it vitalised the man. He rose from under his "juniper tree," and went and testified to an attentive audience, not without visible result.

As by name we remember, privately and publicly, our beloved missionaries at the Throne of Grace, we strengthen them in heart and hand for their conflict.

Furthermore, as the missionary prayer-meeting develops the missionary spirit, it perpetuates the church's existence. Says Mackay of Uganda: "Of one thing I feel sure; nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions."

Let us fall back in perfect faith on the broad commission of our Lord, full of simple, fervent prayer, believing that a day will dawn when the glow of harvest shall appear in the great fields of heathendom.

## THE ORISSA MISSIONARY CONFERENCE.

BY THE REV. ALEX. H. YOUNG, OF CUTTACK.



THE annual Conference of the Orissa Mission was held at Cuttack, in the middle of November. Connected with the sitting of the Conference there are always public meetings which are looked forward to with considerable interest and expectation, and are remembered with great pleasure. On Sunday, November 13th, three Conference sermons were preached—two in Oriya and one in English. There was another sermon in Oriya, on Monday evening, from the now well-known text—Isa. liv. 2, 3. On Wednesday evening there was what is called an open meeting, because others besides the appointed speakers are allowed to address the meeting. A paper was read in Oriya by Miss Barrass, one of the Zenana ladies stationed here, on "The Education of the Woman of India." Her suggestive paper was followed by short speeches made by several of the audience, who readily embraced the opportunity afforded them of expressing their ideas on this important subject. The speakers showed that they agreed with and appreciated what had been read. The annual Missionary meeting was on Thursday evening, and, as in former years, was a very interesting one. As might be expected, reference was made to the progress of missions during the past hundred years, but the principal topics of the addresses were the responsibility resting upon the churches of Orissa with regard to missions, and the best means of leading them to feel and realise the claims of the heathen around them, and their duty towards their Lord and Saviour, who has redeemed them



with His precious blood, and brought them out of darkness into His marvellous light. The annual Total Abstinence meeting was on Friday evening. It is of a more general character than the other meetings, as it is attended by Hindus, Mussulmans, and Brahmans, as well as Christians. One of the addresses was in Bengali by a Hindu, and others spoke in English and Oriya. At the close more than forty signed the pledge. On Saturday evening there was a Revival meeting, and on Sunday afternoon there was the usual United Communion service, in which hundreds of Christians, consisting of Europeans, Eurasians, Oriyas, Bengalis, and Telugus, commemorated their Lord's dying love. Addresses were given in Oriya and English, and it was a hallowed season of devout fellowship. The service was an impressive one, and well fitted to fill the heart with much gladness and with adoring gratitude to our Lord and Saviour Jesus Christ for what He has wrought. In the evening an interesting and instructive Centenary sermon was preached by Rev. G. Kerry, of Calcutta, and the service was attended by a large number of Europeans and of Oriyas from our Christian villages. On Monday evening a large number of different nationalities met together for prayer and praise, and unitedly pleaded for the blessing of God to rest on the labour of His servants who, in many lands, are telling the story of the Cross to those in heathen darkness. All the meetings were large, of an encouraging and cheering nature, and afforded abundant reason for thanking God and taking courage.

## GOOD NEWS FROM THE DELHI DISTRICT.



THE Rev. Herbert J. Thomas, recently returned to Delhi from furlough in England, sends the following cheering news. Mr. Thomas has been most warmly welcomed back to Delhi by his colleagues, and the members of the native church.

"MY DEAR MR. BAYNES,—You will, I am sure, be pleased to hear further good news from Shahdara, and so will others, too, who, as I found out during my recent deputation work in England and Scotland, read with keen interest the story of the faqir whose doings amongst the Delhi Chamars I recorded in the HERALD in 1890. As you will remember, this movement, which threatened at one time to ensnare the whole Chamar community in the district, was checked, and finally smashed, by the fidelity of our little church in Shahdara.

"SANCTIFIED TRIAL.

"It was a time of severe trial

and much suffering, but it has 'yielded the peaceable fruit of righteousness unto them that were exercised thereby.' The same visitation that stripped so many withered branches off our tree in Delhi struck the roots of that in Shahdara more deeply down, and last Sunday a manifest proof of it was afforded in the baptism of five women and six men, and the restoration of another. The composition of the twelve is interesting. During the storm, and after it, the pastor and some of the warmer-hearted members strove incessantly to make the Christian brotherhood more real; and as the Christians were compelled to withdraw more than

formerly from their social relations with their heathen neighbours, they were led to make more effort to bring the members of their families into their own faith and practice. After two and a half years' quiet effort, the pastor and his people had the joy last Sunday of admitting into the church, by baptism, the wives of four of their number, the daughter of a fifth, and the sons of three more.

#### "THE PASTOR'S BROTHERS.

"And a special gift of joy not unappropriately was allowed to the pastor, Anand Masih, himself, as he was privileged to baptize at last his brother Teja. Anand Masih, formerly known as Khushi Ram, was one of the first in Shahdara to join the Lord Jesus, being baptized in 1859; one of his brothers was baptized a year later, his wife the year after, and five out of six children and a nephew have since followed; but, all these years, his other brother held out; now, prayer has once again prevailed, and, with genuine gladness, the old man stepped down into the water to take baptism, in the name of his Lord, at his brother's hands. The other two baptized were workmen in the employ of Christian shoemakers, and it was partly through the weekly worship conducted by the pastor in the houses of some of the brethren that these were first led to attend Divine service. Lastly, the brother restored to fellow-

ship was formerly a member of the Shahdara Church, but he left the village some years ago, and, living at a distance from all Christian influences, fell quite away. He returned after several years' absence, and after a time recommenced attending the services, but was not readmitted into the church until ten months' probation had satisfied the brethren of the sincerity of his professions.

#### "A JOYFUL SEASON.

"You can surely understand the joy I felt as I broke bread and took the cup of the Lord with these dear brothers and sisters in Christ. I saw in this ingathering another of His many signs that 'the Word of God is not bound,' though we see so many painful limitations to our powers of proclaiming it. When we sadly pondered over our helplessness in the face of that storm three years ago, we did not think it was sent for such work as this. The wind blew where it listed; we were blinded then by the dust it raised; we breathe now the atmosphere it cleared. And so the work of God goes on. May He bring like blessed issues out of some other dark, disappointing circumstances connected with various parts of our work perplexing us at present, and strengthen our faith and quicken our energies while facing them.

"Yours very sincerely,

"HERBERT J. THOMAS.

"A. H. Baynes, Esq."

## THE LORD LOVETH A CHEERFUL GIVER.



WE gratefully acknowledge the receipt of the following welcome gifts:—Several silver trinkets from "One who wishes to help in some small measure, but who has no money to give"; a gold ring from Mr. Arthur Phillips, of Wrexham, per Mr. Simon Jones, of Wrexham; a small fruit knife from a School Girl; a small silver chain from a Blind Widow, for the Congo Mission; a silver locket from "One who, out of deep poverty, longs to

do something to send the Gospel to China"; and a small gold chain from "One who has lost a dear relative on the mission-field, and would go herself, but is in very ill-health"; and an old gold family watch for the Congo Mission from "G. S. A.," Westbury.

Warmest thanks are also given to the following donors for much needed help:—The late Sir Charles Wathen, of Bristol, for *New School-house for Wathen Station, Congo*, £500; Mr. S. B. Burton, Newcastle, £100; "Of His own have we given Him," for *Congo*, £100; Mr. A. F. Emeric de St. Dalmas, for *Khond Mission*, £100; A. A. R., £75; Mr. R. Pullar, £50; "Meg," for *India and Congo*, £50; Dr. and Mrs. Hack, £30; "One who owes," for *Congo*, £25; G. W. R., £20 13s. 5d.; Mrs. Ness, Darracombe, £20; C. B. M., £20; Mr. W. Wykes, New Jersey, £10.

## ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of clothing from Mrs. Rickett, Hampstead, for the Rev. G. Grenfell, Stanley Pool; books from Miss M. L. Berrill (Maulden), parcel of clothing from Miss Coxeter's Bible-class (Highgate Road), and magazines and books from Mrs. Walter Johnston (Southport), for Rev. G. and Mrs. Cameron, Wathen, Congo; magazines from Milnsbridge, for the Rev. R. H. C. Graham, San Salvador; a communion service from Mr. H. Miller (Bridport), parcels of magazines from Miss Tilly (Southport) and Mrs. Braden (Bexley), and copies of the weekly issue of the "Holland Road Pulpit," from the Rev. D. Davies (Brighton), for the Congo Mission; a parcel of dolls and children's clothing from Mrs. Thos. Benham, for Mrs. Wall, of Rome; box of toys from Miss Rowell, of Torquay, for the Girls' School established by Mrs. Medhurst at Tsing Chu Fu, China; box of dolls from Mrs. Blake, Gosport, for Mrs. Medhurst, China; parcel of clothing from the Ladies' Missionary Working Meeting, Totnes, per Mrs. Windeatt, for Mrs. Couling, China; an American organ from Mr. Clifton Town, of Leeds, for the Rev. S. Couling's School, Ching Chu Fu, Shantung, China; a parcel of cards from a Friend, for China; a grant of tracts from the Baptist Tract Society for the Rev. W. Williams, Trinidad; 1,000 copies of Dr. Pierson's "Impregnable Rock of Holy Scripture," from Mr. W. Olney, of New Kent Road, for the Rev. J. G. Potter, of Agra; a parcel of books from Mrs. C. H. Spurgeon, for the Rev. Charles Jordan, Calcutta; an apothecary's set of scales from Dr. Beilby, a medicine chest from a Friend, per Mr. Pearson, of Highgate, and a parcel of magazines from the Rev. W. Dean, of Yarmouth, for the Mission; and for the Rev. W. R. James, of Madaripore, in response to his appeal in last month's HERALD, the following gifts:—From Mr. H. J. Palmer, of Liverpool, Dr. Evans, of Blaenau Festiniog, Mr. Robert Ellis, of Aberystwith, and Messrs. Burroughs & Wellcome, supplies of medicines; from Mr. R. Pardoe (Aberdare), Miss Evans (Blaenau Festiniog), Mr. G. Shippey (Cambridge), hand bells; and from Mr. Curtis, of Neath, medicines and a foghorn.

The Committee also join with their Congo brethren in the following expressions of grateful thanks. The Rev. W. Holman Bentley writes from Edgware:—"Will you please acknowledge in the next HERALD a gift in kind of three blocks with gun-metal sheaves, which had become necessary for the setting up of our Wathen school-house. They are sent by a friend who says

that I must acknowledge them as 'picked up.'" The Rev. J. Lawson Forfeitt writes:—"I desire to acknowledge with heartiest thanks further kind and valuable gifts from the following friends on my return to the Congo:—The Camden Road Chapel Ladies' Working Society; Mr. J. Howgate, Ealing; Mr. Martin Hope Sutton, Reading; Mr. J. J. Cooper, Reading; Rev. J. H. Atkinson, Liverpool." And the Rev. G. R. Pople, writing on board the *ss. Lualaba* on his voyage to the Congo, says:—"Please allow me, through the MISSIONARY HERALD, to thank the many kind friends who, by their timely gifts, have assisted me in procuring my outfit for the Congo. I feel especially grateful to the teachers and scholars of Brondesbury Sunday-school for their present of a case of surgical instruments, which I shall doubtless find very useful in my work. Will you also be kind enough to acknowledge the receipt of a parcel of clothing from the Missionary Working Party, and £1 16s. 6d. from the Sunday-school at Brondesbury for Gospels in the Congo language?"

## MISSION NOTES FROM INDIA.

AGRA, N.W.P.



**A**FTER twenty years, the North-West Conference of our Mission has again met in Agra. Including Sunday, it lasted five days. Some important business was transacted, and much happy fellowship enjoyed. The daily morning prayer-meetings were seasons of refreshing. On Sunday, October 23rd, special sermons were preached, in the morning at the native chapel, by the Rev. J. Smith, in the evening at Havelock Chapel, by Rev. G. Kerry, and in the afternoon we met with our native brethren at the Lord's Table. On Thursday the missionaries of other societies, and other friends, were invited to meet our brethren at the Mission House, and a pleasant social evening was spent. During the Conference two Centenary meetings were held in a large double tent, erected in the compound of the Mission House. Sitting accommodation was provided for from 200 to 300 people, and the attendance on both occasions was excellent. On Friday evening the speaking was in English. We had invited all the native gentlemen who are entitled to attend Durbar, and a good proportion of them came; so that, in addition to many of the English residents of the station, quite a number of Mohammedan and Hindu gentlemen were present. Among others we were glad to see the Commissioner and the Collector of Agra. The Christians present included many

friends of the Church and Methodist Missions. The chair was occupied by A. Thomson, Esq., Principal of the Agra College, a warm friend of missions, who gave a stirring and sympathetic speech, in which he testified to the good and substantial work already accomplished in India. This testimony was specially valuable, as coming from one whose experience of educational work in this country has extended over thirty years. Our worthy secretary, Mr. Kerry, followed with an interesting account of the past history and future prospects of our Mission. After this, while the native children were singing, donations to the Centenary Fund were solicited. Then followed a good missionary address from Mr. D. Jones, of Bankipore. Mr. Wright, of the C.M.S., closed with the Benediction. Donations amounted to Rs. 80, many of the native gentlemen having contributed liberally towards this amount.

The following evening the tent was well filled with native Christians of our own and other missions. The Rev. J. Smith presided. Brethren Prem Chand and Imam Masih addressed the meeting, and also Mr. Kerry, with Mr. Jones as interpreter. After the distribution of Centenary medals, the collection was taken, amounting to Rs. 20. Mr. Potter announced that the Agra contributions to the Centenary Fund amounted to Rs. 280; this, added to Rs. 150 sent previously, and Rs. 100 promised at these meetings, makes sum total of Rs. 530.

J. G. POTTER.

## EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the February meeting of the General Committee, the Treasurer in the Chair, after prayer by Mr. W. Payne, of Clapton:—

**A Hearty Welcome** was given to the Revs. Thomas Bailey, from Cuttack, T. Rutland, from Berhampore, Ganjam, and Evan Morgan, from Tai Yuen Fu, Shansi, North China, on their return to England.

**A Resolution of Deep Sympathy** with Lady Wathen in the sudden death of Sir Charles Wathen, J.P., of Bristol, was unanimously adopted. By this sad event the Committee feel they have lost a wise and generous friend, and the missionaries a sympathetic and ever ready helper.

**The New President of Calabar College**, the Rev. Arthur James, B.A., of Thrapston, Northamptonshire, met the Committee, and was assured by the Chairman of the warm support and regard of the Committee, and of their confident conviction that the College, under his presidency, would continue to prosper, and prove in the future, as in the past, a great blessing to the churches in the West Indies.

**Special Prayer** was then offered by the Revs. Dr. Clifford, of London, and J. T. Brown, of Northampton.

**The Arrival in California** of the Rev. C. S. and Mrs. Medhurst was reported, Mr. Medhurst informing the Committee that he had left China "in consequence of imperative medical orders," and as the "only step likely to restore Mrs. Medhurst to health."

**The Secretary presented** a report relative to his recent audience with King Leopold, the King Sovereign of the Congo Free State, and of the valuable concessions that had been secured for the Congo Mission—these advantages being cordially acknowledged by the Committee.

**A Special Grant of £60** was made to maintain for one year hopeful and interesting work in the district of Avellino, at Calitri, in compliance with the earnest request of the Rev. Robert Walker, of Naples.

**Cheering Reports** were presented relative to the settlement of the Rev. R. Martin Julian as pastor of the Circular Road Church, Calcutta, the church warmly thanking the Committee for their good offices in connection with this happy settlement.

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## RECENT INTELLIGENCE.

**Bible Translation Society.**—Annual Meeting, Monday evening, April 24th, in the Mission House. Chairman: J. Marnham, Esq., J.P. Speakers: Rev. T. Bailey, of Orissa, India; Rev. W. Holman Bentley, of the Congo; Rev. J. Thomas, M.A., of Liverpool; and E. B. Underhill, Esq., LL.D., Treasurer of the Society. The friends of the Society are respectfully reminded that the financial year closes on March 31st. Subscriptions and donations are urgently needed, and will be thankfully received by the Secretary, Rev.

William Hill, at his residence, 9, St. Julian's Road, Kilburn, N.W.; or at the Baptist Mission House, 19, Fumival Street, Holborn, London, E.C.

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**Mission-Sunday Afternoon Services, April 23rd.**—All Metropolitan Sunday-schools should at once communicate with the Secretary Y.M.M.A., at the Mission House, stating:—1. If they can provide for the address, and if so, the name of the speaker. 2. If they can give the names of friends who are able and willing to serve the Society in this way in any school to which they may be sent within a reasonable distance. 3. If they wish a speaker to be appointed from the Society. 4. The number of hymn-sheets required.

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**“For of such is the Kingdom of Heaven.”**—The Rev. R. D. Darby, of the Congo Mission, writes from Bolobo Station:—“I know, dear Mr. Baynes, you will be very sorry to hear we have lost our little infant daughter—she died on the 11th of October last. She died very suddenly of remittent fever, and we feel her loss very deeply. Yet ‘He doeth all things well,’ and we can trust Him for His goodness, and praise Him for His love. The little daughter of our head-man here, James Showers, died on the 19th of October. Mr. Jefferd, who reached here (Bolobo) on October the 12th, had quite a severe attack of fever, but I am thankful to say he is now quite well. Mrs. Darby, too, had a slight attack of fever; as for myself, my health continues good. The Lord be praised!”

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**New Congo Steamer “Goodwill.”**—Mr. Darby further writes:—“All our energy at this station is now devoted to the *Goodwill* work. Mr. Jefferd is laying down the blocks on which to reconstruct her; the wood is all ready for laying the new slip and building the cradle. We are very busy, as you will be able to see at once from what I have written. I earnestly hope all will go well with the new steamer.”

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**My First Experiences**—The Rev. Gordon S. Wilkins writes to his mother the following interesting account of his first impressions of India:—“On the morning of December 15th we steamed up the dirty Hooghly River, and at 3 p.m. reached Calcutta, and you can well imagine with what feelings of awe and thankfulness I first set foot on truly Indian soil. I was most kindly received and entertained by the Rev. J. W. Thomas, preached at the Circular Road Church on the 18th, and on the Tuesday following embarked in the little steamer *Seagull*. After about sixteen hours' sailing, reached Chandbally, where I again had to change steamers, and sailed up the Brahamini River and through a long canal with ten locks, joining it to the Mahannudi River. . . . Early on December 23rd, 1892, I sighted Cuttack, my future home, I trust for some time. My excitement rose as we neared the place, and I gazed in silence upon the goal to which God had been leading me in the bygone years. *Gloria in excelsis Deo!* As we emerged out of the depths of the last lock, the scene, apart from its subtle meaning for me, was very beautiful. The sparkling waters of the Mahannudi, so much clearer than the Hooghly or Brahamini, the little landing stage of Cuttack, alive with expectant friends and servants, and

in the distance blue hills rising into a still bluer sky, formed a refreshing contrast to the flat country around Calcutta. Messrs. Pike and Young met and most cordially welcomed me. Their hearty reception set me at my ease at once. In fact, in no circle of society have I so quickly felt happily 'at home' as amongst the missionaries working here and the numerous European friends of the Mission. I am located with Mrs. Buckley, the worthy widow of Dr. Buckley, who is truly 'a mother in Israel,' so good and kind. I am using the Doctor's old study, and am writing on Dr. Sutton's desk. Besides these honoured saints of God, the Rev. John Orissa Goadby occupied these rooms, so that I am surrounded by sanctified memories. Looking outside across the green, I see the Institute for Native Preachers, the Stuart Memorial College, and the Mission Press. . . . I preached at Cuttack on Christmas morning, two days after landing, and was thankful for the second opportunity of testifying to the goodness of the Lord in bringing me to this land. We have a native congregation of about 450 regularly every Sunday, of course a larger number than those who attend the English service. On Wednesday I start with Mr. Pike, our senior missionary, on a five weeks' tour through the province. My pundit, who is a preacher, accompanies us. Pray for me and for all engaged in the great work of winning India for Christ."

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**Baptisms in Kalka and Kharrar Districts.**—The Rev. James Smith, of Simla, writes:—"The work in the Kalka and Kharrar districts is very promising and encouraging. Forty-nine were baptized last year. We occupy eight centres. My wife is now at Kharrar, working amongst the women. We sadly need help. In the Kalka district fifty small towns and villages are under regular visitation, and many appear to be moved by the Gospel. One, Sadhoo, has been recently baptized, a man looked up to as a great Guru (or teacher); and another native, who has been officiating priest in several temples, is now asking for baptism. We are on the eve, I feel sure, of a great movement in favour of Christianity. The fields here are indeed white unto harvest; but, alas! where are the reapers?"

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**Tidings from Congo Missionaries**—Mr. G. R. Pople, on his voyage to the Congo, writes from Grand Canary:—"So far we have had a beautiful passage, and are all in excellent health and spirits, looking forward with joyous expectation to life and work on the Congo. What a grand and noble work it is, and what a privilege to be allowed to take part in it!" Dr. Sidney R. Webb and Mrs. Webb are Mr. Pople's travelling companions. Dr. Webb writes:—"All is well with us; I have been free from sea-sickness, but my wife has suffered much. This now, I hope, is a thing of the past." A telegram from the Rev. Lawson Forfeitt, dated January 20th, from Las Palmas, reports:—"Rough voyage, but all well."

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**Congo Liberty.**—The Rev. Thomas Lewis, of San Salvador, writes under date of December 31st last:—"You remember, dear Mr. Baynes, that last Christmas the people at San Salvador made their collection for the Centenary Fund. This offering did the contributors themselves much good, and now, in view of Christmas again, we thought it a great pity to drop the habit of making a special effort for the Lord's work at such a season of joy. So I

reminded them of Christmas, and suggested that we should 'keep Christmas,' as we did last year, by making a special collection, to be spent on seating the chapel. At present the interior of our sanctuary is very shabby, and we have only a few old forms made of empty packing-cases. They were all delighted with the suggestion, and adopted the proposals. So we are going to have our San Salvador chapel respectably fitted with pitch-pine seats on wrought-iron standards, and I am sending the order home by this mail. The people have contributed £48 12s. for this work, an amount that will cover all expenses of goods, shipping, and transport, and they have greatly enjoyed the effort."

**Scotland and the "Missionary Herald."**—As it has been resolved during the current year to publish the *Scottish Baptist Magazine* without the MISSIONARY HERALD, we shall be glad if friends in Scotland who desire the MISSIONARY HERALD to be sent to them month by month by post will write to the Secretary, A. H. Baynes, 19, Farnival Street, Holborn, London, E.C., to this effect, who will see that all such requests are at once complied with. The Secretary will also be glad to send parcels to church officers who may desire to distribute copies amongst subscribers and friends.

## CONTRIBUTIONS.

*From January 13th to February 12th, 1893.*

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

ANNUAL SUBSCRIPTIONS.					
		Weymouth, Dr. R. F. . . . .	1	1	0
		Whitley, Mr. T. . . . .	5	0	0
		Williams, Miss M. . . . .	0	10	0
		Under 10s. . . . .	0	11	0
Aldis, Mrs., Walsall . . . . .	0 10 6	<b>DONATIONS.</b>			
Barry, Mr. J. T. . . . .	2 2 0	A. A. R. . . . .	50	0	0
Do., for <i>Moritz</i> . . . . .	1 1 0	Do., for <i>W &amp; O</i> . . . . .	25	0	0
Do., for <i>Rome</i> . . . . .	2 2 0	A. B., Cadoxton, for			
Braden, Mrs. . . . .	1 4 0	<i>India and China</i> . . . . .	0	10	0
Butterworth, Rev. J. C.,		A Friend, per Rev. J. B.			
M.A. . . . .	2 5 0	Myers, for <i>W &amp; O</i> . . . . .	2	0	0
Crowther, Mr. J. . . . .	0 10 6	A Suffolk Seamstress . . . . .	0	10	0
Dewar, Mr. J. . . . .	0 10 0	Bible Translation			
Dowson, Mr. J. . . . .	2 2 0	Society, for <i>T</i> . . . . .	300	0	0
Foster, Misses, Sabden	8 0 0	C. B. M. . . . .	20	0	0
Griggs, Mr. B., Belgate	1 1 0	Chisholm, Mrs., Fenwick			
Handford, Mr. E. . . . .	3 3 0	Steads . . . . .	5	14	8
Haynes, R. and S. . . . .	1 0 0	French, Mrs., New-			
Humphreys, Mr. W. B.	1 10 0	castle, Staffs . . . . .	1	0	0
Jarrett, Mr. A. J. . . . .	1 0 0	Friends, per Miss Leigh,			
Jones, Mr. J., Flev. . . . .	1 5 0	for <i>Cuttack Orphan-</i>			
Lang, Mrs., Paignton . . . . .	0 10 6	age . . . . .	1	12	0
Muir, Mr. C., Rothesay	1 10 0	Friends at Rotherham,			
Noel, Rev. Horace, M.A.	5 0 0	per Rev. J. Whitehead	3	0	0
Parry, Mrs. J. C. . . . .	3 0 0	Gale, Misses, for <i>W &amp; O</i> . . . . .	1	0	0
Pierce, Mr. J. J. . . . .	5 0 0	Glover, Miss Emily			
Poole, Miss . . . . .	0 16 6	(box, &c.) . . . . .	0	11	6
Do., for <i>China</i> . . . . .	0 10 6	G. W. R. . . . .	20	13	5
Do., for <i>Congo</i> . . . . .	0 10 6	Johnson, Miss May, for			
Do., for <i>Naples</i> . . . . .	0 10 6	<i>N P</i> . . . . .	0	11	6
Powell, Mr. John, the		"Meg," for <i>Congo</i> . . . . .	25	0	0
late, of Benson . . . . .	4 4 0	Do., for <i>India</i> . . . . .	25	0	0
Reichel, Mrs. . . . .	1 0 0	Ness, Mrs., Darracombe	20	0	0
Rennard, Mrs. . . . .	1 0 0	"North Bradley" . . . . .	0	10	0
St. Dalmas, Mr. A. F.		"One who owes," for			
Emeric de, for <i>Khond</i>		<i>Congo</i> . . . . .	25	0	0
<i>Mission</i> . . . . .	300 0 0	Readers of <i>The Christian</i>	3	6	6
Sharpe, Mrs., for <i>Congo</i>	1 0 0	Do., for <i>Congo</i> . . . . .	1	1	0
Slack, Dr. and Mrs. . . . .	30 0 0	Rumsey, Miss L., for			
Smith, Miss R. . . . .	1 1 0	<i>Mrs. Wall's work,</i>			
Stidston, Mr. W. A., Los		<i>Rome</i> . . . . .	0	10	0
Gatos, California . . . . .	2 0 0				
Tatton, Mrs. E., for					
<i>Congo</i> . . . . .	0 10 6				
		Rumsey, Miss L., for			
		<i>Mrs. Benley's work,</i>			
		<i>Congo</i> . . . . .	0	10	0
		Swinden, Mr. J. R.,			
		Texas, U.S.A., for			
		<i>Cuttack</i> . . . . .	1	7	0
		Tobacco Money . . . . .	2	0	6
		Tucker, Mr. Walter . . . . .	1	0	0
		Wathen, The late Sir			
		Charles, for <i>New</i>			
		<i>School-house</i> for			
		<i>Wathen Station,</i>			
		<i>under Mr. Bentley</i> . . . . .	590	0	0
		Wykes, Mr. W., New			
		Jersey (a Thank-			
		offering) . . . . .	10	0	0
		Young Friends . . . . .	1	1	0
		Under 10s. . . . .	0	14	0
		Do., for <i>Congo</i> . . . . .	0	5	0
		Do., for <i>N P</i> . . . . .	0	5	0
		<b>LEGACY.</b>			
		Barker, Mr. A. C., The			
		late, of Aberdeen . . . . .	306	9	0
		Do., for <i>Congo</i> . . . . .	51	1	6
		Do., for <i>Mr. Wall's</i>			
		<i>work in Rome</i> . . . . .	51	1	6
		<b>LONDON AND MIDDLESEX.</b>			
		Abbey-road, for <i>W &amp; O</i>	7	19	0
		Acton, for <i>W &amp; O</i> . . . . .	3	10	11
		Arthur-street, Camber-			
		well-gate . . . . .	2	8	6
		Do., Sunday-school . . . . .	7	13	0
		Battersea, for <i>W &amp; O</i> . . . . .	2	2	0
		Belle Isle . . . . .	58	6	9
		Bermondsey, Haddon			
		Hall Sunday-school,			
		for <i>Bengali Schools</i> . . . . .	4	12	0
		Bloomsbury . . . . .	39	11	2
		Do., for <i>W &amp; O</i> . . . . .	11	16	6



Bow, High-street.....	3 17 6	Kensington, Hornton-street .....	22 18 5
Do., for W & O .....	1 12 2	Do., Sunday-school ..	6 9 6
Brixton, Kenyon Chapel	5 16 6	Kilburn Park Sunday-school, for Congo .....	4 12 7
Do., Wynne-road Sunday-school .....	11 14 6	Kingsgate-street .....	0 12 4
Do., for Bengali Schools .....	6 0 0	Do., for W & O .....	1 1 0
Brockley-road Ch. ....	63 9 2	Maze Pond, for W & O Metropolitan Tabernacle Sunday-school, for Mr Weeks' work, Congo .....	5 0 0
Camberwell, Denmark-place .....	15 1 3	New Southgate, for W & O .....	2 13 6
Do., Juvenile Missionary Society, for support of "Niumber" ..	10 0 0	Peckham, Park-road ..	14 3 7
Do., for support of Congo boy .....	5 0 0	Do., Rye-lane .....	5 5 0
Do., for support of girl under Mrs. Bentley .....	5 0 0	Peckham Rye Tabernacle Sunday-school	2 0 0
Do., Cottage-green Chapel, for W & O ..	1 1 0	Putney, Werter-road, for W & O .....	1 10 0
Do., Mansion House Chapel .....	0 12 6	Do., Sunday-school, for support of boy in Mr. Thomas's School, Delhi .....	2 10 0
Do., for N P .....	0 8 0	Regent's Park Chapel Sunday-school .....	23 6 10
Castle-street, Oxford Market .....	1 0 8	Rotherhithe New-road Sunday-school, for China Schools ..	1 1 3
Do., for N P .....	2 11 0	Shoreditch Tabernacle, for W & O .....	9 8 6
Clapham, Grafton-sq., for N P .....	2 0 0	Spencer-place Sun.-sch.	2 13 0
Commercial-road .....	4 17 11	Stockwell .....	8 10 1
Do., for W & O .....	2 2 0	Do., for W & O .....	3 18 6
Do., for Rome .....	5 15 1	Do., Sunday-school ..	20 16 6
Crouch Hill, for W & O	3 0 0	Stoke Newington, Boulevard Sun.-sch., for Congo .....	0 18 0
Ealing Dean .....	10 17 8	Stratford, Major-road Sunday-school, per Y.M.C.A. .....	1 10 0
Edmonton, Sunday-school .....	5 0 0	Tottenham, for W & O	1 1 0
Do., for Intally Orphanage .....	6 0 0	Twickenham .....	0 14 2
Enfield Highway, for W & O .....	1 0 0	Do., Y.W.B.C. ....	1 7 6
Ferne Park .....	59 9 0	Do., Sunday-school ..	4 16 8
Forest Gate, Wood Grange .....	6 13 5	Do., for G. C. Dull's school .....	12 0 0
Do., Sunday-school, for Congo boy, "Mansenda" .....	1 3 4	Do., St. Margaret's Sunday-school .....	2 16 2
Do., for China School	1 19 10	Vauxhall, Sun.-school ..	6 1 9
Do., for Bengali Sch.	2 9 0	Victoria Park, Grove-road Sun.-school ..	5 0 0
Hackney, Mare-street ..	63 18 1	Do., for N P, India ..	20 0 0
Do., for W & O .....	2 8 3	Walthamstow, Wood-street, for W & O ..	1 6 6
Do., Sunday-school, for Bengali Schools	8 15 0	Do. Sun.-sch. (molety)	1 14 10
Do., Hampden Chapel Sunday-school .....	2 8 3	Do., for N P .....	0 13 3
Do., Y.M.B.C. ....	0 12 9	Wandsworth-road, Victoria Chapel .....	15 0 0
Do., Y.W.B.C. ....	0 14 0	Do., for W & O .....	6 6 0
Hammersmith, Y.M.C.A.	0 12 0	Wealdstone, Sun.-sch. ....	1 11 2
Hamstead, Heath-st. ....	30 0 0	West Green .....	9 0 0
Do., for W & O .....	25 3 2	Do., for W & O .....	1 14 2
Harrow .....	3 11 0	Westbourne Grove .....	9 10 1
Do., for W & O .....	1 0 0	Do., for W & O .....	2 15 11
Do., Sunday-school, for N P, "Proshonna," India .....	0 7 4	Westbourne Park, Sunday-school .....	6 3 5
Hendon .....	44 4 7	Do., for support of Lottie Tara, John and Jonathan Dass, Cuttack, Orphan School .....	18 10 0
Do., for W & O .....	4 4 0	Woodberry Down, Sunday-school, for N P	0 5 4
Highbury-hill Sunday-school .....	5 13 9	Wood Green, Sun.-sch., for Bengali School	1 14 3
Highgate-road Sunday-school, for support of James Showers, Congo .....	36 0 0	Do., for support of two Congo boys ..	2 10 0
Do., for India .....	5 0 0		
Do., for China .....	3 3 0		
Honor Oak, for W & O	2 0 0		
Do., Sunday-school, for N P .....	2 10 0		
Islington, Cross-street ..	5 10 0		
Do., for W & O .....	4 2 0		
Do., Sunday-school ..	2 3 0		
Do., do., for Barisal School .....	5 0 0		
John-street, Edgware-road .....	2 12 0		

BEDFORDSHIRE.

Riseley, for W & O ....	0 10 0
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Stotfold, for W & O ....	0 9 6
Do., for N P .....	1 5 8

BERKSHIRE.

Beech Hill, for W & O	0 10
Do., for N P .....	2 4
Maldenhead, for Congo boy under Mr. Davies .....	5 0
Do., Sunday-school ..	11 11 11
Reading, Mr. Thorpe's Bible class, for Cuttack Orphanage	4 0 0
Do., Carey Chapel ..	8 2 11
Do., do., for W & O ..	5 0 0
Do., Sunday-school ..	3 2 0
Do., King's-road .....	3 16 1
Do., do., for W & O ..	10 0 0
Do., Wycliffe Chapel, for W & O .....	5 0 0
Wokingham, for W & O	3 0 0

BUCKINGHAMSHIRE.

Blerton, for W & O ....	0 6 0
Chenies, for W & O ..	1 1 0
Chesham, Broadway Ch., for W & O .....	1 10 0
Dinton .....	5 7 9
Gold Hill, for W & O ..	1 1 0
Haddenham, for W & O	0 10 0
Quainton, for W & O ..	0 5 0
Seer Green, for W & O	0 5 0
Winslow .....	0 15 8
Wraybury .....	23 16 8
Do., for W & O .....	1 7 4

CAMBRIDGESHIRE.

Burwell .....	4 8 1
Do., for W & O .....	0 13 6
Do., for N P .....	2 13 11
Cambridge, St. Andrew's-street Sunday-school	1 14 0
Caxton, for N P .....	0 13 3
Cherryhinton, Sunday-school, for N P .....	0 12 0
Cottenham, for W & O	1 0 0
Landbeach, for W & O	0 15 0
Do., for N P .....	0 8 0
Willingham, for W & O	0 12 3
Do., Sunday-school, for N P .....	2 12 0

CESHIRE.

Audlem, for W & O ..	0 5 0
Do., for N P .....	0 10 7
Chester, Grosvenor Park	2 12 0
Hyde, for W & O .....	0 7 2
Little Lelgh, for W & O	1 0 0
Macclesfield, for W & O	0 10 0

CORNWALL.

Falmouth, for W & O ..	1 10 0
Penzance .....	12 12 2
Redruth, for N P .....	0 4 11
Truro, for W & O ....	0 10 0

CUMBERLAND.

Carlisle, Sunday-school	2 11 3
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DERBYSHIRE.

Clay Cross, for W & O ..	0 8 0
Derby, St. Mary's Gate, for W & O .....	4 8 2
Do., Pear-street .....	1 1 2
Do., Kilburn .....	1 14 8
Measham and Nether-seal, for W & O .....	1 0 0
Riddings, Sunday-sch.	2 13 10

<b>DEVONSHIRE.</b>		
Brixham, for W & O ..	0 10 6	
Comb Martin ..	3 8 6	
Do., for W & O ..	0 10 0	
Cullompton, for W & O ..	0 10 0	
Dartmouth ..	10 13 4	
Do., for W & O ..	0 10 0	
Devonport Hope Ch., for W & O ..	1 0 0	
Do., Morice square Sunday-school ..	0 17 8	
Delton for N P ..	0 18 6	
Kilmington, for W & O ..	0 5 0	
Newton Abbot ..	7 9 1	
Do., for W & O ..	1 7 1	
Do., for N P ..	1 9 7	
Plymouth, George-st., for Mr. Shorrocks' School, China ..	21 15 0	
Do., Home Mission box ..	2 10 0	
Do., Two Boxes ..	1 3 8	
Do., Mutley Chapel ..	9 6 0	
Ufculme and Prescott ..	4 0 0	
Do., for N P ..	3 7 5	
Torquay, Unton Vale ..	1 15 0	
Do., for W & O ..	5 0 0	
Do., Sunday-school, for N P, <i>Daera</i> ..	18 0 0	
Totnes, for W & O ..	2 5 3	
<b>DORSETSHIRE.</b>		
Bridport, for W & O ..	0 14 6	
Dorchester ..	6 5 6	
Do., for W & O ..	0 10 0	
Do., for Mrs. Kerry's School ..	2 2 0	
Do., Sunday-school ..	0 10 6	
Iwerne Minster ..	0 17 1	
Do., for N P ..	1 11 6	
<b>DURHAM.</b>		
Ja'row-on-Tyne, for W & O ..	1 2 0	
Middleton-in-Teesdale, for W & O ..	0 7 6	
Do., for N P ..	1 8 0	
South Shields, Westoe- road ..	0 7 3	
Do., for Congo ..	5 12 0	
Do., Sunday-school, for N P ..	1 17 11	
Stockton-on-Tees, Wel- lington-street ..	10 15 10	
Do., for Congo ..	0 12 6	
Do., Sunday-school ..	0 5 6	
Wolsingham ..	8 19 6	
Do., for N P ..	0 14 10	
<b>ESSEX.</b>		
Barking, Queen's-road, for W & O ..	0 12 6	
Do., Sunday-school ..	2 14 0	
Earl's Colne, for W & O ..	1 3 3	
Halstead, for W & O ..	0 19 6	
Hornchurch, for W & O ..	0 12 2	
Iford, Sunday-school ..	0 17 6	
Langley, for W & O ..	0 3 0	
Leytonstone, Sunday- school ..	11 19 7	
Loughton ..	8 10 0	
Do., for W & O ..	3 1 0	
Bomford, for W & O ..	1 0 0	
Theydon Bois, for N P ..	0 7 6	
<b>GLoucestershire.</b>		
Arlington, for N P ..	0 9 4	
Cheltenham, Cambray Ch., for W & O ..	2 2 2	
Chipping Sodbury ..	9 4 0	
Fairford, for W & O ..	1 0 0	

Kingstanley, for N P ..	1 0 0	
Wickwar, Sunday-sch ..	0 3 6	
<b>HAMPSHIRE.</b>		
Andover ..	22 11 8	
Beaulieu, for N P ..	1 0 0	
Blackfield, for N P ..	1 7 0	
Boscombe, for W & O ..	2 4 6	
Do., Sunday-school, for N P ..	1 13 3	
Bournemouth, West- bourne Chapel Prayer Union ..	17 5 5	
Broughton and Stock- bridge ..	0 10 6	
Do., for W & O ..	2 6 2	
Do., for N P ..	4 9 8	
Lockerley and Mottis- font ..	12 1 10	
Do., for N P ..	4 14 11	
Lymington, Sun-sch ..	1 0 0	
Milford, for W & O ..	0 16 0	
Do., for N P ..	1 17 8	
Pouiner, for N P ..	1 18 3	
Southampton, Carlton Ch., for W & O ..	1 4 6	
Do., Sunday-school, for support of <i>Congo boy under</i> <i>Mr. Scrivener</i> ..	2 0 0	
Do., Portland Ch., for W & O ..	3 0 0	
Whitchurch, for W & O ..	0 15 0	
<b>ISLE OF WIGHT.</b>		
Newport, Sunday-sch., for N P ..	0 14 11	
Niton ..	8 9 3	
<b>HERTFORDSHIRE.</b>		
Chipperfield ..	18 18 10	
Do., for W & O ..	1 11 2	
Hemel Hempsted ..	1 5 0	
Do., for W & O ..	1 10 6	
Mill End, for W & O ..	0 10 0	
New Barnet ..	8 18 2	
St. Albans, Dagnall- street, for support of <i>Congo boy</i> ..	2 10 0	
Do., Tabernacle, for W & O ..	1 2 6	
Watford, Beechen-grove ..	50 0 0	
Do., Y.P.M.A., for support of " <i>Veza</i> ," at San Salvador, <i>Congo</i> ..	5 0 0	

Do., Park-road, for W & O ..	0 10 6
Rauzgate, Cavendish Ch., for W & O ..	2 0 0
Do., Ellington Ch. ..	14 0 0
Do., for support of <i>Congo boy, Mbamba</i> ..	5 0 0
Rochester ..	10 13 7
Sandhurst, for W & O ..	2 3 4
Do., for N P ..	2 16 6
Sevenoaks ..	1 13 0
Shooters Hill-road Sun- day-school ..	19 16 6
Sittingbourne, for W & O ..	2 17 0
Tonbridge, for W & O ..	1 4 3
Do., for N P ..	0 6 0
Tunbridge Wells ..	12 0 5
West Malling, for W & O ..	1 1 0
<b>LANCASHIRE.</b>	
Accrington ..	3 3 0
Do., for W & O ..	7 11 8
Do., Young Ladies' Association ..	24 9 0
Bacup, Ebenezer, for N P ..	5 7 11
Barrow-in-Furness ..	4 8 8
Birkdale, Sun-school ..	1 16 3
Birkenhead, Cathcart- street ..	5 0 0
Do., for W & O ..	1 9 9
Do., for N P ..	1 3 0
Blackburn, for W & O ..	2 5 3
Burnley, Ebenezer, for W & O ..	1 7 4
Do., Mount-pleasant, for W & O ..	0 9 9
Do., Yorkshire-street, for W & O ..	2 0 0
Bury, Knowsley-street ..	6 2 9
Do., for W & O ..	0 15 4
Church, for W & O ..	2 6 4
Clayton-le-Moors, for W & O ..	0 15 0
Clitheroe ..	1 7 6
Cloughfold, sun-sch., for N P ..	0 13 0
Egremont ..	1 15 3
Heywood, Rochdale-rd. ..	10 6 6
Horwich, Knox Ch., for W & O ..	0 17 0
Inskip, for W & O ..	0 15 0
Lancaster ..	27 1 8
Do., for W & O ..	4 1 0
Liverpool, Fabius-st. ..	5 10 0
Manchester Auxiliaries- Nursery-street, Pen- dleton ..	2 17 7
Oakfield, Sale ..	21 2 10
Stretford, Union Ch. ..	17 1 3
Broughton, for W & O ..	0 5 4
Coupland-street, for W & O ..	1 1 0
Eccles ..	11 13 11
Rusholme-road, for Mrs. Cameron, <i>Congo</i> ..	18 6 8
Do., for <i>Lubaki and</i> <i>Dipola, Congo</i> ..	10 0 0
Morecambe ..	0 13 6
New Brighton ..	2 15 0
Ogden ..	9 10 0
Oswaldtwistle, for W & O ..	1 6 3
Padham, Burnley-road ..	2 12 0
Preston, Pole-street, for W & O ..	1 6 6
Rawtenstall ..	1 5 6
Do., for W & O ..	0 18 9
St. Anne's-on-Sea, for W & O ..	0 12 0
Do., for N P ..	1 2 9

Ramsbottom	22	13	4
Do., for <i>W &amp; O</i>	2	19	4
Do., for <i>N P</i>	1	9	4
Southport, Houghton-street	63	1	2
Ifferton	2	2	0
Warrington, for <i>W &amp; O</i>	0	14	0
Do., Golborne-street Sunday-school, for support of <i>Conno boy, Namda Ntaku</i>	5	0	0
Wigan, Scarisbrick-street	5	15	6
Do., for <i>W &amp; O</i>	1	0	0

LEICESTERSHIRE.

Arnsby, for <i>W &amp; O</i>	1	0	0
Barton Fable, &c.	37	16	0
Do., for <i>W &amp; O</i>	1	18	6
Blaby and Whetstone, for <i>W &amp; O</i>	1	16	0
Coalville, Ebenezer, for <i>W &amp; O</i>	0	15	0
Do., Station-street, for <i>W &amp; O</i>	0	12	0
Do., for <i>W &amp; O</i>	1	17	9
Husbands Bosworth	0	18	7
Do., for <i>N P</i>	2	4	8
Leicester, Belvoir-street	54	6	8
Do., for <i>W &amp; O</i>	7	9	2
Do., Sunday-school	15	17	3
Do., Charles-street, for <i>W &amp; O</i>	3	0	0
Do., Archdeacon-lane, Sunday-school	5	4	11
Do., Victoria-road, for <i>W &amp; O</i>	10	0	0
Do., Sunday-school	21	6	1
Do., Emanuel Chapel, for <i>W &amp; O</i>	1	1	0
Do., Melbourne Hall, for <i>W &amp; O</i>	2	10	0
Loughborough, Baxter Gate, for <i>W &amp; O</i>	1	11	3
Wolvey, for <i>W &amp; O</i>	0	3	6

LINCOLNSHIRE.

Lincoln, Thomas Cooper Memorial Chapel, for <i>N P</i>	0	6	8
Louth, Eastgate	0	10	6

NORFOLK.

Cossey, for <i>N P</i>	1	1	10
East Dereham, for <i>W &amp; O</i>	1	5	0
Fakenham, for <i>W &amp; O</i>	0	11	5
Do., for <i>N P</i>	0	8	11
Foulsham, for <i>W &amp; O</i>	0	10	0
Kings Lynn, for <i>W &amp; O</i>	2	10	0
Upwell	0	4	2
Do., for <i>W &amp; O</i>	0	11	0
Do., for <i>N P</i>	0	14	10
Yarmouth, Park Ch.	18	10	0
Do., for <i>W &amp; O</i>	1	17	3
Do., for <i>N P</i>	1	14	6

NORTHAMPTONSHIRE.

Braunston, for <i>N P</i>	0	15	10
Brafield, for <i>W &amp; O</i>	0	4	0
Clifton, for <i>W &amp; O</i>	0	18	0
Do., for <i>N P</i>	1	3	7
Cooknoe, for <i>W &amp; O</i>	0	5	0
Denton, for <i>W &amp; O</i>	0	5	0
Hackleton, for <i>W &amp; O</i>	0	6	0
Do., <i>N P</i>	1	5	9
Kingsthorpe, for <i>W &amp; O</i>	0	15	0
Kingsbury, for <i>W &amp; O</i>	0	10	0
Long Buckby, for <i>W &amp; O</i>	1	14	0
Do., for <i>N P</i>	0	12	6

Moulton and Pitsford	2	8	0
Northampton, Prince-street	11	14	9
Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>Congo</i>	5	0	0
Ringsstead, for <i>N P</i>	0	6	4
Thrapston, for <i>W &amp; O</i>	3	0	0
West Haddon, for <i>N P</i>	0	10	1

NORTHUMBERLAND.

Broomhaugh and Broomley	8	5	2
Newcastle-on-Tyne Aux.			
Gateshead, for <i>W &amp; O</i>	2	3	5
Jesmond, for <i>W &amp; O</i>	4	13	2
Westgate-road, for <i>W &amp; O</i>	5	0	0

NOTTINGHAMSHIRE.

East Kirkby, for <i>W &amp; O</i>	0	5	0
Nottingham, George-st.	8	18	0
Do., Daybrook	11	15	11
Do., Derby-road, for <i>W &amp; O</i>	3	15	0
Do., Sunday-school	4	9	5
Do., Arkwright-st., for <i>W &amp; O</i>	0	16	9
Do., Mansfield-road, for <i>W &amp; O</i>	2	8	0
Radford, Prospect-place, for <i>N P</i>	0	7	6
West Retford, for <i>W &amp; O</i>	0	8	5

OXFORDSHIRE.

Banbury	13	9	4
Henley-in-Arden	0	8	1
Do., for <i>W &amp; O</i>	0	13	0
Hook Norton (weekly pence)	0	9	2
Woodstock	3	3	9
Do., for <i>N P</i>	1	9	3

RUTLAND.

Oakham and Langham, for <i>W &amp; O</i>	1	2	6
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SHROPSHIRE.

Shrewsbury, Claremont Chapel	5	1	7
Do., for <i>W &amp; O</i>	1	2	11
Do., Sunday-school	7	3	6

SOMERSETSHIRE.

Boroughbridge, for <i>W &amp; O</i>	0	5	6
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	70	0	0
Do., for <i>W &amp; O</i>	23	13	0
Burnham, for <i>W &amp; O</i>	1	15	7
Shepton Mallet, Sunday-School, for <i>N P</i>	0	4	6
Tannton, Silver-street	75	10	4
Do., for <i>W &amp; O</i>	2	2	0
Do., for <i>N P</i>	0	9	4
Do., for <i>Congo</i>	0	2	6
Watchet, for <i>N P</i>	1	8	11
Wedmore, Sunday-sch.	0	7	0
Do., for <i>N P</i>	1	12	8
Yarcombe	0	4	0
Do., for <i>N P</i>	1	2	10

STAFFORDSHIRE.

Burslem, for <i>W &amp; O</i>	0	8	6
Coseley, Ebenezer	3	0	0

Stoke-on-Trent, for <i>W &amp; O</i>	1	4	0
Wednesbury	2	6	0
Wolverhampton, for <i>W &amp; O</i>	1	18	8

SUFFOLK.

Bradfield St. George, for <i>W &amp; O</i>	0	10	5
Ipswich, Burlington Chapel	17	0	6
Lowestoft	9	11	3
Rattlesden	0	11	5
Do., for <i>W &amp; O</i>	1	0	0

SURREY.

Balham, Ramsden-road, for <i>W &amp; O</i>	3	5	0
Godalming	2	12	6
Lower Tooting, Summers Town Mission Sun-sch., for <i>Congo boy, "Blackshaw"</i>	3	8	6
Mersham, Sun-sch., for <i>N P</i>	0	14	0
Outwood	7	1	6
Do., for <i>W &amp; O</i>	0	14	0
Do., for <i>Congo</i>	1	0	0
Penge, Tabernacle Sunday-school	13	14	10
Do., for support of <i>Mr. Lewis</i>	3	15	0
Richmond, Duke-street Sun-sch., for <i>N P</i>	0	14	7
Streatham, Lewin-road, for <i>W &amp; O</i>	2	13	3
Sutton, for <i>W &amp; O</i>	3	9	3
Upper Tooting, Trinity-road, for <i>W &amp; O</i>	3	11	0
Wallington, for <i>W &amp; O</i>	2	2	0
Do., Sunday-school	3	19	0
Wimbledon, Queen's-road Sunday-school	7	3	6

SUSSEX.

Brighton, Holland-rd. Sunday-school	4	9	3
Shoreham	5	0	0
Do., for <i>W &amp; O</i>	0	15	0
Worthing, Sun-sch.	3	0	0

WARWICKSHIRE.

Alcester	15	14	6
Do., for <i>W &amp; O</i>	1	0	0
Birmingham Auxiliary, per Mr. T. Adams, Treasurer	68	1	7
Do., for <i>W &amp; O</i>	42	11	2
Do., for <i>N P</i>	4	11	6
Do., for <i>Congo</i>	19	6	8
Do., for Rev. D. Jones' school, Agra	4	0	0
Coventry, Queen's-road	2	5	0
Do., for <i>W &amp; O</i>	7	10	0
Nuneaton, for <i>W &amp; O</i>	0	10	0
Stratford-on-Avon, for <i>W &amp; O</i>	2	0	0

WILTSHIRE.

Bratton	1	0	0
Do., for <i>W &amp; O</i>	1	5	0
Do., for <i>Congo</i>	2	12	0
Corsham, for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	5	1	6
Trowbridge, Back-st.	10	0	0
Westbury, West End	11	11	2
Do., for <i>W &amp; O</i>	1	9	6

<b>WORCESTERSHIRE.</b>		<b>SOUTH WALES.</b>		Dundee, Rattray-street	
Evesham.....	8 13 0	<b>CARDIGANSHIRE.</b>		Sunday-school.....	4 10 0
Do., for <i>W &amp; O</i> .....	1 3 6	Cardigan, Bethania, for		Do., for <i>N P</i> .....	4 1 5
Kidderminster, for <i>N P</i>	1 13 0	<i>W &amp; O</i> .....	0 5 0	Dunfermline, for <i>W &amp; O</i>	12 8 2
<b>YORKSHIRE.</b>		Penthycoch, Horeb,		Kidnburgh, Brito-place,	
Barnsley, Sunday-sch....	11 10 0	for <i>N P</i> .....	0 17 9	for <i>W &amp; O</i> .....	12 3 6
Bradford, Heaton.....	2 9 4	<b>CARMARTHENSHIRE.</b>		Do., Dublin-street, for	
Do., Sandy-lane.....	2 11 9	Ammanford, Ebenezer,		<i>W &amp; O</i> .....	13 0 0
Do., Westgate, for		for <i>N P</i> .....	1 9 0	Fraserburgh.....	7 8 0
<i>W &amp; O</i> .....	7 10 0	Llandeibie, Saron, for		Galashiels, Strirling-st.	
Criggileston, for <i>W &amp; O</i>	0 10 0	<i>N P</i> .....	5 0 0	Sun.-sch., for <i>N P</i>	0 15 0
Dronfield, for <i>W &amp; O</i> ..	1 0 0	Llandyfran, Soar, for		Do., Victoria-street,	
Eccleshill, Sunday-sch.	0 17 6	<i>N P</i> .....	1 5 0	for <i>W &amp; O</i> .....	5 16 4
Guisley, for <i>W &amp; O</i> ..	0 7 6	<b>GLAMORGANSHIRE.</b>		Glasgow, Auxillary....	11 8 0
Harrogate, Sunday-		Briton Ferry, Jeru-		Do., for <i>Italian Mis-</i>	
school, for <i>Congo</i> .....	3 1 8	salem.....	1 3 10	ston.....	50 0 4
Heptonstall Slack.....	3 0 8	Do., Salem.....	2 4 0	Do., Adelalde-place....	39 7 0
Do., for <i>W &amp; O</i> .....	1 1 0	Cardiff, Tredgarville,		Do., Bridgeton, cister-	
Keighley, for <i>W &amp; O</i> ..	3 3 8	for <i>W &amp; O</i> .....	4 4 0	street.....	2 15 0
Leads.....		Fochriw, for <i>N P</i> .....	2 15 10	Greenock, George-sq....	2 10 0
United Communion		Maesteg, Bethel.....	1 2 0	Do., for <i>W &amp; O</i> .....	0 10 0
Service, for <i>W &amp; O</i>	11 13 3	Merthyr Tydvil, High-		Do., for <i>N P</i> .....	1 0 0
York-road.....	9 9 11	street, for <i>W &amp; O</i> .....	1 0 0	Do., for <i>Chtna</i> .....	2 0 0
Do., for <i>W &amp; O</i> .....	0 10 6	Penarth, Stanwell-road,		Do., for <i>Congo</i> .....	2 10 0
Beeston Hill.....	7 9 5	for <i>W &amp; O</i> .....	3 7 3	Do., for <i>India</i> .....	2 10 0
South Parade.....	25 19 11	<b>MONMOUTHSHIRE.</b>		Helensburgh, for <i>W &amp; O</i>	0 15 0
Do., Juv. Society....	28 0 0	Abergavenny, Bethany		Jedburgh, for <i>Congo</i> ..	0 17 8
Kirkstall Chapel.....	0 11 2	Sunday-school.....	9 0 0	Kells.....	0 10 0
Meanwood-road, Sun-		Biaenavon, Forge Side	1 1 0	Do., for <i>W &amp; O</i> .....	0 5 0
day-school.....	8 17 7	Chepstow.....	13 7 4	Kelso, for <i>N P</i> .....	1 0 0
Blenhelm Chapel....	24 13 10	Do., for <i>W &amp; O</i> .....	0 15 9	Kirkcaldy, Whyte's-	
North-street.....	36 14 0	Griffithstown.....	1 15 8	causeway.....	8 12 5
Lydgate, for <i>W &amp; O</i> ..	0 11 0	Newport, Stow Hill, for		Do., for <i>Chtna</i> .....	1 1 0
Malton, for <i>W &amp; O</i> ..	0 10 0	<i>W &amp; O</i> .....	1 4 8	Do., for <i>Genoa</i> .....	1 1 0
Meltham, for <i>W &amp; O</i> ..	1 4 11	<b>RADNORSHIRE.</b>		Do., for <i>W &amp; O</i> .....	1 16 4
Rotherham.....	6 14 2	Cascob.....	0 6 8	Kirkintilloch, Sun.-sch.	1 5 0
Do., for <i>W &amp; O</i> .....	1 14 2	Evenjobb.....	0 9 7	Leth, Sunday-school,	
Do., Sun.-school, for		Do., for <i>W &amp; O</i> .....	0 3 8	for support of <i>Congo</i>	
support of <i>Conno</i>		Gladestry.....	1 5 9	boy under Mr. Phil-	
Boy under Mr.		New Radnor, for <i>W &amp; O</i>	0 4 7	Ups.....	1 7 0
Whitehead.....	5 0 0	<b>SCOTLAND.</b>		Lochee, Sunday-school	1 0 0
Salterforth.....	1 0 2	Aberchrider.....	5 0 0	Loessemouth, for <i>N P</i> ..	1 1 6
Scarborough, Ebenezer,		Aberdeen, Crown-ter-		Paisley, Victoria-place	0 2 6
for <i>W &amp; O</i> .....	0 18 2	race.....	18 9 0	Do., for <i>W &amp; O</i> .....	2 10 0
Sheffield, Glossop-road,		Do., for <i>W &amp; O</i> .....	5 0 0	Pitlochry, for <i>W &amp; O</i> ..	0 15 0
for <i>W &amp; O</i> .....	7 4 1	Do., for <i>N P, India</i>		Do., for <i>N P</i> .....	3 10 0
South Bank, Sunday-		and <i>China</i> .....	10 13 0	Wick, Sunday-school..	2 0 0
school, for <i>N P</i> .....	0 19 0	Do., Sunday-school,		<b>IRELAND.</b>	
Wainsgate, for <i>W &amp; O</i>	0 11 0	for <i>N P</i> .....	6 2 0	Belfast, Regent-street	6 15 0
West Vale, for <i>W &amp; O</i>	0 15 6	Do., George-street		Carrickfergus.....	1 11 6
<b>NORTH WALES.</b>		Sunday-school, for		<b>CHANNEL ISLANDS.</b>	
<b>ANGLESEA.</b>		<i>N P</i> .....	3 14 7	Jersey, St. Heller, for	
Gwalchmai, for <i>N P</i> ..	0 2 6	Do., for <i>China</i> .....	2 7 7	<i>W &amp; O</i> .....	1 1 0
<b>CARNARVONSHIRE.</b>		Broughty Ferry, for		Do., Sunday-school..	6 16 7
Llangian, for <i>N P</i> ....	0 10 0	<i>N P</i> .....	1 0 7	Do., for <i>N P</i> .....	6 12 19
Trevor, for <i>N P</i> .....	0 5 0	Bunessan, for <i>W &amp; O</i> ..	0 6 0	<b>FOREIGN.</b>	
<b>MERIONETHSHIRE.</b>				<b>TURKEY.</b>	
Bala.....	0 10 0			Constantinople.....	1 1 0
				Do., for <i>Congo</i> .....	5 12 8
				<b>U.S. AMERICA.</b>	
				Gaspar, California....	1 4 0

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