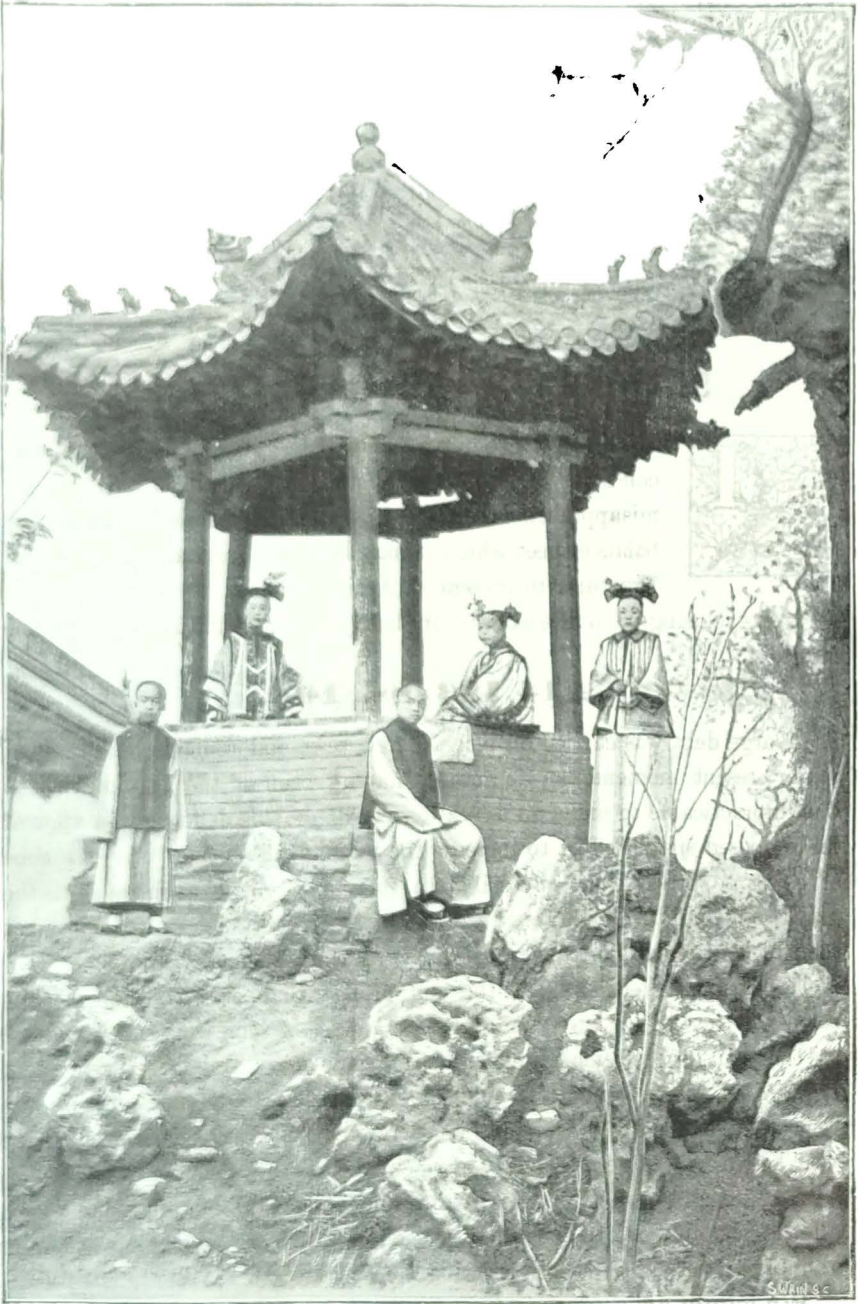


[THE MISSIONARY HERALD
DECEMBER 1, 1894.



AN ARBOUR IN THE YAMEN OF THE SHANSI PROVINCIAL GOVERNOR.
—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

SERIOUS FINANCIAL OUTLOOK.



It is imperatively important that the gravity of the financial condition of the Society should be clearly stated, so that no misapprehension may exist as to the possible nature of the balance-sheet which it may be the unpleasant duty of the Treasurer to present in April next.

On the closing of our accounts on last year's expenditure a deficit was shown of

£14,183 8s. 10d.

That large debt was carried on into the new year, and remains unliquidated at the present moment, the Committee having been of the opinion that it was impracticable to make an appeal on behalf of this deficiency in view of the proposed special effort to increase the permanent income. At the time of going to press, it is impossible to form any reliable estimate as to the results which will follow this effort, and, further, it cannot be expected that the full benefit will be reaped during the present financial year.

Comparing the receipts at the end of last October with those of the corresponding period twelve months ago, there is some increase; and we are thankful for such encouragement, as far as it goes. But it is very evident that unless the contributions continue very largely to advance during the remaining months between now and March 31st, the debt with which the year began will be very seriously augmented.

We earnestly plead with the pastors and officers of our churches to do all they possibly can to encourage the effort which is now being made in connection with the special visitation.

We would also venture to ask our friends whether it is not in their power to send us by the first day of the **New Year, 1895,**

timely assistance, in the form of generous donations, and thus help to avert the impending calamity.

During the Centenary effort—as was to be expected—the donations to the Society for the general purposes of the Mission very considerably fell off. May we not hope that they will not now be lacking?

If at the New Year's Day Prayer-meeting it could be announced that substantial sums sent up by our better-circumstanced friends had been contributed to prevent our present debt growing larger, how the hearts of the Missionaries abroad, and the Executive at home, would be relieved and inspired with new hope and courage.

We must now leave this suggestion, praying that He who asks, "What hast thou which thou hast not received?" may incline the hearts of His servants to honour Him with their substance. We would not that the great work which the Society is seeking to do in making known "the glorious Gospel of the blessed God" should be so much hindered by this want of means. "Who will come to the help of the Lord, the help of the Lord against the mighty?"

Will all our friends join in earnest supplication that the Lord Himself would indeed be graciously pleased to influence the hearts of His own people to return a ready and cheerful response?

1895 SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS' FUND.



THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the New Year will fall on the 6th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

CHRISTMAS AND NEW YEAR'S CARDS FOR THE NATIVE PREACHERS AND EVANGELISTS' FUND.



THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

THE 1895 NEW YEAR'S DAY MISSIONARY PRAYER MEETING.



ON Tuesday morning, January 1st, 1895, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, under the chairmanship of the Rev. D. J. East, late Principal of Calabar College, Kingston, Jamaica, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published in the various denominational and other religious papers nearer the date of meeting.

THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.



IN answer to inquiries being made as to the Calendar for the New Year, we are pleased to announce that it will be ready next week. We would take this opportunity to state that the 1895 Calendar will possess certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily inter-

cession, it will contain a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps will also appear. We may add that an alteration has been made as to the supply of the Calendar. Instead of charging for them separately and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course

to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

We should be glad to enter early applications so that there may be no delay in our despatches. Applications to be made to A. H. Baynes, Baptist Mission House, 19, Farnival Street, Holborn, London, E.C.

NEW MISSIONARY BOOK, FOR CHRISTMAS AND THE NEW YEAR.



WE have much pleasure in announcing the publication of a new missionary volume, entitled "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering nearly 200, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a Christmas or New Year gift-book. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Farnival Street, Holborn, London, E.C.

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of "Missionary Loto" to our Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. Baynes, Mission House, 19, Farnival Street, Holborn, E.C.

AN ARBOUR IN THE YAMEN OF THE SHANSI PROVINCIAL GOVERNOR.

(See *Frontispiece*.)

THIS engraving gives a most accurate picture of an arbour in the Yamen of the provincial Governor. The hair of the ladies is done up in Manchu style. The Governor himself is not in the picture, only his family.

Shansi, N. China.

EVAN MORGAN,

FIFTEENTH ANNUAL GATHERING

OF THE BAPTIST UNION OF BACKERGUNGE AND FURIDPORE,
EASTERN BENGAL.



BARISAL—whether viewed “from behind the camera” or without the camera—must ever interest Baptists. And of all items of news from this station, an account of the large annual gathering is, perhaps, most important. It is then that the heart-beats of the Christian community seem more quick and lively. For the first time the meetings were held in Barisal this year, on September 12th to 14th. Weeks beforehand our lads began preparing flags, mottoes, and texts; and, when the day arrived, our large thatched chapel presented quite a fairy-like appearance. Each wooden post had spiral decorations of coloured papers, and all round the building pretty designs cut in paper outlined the plan. Here and there archways of varied types relieved the scene. Scripture pictures were attached to the mat walls, and the top row of these had boldly-written texts in Bengali letters between. Over the chair was the legend, “Soldiers of the Cross; Christ the Captain.” Right up over the rafters of the building texts in large letters were placed to arrest the eye that with listless glance might be lifted there. A triumphal arch covered the chapel steps, and another and larger one stood at the entrance to the compound. Tiny flags were stuck in along both sides the path, ready to be snatched up when the singing procession should start to march round the town. A *Nogorkirton* was a new feature of the gatherings, and so was a series of three lectures in English by Baboo Kali Choron Bannerjea, of Calcutta. He is as good a speaker as we have in all India, and is known everywhere. Large and representative audiences heard the Gospel forcibly preached for three evenings with unabated interest. Both at his arrival and departure three English cheers were given him by the numerous students of the town.

“THE SERVICES.”

Our meetings were probably the best ever held, though in numbers they were much smaller. Only *bonâ fide* delegates came. We had two sittings and two meals each day. Each day began with a prayer-meeting. At our first, special reference was made to the kind help towards the expenses sent out by W. R. Rickett, Esq.; to a message sent by Mrs. Page, whose husband did so much for this district; to Mr. Carey and Mr. Teichmann, who are soon to return to us; and to many others. Baboo Mothura Nath Nath was chairman for the day. After a brief address on Jacob's change of name, he called on the secretary to give an account of last year's work. Then Mr. W. R. James gave a telling and timely address on “The Importance of Baptism.” Six girls from our boarding school were then immersed before many witnesses. In the afternoon Baboo Sotshoron Mookerjea opened with an address on “The Low Spiritual State of the Churches.” A long and varied discussion resulted; and the Chairman's talk on “The Source of Divine Power” fittingly ended the afternoon's session.

On the second day our revered and loved Indian Secretary, the Rev. Geo. Kerry, kindly presided. After the introductory prayer-meeting, under the direction of Rev. T. R. Edwards, an able address on "A Model Sunday School" was given by Baboo Kali Choron Bannerjea. His pregnant and powerful utterances will long be remembered. "Economy" was a theme on a much lower plane, but it elicited much wise and otherwise discussion. One speaker suggested that Europeans needed to study the subject more. Then Baboo Dyal C. Sirkar delivered a most eloquent, earnest, and excellent address on "The Christian Life." It quite swayed the large audience with its telling periods and eloquent sentences. In the afternoon "Christ's Kingdom" and "Desire for the Salvation of Others" formed twin themes that issued in much profitable talk. Then the procession through the main streets of the town was commenced, and continued till the evening feast was ready in the moonlight.

THE LAST DAY.

On the last day Baboo Kali Choron Bannerjea presided. The new officers and committee were elected. Mr. D. L. Donald is treasurer and Mr. J. G. Kerry vice-chairman. As one watched the process of re-election one could not but mark how well the work is comprehended. The secretary was told his duty in plain and definite words; and the duties of the committee were indicated. The new year begins on a higher level, the treasurer has more money in hand than ever before, and the new officers have resolved to realise as far as possible the great purpose of the Union—"the increase, progress, and direction of the churches." It was a fitting sequel to these matters of business when Mrs. W. R. James read her paper on "Giving to the Lord." Her paper deserved all the praise it received, and it elicited a profitable discussion. Men rose in all parts of the audience to speak on the subject. The remarkable spirit of liberality in the Barisal district that showed itself during the last two months was described, and the money was made over to the Union Fund. A plan was suggested to the Committee to be carried out during the coming harvest, and hopes were raised of a goodly sum being then obtainable. In the afternoon Baboo Kali Choron Bannerjea preached on Matthew xi. 11. Then Mr. G. Kerry presided at the Communion Service. As we broke up no one lamented the fact that seven papers down on the programme had been omitted, but all must have felt that golden grain had been given them that they might sow it around their different churches. Many earnestly entreated that a *résumé* of the proceedings should be printed and sent among the churches. Perhaps, some day, this may be possible; but were the delegates to do their duty, every church could receive a more or less full account of what was said and done and planned.

Details of Meals during Annual Meetings.—First day, 1 meal, 200 guests; second day, 2 meals, 600 guests; third day, 2 meals, 650 guests; fourth day, 1 meal, 800 guests. Total, 3,500 partook once, averaging, at 6 meals, about 583 each time.

Articles Consumed.—1,840 lbs. rice; 46 pints mustard oil; 304 fishes; 200 plantains; 20 lbs. potatoes; 50 cocoanuts; 420 lbs. dhal (peas); 20 lbs. tobacco; 43 cucumbers; numbers of sooparees; 9 sheep; 70 lbs. salt; 10 lbs. ghee; scores of kochu roots; 24 lbs. treacle; various spices.

Additional Items Required.—96 rush mats; 35 earthen pots; 6 loads firewood; 8 glasses; 8 hookahs; mats for cook-house; paper, ink, bamboos, cotton, &c., for decorations; myriads of plantain leaves for plates.

Expenditure.—For meals, Rs.222 2s. 3d.; for decorations, Rs.7 9s. 6d. Total, Rs.229 11s. 9d.

N.B.—No one was paid for service in the way of cooking, waiting, or chopping wood. About a dozen brethren were employed all the time.

The native church at Barisal bears the whole burden of the cost.

Barisal.

ROBT. SPURGEON.

MORE FRUIT.



ON Sunday, August 28th, our brethren at Turki gathered in the first-fruits of their labours. Baboo Prio Nath Nath baptized two men, and received them into the Church. One of them had long been a Christian in name only; but the teaching and prayers of our brethren have now been rewarded by his conversion. The other was an old man, nearly eighty years of age. He came to the mission-station often before; but on June 29th he was specially drawn by the loving acts of the brethren. He was a Boiragee, and therefore a beggar. "He came to us," Prio Baboo writes, "to beg, and found the Pearl of great price. He did not return to his old life again, but became a true believer, and is very happy." His career had been as varied as one could imagine. Having been married thrice, and assumed the devotee's rosary, the old man sought rest, but found none till he found it in Jesus. Whenever he turned up at the mission-station he was told the news of salvation, and he heard something of the Saviour from another of our people at Mostakandi, a few miles away. Anondo stated that Ram Jibon had told him he had gone on pilgrimage to many sacred places, but found no rest till he turned to Jesus. This the old man never forgot. Thus,

when Prio Baboo said to him, "Anondo, why do you hesitate—why delay? Come at once to Jesus; He will save you," is it to be wondered at that he yielded up himself to Christ? "I do believe on His Name," he replied. "Then why have you around your neck that devotee's rosary?" he asked. In a moment he caught it, tore it off, and gave it to Prio Baboo. Then for two months he was taught more about Jesus, and afterwards baptized on a profession of his simple faith. "He is fully resting in Jesus now," our brother writes. Both men and women take great interest in the old disciple and teach him daily. He compares himself to the labourer of the eleventh hour, the dying thief, the man born blind, and other trophies of Divine grace. Directly the *Zillah* put to at the mission-station a few weeks ago he was the first to greet me. Having never seen the old man before, I asked, "Who are you?" and he replied, "An aged sinner." Then followed a very pleasant talk with him. Often does he spend the night saying over the texts or hymns he has learnt; and he is much in prayer. All the Christians, young and old, are very fond of him, and rejoice in his wonderful change. "Is not this a brand plucked out of the fire?" "Even so then at this present time also there is a remnant according to the election of grace."

ROBERT SPURGEON.

Barisal, East Bengal.

GOOD NEWS FROM THE UPPER CONGO RIVER.



THE Rev. John Whitehead writes from Lukolela Station, on the Upper Congo, under date of August last, as follows :—

“MY DEAR MR. BAYNES,—I do not often write you, simply because my time is so thoroughly taken up with our work here. A missionary in Africa is to a very large extent a creature of the winds; one day a certain work is torture to his soul, but another comes and it is a wondrous delight. What preachers say at home about being able to preach one day better than another applies to us out here in all we do. If I were ill I should write you much more often. I am not ill, but in splendid health, and the ‘call to work grows stronger and stronger.’ The now silent voices recently heard in this land, the lack of new voices, the diminished income of our Society, the death signal-gun, the growth of the people’s indifference to the gentle whispers of a Saviour’s love, cry mightily in our ears day and night—‘You must work the works of Him who sent you while it is day, for the night is dark’ning the sky, and then—’

“PRINTING WORK.

“Our printing office is very busy, and this work is sufficient of itself to occupy all my time; but it doesn’t by a long way. I have just received from Mr. Gilchrist, of the Congo-Balolo Mission at Lolanga, the MSS. of a new primer of another dialect, somewhat akin to the one in use at Lukolela and Bolobo. This has not been printed before, and it will be the sixth dialect on the Upper Congo which has been reduced to writing

by the missionaries of the various societies working out here. We are also issuing a very valuable pamphlet by Dr. Sims, of the American Baptist Missionary Union, whose long and fertile experience has made him a powerful enemy of African fevers. It is full of very practical and well-founded conclusions regarding Congo fevers. I am securing copies, which I will forward as soon as possible after printing them, so that new missionaries may get them and be influenced by them.

“WORK AMONGST WOMEN.

“My wife has now a small women’s school. They seem very much attached to her, else how could they come about four o’clock every day of their sweet will, after they have worked in the gardens, carried heavy loads of firewood, kneaded and boiled their daily bread, to learn to read and write? Somehow some of them have discovered (the eyes of a Bobangi woman love, as an English woman’s) that my wife likes flowers, and they will now and again bring some little flower and gracefully offer it. The attendance is between nine and seventeen, generally about eight or ten. Some of them can read a little now, and I have just sold three of them copies of ‘The First Book to Read’ in their own native language. (They are the last three copies of the first edition. I am waiting for some type and paper before issuing a second edition.) It was a real pleasure to

hear them ask if they could not buy copies of the school books, and to hear their reason for doing so—namely, they could learn the faster, and it is good to read while the bread was boiling or while they were resting. They seem to enjoy the Bible stories which Mrs. Whitehead tells them. May the story of Jesus and His love win them to serve our dear Master. When we have won the women to a substantial faith in our Saviour, we shall have won the Bobangi people; for where the women are, there the Bobangi are gathered together. Perhaps these are the first women of the Bobangi nation (at any rate at Lukolela) who can read their own language in their own towns.

“TEACHING TO SING.

“My wife tried to teach them to sing a hymn, and they did themselves try, but the influence of African dirge music had made such havoc of their ears and musical ability that, after a month's practice, we said to one another, ‘Whatever can be done to alter this state of things?’ So, as a conclusion to our distractions, I went into the school, held out my fist, which is the native sign for ten, but which I taught was the sign for ‘doh’; then my hand took another position for ‘me’ and for ‘soh.’ I tried to impress the mental effects of these and other notes, and succeeded. John Curwen's Tonic Sol-fa can be adapted easily to the needs of these folks, and it is a thorough success. It is teaching our women to sing the hymns of Jesus.

“I must tell you (and I send you copy of what I have printed) our bigger boys can sing from Sol-fa several rounds which I have translated from the Standard Course. They sing Derby 6.5 in harmony—treble, tenor,

bass, while my wife and I sing the alto. Those who have heard them sing it cannot help tears of joy welling up to hear these lads—recently savages—sing their prayer to Jesus in their own language in one of the most beautiful of harmonies. I need hardly say they love such harmony. Some of them have tried to write hymns lately, and, to keep them right in accent, I have written them the tune in Sol-fa first, and some little success has been the result. I have printed, without Tonic Sol-fa music type, the notation of these rounds and hymn. A friend has undertaken to provide the necessary ‘sorts’ to make our small pica antique type sufficient for the notation, and I have written Mr. Scrivener to get them. Our little boys want to grunt in deep tones like their elders, and I have had to teach them separately, singing myself in a false voice. I have reason to believe that presently their little pipes will be chanting God's praises, as happy little folk ought to do.

“We have three candidates for baptism before our church, and decision will be made at our next church meeting.

“AN APPEAL.

“In thinking over the startling fact of £14,000 deficit on last year's account, an awful thought concerning withdrawal came into my mind. What if we left these folk about us, who would be responsible for their continuance in sin? If the people of England won't rise to their privileges, then I ought to go home, and work hard night and day to support another missionary in Congo.

“May God pour out His mighty Spirit upon you all at home and upon us all out here, and may He fill us

with Divine power! Our motto, whether in the field or in the home preparing the food for the labourers, should be—'Only for Jesus; for Christ's sake.'

"Mr. Clark is in better health now than he ever was in Africa. Both my

wife and myself are in splendid health.

"And we unite in expressing our love to you.

"Yours sincerely,

"JOHN WHITEHEAD.

"A. H. Baynes, Esq."

FIRST EXPERIENCES.



THE following letter is from the Rev. F. W. Hale, of Agra, who left for India in the autumn of last year. It is addressed to the West Bournemouth Baptist Church Missionary Prayer Union, whose members support Mr. Hale; and by the kindness of the pastor, the Rev. George Wainwright, we are permitted to print it:—

"'In Camp,' in Rohta, N.W.P.

"MY DEAR FRIENDS,—I was delighted to hear of you through your pastor last month, and I was especially pleased to know that the bright missionary spirit I found among you in October of last year has been deepening and widening ever since. Your pastor (our pastor, I ought to say perhaps) tells me that the valedictory service was 'an inspiration to many.' It was an inspiration *to me*, and will be always.

"I have little to say about February and March. They were devoted consistently to the language. On Sundays I have taken English services in Agra and the district pretty regularly. I have been down to Muttra several times; Mr. McIntosh, of our Mission, is stationed there. Whilst I stayed with him in Muttra I saw a good deal of the baser forms of Hindu idolatry. It is a 'sacred' city, and is full of temples and monkeys (which are sacred too). I went with Mr. McIntosh to the preaching services in the bazaars. He drew large and attentive, but very argumentative, audiences there.

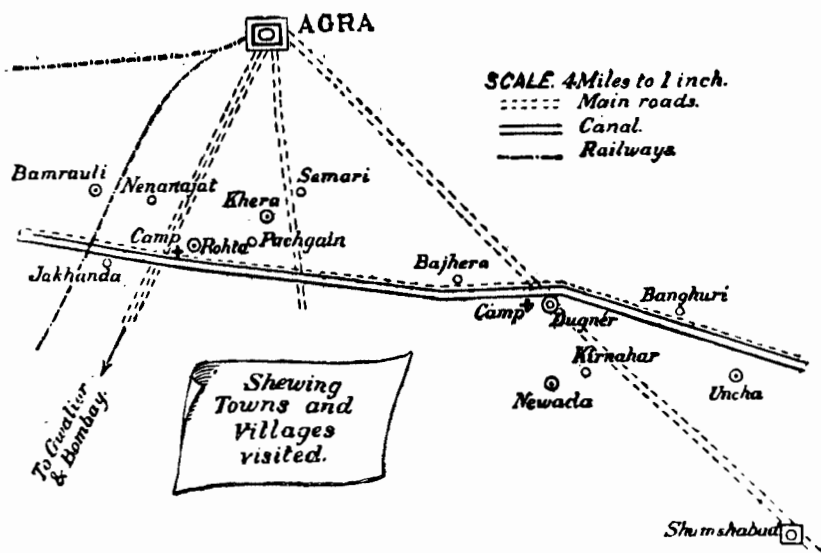
"Recently I was at a place called Kasgang (pronounced Kasgünj). I took English services in the Railway Institute, and attended the native services as well (both in their chapel and in the bazaar). A very encouraging work is going on there under the American Methodist Mission.

"I am now on an evangelistic tour in the district with Mr. Palgrave Davy. We are on our way home, and are just now encamped about seven miles south of Agra.

“The work in the villages is very, very interesting. The people everywhere welcome us very heartily, and crowd around and listen *any length of time* to the preaching. So far as I can judge there is very little real idol worship, though the form of it remains. They say they believe in our God—He is *their God*—and Jesus Christ is a great teacher. They are willing enough to class Him with ‘Ram Chander,’ and other of their deities, but when we declare, ‘There is none other name under heaven,’ &c., they dissent loudly. We must wait, and work, and pray; a great change is going on in the religious notions of the people; but we cannot expect so grand and so ancient a system as Hinduism to melt before us in a moment. I only pray that I may see the glorious awakening that is coming, ere long, if God will.

“THE DISTRICT.

“During the past week we have visited two or three villages every day. I will try to sketch a rough map of the district to show you the ground we have been over.



“We left Agra in an ‘ekka,’ a one-horse affair of peculiar construction. It has no springs, and when it turns a corner you need to hold on with all your teeth or you would most likely spin off at a tangent; and when the road is very rough, as it is pretty often, you are reminded rather forcibly of switchback railways, only you have to imagine them miles long, with diminished speed certainly, but with joltings magnified and multiplied; but then you know nothing of switchbacks in Bourne-mouth.

Our tents, &c. had been sent on in a bullock-wagon, and when we reached Dugbir, we found the camp fixed, under a grove of trees, in this wise :—



“The next morning we left in a bullock-cart for *Shumshabad*. We had a meeting in the market; it lasted about three hours—Mr. Davy and our native brethren preaching. We were joined there by Rāti Rām, a well-known native evangelist connected with our Mission; he is a convert of the noted Hari Rām, who did a grand work in the North-West, and entered into his rest only last year.

“Wednesday morning—leaving Mr. Davy in camp—I took the native preachers, Dévi and Behari, and visited *Kirnahar* and *Nawada*. I was too full to keep quiet long. *It is hard* when one's heart is full to feel that one's lips are sealed. So in the first village, *Kirnahar*—after we had sung some native hymns and the two preachers had spoken—I made my maiden speech. It was ridiculous, of course, to think of trying to speak after only a few months at the language, but with a little prompting from the preachers, and a few very necessary explanations from them to the audience, I got through; and they didn't seem to see the absurdity of it, as I did, a little bit, but just muttered encouragingly at the end of every sentence, ‘Bahut a Scha’ (VERY GOOD) and ‘Samāghté’ (We understand). At the next village, *Newada*, I repeated my ‘speech’ to a big crowd. They are the most considerate listeners imaginable. The English of my first address is, ‘I have been only three months in Agra, so I am not able to speak in Hindu. I came to Hindustan because I loved Jesus Christ. Jesus Christ is the Son of God. Our God is the great God—the King of kings. Jesus Christ loves you. Jesus Christ said to His disciples, “Go ye into all the world and preach the Gospel,” and so I have come to you.’ I wrote this in Hindu just before we started from the camp, and got it up in the ghari (wagon) on the way.

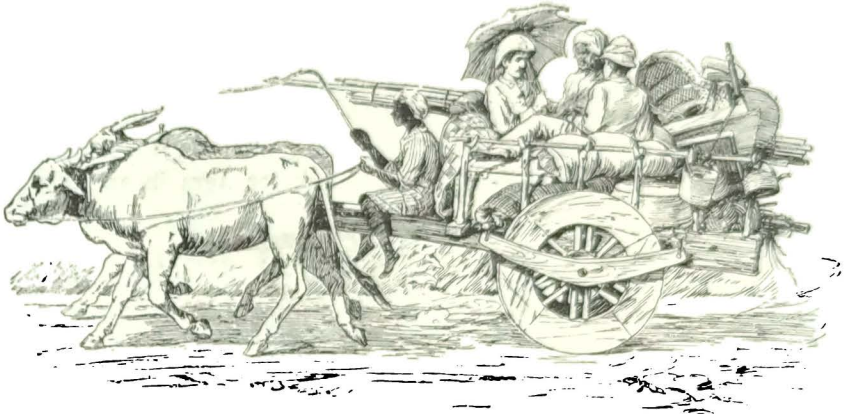
“On Thursday we took the canal road and visited *Banghuri* and *Uncha*. We had a big crowd at *Banghuri*, but only twenty or thirty at *Uncha*, although it is a much bigger place.

“We struck our tents at about 8.30 a.m. We packed everything on

to a bullock-wagon, and ourselves on top of that, and followed the canal road, going due west.

“VILLAGE WORK.

“We did about two miles an hour, and reached our new camping-ground, near *Rohta*, about 3 p.m. We took one village on the way—*Bajhara*. We spent two hours very happily there, finding the people very kind and attentive.



“Next morning I was sorry to find our evangelist, Behari, down with fever. It was very slight, however. I gave him a couple of grains of aconite and some quinine. Mr. Davy, and our other man, Dévi, and I then mounted the wagon, and went off to some villages on the west of the Gwalior road—*Jakhanda*, *Bamrauli*, and *Nenanajat*. The people in these villages were especially nice, and welcomed us very cordially, especially at *Nenanajat*. It is a rich agricultural district, and the people seem to be very content and well-to-do.

“Sunday, Mr. Davy stayed in camp; and I, accompanied by Dévi and Behari, took the district to the north-east of our camp. We first went to *Semari*. The people there would have very little to do with us. They said we wanted to make Christians of them, and they did not want to hear about our Jesus. We had a short meeting there, however—about half-an-hour—and a few of the villagers listened. We then went over to *Khera*, only a mile or so distant, and were received very differently. The people turned out *en masse*, and seemed delighted. After Behari and Dévi had spoken, they simply clamoured for the ‘sahib’ to address them. I assured them that I could not speak at all—or tried to—but they would not have it. They said, ‘But you are speaking,’ and ‘*You sing.*’ ‘*Speak a little*’—Tori-tori! (Just a little). So I stood up and spoke to them

as best I could. They listened very attentively and courteously. Then I gave a copy of the Gospel of Luke to an educated Brahman who was present, and he put me through a Hindu lesson on the spot. He read a bit first, and then I had to read it—the people thronging around the while, amused and delighted immensely, of course. We went on to *Pachgain*, but our meeting there was stopped by a thunderstorm. We went into a native house for shelter. Returning through *Rohta*, a crowd of twenty or thirty men ran behind our 'ghari' through the village, calling on us to stop and sing and speak to them. We were a bit wet though—and hungry too—so we told them we would 'come this evening.' We went about 5 p.m. and had a splendid meeting, promising to visit them again in the morning.

"Monday morning, 8 a.m., saw us in *Rohta* again, and after the meeting the people followed us out of the village, calling after us, 'Come again, soon.' We left the camp at about eleven o'clock for Agra in an 'ekka,'



visiting three or four more villages on the roadside, and getting into Agra about 3 p.m. We were very sorry to have to come in at all; but we have a conference in Delhi this week, so there was no help for it.

"I have not given my 'impressions.' I leave you to gather them. I have tried to give you a plain, rough outline of my first tour. We visited about twenty villages; more than a thousand people heard the Gospel preached, and, as a rule, they heard it gladly, and with evident interest. It has given me an idea of the glorious possibilities of the work, and has set my heart on fire with a new missionary zeal. I long more than ever to master the language. I value your prayers, oh, so much! Pray for me continually, and for my future in India.

"I am, my dear friends, ever lovingly yours,

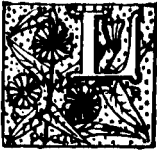
"Your messenger and fellow-labourer,

"Agra, N.W.P."

"FRED. W. HALE.

MISSIONARY TRAINING.

Extracted from a Paper read at a recent Conference of Old Students of BRISTOL COLLEGE by the REV. STEPHEN S. THOMAS, Principal of the Delhi Native Christian Training Institution.



INSTANTLY, I wish to say a little about the college training for a missionary. Some people think he should have none at all; but this opinion often goes with the further one that you have but to halve the missionary's pay in order to double his spiritual power. I need say nothing about this. The proposal that comes next to it, however, is far more dangerous, inasmuch as it commends itself to so many minds—viz., that the missionary need have but a *very limited* training indeed. In speaking for India, I would maintain that no contention is more mischievous or shows so much ignorance of the real conditions of work. The greatest problems in philosophy and theology are freely propounded in the Indian bazaar by minds that are certainly keen if not deep. The educated youths, proud of their new attainments, seize every opportunity of displaying them. It is the fashion amongst Indian students, as it was amongst English ones in my time, to have *doubts*. No matter where they come from, or how they come; they are none the worse for being stolen, which they generally are in India, and often are in England. The great thing is to *have* them, but the greatest of all is to *air* them. For many of these a sharp pin-prick is all that is needed; the disease immediately yields when treated as simple inflation.

But serious men also come asking, "What is Spirit?" "What is Personality?" "How can the doctrine of the Trinity be rational or true?" "Granting Christ was God, how could He become man?" "What is evil, and whence?" Questions, too, will be asked on various incidents in the Old and New Testaments, and chapter and verse will be quoted. Now, you will see that these questions, some of which are pretty sure to crop up almost every time you preach, demand serious treatment from the missionary, who ought to know their literature, which, of course, is immense. Here is work, therefore, that must be done in college. Then a knowledge of both Greek and Hebrew is certainly needed. I could weep over my own shortcomings as I write it. The native thinks it very shocking and illiterate for a missionary not to know the original tongues of his sacred books. To *Apologetics* the missionary student cannot give too large a place. He needs them alike in the bazaar and in his meetings for native Christians. Comparative Religion also should, of course, have his attention, though probably experience of the practical working of the various religions with which he will come in contact will considerably modify and adjust any theories he may get from books. But, above all, and before all and *for all work* he must be able to interpret *the Book*—in other words, he must give his whole being to *Exegesis*. Here let me express my sincere conviction that if there be one thing more than another for which Dr. Culross's students will have to thank him, it will be for his insistence, not on getting neat, clever heads to a discourse, but

on the necessity for sound exegetical treatment. I hope and believe that he has saved many a man by such teaching from wallowing in the mire of current homiletic literature; or, to change the metaphor, from the folly of dragging a skeleton into the pulpit without skin enough to cover its unlovely bones.

It will be clear from what I have said that, in my judgment, every department of study in the college course will be found to be, not simply *useful*, but positively *necessary* for the missionary student, and, further, that not by one day should the term of study be shortened. The short and rapid manufacture of missionaries, which seems to find favour in some quarters, is due to an overzealous ignorance.

When the college course is completed I would like to see every missionary student sent to a special missionary class, in which the leading vernaculars should be taught, and a course of missionary reading be prescribed. This class should include all the missionary students of all our colleges, and if possible all the L.M.S. men as well. The language course should cover the subjects prescribed for the first year's examination, which should be taken in England. The candidate would then land in India with some knowledge of the language, and would be saved one of the most trying years the missionary has to pass through; whilst the Society before incurring the expense of sending a man out would have some guarantee that he has the ability to acquire the language.

May I say in closing that those of you who have a genuine interest in mission work—and I know there are many such here—might do much to cheer your brethren abroad, relieve their loneliness, and stimulate their zeal by an occasional letter of fraternal love and sympathy.

Let me say, finally, that the mission-field calls, and loudly calls, for the ablest and best of our ministers, and this has been said often enough for it to be acted on now. But with the demand for gifts there is an imperative demand that every gift shall be solemnly consecrated, and every life be steeped in the Spirit of Christ. God help our professors here to aid and develop this holy result!

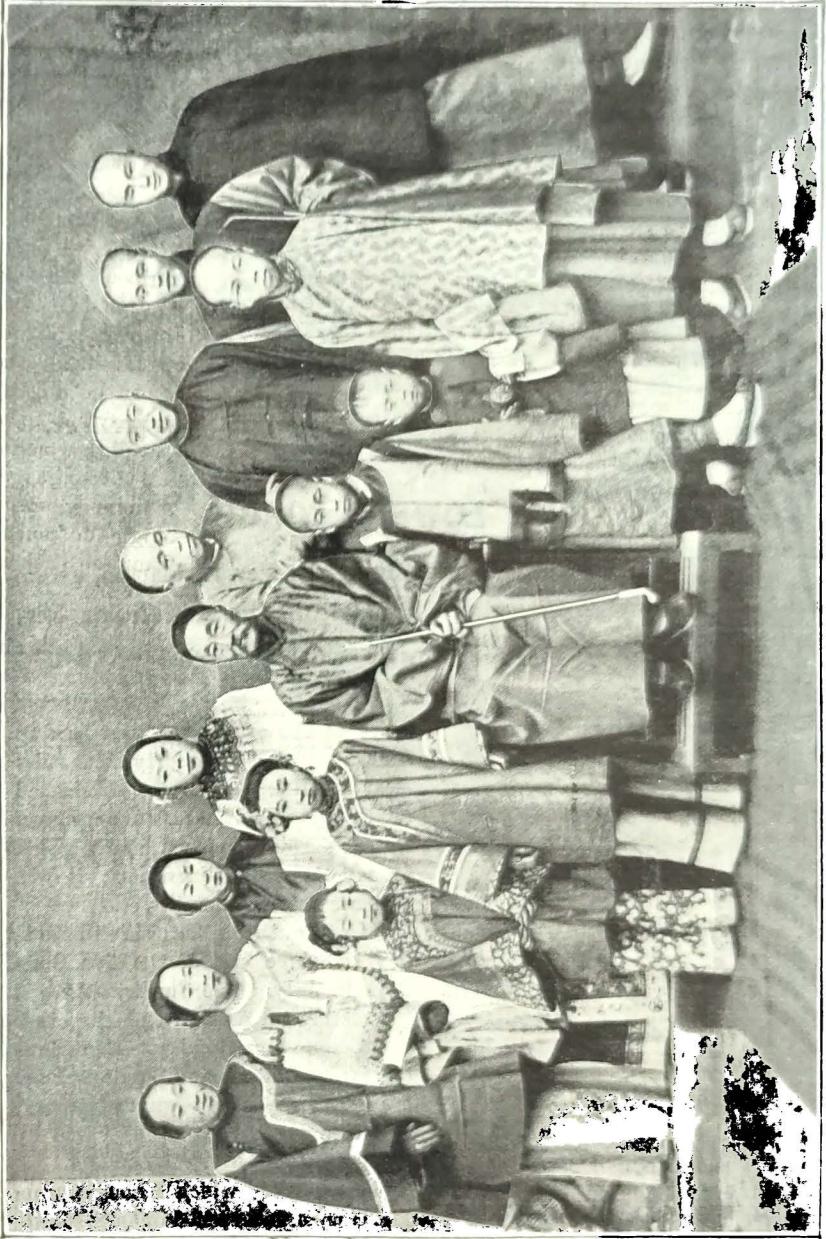
A CHINESE FAMILY OF THE MANDARIN CLASS.



THREE generations of them. The grandfather sits in the centre, holding a long pipe. Near him are his grandchildren. Children, as a rule, are much petted in China. The son, standing behind the father, came to me one day, and asked if I knew the great Kê-la-tê-oté-ü. I found he had been reading something about Mr. Gladstone. The Chinese are very neat about the feet and ankles. This is a sign of good-breeding in men, as small feet are of beauty in the women. The grandfather alone has any hair on his face. The custom is that no one is supposed to grow any moustache until he is forty.

EVAN MORGAN.

Shansi, North China.



MACEDONIA'S MAN.

ACTS XVI. 9.



WHO was that man august of Macedon
 Whose cry chords clear with love's supreme command,—
 He with the halo heralding the dawn,
 Lone patron-saint of every pagan land ?
 Only a dream-child in sore travail born
 Of that great soul to which he first did speak

(Therefore in purpose nigh as great as he),
 Or, true knight-errant of our Europe's need,
 In faith's fair prowess hastening help to seek
 Towards the sunrise, o'er the shimmering sea ?
 I know not, but to me the Man who pleads
 For all men is the Man who died for me,
 And Macedonia, where I'd haste to be,
 Is where that Man the most my service needs.

Dacca, E. Bengal.

B. WRIGHT HAY.

WORK ON THE LOWER CONGO RIVER.



BY the kindness of the Rev. W. Bentley, of Clapton, we are able to print the following letter from his son, the Rev. W. Holman Bentley, dated "Wathen Station, August last":—

"REVISION OF THE CONGO
GRAMMAR.

"I am still very busy getting off the Appendix to the Congo Grammar and Syntax, which you know has still been dragging behind. It has taken me longer than I expected, but I never thought that I should be able to clear things up as I have. I am very happy about it, but it has taken much work and puzzling out. It is now all finished, and I hope to get it off by the mid-monthly Portuguese mail. It clears up all the difficulties that I know of up to the present, and will help me about many little things which perplexed me when translating the New Testament; so it will help me much in working at the Old Testament. The presence or ab-

sence of the article was very hard to understand, but some forty-three rules clear it all up. I have not shirked anything, and all has now taken shape. As soon as it is finished I must go off on my Southern itineration; it will take me nearly a month yet.

"I was out from Saturday to Monday on three out of the five Sundays in July. One Sunday followed too closely on a fever, and the other was Communion Sunday. Next Sunday is also Communion Sunday. I am going to sleep at a town an hour and a half away, so as to be home by noon, as it is my turn to conduct.

"The donkey which I bought from Mr. Gordon has turned out a first-rate investment. Although I bought him just as the dry season had commenced,

still with careful tending and some maize every day he has made good progress, and is in far better trim than when I bought him. He is a great help to me, for this is a very trying country to work in, when every mile has to be done on foot.

"WORK AFIELD.

"The last two Sundays have been good examples of what may be done. On the Sunday before last I was sleeping at Kumbi, in the house which appeared in the HERALD some little time ago, with our itineration caravan resting before it. The town is nine miles from here. I was up early, for even if I had been lazy that morning, I had an extra inducement to stir. The driver ants had come to the house during the night, not in great numbers, and had troubled the boys rather; but at dawn reinforcements arrived, so I found that when I emerged from my mosquito net, that unnecessary delay was not advisable. By half-past eight I had finished my breakfast, and a service with the people of the town, the donkey was saddled, and I went away over a ridge for half an hour to a town, Zonzo. This was my first visit since my return. The people were hearty, and came together, and I had a nice talk with them; they listened very attentively. After the service I heard that a chief who had always been friendly and hospitable was sick, so I determined to go and see him. His town was not much more than half an hour away. I asked one of our old scholars who lives in the town to come a little way with me, so that I could get a little talk with him. On the way I asked him whether he could not start a school in his town. He has promised me to do so when he returns from the Lower River, whither

he starts to-day; on his return he will come and fetch the necessary books. We are pushing for that with our old scholars. Four such schools have already been started recently, beside our two outposts; now this will be a fifth. One has already been started at Tungwa Mukuta. I am very anxious to get there quickly and set it properly on foot. We have 113 boys in our school here too. When I reached Diamanama's town I found that he had just started for Wathen to be treated by Dr. Webb, so I went into another part of the town five minutes away, and found people there, and had another talk with them. Then I returned home, reaching there at two o'clock, a bit hungry, but not tired. I found my dinner ready, so I could sit down to it at once. The donkey had some food also, and in three quarters of an hour he was once more saddled, and I started in another direction. I had heard that Mvwala, who was Mr. Whitley's personal boy, had died while I was in England, so I wished first to go to his town to hear what I could about him. His mother was dead also, but his old aunt, his wife, and sister were there, and told me how it came about; neglected colds had carried them off.

"These people have not the faintest notion as to the cause of sickness; draughts, chills and cold are only thought of as unpleasant, but in no way as serious. They are much amused if you suggest that a chill has caused a sickness, it is quite a droll idea to them.

"A NATIVE CHIEF.

"Last Sunday I went to a town called Nsundi, four or five miles to the east of Kumbi, and had a good talk on Saturday night. The chief is an im-

portant man in the country. I had been there only once before; it is just over the boundary in Dr. Webb's district, which used to be that of Percy Comber. The brother of the chief has been on the station for some weeks under the doctor's treatment. He had been very ill, and just before he came to the doctor there had been a long unconsciousness. The people thought that he was dead; so after a while they washed him and laid him out, and then wrapped him in his shroud; cloth and strings of beads were wrapped round him. A little later the body began to move and struggle; they very quickly unswathed him, and now the man is here nearly well. They had heard that I had been at Kumbi, and begged that I would go and visit them, and as the doctor had only just returned from a long absence, he could not go, so I went. They received me kindly, and I had a talk in the evening. Next morning there was some confusion, as a caravan from the town was starting for the Lower River. I could not therefore get the people together; so I went off for an hour and a half to some towns to the south of Kumbi. At the farthest town I had a very interesting gathering. The chief is a man for whom I have a good regard. Some years ago, when he sent one of his younger brothers to school with us, he told him to take in carefully the teaching about God, for he believed that it was good, and then to teach him. The younger brother is living in another town now. I always had a liking for the chief I have mentioned, and shall not be happy until he, too, has faith in Christ.

“WAYSIDE WORK.

“At the first town on returning,

there were a lot of noisy young fellows who had just commenced to drink a pot of palm wine. They wanted me to join them. I declined, of course, and they wanted to know what I would do then. ‘Get off your donkey and tell us about Jesus, about whom you talk at your station.’ So I got off my donkey, and talked to them about Jesus. After half an hour I started once more, and after twenty minutes had another talk in Kiwembo, reaching Nsundi at 3.45. After dinner the people came together, and I had an earnest talk with them. A pleasant ride home next day by eleven o'clock, and ready for work in the afternoon.

“The second Sunday in the month I spent at one of our outpost stations, Tungwa; but I must not write more now about that.

“I am now beginning to see the advantage of many tiring tramps about the country, which at the time seemed to be of little use. Now I go into these towns, and instead of my white face getting all the attention, or the arrangements for my meals, or the general strangeness of having a white man about, I am no longer a stranger, and can win their attention for the great message that I come to bring; and what is more, they have heard so much that they are ready to interest themselves in more. Altogether I am very hopeful of what I see, and only wish that we had a large staff of native evangelists to send about in the district. We shall reap in due season if we faint not.

“With this I must conclude,

“Your affectionate Son,

“W. HOLMAN BENTLEY.”

TIDINGS FROM ITALY.



THE Rev. J. Campbell Wall writes from Rome :—

“MY DEAR MR. BAYNES, — Of the scenes witnessed this summer, one was to me most interesting. I was paying a short visit to Assisi—that charming old city whose every street recalls the life and times of Francis—and I had been much impressed by reading the biography of its famous monk, lately published by Prof. Sabatier. It seemed to me that the simplicity and spiritual insight of St. Francis might have served the Gospel better than ever they could the Church of Rome, and I rejoiced to hear that three men who had lately been converted in Lis beloved city, through the testimony of our brother Ambrosini, were about to confess their faith in baptism, and form a Christian church in that place.

“Assisi can boast of but little water during the summer months, which made baptisms impossible until a thunderstorm had filled some of the pits in the torrent-bed which winds round Mount Subasio. We were obliged to mount a cart with some chairs on it, and our Jehu, who was a rough country woman, contrived to cover the distance in less than two hours.

“The baptisms took place under the blue vault of heaven, and the solemn stillness of that desert place seemed to make the personal confession ring out both loud and clear. That ‘I believe’ was given with all the earnestness of faith and with the certainty of hatred and persecution about to

test it in the furnace whenever it should become known. Probably the scene we witnessed was as similar as possible to what took place in the primitive Church of the Catacombs.

“The same evening I held a service in the town. All who attended proved willing hearers of the Word, and, according to my latest information, four more are waiting to be baptized in Assisi. I trust this infant church may not be forgotten in your prayers, and that God’s blessing will multiply the seed sown in that place.

“You will be glad to hear that a Y.M.C.A. is about to be started in Rome. It will embrace members from nearly all the Evangelical churches, and will seek to influence all young men in the city. Perhaps from this common effort and united activity there may spring a spirit of Christian unity among the various churches in this city, and a powerful testimony to the Gospel among this people, who are taught by the priests to regard us as split up into endless sects and schisms.

“The work in Via Urbana continues to be encouraging. We have many disappointments to bear and difficulties to overcome, but greater is He that is for us than all that are against us. My dear wife is becoming more and more proficient in Italian, and has proved herself useful to many.

“I remain,

“Ever yours faithfully,

“J. C. WALL.

“A. H. Baynes, E-q.”

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee, on Tuesday, November 26th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Mr. J. J. Gurney, of Newcastle-on-Tyne,

The Minutes of the last meeting were read and confirmed.

The Rev. D. J. East, of Jamaica, was invited to preside

at the New Year's Day Prayer Meeting to be held in the Library of the Mission House.

Mr. Vincent Thomas, B.A., M.B., of the Edinburgh University (son of the Rev. Joseph W. Thomas, Superintendent of the Baptist Mission Press, Calcutta), was cordially accepted for mission work in India, and designated for the Kharrar and Kalka district, in association with Mr. Geo. Anstie Smith.

Mr. Thomas met the Committee, and was warmly welcomed by the Treasurer.

Mr. W. H. White, of the Congo Mission, also met the Committee, and the report of Dr. Biss, authorising his return to Africa, having been read and deemed satisfactory, his resumption of work on the Congo was approved, and the Treasurer, in the name of the Committee, took leave of Mr. White.

Special Prayer was then offered by the Revs. Benwell Bird, of Plymouth, and the Rev. Richard Glover, D.D., of Bristol.

The Finance Committee presented a report on the Receipts and Expenditure of the Society to the 31st of October, showing a small increase in the Receipts for 1894 as compared with 1893. It was resolved to again call special and urgent attention to the grave financial position of the Society in the next issue of the MISSIONARY HERALD.

The General Secretary reported upon his recent visit to Brussels, in connection with recent Government transit regulations on the Congo, and his special audience with His Majesty the King of the Belgians, His Majesty graciously promising to have the matters in question at once inquired into.

The China Committee reported that they had received recent letters from missionaries of the Society in Shanghai, Shansi, Shensi, and Shantung, from which they gathered that the brethren considered there was no cause for any special anxiety with regard to their safety in consequence of the war with Japan.

The Rev. Timothy Richard wrote reporting that he anticipated reaching England on furlough in February or March next with Mrs. Richard and family.

The return to the Congo in January next of Mr. Ross Phillips and Mrs. Graham was approved, Dr. Biss certifying to their physical fitness to resume work and residence in Africa.

The cordial thanks of the Committee were given to S. B. Burton, Esq., of Newcastle-upon-Tyne, for his practical and suggestive report on the Calabar College buildings, Kingston, Jamaica, and it was further resolved to send copies of Mr. Burton's report to all the members of the College Executive Committee in Jamaica.

The Rev. S. J. Jones, Pastor of the Baptist church at Dinapore, N. W. P., reported that, in consequence of the failing health of himself and his family, it would be necessary for them to leave India in March next, and return to England. Mr. Jones earnestly appeals to the Committee to render temporary help to the Dinapore Church on his departure. The Committee resolved to request the missionaries in Patna and Bankipore to render such temporary assistance to the church as they may be able to do, without injury to their regular vernacular evangelistic labours.

The meeting was closed with prayer by the Rev. T. M. Morris, of Ipswich.

ACKNOWLEDGMENTS.



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

Parcels of articles of clothing, fancy goods, &c., from Miss Fennell, Balham, Mrs. Benham, Bloomsbury, and a Friend, Edinburgh, for Mrs. Wall, Rome; a parcel of haberdashery from Mr. Yates, Stroud, for Miss Yates and Mrs. Wall, Rome; a parcel from Mrs. Roberts, Edinburgh, for Miss Roberts, Rome; a parcel for the Rev. H. T. Stonelake, Congo River; a quilt from Mrs. J. Bell, Waterhouses, for sale for the benefit of the Congo Mission; a parcel from Peterboro' for Rev. G. D. Brown, Bopoto, Congo River; a parcel of text cards and boys' clothing from Miss Aikenhead, of Balsall Heath; for the Rev. G. R. Pople, Congo; a number of work-bags from Mrs. Harris, Brighton, for Mrs. Bentley, Wathen, Congo; a box of toys, dolls, &c., from the Battersea Chapel Sunday School (York Road), per Mr. A. Newton, for the Ratnapura School, Ceylon; toys, haberdashery, &c., from the Young People's Missionary Band, Prince's Gate Chapel, Liverpool, per Miss Hawkes, for Mr. Benjamin, native evangelist in Ceylon; several articles (tools, cutlery, &c., &c.) from Mr. J. Clifton Town, of Leeds; a case from the Grosvenor Museum, Chester, and a box of sea shells from Mr. J. J. Smith, J.P., Watford, for the Rev. R. C. Forsyth's Museum, Tsing Chu Fu, N. China; a parcel of cards from the Baptist Tabernacle School, Burton-on-Trent, per Mr. W. J. Smith, for China; a parcel for the Rev. R. Spurgeon, Barisal, India; some papers from Wood Green Baptist Chapel Y.P.S.C.E., for Miss Taylor, India; a parcel of dolls from Miss Charlton, Notting Hill, for Mrs. Teichmann, Pirizpore, India; dolls, cards, &c., from the Girls' Guild, Walworth Road Chapel, per Miss Nicholls, for Miss Pike, India; a parcel of bags, thimbles, &c., from Miss Grigg, Devonport, for Mrs. W. Bowen James, of Julpaigori, Bengal; a parcel from Mrs. Macdiarmid, West Norwood, for Mrs. Jordan, Calcutta; a box of cards from Miss McCutcheon,

Kilmarnock, for Miss Fletcher, India; some golden text sheets from Mr. B. Dixon, Sheffield, for the Rev. R. W. Hay, Dacca, India; a box from Mrs. Nivison, Harrow, for Miss Dyson, Calcutta; a parcel of books from Mrs. Spurgeon, West Norwood, for the Rev. W. Carey, Barisal, Bengal; a parcel of scrap-books from Mr. A. Simpkin, Smethwick, for Miss Lynne, India; a box of clothing and toys from Miss E. King, Selwey, Stroud, for Mrs. Mitchell, Patna, India; a parcel of work from Mrs. Price, Wellington, Som., for Mrs. McIntosh, Agra, India; a parcel of cards from "A Brother and Sister" for Mrs. Carey, Barisal, India; a parcel of cards from Mrs. Ham, Liverpool; and a hamper from J. E. C., Wisbech, for the Mission. Also, the Committee desire cordially to thank Josiah Wade, Esq., of Halifax, for a crown folio "Albion" Press, one dozen chases, and all the packing and shipping expenses to the Congo River for San Salvador Station, Congo.

THE LORD LOYETH A CHEERFUL GIVER.



HE cordial thanks of the Committee are given to the under-mentioned friends for most welcome proofs of deep interest in the work of the Society:—"A. B. F.," for two small gold rings, and a silver spoon, "with the earnest prayer that the gracious Father, for Christ's sake, may accept them for His cause"; "A Blind Child," "who delights in hearing read to her the MISSIONARY HERALD," for a small silver trinket for the Congo Mission; £5 from Mrs. Voules, "In Memoriam," for the Congo Mission; "An Old Sailor," who has seen the good results of mission work in Africa, a silver ring for the Congo Mission; "A Hospital Nurse," for a small silver knife for the Indian Mission; and "An Orphan," who "loves the Foreign Mission, and hopes in God's good time to engage in it," for an old silver coin for the China Mission.

The best thanks of the Committee are also rendered to the undermentioned donors for most welcome and timely contributions:—Mr. W. R. Rickett, £250; Sir T. Glen Coats, Bart., £200; Mr. E. Rawlings, £100; Reyner Trust, £100; Mr. W. C. Houghton, £15; A Friend, £10; Misses McIlvain, for Congo, £10.

RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—On the 2nd November, in the s.s. *Peninsular*, the Rev. R. M. and Mrs. McIntosh and their two children left London for Bombay en route for Agra, N.W.P. In the same steamer are voyaging Miss Prideaux, engaged to be married to Mr. Norledge, of Jessore, and the Misses Fletcher and Allen, to enter upon Zenana work at Pulwal.

Missionaries en Route.—Mr. C. E. Wilson, B.A., writing from s.s. *Chusan*, in the Red Sea, October 30th, says:—"Thus far we have made a splendid

passage, the best of weather, a well-behaved sea, and happy companionship both in our own B.M.S. party and also among the other passengers, particularly the C.M.S. party. We are having some warm weather in the Red Sea—very warm—but are all in the best health. We have seen the *Shannon* several times, owing to one or two delays she has met with. We arrived at Gibraltar before her. She was stopped in the Channel, and then she broke down in the Suez Canal, and had to tie up for several hours; and as we were just behind, we had to stop too. She has now gone ahead, however, and without any further delay, I hope.”

The Rev. R. Wright Hay writes from s.s. *Pekin*, nearing Gibraltar, November 14th, 1894, evening:—“MY DEAR MR. BAYNES,—We expect to be able to post at Gibraltar early to-morrow morning, and I am glad of an opportunity to report all well. We had a very stormy passage through ‘the Bay,’ the roughest weather I have ever experienced; but we were all mercifully preserved through it all, and have now had two days of exceptionally fine weather. There are several Indian gentlemen on board. With two of these I have been glad to be able to get into close and earnest conversation, and one is profoundly grateful for such opportunities of anticipating the work to which one’s heart is eagerly reaching forward.”

Hsi-an-Fu, Shensi.—The Rev. Moir Duncan writes, September, 1894:—“We are again undergoing the strain and anxieties caused by drought. The summer has been exceptionally hot. The thermometer read 104° in our rooms for many days. The result has been that the autumn crops are withered, and so the whole population must suffer. Famine fever raged very fatally. In some instances whole families were prostrated. Near to us one whole village of individuals died. The pestilence entered our girls’ school and necessitated its being closed for a time. I was also prostrated, and, although the attack was alike severe and protracted to the extinction of all hope, I have been mercifully restored to health, but not yet, after three months, to quite my usual vigour. In the absence of Mr. Shorrocks I need not say it has been an exceptionally trying time, especially for my brave wife. If the Committee could but see a fractional part of the suffering we have had to leave unalleviated during the past six months they would be moved to find both the man and the means for a systematic medical work. On the other hand, the recent half-yearly meetings of the church revealed the determination of the members to continue on the lines of aggressive self-support. They appointed five of their number as evangelists for a period of three months—one in Ho-nan province and the other four to radiate out from San Yüan. At the close of the meetings seven were baptized and received into the church. There are other fourteen candidates for baptism, and two applications for the establishing of worship and schools in new districts. We are delighted to hear of Mr. Morgan’s help. He will be able to undertake work at once and so be of immense service; but we earnestly hope the Committee will not allow his appointment to take away from the urgency of our appeal for a qualified medical missionary, without whom the Mission here will be robbed of half its testimony, usefulness, and mercy.”

The Congo Mission.—The Rev. A. W. A. Streuli, pastor of Moss Side Baptist Church, Manchester, writes:—"MY DEAR MR. BAYNES,—I thought you might perhaps like to know that at the annual meetings of the Manchester Auxiliary of the Baptist Missionary Society, a brass tablet was unveiled to the memory of our friends, Samuel Silvey and Cassie Cameron. The tablet has been erected by our church as a token of special regard. I give a sketch of the wording. A very large number of friends gathered for the ceremony, which was most impressive, and we have already two new candidates promised for the mission-field. One of them is the brother of Mr. Hale, who has just gone to India from Bristol College.

"THE INSCRIPTION.

"This Tablet is erected in loving memory of the Rev. Samuel Silvey and Mrs. Cassie Cameron (*née* Silvey), both former scholars and teachers in this Sunday-school, who laid down their lives, for Christ's sake, on the Congo, April 24th, 1889, and March 8th, 1893.

"Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

Arthington Station. Stanley Pool.—Mr. H. J. Stonelake writes, under date of September 26th:—"We had a most happy and prosperous journey up country. Even at Lukunga, where we felt certain we would be delayed at least a few days, we were most providentially enabled, by reducing the number of our loads, to get in and out again in less than six hours. We spent a very refreshing Sunday at Wathon, and, proceeding the next morning, reached Kinchassa in good health on the morning of the fourteenth day from setting out. The *Peace* was here, so Mr. Field has now gone on to Bolobo. Mr. and Mrs. Roger welcomed me very cordially, and I am hoping to get into harness without further delay. At the various mission stations on the route I was greatly inspired by what the missionaries are doing, and though I was often tempted to be jealous of their ability, I trust it was with a godly jealousy. Thus far I have enjoyed very good health, and am hopeful, if it is continued to me, of doing something, too, towards delivering this people from their spiritual destitution."

Monsembe, Upper Congo River.—The Rev. J. H. Weeks, of Monsembe Station, writes:—"During the past few months our school for boys has increased considerably; we have fifty now on the books and an attendance daily of about forty. A pleasant feature of our school work is that both the schools, boys and girls, with nearly eighty scholars, do not cost the Mission £5 per year. No boys are boarded on the place, except the few who work regularly about the house and garden. They come day by day when we ring the bell, and exhibit great earnestness in learning; this is proved by the fact that several have written out their native stories on slates and brought them to me. I have received so many that after a little editing I sent them to Lokolela, and Mr. Whitehead has printed them for us. The book will be a very useful school book, and a storehouse of pure idiomatic phrases for our own use. We have been able to print several books and have others in preparation. Our hymns

and tunes are very popular; the boys and girls seem never tired of singing them. Books printed in the vernacular and distributed among those boys who can read are greatly prized, carried about with them, and read on all occasions; they become a source of light to others. Some who will not come to service will sit and listen to a boy reading a chapter of Bible stories. We have very bright hopes of some of our senior lads, for some have shown a marked change for the better, and we think the change is wrought of God. They have eagerly desired to be baptized, but profiting by the sadly bought experience of some neighbouring stations of sister missions, we have put them off for a few months; in the meantime we shall teach them privately in some of the great elementary truths of our faith. May God give us grace and wisdom to build with living stones now a spiritual temple in which He will delight to dwell! Building carefully now will save us many a tear and many a heartache by and by. We are all enjoying splendid health."

Bopoto, Upper Congo.—Mr. William L. Forfeitt writes from Bopoto, under date of September 10th :—" You will be glad to learn that our health continues very good. Mrs. Forfeitt has had no fever for more than six months, and I none since my return. Mr. Brown has been with us now about a fortnight, and he says he has been much better in health than when out before. He seems to be very well now, I am thankful to say, and trust that this place, with its advantages of fresh food, will suit him."

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| Walker, Mrs. | 1 | 1 | 0 |
| Wilson, Mr. J. | 1 | 1 | 0 |
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DONATIONS.

| | | | |
|---|-----|---|---|
| A Friend, Neatshhead, for Congo | 1 | 0 | 0 |
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| A Friend, Wolvey | 1 | 0 | 0 |
| A Friend, per Rev. J. B. Myers, for <i>W & O</i> | 5 | 0 | 0 |
| A Friend of Foreign Missions, Perth, N.B. | 13 | 0 | 0 |
| "A Thankoffering for Restored Health," for <i>India</i> | 4 | 0 | 0 |
| Do., for <i>Congo</i> | 4 | 0 | 0 |
| Do., for reading room at Chou Ping | 2 | 0 | 0 |

| | | | |
|---|-----|----|---|
| "B. E." for Congo | 0 | 10 | 0 |
| Blons, Mr. J. W., Bradford | 8 | 19 | 8 |
| "Buchan, N.B." | 5 | 0 | 0 |
| Budding, Miss E. A., for <i>N.P.</i> | 1 | 0 | 0 |
| Orampton, Mr. W. | 1 | 1 | 0 |
| Curtis, Mr. E. C., for bell for San Salvador, Congo | 5 | 0 | 0 |
| Davy, Mr. W. F. | 0 | 10 | 6 |
| "Derby, per W. G., for <i>Optima</i> | 1 | 0 | 0 |
| Foster, Mr. Chas. F. | 100 | 0 | 0 |
| Gray, Mr. and Mrs. Parker, for Rev. P. Bruce's work, <i>China</i> | 5 | 0 | 0 |
| Do., for Rev. A. G. Shorrocks' work, <i>China</i> | 5 | 0 | 0 |
| "Hope" | 1 | 10 | 6 |
| "In Memoriam, G. M. Merricks" | 0 | 10 | 6 |
| Jenkins, Rev. A. Ll., amount collected for building at Gully | 43 | 5 | 0 |
| L. J., for Congo | 1 | 0 | 0 |
| McInnes, Mrs. M. A., Thankoffering | 0 | 15 | 0 |
| Marton, Mrs., for New Building at Gully | 10 | 0 | 0 |
| Proceeds of Sale of Jewellery | 7 | 6 | 8 |
| Reynor Trust Fund | 100 | 0 | 0 |
| West Coombe House Missionary Circle, for support of child in the May Stephenson School, <i>Shensi</i> | 6 | 0 | 0 |
| Y.M.M.A., for <i>China</i> schools | 2 | 17 | 0 |
| Young, Mrs., Brighton, for Mr. Forsyth, Mission, <i>China</i> | 0 | 10 | 0 |
| Under 10s. | 1 | 16 | 6 |

LEGACY.

| | | | |
|--|----|---|---|
| Deans, the late Mrs. Magdalene, of Edinburgh, by Mr. Geo. Inglis | 47 | 0 | 0 |
|--|----|---|---|

LONDON AND MIDDLESEX.

| | | | |
|--|----|----|----|
| Acton | 5 | 14 | 9 |
| Arthur-street, Camberwell-gate, Sunday-school, per Y.M.M.A. | 1 | 1 | 0 |
| Bloomsbury Chapel | 22 | 5 | 10 |
| Do., Sunday-school, for support of Congo girl, "Situa," under Mrs. Bentley | 5 | 0 | 0 |
| Brixton Gresham Chapel Sunday-school | 4 | 17 | 8 |

| | | | |
|--|-----|----|----|
| Brixton, St. Ann's-road Sunday-school | 0 | 19 | 8 |
| Brixton-hill, Raleigh-park, for support of boy, "Masola," Bolo Station, Congo | 5 | 0 | 0 |
| Brockley-road Sunday-school | 8 | 10 | 2 |
| Brompton, Onslow Ch. Sunday-school, for Mrs. Hay's Girls' School, <i>Dacca</i> | 6 | 0 | 0 |
| Brondesbury | 3 | 0 | 0 |
| Do., Sunday-school, for Mr. Pople, Congo | 5 | 0 | 0 |
| Do., for Congo boy, <i>Nizika</i> | 5 | 0 | 0 |
| Camberwell, Denmark-place | 8 | 19 | 4 |
| Do., Juvenile Missionary Society, for support of Nalumber Mookeries | 21 | 0 | 0 |
| Do., for support of Congo girl, Paula, under Mrs. Bentley | 5 | 0 | 0 |
| Do., for support of Congo boy, Selenga, under Rev. T. Louisa | 5 | 0 | 0 |
| Do., Manston House Chapel | 0 | 13 | 6 |
| Chiswick, Sunday-school | 4 | 5 | 2 |
| Clapton Downs Chapel | 53 | 0 | 0 |
| Crouch hill | 0 | 10 | 9 |
| Do., Sunday-school | 1 | 18 | 8 |
| Dalston Junction, Sunday-school | 10 | 0 | 0 |
| Do., Y.M.B.C. | 1 | 5 | 0 |
| Edling, Haven-green | 11 | 11 | 7 |
| East London Tabernacle, Sunday-school | 6 | 0 | 7 |
| Enfield | 5 | 11 | 4 |
| Do., for Congo | 0 | 3 | 4 |
| Hammersmith, West-end Chapel | 1 | 16 | 8 |
| Do., Sunday-school, for Boys' School, Brixton | 2 | 14 | 6 |
| Do., for Girls' School, <i>China</i> | 2 | 14 | 6 |
| Hampstead, Heath-st. | 300 | 0 | 0 |
| Harrow, Sunday-school, for <i>N.P. Proskonno</i> | 2 | 13 | 7 |
| Hendon | 18 | 0 | 0 |
| Highbury-hill Sunday-school, per Y.M.M.A. | 5 | 11 | 9 |
| Highgate-road Chapel, for Mr. Shorrocks' Girls' School, <i>Shensi</i> | 3 | 0 | 0 |
| Metropolitan Tabernacle Sunday-school, for Mr. Weeks' work, Congo | 6 | 5 | 0 |
| Notting Hill, Ladbrooke-grove, for <i>W & O</i> | 2 | 1 | 3 |
| Do., Sunday-school | 23 | 5 | 11 |
| Putney, Werton-road | 3 | 12 | 6 |
| Regent's-park Chapel | 17 | 18 | 8 |

| | |
|---|---------|
| Rotherhithe New-road Sunday-school, per Y.M.A., for China Schools | 2 8 10 |
| St. Peter's-park Sunday School | 2 8 8 |
| Shepherd's Bush Tabernacle | 4 1 8 |
| Shoreditch Tabernacle, Sunday-school, for support of three Congo boys under Mr. Bentley | 30 0 0 |
| Southall | 0 14 8 |
| Do. Sunday-school | 4 10 7 |
| Spencer-place Sunday-school | 1 19 3 |
| Stoke Newington, Devonshire-square Sunday-school, per Y.M.A. | 21 19 0 |
| Do., for Benjamin Sok | 8 0 0 |
| Do., for support of Congo boy and girl under Mr. Bentley | 10 0 0 |
| Upper Holloway, Y.M.B.C. for Congo | 4 2 3 |
| Do., Sunday-school | 3 2 0 |
| Do., for Barisat Sch. | 10 0 0 |
| Dr. Rupert-road Mission Sunday-school | 8 15 11 |
| Vauxhall Chapel | 3 14 8 |
| Do., Sunday-school, per Y.M.A. | 5 17 8 |
| Walworth, Victory-place, Ebenezer, for Bengali School | 5 7 0 |
| Wandsworth-road, Victoria Chapel | 17 0 0 |
| Wood Green | 0 14 5 |

BEDFORDSHIRE.

| | |
|--------------------------------|--------|
| Bedford, Bunyan Meeting | 11 5 8 |
| Do., for Mr. Hay's work, Dacca | 5 0 0 |
| Coiton End | 1 18 0 |

BERKSHIRE.

| | |
|-----------------------|---------|
| Reading, Carey Chapel | 11 6 4 |
| Do., King's-road | 17 10 7 |
| Do., for China | 0 1 0 |
| Do., for Congo | 0 2 8 |

BUCKINGHAMSHIRE.

| | |
|---------|-------|
| Dinton | 1 5 0 |
| Winslow | 5 1 6 |

CHEESHIRE.

| | |
|------------------------|---------|
| Chester, Grosvenor-pk. | 1 18 0 |
| Latchford | 5 1 8 |
| Tarpорley | 47 13 4 |

CORNWALL.

| | |
|----------|--------|
| Falmouth | 7 5 0 |
| Truro | 1 19 3 |

DEVONSHIRE.

| | |
|------------------------------------|---------|
| Bovey Tracey | 7 2 0 |
| Brañinich | 33 10 1 |
| Devonport, Hope Chapel | 4 5 0 |
| Do., Morles-square | 1 6 8 |
| Exeter, south-street | 8 18 6 |
| Kingsbridge | 14 10 4 |
| Do., for Congo | 0 10 0 |
| Mertonhampstead | 1 0 0 |
| Paignton | 2 19 0 |
| Plymouth, George-st. Sunday-school | 14 3 4 |
| Do., Mntley Chapel | 13 17 5 |
| Telgmouth | 4 0 0 |
| Torquay | 18 10 2 |
| Do., for China | 0 18 0 |

DORSETSHIRE.

| | |
|---------------------------|-------|
| Dorchester, Sunday-school | 1 1 7 |
| Weymouth | 4 1 1 |

DURHAM.

| | |
|----------------------------|---------|
| Blackhill and Rowley | 10 17 0 |
| Gateshead | 12 19 2 |
| Middleton-in-Teesdale | 14 12 6 |
| Do., for China | 2 0 0 |
| Do., for India | 1 0 0 |
| Do., for Rome | 1 0 0 |
| Do., for Congo | 3 0 0 |
| South Shields, Westoe-road | 7 15 10 |
| Waterhouses | 3 10 2 |
| Wolsingham | 9 12 3 |

ESSEX.

| | |
|---------------------------|--------|
| Hornchurch, Sunday-school | 1 16 0 |
| Manor Park, Sunday-school | 1 12 0 |

GLOUCESTERSHIRE.

| | |
|----------------------|---------|
| Arlington | 4 14 10 |
| Bourton-on-the-Water | 9 4 8 |
| Clarendon | 6 19 7 |
| Eastington, Nupend | 6 2 10 |
| Kingstanley | 13 0 4 |
| Do., for China | 0 10 6 |
| Do., for Italy | 0 2 8 |
| Mitchinhampton | 4 15 0 |
| Nauanton and Guiting | 5 18 0 |
| Shortwood | 32 1 3 |
| Winstone | 0 7 9 |
| Wotton-under-Edge | 11 10 0 |

HAMPSHIRE.

| | |
|--|--------|
| Broughton and Stock-bridge | 17 0 0 |
| Bournemouth, Lansdowne Chapel | 7 10 0 |
| Do., Wesbourne Chapel, Missionary Prayer Union, for support of Mr. Halo, India | 34 1 9 |
| East Cosham | 2 5 0 |
| Lymington, Sun.-schl. | 11 9 1 |
| Konsey | 0 5 0 |

| | |
|-------------|---------|
| Whitechurch | 6 13 5 |
| Winchester | 25 19 0 |

ISLE OF WIGHT.

| | |
|---------|--------|
| Colwell | 5 16 0 |
| Ventnor | 1 0 0 |

HERTFORDSHIRE.

| | |
|---|--------|
| Barnet, Tabernacle | 5 4 3 |
| Busby and South Watford | 4 10 0 |
| Cheshunt, Windmill-lane Sunday-school, for N.P. | 0 15 0 |
| Sirrat | 1 0 0 |
| Watford | 90 0 0 |

KENT.

| | |
|--|---------|
| Ashford, Sunday-school | 1 11 0 |
| Bessell's Green | 24 15 5 |
| Carterbury | 16 2 2 |
| Do., for Congo | 8 0 0 |
| Dartford, Sunday-school | 2 10 0 |
| Lewisham-road | 5 0 0 |
| Pembury, United Mission Band Sunday-school | 0 7 8 |
| Pitnstead, Conduit-rd. | 5 0 0 |
| Sittingbourne | 18 14 7 |
| Do., for Congo | 10 0 0 |
| Do., for Mr. Harmon's work, China | 10 0 0 |

LANCASHIRE.

| | |
|---------------------------------------|----------|
| Bacup, United Juvenile Meeting | 2 6 0 |
| Booth | 4 8 11 |
| Burnley, Slon Sunday-school | 8 10 0 |
| Cloughtold | 13 8 0 |
| Doals | 3 11 0 |
| Hastingden, Trinity Ch. | 7 13 6 |
| Do., Sunday-school | 9 8 8 |
| Liverpool, Myrtle-street | 61 15 2 |
| Do., Prince's-gate | 59 14 9 |
| Do., Richmond Chapel Sunday-school | 15 13 11 |
| Do., Tue-brook | 2 2 0 |
| Do., Carlisbrooke Ch., for Congo | 4 4 0 |
| Do., Cottenham-street | 2 13 10 |
| Do., Kensington Ch. | 8 15 2 |
| Do., St. Helens Central Sunday-school | 1 10 0 |
| Do., Byrom-street | 2 18 9 |
| Do., Birkenhead, Clifton-road | 6 2 0 |
| Do., Jackson-street Sunday-school | 1 4 8 |

| | |
|---------------|---------|
| 227 3 1 | |
| Less expenses | 34 3 10 |
| 193 4 3 | |

| | |
|--|--------|
| Manchester and District Aux., Public Meeting | 15 1 1 |
|--|--------|

| | | | |
|-----------------------|----|----|----|
| Manchester, Union Ch | 51 | 1 | 4 |
| Do., Moss-side | 16 | 3 | 2 |
| Do., Grosvenor-street | 5 | 4 | 1 |
| Do., Safe | 3 | 8 | 5 |
| Do., Sunday-school | 3 | 15 | 10 |
| Do., Brighton-grove | 2 | 11 | 10 |
| Do., Students' Aux. | 2 | 7 | 0 |

| | | | |
|-----------------------|-----|----|---|
| | 109 | 10 | 9 |
| Less expenses | 0 | 9 | 0 |
| | 102 | 7 | 9 |
| Oldham, King-street | 5 | 17 | 7 |
| Preston, Fishergate | 86 | 2 | 8 |
| Rehdale, Auxiliary | 355 | 4 | 7 |
| Do., Millgate | 1 | 1 | 0 |
| Southport, Tabernacle | | | |
| Sunday-school | 6 | 2 | 0 |
| Waterfoot | 4 | 4 | 0 |
| West Leith, Dangerous | | | |
| Corner Sunday-school | 4 | 10 | 0 |

LEICESTERSHIRE.

| | | | |
|---------------------------|-----|----|----|
| Arosby | 14 | 13 | 0 |
| Barrow-upon-Soar | 1 | 18 | 0 |
| Barton Fabis, &c. | 34 | 0 | 0 |
| Countesthorpe | 5 | 14 | 8 |
| Do., for W & O | 0 | 0 | 6 |
| Croston | 1 | 2 | 6 |
| Diseworth | 2 | 5 | 0 |
| Karis Shilton | 2 | 4 | 0 |
| Hineley | 6 | 7 | 8 |
| Horse and Clawson | 6 | 15 | 8 |
| Do., for W & O | 0 | 5 | 0 |
| Huncoate | 1 | 15 | 6 |
| Isook | 8 | 7 | 0 |
| Kilworth, North | 0 | 10 | 0 |
| Leicester, Belvoir-st. | 118 | 4 | 9 |
| Do., Sunday-school | 18 | 11 | 2 |
| Do., Charles-street | 6 | 9 | 8 |
| Do., Victoria-road | 28 | 12 | 0 |
| Do., Sunday-school | 9 | 19 | 8 |
| Do., Clarendon Pall. | 8 | 11 | 1 |
| Do., Sunday-school | 10 | 8 | 7 |
| Do., Archdeacon-lane | 8 | 8 | 10 |
| Do., Sunday-school | 14 | 15 | 10 |
| Do., Friar-lane, Juvenile | | | |
| Meeting | 1 | 13 | 6 |
| Do., Dover-street | 2 | 0 | 6 |
| Loughborough, Wood-gate | 32 | 13 | 7 |
| Melton Mowbray | 4 | 6 | 0 |
| Monks Kirby and Pall-ton | 2 | 15 | 0 |
| Mountsorrel | 2 | 8 | 9 |
| Do., Sunday-school | 0 | 18 | 0 |
| Osby | 1 | 17 | 0 |
| Queenborough | 0 | 6 | 8 |
| Rugby | 4 | 11 | 2 |
| Saddington | 0 | 8 | 6 |
| Sheepshead, Balton-street | 1 | 11 | 0 |
| Do., Charwood-road | 3 | 17 | 7 |
| Sutton-in-the-Isles and | | | |
| Cosby | 4 | 7 | 6 |
| Syston | 1 | 9 | 3 |
| | 561 | 6 | 1 |
| Less expenses | 1 | 6 | 6 |
| | 558 | 19 | 7 |

NORFOLK.

| | | | |
|------------------------|----|---|---|
| All'borough, for W & O | 1 | 0 | 0 |
| Necton | 1 | 0 | 0 |
| Swaffham | 15 | 0 | 0 |

NORTHAMPTONSHIRE.

| | | | |
|---|---|---|---|
| Northampton, Mount Pleasant Sunday-sch. | 6 | 9 | 0 |
|---|---|---|---|

| | | | |
|---------------------|----|---|---|
| Peterborough, East | | | |
| Midland Association | | | |
| Meeting | 10 | 1 | 8 |

NORTHUMBERLAND.

| | | | |
|--|----|----|---|
| Broomley | 10 | 9 | 2 |
| Newcastle-on-Tyne, Je-mond Sunday-sch. | 3 | 15 | 5 |
| Do., Autumnal Meet-ings | 67 | 5 | 6 |

NOTTINGHAMSHIRE.

| | | | |
|-----------------------|----|----|---|
| Nottingham, Derby-rd. | 49 | 8 | 0 |
| Do., Juvenile Aux. | 16 | 12 | 7 |
| Do., Y.P.S.C.E. | 0 | 18 | 0 |
| Do., Broad-street | | | |
| Juvenile Aux. | 2 | 6 | 6 |
| | 68 | 18 | 1 |
| Less expenses | 1 | 4 | 8 |
| | 67 | 13 | 8 |

OXFORDSHIRE.

| | | | |
|-------------------------|----|---|---|
| Caversham, Juvenile | | | |
| Working Party, for | | | |
| Girls' Sch., Congo | 10 | 0 | 0 |
| Do., for Girls' School, | | | |
| Italy | 13 | 0 | 0 |
| Do., for Girls' School, | | | |
| Cutlack | 10 | 0 | 0 |
| Do., for Girls' School, | | | |
| China | 10 | 0 | 0 |
| Hook Norton | 0 | 7 | 0 |

SOMERSETSHIRE.

| | | | |
|------------------------|----|----|---|
| Bath, Manvers-street | 13 | 0 | 0 |
| Bristol Auxiliary, per | | | |
| Mr. G. M. Carlile, | | | |
| Treasurer | 21 | 14 | 9 |
| Williton, Sunday-sch. | 1 | 0 | 9 |

SUFFOLK.

| | | | |
|---------------------|---|----|----|
| Ipswich, Burlington | | | |
| Chapel | 8 | 5 | 7 |
| Do., for Chinese | | | |
| Roang list | 3 | 19 | 10 |
| Sadbourne | 2 | 10 | 6 |

SURREY.

| | | | |
|-------------------------|----|----|----|
| Croydon, West | 7 | 14 | 1 |
| Do., Memorial Hall, | | | |
| Sunday-school, for | | | |
| Congo | 1 | 18 | 6 |
| Dulwich Hall Sunday- | | | |
| school | 0 | 9 | 0 |
| Guildford, Commercial- | | | |
| road | 4 | 8 | 1 |
| Mitcham, Sunday-school, | | | |
| for support of Congo | | | |
| boy | 2 | 1 | 8 |
| Pango | 14 | 16 | 11 |
| Redhill | 4 | 0 | 0 |
| South Norwood | 2 | 16 | 4 |
| Streatham, Lewin-road, | | | |
| Y.W.B.C., for Orphan | | | |
| at Cutlack | 1 | 1 | 0 |

| | | | |
|--------------------------------|---|----|---|
| West Norwood, Chals-worth-road | 8 | 17 | 2 |
| Wimbledon, Queen's-rd. | 7 | 14 | 4 |

SUSSEX.

| | | | |
|--------------------------|---|---|---|
| Brighton, Sussex-street, | | | |
| for N.P. | 2 | 8 | 0 |

WARWICKSHIRE.

| | | | |
|-------------------------|-----|----|---|
| Birmingham Aux., per | | | |
| Mr. Thomas Adams, | | | |
| Treasurer | 80 | 0 | 0 |
| Birmingham, Christ | | | |
| Church, Aston, | | | |
| Junior Y.P.S.C.E., | | | |
| for Mr. Howell, | | | |
| Bolobo, Congo | 1 | 1 | 0 |
| Do., Christ Church, | | | |
| Handsworth, Mis- | | | |
| sion | 1 | 13 | 9 |
| Cov. ntry, Queen's-road | 151 | 11 | 7 |
| Do., G. Lord-street | 2 | 5 | 0 |

WILTSHIRE.

| | | | |
|-----------|-----|----|---|
| Devizes | 3 | 8 | 6 |
| Salisbury | 157 | 11 | 4 |

WORCESTERSHIRE.

| | | | |
|----------|---|----|---|
| Redditch | 2 | 14 | 9 |
|----------|---|----|---|

YORKSHIRE.

| | | | |
|-------------------------|----|----|----|
| Bradford, Y.M.M.S., for | | | |
| support of Congo | | | |
| Missionary | 10 | 0 | 0 |
| Do., Bethel, Infirmary- | | | |
| street | 4 | 0 | 6 |
| Do., Zion Chapel | 10 | 2 | 10 |
| Brearley | 18 | 5 | 0 |
| Broad-stone | 1 | 3 | 0 |
| Eccleshill | 2 | 3 | 6 |
| Farsley | 70 | 14 | 4 |
| Gul-eley, Sunday-school | 1 | 10 | 0 |
| Hallifax, United Meet- | | | |
| ings | 7 | 4 | 9 |
| Do., Trinity-road | | | |
| Sunday-school | 8 | 13 | 0 |
| Harrgate | 5 | 9 | 9 |
| Hebden Bridge | 63 | 4 | 8 |
| Heptonstall Slack | 4 | 16 | 6 |
| Horsforth, Cragg-hill | 27 | 12 | 2 |

Huddersfield District.

| | | | |
|--------------------|----|----|---|
| Milnsbridge | 6 | 0 | 3 |
| Golcar, Sunny Bank | 1 | 1 | 0 |
| Upper Elland Edge | 2 | 5 | 0 |
| Capegat-hill | 1 | 13 | 9 |
| Blackley | 2 | 2 | 4 |
| | 14 | 2 | 4 |
| Less expenses | 5 | 0 | 0 |
| | 9 | 2 | 4 |

| | |
|---|----------|
| Leeds Auxillary. | |
| Armley | 4 10 10 |
| Leeds, Blenheim Church | 10 1 0 |
| Do., South-parade .. | 34 0 9 |
| Do., Newton, Union Church | 5 8 5 |
| | 84 1 0 |
| Less expenses | 1 5 8 |
| | 82 15 0 |
| Metham | |
| Middleborough, Linthorpe-road | 3 14 8 |
| Nasebottom | 1 10 0 |
| Norland | 0 15 5 |
| Normanton | 3 1 1 |
| Pudsey | 5 13 6 |
| Do., Y.P.S.O.E. | 0 4 0 |
| Rawdon | 19 1 8 |
| Rishworth | 15 1 6 |
| Scarborough, Ebenezer Chapel | 3 14 0 |
| Do., Ebenezer and Albemarle Sunday-schools | 0 13 6 |
| Sheffield Auxillary .. | 35 4 1 |
| Todmorden Auxillary :- | |
| Todmorden, Wellington-road | 22 10 6 |
| Do., Ladies' Monitor Class, for support of orphan girl, "Naomi," at Cuttack | 3 0 0 |
| Do., Roomfield-lane .. | 21 0 11 |
| Do., for support of orphan boy, "Hunda" | 5 0 0 |
| Do., Lineholme | 7 5 10 |
| Do., Lydgate | 23 15 9 |
| Do., Shore | 19 11 11 |

| | |
|----------------------|----------|
| To, Vale | 5 12 10 |
| Do., for W & O | 0 7 2 |
| | 158 5 11 |
| Less expenses | 2 14 0 |
| | 106 7 11 |
| Walsgate | 4 7 2 |
| Wakefield | 17 12 7 |
| West Vale | 1 13 3 |
| York | 9 8 11 |

SOUTH WALES.

CARMARTHENSHIRE.

| | |
|----------------------------------|--------|
| Carmarthen, Eng. Ch. . . | 0 5 0 |
| Llanely, Greenfield Chapel | 0 15 0 |

GLAMORGANSHIRE.

| | |
|---|---------|
| Cardiff, Hope Chapel Sunday-school | 5 2 11 |
| Do., Tredegarville .. | 5 11 7 |
| Neath, Orchard-place .. | 9 18 3 |
| Penarth, Stanwell-road Sunday-school | 7 2 8 |
| Resolven, Bethania | 0 12 0 |
| Swan sea, United Meetings Collections | 6 13 10 |
| Do., Mount Pleasant .. | 11 10 1 |
| Do., Sunday-school | 19 13 2 |
| Do., James-street | 0 0 8 |
| Do., St. Helens | 1 1 0 |
| Do., York-place | 0 2 6 |
| | 30 12 1 |
| Less expenses | 2 2 6 |
| | 23 9 7 |

MONMOUTHSHIRE.

| | |
|-------------------------|--------|
| Abergavenny, Bethany .. | 9 15 6 |
| Do., Frogmore-street .. | 32 5 5 |
| Llangibby, Bethel | 0 18 7 |

SCOTLAND.

| | |
|---|---------|
| Cambuslang, Bible class, for support of Connaly | 1 0 0 |
| Fortrose, for N.P. | 9 15 0 |
| Glasgow Aux. for Italian Mission .. | 43 5 0 |
| Do., Adelaide place .. | 19 19 0 |
| Do., Bridgeton | 3 10 0 |
| Do., Cambridge-street Sunday-school | 2 0 0 |
| Do., Frederick-street, Gallowgate Branch, for "Anglo-loy," "Lolala" | 5 0 0 |
| Do., for Mrs. Forsyth's work among the women in China .. | 1 10 0 |
| Kelso, Sunday-school .. | 1 1 0 |
| Palsley, Coats' Memorial Chapel Sunday Morning Association .. | 1 5 0 |
| St. Andrew's | 1 1 0 |

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| Overstone, Mr. Lloyd, Maidce | 20 0 0 |
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| Sutherland, Mr., Vale .. | 1 1 0 |
| Camberwell, Denmark-place | 0 5 0 |
| Bristol | 1 10 0 |

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