

[THE MISSIONARY HERALD.
MARCH 1, 1895.



THE FIRST SHANTUNG MISSIONARY CONFERENCE.—(From a Photogr. ph.)

[MARCH 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1895.

ANNIVERSARY SERVICES IN APRIL NEXT.



HURSDAY, APRIL 18TH.—Introductory Prayer Meeting. Rev. W. Landels, D.D., of Edinburgh, to preside and deliver an address.

FRIDAY, APRIL 19TH.—Quarterly Meeting of Committee.

SUNDAY, APRIL 21ST.—Annual Missionary Sermons throughout the Metropolitan district.

TUESDAY MORNING, APRIL 23RD.—Annual Members' Meeting, in the Mission House. Chairman: Joseph Russell, Esq., of Port Glasgow.

TUESDAY EVENING, APRIL 23RD.—Annual Soiree in the Large Hall, Cannon Street Hotel. Chairman: J. J. Colman, Esq., M.P., of Norwich. Speakers: Rev. J. G. Pike, of Cuttack, Orissa; Rev. Charles Joseph, of Portsmouth; and the Rev. R. D. Darby, of the Congo Mission.

WEDNESDAY NOON, APRIL 24TH.—Annual Missionary Sermon in Bloomsbury Chapel. Preacher: Rev. James Stalker, M.A., D.D., of Glasgow.

WEDNESDAY EVENING, APRIL 24TH.—Annual Missionary Sermon to Young Men and Young Women in Regent's Park Chapel. Preacher: Rev. Joseph Parker, D.D., of the City Temple.

THURSDAY EVENING, APRIL 25TH.—Annual Public Meeting in Exeter Hall. Chairman: The Right Hon. the Lord Overtoun, of Dumbarton, N.B. Speakers: Rev. Daniel Jones, of Patna City, N.W.P.; Rev. Dr. Berry, of Wolverhampton; and, it is expected, the Rev. Timothy Richard, of Shanghai.

FRIDAY MORNING, APRIL 26TH.—Annual Missionary Breakfast Conference, Exeter Hall. Chairman: W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. C. W. Skemp, of Bradford, Yorkshire.

FRIDAY EVENING, APRIL 26TH.—Young People's Annual Missionary Meeting, Exeter Hall. Chairman: George Kemp, Esq., of Rochdale. Speakers: Rev. Philip Davies, B.A., of Wathen, Lower Congo River; Rev. James Stuart, of Watford; and the Rev. Herbert Anderson, of Calcutta.

THE BIBLE TRANSLATION SOCIETY.



THE annual public meeting of the Bible Translation Society will be held in the Library of the Mission House on Monday evening, April 22nd, to commence at half-past six. Chairman: Rev. J. Angus, D.D. Speakers: E. B. Underhill, Esq., LL.D.; Revs. Gethin Davies, D.D., President of Bangor Baptist College; J. D. Bate, F.R.A.S., of Allahabad; and J. G. Pike, of Orissa.

THE ZENANA MISSION.



THE annual members' meeting will be held at the Mission House on Thursday, April 18th, at half-past twelve, the President in the chair. Business: To approve the constitution, to receive and adopt the balance-sheet and report, and to elect the officers and committee for the ensuing year.

The Zenana Mission Breakfast will be held on Wednesday, April 24th, at a quarter to nine o'clock, in the King's Hall, Holborn Restaurant, when Howard Bowser, Esq., of Glasgow, will preside, and Miss Angus, Hon. Secretary, will give an account of her work as seen in her deputation visit; and Miss C. Gurney, who has recently returned from India, will speak.

YOUNG MEN'S MISSIONARY ASSOCIATION.



THE annual meeting of the Young Men's Missionary Association will be held in the Library of the Mission House on Friday, April 19th, at seven p.m. Further particulars in our next issue.

MISSION SUNDAY AFTERNOON, APRIL 21ST.—For the Special Missionary Services to be held in the various Metropolitan schools on the afternoon of Mission Sunday, speakers will, as far as possible, be appointed to all those whose officers apply in time to the "Secretary, Young Men's Association," 19, Furnival Street. Special hymn-papers will also be provided, *gratis*, to all who apply for them, and will be sent, carriage paid, to all affiliated schools.

THE SPECIAL PRAYER MEETING.



THIS special prayer-meeting, which it was resolved should take place on the morning of the Committee meeting, the 19th ult., was duly held. It will be remembered that this meeting was arranged in view of the serious state of the finances of the Society, the members of the Committee remaining to transact the business the after part of the day. There was a large attendance. The Treasurer, Mr. W. R. Rickett, presided, and a number of brethren took part in the devotions. An earnest and most devout spirit prevailed. It was announced that from all parts of the United Kingdom most sympathetic communications had been received, responding to the request of the Committee to set apart some portion of Sunday, February 24th, to special prayer. When the matter of the finances of the Society came up for consideration at the business meeting, it was decided that the question how best to deal with the debt, and so give practical effect to the prayers of God's people, should be reconsidered at the next meeting of the Committee in March.

THE CLOSE OF THE FINANCIAL YEAR.

MARCH 31st, 1895.



WE desire to call the urgent attention of all our friends, specially of Treasurers and Secretaries of our Missionary Auxiliaries, to the approaching **close of the financial year of the Mission on the 31st of the current month.** We shall be thankful if all remittances can be forwarded by that date.

We urgently need all the help our friends can send us.

OUTSTANDING CENTENARY FUND CONTRIBUTIONS.



HERE are still many Centenary Fund contributions that have not been paid in. We respectfully appeal to the kind friends who have not yet redeemed their promises to do so at the earliest convenient date, so that the Fund may be closed and the final account adjusted.

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

THE FIRST SHANTUNG MISSIONARY CONFERENCE.

(See *Frontispiece*.)



THE printed report of the first Conference held by the missionaries in the province of Shantung, China, has just recently come to hand, and a short account of it may be of interest to the readers of the *HERALD*.

It was held in the city of Ch'ing Chow Fu, where some of our brethren are working, as being a convenient centre for all the missionaries working in the province.

The Conference was held from November 11th to 15th, and was attended by forty-one delegates, representing various societies, as follows:—

American Presbyterian Mission (North)	...	19	delegates
American Baptist Mission	4	„
American Board of Commissioners for Foreign Missions (Congregational)	2	„
Swedish Baptist Mission	1	„
Canadian Presbyterian Mission (Honan)		1	„
China Inland Mission	2	„
English Methodist Mission	1	„
English Baptist Mission (B.M.S.)	11	„
		14	
14 ladies and 27 gentlemen =		41	„

The representative from the Canadian Presbyterian Mission (Honan) was the only delegate outside the province of Shantung, and the work of that Mission is so close to the borders of Shantung as to be practically one with the other Missions represented.

THE OBJECTS OF THE CONFERENCE.

1. A better comprehension of the several methods of work now carried on throughout the province.
2. Mutual encouragement in the one great mission—the Christian enlightenment of the people of Shantung.

THE OPENING SERVICE

was conducted by Rev. G. P. Bostick, of the American Baptist Mission, who preached from Col. i. 27—29, “Christ in you.”

At the subsequent sessions of the Conference the papers read and subjects discussed were as follows, in the order in which they were taken, viz. :—

“The Poverty of Shantung: Its Causes and Remedy,” by Rev. A. G. Jones, B.M.S., and another on the same subject by Rev. W. P. Chalfont, of the American Presbyterian Mission.

“The Attitude of the Native Church to the Chinese Government,” by Rev. J. L. Nevins, D.D., of the American Presbyterian Mission.

“Theological Education,” by Rev. J. S. Whitewright, B.M.S.

“Primary Schools for Girls,” by Rev. R. M. Mateer, of the American Presbyterian Mission.

A discussion took place on “How may the Native Church become Self-supporting.”

On Tuesday evening, November 14th, a devotional service was held, conducted by Rev. C. H. Judd, of the China Inland Mission, the subject being “Sanctification through the Blood of Christ.”

On the next day the Rev. C. H. Judd, of the China Inland Mission, addressed the Conference on “The Methods and Spirit of Evangelisation,” followed by a paper on the same subject by Rev. J. Murray, of the American Presbyterian Mission; later on the same day a paper was read on “The Training of Medical Evangelists,” by Dr. J. Russell Watson; and another on “Physical Healing as a Means of Grace,” by Rev. H. D. Porter, M.D., of the American Board; and subsequently, “Woman’s Work for Women” was discussed, more especially by the ladies of the Conference.

From this “bill of fare” you will see that the subjects discussed were wide and various, and all bearing practically on the great work on hand.

It were, perhaps, invidious to name any paper where all attained such a high standard of excellence, but the subject of “The Poverty of Shantung and its Causes” seems to have been eminently suggestive, and to have attracted special notice both in the Conference and outside of it.

One incident cast a gloom over the proceedings—that was the sudden and altogether unexpected death of Dr. Nevins, of the American Presbyterian Mission, while actually preparing to leave home with the expectation of attending the Conference meetings. Before the paper on “The Attitude of the Native Church to the Chinese Government,” which he had prepared, was read, a memorial service was held, and expression was given to the unanimous feeling of heavy loss which the missionary body in Shantung and in China had sustained, and a resolution of sympathy with Mrs. Nevins was drafted and forwarded.

Most of the members of the Conference visited the new buildings of the Gotch Robinson Theological Training Institute and Boys’ School, lately erected in connection with our Mission in Ch’ing Chow Fu, and expressed

themselves highly pleased with their suitable style and adaptability for the purpose intended.

The meetings were, on the whole, a most conspicuous success, and all expressed themselves as highly delighted, especially with the hospitality shown by the ladies of the Mission, who had to cater for and entertain—and did so heartily and successfully—the large number of delegates.

R. C. FORSYTH.

THE STORY OF HAN MENG PAO AND HIS FRIEND.



HE Rev. G. B. Farthing, of Tai Yuan Fu, sends the following deeply interesting letter:—

TAI YUAN FU, the beginning of winter 1889. Fur-dealers who disappear altogether during the summer were busy opening up their shops and getting their stock into order for the customers whom they deemed the increasing cold could not fail to drive to them. Of the number were many Chiao Cheng men, and among them the one about whom I would tell you.

HAN MENG PAO.

Han Meng Pao had come up with his friend, Pai Hsiao Ken, to reap some profit for the labours of the past months from the winter's market. Whilst the chief object of their visit to this provincial capital was to turn their furs into money, yet away in the back of their minds was another thing which they wished to do should opportunity present, and that was to inquire about "a new doctrine" which had been interesting them for some time.

Christian books, of which they had, to use our human speech, accidentally got hold, had been read at first to no purpose, but had led eventually to the awakening of a serious curiosity as to their meaning and truthfulness. They

were conscious of no deep thirst for God. For that a more real knowledge of their need was required. It found to be quite convenient, and no hindrance at all to their other work, it would please them to pursue the subject which had moved them, as one of them put it, "as a dream from which upon awakening one wished to know if anything real like it was to be found." This was their mood.

SUNDAY SERVICE.

One day Han Meng Pao met a man who was in the employment of our Mission. Few words passed between them. What Han learnt from the meeting was the date of the next Sunday and the situation of our place of worship. He told his friend what he had learnt, and the two put in an appearance at the service. They were not impressed by it. What they had expected they did not quite know, but somehow the service was a disappointment.

When they discussed it between themselves they all but concluded that it would be waste of time to again attend. They allowed the following Sunday to pass unheeded. Still it

was hard to forego the hope of finding some reality about their dream, and a further talk led them to the decision to pay a second visit, and see whether it confirmed them in their poor opinion of the value of such worship. Prepared for the strangeness—to a Chinaman exceedingly strange—of the form of the service, they were this time able to yield themselves more fully to the spirit of it, and, thanks be unto God, His Spirit was present in power to begin the work of conversion within them. They came in doubt, but went away believing; they came perplexed, but went away enlightened. From that day they began to feel that their dream was to prove true after all. They were most regular in their attendance during the next three months, and came not only to the Sunday services, but to the Friday prayer-meeting, and the Tuesday evenings for the study of the Pilgrim's Progress which begun at that time. The opium habit, to which they were both in bondage, they of themselves found to be a hindrance to devotion and a crime against God. They asked us to help them to get quit of it. Help was promised, and from February 15th to March 4th, 1890, they lived on our premises for the purpose. The first few days of weaning from the habit were full of torture and agony, which is always the case with the Chinese when they would be free, however easy (?) the Anglo-Indians may find it to make the break. The latter part of their stay they were weak, but comparatively free from pain, and simply devoured our Christian books. That the Chinese remember everything and forget nothing is well known, and so the great good which their course of reading was to them will be appreciated. The Gospel continued to win upon them. It had

to overcome in them what it has to overcome in all of us—human pride.

THE FLESH AND THE SPIRIT.

The flesh rebels at being humbled into nothingness by God's grace. It is therefore not strange that it did so in these two men. In Han the rebellion of the flesh against the spirit was specially the Chinese flesh which rose up, not so much against the grace of God itself, as against being beholden to foreigners for bringing it. It would have been so much more easy for him had it come through Chinese channels. For more than a year the Chinaman in Han was ever ready to show that God's redemptive plan, and indeed the whole truth of God, though somewhat overlaid and forgotten, was not by any means unknown to them as a nation.

The proofs he adduced were ingenious. They were based upon an analysis of Chinese characters. For instance, the character which means *fundamental source* probably represents a tree planted in the earth. Han chose to dissect it more closely, and said it was plainly made up of the cross with a man suspended upon it and the earth in which it was erected. From this he reasoned that the sages and ancients of China, who invented characters, knew that duty meant yielding ourselves to one who was nailed to a cross set up on the earth. Another character made up of a lamb above the first personal pronoun—a *lamb for me*—which means righteousness, was also produced, as were many others, to soften his national prejudice against receiving anything through a foreign medium and for the behoof of the missionary. Our British pride enabled us to understand his Chinese prejudice, and his keen sensibilities were treated with tender consideration.

As our intention was not to boast either of our nationality or of ourselves, as though we could claim to be anything, any fears he may have had were baseless.

He did not demolish us, yet he must have slain his foe—or was it God's Spirit which slew the selfish self within his own breast?—for it came to pass that he gave up his contention for the claim to a prior revelation of the Gospel to the Chinese, and yielded himself humbly and whole-heartedly to the Saviour.

His theme now is that man's need is unspeakably vast since he is lost in sin, from which there is release only through the gracious aid of God's Spirit, and that God's grace has come and is here to be accepted with thanksgiving.

THEIR BAPTISM.

In May, 1891, Han and his friend with another put on Christ by baptism. From the time they came to the Saviour themselves they began to seek others. God has blessed them in their deed. Our station at Chiao Cheng is an outcome of their zeal. But this is so well known that it need not be dwelt upon here. Han is a born preacher, and he loves to preach. A courageous man he is, very faithful in his dealing with individuals. He does not speak smooth words only. His home-thrusts are very direct. Then he is a clear thinker. All that that means anyone acquainted with Oriental modes of thought will understand.

When Han first began to preach he was much given to allegorising and spiritualising. In this he was only like all his countrymen. The ruling notion was, no doubt, to be original, which is not altogether unknown in Britain, though I defy a Westerner to

proach, let alone equal, a Chinaman in straining out a meaning where none was intended.

Han was very original indeed, and the forced interpretations he gave to passages very often extremely ludicrous. Han has, however, to a large extent outgrown this sort of thing, and his Gethsemane illustration, which a lady has charged me to relate whenever I tell of Han, is not an example of the wretchedly crude kind of which I have been speaking.

GETHSEMANE.

When preaching one day, Han took up his spectacles—of which the glasses are fully one and a half inches in diameter—and adjusted them with becoming deliberateness, thus announcing that he was about to say something more than ordinarily good. By way of showing how very hidden and subtle and altogether new the instruction he was about to impart was, and to better fit his hearers for its reception by deepening their sense of ignorance, he began to interrogate them.

“What,” he inquired of the oldest church-member present, who really ought to have known if anybody did, “is the meaning of Gethsemane?”

In our Chinese New Testament the proper names are reproduced in sound by a combination of characters as nearly as possible. This is an attempted transliteration, but as the Chinese language has no alphabet, every character being a pictured idea, transliteration, instead of translation of names, creates much difficulty. Gethsemane is represented by four characters, *R'ö*, guest; *hsi*, west; *ma*, horse, and *ni*, a nun.

The individual whom Han addressed read over the characters—guest, west, horse, nun—looked up and repeated them, but no meaning leaped out of

the awkward combination; looked down and repeated them, with a similar barrenness of result; then looked in many other directions, his face all wistful, but still without enlightenment, until he at length looked straight forward to the preacher, and bashfully confessed his ignorance. The congregation as a whole was then challenged. Everyone remained dumb. The faculties of those present were unequal to fetching the right answer out of such a jumble of characters. Han then, with something of triumph in his tones, told them that the name meant either "olive-garden" or "oil-press." This point cleared up, Han proceeded: "Why did Christ choose an olive-garden with an oil-press in which to be betrayed? All Christ's actions were eloquent. All His acts were parabolic. The choice of this garden for the betrayal was significant. Christ would teach us that He was to receive treatment similar to that of an olive, and would bestow similar blessings. Olives were gathered, and from them, by harsh means, an oil was expressed, after which the lees were cast out as despised and worthless. But the oil wrung from the olives? That served a large purpose. It was used as a food, it was burned for light in the dwelling, and it was rubbed upon the body for refreshment. What a likeness to the case of Christ, who was so sorely bruised that His blood flowed down in streams, after which His body was hidden away in the grave, removed from the sight of men as a dead and useless thing. But what of that life-blood which He shed? Ah! that was precious beyond all count. To all who will avail themselves of it, it has become light upon the pathway, bread for their sustenance, and refreshment for all their weakness." Arrived at

this point Han slowly removed his giant spectacles from their position, and laid them upon the table beside him, as one who, after such an effort, must descend again to the commonplace.

THE ROMAN CATHOLICS.

The Roman Catholics, as if by design, generally manage to meet with those who come about us and show any interest. They met with Han. We preach Christ, and do not discuss the various religious systems any more than we are compelled. The proclamation of the grandly certain facts of redemption is our concern. So Han had received no warning against the errors of Roman Catholicism, nor been put on his guard against the wiles of its adherents. The Word of God, though, was for him the sole standard of truth—the touchstone to which all opinions must be brought. Well, the Roman Catholics fell in with Han, and began at once about the insufficiency of Protestant teaching for the salvation of the soul, and said that the ignorance of the pastors and others could only hurt those who followed them. Han readily admitted that human teachers, whether Catholic or Protestant, might err, but urged that, since we have the Word of God as our guide, there was no need why anybody should be led astray.

"Very good," said they, "but there are things vital to salvation which are not contained in the Bible, and which the Church's Emperor (*i.e.*, the Pope) can alone tell us, for he knows the mind of God."

"What things are they?"

"Well, there is purgatory."

"Purgatory, whatever is that?"

"There you are you see, your Bible does not tell you about it. It is a

place of trial and torment where believers receive the punishment of their sins before they enter heaven. Whoever enters hell is utterly without hope, but from purgatory, as they are cleansed from sin, believers are passing constantly into heaven."

"That cannot be," broke in Han, "because God could not have said one thing at one time and a quite different thing at another. The Bible tells us that 'the blood of Jesus Christ cleanseth us from *all* sin!' and that He is able to save to the uttermost them that come unto God by Him! Why, the Bible is full of Christ's power to save, readiness to save, and death to save; yet, though our sinless Lord suffered for our sin, you want me to believe that man has still to bear some part of the punishment of it because Christ's was not enough. God may have spoken, that I do not know, but I know that He could not say in the Bible that Christ did it *all*, and afterwards say Christ only did a part of it. No, I cannot believe what you say about purgatory."

"Well, you are a long way from the truth. Of course Christ did not do it *all*. His mother, the Holy Virgin, who is equal with her Son in honour, did a great deal of it."

"Ai Ya, what are you saying? Christ was God's Son and therefore Divine; Mary only human like ourselves!"

"What! You Protestants surely worship the Holy Mother?"

"Certainly not."

"Was she not the mother of Jesus?"

"Yes."

"Then she ought to receive equal worship with Jesus, for Jesus could not be greater than His mother." (The

descendant is not greater than his ancestor.—A Chinese argument.)

"Indeed! What was the name of Mary's mother?"

"That we do not know."

"Who was her grandmother?"

"We have not heard."

"But you surely worship them?"

"No, we do not."

"How is that? If Mary must be worshipped because she was the mother of Jesus, then Mary's mother must be worshipped because she was the mother of Mary who is worshipped, and similarly her grandmother and other ancestors."

The Roman Catholics began to get ruffled, and as the discussion went on got downright angry, for Han kept showing their statements to be contrary to God's word as contained in the Bible, and held strongly to the position he had at first taken up, that it was possible God might speak, but He could never contradict what He had already given us in the Bible. That is, Han took the stand of a Protestant, without being specially drilled into doing so.

WORK AFIELD.

Han has succeeded in getting together a larger gathering in his native village of Yang Chu for worship. When I was last there, a fortnight ago, we had more than twenty to evening worship, and worship is held daily. The place of meeting goes round in turn, so that the women of the three different places may have a chance of hearing the Gospel.

Two women, Mrs. Han and Mrs. Liu, are to be baptized next month. They have been led into light by these services and their husbands' training. God, willing to bless our long-barren field, directed Han and Pai to us as instruments which He had chosen to

open fast-locked doors, and give His truth an entrance. All thanks be given unto His Holy Name.

PRAYER FOR THE PERSECUTED.

May we ask the prayers of all who read this for Han and Pai and their work, and specially just now as they are called upon to pass through a storm of persecution? Trial is the lot of all who leave heathenism. "Thou shalt not" has to be applied to a whole host of things directly a man becomes a Christian. There is the land-tax for idolatry. A Christian cannot pay it with a good conscience. Whilst he would need to refuse in any case, an Imperial edict happily grants him exemption from the claim. Still, the village folk who will have the idols, and will keep up the tremendous expenses of worshipping them—and let it be known that idolaters in China pay more in proportion than Christians for the support of their religion—insist upon Christians giving a share, so that there is constant friction, and frequent references have to be made to the magistrate for adjustment. Han and his friends were not at first molested. The justice of their refusal to pay was admitted.

But the quiet and orderly elder who had thus peacefully accepted the situation died, and the one elected to serve in his place decided that Christians must bear some share of the costs of idolatry. To enforce his decision he rejected their contributions towards the general expenses for the public weal, and even had the hardihood to take the bold step of proscribing them and their lands and property. This interdict was posted all over the place, and was an invitation to the evil-disposed to loot their premises. A

representation was made to the county magistrate, who put out a proclamation to the effect that Christians could really claim exemption from all charges for idolatry, but as good citizens would pay the ordinary rates for irrigation, watching, &c. The magistrate also sent a note to the elder (a degree man), in which he showed his own scorn as a Confucianist for the idols, advising him to give his attention and strength to things of large and general benefit, and not to waste his energies upon senseless idolatry. But the elder would not heed, and began a more earnest persecution. Our friends are joyful in the midst of it. Another petition has been put into the court at Chiao Cheng concerning the matter, and lest village funds were being used to hinder justice I myself presented it, and would not leave until I had seen the deputy-magistrate and stated the case. A statement that failure this time would mean our putting it into a higher court in Ta'i Yuan Fu—which would make the Chiao Cheng magistrate spend money—brought a very satisfactory reply. "Without delay, the disobedient elder should be called and made to recall his proscription terms, and to allow the Christians, as good citizens, to all village privileges." I had to come away before this adjustment could be made, and I have had no news since. If this be done, admittance to village privileges and rights is all that the law can do. Hate, malice, and all unkindness, these are things which the Christians will be called upon constantly to meet; so do pray for them that everything may tend to their sanctification through the gracious aid of God's Spirit.

GEORGE B. FARTHING.

Tai Yuan Fu, Shansi.

TIDINGS FROM SHENSI.



THE Rev. A. G. Shorrocks, B.A., writing from San Yüan Hsien, Shensi, under date of November 10th, 1894, reports:—

“MY DEAR MR. BAYNES,—We are kept in peace so far amid the ferment caused by the war. Most of the soldiers are being called out from the interior provinces, and everybody is beginning to feel that this conflict with the hitherto despised Japanese is a serious business. Fortunately for us many of the natives of the two large cities where we have opened up work are familiar with the names and distinguishing characteristics of the chief foreign kingdoms, and so, while the hatred to Japan is intense, England is regarded rather as a friendly ally, and so we go on with our work undisturbed.

“A SERIOUS AFFAIR.

“A rather serious affair, however, has just happened only fifty-five miles away to the west. A Swedish missionary paid a visit to the district magistrate to protest against the punishment of the landlord of a house which some Swedish brethren had recently rented. On presenting his card in the usual way, he was offensively told it was not wanted, and soon afterwards three or four well-dressed men came out of the Yamen (the official residence), bringing with them a number of Yamen runners. The gates were then closed, and the cry was raised: ‘Beat the foreign devil!’ Unable to take refuge in the Yamen, the only resource of the missionary was flight; and being a strong man, he succeeded in flinging off his assailants, and fled to his house, pursued by a howling mob. His door

was soon forced, but he scaled the walls behind, and got out of the city gate under cover of darkness. His coat had been torn off, and he had lost his shoes in a pool of mud in his race for life. The nearest place where he could see a friendly foreigner was twenty-six miles off, and he made this distance during the night barefooted. The serious point in this affair is that the magistrate’s Yamen was closed in the missionary’s face, and he was attacked by Government employees. It seems as if China can only learn by bitter experience the necessity of dealing justly with foreigners in the interior. A similar experience befell two Roman Catholic priests seven months ago in a district also about fifty miles away. They were actually inside the Yamen when they met with a severe mauling from the underlings, and were finally imprisoned. After the first day, the magistrate urged them to leave the place, but they refused without some sort of apology or satisfaction. This was not forthcoming, and so, for fifteen days, they stayed in the Yamen, and only left when they were assured by telegraph from Peking that the English or French ministers were interesting themselves on their behalf. Whether anything effectual will be done in either of these cases is extremely doubtful.

“DANGERS OF INTERIOR LIFE.

“We in the far interior are left pretty much to the will of the of-

ficials, and if, as often happens, the magistrate in office is ignorant of everything outside China, we have little to expect in the way of intelligent, righteous dealing. The people round about us seem to be more friendly than ever. We are now often pleasantly saluted on the roads, whereas formerly we were regarded by almost every native with dark, sullen suspicion. When Mr. Duncan was seriously ill of typhus, not only was great solicitude shown by our own Christians, but also by people whom we never before suspected of real friendliness. Of course, all this may be suddenly changed, but we are thankful at such a time as this to be able to go on with our work free from abuse or molestation.

"The famine from which this district has suffered for so long seems at length to be at an end. In spite of the failure of the autumn harvest, food is cheap, and everybody seems immensely relieved.

"GOOD WORK IN SHANTUNG.

"I greatly enjoyed my visit to Shantung. The church in Ching Chou Fu is well organised, and is being carefully instructed. The Training Institute and the Boarding School especially interested me. Unfortunately, Mr. Whitewright and the students were away, but I saw and heard enough to make me feel the vast importance of this Institute. The new buildings are admirable for convenience and taste, and instead of being a source of irritation to the people, are regarded as an ornament to the city. The school under Mr. Couling is conducted on excellent principles. About fifty pupils, many of whom are from sixteen to twenty years of age, are constantly under Christian instruction.

"Most of the boys contribute towards their board, and ideas of self-support are strongly inculcated. The talks I had with some of the boys greatly pleased me, and showed in them mental and spiritual promise. The brethren, both at Ching Chou Fu and Chou Ping, were extremely hospitable, and I met with the greatest kindness from American missionaries, both Presbyterian and Baptist.

"DIFFICULTY OF TRAVELLING.

"My journey from Shantung to Shensi, *via* Honan, occupied twenty-five days. The roads were unusually bad, owing to the heavy rains, and it was quite a common thing for the cart to be axle-deep in water and mud. During this journey I didn't come across a single missionary or established station between Chi-nou-fu and here, though once I was within fifteen miles of the Canadian Presbyterian Mission, but was prevented from visiting them owing to the flooded state of the country. So China is far from being evangelised yet! In this part of Shensi we are far removed from most other missions, and we are glad of the privilege of preaching in these 'regions beyond.' We have two Swedish missions near us now; but until quite recently Mrs. Duncan was the only lady within a radius of four days' journey, and even now we are at least *ten* days' journey from the nearest qualified medical man. We have just had here an epidemic of typhus, of which several Christians and inquirers have died. Mr. Duncan himself had a very narrow escape. Our stations and schools have suffered greatly from famine and pestilence; but now that the stress is past, we are hoping for a good winter's work.



CHILDREN IN THE FEMALE ORPHANAGE, CUTTACK, SUPPORTED BY FRIENDS IN ENGLAND.—(From a Photograph.)

“WHO WILL HELP?”

“I heard by last mail of the death of Mrs. Hawkes, who took such a deep interest in the welfare of our Girls’ Boarding School, and contributed to its support so generously. We feel sure other helpers will be raised up, for the school has been begun and carried on entirely by special funds. In a few days the first-fruits of this school work will be gathered into the church by the baptism of the senior girl and a former pupil. We greatly need in our church earnest, godly, well-trained women, and the estab-

lishment of such a school seems the only effectual means of securing such. We have in all thirty-six girls, and several others will be admitted at New Year. The average cost of each pupil is less than £3 a year, including tuition and everything. This good work is capable of large extension, and anyone who is minded to help may be assured that his contribution will go towards infusing light and peace and joy into the homes and villages of this people.—With affectionate regards, I am, sincerely yours,

“A. G. SPORROCK.

“A. H. Baynes, Esq.”

CHILDREN IN THE FEMALE ORPHANAGE, CUTTACK, SUPPORTED BY FRIENDS IN ENGLAND.



“MY DEAR MR. BAYNES,—I am sending you two photographs of a number of children who are generously supported by friends in England. If you can put them in the MISSIONARY HERALD I shall be glad. It is almost impossible to send a separate photograph for each child—we so seldom see a photographer. These photographs will give an idea what the children are like.

“I also send a large picture of nearly the whole school. Miss Gleazer is in the middle of the group, and on her left are Lily and Laboni—two teachers. Mr. Pike has taken these views.

“Mission Home, Cuttack, Orissa.”

“JOHN VAUGHAN.

NAME OF CHILD.	BY WHOM SUPPORTED.
1.—Bhagiaboti	Westbourne Park Working Party.
2.—Kundana	Caversham Working Party.
3.—Ujwala (married)	Castle Donnington School.
4.—Imogene	Hall Park Sunday-school.
5.—Jessie	Dover Street School, Leicester.
6.—Larboni	Westbourne Park Working Party.
7.—Ratnamoni	Caversham Working Party.
8.—Minika	Mrs. Thorpe’s Bible-class, Reading.
9.—Jeannie	Miss Lucy Ward, Leicester.
10.—Marloti (married)	Caversham Working Party.
11.—Priscilla	Westbourne Park Working Party.
12.—Susannah	Westbourne Park Working Party.
13.—Chandrabadane	Castle Donnington School.



CHILDREN IN THE FEMALE ORPHANAGE, CUTTACK, SUPPORTED BY FRIENDS IN ENGLAND.—(From a Photograph.)



FEMALE ORPHANAGE, CUTTACK.—(From a Photograph.)

NAME OF CHILD.	BY WHOM SUPPORTED.
1.—Seboti	Rev. I. Watts, Derby.
2.—Sati... ..	Children's Service, Westbourne Park.
3.—Ollie	Central Sunday-school, Allerton, Yorkshire.
4.—Lydia	Ferne Park Sunday-school.
5.—Molika	Young Women's Bible-class, Lewin Road, Streatham, S.W.
6.—Dhormishta	Mrs. Henderson, Clapham.
7.—Chandrama	Occasional Subscriptions.
8.—Susila	Jean, Maudie, and Elsie H. [Trent-
9.—Lucy	The late Mr. Grose's Bible-class, Stoke-on-
10.—Lily	Westbourne Park Children's Service.
11.—Juliana	Miss Kate Warwick, Halifax.
12.—Bidhu	Sunday-school, Wirksworth, Derby.
13.—Esther	Friends at Trinity Chapel.
14.—Naomi	Ladies' Monitors'-class, Todmorden.
15.—Mukta	Mrs. Waltshaw's Bible-class, Halifax.
16.—Sara	Children's Service, Westbourne Park.

GOOD NEWS FROM LUKOLELA.



THE Rev. Jas. A. Clark, of Lukolela, on the Upper Congo River, writes by the last mail :—

“MY DEAR MR. BAYNES,—You will be pleased to hear of a baptism which took place on the first Sunday of this month. It is true there was only one baptized, but we have good reason to believe that many more are soon to follow. The lad baptized was the one who was with me in England three years ago, and it gave me peculiar joy to administer the rite to him. His name is Bayinenge (some friends at home will remember him better as ‘Ben’). When he was in England he expressed his wish to follow Christ in baptism, but I did not think he sufficiently understood the meaning of it then, or, indeed, for some time after his return here. But of late there has been a marked change in the lad, especially in his quickened interest in and attention to his daily work—he is employed in the printing-office—in

his ready obedience, and in his kindness to those around him. Anyone who knows the African disposition will agree with me that nothing short of a work of grace can take away the natural proneness to laziness, disobedience, and entire selfishness. Besides that, he is glad to go and tell forth to the people near us the love of God in Christ Jesus.

“We had an enjoyable service on the Sunday afternoon. Mr. Whitehead read the story of the baptism of the Ethiopian eunuch, and gave an address, after which we went down to the river, and I baptized the lad. In the evening we welcomed him to the Lord's Table.

“I am glad to tell you there are several inquirers among our boys, and that Mr. Whitehead conducts a weekly class for their instruction and help.

“JAMES A. CLARK.

“A. H. Baynes, Esq.”

PRESENTATION TO THE DOWAGER EMPRESS OF CHINA.



RS. TIMOTHY RICHARDS, of Shanghai, sends the following deeply interesting letter:—

“MY DEAR MR. BAYNES,—As I happened to be on the Committee for the presentation of a New Testament to the Empress-Dowager of China on the occasion of her sixtieth birthday, it has occurred to me that the readers of the *HERALD* might be interested in knowing some particulars regarding the matter.

“Mrs. Swallow, of the Wesleyan Mission, Ningpo, has the honour of first suggesting the idea. Her fellow lady missionaries warmly took it up, and, as it was impossible to carry out the plan in Ningpo, they wrote a joint letter—one to Mrs. G. F. Fitch and one to myself—naming a committee formed of representatives of various missions in Shanghai. The Committee, who took up the matter with great energy, and worked together from first to last with complete unanimity, was composed of the following:—Rev. J. L. Stevenson, China Inland Mission, Chairman; Mrs. G. F. Fitch, American Presbyterian Mission, Secretary; Mrs. Timothy Richard, Treasurer; Mr. S. Dyer, British and Foreign Bible Society; Rev. J. H. Hykes, American Bible Society; Rev. W. Muirhead, D.D., London Mission; Archdeacon Thomson, American Protestant Episcopal Mission. The proposal reached Shanghai early in February of last year, and, as everything had to be done within nine months (the birthday being on the 10th of November), a circular was at once issued jointly by the Secretary and Treasurer, and sent to all the missions scattered over the Empire. It stated that the gift was to be from the women of the Protestant churches, but that foreign ladies were allowed to contribute also. The Christian women everywhere took it up with great enthusiasm, and soon funds began to pour in—first from near, then from far—and continued to do so until the middle of November; for it must be remembered that communication is very slow over China for want of good roads, not to say railways. The letters that accompanied the donations all testified to the great pleasure with which the mites were given, and the earnest prayers that followed the gifts. In all, 1,152 Mexican dollars were contributed.

“The first idea of the Committee was to have both the covers of the New Testament and also the casket which was to enclose the volume in carved ivory, with gold plates and ornaments. A sub-committee, consisting of the Secretary, the Treasurer, and Mr. Dyer, was appointed to fix on patterns. They committed the workmanship of boards and casket to Luen Wo, one of the best dealers in such things in Shanghai. Luen Wo sent his chief assistant to Canton to superintend the work. Soon, however, he telegraphed that there was not enough good ivory in Canton to execute the order. It was then decided that boards and casket should be in silver, with gold plates for inscriptions, and the four Chinese characters forming the name to be also in gold, each about a square inch large. The silver was to have bamboos and birds on a frosted ground. The Committee afterwards learned that the bamboo, according to Chinese notions, means peace; so that the complete meaning was that the

birds were bearing the Empress a message of peace, which certainly was appropriate in the circumstances, and which I am sure all your readers will fervently pray may be brought to the heart of the Empress by the perusal of the sacred volume, whatever the outcome of this war may be.

“As the Chinese character for ‘Testament’ also means a ‘Treaty,’ besides the ordinary four characters used for the name of the book, and put as usual in the upper left-hand corner, there was a gold plate put in the centre of the board with four characters inscribed on it, signifying ‘The Sacred Classic for the Salvation of the World.’ This was thought advisable, as giving a better idea of the general purpose of the book than ‘New Treaty’ could possibly convey. The casket had a still larger gold plate, on which was engraved an inscription, telling by whom the gift was presented—viz., the women of the Protestant Christian churches in China.

“The volume—a new edition of what is known as the ‘Delegates’ Version’—was printed at the American Presbyterian Mission Press, in Shanghai, in large Chinese characters, each page having a gilded ornate border. The binding at the back was covered by old-gold plush. A general introduction, prepared by the Rev. Dr. Muirhead, was bound up with the volume. The casket was padded and lined with old-gold plush; the volume was wrapped in a cushion of the same; the casket was put in a box covered and lined with the same plush, and that again was put into a strong teak-wood box. There were four keys, two in silver, and other two more common strong ones. A congratulatory letter was, at the request of the Committee, drawn up by the Treasurer. Besides being congratulatory, the letter also told what blessings had been brought to individuals and to nations by following the teaching of the Sacred Book.

“When all was completed, an opportunity was given in Shanghai, in Tientsin, and in Peking, before presentation, for the contributors and others to inspect the book and casket, and very general satisfaction and admiration were expressed at the chasteness and beauty of the design and workmanship.

“The British and American Ministers, Mr. O’Conor and Colonel Denbigh, kindly undertook the task of presentation. By a very happy coincidence, the gift went into the palace along with that of Queen Victoria.

“The presentation took place very early in the morning of November 12th, and a few hours afterwards the Emperor sent out one of the chief eunuchs to the book store of the American Bible Society to procure a copy of the Old Testament, another copy of the New, and other books explanatory of the ‘Jesus’ religion.’ So very soon the simple but earnest prayers of our Chinese believers have been to some extent answered. May they be abundantly answered soon in great good, not only to the Empress-Dowager, but to the whole needy Empire.—Trusting that your readers will earnestly join your China missionaries and Chinese Christians in praying for a blessing on this humble effort for the establishment of Christ’s Kingdom in China, I remain, dear Mr. Baynes, yours very truly,

“MARY RICHARD.


“A. H. Baynes, Esq.”

Old Missionary Boxes.—It is requested that old and worn-out Missionary Boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Farnival Street, Holborn, London, E.C.

DEATH OF MAKUNDA DAS, OF ORISSA.

"Cuttack, Orissa, India,

"January 19th, 1895.

"EAR MR. BAYNES, With the opening of the New Year we have lost one who for many years has been associated with us in the work of the Lord in Orissa, and whose name will be familiar to all readers of the Orissa Mission reports. On Wednesday morning, January 2nd, our brother, Makunda Das, was called to his heavenly rest. He was almost the only survivor of a small band of specially-gifted men who were trained under the late Dr. Sutton, and raised up in the Providence of God for the service of the Mission. Makunda occupies the foremost place as a writer of beautiful hymns, and the number and popularity of these have been so great that he has been called by some the Dr. Watts of Orissa. Few, indeed, have sung more sweetly in any language of the person and work and glory of Christ. His glowing words have served, and still serve, to express the choicest devotional sentiment of great numbers of our native Christians, and in the form of tracts, as an evangelistic agency, have done much to make the name of Christ honoured and beloved amongst the Hindus of the province. It is probably not too much to say that for his hymns alone Makunda's name will be gratefully remembered as long as the Oriya language continues.

"His further contributions to our Christian literature are also of great value, especially his poetical tracts. Some of these have had an immense circulation. 'Jagannath Tested,' a scathing exposure of abuses connected

with the pilgrimage to Pooree, and of idol-worship in general, has passed through many editions, and has been largely sold in every part of the province. 'What is Christianity?' a non-controversial tract, has been specially useful as an attractive exposition of distinctively Christian doctrine and practice. His poetical versions of the four Gospels, the Psalms, and Proverbs are very true to the Oriya prose originals, and as they are rendered in the metre of the most popular Hindu Shastras, are easily read by the common people, and have been freely purchased by them. A few of his sermons have been printed, and are included with others in a small volume for village use.

"Our brother was also an eloquent preacher. I knew him first in 1862. He was then in the prime of life and in the fulness of his power, and I shall never forget the avidity with which, as a young student of the language, I followed his glowing rhetoric. The exceeding choiceness of his language, his fluency, profusion of illustration, and close acquaintance with both the text and spirit of Scripture rendered his preaching exceedingly inspiring and delightful.

"As a preacher in the bazaar he was also very effective, though, as his addresses were carefully prepared, he was impatient of interruption, and seldom replied to objections at the time they were made. I have seen Hindu audiences moved both to tears and laughter by his powerful appeals.

"Of late he has been very feeble, though so late as on Sunday, the 23rd of December last, he preached a characteristic and spirited sermon in the mission chapel on the nature of

true conversion, from Luke xv. 24—
'For this my son was dead, and is alive again.'

"His end was affectingly sudden. He became unconscious on New Year's Day, and died in peace the following morning, at half-past seven o'clock. The funeral took place in the evening


of the same day, when a large congregation gathered to pay the last offices of respect to his remains.

"Our brother was born May 21st, 1828, so that he was in the sixty-seventh year of his age.—I am, yours very truly,

"THOS. BAILEY.

"To A. H. Baynes, E-q."

"WANTED—FOR THE SERVICE OF THE KING."

"OR the service of the King—
Wanted!" Let the summons ring!
Wanted over Afric's strand,

O'er the burning desert land!
Wanted out on India's plain,
'Way in China and Japan,
In the market, on the river,
Wanted now and wanted ever!

Let again the echo ring:
"Wanted, wanted for the King!"

Wanted, men of faith and fire,
Men whose zeal will never tire,
Men whose hearts are all aglow,
To the world the Christ to show;
Christ uplifted, souls to save
From the gloom of death's dark wave;
Men who dare leave father, mother,
Business, pleasure, sister, brother.

Louder let the summons ring:
"Wanted, wanted for the King!"

Wanted, women, tender, true,
Women's work none else can do.
Women sit in darkness yonder,
While we hesitate and wonder;
Women, cursed with bands that tighten,
Bands of caste which nought can lighten.
Sisters! give a helping hand;
Take God's peace to sin-cursed land.

Hear ye not the echo ring?
"Women wanted for the King!"

Am I wanted, blessed Lord?
Have I heard aright the word?
I who am so weak and poor,
Nought can bring of earthly store;
Empty vessel though I be,
Canst Thou make me meet for Thee?
Use me as Thou wilt, my Saviour;
In Thy presence grant me favour.

Help me now my life to bring
"For the service of the King!"

EMILY SPURGEON.
Barisal, East Bengal.

The Rev. Daniel Jones, of Bankipore, during the last few months, has been visiting the churches in the Principality on behalf of the Mission, and has been much cheered by his hearty reception.

RECENT INTELLIGENCE.



MISSIONARY NEWS.—Dr. Vincent Thomas has safely reached Calcutta. Writing under date of February 1st, he reports:—“I landed in Calcutta on the 17th of January, and all being well, I go on to Kharrar on the 4th. I am looking forward with eager interest to my new work.” Cheering tidings have also been received from Mr. Ross Phillips and Mrs. Graham, on their voyage to the Congo from “on board the s.s. *Coomassie* off Grand Canary.”

Changes of Address.—Friends would greatly oblige by intimating their changes of residence as early as possible, so that the necessary alterations may be made in our address books.

Dr. Vincent Thomas, of Kharrar.—In reporting the acceptance for Mission work in India of Dr. Vincent Thomas by our Committee, we regret it was not mentioned that Dr. Thomas received his medical training as a student of the Edinburgh Medical Missionary Society, an institution which has rendered splendid service to the missionary enterprise, and which should certainly receive a larger measure of support than it does. Dr. E. Sargood Fry is the Resident Director, and his address is, The Medical Mission House, 56, George Square, Edinburgh.

Institution for the Education of the Daughters of Missionaries, “Walthamstow Hall,” Sevenoaks.—The Committee of the above Institution feel that they must make a special appeal to their Baptist friends on behalf of the school, which now has eighty-three children as inmates. As the parents only pay about half the necessary amount, the remainder has to be supplemented by voluntary contributions, and annual subscriptions are now much needed, from the removal by death of many old friends, and also from many unexpected demands which must arise from time to time. The late visitations of measles and scarlet fever have necessitated great outlay in disinfecting, cleaning, &c., besides medical and nursing expenses, and have pressed the conviction, which has long been felt, of the necessity of providing a sanatorium, so as to lessen the anxiety of those on whom the responsibility chiefly rests. £300 have already been given, and liberal contributions for this special object are very earnestly asked for from Baptist friends, so many of whose missionaries have children at Walthamstow Hall. It is proposed to hold a bazaar at Bromley, at the end of May or beginning of June, and the Committee will be very grateful if missionaries abroad can send any articles of foreign interest for sale, while any contributions from collectors and friends in England will also be very welcome, and should be sent early in May to Miss Unwin, Walthamstow Hall, Sevenoaks, Kent.

The Bible Translation Society.—Will the friends and supporters of the Bible Translation Society please note that the official year closes at the end of

March? It is, therefore, respectfully requested that, before or by this date, all moneys and lists for the next annual report may be forwarded to the Secretary, at his residence, 9, St. Julian's, Kilburn, London, N.W., or to the Baptist Mission House, 19, Furnival Street, Holborn, E.C. The demands upon the Society's funds are more important and urgent than ever; and to all those Christians who desire to provide and circulate faithful and complete versions of the Holy Scriptures, the Committee earnestly appeal for help.—WILLIAM HILL, Secretary.

The New Missionary Book.—Indian and Singhalese Pictures. Edited by Dr. Rouse. Price, 2s. 6d. Postage, 4½d. extra. We published last month a suggestion from an old missionary, that friends of the Society might render very good service by presenting a copy of this beautiful volume as a prize to juvenile missionary collectors. It may be interesting to state that even before the publication of this suggestion, an order was received from one friend for seventy copies for the very purpose suggested. Are there any other friends who in a like manner would scatter the seeds which shall bear missionary fruit in days to come? For the opinions of the Press as to the value of this volume, see last month's HERALD.

The Missionary Loto.—Price 1s. Post free, 1s. 3d.; and the Prayer Union Calendar, published at 1s., supplied to members of Prayer Union at 9d., can still be obtained. Applications for the above to be sent to Mr. A. H. Baynes, 19, Furnival Street, Holborn, London, E.C.

ACKNOWLEDGMENTS.



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

A parcel of large pictures from Mr. Archard, Bath, for Babu Joshua, Palwal, Delhi, India; a galvanic battery from Dr. Beilby, of Edinburgh, for Miss Farrer, Bhiwani, India; box of dolls, &c., from Mrs. Nicholl, of Redruth, for the Zenana work in India; parcel of dolls, &c., from Miss Edith Neville, of Shipley, for the Rev. A. E. Collier, Bankipore, India; medicines from the Young People's Society of Christian Endeavour, Richmond Chapel, Liverpool, per Miss Atkinson, and from Mrs. Young, of Helensburgh, for Sot Soron Mookerjee, Margorah, Bengal; copies of the *Baptist Magazine* for 1894 from Mrs. Seymour, of Lincoln; box of clothing from the Young People's Missionary Association, Beechen Grove Chapel, Watford, per Miss E. S. Smith, for Mrs. Lewis, San Salvador, Congo; a parcel of scrap-books from Mrs. Hunt, of Derby, for the Congo Mission; and a box of articles from the Y.P.S.C.E., Upper Holloway Chapel, per Mr. John Bowie, for the Rev. R. Wright Hay, of Dacca, India.

Also 200 yards of calico from Mr. Shalders, of Ipswich, for Mrs. Drake, Shantung, China, in response to her appeal made some months since for five

such gifts of calico needed every year in connection with "Dorcas work," carried on by Mrs. Drake among the Chinese women in Chouping. The Committee would be thankful for the aid of other friends, and will be happy to carry out the purchase of suitable calico. Mrs. Drake wrote:—

"The women who come in to learn to sew in the autumn and winter could, between them, make 100 garments. Now, if any ladies, feeling interested in these poor people, would like to help them, they might do so by sending calico to be made into clothes. The poor in China wear but two garments—a loose jacket and trousers. For the winter these are lined clothes, thickly wadded with cotton wool; the warmth of the garment depends on the amount of wool used, not on the quality of the calico they are made of; so a thin unbleached calico, of a good width, about 2d. a yard, does very nicely for this purpose. Two hundred yards of such calico would make twenty garments. We could get the calico dyed here, and would also gladly provide the cotton-wool. If five friends would each send 200 yards of calico, we should then be able to make the 100 garments.

"'Dorcas work' commends itself very highly to the Chinese who are not interested in Christianity at all, as well as to the Christians, being a practical form of Christianity that they can understand. It also enlarges the sympathies of our converts, and teaches them to do something for those in distress. Last June I commenced a class for little girls on Sundays. I have now thirteen names on my book, and an average attendance of nine or ten; they are committing to memory Christian hymns, and a small book giving the outline of Christian doctrine."

THE LORD LOYETH A CHEERFUL GIVER.



THE grateful thanks of the Committee are given to the following donors for most welcome proofs of deep interest in the work of the Society:—A small box of trinkets, from "L. B., Derby"; a parcel of jewellery, for the Congo Mission, from "Jack and Jenny"; a small silver brooch, from "K. C."; a small box of trinkets, "towards helping to clear off the debt, from a Friend, M. C. F."; seven shillings, from one who signs herself "For Jesus' Sake," and writes:—"Owing to greatly reduced circumstances I cannot send as much as I formerly did. I do pray that the funds may be greatly enlarged, and encourage your heart, and bring glory to God. This is the last that will come from me, for I am far gone in consumption, and I shall soon join that countless throng around the throne of God in Heaven, through the merits of my dear Redeemer. That you may be greatly helped and blest in the work is my earnest prayer." Ten shillings from "L. W. O.," who writes:—"With heartfelt pleasure I am now able to send you my little donation for the Congo Mission. I was rather fearing at one time I should fail to do this. But, through the tender mercy of our gracious Father, who has hitherto supplied my need, and of His riches in Christ Jesus, in a very unexpected way, I am now able to send it as a grateful offering. May His blessing attend it. I am so sorry there is such a debt clogging the Society's work. May

Christian England be aroused to her duty, and divert some of those millions which are now spent on that terrible enemy—strong drink—which is destroying soul and body, and be used for the salvation of souls, to spread the glorious tidings to earth's remotest bounds. I earnestly hope the new plau of personal effort will tend to a deeper personal interest in sending the glad tidings of salvation to the poor benighted ones who are dying without hope. The Lord bless your efforts with great success in the glorious cause of missions." A small silver pencil, from a School-girl, "Who loves mission work, and hopes to become herself a missionary." An old silver watch, from a Blind Widow, who "has the HERALD read to her every month, and greatly delights to hear of the cheering progress of the Saviour's Kingdom." And an old silver coin, from an Old Soldier, who "Earnestly longs that he could do something more to help on the work in heathen lands."

The grateful thanks of the Committee are also given for the following most helpful and timely gifts:—The Treasurer, Mr. W. R. Rickett, £250; Mr. C. E. Webb, for *Congo*, £100; Mr. W. Mathewson, £25; "A Friend," £25; "N. B.," £25; "G. W. R.," £20 9s. 10d.; "A Friend," per Rev. J. H. Atkinson, £20; "Anonymous," Taunton, £20; Mr. T. Penny, £10 10s.; Mr. T. S. Penny, £10 10s.; Mr. and Mrs. Henry Martin, Southsea, £10; Mr. W. S. Churchill, for *Congo*, £10; "A Friend of Foreign Missions," Letham, £10; "Of Thine own have I given Thee," £20.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



T the meeting of the General Committee, on Tuesday, February 19th, 1895, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. Joseph Angus, M.A., D.D.,

The Minutes of the last meeting were read and confirmed.

The Secretary reported the death of Mr. John Edward Tresidder, of Walworth, one of the Honorary Secretaries of the Sunday School Union, and for many years a most active member of the Mission Committee. A resolution of respectful sympathy with the bereaved relatives was unanimously adopted.

In compliance with a request from the Directors of the London Missionary Society that the Baptist Missionary Society should appoint a delegation of two or three of its members to represent the Baptist Mission at the forthcoming Centenary Convention of the London Missionary Society, to be held from 21st to 27th September, 1895, it was unanimously resolved that the following brethren be requested to attend the various meetings in connection with the Centenary Celebration during the Founders' Week, as representing the Baptist Missionary Society, viz.:—"The Rev. Richard Glover, D.D., of Bristol; the Rev. J. G. Greenhough, M.A., of Leicester, and the General Secretary of the Baptist Missionary Society, Mr. A. H. Baynes."

The Finance Sub-Committee presented a Report on the Receipts and Expenditure of the Society up to January 31st, 1895, exhibiting an increase in the receipts of £1,695, as compared with the same period for 1894; and a decrease in the expenditure of £169. Prolonged deliberation followed as to the financial position of the Society, and the wisest steps to be taken with a view to meeting the present emergency. It was resolved to defer the further consideration of this important question until the March Meeting of the Committee, by which time the Brethren felt they would be in a better position to ascertain the exact financial position of the Mission.

The China Sub-Committee reported that they had had under their consideration letters from the following brethren in China, viz., the Rev. A. G. Jones, of Chow P'ing, dated December 12th; Rev. S. Couling, dated T'sing Chu Fu, December 10th; and extracts from a letter from the Rev. Moir Duncan, M.A., of Shensi, addressed to his brother-in-law, the Rev. T. W. Lister, of Dundee, and dated December 12th. From these communications the Sub-Committee gather that on December 12th considerable uneasiness was felt in T'sing Chu Fu, Shantung, Mr. Couling reporting that robberies were frequent, that bands of lawless people were going from village to village, and committing great excesses, that the city was overflowing with refugees, and that there was a widespread feeling of uneasiness. From Shensi Mr. Moir Duncan reports that he feared that should the Japanese reach Peking, the numerous and powerful secret societies in China would rise in rebellion, expel the foreigners, and use their utmost endeavours to overthrow the present Government. The whole Shensi district was in a very unsettled state, and it was impossible to say what might occur. From Shansi Mr. Farthing reports that the outlook was rather better, that the missionaries were free from personal molestation, and were well treated by the majority of the people, although, of course, it was impossible to say what might happen at any moment. The Sub-Committee reported that their Secretary months ago had sent letters to all the centres of the Mission in China, urging the brethren to take such action as they might deem wisest and best, and assuring them that whatever expense might be involved the Committee would gladly meet any outlay with a view to secure the safety of the missionaries, their wives, and children.

An important Report from the Joint Finance, and India and Ceylon Sub-Committees, was presented relative to the Minutes of the Triennial Conference, Bengal, North-west, and Orissa Missionary Conferences, held in Calcutta from November 21st to 29th, 1894.

With regard to the Rev. R. M. Julian, Pastor of the Circular Road Baptist Church, Calcutta, it was reported that in consequence of the grave illness of Mrs. Julian, it was absolutely imperative that Mrs. Julian should leave for England early in March. Mrs. Julian had been ill for over five months from dysentery; she had taken a voyage to Colombo, but had returned no better, and the doctors united in the judgment that it would be wrong for her to remain in India during another hot season. Mr. and Mrs. Julian therefore had felt compelled to take their passage to England in the P. & O. Steamer *Coromandel*, leaving Calcutta on the 4th March, and due in England

about the second week in April. Mr. Julian also reported the death of their younger daughter from small-pox.

The Committee unanimously passed a resolution of sincere sympathy with Mr. and Mrs. Julian in their sore trials, and gave expression to their earnest hope that a change to England would restore Mrs. Julian to health.

The Western Sub-Committee reported that the health of Rev. Thomas Lewis, of San Salvador, had again failed, and that it was absolutely necessary for him to voyage to a more temperate climate. Mr. Lewis contemplated leaving the Congo for Madeira, and remaining there for a short time to avoid the cold weather in England, and the Committee cordially approved this arrangement.

The request of Mr. Joseph Booth that the Baptist Missionary Society would find a place for his proposed work in Nyassa-land, and make it auxiliary to their larger work, was respectfully declined, and the following resolution adopted:—"That in view of the rapidly extending needs and successes of the Congo Mission, and having regard to the present financial position of the Baptist Missionary Society, the Committee feel they would not be justified in entertaining any proposals for undertaking additional work on the Continent of Africa."

A letter was presented and read from the President and Secretary of the Canadian Baptist Missionary Society, dated Cocanada, India, urging the Baptist Missionary Society to use every effort at their command for the suppression of the opium traffic. Resolved: "That the Baptist Missionary Society have received with much pleasure this communication from their brethren in Cocanada, and heartily sympathise with the desire of the Canadian brethren as expressed in their letter."

The meeting was closed with prayer by the Rev. Charles Williams, of Accrington.

INCIDENT TOLD BY MRS. ROUSE.

(SEE LIFE OF L. M. ROUSE, BY REV. G. H. ROUSE, D.D.)

ON the yellow Ganges strand,
 Round the dying, kindred stand,
 Bidding her, ere darkness fall,
 On her life-long gods to call.

Strange the Brahmin-taught should miss
 That one link to doubtful bliss;
 All she asks, a last embrace,
 And her daughter's loving face.

Hush! She comes, and, bending low,
 For the last words soft and low,
 On the strain'd ear, clear as bell,
 "None but Jesus" faintly fell.

E. R. T.

CONTRIBUTIONS.

From December 13th, 1894, to January 12th, 1895.

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.		British and Foreign	LONDON AND MIDDLESEX.
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Do., for Naples	0 12 0	20 9 10	1 2 3
Do., for China	0 12 0	Hackney, Rev. W., M.A.	Bretford Park Chapel,
Do., for Congo	0 13 0	2 0 0	for W & O
Reichel, Mrs.	1 0 0	Haynes, R. & S.	1 3 1)
Rust, Mrs., Leicester,		Hiley, Mr. Lemuel	Brixton, Gresham Ch.,
for Kwond Mission	1 1 0	5 0 0	for W & O
Salter's, Miss E. K.,		Jones, Mrs., for Texts in	Do., St. Ann's-road
Bible-class, for		Calcutta Tramcars ..	Sunday-school
support of Nobin		0 11 0	0 8 1
Chunder Dutt	4 0 0	McLaren, Miss Janet...	Do., Wynne road, for
Do., for Congo	0 7 6	0 10 0	W & O
Sayce, Mr. Geo.	5 0 0	Marlin, Mr. and Mrs.	2 10 0
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Do., for W & O	0 10 0	10 0 0	Do., for Barisal-sch's.
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Smith, Miss R.	1 1 0	Rev. R. Walker's	Brixton-hill, New Park
Starkey, Mr. P. J. ...	1 0 0	Naples Special Ap-	Road, for W & O
Tarring, Mr. and Mrs.		peal Defence Fund...	3 2 4
C. J.	5 0 0	2 2 0	Brockley-road Chapel
Thomas, Mr. F. J.	0 10 0	Paterson, Mr. J.	65 11 6
Tillotson, Mr. W.,		5 0 0	Do., Sunday-school...
Lowestoft	0 10 0	Pewtress, Mr. H. W. ...	0 2 10
Turley, Mr.	1 0 0	2 2 0	Do., for W & O ...
Underwood, Mrs., for		Proceeds from Sale of	3 10 0
Orissa	2 0 0	Butterflies collected	Brondesbury
Ward, Mr. C. W. R.,		by W. P. B.	3 0 0
per Mrs. Johnston ...	0 10 0	5 0 0	Do., for W & O
Whitaker, Mr. Lawrence	1 6 0	Rees, Mr. D., Llandeloy	6 7 0
White, Rev. F. H.	1 0 0	25 0 0	Camberwell, Cottage-
Williams, Mr. W. S. ...	0 19 0	Pye, Miss, Chester—	green, for W & U ...
Winsford, Mr. and Mrs.	5 0 0	Family Contributions	1 1 0
Do., for W & O	1 0 0	1 3 6	Do., Denmark-place
Under 10s.	1 1 0	0 12 0	13 16 8
		Thankoffering	Do., Mansion House
		Webb, Mr. C. E., for	Chapel
		Congo	0 12 6
		Wise, Miss Annie, for	Castle-st., Welsh Ch.
		Congo	3 14 0
		Y. S. G.	Do., for N.P.
		1 1 0	4 16 0
		Under 10s.	Clapton, Downs Chapel
		3 11 0	73 0 7
		Special Donations for	Do., for Congo
		Expenses of New	93 1 4
		Scheme, per the	Commercial-road Ch.
		Treasurer—	20 6 7
		Rawlings, Mr. E.	Dalston Junction
		50 0 0	4 12 6
		Olney, Mr. Thos.	Ealing Dean
		60 0 0	16 5 9
		Smith, Mr. J. J., J.P.	Do., for W & O
		50 0 0	2 2 10
		Baynes, Mr. A. H. 2)	Do., Sunday-school...
		20 0 0	12 18 1
		Mounsey, Mr. E., J.P.	Do., for N.P.
		20 0 0	1 2 3
		Clarke, Mr. D., J.P.	Do., for W & O
		10 10 0	2 11 4
		Payne, Mr. W.	Forest Gate, Wood-
		10 0 0	grange
		Penny, Mr. T.	6 0 0
		5 0 0	Do., for support of
		Penny, Mr. T. S.	Congo boy Man-
		5 0 0	sendi
		Baynes, Mr. W. W.,	1 3 3
		J.P., D.L.	Fulham, Dawes-road,
		5 0 0	for W & O
		Whitley, Mr. Thos. ...	0 12 6
		5 0 0	Gunnelsbury, for W & O
		Barran, Mr. A.	9 3 1
		5 0 0	Hackney, Hamplden
			Chapel Y.W.B.C. 1 0 0
			Do., Y.M.B.C.
			0 12 8
			Do., Sunday-school...
			4 4 1
			Hammersmith, West
			End Chapel
			5 5 0
			Do., Sunday-school for
			Boys' School, India
			2 10 0
			Do., for Girls' Sch.,
			Chiqui
			2 10 0

LEGACY.

Smith, the late Mr. Job, of Atmsby, by Messrs. Burgess & Doxter, for Orissa

10 0 0

Hampstead, Heath-st.	30	0	0
Do., for <i>W & O</i>	28	0	9
Harringay, Emanuel Chapel Sunday-schl.	0	15	6
Harrow-on-the-Hill	1	15	6
Do., Sunday-school, for support of <i>N.P.</i>			
<i>Prashanna, India</i>	2	10	6
Hayes, Salem, for <i>W & O</i>	0	10	0
Hendon	21	10	6
Highgate-road	46	9	4
Do., for <i>India</i>	5	0	0
Do., for <i>China</i>	6	15	6
Do., for <i>Congo</i>	9	6	2
Do., for support of <i>James Showers</i>	33	0	0
Islington, Cross-street, for <i>W & O</i>	3	15	0
Do., Salters' Hall	3	15	2
Do., for <i>W & O</i>	4	0	0
John-street, Edgware-road, Trinity Chapel	6	3	6
Kilburn, Canterbury-road Sunday-school, for <i>N.P.</i>	0	7	6
Kingsgate-street Sunday-school	2	3	4
Lower Edmonton, for <i>W & O</i>	2	7	6
Metropolitan Tabernacle Sunday-school for <i>Mr. West's work, Congo</i>	6	5	0
New Southgate, Y. M. Evangelical Society	1	5	0
North Finchley	22	13	1
Do., for <i>W & O</i>	2	2	4
Peckham, Melon-road Sunday-school	0	7	6
Do., Park-road Sunday-school, for <i>N.P.</i>			
<i>P. E. C. Ghose, Kholmra</i>	23	0	0
Do., <i>N.T. John Paul, Agra</i>	6	0	0
Do., Rye-lane	14	18	6
Peckham Rye, Barry-road Sunday-school	0	11	10
Putney, Wether-road	5	6	3
Do., for <i>W & O</i>	2	10	0
Regent's Park Chapel	31	7	5
Do., Y.P.S.C.E.	1	1	0
South London Tabernacle for <i>W & O</i>	3	13	0
Spencer-place Sunday-school	2	2	6
Stockwell, for <i>W & O</i>	2	2	2
Do., Sunday-school	12	7	8
Do., for <i>Jana Schools</i>	5	0	0
Twickenham Sunday-school	3	11	9
Do., for <i>G. C. Dutt's School</i>	12	0	0
Do., St. Margaret's Sunday-school	4	12	6
Upper Holloway Sunday-school	12	5	4
Do., Y.P.S.C.E., for support of <i>Binder Nath Sirkar, Dacca</i>	6	0	6
Vauxhall Chapel	3	10	5
Vernon Chapel, for <i>W & O</i>	3	13	8
Victoria Chapel, Wandsworth-road	15	19	0
Do., for <i>W & O</i>	5	2	3
Victoria Docks, Union Chapel, for <i>W & O</i>	0	15	0
Victoria Park, Grove-road Sunday-school	5	0	0
Do., for support of <i>Ram Soonder Dey</i>	20	0	0
Walthamstow, Boundary-road	11	14	7

Walthamstow, Wood-st.	2	1	11
Do., for <i>W & O</i>	1	10	0
Walworth, East-street	3	0	6
Walworth-road Y.W. B.C.	1	0	0
Wandsworth Common, Northcote-road, for <i>W & O</i>	4	8	0
Westbourne Grove Ch. for <i>W & O</i>	2	17	10
West Green	11	0	0
West Kilburn Sunday-school, for <i>Congo</i>	2	1	9
Wood Green, for <i>W & O</i>	3	3	3
Do., Sunday-school, for support of <i>Congo boy</i>	2	10	0
Do., for <i>Bengali Sch.</i>	3	0	2

BEDFORDSHIRE.

Amptill, Union Ch.	3	4	0
Do., for <i>N.P.</i>	0	18	8
Bedford, Mill-street	3	13	0
Leighton Buzzard, Lake-street	15	5	9
Shefford, for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	1	6	3

BEEKSHIRE.

Beech Hill, for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	1	3	6
Reading, Balance of Collections at United Week of Prayer	4	15	6
Reading, Carey Chapel	40	12	10
Do., for <i>W & O</i>	5	0	0
Do., for support of <i>Congo boy</i>	5	0	0
Do., King's-road	3	4	6
Sandhurst, for <i>W & O</i>	1	1	0
Sunningdale, Missionary Circle	3	12	9
Wallingford, for <i>W & O</i>	2	12	0
Wokingham, for <i>W & O</i>	3	0	0

BUCKINGHAMSHIRE.

Amersham, Lower Ch., for <i>W & O</i>	1	0	0
Bierton, for <i>W & O</i>	0	7	8
Chesham, Lower Ch., for <i>W & O</i>	2	2	0
Fenny Stratford, for <i>W & O</i>	1	0	0
Long Crendon, for <i>W & O</i>	1	0	0
Princes Risborough, Sunday-school	3	0	0
Quinton, for <i>W & O</i>	0	8	8
Stantonbury, for <i>W & O</i>	0	10	8
Towersey, for <i>W & O</i>	0	4	6
Wendover, for <i>N.P.</i>	0	3	3

CAMBRIDGESHIRE.

Burwell	4	19	10
Do., for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	1	4	4
Cambridge, St. Andrews-street, for <i>Mr. Sumner's School, Serampore</i>	17	0	0
Caxton, for <i>W & O</i>	0	5	0
Do., for <i>N.P.</i>	1	1	2
Chesterton, for <i>W & O</i>	1	0	0
Cottenham, Old Church, for <i>W & O</i>	1	0	0
Histon, for <i>W & O</i>	0	18	6
Landbeach, for <i>W & O</i>	0	10	0

March, Centenary Ch., for <i>W & O</i>	2	2	0
Melbourne, Y.P.S.C.E., for <i>W & O</i>	0	11	7
Mildenhall, for <i>W & O</i>	0	10	0
Prickwillow, for <i>W & O</i>	0	6	0
Do., for <i>N.P.</i>	1	5	0
Wisbech, Ely-place, for <i>W & O</i>	1	1	0

CHESHIRE.

Audlem, for <i>W & O</i>	0	4	0
Chester, Grosvenor-park	4	5	5
Macclesfield, St. George's-st., for <i>W & O</i>	0	10	0
Onston	14	8	0
Poynton	8	2	6
Do., for <i>W & O</i>	0	7	6

CORNWALL.

Launceston, for <i>N.P.</i>	1	3	4
Penzance, for <i>W & O</i>	1	0	0
Truro	3	16	6

DEBYSHIRE.

Belper, for <i>W & O</i>	0	10	0
Duffield, for <i>W & O</i>	1	0	0
Ilkington, Queen-street, for <i>W & O</i>	0	5	4
Measham, for <i>W & O</i>	0	19	0
Riddings, Sunday-sch.	3	12	2
Sawley, for <i>W & O</i>	0	7	6
Swanwick, for <i>W & O</i>	0	12	0

DEVONSHIRE.

Bovey Tracey, for <i>W & O</i>	0	5	0
Do., for <i>N.P.</i>	0	11	0
Bradinch, for <i>W & O</i>	2	7	2
Brixham, for <i>W & O</i>	0	10	6
Cullompton, for <i>W & O</i>	0	10	0
Dartmouth	7	13	8
Do., for <i>W & O</i>	0	15	0
Devonport, Morice-sq.	3	15	0
Fritchlestock	5	0	0
Hatherleigh	1	5	9
Do., for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	0	5	0
Ilfracombe, Sunday-school	4	9	11
Kingsbridge, for <i>W & O</i>	1	16	0
Do., for <i>Debt</i>	1	10	0
Moretonhampstead, for <i>W & O</i>	0	6	0
Do., Sunday-school, for <i>N.P.</i>	0	8	4
Okehampton, for <i>W & O</i>	0	10	0
Paignton	2	0	0
Do., for <i>W & O</i>	0	19	0
Do., for <i>N.P.</i>	1	1	0
Plymouth, Mutley Ch.	23	8	4
Swimbridge, for <i>W & O</i>	0	10	0
Totnes, for <i>W & O</i>	2	2	5
Yarcombe	0	5	0
Do., for <i>N.P.</i>	1	4	0

DORSETSHIRE.

Buckland Newton, for <i>N.P.</i>	1	0	0
Dorchester	2	5	1
Do., for <i>Mr. Wall's work, Romes</i>	1	0	0
Do., for <i>W & O</i>	0	14	9
Henley, for <i>W & O</i>	0	6	6
Iwerne Minster	2	18	8

Poolo	11	1	11
Do., for <i>W & O</i>	1	8	8
Do., for <i>N P</i>	5	0	0
Upper Parkstone Tabernacle, for <i>W & O</i>	0	8	0
Weymouth and Putton, Proceeds of Lecture	0	7	0
Wimborne, for <i>W & O</i>	0	10	0

DURHAM.

Gateshead, Durham-road, for <i>W & O</i>	1	11	9
Jarrow, Grange-road, for <i>W & O</i>	1	10	0
Do., for <i>N P</i>	0	8	6
Middleton-in-Teesdale for <i>W & O</i>	0	6	5
Do., for <i>N P</i>	1	7	7
Stockton-on-Tees, Wellington-street	7	14	1
Do., Sunday-school	5	12	0
Sunderland	0	17	6
Do., for <i>N P</i>	0	2	6
Do., Lindsay-road Sunday-school	2	0	0
Wolsingham, for <i>W & O</i>	0	5	0

ESSEX.

Blackmore, for <i>N P</i> ..	0	3	0
Earls Colne, for <i>W & O</i> ..	1	0	0
Halstead, North-street, for <i>W & O</i> ..	1	5	0
Harlow, for <i>W & O</i> ..	2	0	0
Ilford, for <i>W & O</i> ..	1	0	0
Leytonstone Sun.-sch. Southend, Clarence-road Sunday-schl. Do., Tabernacle, for <i>W & O</i> ..	15	1	10
Do., for <i>N P</i> ..	1	5	6
Do., for <i>W & O</i> ..	1	9	6
Saffron Walden ..	3	3	0
Theydon Bos, for <i>N P</i> ..	0	4	0

GLOUCESTERSHIRE.

Arlington, for <i>W & O</i> ..	0	12	0
Blockley ..	7	2	3
Cheltenham, Canbury Sunday-school, for <i>N P</i> ..	1	3	2
Chipping Sodbury ..	6	18	6
Cirencester, for <i>W & O</i> ..	1	10	0
Do., Sunday-school, for <i>N P</i> ..	5	1	2
Kingsstanley, for <i>W & O</i> ..	0	10	0
Do., for <i>N P</i> ..	1	15	0
Naunton and Guiting, for <i>N P</i> ..	0	17	0
Nupend, for <i>W & O</i> ..	0	5	0
Stow-on-the-Wold, for <i>W & O</i> ..	1	10	0

HAMPSHIRE.

Andover	20	12	4
Beaulieu	1	4	0
Do., for <i>N P</i>	1	9	0
Blackfield Common, for <i>W & O</i>	0	5	0
Do., for <i>N P</i>	1	5	0
Boscombe, for <i>W & O</i> ..	2	10	0
Do., Sunday-school, for <i>N P</i> ..	1	17	4
Bournemouth, Lansdowne Chapel, for <i>W & O</i> ..	3	3	4
Do., Westbourne Tabernacle ..	17	0	0
Do., Prayer Union, for support of Mr. Hale, India	26	3	3

Brockenhurst	0	12	0
Christchurch, for <i>W & O</i> ..	0	8	0
Cosham, for <i>W & O</i> ..	0	5	0
Eastleigh, for <i>W & O</i> ..	0	8	0
Do., for <i>N P</i> ..	0	6	6
Fleet, for <i>W & O</i> ..	1	6	0
Mottisfont	4	10	2
Poulner, for <i>W & O</i> ..	0	6	6
Do., for <i>N P</i> ..	1	8	8
Southampton, Carlton Chapel, for <i>W & O</i> ..	1	5	0
Southsea, Elm Grove, for <i>W & O</i> ..	5	0	0
Sway, for <i>N P</i> ..	1	7	0

ISLE OF WIGHT.

Ryde, George-street ..	8	8	1
Do., for <i>W & O</i> ..	3	12	0
Do., Sunday-school ..	10	0	0
Do., Park-road Sunday-school ..	3	7	0

HEREFORDSHIRE.

Ross, for <i>W & O</i>	1	4	0
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HERTFORDSHIRE.

Abbotts Langley, for <i>W & O</i> ..	0	7	0
Barnet Tabernacle ..	3	12	0
Do., for <i>China</i> ..	1	0	0
Do., for <i>Congo</i> ..	0	10	0
Do., for <i>N P</i> ..	0	8	2
Hitchin, Walsworth-rd. Do., for <i>W & O</i> ..	0	2	9
Do., for <i>W & O</i> ..	0	10	2
Hunton Bridge, for <i>W & O</i> ..	0	5	2
Do., for <i>N P</i> ..	0	8	10
King's Langley, for <i>W & O</i> ..	0	4	0
Do., for <i>N P</i> ..	0	17	6
Northchurch, for <i>W & O</i> ..	0	16	0
Rickmansworth, for <i>W & O</i> ..	2	1	2
Do., for <i>N P</i> ..	1	5	3
Tring, New Mill, for <i>W & O</i> ..	1	5	6
St Albans, Dagnall-st ..	16	18	10
Do., for <i>W & O</i> ..	4	15	10
Do., for <i>N P</i> ..	3	5	2
Watford, Beechen-grove ..	45	0	0
Do., Y.P. Missionary Association ..	5	0	0
Do., for support of Congo boy, <i>Veza</i> , at San Salvador ..	5	0	0
Do., for support of Hari Ram's daughter Dhanwanti, Agra ..	4	0	0
Do., for <i>China Medical Mission</i> ..	1	0	0

HUNTINGDONSHIRE.

Godmanchester, Sun. School	0	10	6
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KENT.

Ashford, Sunday-sch., for <i>N P</i> ..	2	8	10
Beckenham, Elm-road ..	52	2	1
Do., for <i>W & O</i> ..	4	3	2
Bessell's-green, for <i>W & O</i> ..	1	5	1
Do., for <i>N P</i> ..	3	10	11

Bexley Heath, Trinity Ch. Sunday-school ..	6	0	0
Bromley, for <i>W & O</i> ..	0	15	0
Do., Sunday-school ..	4	10	0
Canterbury ..	43	2	0
Catford Hill ..	16	5	10
Dartford, Highfield-rd. Do., Sunday-school ..	2	17	6
Do., for <i>N P</i> ..	1	19	5
Deal, for <i>W & O</i> ..	3	0	0
Faversham ..	0	10	0
Foots Cray ..	15	0	0
Do., Sunday-school, per Mr. John R. Creasey ..	7	2	0
Forest Hill, Sydenham Chapel ..	8	16	10
Do., for <i>Congo</i> ..	0	13	6
Hawkhurst Sunday-school ..	0	16	6
Kingsdown, Sunday-school, for <i>N P</i> ..	1	12	2
Lee, High-road, for <i>W & O</i> ..	3	0	0
Do., Missionary Association, for <i>Indian Schools</i> ..	6	0	0
Do., for <i>China Schools</i> ..	1	1	0
Do., for <i>Congo</i> ..	0	10	0
New Brompton, Sunday-school ..	0	18	8
Pembury, Union Ch., for <i>W & O</i> ..	0	11	6
Ramsgate, Ellington Chapel ..	7	15	3
Do., for support of Congo boy, <i>Mbamba</i> , at San Salvador ..	5	0	0
Rochester ..	14	0	9
Do., for <i>N P</i> ..	2	13	3
Sandhurst, for <i>W & O</i> ..	1	12	6
Do., for <i>N P</i> ..	1	19	0
Shooter's Hill Road Sunday-school ..	31	0	7
Sevenoaks, for <i>W & O</i> ..	1	10	6
Sidecup, for <i>W & O</i> ..	1	7	1
Sittingbourne Y.P.S.C.E. for <i>Shantung Mission</i> ..	2	0	0
Smarden, for <i>W & O</i> ..	0	3	0
Tonbridge ..	15	6	9
Do., for <i>W & O</i> ..	1	2	10
Do., for <i>N P</i> ..	2	5	5
Tunbridge Wells ..	2	2	0
Do., for <i>W & O</i> ..	2	2	0
Uphill, nr Folkestone, Men's Bible Class, for <i>Congo</i> ..	1	8	2
Whitstable ..	3	1	0
Woolwich, Parson's-hill Sunday-school ..	1	10	0

LANCASHIRE.

Bacup, Doals	0	15	0
Do., Irwell-ter, for <i>W & O</i> ..	1	0	0
Do., for <i>N P</i> ..	0	16	7
Blackburn, for <i>W & O</i> ..	1	13	11
Blackpool, for <i>W & O</i> ..	1	18	0
Bootle, Brasenose-rd Sunday-sch, for <i>N P</i> ..	0	12	6
Burnley, Ebenezer ..	0	6	0
Do., for <i>W & O</i> ..	1	0	0
Clayton-le-Moors, for <i>W & O</i> ..	1	0	0
Clitheroe ..	2	7	10
Do., for <i>W & O</i> ..	0	4	6
Do., for <i>N P</i> ..	2	14	4
Cloughfold, for <i>W & O</i> ..	1	13	3
Garston Tabernacle ..	4	1	6
Do., for <i>W & O</i> ..	0	8	6
Goodshaw ..	9	17	0
Do., for <i>W & O</i> ..	1	5	0

Haslingden, Trinity Ch., for <i>W & O</i>	2 0 0
Hollinwood, Beulah, for <i>W & O</i>	0 12 0
Hurstwood, for <i>N P</i>	3 13 5
Lancaster, for <i>W & O</i>	4 2 10
Liverpool Auxiliary—	
Liverpool, Fabius Chapel, for <i>W & O</i>	1 2 0
Do, Pembroke Ch., for <i>W & O</i>	2 7 7
Do., Prince's Gate	0 10 0
Do., Richmond Ch.	20 0 0
Do., Toxteth Tab. Sch.	150 0 0
Do., Birkenhead, Grange-rd. Sun-school	2 17 5
Do., Welsh Chapel, for <i>W & O</i>	0 6 0
Do., for <i>N P</i>	4 0 4
Do., Egremont	11 9 2
Do., do., for <i>W & O</i>	1 18 2
Do., Seacombe Welsh Ch. Sun-school, for <i>N P</i>	0 11 11
Manchester Auxiliary—	
Manchester, Union Ch., Oxford-road	123 18 1
Do., for <i>Congo</i>	10 0 0
Do., for <i>W & O</i>	19 16 10
Do., Coupland-st.	1 18 6
Do., Gorton C.owes-st.	1 9 8
Do., do., United Schools	2 17 8
Do., Wellington-street	2 8 1
Do., for <i>W & O</i>	1 0 6
Do., Sunday-school	4 12 11
Do., Longsight, Slade-lane	3 5 2
Do., Sunday-school	8 8 4
Do., Lower Broughton, for <i>W & O</i>	0 14 0
Do., Eccles	10 15 3
Do., for <i>W & O</i>	2 10 0
Do., Openshaw	0 12 11
Do., Pendleton	5 10 10
Do., Juv. Miss. Soc.	1 9 7
Do., Salford, Great George-street, for <i>W & O</i>	2 2 5
	203 10 9
Less Aux. expenses	5 2 10
	198 7 11
Oldham, King-street	16 1 8
Do., for <i>W & O</i>	4 0 3
Morecambe, Sion	3 6 10
Do., for <i>W & O</i>	0 9 4
Ogden	0 0 0
Oldham, King-street	22 1 4
Do., for <i>W & O</i>	4 0 3
Ramsbottom	32 12 5
Do., for <i>W & O</i>	2 15 7
Do., for <i>Bengali sch.</i>	6 0 0
Do., for <i>Debt</i>	1 0 0
Do., for <i>N P</i>	0 10 0
Rawtenstall	3 13 0
Do., for <i>W & O</i>	0 16 0
Do., for <i>N P</i>	0 18 1
Rochdale, West-street, for <i>W & O</i>	10 18 5
Sabden, for <i>N P</i>	4 13 4
St. Helen's Jubilee Ch.	0 13 4
Do., for <i>W & O</i>	0 10 0
Southport Tabernacle	1 0 0
Do., for <i>W & O</i>	3 0 0
Do., S-sch. for <i>N P</i>	1 6 9
Do., Houghton-street	60 6 1
Do., for <i>W & O</i>	5 0 0

Widnes	1 0 7
Do., for <i>Congo</i>	0 2 6
Do., for <i>N P</i>	0 7 7
Wigan, Scarisbrick-st	9 14 6
Do., for <i>W & O</i>	1 4 6

LEICESTERSHIRE.

Arnesby, for <i>W & O</i>	1 0 0
Blaby and Whetstone for <i>W & O</i>	1 19 6
Coalville, Ebenezer, for <i>W & O</i>	0 10 6
Do., London-rd.	7 4 3
Hinckley, for <i>W & O</i>	0 5 0
Leicester, Carley-st.	27 3 9
Do., for <i>W & O</i>	1 3 0
Do., Friar-lane, for <i>W & O</i>	2 0 0
Do., Melbourne Hall, for <i>W & O</i>	3 0 0
Loughborough, Baxter Gate, Sunday-school, for <i>N P</i>	0 5 0
Market Harborough, Sun-school, for <i>N P</i>	0 12 4
Melton Mowbray, Sun-school, for <i>N P</i>	2 5 0
Monks Kirby and Pailton, for <i>W & O</i>	0 12 3
Oadby	4 5 9
Do., for <i>W & O</i>	0 14 7
Woodhouse Eaves	7 0 0
Do., for <i>W & O</i>	0 7 0

LINCOLNSHIRE.

Bourne	3 2 0
Do., for <i>W & O</i>	1 10 0
Gosberton, for <i>W & O</i>	0 5 0
Grimby, New Clew, Sunday-school	2 9 0
Do., Zion Chapel, for <i>W & O</i>	1 13 0
Kirton Lindsey, for <i>W & O</i>	0 0 8
Long Sutton, for <i>W & O</i>	0 8 0

NORFOLK.

Buxton	0 12 0
Costessey	1 10 0
Do., for <i>N P</i>	0 14 6
Diss, for <i>N P</i>	0 11 9
Drayton	0 13 3
East Dereham	8 1 0
Do., for <i>W & O</i>	1 5 0
Fakenham, for <i>N P</i>	0 10 8
Felthorpe	2 0 0
King's Lynn, Stepney Chapel, for <i>W & O</i>	2 10 0
Do., Sunday-school	4 9 0
Norwich, Unthanks-rd for <i>W & O</i>	2 2 0
Ringland	0 6 9
Shelfanger, for <i>W & O</i>	0 10 0

NORTHAMPTONSHIRE.

Blisworth, for <i>N P</i>	1 12 6
Braunston, for <i>N P</i>	0 18 8
Denton	1 15 2
Desborough, for <i>W & O</i>	0 8 0
Ecton, for <i>N P</i>	1 0 0
Far Cotton, for <i>W & O</i>	0 10 0
Kettering, Nelson-st, for <i>W & O</i>	0 10 8
Kings Sutton, for <i>N P</i>	0 9 6
Kislingbury, for <i>W & O</i>	0 8 0
Moulton & Pitsford	3 2 6
Do., for <i>W & O</i>	1 0 0

Northampton, College-street	16 10 11
Do., for <i>W & O</i>	12 8 0
Do., Grafton-street	0 18 4
Do., for <i>W & O</i>	0 10 0
Do., Mount Pleasant	5 11 8
Do., Princes-street	13 13 11
Ringstead Sun-school, for <i>N P</i>	0 10 0
Stanwick, for <i>W & O</i>	0 4 0
West Haddon Sunday-school, for <i>N P</i>	0 8 8
Wollaston Sun-school, for <i>N P</i>	0 15 0
Woodford Sunday-sch.	0 15 0
	64 7 3
Less Auxiliary expenses	0 16 2
	C3 11 1

NORTHUMBERLAND.

Fenwicksteads, for <i>Congo</i>	5 4 0
Newcastle-on-Tyne, Rye Hill	1 4 6
Do., for <i>W & O</i>	1 16 6
Do., Sunday-school	1 0 2
Do., Jesmond, for <i>W & O</i>	3 0 0
Do., Westgate-rd, for <i>W & O</i>	4 2 10
Do., Heaton, for <i>W & O</i>	0 10 0

NOTTINGHAMSHIRE.

East Kirkby, for <i>W & O</i>	0 10 0
Kirkby Woodhouse, for <i>W & O</i>	0 10 0
Mansfield, for <i>N P</i>	0 12 6
Nottingham, Broad-st, for <i>W & O</i>	2 10 0
Do., Derby-rd	23 8 9
Do., Juvenile Auxly.	8 0 0
Do., George-st	7 7 2
Do., Juvenile Auxly.	13 4 1
Do., Mansfield-road, for <i>W & O</i>	2 2 0
Southwell	2 1 0
Do., for <i>W & O</i>	0 13 3
Do., for <i>N P</i>	1 13 5

OXFORDSHIRE.

Chipping Norton, for <i>W & O</i>	1 15 0
Henley-on-Thames	4 13 6
Do., for <i>W & O</i>	0 13 0
Hook Norton	5 11 8
Do., for <i>W & O</i>	0 15 0
Do., for <i>N P</i>	0 9 4
Little Tew, for <i>W & O</i>	0 11 0

RUTLANDSHIRE.

Morcott and Barrowden, for <i>W & O</i>	0 10 0
Oakham and Langham, for <i>W & O</i>	1 4 3

SHERBORNESHIRE.

Dawley	4 14 0
Wellington, Senior Y.P.S.C.W., for <i>Congo</i>	0 15 0

SOMERSETSHIRE.	
Bath, Bethesda, for	
<i>Congo</i>	0 2 6
Bristol Auxiliary, per	
Mr G. M. Carlile,	
Treasurer	02 17 2
Do., for <i>W & O</i>	13 19 2
Boroughbridge	14 7 0
Do., for <i>W & O</i>	0 5 6
Cheeddar	0 6 0
Do., for <i>W & O</i>	0 15 0
Do., for <i>Congo</i>	0 6 0
Fivehead, for <i>N P</i>	0 5 8
Pill, for <i>W & O</i>	0 17 8
Shirehampton, for <i>W</i>	
& <i>O</i>	0 7 0
Taunton, Albemarle Ch.	6 7 5
Do., Silver-street	64 11 0
Do., for <i>W & O</i>	2 2 0
Do., for <i>N P</i>	0 8 1
Wntchet, for <i>W & O</i>	1 10 0
Do. Sun.-s., for <i>N P</i>	1 7 6
Wells, for <i>W & O</i>	0 1 0
Weston-super-Mare,	
Bristol-rd., for <i>W & O</i>	2 2 0
STAFFORDSHIRE.	
Burslem, for <i>N P</i>	1 2 6
Burton-on-Trent Tab.	7 9 6
Cnadsmoor	0 7 3
Walsall, Stafford-street	30 6 9
Do., for <i>W & O</i>	1 1 0
SUFFOLK.	
Aldeburgh, Union Ch.,	
for <i>W & O</i>	0 8 0
Ipswich, Burlington Ch.	21 16 4
Lowestoft	24 5 10
Do., for <i>W & O</i>	1 5 7
Rattlesden, for <i>W & O</i>	2 11 9
SURREY.	
Croydon Memorial Hall	
Sunday-school	1 16 0
Croydon, West, for	
<i>W & O</i>	6 0 0
Do., Ladies' Asscn.	5 9 7
Do., Juvenile Auxiliary,	
for <i>West Croydon School, Delhi</i>	12 0 0
Do., for support of	
<i>Congo boy</i>	10 0 0
Dulwich, Lordship-lane,	
for <i>W & O</i>	1 1 0
New Malden, Friends	
at Congl Church	6 6 0
Penge Tabernacle Sun-	
day-school	23 17 0
Do., for support of	
<i>Congo boy</i>	5 0 0
Redhill	2 1 0
Do., for <i>W & O</i>	7 17 10
Do., for <i>N P Babu</i>	
<i>Hararando Mondol, at Kungpore</i>	10 0 0
Do., for <i>N P</i>	8 18 11
South Norwood	1 18 5
Do., Sunday-school	6 7 0
Strentham, Lewin-rd.,	
for <i>W & O</i>	1 2 7
Do., Girls' Home Class,	
for <i>India</i>	2 1 6
Do., Sunday-school,	
for support of <i>N P</i>	
<i>Kopil Eshwera</i>	
<i>Das, Cuttack</i>	10 0 0
Thornton Heath, for	
<i>W & O</i>	0 10 6

Upper Norwood, for	
<i>W & O</i>	4 0 0
West Norwood, Gosy-	
road Sunday-school,	
for <i>N P</i>	0 12 4
Wimbledon, Queen's-rd	2 9 8
Do., Sunday-school,	
for <i>N P</i>	1 6 7
Woking	20 0 0
Yorktown, for <i>N P</i>	1 12 0
Do., for <i>W & O</i>	0 15 3
S SSEX.	
Brighton, Holland-rd.,	
for <i>W & O</i>	5 7 0
Burge-s-hill, for <i>W & O</i>	0 10 6
Cuckfield	0 10 0
Eastbourne, for <i>W & O</i>	4 1 0
Henfield	0 10 0
Do., for <i>W & O</i>	0 5 0
Shoreham	5 0 0
St Leonards-on-Sea	2 7 0
WARWICKSHIRE.	
Attleborough, for <i>W & O</i>	0 10 6
Birmingham Auxiliary,	
per Mr Thomas	
Adams, Treasurer	140 12 6
Do., Clark-st, Adult	
School Class 9	0 12 0
Do., Erdington, Men's	
Bible Class, for	
support of <i>two</i>	
<i>Chinese Evan-</i>	
<i>gelists</i>	9 0 0
Coventry, Gosford-st.	0 7 6
Do., for <i>W & O</i>	0 10 6
Nuneaton, for <i>W & O</i>	0 10 0
Stratford-on-Avon, for	
<i>W & O</i>	2 16 0
Studley, for <i>W & O</i>	0 11 0
WILTSHIRE.	
Calne, for <i>W & O</i>	2 10 0
Do., for <i>N P</i>	2 7 3
Chippenhams, Station-	
hill, for <i>W & O</i>	0 14 3
Devizes, for <i>W & O</i>	1 7 6
Swindon, for <i>W & O</i>	2 4 6
Trowbridge, Back-st.	5 0 0
Do., for <i>W & O</i>	5 0 0
Warminster, for <i>W & O</i>	1 10 0
Westbury, West End,	
for <i>W & O</i>	1 5 0
WORCESTERSHIRE.	
Droitwich, for <i>W & O</i>	0 6 0
Evesham	8 6 5
Do., for <i>W & O</i>	1 10 0
King's Norton, for <i>N P</i>	0 11 0
Redditch	0 12 0
Shipston-on-Stour, S.S.,	
for <i>N P</i>	0 10 5
Worcester, Young Peo-	
ple's Meeting	0 4 0
YORKSHIRE.	
Armley, for <i>W & O</i>	0 12 7
Barnsley, Parker-st,	
for <i>W & O</i>	6 4
Do., St. field-rd.	20 7 0
Do., for <i>W & O</i>	1 17 6
Bradford, Allerton	
Bethel, for <i>W & O</i>	0 8 0
Do., Central Ch.	11 9 0
Do., for support of	
<i>Orphan Girl, Cut-</i>	
<i>tack</i>	3 0 0

Bradford, Infirmary-st.,	
for <i>W & O</i>	0 15 0
Do., Tetley-street	11 3 7
Do., Westgate, for	
<i>W & O</i>	7 10 0
Cowling Hill, for <i>W & O</i>	0 4 6
Do., for <i>N P</i>	1 12 10
Denholme, for <i>W & O</i>	0 4 0
Duncaster, Sun.-school	0 8 6
Farsley, for <i>W & O</i>	4 0 0
Guiseley, for <i>W & O</i>	0 10 0
Halifax United, Com-	
munion Service, for	
<i>W & O</i>	7 0 0
Do., Trinity-road	3 1 0
Do., Sunday-school	4 4 3
Hebden Bridge, for	
<i>W & O</i>	4 0 0
Heptonstall Slack, for	
<i>W & O</i>	1 1 0
Do., Sunday-school,	
for <i>N P</i>	1 7 9
Hull, George-street, for	
<i>W & O</i>	0 1 0
Do., for <i>N P</i>	0 18 4
Idle, Sunday-school	0 10 6
Leeds, South Parade	52 12 6
Lineholme, for <i>W & O</i>	0 8 0
Lindley, Oakes Chapel,	
for <i>W & O</i>	1 12 0
Long Preston Sunday-	
sch., for <i>N P</i>	0 18 6
Lydgate, for <i>W & O</i>	0 11 0
Morley, for <i>W & O</i>	0 15 0
Polemoor, for <i>W & O</i>	0 10 0
Rishworth, for <i>W & O</i>	1 9 6
Do., for <i>N P</i>	1 8 6
Rotherham	5 17 0
Do., for <i>N P</i>	1 0 6
Do., for support of	
<i>Congo boy</i>	3 15 0
Scarborough, Abem-	
marle, for <i>W & O</i>	2 0 0
Do., for <i>N P</i>	0 3 0
Sheffield, Cemetery-rd.	53 3 10
Do., for <i>W & O</i>	2 2 0
Do., Glossop road	65 10 4
Do., Hillsboro'	4 3 1
Do., Postmahon	10 7 1
Do., Townhead-street	8 9 6
Do., for <i>W & O</i>	2 0 0
Do., Walkley	2 4 0
Do., for <i>W & O</i>	0 10 0
Skipton, Belmont Ch.	2 7 10
Do., for <i>W & O</i>	0 12 2
South Bank, Sun.-sch.	1 14 4
Do., for <i>N P</i>	0 19 10
Sowerby Bridge	1 10 7
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 9 9
Staincliffe, for <i>W & O</i>	0 9 0
Sutton-in-Craven, for	
<i>W & O</i>	1 15 0
NORTH WALES.	
CARNARVONSHIRE.	
Glanvddon, for <i>N P</i>	0 7 8
Portmadoc, Berea Ch.	0 12 6
DANBIGHSHIRE.	
Cefn Mawr, Zion, for	
<i>N P</i>	0 10 3
Llangollen, English	
Chapel, for <i>W & O</i>	0 5 0
Moss, for <i>N P</i>	0 13 0
Wrexham, Chester-st	7 7 0
MERTONETHSHIRE.	
Trawsfnydyl, for	
<i>W & O</i>	0 10 0

