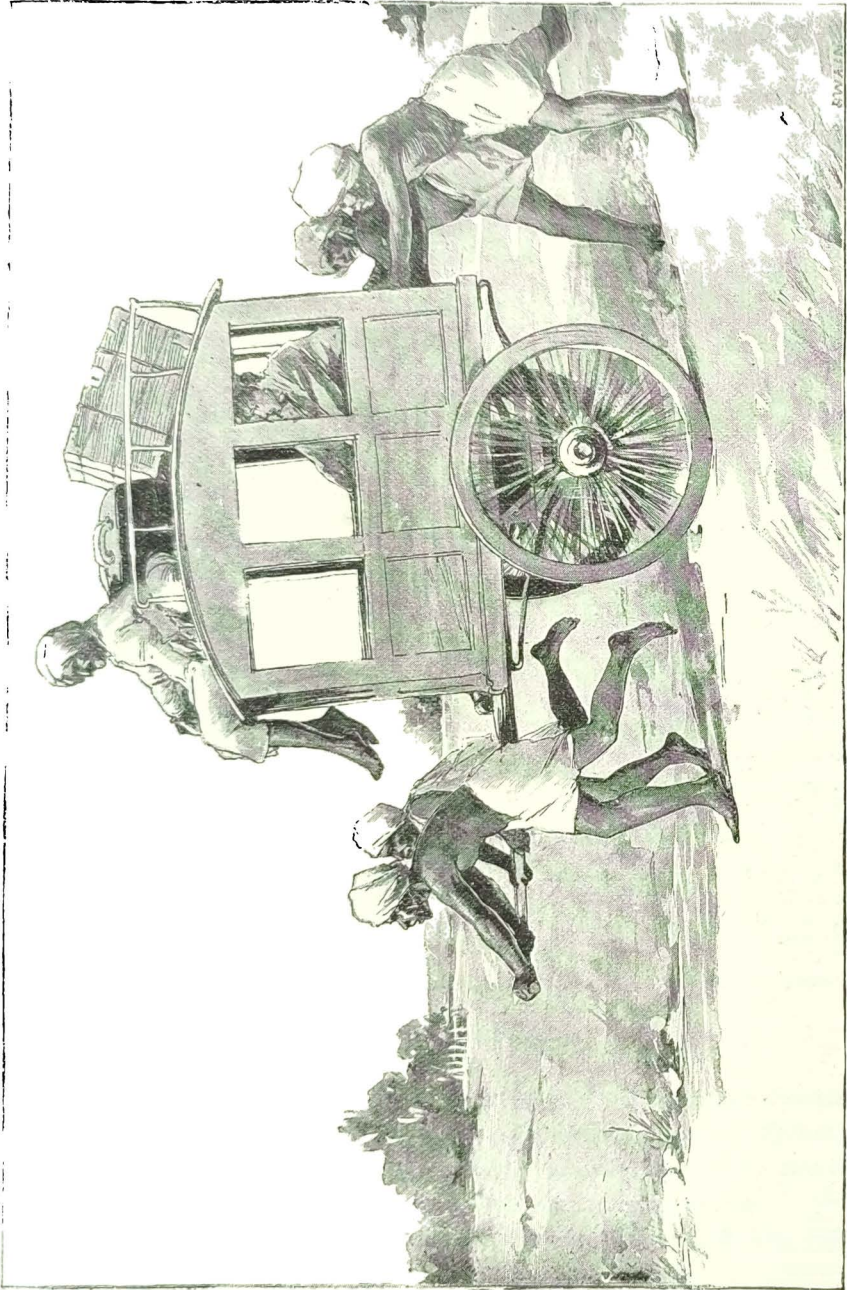


[THE MISSIONARY HERALD,
JULY 1, 1896.



A TWO-WHEELED PUSH-PUSH.—(From a Photograph.)

[JULY 1, 1895.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR FINANCIAL POSITION AND PROSPECT, AND OUR DUTY IN RELATION THERETO.

BY THE REV. C. W. SKEMP, BRADFORD, YORKSHIRE.



THE following paper, by the Rev. C. W. Skemp, of Bradford, read at the last Annual Missionary Breakfast Conference in Exeter Hall on Friday, April 26th, was, in consequence of great pressure upon our space in the last issue of the MISSIONARY HERALD, crowded out.

We now ask for it a careful perusal, feeling confident it cannot fail to do great good:—

We are here to consider the financial position and prospect of our Baptist Missionary Society; to consider it from the point of view of Christian men, whose supreme desire it is that this work shall go forward without break or pause; and of Christian men, who are also business men, as ministers are popularly supposed not to be, who know that this work cannot go forward except as the churches shall provide the means. The position is serious; the prospect, for the moment at least, is overclouded. We have not at this time to discuss any question of principle or of method relating to Missions themselves. We have not now to ask ourselves whether the Gospel is intended for all men; whether there is in it that which can find all men; whether our missionaries can secure an entrance and a welcome amongst the unchristianised peoples of the earth. All such questions have been answered long ago—once and for all. To-day it chiefly concerns us to take care that we do not hinder the work from growing, that we do not so hold the ropes as to hold back those who are eager to advance, and to consider how the churches may be lifted to the height of their responsibility and privilege in regard to this Divine enterprise.

There is no danger that we shall underrate the seriousness of the position. There is some danger lest we should make it appear worse than it is, by taking a needlessly gloomy and desponding view of it. Our fears are traitors. We have faith in God, and that is never disappointed. We have faith in Christian men, and though that may be disappointed, for our faith in men sometimes receives rude shocks, it is more likely to be justified. We do not forget that this is not our work only. We have not run without being sent. We preach the glorious Gospel of Christ to the heathen at the command of Christ, who has sent His disciples into the world, even as, in the same way and for the same purpose, the Father sent Him into the world. It is not as the outcome of our puny effort that the little one has become a thousand, that this Mission, begun a century ago in India, has grown to its present proportions. It is the Lord's doing, and marvellous in our eyes. And herein is a rebuke to our despondency, and strong encouragement for our faith.

How do our present financial difficulties arise? Certainly not because the fire of missionary enthusiasm in our churches is beginning to burn low. The noble response which they made to the Centenary appeal for the Thanksgiving Fund is proof positive that their love is not waxing cold. No. We are embarrassed through our very success. Figures are not my forte, and I am always chary of dabbling with them. They can never tell the whole truth, even when they try. But I ask you to compare the work of this Mission in 1894, the latest statistics available to me, with its work in 1869. Twenty-five years ago our Society was represented in India by 39 missionaries, with 139 native preachers, 99 stations, and a native church of 2,075; it was represented in China by 1 missionary, with 3 native preachers, 3 stations, and a native church of 35; it was represented in Africa, at the Cameroons, by 5 missionaries with 3 native preachers, 7 stations, and a native church of 117. I do not include in this comparison the Missions in Europe, the West Indies, and Ceylon. What are the figures in 1894? In India, our first love, and where for many reasons our duty chiefly lies, this Society has 76 missionaries, with 114 native preachers, 174 stations, and a native church of 16,437. In China, 21 missionaries, with 53 native preachers, 198 stations, and a native church of 2,399. In Africa, where our Mission on the Congo only commenced eighteen years ago, has opened out a way for the Gospel into the very heart of the Dark Continent, an enterprise of lofty consecration, heroic endeavour, and noble self-sacrifice, unsurpassed in the annals of Missions, whether of ancient or of modern times, there are now 28 missionaries, with 7 native preachers, 15 stations, and a native church, already a missionary church, of 79. Let this one fact be vivid for us. In twenty-five years the work has increased four-fold; the membership of the native church in these three continents has increased tenfold; there are somewhat more than twice as many labourers in the field; whilst the cost of sustaining the work is relatively less now than it was in 1869. Then, the expenditure upon our Mission was a little more than £30,000 per annum, whilst the income was a few hundreds less than that. The report for 1869 opens with a sentence which might almost be stereotyped in missionary reports, to the effect that the year just closed resembled its immediate predecessor, in that it had been "one of unusual anxiety." Since then the expenditure has increased to £73,000 per annum, and our present difficulties

are due to the fact that, whilst the income is double what it was in 1869, it has not kept pace with the expenditure, which is considerably more than double.

The explanation of our difficulty, that it is created by the rapid and extraordinary growth of the work, is cheering, yet the difficulty remains to be dealt with. We must face it, not after the manner of the Scotch minister who, coming to a passage in the Scripture hard to be understood, said, "Brethren, we will look this difficulty in the face—and pass on." It is a stumbling-block which we must clear out of the path that we may pass on. It becomes us to face it in a brave and hopeful spirit. God is with us to help us. He sometimes drives us into a corner that when in our distress we cry unto Him, He may answer us, and set us in a large place. It is what He has done again and again in the history of this Mission during the last hundred years, and still He will enable us to say, "Thou hast magnified Thy Word above all Thy Name."

The alternative before us is clearly this: either we must increase the income or, sorrowful, humiliating, disastrous as it would be, give up some part of the work. Which shall it be? Here is the command of our Saviour and Lord, clear and unmistakable—His trumpet-call to "Go forward." Here is the work growing on every hand more rapidly than we can overtake it; open doors set before us in every direction inviting us to enter and possess the land; fields white unto harvest waiting for the reapers; appeals for more helpers, pathetic in their urgency, reaching us daily from the scanty and overtaxed company of labourers. Must we be compelled to say, "We cannot sustain the present work, much less enlarge it. There is bread enough and to spare in our Father's House, but we are without the means of distributing it, and the people must perish with hunger"? If we should have to give this answer to the exceeding bitter cry of our brothers' and sisters' need, what will they think of us? What will Christ think of us? How sorely would it discourage our brethren who in distant lands are bearing the heat and burden of the day! What a depressing, withering influence would it have upon the churches here! It would deal a blow to the cause of Missions from which it would take long to recover.

Yet, unless the churches speedily place the necessary funds at our disposal, this dreaded catastrophe is inevitable. The Society cannot annually exceed its income by some £9,000, not even to preach the Gospel of Christ to all men. The excellence of the cause will not exonerate us from blame, nor save us from disaster, if we continue to expend upon it many thousands of pounds per annum more than we receive. That is patent even to the most presumably unbusiness-like ministerial members of our Society.

What, then, must we do? Is it good for the present distress that we should proceed at once to adopt the policy, so generally urged upon us in connection with all our Christian work when the balance is on the wrong side, of bringing down the work to the level of the income—the "cut-your-coat-according-to-your-cloth" policy—not even a good policy for tailors unless there is sufficient cloth for the coat? This, it is said, is the sound, business-like, common-sense policy. Not always so in Christian work. To keep on reducing the work to the level of the income is to ensure the rapid decrease of the income, since there is nothing in lessening work to appeal to Christian generosity. The less we do the less we shall get, until at last we shall attain to the supreme triumph of common sense, when we shall do nothing and get nothing.

We do not contemplate the possibility of ending our financial troubles by ending the work. We are not justified in assuming, as yet, that the churches will not give all that Christ asks of them for His own cause. Instead of levelling down the work to the income, shall we not first make a thorough trial of the more excellent way of levelling up the income to the claims of the work? Only in the event of the utter failure of this attempt can we be driven to adopt the former expedient. Suppose that you have a large and an extremely valuable picture. The only frame that you possess is very much too small for the picture. It would be folly to sacrifice the picture by cutting it down until it fitted the frame. You would make it your business to get a frame large enough to fit the picture. Here, in our Mission work, is the picture. If the frame of our giving is not yet large enough to fit it, then in Christ's name let us make it so, and not spoil the picture. We must increase the income or lessen the work. Have we sufficient reason for expecting that the churches will increase the income? There may be the ardent wish, the earnest hope, and no adequate foundation for it. I believe that we have substantial foundation for the expectation.

Our present deficiency of income is undoubtedly due, in part, to the prolonged depression in trade. It is needful to remember that we are not alone in this financial straitness. All the great missionary societies, both at home and across the Atlantic, are our companions in this tribulation, and some of them have far heavier deficits than those which weigh upon us. And it is not Missions only which have been grievously pressed for want of funds in recent years. The majority of our churches, of our religious and philanthropic societies and institutions, have suffered in the same way and from the same cause, the inability of numbers to give what they have been accustomed to give, and many who have struggled to maintain have been unable to augment their contributions. This is, at any rate, true of the country churches. Not a few of them have been hard put to it to continue their ordinary work. People have had to retrench all round, though the mischief of it is that with so many of them their judgment begins at the house and with the cause of God. But, so far as stagnation of trade accounts for our stationary income, the cause is happily being removed. In regard to some of our chief industries, at all events, the clouds are lifting, the sky is clearing. The hard times are going, or have gone, and better times are coming, and now that our people have larger means of giving, we may fairly look for larger gifts. This, we know, does not apply to the purely agricultural districts. Upon these the dead weight of depression still rests, and, whilst existing conditions continue, must, it may be feared, continue to rest. Many of the churches in these districts give nobly out of their scanty means. "The abundance of their joy and their deep poverty abound with the riches of their liberality." Not from them can we look for more aid. But we may justly anticipate the additional income required from the communities which benefit by the incoming tide of commercial prosperity. Is it not the case that the inexpansiveness of income during the last three years is in part the reaction from the splendid effort which resulted in our Thanksgiving Fund? Our friends of the London Missionary Society, in anticipation of their Centenary celebration this year, courageously resolved to place a hundred additional missionaries in the field before obtaining the money; and

I believe that three-fourths of this number are now in the work. It was a bold policy, based on the principle that if we do God's work He will provide the means with which to carry it on. With all our hearts we say to them, "According to your faith be it unto you." We asked for the money first, and the churches gave it in exceeding abundance above all that we asked or thought. But, doubtless, the effort for the time lessened their power to increase their giving to the ordinary income. The Society had a similar experience, we are told, at the time of the Jubilee Fund. The income fell off for a while, and then recovered and increased. May we not safely rely on the Christian liberality and devotion to Missions which raised the Thanksgiving Fund to provide the addition to the ordinary income necessary to make this Fund fully available for the purpose for which it was given? Surely those who responded so generously to the *first* part of the Centenary appeal will not make that response of none effect, in a large measure, by disregarding the *second* part of the appeal. When the churches gave more than the £100,000 asked for they emphatically endorsed the Forward Mission policy; they approved of the intention to add a hundred missionaries to the present staff; they virtually pledged themselves to maintain these missionaries. May we not confidently and hopefully call upon them to redeem their pledge?

Before we further consider the question of their ability and willingness to do this—viz., to increase our missionary income by not less than £45,000 per annum—it may be well to remind some of our friends in the churches—of what we hardly need to remind ourselves—that we never expect to be able to provide the vast millions of heathendom with as plentiful a supply of missionaries as there are ministers for the people at home. All that this or any other Missionary Society undertakes to do is to plant the good seed of the Kingdom in heathen lands. That is our part of the work. We trust to those Divine forces which are at work ceaselessly, and whose operation is hidden from us, to cause the seed which we sow to become God's harvest. We rely on the self-propagating power of the Gospel. We look for it to spread as in the first missionary years of the Church, by the natural method, that those who have freely received shall freely give. The evangelistic work must be mainly done by the native Christians. They will sustain their own pastors and send forth their own missionaries. It is what they are now being educated to do, and what, according to their ability, they are actually doing. Meanwhile, if there were a hundred missionaries where there is at present one, evangelising, training, superintending, the need could not be met.

But some will say, It will be years before you obtain the £100,000 per annum, and, even then, that will be insufficient for the work you propose to do. Is there no method by which a larger use may be made of our present resources? As I said at the outset, it does not come within my province to discuss questions of principle or method. But I trust I may be pardoned in digressing, for a moment, to notice two suggestions which have been made, and to which some of our friends in the churches attach importance. The suggestion is, that it is desirable to invite young men who are leaving college, and who propose to devote themselves to a missionary career, to accept such an allowance for a term of years as they would in most cases receive if they entered upon a home pastorate. That men who are called to be missionaries

would not be deterred by the additional sacrifice—would probably not count it as a sacrifice but as an incitement—goes without saying. Whether we should ask them to make the sacrifice is another question.

The second suggestion is—and I mention it with diffidence—that in view of the fact that we are utterly unable to overtake the need in the great heathen mission-fields, it would be wise to gradually withdraw from our European Missions, leaving them to be sustained by the friends they are sure to command, whilst we concentrate our efforts upon the lands where the darkness is densest, and the need most acute. It is not that Roman Catholics do not require the purer light and fuller truth of the Word of God, but that the heathen millions, who have vastly less light and truth, have the prior claim upon us. One little society is not an Atlas to support the weight of the whole world. These suggestions I pass by. Whether or not they are feasible or desirable, they would not, if embodied in our Mission policy, relieve us of our financial difficulty. We should still need the increased income.

Can it be obtained? Not to any considerable extent, it is likely, from the churches in the agricultural districts. If it is to be obtained it must be mainly from the churches in the commercial and manufacturing districts. It must, of course, be remembered that with these churches there are not many wealthy among them, not in proportion to the churches of some other denominations, and that those who are wealthy, while generous, perhaps, in some directions, are not always the largest contributors to Missions. It is possibly the case that the middle and lower middle class, who have always been regarded as the mainstay of our churches and of our societies, are less numerous and powerful than formerly. It is certainly the case that a large proportion of our people are weekly wage earners. And it must also be remembered, though it is sometimes overlooked, that our churches have to find a great deal of money for their own work, and for local, associational, and philanthropic purposes. I may seem to be arguing against my case that the churches are perfectly well able to save this good ship of the Mission from being stranded on the shoals of debt, and to enable it to sail out upon the deep. I wish to anticipate what may be said against the assumption that the churches can do what is asked of them. They do not, as a rule, impoverish themselves in giving. So far from having reached the end of their resources, they have scarcely got to the beginning of them. I saw it announced the other day that the rich chutes of an Australian gold mine had unexpectedly given out. That was Dutch to me, but I inferred it meant the mine had ceased to yield gold. As regards our churches, the rich chutes have not yet given out. There is still gold in them to be had for the mining.

Considering them in relation to their contributions to Missions I should be disposed to classify the churches as follows: the fairly good, the middling, and the very middling indeed. There are churches which are thoroughly and systematically canvassed. They have a number of subscribers; the schools send up large contributions. It is these churches, already giving largely—more largely, sometimes, than the amount might seem to indicate—which feel the pressure of the need and answer to the spur of our appeals. Something may be done with them, for not many give up to the point of self-sacrifice.

It is not, however, with these churches that our work chiefly lies. It is not

so much to them that the spur should be applied. There is a very considerable number of churches whose giving to Missions bears no proportion whatever to their numbers or to their means, nor to their outlay upon what may be considered as the luxuries of worship. They content themselves with making an annual collection for the Missionary Society. They have, possibly, one, or two, or no subscribers. They have large Sunday-schools, which contribute little or nothing. And some of these churches—we speak that we do know—are amongst the richest in the country. They can easily raise several hundreds of pounds for an organ, or build a handsome sanctuary at a cost of several thousands of pounds. But what they give they give virtually to themselves, and that, not for spiritual, but for material things. They hardly give to the famishing multitude in heathen lands the crumbs which fall from their own table. To them all appeals for evangelistic effort—at home or abroad—are outside appeals—a phrase significant of much. It is these churches which chiefly demand our attention. The claims of the heathen world must be brought home to them; they must be led to look until their very hearts weep within them, upon the sins and sorrows of the Christless people, and so to realise that the appeal to give to these people the Gospel of salvation, of hope, and consolation, is not an “outside appeal,” but the very appeal of Christ Himself coming to them through the spiritual needs of men.

How to reach these non-missionary churches and Sunday-schools is the problem to solve, and which our brethren who are visiting the churches are attempting to solve. It seems to me that the only way to reach them is through their ministers and church leaders and school superintendents. This is the end to aim at—in every church a minister, himself on fire with the missionary spirit, and kindling the whole church with the flame that burns in his own soul. In every church a collector, who is the general of a small army, not a put-a-penny-in-the-slot machine which only takes what is put into it, but a missionary enthusiast, who imparts to collectors and givers alike the contagion of his own enthusiasm. In every Sunday-school a superintendent, or secretary, in hearty sympathy with Missions, who, by means of the monthly missionary address and by seeing that the school library is well-equipped with the missionary literature, both of our own and of other societies, fosters an intelligent and sympathetic interest in Missions throughout the school. The revenue from our schools can be largely increased. The money comes through the children, but the greater part of it comes from the parents, and it is good both for parents and children that they should subscribe in this way, and especially for the children, who are thus being trained to sustain the Mission in future days.

The increase of income required to meet present expenditure ought to be obtained, without much difficulty, before the close of the present financial year. The increase of income necessary to continue the Forward Movement will not come all at once—unless it be the unexpected which happens—but if it comes gradually, within five or six years, we shall be able gradually to extend the work. Is it not our heart's desire and prayer that we may witness a mighty quickening of the life of our churches? May it not be that the Lord will speedily visit us with the revival for which we wait as the thirsty land waits for the rain? Then will our hearts be enlarged, and then we shall

give freely, abundantly, as the water flows from the spring—as the light streams from the sun, without waiting to be visited or appealed to, that the work of the Lord may be done.

This whole question of giving ought to be reconsidered in the light of our obligations to our Saviour, and in presence of His sacrifice for us. If the Jew gave in tithes and offerings not less than one-third of his income in each year as an expression of his gratitude to God, what should we give as our thank-offering to God for His unspeakable gift? Did our congregations only know what the Jew was called upon to give under the Old Dispensation for the worship of God and the relief of the poor, with what enhanced fervour would many of them rejoice that they are not under the law, but under grace.

Especially in regard to Missions do we need in our giving the quickened and enlightened conscience which will remind us that we are not owners but stewards of whatever share of this world's goods our Lord has entrusted to us, and a heart in fuller sympathy with our Saviour, and with His purpose to save the world. It ought to be understood that this Mission work is to be done by Christ through us, living in us, that every member of Christ's body—the Church—is, for that reason, a missionary, that every member of a Baptist church is, in virtue of that fact, a member of the Baptist Missionary Society. It is not permitted us to distinguish between Home and Foreign Missions, and to say, "This we will support," "That we will neglect." It would be well could we banish from our vocabulary the word "foreign" as applied to Missions. It is too suggestive of remoteness, not only in respect of distance, but of sympathy. All Mission work, whether at home or abroad, is essentially the same. What we give to Missions is an indication of many things. It indicates our estimate of the reality and worth of our own salvation. I knew of a man, a Christian minister, who was in danger of drowning, and who gave a man sixpence for saving his life. That was his estimate of the value of his life—sixpence—and probably it was as much as it was worth. What we give to our Saviour, in token of our gratitude for His great salvation, is our estimate of its value to ourselves.

Our contributions to Missions indicate in unmistakable fashion what we really think of our brethren and sisters who are perishing for lack of knowledge, the measure of our love and pity for them, and of our desire that they may possess the blessings of Christ's salvation.

More than all, it indicates what is our conception of Jesus Christ, what He is to us, and what we feel towards Him, who, in giving Himself for us, gave all. Could many of us venture to offer the meagre sum which we contribute to Missions if we had any thought of Jesus Christ? We give our money; we must give ourselves. The gift without the giver is bare. We give to the collector; we must give to Christ. We give to the Society; we must give to our Saviour, for the love which we have towards His Name.

This one thing it is laid upon us to do, to impress upon the churches, and more particularly upon those churches which have hitherto held aloof from Missions, that it rests with them to decide what our future Mission policy shall be. Will they tell us by their ample offerings that we are to continue that Forward policy, through which untold blessings have come upon the churches themselves, and which has written a new and inspiring chapter in missionary

history; or will they, by withholding their gifts, give the signal for retreat? It is a solemn decision which they have to make, tremendous in its issues. It is this—Will they, knowing the Lord's will, do it, or do it not? Be indifferent to this work, forsake this work, they dare not, cannot if they possess the spirit of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich. And that, with all their limitations and defects, the churches do possess this spirit of Christ, their history, their labours, and their achievements sufficiently declare.

A JOURNEY TO PARIMATH, SANTHALISTAN.

(See *Frontispiece*.)



THE following letter from the pen of the Rev. T. R. Edwards, of Serampore, by the kindness of Mr. T. H. Walduck, is printed in the *MISSIONARY HERALD* :—

“OUR JOURNEY.

“I want to send you some account of my recent trip to Parimath, in Santhalistan. From the 12th of December to the 5th of January inclusive, the East India Railway Company issue return tickets to passengers for an ordinary single fare. Therefore, Mr. Summers and I decided to avail ourselves of this concession, and take a run to Santhalia. We intended visiting first Parimath, then Boidyonath, and last of all Barakor. All of these are sacred places of pilgrimage to the natives of this country.

“We started on the morning of Thursday, the 27th of December. We travelled all day up the East India Railway, passing Burdwan, Aransol, and Raneegunga. At Madhupore we changed trains, and took a branch line to Giridhi. We arrived at Giridhi between six and seven o'clock. We learned that we could go on to Parimath that night by engaging a push-push. However, as we were desirous not of rushing through so much as of taking our time, getting all the fresh air we could, and seeing the country we passed through, we decided to wait till morning, and spend the night in the station waiting-room.

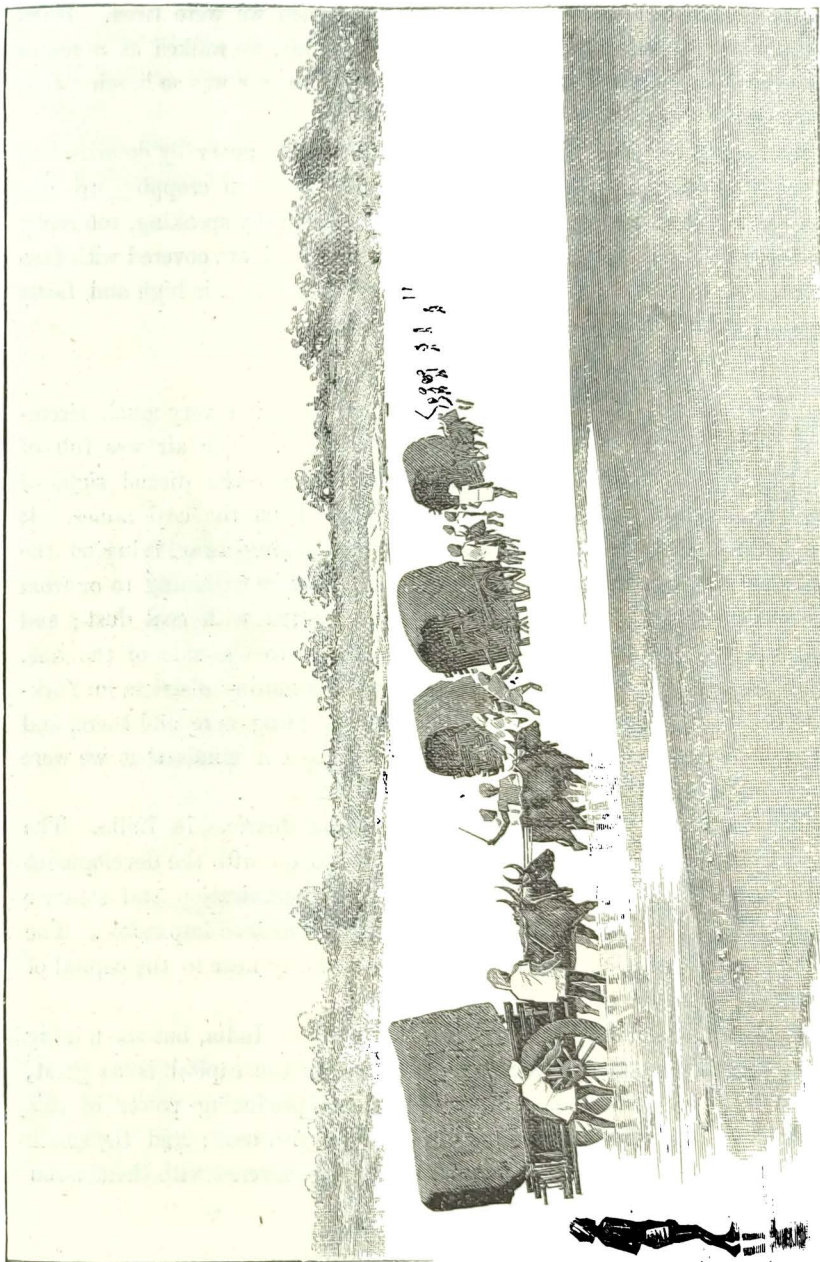
“OUR WELCOME.

“It was here that our troubles began. We got a hearty meal off the provisions we brought, and a warm cup of tea by means of our kerosine stove, and then we spread our blankets on the bench in the waiting-room and sought a well-earned night's repose. But no sooner had we turned the lamp down, and stretched ourselves on our bed, than an army of mosquitoes came rushing at us. They sang pæans of joy over our prostrate forms, and

settled down on our hands and faces in the most determined manner. I don't think I ever before heard such a variety of tone in the song of the mosquitoes. If it had not been for the onslaught it portended, it would have been quite harmonious to listen to. Safe within the folds of a mosquito net it would have sent one off to sleep with a deep sense of gratitude to the inventor of netting. But, situated as we were, sleep was out of the question—at any rate, I found it so. Oh, how many times I wished that long, dreary night through that I had brought a net with me! How happy I thought the natives who could go to sleep with their faces covered with their blankets. I tried this plan and nearly smothered myself. All that I could do during the whole of that long night was to beat the blood-thirsty tribe away as they came near, and listen to the station clock striking the hours. At last, in the early morning, exhausted nature gave way, and I fell into deep sleep for about an hour. After getting up, Mr. Summers and I compared notes (or, I should more accurately say, compared faces and hands) as to the night, and we found that our hands and faces were covered with bites as if some eruption had broken out.

“OUR CONVEYANCE.

“As soon as it was light we engaged a two-wheeled push-push, and had our boxes, &c., placed on and in it, and started on our journey of eighteen miles to the foot of Parimath. What is a push-push? you will say. I have travelled by many sorts of conveyances since I have come to India, but never by a push-push before this. A push-push is a large oblong box, tall enough to sit up in, and long enough to lie down at full length in. It has a door at the one end, and sliding windows at the sides. This box-like affair is placed on springs and wheels, and is provided with shafts, but the peculiarity is that instead of being drawn by a horse it is drawn as well as pushed by men. Two or four men, according to the size of the conveyance, pull at the shafts, and two or four more push from behind. Some of the larger conveyances have four wheels, and need at least eight men to manage. Our conveyance, being a two-wheeler, was provided with four coolies. I understand that a great deal of travelling is done in Santhalia by means of conveyance of the above description. Horses might be used, but manual labour is cheaper than horse-power. One of these coolies gets the wages of eleven pice for a stage of at least nine miles. This would amount to nominally, in English money, about fourpence. Up hill, of course, it is a great labour to drag the push-push, but where there is a declivity the coolies run with great speed. Boxes and luggage are generally placed on the top, where there is a rail going round to prevent them falling off; and it is on the top,



VIEW OF THE BARAKUR RIVER : A TRAIN OF BULLOCK CARTS CROSSING THE RIVER.—(From a Photograph.)

too, that servants ride. Our servant went along perched on this high platform. Inside, on the cushions, we rode when we were tired. However, as we had come to get exercise and fresh air, we walked as much as we were able. And at this season of the year the air was so bracing that exercise did not produce fatigue.

“Santhalia is a large tract of country, and may be generally described as a rocky undulating plain, with hills more or less high cropping up here and there. It has some fertile parts, but is, generally speaking, too rocky to cultivate. The portions that are not cultivated are covered with thin forest, and look very pretty. The country, as a whole, is high and fairly dry, and is quite a contrast to swampy Bengal.

“INDIAN COLLIERIES

“Shortly after starting, we passed through a region very much resembling some of the mining districts in Yorkshire. The air was full of smoke and coal dust, and the landscape presented the dismal sight of numbers of chimney stacks and tips of refuse from the coal mines. It was a busy scene everywhere. Engines were puffing away, bringing the coal from the collieries to the main line; miners were hastening to or from the pits, the latter almost entirely nude and covered with coal dust; and hackeries (cow-carts) were busy carting the coal to the side of the line. Altogether the scene reminded us vividly of the mining districts in Yorkshire or Wales. However, a few palm trees standing here and there, and the wretched huts of the people, brought back to our minds that we were in a tropical and foreign land.

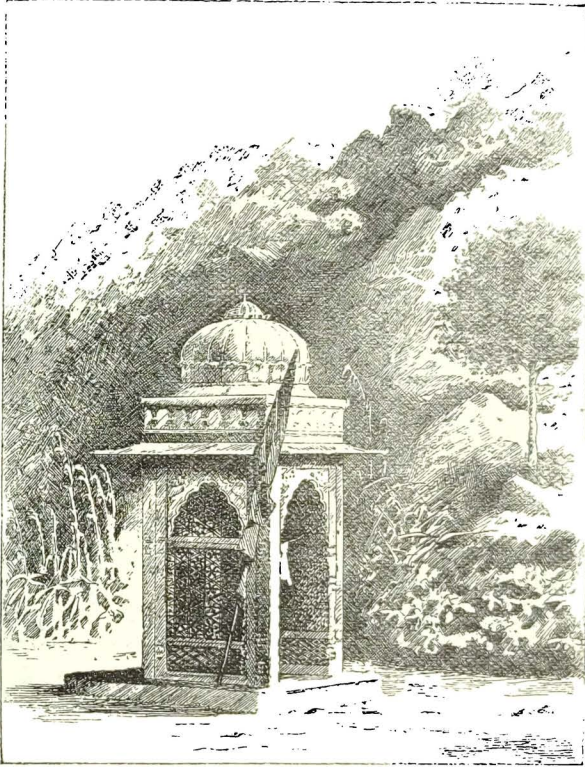
“Giridhi is one of the largest coal producing districts in India. The discovery of coal in Santhalia has had much to do with the development and progress of India. But for its railway communication and steamer communication on India's larger rivers would be next to impossible. The production of coal at moderate prices, and that fairly near to the capital of India, has been a great boon for the land.

“Better coal has been discovered in other parts of India, but the mining difficulties are so great, and the cost of transit to the capital is so great, that it has to be left untouched. The steam producing power of this Santhalia coal falls far short of that of the English coal; and the smuts from it are so plentiful that railway passengers get covered with them when travelling.

“THE BARAKUR RIVER.

“After leaving this mining part, we got out into the usual Santhal country. At the eighth mile we crossed the Barakur river. As there is no

bridge, the river had to be forded. Our four coolies here were insufficient to drag the vehicle through the stream, so we had to engage the services of six others to pull and push. It was a very curious experience to be lying comfortably inside the conveyance while such a number of men were tugging and straining to get us across. Fortunately at this time of the year the water was low—not more than a couple of feet—and so there was no great difficulty in crossing. When the stream is in flood all traffic is



VIEW OF ONE OF THE JAIN SHRINES.—(From a Photograph.)

stopped, except the few persons who can afford to cross by means of the iron cages drawn to and fro upon wire ropes by means of a steam engine. To cross in this manner must be a novel and fearful experience. You are suspended at a great height from a slender rope, and down beneath you is the torrent running as swiftly as an arrow and boiling and raging at every obstruction.

“After crossing, we sat down on the banks of the river, and took our breakfast. It was a beautiful scene which presented itself to us here. The

pure water running swiftly down the river; the white beds of sand glistening in the sunshine; the great rocks lifting themselves here and there out of the bed of the river; and the conveyances of various sorts crossing the stream. It made us feel that even if we went no further it was worth while coming to see that beautiful picture.

“At the ninth mile the four men who had brought us from Giridhi left us, and their places were taken by others. Before reaching the changing station, they gave a loud whoop, and that brought out the coolies who were to take us on.

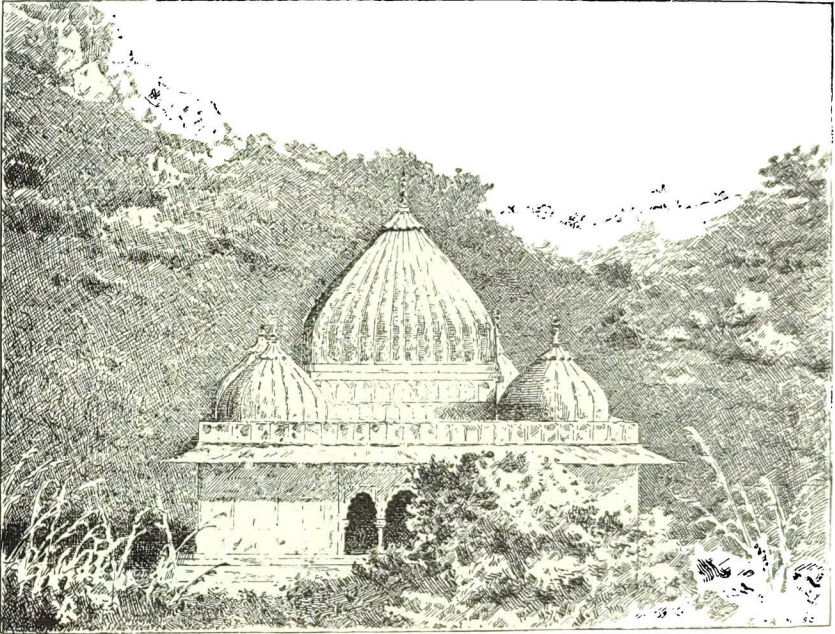
“PARIMATH HILL.

“The shades of evening were drawing round when we reached the foot of the Parimath Hill. There is a large temple here where the pilgrims stay when they visit Parimath. We had no place to stay in, and so were obliged to spend the night in our push-push. It was a close fit for the two of us, and we felt very cramped, but otherwise it was warm and comfortable. Our poor servant had to sleep upon the ground. I think, however, that he spent the greater part of the night crouching over a fire he kept burning. The wind was bitterly cold and he suffered much. It was a very weird experience to go to bed in our small conveyance drawn up in the shade of a great tree, and near by was the fire with the crouching form of our servant over it, while at a short distance rose the black walls of the great and mysterious temple, wherein we could hear from time to time bells and gongs and drums resounding. However, we spent a good night, and waked up in the morning refreshed. We had an early Choto Haziri, and then we hastened to ascend the hill. It is a walk of six miles up, and the ascent is some four thousand feet or more. We had arranged with coolies the preceding evening to come and carry our baggage up. The walk up took us just exactly three hours. The last part of it was very steep, and we had often to wait, on the pretence of admiring the plain stretching far below us. At last, however, we reached the “Dak Bungalow,” which has been erected by the Government for the use of travellers. It is a large and substantial building, and commands extensive views on both sides of the hill. Indeed, the plains spread away to the horizon until they are completely lost in haze. It was a glorious sight, and well rewarded our climb. “We spent the remainder of Saturday and the whole of Sunday on the hill. This rest, after the fatigues of the journey and the climb up, was most grateful. The use of tables and chairs and beds, after having to do without them, was most enjoyable.

“We found it bitterly cold on the hill at night. Indeed, no sooner did the sun sink in the western sky than it seemed to grow suddenly cold all at once. We had to use our overcoats indoors. Fortunately the rooms of the bungalow have grates, and wood is very plentiful on the hill, so we were able to have a roaring fire in our room all through the night.

"JAIN SHRINES.

"I must now give some little account of the hill. It stands by itself in Santhalistan, and is one of the most sacred places of pilgrimage to the Jain community. Numbers of these people are continually visiting it from all parts of India during the winter season. We met parties of them on the road between Siridhi and the foot of the hill, and during the two days we spent on Parimath we saw numbers of them paying their devotions at the various shrines. On asking them where they came from, we were answered from Bombay and Guzerat and Delhi and Calcutta, as the case might be. There are twenty-four shrines and temples on Parimath, and, remarkable to



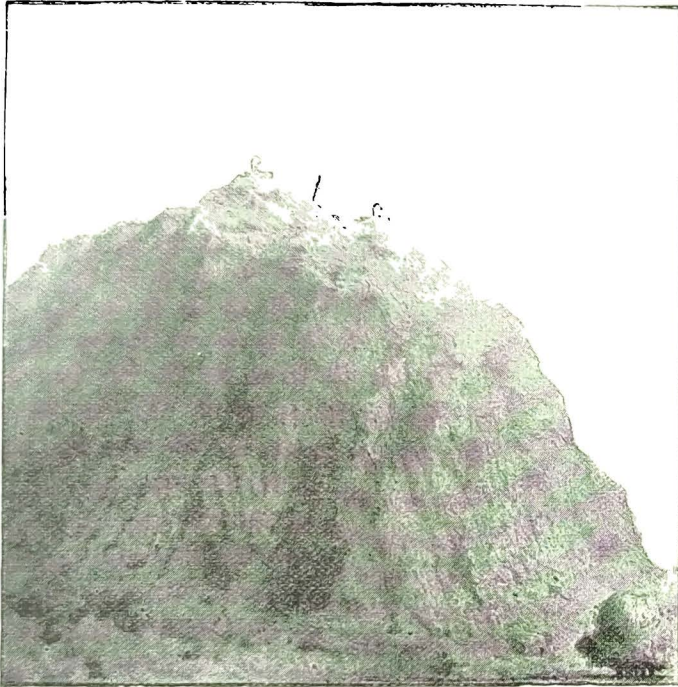
JAIN TEMPLE ON SUMMIT OF PARIMATH.—(From a Photograph.)

say, these are planted on all the most inaccessible peaks of the mountain. Rude and rugged pathways are provided from shrine to shrine.

"PICTURE VIEW.

"The pilgrim has to climb to every one of them, repeat his prayers, and circumambulate each. The whole round of shrines must entail on the pilgrim the task of walking many miles of the most toilsome nature. It is no wonder, from their point of view, that they go away with the conviction of having achieved much merit by the hazardous character of the climbing involved in this pilgrimage. The shrines on the hill number twenty-one, and the temples three.

“The former are small erections of marble, and look very graceful. They are open at the one side, and contain no images of any description, only two footprints in relief on the floor. These footprints are the objects of veneration. The Jains believe that each pair of these footprints was produced by a sage long ago standing there immersed in meditation. They declare that some of these sages stood for many thousands of years upon these bleak hill-tops engaged in meditation upon the infinite, until they became absorbed into the all-pervading infinite essence.



ONE OF THE PEAKS OF PARIMATH, JAIN SHRINES AT THE TOP.—
(From a Photograph.)

“And for this reason they come to venerate the footmarks they have left behind them. How different the ideal these Jains have of a holy life from that of the Christian’s ideal. Theirs is that of a lonely sage engaged in ceaseless meditation, benefiting no one, only selfishly seeking his own emancipation from a world full of care and trouble, while that of the Christian is of a man living a holy and pure life among men and spending his life for the good of others. The Christian’s ideal is presented in its full beauty in the self-denying, loving, sympathetic Jesus.

“The offerings made at these shrines consist of various dried fruits, such as cocoa-nuts, dried dates, almonds, and spices, and of course *money*. As

a band of pilgrims passes along making the usual offerings, men belonging to the temple at the foot of the hill follow them and carry away the gifts.

“ Besides the shrines, there are three temples which contain images of a Buddhistic type. Here larger offerings have to be made. Some of these images are very resplendent, being made of white and black marble, with mother-of-pearl for eyes, and in one case the eye consisted of a large diamond.

“ THE JAIN RELIGION.

“ From all this it would appear that the Jain religion is a strange mixture of Buddhism and Hinduism. Its principles and philosophy are Buddhistic in character, but its worship resembles that of the idolatrous



NEAR VIEW OF ONE OF THE JAIN SHRINES, WITH LIGHTNING CONDUCTOR.—(From a Photograph.)

Hindu. This shows that men need something more than philosophy, of however exalted a character; they must have something to worship. If there is no God to worship they will worship footprints and relics and images of the Buddha himself. We could not help thinking how sad Buddha would feel if he could see that he had himself become an object of idolatry to his adherents, whereas he spent his life in seeking to overthrow idolatry. No system of religion can prevail which forsakes God.

“ During the two days we spent on the mountain, we visited most of the shrines and temples, and had talks with the people. One thing which had great fascination for us was to see the *shadow* thrown by the mountain

on the plain when the sun was setting. We watched it gradually creeping from the foot of the hill until it extended over the plain for many miles, and at last it seemed to lift itself up into the sky at the horizon. This was on account of the thick haze which hung there.

"Well, I must bring this long epistle to a close. We left Parimath Dak Bungalow at sunrise on Monday morning, the 31st of December, and made the descent of the hill in a little under two hours. There the agent of the Raja who owns the Temple took us round to see the objects of worship, and, on leaving, made us a handsome present of the very fruits which doubtless had been offered at the Temple. We enjoyed them none the less, for they were still God's good gifts to us."

IN MEMORIAM.

SIDNEY ROBERTS WEBB, M.D.



SIDNEY ROBERTS WEBB was born in London on the 19th February, 1867. His early boyhood was spent under his father's roof, in that picturesque corner of Hampstead Heath known since the days of Domesday Book as "Wildwood." He was one of a bright and affectionate group of brothers and sisters. Under the Christian influences which surrounded him, and a parental care alike wise, generous, and devout, his character rapidly developed; and at the age of fourteen he was baptized, and became a member of the church at Heath Street. He remained a member there till his death; and if he found help and comfort in its warm and active sympathy with his high purposes, he repaid the debt by the unbroken consistency of his conduct and the inspiration of his example. None mourn for him so deeply as we who knew him best.

Sidney Webb was a missionary from the beginning. Almost immediately after his baptism, his father received a little note from him, still fondly preserved, in which he says that for six years past he had wished to become a missionary, and asks that he may be educated with that view. The letter led to a conversation, and the conversation to an understanding that his wish was to be recognised, and, if possible, carried out. Sidney himself had never any doubt of the Divine call. Years afterwards he writes from the Congo: "It was Christ's command that prevented me from being at Penmaenmawr this summer. He said, Go ye into all the world and preach the Gospel. He said it to *me*, in such a way that I gladly obeyed Him, and came out to Africa."

One of the most active influences in bringing Sidney to a full religious decision was that of the Sunday afternoon class for boys and girls which Mr. Gibbard Hughes was then commencing, and has continued to conduct with such admirable effect. It supplied not only an aid to his own growth in grace and knowledge, but a fine training ground for service. He early set himself to seek the salvation of all the younger boys he could get hold of. His keen love of games, and his manly, modest ways, made him a universal favourite in the class; and he used his advantage well. He would

go straight off from the cricket-field, arm in arm with some young player, and plead with him to close with Christ. He would watch the paths across the Heath, along which he knew that certain boys would come, and seize the moment to speak some earnest, appealing word. And this he did, as he did everything, not from an occasional impulse, but as a habit of the new life. "We could always depend on Sidney," says Mr. Hughes; and all who ever worked with him can say the same.

In 1881 he was sent to Mill Hill School, and at the end of his course there, he matriculated in the University of London. A little later, he entered on his medical studies at Edinburgh; he passed his examinations there with credit, and gained his degree of Bachelor of Medicine. The diploma of Doctor was conferred upon him in 1892. After leaving Edinburgh he was for some time resident medical officer at the Mildmay Mission Hospital in Bethnal Green. Through all these stages he showed the same readiness to take up whatever came to his hand to do for Christ; and the same simplicity, directness, and determination in discharging it. But perhaps it was the seaside services for children, into which he was induced to throw himself in 1887, which most excited his ardour, and drew out his peculiar gifts. His letters on this subject, addressed to his friend and comrade, Mr. Howard Staines, show a heart on fire for the personal salvation of the boys and girls with whom he met at these services. Here also the athletic element enters; there are anxious inquiries after "a good pitch for cricket and a good field for sports." He hopes to bring his knowledge of botany into service in the excursions to be made. "But all towards the *great end*," he adds. One by one he sought to get hold of the boys. He corresponded with numbers of them afterwards. He prayed for them continually. "What a crowd of boys," he writes from Wathen in 1893, "whom one has loved and tried to influence, can be recalled in procession by the memory! I should not be so fond of the boys here if it had not been for the practice I had at Worthing and Penmaenmawr."

On the 1st January, 1893, with his newly married wife, Dr. Webb was commended to God's care in the midst of the church at Hampstead, where he had been so long known and loved; and a few days later sailed from Antwerp for the Congo. Africa had been early laid upon his heart by his intercourse with the Combers, and especially with Mr. Bentley, who had throughout been his adviser. But he was prepared to accept any field to which the Committee might prefer to send him. "I used to say Africa," he writes, "and I had a low idea of all other work; now, thank God, I say anywhere that my Lord and King appoints." Africa, however, was to be the scene of his short two years of missionary service; and Wathen was his allotted post. Dr. and Mrs. Webb were met upon their way by a party of boys from the station, with banners and drums and hospitable attentions; and his heart opened to them at once. As in England, so upon the Congo, it was the boys with whom he was to find his special opportunities.

Medical work was not neglected. Patients multiplied as the skill and kindness of the young doctor became known. He had sometimes as many as 120 in a day; and five of the boys would be assisting him through the long hours of the morning dressing ulcers, while he himself examined into all the cases, dispensed the medicine, and attended to the more serious

wounds. He began simple lessons in physiology with the highest classes in the school, and was translating a small hand-book on the same subject for the use of the native evangelists. His medical skill was also in frequent requisition for State officials and other Europeans. But from April, 1893, to March, 1894, he had the entire school at Wathen under his care, comprising from 70 to 110 boys; and it was among them that his directly missionary work was mainly done.

There were, first, the regular school lessons to be superintended, and into them the young Englishman plunged with scarcely any knowledge of the native language, but bravely using what he had to "criticise the copies, and explain the mysteries of multiplication and division." There were the games of the boys to be entered into, and all their curious questions to be met. "We are inundated in the evening with boys," he writes, soon after his arrival; "they play about the room, look over our shoulders, and watch our writing; and we allow them as much liberty as is good for them." Then, as the language became more familiar, followed the old familiar plan of individual religious conversation, and the address, when his turn came, at the service where all assembled. The first address which Dr. Webb gave in the native speech without assistance was on the last Sunday of 1893. It touched the hearts of many of the boys; and of one, in particular, baptized the following year, who traced his decision to its earnest appeals. "We are having good times," he writes home in April, 1894, "and better are coming. There is a spirit of inquiry abroad, and I have begun to try my hand at personal talk with a limited vocabulary. I like the boys," he adds, "as much as I do English boys, and I hardly expected to do this. My twist in the direction of boys holds good for black as well as white." Mrs. Webb's observation is to the same effect. "The boys were fond of him," she says, "and he was passionately fond of them. His longing desire was that they might become Christ's servants, and follow Him." It is delightful to know how that desire was gratified before he died. He had himself the joy, on the 4th of February of the present year, of baptizing Ntinani and Mabika, and of seeing them already engaged in telling out the Gospel to their countrymen.

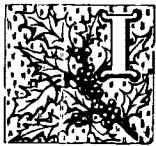
Dr. and Mrs. Webb left Wathen at the end of March for their first furlough, in good health and spirits, and with bright anticipations of seeing home and friends once more. With equal delight and hope their friends awaited them. How the shadows suddenly fell and deepened is described in the letter which follows from the young wife, who has been such a true and able helpmeet to her husband in his missionary work, and who now wrote under the immediate impression of her sore bereavement. The letter is one written, as has been said of the Apocalypse, in tears, and with tears it will be read. It shows how two young and ardent hearts, knit to one another by the tenderest affection, and suddenly warned that they must be separated, could bow before the will of God, and confide themselves and one another to His love. It shows how a man with a great longing still to live, and much that made life sweet, braced himself to die without a murmur; and how the Master, remembering His own Gethsemane, came swiftly to His servant's side, and took away the fear of death.

Sidney Webb died as he lived; and he has carried with him the character and capacity formed by the experience and discipline of earth. The Congo has been the arena on which many a spiritual athlete has received his training for heavenly service; nor can any of the noble lives laid down there have been wasted. Our brother has "gone up higher," at the call of his King. His powers are to be henceforth exercised in a grander field. He is among the "called and chosen and faithful" who "follow the Lamb whithersoever He goeth."

Hampstead.

WILLIAM BROOK.

LETTER FROM MRS. SIDNEY WEBB



IN the HERALD for last month we intimated that, by the kindness of Mr. and Mrs. Conrade Webb—the parents of Dr. Sidney Webb—we hoped to be able to print in this issue a private letter addressed to them by Mrs. Sidney Webb, giving a beautiful and touching record of her husband's last days. Mrs. Webb wrote this letter on Easter Sunday, on board the African mail steamer *Boma* :—

“MY DEAREST FATHER AND MOTHER,—In two or three days from now you will have received the telegram about Sidney's death. I hope to be able to send it off as soon as we get to St. Paul de Loanda, which we ought to reach by Tuesday at the latest. It will be a comfort to me to think you know of my great sorrow, though I cannot bear to think of the great blow this sad news will be to you all. We had looked forward so much and talked so often about going home, and now it is only I who can go.

“Just a fortnight to-day, we reached Mbanza Manteke, a station of the A.B.M.U. We had a very happy Sunday evening with Mr. and Mrs. Richards and Dr. Leslie. We were singing hymns, and were very happy; we never thought it was our last Sunday together—I mean the last Sunday that Sidney and I had together. The next morning we left, and slept at the River Luvu. On Tuesday, we had a seven-and-a-half hours' journey before us when we reached our lunching place, Ekongo d' Lembe. Three of Sidney's boys had fever, Mabika, Mpkuta, and Kunseko. I wanted to leave them behind; but Sidney did not care to do that, as he said the white Congo Statemen would probably turn them out as soon as we had gone; so he put Mpkuta and Kunseko into his

own hammock for the first hour, and he walked. You must not blame him for doing this; the same thing has been done again and again, I suppose hundreds of times, by other missionaries, who have had sick carriers; and Sidney was always very careful—he always had his umbrella up, as well as his helmet on. But he did more walking that day, I think, than he had done before, as in the early morning we had a big hill to walk up, and when we arrived at Nkenge, where the railway is, he was very tired indeed. The next morning he had a temperature of 100.2° on waking, and as he felt ill we did not go on. His temperature rose to 104° that day, but came down under anti-pyrine to 101°. I was very anxious about him, because I did not know what I should do if the temperature went up high. I had sent off some of the carriers that morning (Wednesday) with a note to Mr. Lawson Forfeitt, at Underhill, to say we were delayed. On Thursday morning, Sidney's temperature was 101°, so we thought of travelling by rail if possible, as Sidney was afraid the delay would give me fever also. I sent a boy off at 5 a.m. with a letter to Mr. Forfeitt. The boy reached Underhill about 1.30. About 8 a.m., Thursday, Sidney's temperature came down to 99.4°; it rose again in the afternoon to 103°. In

the morning, at his dictation I wrote a letter in French to the chief of the Congo railway, asking for particulars as to whether we could travel by it. They sent an agent of the Dutch House, who could speak English, to see what we wanted; he was most kind, and was quite distressed because he had not known before that we were there. He came round again in the evening and brought the railway doctor, who said the place was very unhealthy, and it would be wise to leave it. Sidney did not sleep at all that night. On Friday morning, I think his temperature came down to 100.4°. At midday I felt ill; but as I had only a temperature of 100.2° I did not go to bed until the evening. I don't think Sidney's temperature went up higher than 103° that day, but I can't remember; he had a little vomiting each day, but not much. At 1.30 a.m. I began vomiting; and to our surprise and relief soon after Mr. John Pinnock walked in. Nkenge is seven or eight hours' from Underhill. He had left Underhill at five o'clock the evening before. From that time Mr. Pinnock nursed us both—oh, he was so kind! nothing was too small or too mean to do for us. Every time I vomited he held my head, and I think I must have vomited nearly thirty times before midday. Sidney's temperature that morning was 102°, but he perspired very freely, and by the time we were ready to start his temperature was 100.4°, mine 103°. Mr. Pinnock sent off all our carriers, put us carefully into our hammocks, and brought Brand's Essence, &c., into the train.

"The train reached Matadi at five o'clock (it took us three hours to do twenty miles), and we found Mr. Forfeitt waiting for us with the

mission boat. We were carried to the boat in hammocks and well wrapped up in blankets. When we got to Underhill we were taken to the visitors' house, and put in different rooms, as it was thought wiser until we got better. Mrs. Forfeitt sat up all night with me, and Mr. Forfeitt looked after Sidney; we went to bed at once. My temperature was 102°, while Sidney's was only 99.4° I think. Very soon my temperature rose—I think it went up to nearly 105°—and I was vomiting a great deal. I think it must have been about three o'clock when I was feeling so ill and exhausted, and hardly knowing what I said, but only knowing that I wanted him. I called out, 'Sidney, can't you come?' He heard me and came; he talked to me and soothed me, and said that God had been so good in making him so much better (his temperature then was nearly normal), that he did not think that either of us would die. He did not stay very long; but I was much quieted, and afterwards I slept a little. In the morning my temperature was 100°, but his was higher—how much I do not know. About midday he found he had hæmaturia; he told Mr. Forfeitt, and asked to be treated according to Dr. Sims' book. I don't know much about that day, they said we were both vomiting a great deal; my temperature went a little higher than the day before, Sidney's was 103°. On Monday I was better. Mr. Harvey, of the A.B.M.U., sat up with Sidney on Sunday night; he has nursed as many as twenty-eight lænatic fevers. My temperature did not go up on Monday, but I was very weak indeed, and had a fainting fit. Sidney's temperature was 103° all day I think; the hæmaturia

began to stop in the night. They gave us plenty of nourishment—we had goat's milk and eggs—I think I had two or three that night, and Sidney had the same. On Tuesday I was still better and wanted to go and see Sidney. I had often asked after him, and about him, and was rather puzzled because they talked about his being so weak, but I never imagined that he had hæmaturia. In the afternoon Mrs. Lawson Forfeitt and I were talking about Sidney, when I suddenly asked whether he had had hæmaturia; it was a tremendous shock to me when she said yes. I was very much upset at first; but after a while Mr. Pinnock carried me into Sidney's room. Poor, dear boy! he was more upset than I then. He looked so altered, and so bad; then, too, he had a little jaundice, but very slight. I asked him whether he was frightened when he saw the hæmaturia, and he said, No, and that he felt very trustful. We were allowed five minutes together, then I was carried back to bed. That day we heard that the English steamer *Boma*, which had arrived only on Monday, was to start on Wednesday, the 10th. The *Edward Bohlen*, which we had intended going by, was full up with Belgians—all the cabins had been taken before she got to Matadi. The Dutch steamer was expected, but she never starts at any fixed time, and was bound to stay at least three weeks at Matadi; and she carries no doctor on board. The English steamer had a good doctor.

“On Tuesday evening the captain of the English steamer and the ship's doctor came up to see what were our intentions. The doctor went in to see Sidney; the captain was most kind and considerate, and though he

had intended leaving at 6 a.m. on Wednesday, said he would wait until nine or ten for us. Nothing was decided that night, as it all depended on Sidney's condition the next morning. On Wednesday morning Sidney was still better, and he was not by any means so weak; he could move himself quite easily. About 8.30 we started; the hammocks were brought into the house, and we were put in. Sidney looked better, his lips were a much better colour. When we got up to the ship the chair was lowered for us and we were hauled up that way. The ship started a very few minutes after we got on board. Here the Forfeitts left us, but Mr. Pinnock went with us as far as Banana. The only passengers on board besides ourselves were Mr. Woodcock, of the International Missionary Alliance, Mrs. Neilson and baby, of the A.B.M.U., and Miss Gardner, a coloured missionary of the same Society. We had a good cabin. The cabins are mid-ship, but it was arranged that I should share Mrs. Neilson's cabin until I was strong enough to look after Sidney. Mr. Woodcock was to look after him at first. After a short rest I went to Sidney's cabin, and stayed with him some time. He wasn't very comfortable—his liver was still upset, his temperature went up again to 103°—we thought perhaps it was the excitement of moving. He was very sorry when Mr. Pinnock left, he had been so very kind and good to him. Mr. Pinnock was obliged to leave, as there was so much work to be done at Underhill. In the evening Sidney's temperature went to 104° and remained so all night. Next morning (Thursday), however, he felt much better; he had slept well, and thought he was

beginning to recover. I was much stronger that morning also, and able to walk about easily. When I went in to see Sidney, I thought he looked better—his face was a better colour, so were his lips, and the jaundice had quite disappeared. The doctor was with him then. We sat for a while together, when the doctor came back with Mr. Woodcock and told Sidney his temperature was 105·4°, and thought he had better have a bath. Then Sidney told me what little chance he thought he had of living. I cried a little, not much; but I still felt so strongly that he wouldn't die—I had had that conviction for more than a year that we would go home together once more. He told me that he had always been afraid to die (we had both feared death), but now he had no fear, he was quite happy, and ready to go if God wanted him. Yet he desired so much to recover, to go home once more; but his times were in God's hands, and he wanted His will to be done. It was then, I think, he asked me to tell his father and his mother that he was quite happy, and that he did not fear to die. When the doctor came to take him to the bath, he kissed me and said, 'God bless you,' and told me to go and pray for him; and we prayed—Mrs. Neilson, Miss Gardner, and I. Just before he went to the bath the doctor took his temperature again, and it had gone up in that short time to 105·8°, nearly 106°. Sidney did not know it was so high. The bath brought it down to 103·5° very soon; they kept him in the bath-room for a little while, and soon his temperature went up again to 105°. They gave him a second bath, and his temperature came down to 101·4°. I think he fainted, or nearly fainted

in the second bath—he thought he was going to die, and Mr. Woodcock said he was quite happy and triumphant. When he was brought back to his cabin the doctor said he must try to sleep; but he said he could not, his brain felt in a whirl, and he did not feel as if he had all his senses. I tried to keep him as quiet as possible. Very soon his temperature rose to 102°; he began to perspire a little, and oh, how I clung to that hope! and watched that he should not get uncovered in the slightest bit. He began to get more and more restless; I tried to keep his head cool with Florida Water. He kept praying, and asking that he might recover if it was God's will. He told me to cling to every hope; he kept saying, 'God bless you, dear.' He asked me to give his love to Percy's children. Once he was praying, and I heard him say 'my brothers and sisters.' He kept saying, 'My Phoebe, my poor girl, my dear girl, God bless you;' but still I thought he would get better if he could only sleep. When it got dusk I sang to him 'Abide with me,' and at the end of the first verse he said, 'He is abiding with me.' When I came to 'I'll triumph still' he joined in, though I told him not to, and went on through the first two lines of the last verse:

" 'Be Thou Thyself before my closing
eyes,
Shine through the gloom, and point
me to the skies.'

After a little while I sang to him 'Jesus, Lover of my soul.' He was quieter then, and said 'Amen' several times. Once he quoted the twenty-third Psalm: 'Yea, though I walk through the valley of the

shadow of death, I will fear no evil.' He kept saying, too, 'My Father! my Father!' The temperature was then 104° again. About eight o'clock I was so thoroughly tired and exhausted that I asked Mr. Woodcock to sit with him while I went to rest for a while; he was quieter then, and seemed more inclined to sleep. I was so faint and tired that I lay down; but I could not sleep. I don't know what time it was when I got up again. When I got to Sidney's cabin, Mr. Woodcock said he had been sleeping quite quietly, and his temperature had come down two points. This coming down of itself seemed a good sign. When I went to Sidney, he told me to go to bed, and seemed so distressed at the idea of my sitting up, that I promised to go at once. He told the doctor it would be a sin and a shame if he (the doctor) let me sit up. So I said good-night and went. It was the last time I saw him conscious.

"At twelve o'clock Mr. Woodcock called me up. The pulse had suddenly changed and was 104°. The doctor was with him, and, I suppose, called Mr. Woodcock, who stooped over Sidney, when suddenly Sidney struck Mr. Woodcock, further evidence that he had become delirious. When I spoke to him he seemed to recognise my voice, and looked round, but couldn't see me. When I told him to put down his arm he did so, each time I told him; and when I told him to shut his eyes and go to sleep, he shut them up tight like a child does when you tell him to go to sleep, and it does not want to. Whatever I told him to do he did. He began talking in Kongo, and seemed to think he was on the road, and that the carriers

would not show him the right way. He wanted the road to Hampstead, he said. It was terrible to see him for us who looked on, but as for my darling himself, he felt nothing of it, and his passing through the valley of the shadow of death was painless and without anguish or fear. After a while his voice changed; he spoke thickly and deeply, as he never spoke in life; sometimes he shook as if he had palsy. Then I got faint, and Mr. Woodcock carried me into the saloon—the captain was there, and he was most kind. I think Sidney got a little violent once when I was out. I wasn't out long when Mr. Woodcock told me he was sinking rapidly, so I went back. He was not delirious then. After a little while the doctor took his temperature in the axilla: it was nearly 112°—an awful temperature. He was not long in dying, and at two o'clock he died. I had been perfectly calm all through, only felt faint at times; and when the doctor said I had better go back to my cabin, I gave my darling one last kiss. He looked and felt as if he were asleep; there was none of the awful coldness of death. And then the doctor carried me back to my cabin.

"*Easter Monday.*—I have told you so far; I hope I have remembered everything he said. That last Thursday afternoon when I was with him he asked me if he did not recover to let him be buried at sea; he did not like to lie in an unknown grave, or on an unknown shore; he would rather be in the sea, the 'grand old sea.' So that night I told the captain. We were anchored off Ambrizette, and the captain put out to sea, stopped the ship at 6.15 a.m., and they buried him at sea; then we returned to Ambrizette. The

captain asked Mr. Woodcock to take the service. A bell was tolled first, and a salute fired, and then they had the service.

"I was talking to Mr. Woodcock this morning, and he said Sidney did not faint in the bath, he was faint before they took him to the bath. In the first bath he thought he was going to die, and spoke of the boys at Wathen, how much he should like to have gone back, how much he wanted to get well again, if it was God's will, of his home, and of me. The doctor and Mr. Woodcock both seem to think he suffered from heat stroke, and indeed it seems so by the persistent high temperature, but how, or when, or where he got it I can't tell—he was always so careful, and never walked without helmet and umbrella up as well. He is happy now, and sometimes he does not seem so far away; but oh, I miss him very, very much! Everyone has been so kind and sympathetic and good. We have such a nice steward—he was so good to Sidney. The captain has been very kind indeed; he wanted to help to bathe Sidney, and was quite vexed, Sidney told me, because the doctor would not let him in.

"I am so sorry for you all at home. The shock will be so great, and it will be so long before you get my letter after the telegram reaches England. We had talked of this journey and the home-going so much and for so long, and now things will be so different for us all. He died on Good Friday. We have been so happy together in the short time we have been married, in spite of the many discomforts of African life, in spite of sickness and weariness—

we have been so very, very happy. To-morrow we reach Loanda, where the telegram is to be sent to Mr. Baynes.

"I shall be so glad to get home, and be with you all again. I hope you will get this letter a few days before I get to Liverpool; I shall telegraph from Las Palmas, so that you may know when to expect me. Mr. Woodcock has been most kind; he will do anything for me; he has helped me pack Sidney's things.

"Mr. Woodcock is writing a full account of Sidney's illness here to Mr. Forfeitt, so I need not write; but I am writing to Mr. Bentley. I also am writing to my father.

"For myself, I am getting on well. Yesterday I went to table for the first time.

"May God bless and help you all in this trouble, even as He has and is helping me, and grant that we may soon meet again, though our meeting will be so different to what we had always hoped and prayed for.

"I used to think that, if Sidney died, I could never bear to speak or hear him spoken of; but now it is so different—it is such a comfort to talk of him, and of our past happy life.—Your always and ever loving daughter,

(Signed) "A. PHOEBE WEBB.

"*Thursday, 18th.*—We have reached Kabinda; this is to be posted soon. I am getting on well. The captain told me yesterday I was looking much better, and already have a little colour. I shall telegraph from Las Palmas—the captain hopes to reach there on May 12th; and he also hopes to reach Liverpool on May 20th at the latest."

THE LORD LOVETH A CHEERFUL GIVER.



THE cordial thanks of the Committee are given for the following welcome gifts, indicative of deep interest in the work of the Society:—"C. F., Folkestone," for silver trinkets for the support of mission-work in China; "C. F." for silver trinkets for the Congo Mission; "A Poor Cripple," for a small silver knife, "for sending the Gospel into the dark regions of the Upper Congo River"; "An Old Soldier," for an old silver coin for the work of the Mission in India; "A School Girl," for a small silver chain, who would "rather turn it into money for the Mission than wear it"; and "A Blind Widow," for a small gold thimble, "the only thing of value she has," for the Congo Mission.

Grateful thanks are also given for the undermentioned timely and welcome contributions to the funds of the Society:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. John Cameron, £30; Mr. J. G. Smith, Watford, for *Debt*, £50; "One who has known the Mission from a child," for *Debt*, £10; A. B., Nottingham, for *Debt*, £10.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the last meeting of the General Committee, on Tuesday, June 18th, 1895, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. T. W. Medhurst, of Cardiff,

The Minutes of the last meeting were read and confirmed.

Mrs. Timothy Richard, from Shanghai; the Rev. Geo. B. Farthing, from Tai Yuen Fu, Shansi, North China; the Rev. H. E. Barrell, pastor of the Bombay Baptist Church; and the Rev. S. J. Jones, pastor of the Dinapore Baptist Church, N.W.P., met the Committee on their arrival in England, and were warmly welcomed by the Treasurer on behalf of the Committee.

Mr. John Bell, of Regent's Park College, and Mr. F. W. Jarry, of the Pastors' College, on the recommendation of the Candidate Committee, were accepted for mission service, the former for the Congo Mission, and the latter for work in Orissa.

Mr. Bell and Mr. Jarry met the Committee and were cordially welcomed by the Treasurer in the name of his colleagues.

Special Prayer was offered by J. J. Smith, Esq., of Watford, and the Rev. Charles Brown, of Ferme Park.

The Rev. J. E. Roberts, M.A., B.D., of Union Chapel, Manchester, was unanimously invited to accept the vacant seat on the Mission Committee.

The Rev. W. D. Hankison, of Matale, Ceylon, was appointed a full missionary of the Society upon having passed his final examination in the Cinghalese vernacular with marked distinction.

The Resignation of the Rev. F. G. Harrison, of the Congo Mission, in consequence of the inability of Mrs. Harrison to return to Africa, was regret-

fully accepted; the Committee recording in a sympathetic resolution their warm appreciation of the devoted services of Mr. Harrison in connection with the Congo Mission.

The sale of certain property belonging to the Delhi Training Institution (now removed to new premises) to the Zenana Mission, was cordially approved, the Committee feeling thankful that by such an arrangement these premises will still be retained for Christian work, and meet a very pressing and urgent need of the Zenana Mission for enlargement of their native girls' school accommodation.

An appeal for the establishment of a new Mission at Buenos Ayres, South America, was respectfully declined, in view of the present financial position of the Society.

The meeting was closed with prayer by the Rev. W. Hill, Secretary of the Bible Translation Society.

RECENT INTELLIGENCE.



WALTHAMSTOW HALL, SEVENOAKS.—The Committee of Walthamstow Hall have much pleasure in offering their warm thanks to all the kind friends who have so generously responded to the appeal recently made on behalf of a bazaar at Bromley, in aid of a Sanatorium. Many articles for sale, as well as some money gifts, were received from friends, both at home and abroad, for which hearty thanks are offered, and, as the result, they are glad to say that the amount already received is little short of £300, the expenses being only about £10.

There are still a few things left, which will be exhibited at Walthamstow Hall, on Thursday, July 11th, at 3.30, at the Children's Annual Day, when friends are invited to be present. It is, however, obvious that substantial aid is still urgently needed to carry out our hopes in the completion of the Sanatorium.

Congo Mission.—The Rev. Philip Davies, B.A., writes from "On board s.s. *Leopoldville*, May 17th":—"We are now nearing Sierra Leone. We expect to be there this afternoon, and leave this evening, taking a direct course to the Congo. The captain expects to reach there within eighteen days from leaving Antwerp. We are perfectly well, and we have had a most enjoyable voyage." Our readers will remember that Mr. and Mrs. Scrivener and Mr. Stephens are voyaging to the Congo with Mr. Davies.

Missionary Arrivals.—We are thankful to report the arrival in England of Mrs. Sidney Roberts Webb from the Congo; the Rev. G. B. and Mrs. Farthing and family, from Tai Yuen Fu, Shansi, North China; the Rev. A. E. Barrell, pastor of the Baptist church in Bombay; and the Rev. S. J. and Mrs. Jones and family, pastor of the Baptist church in Dinapore, N.W.P.

1895.—Autumnal Missionary Services—Will our readers please note that the Autumnal Missionary Meetings will be held in Portsmouth, the churches in that town having given a most hearty invitation to both the Baptist Union and the Missionary Society? The Missionary days will be Tuesday and

Friday, October 8th and 11th. Full details of the various services will be announced shortly.

The Young Men's Missionary Association, in aid of the Baptist Missionary Society, have pleasure in announcing that they have arranged for a Missionary Garden Party, in the grounds of Stockwell Orphanage—kindly lent for the occasion—on Saturday afternoon, July 6th, 1895, to meet the missionaries and their wives, at present at home on furlough, most of whom have intimated their intention of being present. The grounds will be open at 2.30, and during the afternoon there will be singing, musical drill, and hand-bell ringing, by the orphans, and part-singing by a special choir. Inspection of the Spurgeon collection of Luther pictures, Memorial Hall, &c., &c., and introduction of the missionaries by A. H. Baynes, Esq., General Secretary of the parent Society. Refreshments at moderate prices. From 6 to 8 o'clock a Missionary Meeting will be held on the lawn (weather permitting); Chairman, Rev. F. B. Meyer, B.A. Short addresses by missionaries. Collection in aid of Native Schools in India and China. Admission by ticket, which can be obtained of the Missionary Secretaries of affiliated schools; or on application (enclosing stamp for reply) to Secretaries, Y.M.M.A., 19, Furnival Street, E.C. Early application is desirable, as the number is limited.

ACKNOWLEDGMENTS.



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

A parcel of cotton garments from Miss M. E. Craven, Bradford, for the Rev. G. D. Brown, Bopoto; two lamps from the Misses Edith and Ida Smart, of Derby, for the Mission Chapel at Mosembi; a parcel of clothing and cutlery from Mr. Butler, Birmingham, and a parcel of newspapers from "M. M.," for the Rev. R. V. Glennie, Bolobo, Congo River; a parcel of cards from Miss Dafforne, Clapton, for the Rev. W. Carey, Barisal; a box of dolls and Testaments from Miss P. C. Ekin's Bible-class, St. Andrew's-street, Cambridge, for Miss Plested, Noakhali; a packet of lantern slides from Mr. W. S. Hewett, Thornton Heath, for the Rev. A. E. Collier, Bankipore, India; copies of the *Freeman* for 1894 from Mr. W. S. Williams, Bangor, for the Mission; and "a lovely statue of Goutama Buddha," from Mrs. Stanford, for the Mission House Museum.

CONTRIBUTIONS.

To June 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 COLLECTIONS.		Soirée at Cannon-street Hotel (on account)...			
Public Mtng. at Exeter Hall	68 8 0	100	0 0	Barnard, Mr. and Miss	1 1 0
Young People's Mtng. at Exeter Hall	04 4 6			Bennett, Rev. J. L.	1 0 0
Annual Sermon at Bloomsbury Chapel.	37 3 5			Burus, Rev. Dawson	1 1 0
Sermon to Young Men and Women at Regent's-park Chapel	23 15 7			Crowe, Mrs. S.	1 0 0
				C. S. H. P., for Bengali School Fund	1 0 0
				Cumming, Mr. W., Arr	0 10 0
				Daad, Mrs. and Willie Barber	1 7 0
				Anderson, Rev. H.	0 10 6
				Anonymous	2 10 0
				Barnden, Mr. and Mrs. G. L.	2 5 0
				Day, Mrs. Ruth	0 10 0

Fowler, Mr. W.	0 10
Franklin, Mr. J. W.	1 1 0
Galer, Mr. C.	0 10 6
Havland, Mr. (2 years) ..	1 0 0
Hine, Miss, for Congo ..	1 0 0
Holges, Mr. E. A.	0 10 6
Houghton, Miss Ruth P. .	5 0 0
Hull, Mr. and Miss	2 7 0
Johnston, Mrs. (amount collected) ..	0 18 6
King, Miss E.	1 0 0
Knight and Glasier, Misses, for support of Congo boy, Moko-labillanua ..	2 10 0
Laward, Mr. James	0 10 0
McLainick, Mrs.	1 10 0
Murray, Mr. P. W. R. ..	0 10 6
Murray, Norman, and Winifred Cameron, for Congo ..	0 11 0
Perry, Mrs. K. for China ..	1 0 0
Pratt, Mr. C. Wickenden ..	5 5 0
Robertson, Rev. F.	0 13 0
Robinson, Mr. and Mrs Edward, Bristol, for China	100 0 0
Do., for Congo	101 0 0
Do., for India	100 0 0
Do., for Italy	100 0 0
Room, Mrs.	2 10 0
Saunders, Mr. Isaac, for support of Congo boy under Mr. Lewis ..	5 0 0
Sheffield, Mr. J.	0 15 0
Skvats, Mr. G. W.	2 2 0
Smith, Mr. A. Gurney ..	5 5 0
Soverby, Mr. E. J.	0 10 0
Stephens, Mrs. Anne ..	1 0 0
Supper, Mrs. J. Quorn ..	0 10 0
Swift, Mr. Jas. H.	1 0 0
Taylor, Rev. D.	3 3 0
Tooth, Mrs.	1 1 0
Voelcker, Mrs	2 2 0
Do., for Congo	1 1 0
Walter, Mrs. Chas., for Bengali School ..	6 0 0
Webb, Mrs.	0 10 0
Young, Mrs., Brighton Under 10s.	1 1 0
Do., for Congo	2 0 10
Do., for Congo	0 5 0

DONATIONS.

A Friend	5 0 0
A Friend	1 0 0
A Friend, per Rev. J. B. Myers ..	5 0 0
A Friend, Holyhead, for Debt ..	2 0 0
A Friend, per S. Sleight Amicus, Bath ..	0 13 0
An old and poor Professional Man—a year's savings, for Debt ..	35 1 7
An old Subscriber, Weymouth, for Debt ..	0 10 0
Anonymous	0 10 0
Anonymous, Bourne-mouth ..	2 0 0
A small Thankoffering to the Lord, for Congo ..	0 10 0
A Thankoffering	5 0 0
A Thankoffering, for Debt ..	1 0 0
A Thankoffering from a sick Baptist Minister ..	0 10 0
A Well-Wisher	1 0 0
A Widow, out of love to Christ	0 12 0

Bell, Mr. John, Regent's Park College	1 10 0
Bennett, Mrs., Waterford, for Congo ..	1 0 0
Beveridge, Mr. T. W., Abergavenny, for Debt ..	5 0 0
Black, Mr. Arthur ..	1 1 0
Bigg Miss E., for Distribution of Gospel of John ..	0 10 0
Brown, Mr. William ..	0 13 6
Burgess, Mrs, for Debt ..	0 10 0
Butterworth, Miss M. A., for Conao ..	2 0 0
Cocker, Miss Euema W. (the late) ..	0 12 0
Derbyshire, for Debt ..	5 0 0
E. G.	5 0 0
E. H., Leicester ..	1 0 0
E. R. (Thank-offering for Increased Income), for Debt ..	100 0 0
Gibson, Mr. W. S.	1 1 0
Glen, Mr. W. (box) ..	0 12 0
Gotch, Miss, for Debt ..	5 0 0
Hill, Miss (box) ..	1 12 9
Hijjer, Mr. and Mrs. B. ..	2 2 0
H. M. D.	1 0 0
Hollowell, Mr. T. B., for Debt ..	1 1 0
Hope	1 0 0
Hubbard, Mr. S.	5 0 0
H. W. M., In Memory of Rev. C. M. Birrell ..	5 5 0
In Memoriam ..	0 10 0
In Memoriam Edith M. H., for Congo ..	50 0 0
Kemp, Mrs., Rochdale, for Debt ..	100 0 0
Kerr, Mr. Thomas, for Debt ..	10 0 0
Long, Rev. A.	5 0 0
Do. (box) ..	1 7 6
McLaren, Miss Janet (box) ..	0 14 1
Morden, Miss E. K.	0 12 0
Olney, Mr. Thomas H., for Debt ..	500 0 0
Olney, Mr. William ..	2 2 0
Orriss, Mr. and Mrs. (box) ..	1 0 7
Osborn, Mr. G. J.	2 2 0
Phillips, Mr. Ernest ..	3 3 0
Price, Mr. B., for Debt ..	0 12 6
Do., for N P ..	0 3 6
R. I. (A Thankoffering) ..	0 10 0
Roper, Mr. J., Newton Abbott ..	1 0 0
Saunders, Miss E. K., Bible class, for support of Nabin Chunder Dutt ..	4 0 0
Sharp, Mrs. E. (box) ..	0 10 0
Spiers, Mr. Josiah ..	1 0 0
Starkey, Mr. P. J.	1 0 0
Steven on, Miss, Duffield, for Debt ..	3 0 0
Truby, Mrs., for Debt ..	2 0 0
Two Friends of the Mission, per Pastor W. Gillard ..	0 10 0
Wightman, M. (box) ..	1 1 4
Wyatt, Miss M. (box) ..	1 11 0
Under 10s.	3 14 2

LEGACY.

Saunders, The late Mrs Mrs Ann, of Ipswich, by Mr. E. H. Denny ..	50 0 0
---	--------

LONDON AND MIDDLESEX.

Abbey-road Ch.	18 4 10
Do., for Congo	1 5 0
Acton	0 6 3
Do., Sunday-school, for Support of Congo Boy, Mpongi ..	5 0 0
Acton, Evangelistic Mission Church ..	2 5 6
Arthur-street, Camberwell-gate ..	7 0 11
Do., for W & O ..	2 2 0
Do., Sunday-school ..	0 17 3
Battersea-park Tabernacle ..	13 14 9
Do., Sunday-school ..	1 11 6
Bermondsey, Haddon Hall Sunday-school ..	5 0 0
Bloomsbury Chapel ..	31 12 10
Do., for Congo ..	2 0 0
Do., for Debt ..	7 12 0
Do., Sunday-school, for Barlist School ..	7 0 0
Bow, Blackthorn-street ..	0 12 0
Do., Sunday-school ..	2 2 0
Do., High-street Sunday-school ..	12 13 0
Brixton, Gresham Ch. ..	5 0 0
Do., Kenyon Chapel ..	11 12 0
Do., Sunday-school ..	1 6 10
Do., St. Ann's-road Sunday-school ..	0 13 7
Do., Wynne-road ..	5 18 8
Brixton-hill, New-park-road ..	8 10 0
Brockley-road Ch.	34 6 7
Do., Sunday-school ..	9 1 8
Brompton, Onslow Chapel ..	7 8 6
Brondesbury ..	20 9 0
Bunhill, Adult School, for Congo ..	2 0 0
Camberwell, Cottage-green ..	10 6 0
Do., for Debt ..	7 15 2
Do., Denmark-place Chapel ..	15 13 1
Do., Mansion House Chapel ..	10 10 0
Camden-road, for Debt ..	32 13 6
Castle-street, Oxford Market, Welsh Ch. ..	4 11 7
Chelsea, Lower Sloane-street ..	2 9 1
Chiswick ..	2 2 0
Church-street, Edgware road Sunday-school ..	5 11 6
Clapton, Chatsworth-road Sunday-school ..	1 7 6
Do., Downs Chapel ..	62 16 2
Do., for W & O ..	15 15 0
Dalston Junction ..	10 0 0
Deptford, Octavius-st. ..	13 1 2
Do., Sunday-school ..	0 5 6
Ealing Dean ..	7 13 9
Do., Haven-green ..	42 7 3
East London Tabernacle ..	28 18 8
Edmonton, Sunday-sch. ..	5 5 0
Do., for Intaly Orphanage ..	5 0 0
Enfield, for N P ..	1 6 0
Enfield Highway ..	2 10 "
Ferne Park Chapel ..	28 10 0
Forest Gate, Wood-grange Chapel ..	3 1 4
Do., for W & O ..	3 1 2
Do., for China School ..	10 0 0
Do., for Indian Sch. ..	6 0 0
Fulham, Dawes-road ..	2 0 0
Great Hunter-street Sunday-school ..	2 0 0
Gunnersbury ..	7 16 0

Hackney, Hampden Chapel	2 0 0
Hammersmith, West End Chapel	7 0 11
Do., Y.W.C.A., for India	1 8 0
Hampstead, Heath-street, for <i>Debt</i> ..	104 0 0
Do., for <i>Orissa</i>	1 1 0
Do., for <i>China</i>	1 1 0
Do., for <i>Congo</i>	1 1 0
Harlesden	10 17 5
Do., for <i>Congo</i>	3 0 0
Harringay, Emanuel Sunday-school	0 13 8
Harrow-on-the-Hill ..	8 0 9
Do., Sunday-school, for <i>N.P., Proshonno</i> ..	2 11 1
Hawley-road, St. Paul's Church	5 4 8
Hendon	12 0 0
Highbury Hill Church	9 12 4
Hightgate, Archway-road	14 13 6
Do., Southwood-lane	2 2 0
Honor Oak	5 2 6
Do., for <i>W & O</i>	2 2 0
Do. Men's Class, for <i>N.P.</i>	0 15 0
Do., Sunday-school ..	0 15 0
Hornsey Park Chapel	1 7 0
Hounslow	0 5 0
Islington, Salters' Hall	4 7 8
John-st., Bedford-row	9 17 8
Kensington, Horton-street	1 15 4
Kilburn, Canterbury-road	3 3 0
Maze Pond	7 5 0
Metropolitan Taber. ..	100 0 0
Do., Sunday-school, for <i>Mr. Week's work, Congo</i>	6 5 0
New Southgate	5 11 9
Do., for <i>W & O</i>	
(1895)	2 7 8
Do., Sunday-school, for <i>Congo boy, Diambi</i>	5 0 0
Peckham, Park-road Sunday-school	5 0 0
Do., for <i>N.P., R. C. Gohse, Khooina</i> ..	6 0 0
Do., for <i>N.P., John Paul, Agra</i>	6 0 0
Do., Rye-lane	20 5 0
Do., Sumner-road Sunday-school, for <i>China School Fund</i> ..	3 0 0
Peckham Rye Mission	0 3 0
Peckham Rye, Barry-road Sunday-school ..	0 11 10
Pinner	1 14 1
Poplar and Bromley Tabernacle Y.P.S.C.E.	1 8 6
Putney, Werter-road ..	5 4 6
Do., Sunday-school, for <i>support of Congo boy</i>	5 0 0
Regent's-park Chapel, Y.P.S.C.E.	0 13 3
St. Margaret's, for <i>Debt</i>	2 10 0
Shoreditch Tabernacle	10 0 0
Southall, for <i>Debt</i> ..	0 10 0
South London Tabernacle, Y.P.S.C.E. ...	1 0 4
Do., Sunday-school ..	11 14 1
Spencer-place Sunday-school	2 12 9
Stockwell	5 10 4
Tottenham	3 0 0
Twickenham, for <i>Debt</i>	0 2 0

Upper Holloway	21 10 7
Do., Y.P.S.C.E., for <i>support of Bindu Nath Sirkar</i>	5 15 6
Do., Sunday-school ..	11 8 1
Upton Chapel, Y.P.S.C.E., for <i>China</i> ..	1 10 3
Walthamstow, Boundary-road	4 0 0
Walworth, Ebenezer Sunday-school, for <i>China School</i>	4 11 6
Walworth-road	9 13 4
Do., Sunday-school, for <i>N.P.</i>	2 15 8
Wandsworth, East-hill	11 13 6
Do., Northcote-road ..	13 5 9
Westbourne-park	19 8 9
West-green	5 6 10
Do., for <i>W & O</i>	2 2 6
Do., Sunday-school ..	0 13 3
Westminster, Romney-street	1 4 0
Do., for <i>N.P.</i>	0 4 2
Woodberry-down	13 5 9
Wood-green	4 7 6
Do., Sunday-school, for <i>Bengali School</i> ..	3 0 4
Do., for <i>support of two Congo boys</i> ..	2 10 0

BEDFORDSHIRE.

Bedford, Mill-street Sunday-school	6 11 0
Houghton Regis	3 0 0
Luton, Wellington-st.	3 8 3
Ridgmount, for <i>Debt</i> ..	1 5 10

BERKSHIRE.

Faringdon, for <i>Debt</i> ..	0 13 0
Maidenhead	0 10 0
Newbury, for <i>Debt</i> ..	4 4 9
Reading, King's-road ..	26 15 5
Do., for <i>Debt</i>	15 3 6
Do., for <i>Congo</i>	0 7 6
Do., for <i>China</i>	0 3 0
Do., Sunday-school ..	10 2 0
Sunningdale	2 6 3

BUCKINGHAMSHIRE.

Chesham Lower Chapel, for <i>Debt</i>	9 0 0
Chearsley	1 10 1
Cuddington	0 10 0
Dinton	6 13 0
Do., for <i>Debt</i>	0 3 0
Ford, Kimble, and Longwick	4 9 0
Gold Hill	1 11 6
Do., for <i>W & O</i>	1 1 0
Haddenham	6 12 11
Little Kingshill	3 13 4
Looseley Row	1 14 11
Princes Risborough ..	8 6 3
Do., Y.P.S.C.E.	0 6 0
Towersey	2 17 8
Wingrave	0 16 0

Less expenses

CAMBRIDGESHIRE.

Cambridge, St Andrew's-street, for <i>Debt</i>	30 4 6
Do., Sunday-school, for <i>Debt</i>	3 2 6

Caxton	2 7 0
Isleham	1 0 0
March	6 6 0
Swavesey, for <i>W & O</i> ..	0 12 6
Waterbeach	2 2 0
Willingham, Ladies Working Party	2 0 0

CHESTER.

Crewe, Victoria-street	4 11 0
Latchford	5 4 0
Do., for <i>W & O</i>	1 1 3
Nantwich Y.P.S.C.E. ..	1 0 0
Do., Sunday-school ..	6 0 0
Stockport Sunday-school, for <i>Congo</i> ..	5 0 0
Tarporley, for <i>Debt</i> ..	1 17 0
Whelock Heath	12 1 0

DERBYSHIRE.

Kilburn	1 11 5
Long Eaton, Station-street	1 10 0
Swadincote, for <i>support of N.P.</i>	5 0 0

DEVONSHIRE.

Dartmouth, for <i>Debt</i> ..	1 13 0
Devonport, Hope Sunday-school, for <i>support of Girl at In-tally</i> ..	2 16 0
Hatherleigh	1 2 8
Hemyock and Saint-hill	1 13 5
Do., for <i>W & O</i>	0 16 4
Honiton	3 11 6
Do., for <i>Debt</i>	1 8 6
Kingsbridge	1 0 0
Do., for <i>Debt</i>	0 10 0
Plymouth, George-street, for <i>Debt</i> ..	26 0 0
Teignmouth	0 10 7
Do., for <i>N.P.</i>	0 10 5

DORSETSHIRE.

Bridport, for <i>Debt</i>	0 11 2
Gillingham	0 11 3
Do., for <i>W & O</i>	1 1 9
Do., for <i>N.P.</i>	2 3 7

DURHAM.

Hamsterley	0 12 4
------------------	--------

ESSEX.

Barking Tabernacle Sunday-school	2 10 0
Chadwell Heath, Enon Colchester, Eld-lane, for <i>support of Congo Boy</i>	3 0 3
Harlow, for <i>Debt</i>	3 8 7
Ilford	3 17 0
Langley	1 10 0
Leyton, Vicarage-road	7 19 2
Do., for <i>W & O</i>	1 15 6

Leytonstone, Cann Hall-road	4	0	0
Do., Sunday-school	0	11	0
Romford	27	0	0
Theydon Bois	0	15	0

GLoucestershire.

Arlington	0	13	0
Coleford	0	10	0
Gloucester Corn Exchange Sunday-sch.	5	0	0
Minchinhampton Sunday-school	1	13	0

Hampshire.

Andover Girls' Working Party	4	0	0
Roscombe, for Congo	5	0	0
Christchurch Y.P.E.C.F.	0	12	0
Lymington, for Debt	8	8	0
Romsey	0	10	0
Southampton, East-street Sunday-school, for N.P., India	6	0	0

Isle of Wight.

Newport, Castlehold	8	16	0
Niton, for Debt	2	3	0

Herefordshire.

Leominster	3	7	2
------------	---	---	---

Hertfordshire.

Barnet Tabernacle	5	13	2
Bovingdon	0	14	0
Do., for W & O	0	4	0
Boxmoor, for Debt	28	13	9
Bushy, Proceeds of Sale, for Congo	10	1	7
Do., for Congo girl under Mrs. W. Forfeitt	5	0	0
St. Albans, Dagnall-street	35	0	0
Do., for Debt	24	1	6
Watford, for Debt	72	5	2

Kent.

Beckenham, Elm-road	9	15	2
Bexley Heath, Trinity Chapel	5	7	8
Canterbury	17	5	1
Do., for Debt	9	1	0
Crayford Sunday-sch.	1	10	0
Dartford	2	15	0
Do., Sunday-school	1	17	0
Deal	5	0	0
Do., for Debt	0	5	0
East Plumstead	0	11	0
Forest-hill, Sydenham Chapel	4	18	5
Do., for N.P.	1	1	8
Do., for Debt	2	8	6
Do., for W & O	5	8	10

Greenwich, South-st	7	2	6
Hawkhurst	1	10	0
Lee, Bromley-road	7	0	0
Do., High-road	8	0	0
Do., Sunday-school	1	0	0
Plumstead-park-road	1	16	0
Shooters-hill-road	6	16	8
Sutton-at-Hone, Iron Room	0	5	0
Funbridge Wells, Y. P. S. O. E., for Support of Congo Boy "Ponda," Washen	3	0	0
West Malling, for Debt	3	7	6
Woolwich, Parsons-hill	11	13	8
Do., Queen-street	2	16	6

Lancashire.

Accrington	16	18	2
Do., for Debt	20	0	0
Bacup, Ebenezer, for Debt	18	6	1
Blackburn	5	0	1
Clayton-le-Moors	5	19	8
Clowbridge	1	5	0
Goodshaw, Part Proceeds of Sale of Work	13	18	0
Inskip, for Debt	0	16	0
Liverpool, Baptist Christian Endeavour Societies	17	16	3
Liverpool, Fabius Ch.	0	6	0
Do., Kensington Ch.	3	0	4
Do., Old Swan Sunday-school	1	10	0
Do., Pembroke Ch., Sunday-school, for Congo	5	0	0
Do., for Mr Walker's Wor., Naples	5	0	0
Do., Princess-gate	1	11	6
Do., Tue Brook	2	5	4
Do., Birkenhead, Jackson-street Sunday-school	1	1	4
Manchester, Moss Side	0	10	0
Do., Rusholme-road, First Class Women, for Congo	1	0	0
Do., Union Chapel, for Debt	15	17	6
Do., Y.P.S.O.E.	4	0	9
Nelson	0	10	0
Oldham, King-street	5	8	4
Do., Manchester-st, for Debt	1	10	0
St. Helens, Central Ch., Sunday-sch, for Debt	1	0	0
Waterbury, for Debt	1	12	9
Wigan, Scarisbrick-st, for Debt	0	8	6

Leicestershire.

Leicester, Belvoir-street	5	16	10
Do., Sunday-school	7	16	11
Do., Clarendon Hall	2	11	10
Do., Emanuel Ch.	1	5	6
Do., for W & O	1	1	0
Do., Harvey-lane, for Mr Shorrocks's School work, China	3	0	0
Loughborough, Woodgate	33	13	0
Woodhouse, Eaves, for Debt	0	12	6

LINCOLNSHIRE.

Lincoln, Monks-road	5	0	0
---------------------	---	---	---

NORFOLK.

Aylsham	3	6	6
East Dereham	0	18	11
Great Wymouth	24	14	9
Norwich, United Meetings Collection, 1894.	40	2	10
Norwich, St. Clement's, for support of Balajes Jennu, Berhampore	13	6	0
Do., for N.P.	0	14	0
Do., St. Mary's	80	18	8
Stalham	13	2	2
Worstead	19	10	0

NORTHAMPTONSHIRE.

Bratford-on-the Green, for Debt	0	15	0
Kettering, Nelson-street	1	11	0
Kingsthorpe, for W & O	0	18	0
Kingsbury, for Debt	1	0	7
Long Buckley, for Debt	2	7	10
Moulton and Pitsford	2	7	0
Northampton, College-street, for Debt	22	0	0
Woodford	0	0	0

NORTHUMBRLAND.

Newcastle-on-Tyne, Jesmond, for Debt	21	13	7
North Shields	12	0	6

NOTTINGHAMSHIRE.

Nottingham, Derby-rd	9	5	11
Do., Juvenile Auxiliary	3	12	2
Do., George-street, for Debt	0	8	0
Do., Mansfield-road, for Debt	10	0	0
Southwell, for Debt	1	0	0
Sutton-in-Ashfield, for Mr. Shorrocks's Sch. Work, China	2	14	0
	36	0	1
Less expenses	0	2	6
	35	17	7

SHROPSHIRE.

Dawley	1	10	0
--------	---	----	---

SOMERSETSHIRE.

Beckington	2	7	0
Bridgewater Y.P.S.O.E., for N.P. at Bungpore	5	15	0
Bristol Auxiliary, per Mr. G. M. Carlisle, Treasurer	115	6	8
Do., for support of Mamwa, Congo	5	0	0

Bristol Auxiliary, for support of <i>Nobilis Chunder Dass, Serampore College</i> ...		6 0 0
Do., for <i>W & O</i> ...		3 11 4
Do., for support of <i>Chinese girl in Mrs Morgan's Sch.</i> ...		1 17 0
Do., for <i>Debt</i> ...		10 0 0
Do., for support of <i>Congo boy</i> ...		5 0 0
Do., for support of <i>girl in India</i> ...		5 0 0
Do., Tyndale Chapel, for <i>Debt</i> ...		54 10 0
Chard ...		0 10 0
Crewkerne ...		4 3 10
Isle Abbots ...		8 15 11
Minehead ...		0 10 0
Do., for <i>Debt</i> ...		0 15 0
Taunton, for <i>Debt</i> ...		10 0 6
Wedmore and Mark ...		7 13 6
Do., for <i>China</i> ...		0 10 6
Yeovil, for <i>Debt</i> ...		6 18 0

STAFFORDSHIRE.

Hanley, New-street, for <i>Debt</i> ...		0 10 8
Newcastle-under-Lyme ...		1 13 0
Wednesbury, Sunday-school ...		5 18 2

SUFFOLK.

Aldeburgh ...		3 0 0
Brandon ...		4 9 6
Do., for <i>W & O</i> ...		0 12 0
Do., for <i>N P</i> ...		0 5 10
Gorleston, Tabernacle ...		5 1 0
Ipawich, Hurlington Ch., for <i>Debt</i> ...		7 10 0
Do., Turret-green ...		2 15 6
Sudbury, for <i>Debt</i> ...		2 10 0

SURREY.

Anthony's ...		4 4 0
Balham, Ramsden-rd. ...		0 5 0
Barnes, additional, for <i>Debt</i> ...		0 8 0
Croydon, West ...		13 1 8
Croydon, Memorial Hall Sunday-school ...		1 17 6
Dulwich, Lordship-lane ...		5 3 0
Kingston-on-Thames ...		5 4 5
Lower Tooting, Summers Town Sunday-school ...		0 14 3
Merstham Sunday-sch. ...		1 5 0
New Malden ...		3 0 6
Penze ...		1 0 0
South Croydon, Brighton-road ...		2 12 1
Do., Bible-classes ...		3 18 7
South Norwood ...		5 8 11
Do., for <i>W & O</i> ...		1 1 10
Do., Sunday-school ...		7 1 4
Thornton Heath, Boulah Sunday-school ...		13 17 1
West Norwood, Chatsworth-road ...		10 0 0
Upper Norwood ...		7 9 7
Wimbledon, Queen's-road ...		8 3 8
Yorktown ...		6 11 10

SUSSEX.

Crawley ...	1 13 0
Lower ...	14 16 11

WARWICKSHIRE.

Birmingham, Heneage-street, for <i>Debt</i> ...	3 8 6
Coventry, Queen's-road ...	1 1 6
Do., for <i>Debt</i> ...	6 1 3
Leamington, Warwick-street ...	4 17 1
Stratford-on-Avon, for <i>Debt</i> ...	0 15 8
Wolverley ...	17 15 3

WILTSHIRE.

Caton, for <i>Debt</i> ...	0 6 6
North Bradley ...	6 0 0
Trowbridge, Back-st. ...	0 1 10
Do., for <i>Mrs. James' School, Madaripore</i> ...	1 0 0
Westbury Leigh, for <i>Debt</i> ...	0 17 0
Yatten Keynell ...	1 13 0

WORCESTERSHIRE.

Atch Lench and Dunnington, for <i>Debt</i> ...	3 17 0
Worcester ...	2 14 10

YORKSHIRE.

Bradford, Baptist Union, for <i>W & O</i> ...	2 18 11
Bradford, Hallfield ...	28 6 3
Doncaster ...	0 4 8
Farsley and District Baptist Union, for <i>W & O</i> ...	2 19 7
Lindley Oakes ...	3 2 0
Queensbury Juvenile Auxiliary ...	4 5 0
Salterford, for <i>N P</i> ...	1 7 3
Scarborough, Alberman, for <i>Debt</i> ...	17 5 0
Do., Ebenezer, for <i>Debt</i> ...	2 10 0
Sheffield, Glossop-road, for <i>Debt</i> ...	0 4 0
Do., Junior Y.P.S.C.E. ...	0 6 6
Do., Sunday-school ...	3 15 7
Shore, Sunday-school for <i>N P</i> ...	6 1 8
Wakefield Sunday-sch., for <i>N P at Barisal</i> ...	2 9 0

NORTH WALES.

ANGLESEA.

Amlwch, Salem ...	1 0 0
Llandegfan ...	1 12 0

CARMARTHENSHIRE.

Bangor, for <i>Debt</i> ...	0 14 0
-----------------------------	--------

DENBIGHSHIRE.

Pencycae, Salem ...	3 4 0
---------------------	-------

MERIONETHSHIRE.

Bala ...	0 10 4
Blaenau Ffestiniog, Cal-faria ...	1 14 6
Llanwchlyn ...	4 13 0

SOUTH WALES.

BRECONSHIRE.

Brecon, Kington Ch. ...	0 17 0
Brynmawr, Zion ...	0 16 0
Cilfowr ...	1 13 6
Cwmdu, Horeb ...	0 5 0
Llanelli, Bethlehem ...	1 3 2
Ynysyfolin, Horeb ...	1 1 9

CARMARTHENSHIRE.

Burry Port Tabernacle ...	0 2 6
Bwlchyrhiw ...	0 5 0
Drefach ...	3 14 9
Felintol, Adulam, for <i>Debt</i> ...	1 15 0
Llanelli New Dock, Emanuel English Ch. ...	1 15 0
Llangydeyrn ...	4 4 2
Do., for <i>N P</i> ...	3 7 9
Porthyrhyd, Bethlehem ...	1 15 4
Do., for <i>N P</i> ...	1 12 9

GLAMORGANSHIRE.

Aberdare, Carmel ...	11 0 4
Blaenrhondda, Cal-faria ...	2 9 0
Brynamman ...	1 14 0
Cardiff, Bethany ...	26 5 0
Do., for <i>Debt</i> ...	5 0 0
Do., Hope Sun-sch. ...	4 3 6
Do., Salem ...	33 14 7
Do., for <i>N P</i> ...	5 5 5
Do., Tredegarville ...	1 4 3
Cefn Coed, Carmel ...	1 4 10
Cwm Garw, Tylagwyn ...	5 15 6
Cwmrhydycewn ...	1 2 6
Dowlais, Hebron ...	3 10 11
Gelli, Siloam ...	2 12 2
Glanamman, Bethesda, for <i>N P</i> ...	0 11 9
Glyncorrog, Bethel ...	0 19 0
Llancafart, for <i>N P</i> ...	2 2 9
Llansamlet, Adulam ...	2 0 3
Llantwit Vaurde, Salem ...	1 7 0
Maestey, Bethany, Union Missionary Meeting ...	2 3 0
Do., Caer-salem ...	0 15 0
Do., Tabernacle ...	1 5 0
Pontardulais, Tabernacle ...	5 5 0
Do., for <i>N P</i> ...	1 0 0
Porth, Salem ...	10 0 10
Do., for <i>N P</i> ...	7 2 7
Rhydfelen ...	2 16 0
Swansea, Mount-pleasant, for <i>Debt</i> ...	6 18 6
Tongwynlais, Salem ...	1 12 8
Troedriwruwch ...	2 3 8
Troedriwruwch, Carmel ...	0 3 0
Twydyrdyn Sun-sch. ...	0 14 0
Ynysybwl, for <i>N P</i> ...	0 12 0

MONMOUTHSHIRE.

Abercarn, Welsh Chapel	5	5	6
Abertillery, Ebenezer	25	1	6
Cross Keys	23	13	8
Goytre, Saron	0	2	6
Llanvaches, Bethany	1	0	0
Do., for <i>H & O</i>	0	3	10
Llanvareth	2	10	0
Newbold, E and Cross-pennant	0	14	0
Newport, for <i>Deb</i>	1	2	0
Do., Charles-street	1	5	0
Do., Commercial-st.	6	8	4
Do., Duckpool-road	8	10	0
Do., St. Mary's-street	11	7	1
Pon-hir, Zion	4	3	6
Pontlaurfnuth, Elm	0	15	0

PEMBROKESHIRE.

Bethabara, for <i>Brittany</i>	3	7	0
Cilgerran, Pencl	7	0	9
Ffynnon	7	3	8
Llan-glofan	9	4	10
Saundersfoot	0	16	5
Tenby	1	8	8

RADNORSHIRE.

Rock	0	12	6
------	---	----	---

SCOTLAND.

Arbroath	2	2	0
AVR	0	14	6
Cambuslang, Bible-class, for support of <i>Congo boy</i>	2	15	0
Coatbridge	0	5	2
Cupar, Fife	2	16	0
Do., for <i>Congo</i>	1	0	0
Dundee, Burray-street	1	0	0
Do., St. Enoch's	0	5	0
Edinburgh, Charlotte Ch.	2	3	6
Do., Morningside	1	3	6
Do., for <i>W & O</i>	0	5	0
Forfar	1	1	1
Forres	1	10	0
Fraserburgh	11	0	0
Galaashiels, Victoria-st. Sunday-school, for <i>Congo</i>	0	7	0

Glasgow Auxiliary, per Mr D. Lockhart	2	5	0
Do., Adelaide-place	18	18	0
Do., Cambridge-street Sunday-school	1	10	0
Do., Frederick-street	10	8	2
Do., for <i>Mr. Forsyth's work</i>	0	15	0
Do., for support of <i>Congo boy, Loloka</i>	2	10	0
Do., for <i>V P.</i>	3	6	0
Do., Hillhead	110	0	0
Do., John-street	12	0	0
Hamilton	1	13	6
Jeaburgh, for <i>Congo</i>	1	0	6
Kemnay	3	7	6
Kirkcaldy	5	11	0
Lanmasting and Sandsting, Shetland, for <i>Deb</i>	1	0	0
Largo	1	18	0
Lossiemouth, for <i>N P</i>	0	10	0
Millport	2	3	0
Pitlochrie	2	5	4
Selkirk	1	0	0
Do., Sunday-school	0	10	0
Do., for <i>Congo</i>	0	6	6
Do., for <i>China</i>	0	18	0
Stirling, for <i>Deb</i>	0	18	6
Wick, Sunday-school	2	0	0

IRELAND.

Banbridge	0	15	2
Belfast, Regent-street Bible-class	0	10	0
Brannoxtown	5	10	0
Cairndaisy, for <i>N P</i>	0	17	6
Cork	7	4	0
Dublin, Harcourt-street Church, for <i>China</i>	1	10	0
Do., for <i>Work amongst the Gondas</i>	20	0	0
Limerick	3	0	6

FOREIGN.

ITALY.

Rome, Lucina Sunday-school	3	3	0
----------------------------	---	---	---

SPECIAL FUNDS.

Expenses of Special Effort.

A Friend	10	0
----------	----	---

CONTRIBUTIONS FOR CENTENARY FUND.

Almond, Mr. R. E., Watford	3	3	0
Benest, Mr. H. W., Southampton	1	0	0
Collier, Mr. E., J.P., Reading	14	13	6
Franklin, Mr. G., J.P., Exeter	1	0	0
Garland, M. J., Cardiff	5	0	0
In Memory of the late Charles Whitaker, Harlow	20	0	0
Robinson, Rev. W. V., B.A.	5	5	0
Rushworth, Mr. L., Accrington	10	0	0
Skerry, Rev. W. R.	5	0	0
Smith, Mr. and Mrs. A. Gurney, Family	10	0	0
Terrey, Mrs.	1	11	6
Townsend, Mr. C., M.P., Bristol	50	0	0
Walmisley, Mr. J. W.	2	0	0
Brompton, Onslow Chapel	1	0	0
Leicester	27	14	4
Plymouth	12	2	0
Trowbridge, Backstreet	5	0	0

Correction.—The contributions acknowledged last month as from Southampton, Portland Chapel, included the following sums from other churches:—

Blackfield Common	1	7	6
Shirley, Union Ch.	23	17	8
Southampton, East street	9	12	0

TO SUBSCRIBERS.

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