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MRS. WALL'S BEGGARS' MEETING IN ROME.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Recent Tidings from the Congo Mission.

BY the last Congo mail letters were received from most of the Missionaries, and we are devoutly thankful to say "*good health*" was reported from all stations. Mr. Weeks writes from Tunduwa (May 11th):—

"You will be glad to hear that we have arrived here in safety and comfort. The voyage, as a whole, although rather long, was very comfortable, and we were able to do good work. Mr. Slade worked at the language with Mrs. Weeks, and I translated the first twenty-five Psalms and some hymns ready for printing.

"We arrived here May the 1st, and we are delighted to find many alterations and improvements. Mr. Scrivener needs a change, and I hope he will soon be leaving for home.

"Both Mr. Grenfell and Mr. Bentley think it will be well for me to stay here. We are now getting settled, and I am gradually getting into the work of this station.

"The tidings from all the up-river stations are good, thank God."

Mr. Arthur D. Slade reports (May 7th):—

"Yesterday was to me a very happy Sunday—my first Sunday at a Congo Mission station. There were over sixty at the morning service, and a more interested or attentive congregation it would be, indeed, very difficult to find.

"It gave me fresh courage to see them and their happy faces, and to listen to their earnest songs and reverent prayers, for some of the elder lads lead the others in prayer; and I am told that in that exercise, as well as in speaking to the people of the great things of God, they exhibit great eloquence and ability. And yet ten years ago this people dwelt in utter darkness, and were hostile to the white man and the religion he came to teach.

"Surely such facts and reflections as these should give us fresh heart to prosecute our work with renewed courage and inspiration; for although the field is so immense as to almost appal us at times, yet ever and again we see the light of Divine truth breaking in upon this land, telling with no uncertain sound that we, too, in our several spheres of labour shall 'reap if we faithfully not.'

"I should make a start for Wathen at once, but that heavy rains are now the order of the day, and there is nothing to be really gained by sitting on the bank of a rapid swollen river, which neither man nor boat can cross, watching the floods gradually subside until the passage can be made. I hope to start off, however, as soon as may be really prudent."

The Rev. Thos. Lewis writes from San Salvador (May 4th):—

"The work here is full of encouragement. Many people come inquiring about the way of salvation. Some give good evidence of a real change of heart. I expect that before you receive this letter four or five more will have followed Christ in baptism, and have been received into the fellowship of the Church. I feel we have a firm hold upon the people here now, and believe we shall have the joy of leading many more to the Saviour."

We have also received deeply interesting letters from the Revs. W. Holman Bentley, of Wathen, and John G. Brown, of Stanley Pool, which, for want of space, must stand over until the August number of the HERALD.

Mrs. Wall's Work amongst the Poor in Rome.

(See *Frontispiece*.)

MRS. WALL has sent home a photograph of one of her Beggars' Meetings in Rome, and reporting on this work, she says:—

"In writing of my work among the poor, I feel it will interest those who have recently assisted me if I give some account of its commencement. In doing this, my thoughts wander back to the little room where I invited the first poor old woman to come, promising her a little story about Jesus. It was not long before I found she was deaf. All she could tell me was that she went into the church every morning to pray, but, when I asked her what she said, I found her prayer consisted of a few words in Latin, which she did not understand. I read to her the beautiful story of Zaccheus, and tried very hard to teach her a little verse of God's Word. When she left she asked if she might return and bring others with her. The next week she came with a blind man and a little boy. Each time we met our little gathering became more numerous, and very soon the small room was exchanged for one much larger, and a few sous for a large piece of bread. Being on the first floor, the residents above complained at seeing so many of these poor people on the stairs, and thus obliged me to look for another *locale*. Again and again I went out hoping to obtain something suitable, but when I mentioned the purpose for which I wanted it I was always refused. At last, after much prayer and waiting on the Lord, a room was offered us in Trastevere, just in the midst of the poor, and in the very locality we wanted. The priests opened a meeting opposite, but when they could not succeed in getting the poor people away, they interfered to prevent our continuing there. With some difficulty another place was rented, but this

being too small and very badly ventilated, friends kindly contributed to purchase and build our present rooms. Since then some thousands of starving, homeless, diseased, and despised poor have not only received relief and sympathy, but have heard of the love of their Saviour, and many, prodigal like, have returned to Him and found a home.

"Our meetings take a very simple form; we feel everything must yield to the one thing, the storing their minds with the sweet words of Jesus. To this end we select verses which are simple, and which contain the Gospel in its fullest form. Very few are able to read, so we have to make them repeat the verses over and over again that they may remember them. During the last year we have been teaching them a verse of Scripture for every day in the week. A large number tell me, they always remember to repeat their verse for the day. Many of Sankey's hymns are sung by them, not only at the meetings, but in their little rooms of an evening, when the neighbours frequently come to listen. At each meeting their names are called out, and the absentees visited during the week. The attendances during the year have been six thousand one hundred and thirty-three. At the close of the meeting a large piece of bread is given to each, and the gratitude they show is the proof of their great need.

"Owing to the Pope's Jubilee, the gifts for our poor people did not come in time for their Christmas treat. To lessen their disappointment, we manufactured a very simple Christmas tree, from which they all received little bags filled with sweets and fruit. Some friends also very kindly showed them the magic lantern, which interested them very much. So great was their pleasure that I overheard one of them say: 'This must be something like Paradise.' Before leaving, Mr. Wall and the evangelists gave them some very solemn thoughts on the end of the year, and the changes death had made in our gathering, urging on them the importance of deciding at once for the Saviour. I felt the Spirit was working in many hearts. We saw some of our dear old men, who in all probability before another Christmas will have passed away, wiping their tears as they coursed one after another down their cheeks. At the close many of them, by the warm squeeze of the hand and the happy smile, said, more than by words, what Jesus had done for their souls. One poor woman, whose bed is only a sack of straw, quite alone in this world, with no one whatever to care for her, came to me, saying: 'Signora, I can say I am a saved woman, I feel so happy. Had I died before I came to these meetings what would have become of my poor soul?'"

Work in Eastern Bengal.

MR. J. ELLISON, of Mymensing, Eastern Bengal, sends the following account of work in the Mymensing district:—

"MY DEAR MR. BAYNES,—I have during the last two and a half months travelled a good deal in this district. My first journey was to Durgapore, about thirty-five miles from Mymen-
sing. Near this place we have a mission station among the Garos. My main object was to visit this station, and make arrangements for the work there. I visited a native prince there, and,

while waiting to see him, sat among the managers of his estates, and talked with them on matters pertaining to salvation. After a time I went into the palace to see the great man, and found him sitting on the floor, with twenty or thirty men all round him. I talked with him for a short time, and offered books for sale, both English and Bengali; and he and his men bought a good number. Then I went to a large market near, where there were a great many Garos, men and women, and a great many Bengalis. I was joined by a Bengali preacher of mine, who preached in Bengali, and by a Garo preacher, who preached in Garo. During the day I attended to mission business, and next day I started for Mymensing. On the way back I called on a wealthy young man and sold him an English Bible, preached in a market and in several houses, and sold books. The journey lasted six days.

"SOWING THE SEED.

"I cannot tell you all we have done on these journeys, as my letter would grow too long. After a day or two, I started with a preacher and a colporteur on a journey of twelve miles from Mymensing. We stayed at the house of a wealthy landowner, and had everything provided for us. During our stay there, we went to several houses in the mornings, and visited places three and four miles distant, and preached to crowds of men in the markets in the afternoons. One of these places, named Ishorgunj, was four miles distant. Here we visited the Government school, and gave to each teacher a copy of the four Gospels and Acts. These books I have received from the British and Foreign Bible Society for free distribution among teachers of schools. I gave also to each scholar a tract. The school was

near the law-court, and there were a few large trees there which afforded us a friendly shade. We opened our store of books, and sold a fair amount of both English and Bengali. I pay special attention to book-selling. I get books from our Mission Press, and from Mr. Glazier, the magistrate here; so I carry many sorts of books with me. I buy the most interesting and useful books in the cheapest form I can, and I have been very pleased with the sales we have had. I was pleased to find the other day that one of my native preachers was getting up a box of books with his own money, with a view to selling again. But to return to my story. After selling books near the law-court, we went to a large market, and preached as best we could among the crowd. It is not easy to preach among such a Babel of noises. We sold books very well, and in the cool of the evening returned to our lodging-place.

"Next day we went to another large place named Gowripore. I went in the morning and visited three or four landowners, and preached and talked with them in their houses. At one house I sold over three rupees' worth of books in the afternoon. I visited the school, and by request examined the scholars, and then wrote my opinion of the school. After this I gave each scholar a tract, and preached to many of them after school was over; and to each teacher I gave the Gospels and the Acts. After resting a little, I went with my preacher and preached and sold books. In this way we worked a week in that part of the country with no apparent fruit; but it is not a useless work if we only sell good literature; and we are in duty bound, fruit or no fruit, to preach the Gospel to every creature.

"MELA WORK.

"Our next journey was to Jamalpore

and Sherpore, two large towns about thirty-four miles from Mymensing. At Jamalpore there were two melas. I had with me a preacher and a colporteur. In the mornings we visited houses, and in the evenings preached and sold books in the melas. Here we had many visitors, because we were living very near to a mela. We sold a great number of books. I took a large box of books, and felt sure I should bring some back, but it was emptied. My colporteur had also a large box, and I had to begin selling his books. We visited the school and law-courts, and sold many books and pictures, and gave away many tracts.

"After staying at Jamalpore five or six days, we moved on to Sherpore. Here we stayed at a landowner's house five days, and lived on his bounty. At Sherpore there are many landowners; so every day we went to visit them in the morning. We found them very prejudiced against our religion. We worked at Sherpore for five days, preaching in houses and in the markets, and selling books. We met with many people, and had good opportunities of disseminating the truth. On the way back, a storm came on, and I had to take refuge in a cow-house. While there, a number of Mohammedans came in, and I talked to them a long time about Adam and Eve, Cain and Abel, Noah, Abraham, Isaac and Jacob, &c., on to Christ, and in so doing I felt I was imitating Him 'who, beginning at Moses and all the prophets, expounded unto His disciples all the Scriptures concerning Himself.' When I arrived at my resting-place, there was no prospect of getting anything to eat for a long time; but one man brought me some milk, and another some rice so hot I could hardly bear to touch it. Although not very nice, I enjoyed the meal after sixteen miles of a run on a

pony. I find the people kind, and many welcome me in their houses.

"VILLAGE WORK.

"Our next journey was to a place called Kishorgunj, forty-two miles from Mymensing. Twenty-five of this we went by rail, and the rest on a decent road. On the way we called at a place called Husumpore, a somewhat large village. Here we found some Roman Catholics, but they were better as Hindus than they are now, for they drink intoxicants rather freely; they said their priest drank with them when he came to visit them, and they worship the images of saints. Two of them seemed very favourable to us, and one of them has, to all appearances, determined to be baptized and join us. He seemed a good, steady young man.

"At Kishorgunj I stayed in a house near to the Government school; and as there is a large school there of 400 scholars, I had during the days we stayed there many visits from the native lads. There were many seats in the house in which I stayed, and so the lads sat and I told them many Bible stories, and they were very interested. I was constantly selling books there. To each of the teachers I gave the four Gospels and Acts, and, including the head-master, there were thirteen, and to each scholar I gave a tract. The head-master bought two rupees' worth of books from me. Besides this, I gave an address in the school-room on the death and resurrection of Jesus Christ, because Good Friday had just passed, and it seemed suitable to explain to them why the law-courts and schools all over the country had been closed. I always try to make use of current events in preaching. The Scripture account of the Jubilee I have found very useful in preaching. At Kishorgunj we visited the law court and police-court and

landowners' houses, and nearly all the houses of respectable Bengalis, and preached to many of the poor in the markets; and thus as best we could we tried 'to obey our marching orders'—'Go ye out into all the world and preach the Gospel to every creature.'

"On our return journey we had to call again at Husumpore. We stayed a day there. In the morning I called on the Roman Catholics for a little while, and they afterwards sent me some cocoa-nut milk, which was delicious. I also called at the post office and had a long conversation with the postmaster, and found that he had been trained in a mission-school in Calcutta. He spoke strongly against the outstill system in India, and said that the Government were doing more harm than good by making it so easy for people to drink intoxicants. He said that we missionaries ought to join together to lessen the sale. I agreed with him, but said that they must join with us too.

"AN INQUIRING JUDGE.

"I next called on a native judge, who gave me a cordial welcome. He said he was a Hindu, but not an idolater, that he prayed to the Supreme Being every day. I tried to show him the need of Christ as a Mediator, but he would not agree to my teaching. He eventually bought an English Bible from me, and another man bought a copy of 'Pilgrim's Progress.' In the evening we went and preached in the market and sold our books, and next day returned to Mymensing. At home I found a Garo waiting for me, who wished to be baptized.

"I have not much more to add. Our new mission-house is nearly ready. We expect to go into it in June. We are now living in a bungalow belonging to Government. Our mission-hall near the station is also nearly ready. We intend

having an English service there every Sunday evening for English-speaking Bengalis; also we intend having a Sunday-school on Sunday morning, and daily preaching and book-selling. May our great Master prosper this new cause!

"A PAINFUL INCIDENT.

"I have an incident to relate of a painful character. Two or three weeks ago a Garo Christian went into the wood to cut down a tree; while doing so, a tiger sprang on his head. His brother and several others were near and screamed out. He had a large knife in his hand, and cut the tiger with it as best he could. He died in a week from the day he was attacked, and the tiger died in seven or eight days. He was until the end of last year a preacher for our Mission at Birisairi; his name I think you will find in the last Indian report of our Mission—Chandra Mohan Garo. He was a good man, a real Christian, and he died 'the death of the righteous.' At times his mind wandered, and he asked his friends to take him to the missionary, meaning myself. At another time he said Christ was calling him. He came to see me not long before his death, and I prayed with him and his brother before they left. That was our last act together in this world. He has left a wife and four or five children. I believe he is the first real Christian Garo who has died in our Mission. 'May he, being dead, yet speak.' His brother is here, just now, and has told me the story as I have related it; and he has told me of three or four of his relatives who wish to be baptized.

"Yours very truly,

"J. ELLISON.

"A. H. Baynes, Esq.'

Women's Work in China.

THE following letter has recently been received from Mrs. J. J. Turner, of Tai Yuen Fu, Shansi province:—

“Since our return from England in the spring of 1884, I have been living in Tai-yuen-Fu, with the exception of the summers of 1886 and 1887, which I spent with my husband in Hsin-cheo.

“Having no medical knowledge, and there being only a very small church here in connection with our Society, and no Christian women to teach, my work has been exclusively in the direction of visiting, as often as practicable, all the heathen families to whom I could get access. I have always tried, too, to induce them to visit me, but have found them slow to do so.

“The barbarous custom of foot-binding of course tends to make Chinese women bad walkers. (Some say that the main object of it when first instituted was to keep them from gadding about.) And then Chinese etiquette forbids that young women should be seen in the streets, and this restraint is not imposed only on those of position in society, but also obtains among working people. I have known many poor families where there were girls under twelve or so who were free to roam, but their elder sisters never thought of going out except in company with the old folks in a cart; and among the higher classes neither old nor young ever walk out. Happily for them, the arrangement of Chinese houses enables the inmates to get some little fresh air without meeting the public gaze. In the summer-time many of them do almost everything in their court-yards. Having a meal out of doors is with them a very simple arrangement; a basin of

food and a pair of chop-sticks, with perhaps one little dish of salt vegetables as a relish, being about all that is needed for an ordinary repast.

“Considering the hindrances above referred to, it will be readily understood that some fairly strong attraction is needed to draw many visitors. In some parts of China the women come in crowds of their own accord out of sheer curiosity to see the foreigner. Here it is not so, and never has been. I hope, however, that the time may not be far distant when some of our acquaintances in this neighbourhood will come to hear the truth from the love of it.

“I feel thankful, meanwhile, that we can visit them.

“There are some thirty or more families all within half-an-hour's walk of my home, upon all of whom I feel free to make an occasional call, and I have lately been going out nearly every afternoon for this purpose. I usually take my little boy of four and a half years along with me, partly because I do not feel comfortable in leaving him too much alone with the Chinese, and partly for the benefit of the change and walk. And he is rather a help than otherwise, I think. A little child seems to create a fellow-feeling at once.

“We hear some strange remarks made sometimes. Once when Mrs. Sowerby and her little girl accompanied me, the people were surprised at the child's pretty flaxen hair, and asked whether it was a head-dress! They think everybody's hair ought to be black, and have often suggested to me that if Charlie's were constantly

shaved, it would grow black in time, apparently never dreaming that I might prefer it to remain as it is.

“Correcting the false but very common impression that we are sent out here at the expense of our Emperor, often affords an opportunity for giving a profitable turn to the conversation. ‘We cannot go to heaven,’ said an old lady I was talking to recently. ‘The “holy ones” may, but there is no chance for us common folk.’ How it made me long that she might soon share with us in our glorious hope!

“A poor woman I have known for some years lately lost her child, of whom she was very fond. The little girl was about six years old. She used to come with her mother to Mr. Richard’s Sunday class, and had learned to repeat several hymns very nicely. Within two months after the little one’s death, I heard that her mother had bought another girl just the same age from some poor woman who had more bairns than she could support. The price given was 8,000 cash, equal to about 20s. of our English money.

“Wives are not so easily got, however. The old lady above referred to, in reply to my question as to whether her son was married, replied: ‘No, we have not enough money; it costs 100,000 cash (about £12 10s.) to get a daughter-in-law.’ The old ladies here make a good deal of their birthdays. It seems to be the correct thing for all their children, grandchildren, nieces, nephews, and other relatives

to visit them on that august occasion. One afternoon, not long since, an old lady who is a near neighbour did me the honour of a visit, accompanied by all her guests, who had come to celebrate her seventieth birthday. Reckoning children and servants, there were over thirty altogether. And how grand they were in their silks and satins of brightest hues, with faces painted and powdered, and hair most elaborately arranged and adorned with artificial flowers and silver pins! There was too great a clatter for much profitable conversation, but it was an opportunity for showing friendliness, and it gave me an introduction to two new families. My small organ and my sewing machine were, as usual, objects of much interest. Mrs. Morgan lately had an interesting gathering at her house. There were ladies from five different families, who, with children and servants, numbered over twenty. They came by Mrs. Morgan’s invitation to see some magic-lantern views, and all seemed well pleased with their visit.

“How I wish I had to tell of souls saved! I have often asked myself the question: ‘What is it that hinders?’ We greatly long to see some gathered in. Many have heard of the Saviour’s love. Will any who read this join us in prayer that some may speedily realise that love, and accept it for themselves, and then do all they can to win others?”

Baptisms at Raygunge, Bengal.

BY THE REV. DENTIAM ROBINSON.

RAYGUNGE is a large village and mart, lying on the banks of a fine river, and distant some thirty six miles from Dinagapore.

ON THE ROAD.

The road between the two places is exceedingly uneven, and since one is compelled to travel by the indigenous bul-

lock-cart, which has not even an apology for springs, the effect of the jolting experienced is similar to what General Gordon describes as the result of camel-riding—a general mixing-up of heart, liver, and lungs in hopeless confusion. Besides this, large tracts of leopard-infested jungle intervene between the villages, which are sparsely scattered over this part of the district. Here and there, too, a broken bridge compels us to drive the carts through a reedy marsh, in the course of which operation the wheels stick deep in the mud, the bullocks becoming obstinate strike work and sit down in the water, while the drivers exhaust their energies in abusing the unfortunate animals, or twisting their tails, the last being a favourite method of driving cattle in India. These being some of the difficulties of the road, we waited for the setting-in of the cold season before starting on our tour to Raygunge, and on the 10th of December last left Dinagepore for that place. On the 11th we preached at a small *hât* (weekly market), where the simple villagers soon crowded round, attracted by our singing to the music of a *viala* (native violin).

OUR PREACHING PLACE.

It was a curious scene. Behind us was a small Billingsgate, with its proverbial din, baskets containing fish of all kinds being arranged in rows so as to admit of pathways for the buyers; to the left were huge tortoises laid upon their backs, while in front of us was the listening crowd; and amid the turmoil of the *hât* we continued to preach, until the sun's heat, together with an insufferable odour of fish, reminded us that it was time to resume our journey. Six miles further on we reached a very large *hât* at Tangan, held under a magnificent grove; and

here I noticed that the mass of people was composed, not of $\frac{1}{2}$ Dinageporean Bengalis, but of Polias. These last are supposed to belong to the non-Aryan aboriginal tribes of India, and they possess a history as interesting as it is obscure. Tradition reports that on the occasion of Parushuram's wholesale massacre of the Kshatrias, large numbers of them escaped death by flight, and thus earned for themselves the epithet "Polia," or the *fugitives*, from the verb *Polana*, to flee. They also call themselves "Bhanga Kshatria," or the broken Kshatrias, and "Raj Bougshi," of royal descent; but all this, resting as it does on the story as found in the Mahabharata, is necessarily vague and misty. So we are compelled to study the Polias as they are; and when we compare them with Bhooteas, Nepalese, and other hill tribes, we find a remarkable resemblance in features, manners, and religion; hence we infer that they are closely allied to the northern hill tribes. Be that as it may, what most interests us as missionaries is the fact that the Polias, Kols, and other aboriginal tribes, not only manifest an especial aptitude for receiving the Gospel, but when converted they form a distinct type of Christians. The speculative tendency characteristic of the Aryan mind manifests itself in the contemplative Christianity of the Bengali Church; but among our Kol Christians there exists no speculative thought whatever, only a remarkable simplicity of trust in Christ.

A MYSTERIOUS BOX.

At Tangan we sold a large number of Gospels, and when the people had dispersed we encamped there for the night. Next morning we heard a rumour to the effect that a large wooden box had been discovered by the villagers in the river close by, and that nobody could account for its mysterious appearance

except under the supposition that it had floated down with the tide from some neighbouring village. I had the curiosity to go and examine it, and found nothing inside but a rotten plantain, some flowers, and two chirags (earthenware lamps). For some time we could make nothing of it all, until Brother Surjya Kumar hit upon what I think is the right explanation. He told me that when a death takes place among the people of that district, the Voishtogurus (followers of Vishnu) impress upon the dead man's relatives the necessity of performing some religious rite in honour of "Dharma Raj" (a deity worshipped by the Polias and hill tribes). This rite consists in taking a box belonging to the dead man (the more valuable the box is the better) and launching it upon the stream of some neighbouring river. The Voishtogs place plantains, flowers, &c., in the box, and send it forth on its lonely journey with parting ceremonies. But the matter does not rest here, for the greedy Voishtogs stealthily follow the box down stream, and mark the place where it may happen to strike on the bank; then, under cover of darkness they come and carry away their coveted prize. The explanation, then, of what we saw in the river at Tangan was just this: the Voishtogs had ordered the relatives of some dead man to launch this box in the river, somewhere up-stream; they had then followed the box to where its course had been arrested at Tangan, but, on seeing our tent close by, were afraid to commit the final act of theft, and so went away, leaving the box to its fate.

PREM CHAND.

In the afternoon of the same day we reached another large hāt at Dhankol, where we preached as usual. Here we met two disciples of a Voishtoguru, named Prem Chand. As the history of

this man is interesting, I shall relate it briefly. The facts, as I have been able to glean them, are these. When Mr. Smilie was our missionary in these parts, he was wont to meet at the melas, or country fairs, round about Dinagopore a man named Prem Chand, who listened regularly to the preaching, and in course of time evinced a desire to become a Christian. His relatives, however, were thoroughly opposed to his taking that step, and, to prevent him from communicating with the Christians, kept him in close confinement at his native village. Prem Chand, however, contrived to communicate with Mr. Smilie in the following manner. A letter was written, in native fashion, upon a large leaf, which was folded and inserted into a hollow bamboo stick. On the outside was the address, to the Padre Saheb, Dinagopore, and, in addition, were written words to this effect: "I adjure the person into whose hands this may fall to forward it to the next village. If he neglects to do so, then, if a Hindu, may he eat beef; if a Mohammedan, may he eat pork"! Under the influence of these terrible threats the paharawallas (village policemen) handed the bamboo on from village to village, until at last it reached Mr. Smilie at Dinagopore, who, on opening the bamboo case, found the letter safe inside. The Dinagopore brethren then consulted together on the matter, and sent two Christians disguised as fakirs to Burrah, the village where Prem Chand was incarcerated. Thus a secret communication was kept up until Prem Chand's liberation, after which, in spite of all opposition, he openly confessed Christ and was baptized. The details of what took place subsequently are unknown to me, with the exception of the fact that owing to some disagreement, Prem

Chand completely cut himself off from all communication with the Christians. It is now more than twenty years since this happened, and during that period Prem Chand has drifted further and further away from the spiritual truths of the Gospel, a natural consequence of self-isolation. He is still living, but has become a sort of Voishtob-guru, and has gathered about him a large number of disciples, to whom he teaches his own interpretations of the Gospels. He continues to preach Christ after a fashion to hundreds of Polias in remote villages where no missionary has ever been. The Gospel has yet to be preached to the Polias, and I am inclined to think that, with all his false teaching, Prem Chand has been doing a work of preparation, in disseminating some real vital Christian truths, which, by their own inherent life, will cast off the corrupt garb in which he has clothed them.

The next day, at Kaliagunge, an old man, a Mohammedan, came up to us after the preaching, and, with tears in his eyes, declared his faith in Christ, his words being, "Jesus Christ is alive in the fourth heaven." Brother Surjya Kumar told me that he had often seen this old man at various hâts and bazars listening to the preaching, and he knew that he had been for a long time searching for Christ. We told him that the one thing remaining for him now was to be baptized in the name of the Lord Jesus, and to confess Him before men. After some further talk, we gave him some books, and continued our journey.

On the 14th we reached our destination, and pitched our tent at Peregachi, a small village on the outskirts of Raygunge.

AN EVENING VISIT.

The same evening we heard that

there was to be a Shashtra-patth, or public reading of the Vedas, at one of the houses in the village; so brother Surjya and I determined to go. The night was pitch dark, and we lost our way in a labyrinth of huts, but at last came upon a party of some twenty men seated in front of a hut, under covering of a large Shamiana, or awning. On a raised dais sat cross-legged a fat and well-favoured Brahmin, with a copy of the Vedas before him. The subject for the evening was, "The History of Krishna"; but the greater part was over when we arrived, and our presence threw a wet-blanket over the whole proceeding. The Brahmin cast timid glances at us, he grew more and more nervous, until at last he found it impossible to continue, and said: "Dear friends, we have now come almost to the end of our subject, and, as I feel somewhat out of sorts to day, you will kindly excuse my closing early." He then reverentially closed the book, and, descending from the dais, took his seat among the audience. An awkward pause followed, but, as all eyes were turned upon us, we broke the ice with a few friendly remarks, and soon had the people, the Brahmin included, engaged in an amicable discussion on the subject of Christianity.

RAYGUNGE.

The next three days we spent in looking about Raygunge, preaching in the bazar, and conversing whenever opportunity occurred. I could not help being struck with the depth and wide extent of a spiritual movement which is going on among the people of this place. Numbers of native gentlemen, including the Mohunt himself, have given up idol worship; and, as for the poorer people, they are in a state of mind ripe for Gospel influences. In fact, there is no place in the district

for the future of which we can at present entertain brighter hopes. On the 18th we baptized eight persons, five men and three women, all being converts from Hinduism. They are Paharis (hill people), and heard the Gospel for the first time at Raygunge mela (fair) some seven years ago, on the occasion of a visit paid to that place by the Rev. W. Bowen James and Babu Surjya Kumar Dey. One of these Paharis happened to have in his possession some hymns printed in their mother tongue, and obtained by him from the German missionaries at Taljhari. These hymns became a subject of common meditation in the family, and for some three or four years served to keep alive the flickering flame of a love to Christ which had been kindled in them by the Gospel message as delivered by our brethren seven years ago. After long deliberation, they resolved to take some step by which to arrive at a more certain knowledge of the faith they already possessed; and, in accordance with this, three of them came to my house at Dinagepore on the 3rd of May last, with the request that a guru (spiritual teacher) should be sent to instruct them. I then inquired thoroughly into their case, and being convinced of their sincerity, sent brother Surjya Kumar to Raygunge, where he remained some twelve days, enlightening and strengthening their faith. At that time only four out of the family of eight persons had come forward; but the rest

offered themselves of their own accord three days before the baptism, which took place on a Sunday. The same day I administered the Lord's Supper, and on the Monday we joined with the converts in a Frem Bhog, or love feast. We have now formed a small church at Raygunge, and ask for the prayers of our friends that it may flourish and increase.

I may say, in conclusion, that in November last we baptized seven persons at Dacra, one of our Kol Christian villages. Of these seven, one was a convert from Hinduism, the rest having been nominal Christians.

Thus the total number of baptisms in the Dinagepore district during the months of November and December last is fifteen, and of these fifteen persons, nine are converts from Hinduism.

February 11th, 1888.—I have just received tidings from Brother Surjya Kumar that a Hindu family at Dacra have given themselves wholly to Christ.

I think, my dear Mr. Baynes, that these facts will speak for themselves in showing that the people of these districts are awakening to a sense of their need, and that we are now beginning to reap the harvest which was sown in pain and weakness and obloquy by Carey and Thomas, and later on by Mr. Bowen James and other devoted missionary brethren.

Yours affectionately,

DENHAM ROBINSON.

To A. H. Baynes, Esq.

Baignath Mela.

BY THE REV. BENJAMIN EVANS, OF MONGHYR.

“MY DEAR MR. BAYNES,—With the drawing to a close of the cold weather in India, comes also our last opportunity for the season of visiting the important melas and places of pilgrimage in our district.

In company with the native helpers, and our friend and ready helper, the Rev. Mr. Jordan, from Calcutta, I visited last week the ‘Baignath Mela.’

“Baignath as a place of pilgrimage

stands second to none in the estimation of pious Hindoos. This is very apparent from the large number of pilgrims who annually visit it—pilgrims not only from Behar, but from all parts of India. During our short visit to the place, we saw men and women from Bombay, Jeypore, Hardwar, Gwalior, and Eastern Bengal, vying with each other in pouring oblations upon 'Mahades.' Among the notable personages who visited the place this year was the Commander-in-Chief of the Gwalior army and his staff.

"Among the many stories current as to how or why this spot in the Santal hills became famous for its sanctity, the following account, taken from the 'Annals of Bengal,' may be of interest:—

"In olden time a band of Brahmans (priests) settled on the banks of the beautiful highland lake, beside which the holy city stands. Around there was nothing but the forest and mountains, in which dwelt the black races. The Brahmans placed the symbol of their god Siva near the lake, and sacrificed to it. But the black tribes would not sacrifice to it, but came as before to the three great stones which their fathers worshipped. The Brahmans, moreover, tilled the land; but the hill-men hunted and fished as of old, and tended their cattle.

"In process of time the Brahmans, finding the land good, became slothful, giving themselves up to lust, and seldom calling upon their gods. This was noticed by the black tribes, and they wondered at it more and more, till at last one of them, Baigu by name—a man of mighty arm, and rich in cattle—became wrath at the lies and wantonness of the Brahmans, and vowed he would beat the symbol of their god Siva with his club every day

before taking food. This he did; but one morning his cattle strayed into the forest, and after searching all day he came home hungry and weary; and having hastily bathed, sat down to meat. Just as he stretched out his hand he remembered his vow. Worn out as he was, he got up and limped painfully to the Brahmans' idol, and beat it with his club. Then a splendid form, sparkling with jewels, rose from the water, and said: "Behold the man who forgets his hunger and his weariness to beat me whilst my priests sleep, and neither give me to eat nor to drink. Let him ask of me what he will, and it shall be given him." Baigu answered: "I am strong of arm and rich in cattle, and am a leader of my people. What want I more? Thou art called Nath (lord); let me too be called lord, and let thy temple go by my name." "Amen," replied the deity; "henceforth thou are not Baigu, but Baignath, and my temple shall be called by thy name."

"From that time the place rose in fame and wealth; Rajahs, Brahmans, and wealthy merchants vying with each other as to who should build the handsomest temple near the spot where Mahades appeared to Baigu. Capt. Sherwill, in his survey report of the district, says of the place: 'At present it is beset by a band of harpies, in the shape of Brahmans, who remorselessly fleece all the poorer pilgrims; beg of the rich with importunity, and lead the most dissolute of lives.'

"Notwithstanding the prominence given last year in the public papers to the high priest of the temple, because of his address to, and invocation on behalf of, our Queen (being Jubilee year), one has but to visit the place and the truthfulness of Capt. Sherwill's statement will be seen.

“Priestly Rapacity.”—Upon inquiries we found that there were upwards of 500 Pandas (priests) with their families in the place, who live and fatten upon the offerings of the poor pilgrims. In most Indian cities we find merchants, bankers, &c., to be the holders of property; but it is not so at Baignath; most of the house property belong to the Pandas, or priests; at the same time they are the bankers and money-changers. Which ever way we went through the bazaars we seem to come upon these minions of the Evil One, watching and waiting for pilgrims like vultures ready to swoop down upon their prey. Upon arriving at the railway junction (about five miles from the city) in the dead of night, the first sight which greets our eyes is the number of priests, lantern in hand and register under arms, looking for their Jaymans (parishioners). Each new arrival by train they would interrogate thus: ‘From where do you come?’ ‘What is your name?’ ‘What is the name of your father, grandfather, and great-grandfather?’ If able to identify any they lead them off in triumph to the train in waiting to take them to the city; and very often those whom they are unable to identify they lay claim to. Again, at the terminus of the branch line of railway there is a repetition of what occurred at the junction. Brethren of the priestly guild, doubting each other’s honesty, commence the search again, in the hope of finding some of their parishioners, who may have been wrongly claimed by their more wily brethren who went to the junction; whilst at every road leading into the city groups of priests stand, and at the first sniff of the coming prey rush off, each endeavouring to outstrip the other; and many a lively scene takes place

amongst them when a half-dozen or more priests get hold of a pilgrim band, each at the same time claiming them as his parishioners; but which generally ends in an orthodox row of shoe-beating and the pouring forth of a torrent of abuse upon one another, which reveals the vileness of their hearts (for we are told it is from the fulness of the heart that the mouth speaks), as was the case on Wednesday night just outside our tent.

“Pilgrimage by Proxy.”—Hindooism is very accommodating. Though it enjoins upon its adherents the duty of performing pilgrimage, it does not object to pilgrimage done by proxy. If a man be so engrossed with business and other worldly cares that to make a pilgrimage becomes inconvenient, all he has to do is to pay a substitute, send him, and appropriate the supposed blessing. There are thousands of men who earn a livelihood by doing pilgrimage for others. In conversation with many of those men who are proxyites, we were astonished at their ignorance as to the supposed sanctity of the place, and marvelled at their irreverence for the work and place. Though they were Brahmans, they were not ashamed to confess to us that their sole object was ‘*peté ke wasté*’ (for the belly). Truly it can be said of them, ‘their god is their belly.’ The price paid for a substitute varies according to the distance to be travelled—thus, from Allahabad they receive Rs. 12·8 for a family (about a sovereign); from Hardwar, Rs. 25 (about £2 10s.) One man will often do the work of a whole village; and so, from a pecuniary point of view, for himself make a very good thing out of it; whilst the priest at the temple cares not a straw how it is done so that his coffer is filled.

"The Degrading Influence of Hindooism.—The three great blessings sought for at Baignath are health, wealth, and families. Nothing higher are the people taught to seek; nothing nobler is set before them to aspire to. In the hope of obtaining such things, we saw men come into the city bruised and bleeding, having measured the length of the road (for many, many miles) by the length of their body. In the hope of obtaining those blessings would whole villages of people bow in the dust at the feet of Baignathgi's ignorant and haughty priests. One morning, when upon the outskirts of the city, we saw a large number of bright, intelligent men and women from Bengal bowing in the dust at the feet of one of those priests. Waiting our opportunity, we entered into conversation with the men—the women stood round and listened—whilst our friend Jordan endeavoured to show them their folly, and point them to Him before whom alone they should bow, and who alone is worthy of our adoration. Whilst the priest did not relish the idea, we rejoiced in being able to tell the women that Christ alone was the one before whom they ought to bow.

"Opposition.—The priests know and feel that the work of the Padres tells against their craft, and so they seek in many ways to oppose and annoy us. One of their methods is to purchase a Gospel, and then get into the crowd and tear it up. One man did this during our last visit; but he found he had made a mistake. I brought him in front of the preaching-stand, and appealed to the audience as to what he did, and they all said it was wrong and a sin for him to do it. 'Now,' I said, 'what shall I do to him? Shall I take him to the magis-

trate, or set him free?' They said: 'Set him free this time.' So, after many promises on his part never to do so again, I let him go, and availed myself of the opportunity to set forth the teachings of our religion: 'Blessed are the merciful, for they shall obtain mercy.' The result was, that in less than an hour we sold 4s. worth of Gospels, which meant over 130 copies. So the wrath of the priest was turned to good, as seen by the demand for our Scriptures immediately afterwards.

"Successfulness of the Work.—Well might the priests feel bitter towards us when they see that by our labours their gain is going. Some few years ago the offerings at the temple amounted to a lac of rupees (£10,000) on the two days of this mela. Now they amount to not quite half that sum by Rs. 40,000 (or £4,000). Upon asking the reason why there is such a falling off, they told us thus: 'You are the reason; you preach against our religion; you sell your religious books to the people; they read them in their houses, and no fear of us and our gods come into their hearts.' We thank God for such testimony that the silent messengers (the Gospels) are doing such sure work amongst the people.

"In the 'Life and Work of Christ, published lately by some Hindoo, the author laments the fact that lacs of people (that means hundreds of thousands) are becoming Christians, and appeals most earnestly to the adherents of the Hindoo faith to copy the example of missionaries who are to be found at all the melas and principal places of pilgrimage, &c.; to stem the tide of Christianity which is flowing over the land.

"We have the promise that God's Word shall not return unto Him void, but it shall accomplish that which He

pleaseth, and shall prosper in the thing whereunto He sends it. The mouths of Hindoo priests and the writings of Hindoo authors are testifying to the living and converting

power of His Word, and so are encouraged in our work.

"Yours very sincerely,

"B. EVANS.

"A. H. Baynes, Esq."

Leaders of the Shantung Native Christian Churches.

THE Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, writes:—

"Dear Mr. Baynes,—Herewith I send you photograph of the leaders of the native church, numbering in all nearly sixty men. They represent a constituency of nearly 1,200, who, within the last few years, have been won for Christ from this district.

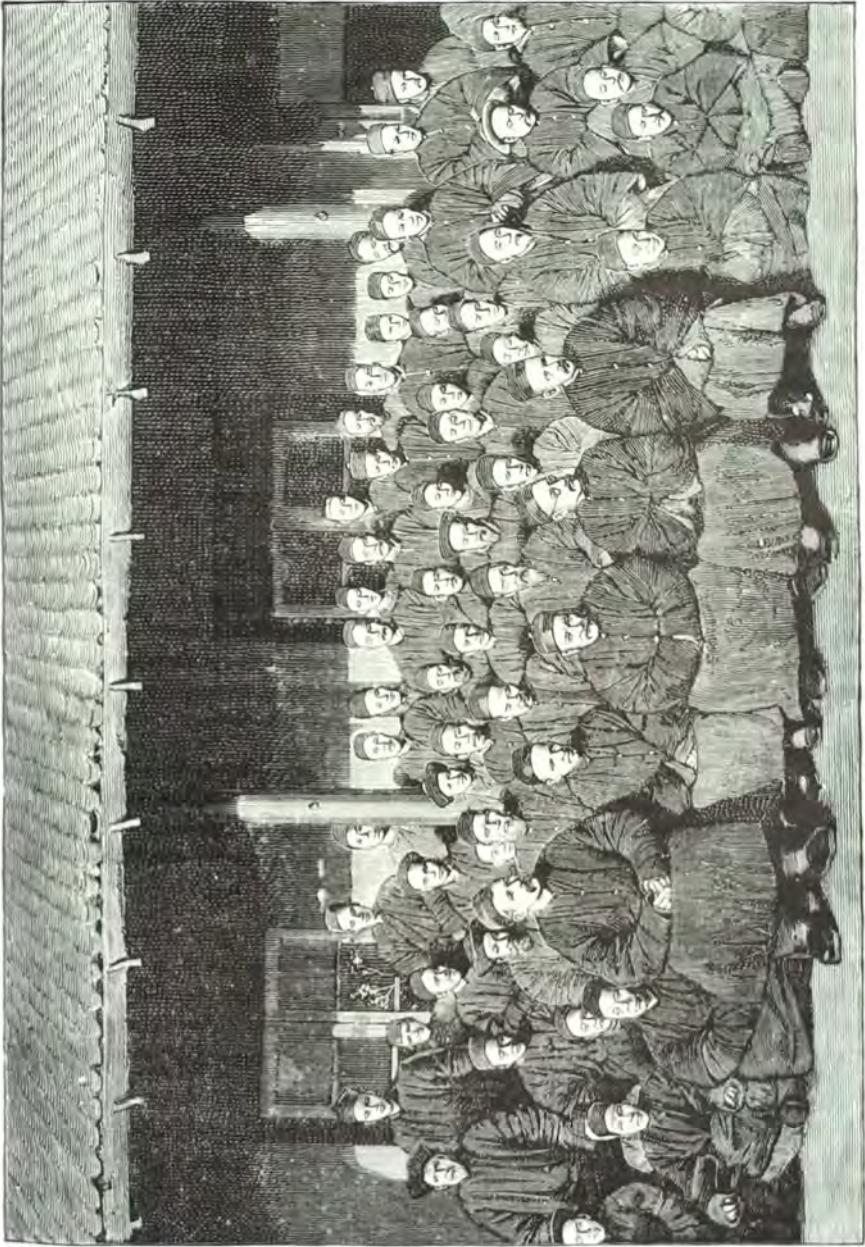
"They are nearly all of the small farmer class, and, as you will see, are a well-set, sturdy lot of men. They have just finished a term of a month's study in this city, their studies having been directed by Mr. Whitewright, and the classes for instruction having been mostly undertaken by the students from our Christian Training Institute. There are two terms of study in the year: one, as now, in the winter, and the other in the spring before work in the fields commences again.

"These men are the appointed leaders of the churches in their respective villages, and these churches, for the most part, meet in these men's homes. They are not paid in any way for services they render to the church, and all we do for them is to provide them shelter and instruction, while they are in this city studying.

"The native pastor, whom you will observe seated in the front row of five, in the centre, has been a Christian more than thirty years, and has been connected with our Mission a much longer time than any of the Foreign missionaries now in this field. He is supported, as you know, by a church in Manchester, and the friends there will be glad to have some idea of what he is like. He is a very worthy man, and has worked hard in the best interests of the church here. He is the only native in the group who is supported by foreign aid, and in future we hope that this aid even may be dispensed with.

"The foreign missionaries in the group you will doubtless recognise. In the front row, first to the left, Mr. Jones; next, Mr. Whitewright; the native pastor, as I have said, in the centre; then comes Mr. Harmon, and next to him the writer of this letter.

"The photograph was taken by Mr. Couling, in front of Mr. Jones' house. It will doubtless be interesting to the churches generally, as a kind of illustration, so far, of course, as the natives are concerned, of the result o



THE MISSIONARIES OF THE MISSIONARY HERALD, AT THE MISSIONARY HERALD, JULY 2, 1888.

years of toil and effort, and, as we believe, but the beginning of a strong, vigorous, aggressive church, which will extend its influence in ever-widening circles, till this region is filled with knowledge of Divine truth, and which shall stand alone, able and willing to manage its own affairs, and neither needing nor receiving any foreign aid whatever. We are looking for and hasting to that time, and to God shall be all the praise and the glory. Amen.

Yours faithfully,

R. C. FORSYTH.

Tsing Chu Fu, January, 1888.

Mission Work in India.

BY the kindness of Edward Rawlings, Esq., of Wimbledon Common, we are able to give the following extracts from a recent letter from our veteran missionary, the Rev. James Smith, now of Simla, but formerly of Delhi:—

“MY DEAR MR. RAWLINGS,—I must catch this mail, although my thumb is cut, and writing is difficult. We arrived here a few days ago, and have been sitting outside every day, enjoying the balmy breezes. All is now changed. A storm came on this morning, and rain and thunder reminded us of an English March. There is a slight covering of snow, and it continues snowing, probably the last of winter.

“THE GREAT NEED OF INDIA.

“I never felt so much the importance of evangelising India as I do to-day. Without Christianity, political, moral, and social ruin will be the outcome of our operations in this country. The advance of civilisation cuts adrift all the old superstitious bonds of idolatry, by which the people have been largely governed. The masses thus delivered from fear of both priest and God, give the reins to lust and appetite, and thus both drunkenness and impurity give an impetus towards ruin that

Christianity alone can check. I have come to the conclusion that nothing but Christianity can fit the people for the exercise of self-government. Heathenism and liberty are incompatible with each other. Christianity alone can render our rule a permanent blessing, and Christianity alone can give us the conditions needful for our holding the vast territories and populations of this great country. A thousand converts to Christianity add more strength to the British government in India than a regiment of soldiers. It would not be possible for us long to govern a civilised and unchristianised India, nor would it be worth our while to try. I want you to realise the fact that India can only be held by us permanently as a Christian country, and the triumph of Christianity would take away all desire for separation, and render the people as contented and prosperous as the people of Canada are.

“Now, the question is, What are the prospects of Christianity becoming the ruling power among the various races of India?

“WHAT IS THE OUTLOOK?”

“It is of no use reckoning how much a head converts in India cost to the churches in England. An emigrant agriculturist when he has cleared the ground of primeval forest, and, for the first time, put the plough through the soil, might as well ask how much his wheat had cost him a bushel. Missionary work of vast importance has been done, the Gospel leaven has spread where there are no converts. Translations of Scripture, and Christian literature, a native evangelising agency, and evangelists, converted by the Mission, are results that surely need produce in the minds of the Lord's servants no discouragement.

“We want more systematic effort, however, in order to gather up and secure the results of past labour. Wild, unorganised, casual itinerations through large districts produce results little more permanent than the wake of a ship at sea. The continual desire for new plans, and the growing desire, in some quarters, that missionaries should live on next to nothing, gives no real help to the cause; while Independent missions, so-called, often cost more, and produce less, than the agents of our societies.

“To be irresponsible, spend money, and never have your accounts audited; go where you like, and when you like, and do what you like, is just suited to the feeling and desire of average humanity. The only in-

dependent missions deserving the name, and worthy of countenance, are when men spend their own money, and make no appeals to the public for means. We sorely want young men of means to consecrate themselves and their substance to the Lord, submitting to all needful discipline, and willing to work in harness wherever the Lord calls them. There are hundreds of thousands of towns to-day unoccupied, and there would be no difficulty in locating any number of men, each in one town; then let the district surrounding be brought under organised cultivation. Continuity of labour is one of the most important conditions of success in India. I know no district where there has been a persevering mission carried on on the same line for years without producing satisfactory results. It is where one builds afresh, or pulls down and begins anew on his own inexperience, that failure is realised. In this matter there is doubtless great room for improvement.

“It was a treat to renew old labours in Delhi. In the bazaars and bustias, along with our brethren, we had some capital services. For nearly a month we itinerated in the district, and preached in a large number of towns and villages. We must widen our sphere of labours among the agricultural towns and districts. We have long been sowing, and the reaping time appears to be at hand.

“Very sincerely yours,

“JAMES SMITH.”

China.

A LETTER FROM PEKING.

THE Rev. Arthur G. Shorrock, B.A., sends the following interesting letter from Peking:—

"Peking,

"February 17, 1888.

"MY DEAR MR. BAYNES,—I have been in Peking now about eight weeks, and here I shall remain a few weeks longer, until the arrival of my things at Tientsin. I hope then to proceed to Tai Yuen Fu.

"I am at present staying with Mr. and Mrs. Richard, who, on my arrival, gave me a warm welcome and have since been extremely kind. I am heartily glad to be in the land toward which my thoughts have been directed so long, and to have actually commenced the study of the language.

"My teacher is a Christian, and is connected with one of the two branches of the London Missionary Society here. He is a bright, intelligent man, and knows how to teach. I am glad to be in Peking for a few months, as it affords me the opportunity of becoming acquainted with the missionaries here, and knowing something of the various kinds of work—evangelistic, medical, and educational—carried on in this important city.

"Several societies are represented here—American and English—and the missionaries work together most harmoniously. As to Peking itself, much of the glory seems to have departed. The roads, which are generally wide and regularly made, running parallel with or at right angles to each other, have fallen into disrepair. The buildings outside the Imperial Palace grounds are mostly poor and insignificant, the only exceptions I have seen being three noble-looking Roman Catholic Cathedrals.

"Here the Roman Catholic missionaries have been at work a long time. The other day I visited their burial ground just outside the city

walls, and saw the tombs of a large number of these men, among which were those of the rarest and most noted workers, Ricci, Schaal, Verbiest, and others. In this burial ground, which is situated in a quiet, secluded spot, is also a stone tablet erected by 'brotherly love' (Fraternus Amor) in memory of Francis Xavier, 'who,' as the inscription gives it, 'because of his preaching Eternal Life, died destitute of kindly friends.'

"Outside the city there are several important temples, chiefly, if not entirely, Buddhist. There is one called 'The Five Pagoda Temple,' so named from its having five pagodas on its flat roof, one in the centre and one at each corner.

"This temple is built entirely of marble; the interior is disappointing and has the appearance of neglect. It contains a rather large image of Buddha, in front of which is a poor kind of altar on which to burn incense. There is another also outside the city, called the Yellow Temple, the precincts of which is a magnificent dagoba, built a hundred years ago in memory of a Buddhist celebrity who died at this place.

"A dagoba and pagoda are similar in shape. The difference, I am told, is that the former is solid the latter not.

"This dagoba is built entirely of white marble, and is covered with most skilfully worked figures. Of these the most interesting, to me, were representations of incidents in the life of Buddha, which extended right round the dagoba. Peking itself abounds in temples. Most of them, however, are in a poor state, and show signs of decay. No new ones are being built. In coming from Tientsin to Peking I passed through many villages, large and small, and each seemed to have at least one temple.

"The people here, as elsewhere, have evidently felt a real need of God. But in most of these villages, I think I may say all, there is no living witness for Christ.

"A few weeks back, at a meeting of missionaries here, some of the most able and experienced men present expressed a decided opinion that the three religions, Confucianism, Buddhism, and Taoism, have practically ceased to exist as living forces in China. In some parts of North China certain religious sects are springing up which, while borrowing many ideas from one or other of these systems, particularly Taoism and Buddhism, go beyond them, and seek by other beliefs and practices to satisfy the more spiritual instincts of the soul.

"One of these sects is called 'the one incense-stick religion,' and a leader of the sect, on being asked the meaning of the name, replied that he and those with him believed in, and worshipped, the one true God, and, as a sign of this, burnt only one incense-stick at a time. Amongst some of these people self-examination is practised, and it is a custom with them to rise during the night for prayer and meditation. There is much, indeed, in the beliefs of these people that is foolish and erroneous; but do not these endeavours after soul-rest, and communion with the true God, call for our sympathy and earnest effort?

"On the walls of the Imperial City, and on other prominent places, everywhere are to be seen posted up hundreds of small leaflets, containing rather large characters along the top and down the centre, and smaller ones down one or both sides. I was struck with the number and similarity in

style of these leaflets immediately after arriving here, and, on making inquiries, I found they had been posted up by grateful individuals in honour of some god they had supplicated in time of need. Several of them were translated for me, and I was at once intensely interested. On the top of the bill was the name of the particular god in whose honour the leaflet had been put up. Down the centre were characters meaning, 'Ask, and ye shall receive.' Some varied a little and read, 'Be right earnest in asking and ye shall receive,' 'Sincerely ask and ye shall receive.' Down the side was given the occasion of gratitude, and the name of the person benefited. One man had obtained a degree, another had recovered from a severe illness, and a third expressed his thanks in this way for the recovery from sickness of *his mother*.

"The vast majority of the people here appear unconcerned about spiritual things, great darkness and deadness prevail, yet one feels that there are some to whom the words of the Apostle are applicable: 'What, therefore, ye worship in ignorance, this set I forth unto you.' How blessed to have one's lips opened to testify among this people of Him who is the Light of Life!

"There are many readers of the HERALD, whom I have seen in various parts of the home country, to whom I should like to send—and do send—hearty greeting, and, anew, to ask on behalf of this people, and all missionary endeavour, earnest, prayerful, and thoughtful sympathy.

"Very sincerely yours,

"ARTHUR G. SHORROCK.

"A. H. Baynes, Esq."

Chinese Idolatry.

BY THE REV. ARTHUR SOWERBY, TAI YUEN FU.

THE following instances of Chinese idolatry will help to convey an idea of how completely false beliefs have taken hold of the nation. The first is extracted from the *Peking Gazette*, the official organ of the Chinese Government, as translated in the *North China Herald* of April 29th :—

“APPLICATION FOR TABLET FOR TEMPLE.

“April 14th. — The Governor of Shantung reports the receipt of a representation from the Financial Commissioner, who states that the magistrate of the Wên Tèn district announces the receipt of a petition from several of the gentry of that district, bringing to his notice the assistance which has been rendered to mariners and others by the interposition of the deity of a temple known as the Lung Shên Mido, or Temple of the Dragon God. The presiding deity of this temple, which is situated on a hill about a mile southward of the district town, is the spirit of the wife of one Li, whose tomb is still in existence. Whenever prayers for rain have been offered to the spirit of this lady, or it has been appealed to by mariners when storms are raging, its silent aid has never failed to be rendered. A title was granted to the temple in the twenty-eighth year of Tao Kuang; and in the year 1861, when the town was in imminent danger of invasion by the Nien Fei rebels, a mist was suddenly seen to appear upon the hill on which the temple stands. In the midst of this mist banners were observed, and countless soldiers ranged in battle array, and the rebels were so alarmed at the spectacle that they fled

in dismay. Last year, too, when rain was sorely needed, a visitation was made to the temple by the officials and gentry, whose prayers were promptly answered. In the autumn, when the country was in danger of inundation from excessive rains, prayers similarly offered were immediately followed by fine weather. Request granted by special decree.”

The above is an instance, by no means uncommon, of the idolatrous spirit that obtains among the educated and ruling classes of China. The people from whom the petition came would be professed Confucianists; their petition is favoured by the highest personages in the province, and special honour is granted to the idol temple by the Emperor. In spite of the teaching of the sages, and the influence of the classics, an idolatrous spirit pervades the Chinese nation, and from the throne to the beggar's hovel, all bow down and worship the false gods of their vain imagination.

A SECOND INSTANCE.

Here is another specimen of Chinese idolatry. Twenty miles to the southwest of Tai Yuen Fu is a little town called Chin Tzu, lying just at the foot of the mountain. This place is justly celebrated for a natural spring of water, of which it would be hard to find any equal. The water comes forth out of the rock with such abundance and such perfect purity, it runs into deep channels, and is absolutely clear, so that the stones and weeds at the bottom are all as visible as if there were no water in the channel at all. Such a spring is of course very productive, as the gardens

and fields around testify. In its abundance, purity, and fertility it well might be taken for an emblem of the Divine Spirit of Life. The Chinese have built a temple over it, and this is the myth they have invented:—

Very many years ago, a Chin Tzu girl used to draw water for her mother-in-law, going every day some two or three miles to a spring, where the water was sweet and pure, for this purpose. One day she met a man there, who had come to water his animals. The hoofs of the beasts mudded and fouled the spring, which caused the young woman to complain that she could not get clear water for her mother-in-law. The man obligingly watered his animals lower down the stream, and then to reward her for her filial conduct, gave her a whip that, when turned three times each way in a water-jar, would always give a plentiful supply of pure water. The magic whip answered admirably, and for a long time all went well. One day, however, for some reason or other, the large water-jar was found to be empty, and the young woman who had received the whip was absent. In this difficulty her sister, a little girl, said she knew what her elder sister did to get the water, and, seizing the whip, she turned it round and round violently in the water-jar several times. The effect was astonishing. The water gushed forth, filling the jar, and then overflowed in every direction. In a few minutes the cottage was full of water, which rushed out of doors in a large and full stream. Just at this juncture the young woman herself appeared, and, seating herself on the stream, dissolved into thin air. This is the origin, according to the Chinese, of the stream at Chin Tzu, and the

young woman is worshipped in the temple as a goddess, under the title of Shui Niu Niang Niang.

A FURTHER ILLUSTRATION.

One more instance, and I must close this paper. Owing to the total absence of all sanitary regulations and precautions, zymotic diseases find an easy home in China. In some places, not far from here, diphtheria is endemic, and in all parts of the province there are constant outbreaks of typhus fever and small-pox. A few weeks ago I noticed, while passing through the villages, a small sheet pasted on each door. On the bottom half of the sheet is a roughly-drawn picture of a cow, and just above the two characters Shên Niu, which mean "divine cow." Over this are the words, "For distribution in the district of T'ai Yuen Fu," and on one side an instruction to paste it on the outside of the door, and on the other side the words, "No sorrow nor calamity." I inquired into the meaning of it, and found that the belief was that there dwelt on the mountains a spirit with the form of a cow, who consumes pestilential vapours; and the paper, with its portrait, is pasted outside the front door of the dwelling, to protect the inhabitants from sickness.

These are just one or two instances of Chinese beliefs, and further comment is needless; but how dark the heart of this great nation when thus turned aside from God's way! Oh, for more prayer for China, that the Divine light of the Gospel may flood the land, and drive away all the dark clouds of error and superstition!

ARTHUR SOWERBY.

The Congo Mission.

THE "IN MEMORIAM" FUND.

MISS EMILY PEWTRESS, of 41, Penn Road, Holloway, begs to return her very sincere thanks for the following gifts on behalf of the Congo "In Memoriam" Fund:—A. C., 2s. ; Miss Charlotte Poole, 2s. 6d. ; Mrs. C., Brecknock Road, 2s. 6d. ; Miss Silvey, Manchester, from Mr. Compston's friends, £1 ; A Friend, 1s. 6d. ; per Miss M. Barlow, Clifton, £2 1s. ; Miss M. Fuchs, 5s. ; A Friend, Keynsham, 1s. ; S. and E. Crisp, Brighton, for English lever watch and chain (silver) ; Miss Hadfield, Manchester, £2 ; A Thankoffering, from B., £1 ; Miss Nellie Rees, Haverfordwest, £1 5s. ; Miss Lonie Cox, Berkshire, 1s. 6d. ; C. L. K., 1s. ; A. and E. T., £1 10s. ; X. Y. Z., Edinburgh, £2 ; M. Gregory, Aylesbury, 2s. 6d. ; A Friend, Stoke-on-Trent, 5s.

The Lord Loveth a Cheerful Giver.

ONCE again with grateful hearts we record the receipt of the following welcome gifts during the past month. Bristol post-mark : "Anon," for silver and coral chain and gold pencil case for the general funds of the Mission ; "A. E.," for silver and gold earrings and ten shillings and sixpence "for the spread of Christ's Gospel among the heathen ;" the Rev. D. Wilshere, of Nassau, Bahamas, for a gold ring put into the plate at Nassau Chapel, on behalf of the Congo Mission ; "Mary," for a silver bracelet ; Miss Price, Bristol, for a collection of old coins ; "E. B.," a silver fruit knife for the Congo Mission ; "A Sister's Thankoffering," per Rev. J. W. Spear, Modbury, a gold locket for the Congo Mission ; "E. H.," £25, in loving memory, who writes : "It is my joy and privilege to be able again to send you an offering for my Saviour's cause on the Congo. I have asked Him to accept it as an expression of my love towards Himself. The dear Lord cannot do otherwise than bless Christian Missions, because they are the fulfilment of His own command."

The late Rev. J. E. Biggs, of Stanley Pool, Congo Mission, £69 19s. 7d., who left directions in his will that all his estate should be paid to the Baptist Missionary Society for the benefit of the General Fund.

The Committee are also most thankful for the following welcome and timely contributions :—A Friend, "M. H.," for work in *Eastern Bengal*, £200 ; Mr. A. Robinson, Bristol, £100 ; Mrs. A. Matthews, in memory of the late Miss Merrick, £67 10s. ; E. H., in loving memory for *Congo*, £25 ; W. H. W., £10 ; W. W., £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to June 13th:—Two boxes containing fancy articles from Mrs. R. O. Macaulay, Portrush, for Mrs. Stubbs, Patna, India ; 3 lbs. of cocoa from Messrs. Cadbury & Co., for Rev. R. M. McIntosh, Agra ; tracts from Baptist Tract Society for Rev. J. Ellison, Mymensing ; a box containing wearing apparel from Onslow Baptist Sunday-school, per Mrs. Mayers, for Rev. Geo. Grenfell, Congo ; a box containing wearing apparel

from Clarendon Chapel Ladies' Working Meeting, per Miss M. Morgan, for Mrs. Lewis, San Salvador, Congo; and parcels for Miss Rooke, Delhi, from friends at Hampstead. Also a large supply of medicines for the Rev. G. J. Dann, of Allahabad, from J. W. Clarke, Esq., of Leicester.

Recent Intelligence.

AUTUMNAL MISSIONARY MEETINGS.—Will our friends please take note that the Autumnal Meetings will be held in Huddersfield, the friends in the town and district having given a most hearty invitation to the Union and the Missionary Society?

The Missionary services will be held on Tuesday, October 3rd, and full particulars will be published in the HERALD for next month.

With a view especially of interesting young people and Sunday-school scholars, arrangements are being made for a Young People's Missionary Meeting on Friday evening, October 5th, in the Huddersfield Town Hall, and on the morning of the same day for a Missionary Breakfast Meeting Conference for Sunday-school officers and teachers, and officers and collectors of juvenile and Sunday-school missionary auxiliaries.

We trust that these services will be inspiring and operative, rich in practical result, and memorable for hallowed influence and consecration.

CONGO MISSION DEPARTURES.—On Saturday, the 23rd of last month, a large party assembled on the Princes Landing Stage, Liverpool, and went off with the departing Congo missionaries in the steam tender to the African mail steamer *Mandingo*, lying at anchor some two miles down the Mersey.

Besides the missionaries themselves, the Misses Phillips, Witham, Edith Butcher, and Cassie Silvey, and Mr. Fredk. Oram were present, many friends and relatives of Miss Silvey (including the Rev. J. Turner, of Moss Side Chapel) from Manchester, Messrs. Mounsey, Coulson, Thomson, and Rev. Daniel Jones, from Liverpool, and Mr. J. Oram, Dr. Oram, Miss Alice Butcher, and the General Secretary, Mr. A. H. Baynes, from London.

The *Mandingo* steamed out of the Mersey shortly afterwards on her voyage to Madeira, where the missionaries will change into the Portuguese Royal Mail steamer proceeding *direct* to the Congo, and so avoiding the dangerous atmosphere of the coast ports.

Will our readers please remember these dear friends in special prayer?

The farewell gatherings in connection with the departure of these friends for the Congo at the Downs Chapel, Clapton, and at Moss Side Chapel, Manchester, on the 21st and 22nd of last month, were both memorable and interesting.

At the former the Rev. Dr. Angus, and at the latter the Rev. Alex. Maclaren, D.D., delivered special addresses, the Society being represented

at the Downs by the Rev. J. B. Myers, and at Manchester by Mr. A. H. Baynes.

By the sudden death of the Rev. W. Carey Upton, of Beverley, the Committee of the Baptist Missionary Society feel they have lost a beloved and valued colleague, and a wise and prudent adviser.

His deep personal sympathy with the great object of the Mission, and his ever generous willingness to serve the interests of the Society, only those practically associated with him in the work can adequately appreciate.

The Committee pray most earnestly that his bereaved widow and sorrow-stricken family may be abundantly sustained and comforted in this time of sore trial and loss.

We hope next month to give insertion to the memorial minute to be presented at the next Quarterly Meeting of the Mission Committee on the 19th inst., relative to Mr. Upton.

We intend in the August issue of the HERALD to refer at some length to the recent gatherings in London, in connection with the International Missionary Conference, which have been so deeply interesting and stimulating.

The Rev. R. C. Forsyth, of Tsing Chu Fu, writes:—"Dear Mr. Baynes,—Will you kindly insert in the HERALD a note to the effect that I am greatly obliged to the friend at Burton-on-Trent who so regularly sends me *The Christian*. I would be very pleased to know his name and address, and would be most glad if he would write to me. I have no other means of reaching or thanking the good friend who is interested in me, and will be glad if this can be done."

Contributions

From 1st April to end of the Financial Year.

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

| ANNUAL SUBSCRIPTIONS. | | | | | |
|--------------------------|---------|-------------------------------|--------|------------------------------------|---------|
| A Widow's Mite, per | | Harting, Miss I..... | 1 0 0 | Northcote, Mr S..... | 0 10 0 |
| Mr. T. Lewis..... | 2 2 0 | Do., for <i>China</i> | 1 0 0 | Roberts, Mr R. J..... | 2 0 0 |
| Barnden, Mr..... | 1 1 0 | Do., for <i>Congo</i> | 1 0 0 | Roberts, Miss E., for | |
| Barnden, Mr G. and Miss | 0 10 6 | Hudson, Mrs and Miss | 2 0 0 | <i>Congo</i> | 1 0 0 |
| Barnes, Mr Theodore..... | 1 1 0 | Hull, Mr..... | 1 1 0 | Russell, Mr Jos..... | 26 0 0 |
| Betts, Mr J. T..... | 10 10 0 | Hull, the Misses..... | 1 10 0 | Simmons, Mr W. R..... | 1 1 0 |
| Burls, Mr E..... | 2 2 0 | "Lambda"..... | 5 0 0 | Smith, Mr A. Gurnoy..... | 2 2 0 |
| Burnett, Mr Egerton..... | 3 3 0 | Lawrence, the late Mr | | Whitaker, Mr P. J..... | 2 2 0 |
| Carter, Mr T. C..... | 1 1 0 | T. C..... | 1 1 0 | Do., for <i>W & O</i> | 0 10 6 |
| Cox, Mr T., Luton..... | 0 10 6 | Lewis, Mr and Mrs T..... | 3 3 0 | Under 10s..... | 0 2 6 |
| Crudgington, Miss..... | 1 1 0 | Lowe, Mr F. B..... | 5 5 0 | Do., for <i>Congo</i> | 0 5 0 |
| Davies, Mrs, Bromyard | 2 0 0 | Lowe, Mrs Mary..... | 1 0 0 | | |
| "Davies' Commercial, | | Marnham, Mr. Jno., | | DONATIONS. | |
| Newport, Penn., for | | for support of <i>Congo</i> | | A. E. It..... | 5 5 0 |
| Mr James' class, | | <i>missionary</i> (quarterly) | 75 0 0 | A Friend, for <i>W & O</i> ... | 1 0 0 |
| Serampore..... | 0 10 0 | Mayo, Rev W..... | 0 10 0 | Baynes, Mr A. H..... | 1 0 0 |
| "E. G., Herts"..... | 1 0 0 | Morgan, Mr Jno., Bir- | | B. E., for <i>Congo</i> | 0 10 0 |
| Green, Rev S. W., M.A. | 1 1 0 | mingham..... | 2 2 0 | Benham, Mr Percy, for | |
| Haggis, Mr A. H..... | 3 3 0 | Mills, Mr G. W. M..... | 1 1 0 | <i>Deficiency</i> | 2 0 0 |
| | | Do., for <i>Congo</i> | 1 1 0 | Bible Translation Soc., | |
| | | Musto, Mr F..... | 1 0 0 | for <i>T</i> | 800 0 0 |

| | | | |
|--|-----|----|---|
| Bury, Mr W. S., J.P., Upper Rev C. Williams, for outfit and passage of Congo missionary | 120 | 0 | 0 |
| "Christians" | 1 | 10 | 0 |
| Cruickshank, Mr E., for Congo, in Loving Memory of Rev A. H. Cruickshank | 1 | 10 | 0 |
| Davies, Rev S. and Mrs | 10 | 0 | 0 |
| Dodd, Mr J. T. G., for Debt | 5 | 0 | 0 |
| "Ebenezer" | 10 | 0 | 0 |
| E. M. | 0 | 10 | 0 |
| E. T., in Loving Mem- ory, for Congo | 1 | 0 | 0 |
| Graves, Mrs, and Hanks, Miss E. | 0 | 12 | 0 |
| Hammond, Mr N., Sea- ford (family box) | 0 | 14 | 0 |
| "Hope" | 0 | 10 | 0 |
| H. M. D. | 1 | 0 | 0 |
| James, D. and M. | 0 | 10 | 0 |
| Kirtland, Miss Ada (box) | 1 | 0 | 4 |
| Neve, Miss (coll. by) .. | 15 | 0 | 0 |
| Office box | 2 | 15 | 0 |
| "Patience," for Congo passage fund | 10 | 0 | 0 |
| Rickards, Mr S. D., for Congo | 50 | 0 | 0 |
| Roberts, Miss E. (box), for Congo | 1 | 0 | 0 |
| Smith, Mr C. E., for Deficiency | 1 | 1 | 0 |
| Thank Offering | 0 | 10 | 0 |
| The Widow's Mite | 2 | 0 | 0 |
| Do., for W & O | 0 | 10 | 0 |
| Walker, Mrs | 5 | 0 | 0 |
| Wates, Mr Jos | 20 | 0 | 0 |
| Wenham, Mr J., Woking "West Wilts," for Congo | 0 | 10 | 1 |
| Wood, Mr J. (family collection) | 0 | 10 | 0 |
| Under 10s. | 0 | 13 | 0 |
| Do., for African Sch. | 0 | 7 | 8 |
| Do., for Congo | 0 | 2 | 0 |

LEGACY.

| | | | |
|---|----|---|---|
| Beal, the late Mrs. Emma, of per Mr E. Jackson .. | 10 | 0 | 0 |
|---|----|---|---|

LONDON AND MIDDLESEX.

| | | | |
|--|----|----|----|
| Abbey Road Chapel .. | 84 | 18 | 3 |
| Acton | 13 | 0 | 7 |
| Do., for support of Congo boys at Stan- ley Pool | 5 | 0 | 0 |
| Do., for Mr Wall's work, Rome | 0 | 10 | 0 |
| Arthur Street, King's Cross | 1 | 2 | 6 |
| Battersea, York Road | 65 | 0 | 0 |
| Bermondsey, Haddon Hall | 6 | 6 | 0 |
| Bloomsbury Chapel .. | 19 | 10 | 10 |
| Borough Road Sunday evening Sch. | 0 | 7 | 11 |
| Bow, Blackthorn Street Sunday-school | 2 | 0 | 0 |
| Brixton Hill, New Park Road Chapel | 42 | 4 | 5 |
| Do., for India | 1 | 2 | 10 |
| Do., for China | 1 | 0 | 0 |
| Do., for Congo | 1 | 4 | 5 |
| Brixton, Kenyon Ch. .. | 23 | 11 | 1 |
| Do., Gresham Ch. Sunday-school | 0 | 10 | 4 |
| Do., St. Ann's Road .. | 1 | 15 | 3 |
| Brompton, Onslow Ch. | 52 | 14 | 5 |
| Brondestbury | 6 | 12 | 10 |

| | | | |
|--|-----|----|----|
| Camberwell, Denmark Place Chapel | 40 | 6 | 11 |
| Do., Sunday-school Teachers, &c., for Congo | 105 | 0 | 0 |
| Do., Cottage Green .. | 0 | 15 | 2 |
| Camden Road | 119 | 5 | 3 |
| Do., for W & O | 11 | 11 | 2 |
| Do., for Italy | 5 | 10 | 6 |
| Do., for Congo | 149 | 9 | 8 |
| Castle Street (Welsh) .. | 22 | 16 | 5 |
| Charles Street, Camber- well New Road Sun- day-school | 2 | 14 | 7 |
| Chelsea, Lower Sloane Street | 33 | 9 | 10 |
| Do., for Congo | 1 | 1 | 0 |
| Do., for Jubilee Fund | 0 | 10 | 6 |
| Chiswick, Annandale Road Sunday-school | 1 | 3 | 0 |
| Clapham, Gratten Sq. .. | 10 | 17 | 0 |
| Commercial Street | 2 | 18 | 4 |
| Crouch Hill | 9 | 19 | 1 |
| Do., for support of orphan in Mrs Kerry's School | 4 | 0 | 0 |
| Do., for Congo | 6 | 2 | 6 |
| Dalston Junction | 38 | 1 | 3 |
| Edmonton | 11 | 0 | 11 |
| Do., for W & O | 2 | 3 | 0 |
| Do., Sunday-school .. | 5 | 0 | 0 |
| Do., do., for Intally School | 6 | 0 | 0 |
| Eldon Street, Welsh Ch. | 10 | 13 | 1 |
| Enfield | 4 | 8 | 4 |
| Grove Road, Victoria Park, Sunday-school | 26 | 0 | 0 |
| Hackney, Mare Street | 0 | 2 | 0 |
| Hammersmith, West End | 11 | 5 | 7 |
| Hampstead | 6 | 17 | 6 |
| Highbury Hill | 81 | 11 | 9 |
| Do., Sunday-school, per Y. M. M. A. | 12 | 15 | 8 |
| Highgate, Southwood Lane | 4 | 1 | 10 |
| Do., Sunday-school .. | 8 | 15 | 9 |
| Do., for N P | 1 | 9 | 6 |
| Highgate Road | 41 | 4 | 10 |
| Do., for China | 8 | 5 | 2 |
| Do., for Congo | 14 | 10 | 3 |
| Do., for W & O | 9 | 11 | 3 |
| Do., Y. M. B. C., for Congo | 1 | 15 | 0 |
| Do., Sunday-school, for support of "J. Showers," Congo .. | 18 | 0 | 0 |
| Hornsey, Campsbourne Park Sunday-school. | 7 | 17 | 7 |
| Hounslow | 2 | 0 | 0 |
| Islington, Cross Street | 11 | 16 | 0 |
| Do., Sunday-school .. | 8 | 15 | 0 |
| Do., Salter's Hall Ch. | 33 | 7 | 3 |
| Do., do., for Congo .. | 1 | 18 | 6 |
| Do., do., for Debt | 0 | 10 | 0 |
| Do., do., Sunday-sch., for Central School, Backergunge | 10 | 0 | 0 |
| John Street Chapel | 37 | 0 | 9 |
| John Street, Edgware Road, for support of Congo boy | 6 | 0 | 0 |
| Kilburn, Canterbury Road Sunday-school | 4 | 18 | 1 |
| Maze Pond | 21 | 7 | 0 |
| Do., Sunday-school .. | 33 | 8 | 0 |
| Do., for Congo | 8 | 0 | 0 |
| Do., for N P | 2 | 0 | 0 |
| Metropolitan Taber- nacle | 12 | 1 | 6 |
| New Southgate, for Congo | 3 | 2 | 6 |
| Do., Sunday-sch., for ditto | 4 | 4 | 1 |

| | | | |
|--|-----|----|----|
| Notting Hill, Ladbroke Grove Ch. | 60 | 13 | 1 |
| Do., Sunday-school .. | 25 | 1 | 4 |
| Peckham, Norfolk St. Sunday-school | 1 | 17 | 0 |
| Do., Blenheim Grove Sunday-school, for Agra | 2 | 12 | 10 |
| Regent's Park Chapel. | 132 | 3 | 4 |
| Rotherhithe New Road Sunday-school | 10 | 2 | 0 |
| South London Taber- nacle | 3 | 0 | 0 |
| Stockwell | 7 | 15 | 2 |
| Stockwell Orphanage Sunday-school | 12 | 1 | 10 |
| Stoke Newington, Dev- onshire Square Chapel | 2 | 16 | 0 |
| Do., Sunday-sch, per Y. M. M. A. | 19 | 4 | 6 |
| Tottenham | 63 | 3 | 9 |
| Upper Holloway | 8 | 11 | 5 |
| Do., for Congo | 0 | 5 | 0 |
| Do., Y.M.C.U., for Congo | 5 | 0 | 6 |
| Upton Chapel | 61 | 1 | 6 |
| Do., for W & O | 9 | 9 | 2 |
| Victoria Chapel, Wands- worth Road | 33 | 18 | 6 |
| Walthamstow, Wood Street | 11 | 1 | 3 |
| Do., for W & O (moiey) | 1 | 12 | 6 |
| Walworth Road | 1 | 11 | 3 |
| Walworth, East Street Juv., for Mr Heinig's Orphan School | 12 | 0 | 0 |
| Do., Ebenezer Sun- sch, per Y. M. M. A. | 0 | 6 | 0 |
| Do., do., for China Sch. | 5 | 0 | 0 |
| Westbourne Grove | 67 | 18 | 7 |
| Do., for N P | 3 | 15 | 1 |
| Do., Sunday-school .. | 8 | 3 | 6 |
| West Green | 21 | 7 | 10 |
| Do., for N P | 0 | 6 | 0 |
| Do., Bible Class, for (2 years) support of boy under Mr Beni- ley | 14 | 0 | 0 |
| Willesden, College Park | 1 | 11 | 10 |
| Woodberry Down | 69 | 10 | 3 |
| Wood Green | 9 | 18 | 1 |
| Do., for India | 0 | 12 | 0 |
| Do., for support of Congo boys at San Salvador | 0 | 5 | 8 |

BEDFORDSHIRE.

| | | | |
|---|----|----|----|
| Amphill | 5 | 1 | 0 |
| Do., for N P | 0 | 10 | 9 |
| Bedford, Bunyan Chapel | 85 | 7 | 4 |
| Do., do., for W & O .. | 7 | 0 | 0 |
| Do., Mill Street | 12 | 6 | 5 |
| Do., do., for N P | 0 | 19 | 10 |
| Dunstable | 13 | 8 | 1 |
| Do., for W & O | 1 | 4 | 2 |
| Leighton Buzzard, Hockliffe Road | 37 | 13 | 0 |
| Do., for W & O | 2 | 2 | 2 |
| Do., for N P | 9 | 17 | 10 |
| Luton, Park Street | 34 | 5 | 8 |
| Do., for China | 2 | 17 | 4 |
| Do., for Congo | 2 | 17 | 4 |
| Do., for native orphans | 1 | 0 | 9 |
| Do., Wellington St. | 21 | 19 | 4 |

BERKSHIRE.

| | | | |
|----------------------|----|----|----|
| Abingdon | 38 | 10 | 10 |
| Do., for W & O | 2 | 2 | 0 |

| | | | |
|---|-----|----|----|
| Newbury..... | 60 | 15 | 6 |
| Do., for support of Nicanzo Chukro- braty | 14 | 13 | 6 |
| Reading, King's Road | 103 | 17 | 2 |
| Do., for W & O | 10 | 13 | 0 |
| Do., for Congo | 20 | 10 | 0 |
| Do., Wycliffe Ch. | 38 | 11 | 3 |
| Do., do., for W & O .. | 7 | 0 | 0 |
| Do., do., for China ... | 0 | 18 | 0 |
| Do., do., for Congo ... | 2 | 17 | 5 |
| Sandhurst | 5 | 1 | 6 |
| Do., for W & O | 1 | 10 | 7 |
| Sunningdale | 1 | 15 | 8 |
| Windsor | 27 | 16 | 11 |
| Do., for N P | 1 | 0 | 0 |

BUCKINGHAMSHIRE.

| | | | |
|-----------------------|----|----|---|
| Dinton | 0 | 2 | 6 |
| Great Brickhill | 10 | 0 | 0 |
| Olney | 1 | 17 | 4 |
| Do., for W & O | 1 | 6 | 0 |
| Do., for N P | 1 | 0 | 4 |
| Winslow | 4 | 10 | 0 |

CAMBRIDGESHIRE.

| | | | |
|---|-----|----|----|
| Burwell | 3 | 1 | 0 |
| Cambridge, St Andrew Street | 220 | 14 | 7 |
| Do., for N P | 3 | 9 | 0 |
| Do., for Boys' School, Barisal | 1 | 4 | 0 |
| Do., for Rome | 41 | 2 | 6 |
| Do., for Gaelpore Sch. 17 | 0 | 0 | 0 |
| Do., Zion Chapel | 25 | 6 | 4 |
| Do., do., for W & O ... | 3 | 0 | 0 |
| Do., Mill Road Ch. ... | 3 | 0 | 0 |
| Carton | 3 | 2 | 0 |
| Cherryhinton, Sunday- school | 0 | 9 | 0 |
| Chesterton | 0 | 11 | 3 |
| Cottenham | 10 | 6 | 0 |
| Do., Ebenezer | 4 | 4 | 0 |
| Do., Old Meeting | 2 | 13 | 3 |
| Grantchester | 9 | 8 | 3 |
| Do., for N P | 1 | 1 | 0 |
| Harston | 11 | 15 | 3 |
| Histon | 5 | 0 | 10 |
| Landbeach | 1 | 8 | 9 |
| Melbourne | 3 | 0 | 0 |
| Shelford | 12 | 5 | 0 |
| Do., for W & O | 1 | 5 | 0 |
| Swaffham, Sunday-sch. | 0 | 9 | 0 |
| Waterbeach | 3 | 16 | 0 |

| | | | |
|---|-----|----|---|
| Less Expenses, and Balance not re- mitted | 387 | 9 | 8 |
| Less previously ac- knowledged | 4 | 19 | 8 |
| | 382 | 9 | 7 |
| | 215 | 10 | 5 |
| | 166 | 19 | 2 |

CHESHIRE.

| | | | |
|---|----|----|---|
| Altrincham, Sun-sch. | 1 | 1 | 9 |
| Birkenhead, Grange Lane | 26 | 0 | 0 |
| Do., Welsh Ch. | 5 | 17 | 8 |
| Do., do., for Brittany | 3 | 15 | 6 |
| Do., do., for Italian Evangelist | 1 | 16 | 0 |
| Chester, Grosvenor Park | 2 | 0 | 0 |
| Do., Ebenezer, for W & O | 2 | 2 | 0 |
| Crewc, Victoria Street | 5 | 4 | 6 |

CORNWALL.

| | | | |
|-------------------------|----|----|---|
| Falmouth | 14 | 15 | 4 |
| Do., for N P | 0 | 9 | 1 |
| Liskeard | 3 | 7 | 0 |
| Penzance | 12 | 12 | 6 |
| Do., for W & O | 1 | 10 | 0 |
| Do., for N P | 0 | 4 | 6 |
| St. Austell, for N P .. | 0 | 14 | 0 |
| Turo, for N P | 1 | 15 | 3 |

DEVONSHIRE.

| | | | |
|-----------------------|----|----|----|
| Atherington | 3 | 3 | 0 |
| Barnstaple | 43 | 14 | 7 |
| Chudleigh | 11 | 14 | 10 |
| Do., for N P | 1 | 8 | 10 |
| Do., for W & O | 0 | 16 | 3 |
| Dartmouth | 4 | 17 | 9 |
| Devonport, Moice Sq. | 8 | 0 | 0 |
| Exeter, South Street | 8 | 2 | 2 |
| Halwell, for W & O .. | 0 | 3 | 9 |
| Kingsbridge | 22 | 1 | 8 |
| Modbury | 1 | 9 | 3 |
| Do., for W & O | 0 | 12 | 0 |
| Do., for N P | 1 | 10 | 6 |

North Devon.

| | | | |
|------------------------|-----|----|----|
| Ashwater | 1 | 16 | 6 |
| Combmartin | 1 | 8 | 3 |
| Croyde and Georgeham | 12 | 9 | 6 |
| Do., for N P | 2 | 18 | 7 |
| Dolton | 2 | 16 | 8 |
| Frithelstock, &c. | 6 | 0 | 0 |
| Hatherleigh | 5 | 17 | 0 |
| Ilfracombe | 5 | 8 | 0 |
| Do., for W & O | 1 | 2 | 0 |
| Do., for Congo | 2 | 3 | 6 |
| Plymouth, George St. | 0 | 10 | 0 |
| Do., Sunday-school .. | 1 | 19 | 2 |
| Do., Mutley | 111 | 6 | 10 |
| South Molton | 0 | 10 | 0 |
| Swimbridge | 0 | 2 | 9 |
| Do., for W & O | 0 | 10 | 0 |
| Tiverton | 24 | 6 | 3 |
| Do., for W & O | 3 | 3 | 0 |
| Torquay | 39 | 8 | 1 |

DORSETSHIRE.

| | | | |
|--------------------------------------|----|----|---|
| Dorchester, for W & O | 0 | 14 | 0 |
| Do., for Congo | 4 | 4 | 0 |
| Do., for Mrs Kerry's School | 2 | 2 | 0 |
| Fifehead | 6 | 10 | 9 |
| Weymouth | 13 | 6 | 9 |

DURHAM.

| | | | |
|-------------------------------------|----|----|----|
| Darlington | 21 | 14 | 10 |
| Do., for W & O | 1 | 7 | 4 |
| South Shields, Westoe Lane | 14 | 4 | 0 |
| Do., for W & O | 1 | 17 | 0 |
| Do., Tabernacle | 6 | 7 | 0 |
| Spennymoor | 0 | 10 | 0 |

ESSEX.

| | | | |
|---|----|----|---|
| Braintree | 10 | 4 | 0 |
| Clacton-on-Sea, Sunday- School | 0 | 9 | 4 |
| Colchester | 19 | 12 | 9 |
| Do., for W & O | 2 | 0 | 0 |
| Do., for N P | 2 | 0 | 7 |
| Great Leighs | 8 | 1 | 3 |
| Do., for Congo | 3 | 0 | 0 |
| George Lane, Woodford | 0 | 14 | 8 |
| Do., Sunday-school .. | 2 | 8 | 8 |
| Langley | 1 | 14 | 0 |

| | | | |
|----------------------|----|----|----|
| Leytonstone | 21 | 10 | 10 |
| Loughton | 0 | 10 | 0 |
| Romford | 11 | 8 | 4 |
| Do., for W & O | 2 | 15 | 5 |
| Do., for N P | 0 | 14 | 1 |
| Waltham Abbey | 15 | 16 | 1 |
| Do., for W & O | 1 | 0 | 0 |
| Do., for N P | 2 | 0 | 11 |

GLOUCESTERSHIRE.

| | | | |
|------------------------|----|----|---|
| Blakeney | 3 | 5 | 1 |
| Bourton-on-the-Water. | 18 | 5 | 0 |
| Burford | 4 | 4 | 1 |
| Do., for W & O | 0 | 10 | 0 |
| Cheltenham, Salem | 95 | 3 | 3 |
| Do., for N P, Manik | 18 | 0 | 0 |
| Do., for Congo | 2 | 19 | 3 |
| Do., for N P | 2 | 4 | 6 |
| Do., Cambray Chapel | 9 | 12 | 1 |
| Coleford | 25 | 4 | 0 |
| Do., for N P | 1 | 1 | 0 |
| Shortwood (Special) .. | 3 | 10 | 0 |
| Stroud | 20 | 18 | 6 |
| Do., for W & O | 1 | 0 | 0 |
| Do., for Italy | 2 | 0 | 0 |
| Do., for N P | 0 | 16 | 0 |
| Tewkesbury, Sun.-sch. | 6 | 0 | 4 |

East Gloucestershire.

| | | | |
|------------------------|----|----|---|
| Burford | 4 | 4 | 1 |
| Do., for W & O | 0 | 10 | 0 |
| Cirencester | 10 | 13 | 4 |
| Cutdean | 5 | 3 | 0 |
| Do., for W & O | 0 | 9 | 2 |
| Naunton | 5 | 7 | 6 |
| Do., for China | 5 | 4 | 1 |
| Stow-on-the-Wold | 30 | 9 | 0 |

| | | | |
|------------------------------------|----|----|----|
| Less Auxillary Ex- penses | 62 | 5 | 11 |
| | 4 | 10 | 0 |
| | 57 | 0 | 5 |

HAMPSHIRE.

| | | | |
|--|----|----|----|
| Fleet | 5 | 8 | 0 |
| Lymington | 11 | 8 | 11 |
| Portsmouth Auxillary, per Mr. J. A. Byerley, Treasurer | 73 | 0 | 0 |
| Romsey | 4 | 9 | 10 |
| Southampton, East St. | 14 | 18 | 0 |
| Do., Carlton Ch. | 12 | 5 | 8 |
| Do., do., for Congo ... | 0 | 14 | 4 |
| Do., do., for W & O ... | 1 | 0 | 0 |
| Do., Portland Chapel | 26 | 16 | 3 |
| Waterlooville | 10 | 10 | 0 |
| Do., for W & O | 0 | 10 | 0 |
| Whitchurch | 1 | 0 | 0 |

ISLE OF WIGHT.

| | | | |
|--|---|----|---|
| Colwell | 2 | 4 | 6 |
| Newport, for W & O .. | 1 | 2 | 6 |
| Ryde, George Street Sunday-school | 7 | 0 | 0 |
| West Cowes | 7 | 12 | 3 |

HEREFORDSHIRE.

| | | | |
|------------------|---|----|---|
| Ryeford | 2 | 0 | 7 |
| Stansbatch | 2 | 11 | 0 |

HERTFORDSHIRE.

| | | | |
|-------------------------|----|---|---|
| Barnet | 69 | 0 | 3 |
| Do., for W & O | 3 | 8 | 0 |
| Bishops Stortford | 9 | 7 | 0 |

| | | | |
|--------------------------------|----|----|----|
| Boxmoor | 5 | 12 | 6 |
| Hemel Hempstead | 0 | 5 | 0 |
| Hitchin | 35 | 8 | 5 |
| Do., for N P | 1 | 10 | 7 |
| Do., for Congo boys | 1 | 2 | 8 |
| Potters Bar | 3 | 18 | 0 |
| Do., for Congo | 1 | 10 | 0 |
| Redbourne | 1 | 6 | 8 |
| St. Albans | 55 | 18 | 8 |
| Do., for N P | 4 | 7 | 4 |
| Do., for African Schls. | 1 | 2 | 6 |
| Tring, New Mill | 15 | 15 | 3 |
| Watford | 70 | 2 | 10 |
| Do., for W & O | 7 | 0 | 0 |
| Do., for China Medical Schools | 4 | 4 | 10 |

HUNTINGDONSHIRE.

| | | | |
|------------------------|----|----|----|
| Bluntisham | 27 | 12 | 5 |
| Dean | 0 | 10 | 0 |
| Fenstanton | 5 | 19 | 8 |
| Godmanchester | 0 | 16 | 0 |
| Hail Weston | 0 | 10 | 0 |
| Hemingford | 0 | 2 | 1 |
| Houghton | 1 | 2 | 3 |
| Huntingdon | 28 | 4 | 10 |
| Do., Brampton | 0 | 8 | 11 |
| Do., Buckden | 1 | 18 | 9 |
| Do., Gt. Staughton | 0 | 8 | 0 |
| Do., Hartford | 0 | 3 | 8 |
| Do., Perry | 0 | 4 | 0 |
| Kimbolton | 1 | 0 | 9 |
| Offord | 3 | 13 | 8 |
| Ramsey, Great Whyte | 3 | 5 | 0 |
| St. Ives | 17 | 8 | 3 |
| St. Neots, Old Meeting | 3 | 19 | 11 |
| Spaldwick | 1 | 17 | 2 |
| Woodhurst | 0 | 11 | 10 |
| Yelling | 0 | 15 | 0 |

| | |
|---------------------|----|
| Less expenses— | |
| £34s. 11d., and £55 | |
| acknowledged before | 58 |
| | 1 |
| | 11 |
| | 40 |
| | 9 |
| | 3 |

W & O Fund.

| | | | |
|---|----|----|---|
| Buckden | 0 | 5 | 0 |
| Dean | 1 | 0 | 0 |
| Godmanchester | 0 | 14 | 0 |
| Huntingdon | 2 | 4 | 8 |
| Kimbolton | 0 | 10 | 0 |
| Offord | 0 | 11 | 0 |
| Ramsey, Great Whyte | 1 | 1 | 0 |
| St. Ives | 2 | 0 | 0 |
| St. Neots, Old Meeting | 2 | 0 | 0 |
| Spaldwick | 0 | 5 | 6 |
| Woodhurst | 0 | 10 | 0 |
| Yelling | 0 | 10 | 0 |
| | 11 | 11 | 0 |
| Meity of above to London Missionary Society | 5 | 15 | 0 |
| | 5 | 15 | 0 |
| Huntingdonshire, for Italian Mission | 25 | 2 | 6 |

KENT.

| | | | |
|--------------|----|----|---|
| Ashford | 0 | 15 | 0 |
| Beckenham | 10 | 0 | 0 |
| Broadstairs | 1 | 8 | 0 |
| Bromley | 18 | 17 | 3 |
| Canterbury | 20 | 19 | 1 |
| Do., for N P | 0 | 7 | 0 |
| Chatham | 23 | 10 | 2 |
| Dartford | 3 | 0 | 0 |

| | | | |
|---|----|----|----|
| Dover, Salem Ch. | 65 | 14 | 1 |
| Do., for W & O | 5 | 12 | 0 |
| Do., for Mr Stubbs' School, Patna | 6 | 0 | 0 |
| Edenbridge | 8 | 17 | 0 |
| Do., for W & O | 1 | 1 | 0 |
| Do., for N P | 1 | 12 | 0 |
| Do., for support of boy under Mr Grenfell | 5 | 0 | 0 |
| Eythorne | 0 | 11 | 0 |
| Do., for N P | 4 | 5 | 3 |
| Do., for Congo | 5 | 4 | 3 |
| Erith | 8 | 16 | 3 |
| Folkstone | 49 | 2 | 4 |
| Forest Hill | 22 | 11 | 11 |
| Goudhurst | 3 | 13 | 4 |
| Lee | 59 | 13 | 0 |
| Lewisham Road | 36 | 6 | 10 |
| Maidstone, King Street | 11 | 7 | 0 |
| Do., for W & O | 3 | 0 | 0 |
| Margate | 31 | 2 | 4 |
| Do., for W & O | 3 | 9 | 8 |
| Do., for N P | 2 | 7 | 6 |
| Do., Foresters' Hall | 1 | 1 | 0 |
| Do., for W & O | 0 | 5 | 0 |
| Pembury (molety) | 1 | 12 | 3 |
| Plumstead, Park Road, for W & O | 1 | 1 | 0 |
| Sandhurst, for W & O | 2 | 0 | 0 |
| Do., for N P | 2 | 12 | 9 |
| Sheerness | 4 | 1 | 8 |
| Do., for W & O | 0 | 9 | 2 |
| Tenterden | 2 | 10 | 0 |
| Do., for W & O | 1 | 1 | 0 |

LANCASHIRE.

| | | | |
|---|-----|----|----|
| Accrington, Cannon St. | 103 | 18 | 2 |
| Ashton-on-Ribble | 74 | 18 | 6 |
| Do., for W & O | 3 | 0 | 0 |
| Bacup, Doals | 2 | 8 | 4 |
| Barrow-in-Furness, Abbey Road | 2 | 11 | 6 |
| Burnley, Mt. Pleasant | 0 | 7 | 0 |
| Chesham Bury | 5 | 6 | 3 |
| Do., for W & O | 0 | 9 | 0 |
| Leigh | 4 | 0 | 0 |
| Liverpool, Myrtle St. Juv., for Sch. work at Trelawny, Jamaica, under Mr Webb | 10 | 0 | 0 |
| Do., for ditto, at Maldon, under Mr T. C. Hutchins | 10 | 0 | 0 |
| Do., for Calabar College | 10 | 0 | 0 |
| Do., for School work at Dacca, Bengal, under Mr R. W. Hay | 5 | 0 | 0 |
| Do., Richmond Ch. | 87 | 7 | 9 |
| Do., Toxteth Park | 58 | 9 | 6 |
| Do., do., for W & O | 8 | 12 | 10 |
| Do., do., for N P | 2 | 10 | 2 |
| Do., do., for Mr Crutgrington, India | 10 | 0 | 0 |
| Do., do., for support of Congo boy and girl | 10 | 0 | 0 |
| Do., do., for Medical Station | 10 | 0 | 0 |
| Do., do., for Mr Dixon's work, China | 10 | 0 | 0 |
| Liverpool, Everton Village | 52 | 10 | 6 |
| Manchester, per Mr. T. Spencer, Treasurer | 326 | 12 | 8 |
| Morecambe | 0 | 10 | 0 |
| Radcliffe | 5 | 18 | 6 |
| Rochdale, West St. | 4 | 8 | 2 |
| Do., for N P | 0 | 5 | 0 |
| Do., Holland Street Sunday-school | 2 | 0 | 0 |

| | | | |
|----------------------------------|----|----|----|
| Southport | 10 | 18 | 10 |
| Do., London Street Sunday-school | 2 | 10 | 6 |
| Ulverston | 0 | 16 | 0 |
| Waterfoot, Bethel | 1 | 0 | 0 |
| Wigan, King-street | 41 | 17 | 9 |
| Do., for W & O | 2 | 0 | 0 |
| Do., for Congo | 2 | 10 | 6 |

LEICESTERSHIRE.

| | | | |
|-------------------------------|----|----|----|
| Leicester, Harvey Lane | 11 | 18 | 10 |
| Do., Charles Street | 25 | 0 | 0 |
| Do., for N P | 3 | 2 | 1 |
| Do., Melbourne Hall | 2 | 0 | 0 |
| Do., do., for W & O | 1 | 10 | 0 |
| Do., do., for Congo | 18 | 15 | 9 |
| Do., Belgrave Road Tabernacle | 1 | 6 | 9 |
| Melton Mowbray | 6 | 1 | 0 |
| Do., for W & O | 1 | 7 | 7 |
| Sutton and Cosby | 1 | 14 | 0 |
| | | | 72 |
| Less Expenses | | | 2 |
| | | | 9 |
| | | | 70 |
| | | | 7 |
| | | | 0 |

LINCOLNSHIRE.

| | | | |
|---------------------------------|----|----|---|
| Boston, Salem Ch. Sunday-school | 0 | 18 | 3 |
| Lincoln, Mint Lane | 18 | 11 | 5 |
| Do., for W & O | 1 | 10 | 0 |

NORFOLK.

| | | | |
|--------------------------------------|-----|----|----|
| Bacton | 1 | 12 | 0 |
| Carleton Rode | 2 | 10 | 5 |
| Do., for W & O | 1 | 1 | 0 |
| Dias | 21 | 11 | 0 |
| Do., for N P | 1 | 18 | 10 |
| Downham Market | 8 | 12 | 5 |
| Lynn, Stepney Ch. | 30 | 10 | 4 |
| Norwich, St. Mary's | 207 | 8 | 0 |
| Do., Unthanks Road | 49 | 10 | 0 |
| Do., Pottergate Street Sunday-school | 11 | 2 | 1 |
| Old Buckenham | 4 | 0 | 0 |
| Do., for W & O | 1 | 0 | 0 |
| Ormesby | 0 | 11 | 0 |
| Upwell | 0 | 10 | 0 |
| Yarmouth | 50 | 0 | 0 |

NORTHAMPTONSHIRE.

| | | | |
|--------------------------------------|---|----|---|
| Burton Latimer | 3 | 5 | 0 |
| Do., for W & O | 1 | 0 | 0 |
| Northampton, College Street, for N P | 1 | 1 | 0 |
| Do., Grafton Street | 2 | 10 | 0 |
| Do., Mount Pleasant | 4 | 11 | 0 |

NORTHUMBERLAND.

| | | | |
|----------------------------------|----|----|---|
| Berwick-on-Tweed, for Deficiency | 4 | 3 | 6 |
| Newcastle, Rye Hill | 20 | 7 | 3 |
| Do., Scotswood Road | 1 | 7 | 3 |
| Do., for N P | 4 | 12 | 5 |
| North Shields | 9 | 7 | 6 |
| Do., for Congo | 0 | 8 | 2 |

NOTTINGHAMSHIRE.

| | | | |
|---------------------|---|---|---|
| Carlton-le-Moorland | 0 | 3 | 5 |
|---------------------|---|---|---|

OXFORDSHIRE.

| | |
|---------------------------------|---------|
| Caversham, W. B. C. ... | 0 10 6 |
| Chadlington | 0 5 0 |
| Chipping Norton | 7 0 0 |
| Hook Norton | 0 19 2 |
| Orford, New Road | 35 16 1 |
| Do., for <i>W & O</i> | 3 13 0 |

RUTLAND.

| | |
|--------------|--------|
| Oakham | 9 13 0 |
|--------------|--------|

SHROPSHIRE.

| | |
|------------------------------------|--------|
| Coxall | 1 19 3 |
| Craven Arms | 1 3 0 |
| Oswestry | 23 6 6 |
| Do., for <i>W & O</i> | 0 14 6 |
| Do., for <i>Congo</i> | 1 10 0 |
| Pontesbury | 1 0 0 |
| Shrewsbury, Claremont Street | 0 10 0 |

SOMERSETSHIRE.

| | |
|-----------------------------|---------|
| Bath | 2 12 6 |
| Do., for <i>Congo</i> | 0 10 6 |
| Do., Manvers Street | 85 13 7 |
| Do., Hay Hill | 28 19 8 |
| Do., Twerton | 5 6 3 |
| Do., Wildcombe | 28 6 4 |

Less expenses, £1 19s. 8d. and £30 acknowledged before

| | |
|----------|---------|
| 151 8 19 | 31 19 8 |
| 119 9 2 | |

| | |
|---|----------|
| Beckington | 9 19 10 |
| Bradford-on-Avon | 15 18 0 |
| Bristol, on account per Mr G. H. Leonard, Treasurer | 79 13 10 |
| Cheddar | 10 0 6 |
| Do., for <i>N P</i> | 0 16 6 |
| Do., Allerton | 1 5 8 |
| Do., Crickham | 2 1 9 |
| Do., Rookbridge | 7 13 0 |
| Do., Rodney Stoke | 1 8 1 |

Less expenses £3 13s. and £11 10s. previously remitted

| | |
|--------|-------|
| 15 3 0 | 8 1 6 |
|--------|-------|

| | |
|--|---------|
| Corham | 13 15 0 |
| Crewkerne, Sun.-sch. ... | 1 12 6 |
| Fivehead and Iale Abbotts | 6 10 9 |
| Frome, United Public Meeting | 5 8 8 |
| Do., Jubilee service | 2 0 3 |
| Do., Badcox Lane | 30 13 1 |
| Do., do., for <i>Italy</i> | 2 2 0 |
| Do., do., for support of two native girls in <i>Italy</i> School | 12 0 0 |
| Do., Sheppards Barton | 33 8 5 |
| Do., do., for support of native boy in <i>Serampore</i> College | 5 0 0 |
| Do., do., for support of girl in <i>Italy</i> Sch. | 6 0 0 |
| Taunton, Albemarle Ch. .. | 11 6 2 |
| Watchet | 0 17 6 |
| Wellington | 24 12 1 |
| Do., for <i>W & O</i> | 2 0 0 |

| | |
|---|--------|
| Weston-super-Mare, Wadhams Street, for <i>W & O</i> | 2 9 8 |
| Do., Sunday-school, for support of native girl, <i>Agra</i> | 12 0 0 |

STAFFORDSHIRE.

| | |
|---------------------------------|---------|
| Burslem | 6 5 3 |
| Do., for <i>W & O</i> | 0 15 0 |
| Do., for <i>Congo</i> | 1 0 0 |
| Burton-on-Trent | 21 6 10 |

South Staffordshire District.

| | |
|-------------------------------------|---------|
| Coseley, Darkhouse | 11 11 9 |
| Do., Ebenezer | 2 8 1 |
| Do., Providence Sunday-school | 4 10 8 |
| Princes End | 20 11 0 |
| Do., for <i>W & O</i> | 1 14 2 |
| 40 10 8 | |
| Less expenses | 1 6 6 |

39 4 2

| | |
|---------------------|---------|
| West Bromwich | 15 13 7 |
| Wolverhampton | 8 3 10 |

SUFFOLK.

| | |
|--------------------------------------|----------|
| Bury St. Edmunds | 30 14 6 |
| Do., for <i>W & O</i> | 2 0 0 |
| Do., for <i>Congo</i> | 21 6 0 |
| Ipewich, Burlington Ch. .. | 79 12 11 |
| Do., do., for <i>W & O</i> | 5 0 0 |
| Do., do., for <i>N P</i> | 2 16 10 |
| Do., Stoke Green | 21 3 0 |
| Do., do., for <i>W & O</i> | 1 1 0 |
| Do., Turret Green | 57 8 6 |
| Do., do., for <i>China</i> | 5 0 0 |
| Do., do., for <i>India</i> | 5 0 0 |
| Do., do., for <i>Congo</i> | 5 0 0 |
| Sudbury | 10 16 8 |
| Do., for <i>N P</i> | 0 19 8 |

SURREY.

| | |
|--|---------|
| Addlestone | 16 0 7 |
| Do., for <i>W & O</i> | 1 5 0 |
| Do., for <i>N P</i> | 6 14 4 |
| Balham, Ramsden Rd. | 15 16 2 |
| Do., Sunday-school | 15 14 4 |
| Barnes | 6 13 4 |
| Do., for <i>W & O</i> | 0 15 0 |
| Do., Sunday-school | 0 6 6 |
| Do., do., for orphan in <i>Mrs Kerry's</i> Sch. .. | 4 0 0 |
| Carshalton | 13 5 0 |

| | |
|---|---------|
| Do., Sunday-school, for support of boys, <i>Barisal</i> | 2 1 9 |
| Do., for <i>N P</i> | 0 6 2 |
| Dorking | 10 9 6 |
| Do., for <i>W & O</i> | 1 5 9 |
| Dormans Land | 1 8 5 |
| Esher | 2 0 0 |
| Guildford | 22 6 0 |
| Do., for <i>N P</i> | 1 0 0 |
| Kington | 35 15 2 |
| Do., for <i>W & O</i> | 5 0 0 |
| Do., for <i>N P</i> under <i>Mr Anderson</i> | 5 0 0 |
| Penge | 1 0 6 |
| Do., Sunday-school | 16 9 4 |
| Richmond | 11 5 0 |
| South Norwood | 5 12 6 |
| Streatham | 10 19 1 |
| Do., for <i>W & O</i> | 1 11 0 |
| Surbiton | 23 11 6 |

| | |
|---------------------------------|---------|
| Upper Norwood | 14 13 6 |
| Wimbledon, Sun.-sch. ... | 3 13 0 |
| Woking | 1 16 0 |
| Do., for <i>W & O</i> | 1 2 6 |
| York Town | 22 0 0 |

SUSSEX.

| | |
|---------------------------------|---------|
| Battle | 2 18 2 |
| Do., for <i>N P</i> | 2 7 3 |
| Brighton, Queen Square .. | 20 10 2 |
| Do., for <i>N P</i> | 2 15 10 |
| Do., for <i>Congo</i> | 0 15 6 |
| Do., Sussex Street | 4 10 0 |
| Do., do., for <i>N P</i> | 1 9 8 |
| Do., Holland Road | 2 10 0 |
| Lewes | 15 17 7 |
| Do., for <i>W & O</i> | 0 16 0 |
| Do., for <i>N P</i> | 0 16 5 |
| Hastings | 60 11 7 |
| Do., for <i>W & O</i> | 3 11 9 |
| St. Leonards | 34 15 0 |
| Do., for <i>W & O</i> | 3 8 9 |

WARWICKSHIRE.

| | |
|--|---------|
| Birmingham Aux., per Mr Thos. Adams, Treasurer | 80 1 0 |
| Leamington, Clarendon Ch. | 32 16 6 |
| Do., for <i>W & O</i> | 4 8 11 |
| Do., for <i>Congo</i> | 0 15 0 |
| Do., for <i>San Salvador</i> School | 5 0 0 |
| Do., Warwick Street | 0 16 0 |
| Rugby | 0 16 0 |

WILTSHIRE.

| | |
|---|---------|
| North Bradley, Sunday-school | 1 7 11 |
| Shrewton, Chitterne, and Tilehead | 3 4 10 |
| Trowbridge, Back St. ... | 8 6 0 |
| Do., Sunday-school | 7 12 3 |
| Do., Yarnbrook Sunday-school | 0 11 6 |
| Do., Stadley Sunday-school | 3 10 5 |
| Worminster | 11 15 0 |
| Do., for <i>N P</i> | 1 12 7 |
| Do., for <i>Congo</i> | 0 13 2 |
| Westbury, West End | 0 10 4 |
| Westbury Leigh | 13 8 0 |
| Do., for <i>W & O</i> | 1 0 2 |
| Do., for <i>N P</i> | 4 7 0 |

WORCESTERSHIRE.

| | |
|----------------------------------|--------|
| Atch Leach and Dun-nington | 11 4 8 |
| Do., for <i>W & O</i> | 1 0 0 |
| Dudley | 2 14 0 |
| Do., for <i>W & O</i> | 0 10 0 |
| Do., for <i>N P</i> | 1 0 0 |
| King's Norton | 0 18 0 |

YORKSHIRE.

| | |
|--------------------------------------|----------|
| Bedale | 3 0 4 |
| Bradford, Westgate | 108 17 3 |
| Do., Zion Chapel | 0 5 0 |
| Do., Trinity Ch. | 17 6 0 |
| Do., do., Juv. | 17 2 0 |
| Do., Gillington | 24 9 7 |
| Do., do., for <i>W & O</i> | 3 0 0 |

| | | | |
|------------------------|----|----|----|
| Bradford, Hallfield... | 13 | 19 | 10 |
| Do., do., Juvenile | 13 | 14 | 2 |
| Do., do., United Com- | | | |
| munion | 2 | 12 | 5 |
| Do., Leeds Road | 6 | 6 | 6 |
| Do., Heaton | 4 | 15 | 2 |
| Do., do., Juvenile | 4 | 19 | 7 |
| Do., do., for W & O | 0 | 10 | 0 |

217 17 6

Less amount previously acknowledged 33 10 6

184 7 0

| | | | |
|---------------------------------------|-----|----|----|
| Guiseley, Sun.-sch. | 2 | 8 | 8 |
| Halifax, Trinity Road | 30 | 0 | 0 |
| Harrogate, Juv., for Congo | 4 | 8 | 11 |
| Huddersfield, New North Road | 23 | 13 | 5 |
| Leeds | 150 | 0 | 0 |
| Lindley Oakes | 8 | 15 | 9 |
| Lockwood | 25 | 14 | 0 |
| Do., for N P | 2 | 3 | 4 |
| Malton, for W & O | 0 | 14 | 0 |
| Masham | 2 | 4 | 0 |
| Middlesboro', Newport Road Sunday-sch | 3 | 13 | 2 |
| Do., New Ch. | 8 | 2 | 10 |
| Do., Welsh Ch. | 2 | 1 | 8 |
| Rawdon College | 1 | 0 | 0 |
| Rotherham, Sun.-sch. | 3 | 12 | 0 |
| Scapgoat Hill | 1 | 0 | 0 |
| Sheffield, Glossop Road | 5 | 0 | 0 |
| Do., for China | 5 | 0 | 0 |
| South Stockton | 2 | 4 | 3 |
| Do., for W & O | 0 | 10 | 0 |
| Sutton-in-Craven | 70 | 3 | 6 |
| Do., for W & O | 1 | 13 | 0 |
| Do., for N P | 4 | 16 | 4 |
| York | 7 | 16 | 4 |

NORTH WALES.

ANGLESEA.

| | | | |
|---------------------|----|----|----|
| Amlwch, Salem | 21 | 11 | 3 |
| Do., for Congo | 0 | 15 | 6 |
| Aion | 1 | 14 | 7 |
| Beaumaris | 2 | 15 | 0 |
| Belan | 2 | 1 | 6 |
| Bodedern | 5 | 14 | 6 |
| Bryniencyn | 3 | 3 | 6 |
| Caerfello, Siloh | 5 | 8 | 2 |
| Capel Newydd | 0 | 13 | 3 |
| Carregfawr | 1 | 2 | 1 |
| Caemaes | 5 | 0 | 8 |
| Caerwen | 1 | 10 | 9 |
| Golyhead, Bethel | 28 | 8 | 0 |
| Do., Siloh | 1 | 14 | 2 |
| Llanalaiaim | 1 | 18 | 7 |
| Llanfaethln, Soar | 13 | 9 | 10 |
| Llanddeusant, Horeb | 1 | 10 | 8 |
| Llanerchymedd | 4 | 6 | 7 |
| Llanfairmath | 1 | 2 | 0 |
| Llangefni | 14 | 10 | 6 |
| Do., for N P | 1 | 2 | 0 |
| Llangoed | 3 | 10 | 0 |
| Llanfachraeth | 4 | 1 | 6 |
| Pencarnedd | 5 | 0 | 0 |
| Pensarn | 1 | 11 | 7 |
| Ponllarthwy | 5 | 0 | 0 |
| Ponllarthdyboort | 7 | 9 | 7 |
| Do., for Congo | 1 | 10 | 1 |
| Do., for N P | 0 | 14 | 2 |
| Rhosybol | 7 | 12 | 5 |
| Rhydwyn | 8 | 0 | 10 |
| Sardis | 4 | 13 | 1 |

| | | | | |
|-------------------|----|-----|----|---|
| Traethcoch | 1 | 11 | 3 | |
| Valley | 5 | 1 | 0 | |
| | | 176 | 10 | 0 |
| Less Home Mission | 50 | 0 | 0 | |
| | | 126 | 10 | 0 |

CARNARVONSHIRE.

| | | | |
|----------------------|----|----|----|
| Bangor, Eng. Ch. | 5 | 8 | 0 |
| Do., Penuel | 17 | 14 | 0 |
| Conway | 2 | 4 | 6 |
| Carnarvon, Caersalem | 21 | 4 | 0 |
| Llandudno, Eng. Ch. | 10 | 8 | 8 |
| Do., for W & O | 0 | 10 | 6 |
| Do., Welsh Ch. | 12 | 8 | 5 |
| Llanlllyfni | 5 | 0 | 0 |
| Portmadoc, Berea | 3 | 1 | 0 |
| Pwllhell | 13 | 5 | 8 |
| Do., for N P | 0 | 2 | 10 |
| Rhosirwain | 1 | 16 | 0 |
| Upper Bangor | 0 | 13 | 1 |

DENBIGHSHIRE.

| | | | |
|----------------------------|---|----|----|
| Abergele | 3 | 0 | 0 |
| Cefnbychan | 4 | 3 | 7 |
| Denbigh | 3 | 5 | 0 |
| Gefailrhyd | 1 | 15 | 10 |
| Glynceiriog, Zion | 6 | 14 | 0 |
| Dolywern | 2 | 5 | 0 |
| Do., for N P | 0 | 7 | 0 |
| Llandfrynog | 0 | 14 | 8 |
| Llanfeydd, Bryn School Ch. | 1 | 0 | 0 |
| Llangollen, Welsh Ch. | 3 | 15 | 2 |
| Llanrhaidr, Salem | 2 | 7 | 3 |
| Llanrwst | 3 | 1 | 6 |
| Llansilin | 3 | 0 | 9 |
| Moelfre | 0 | 10 | 0 |
| Penycas | 1 | 1 | 6 |
| Ruthin | 4 | 16 | 8 |

FLINTSHIRE.

| | | | |
|-----------------|---|----|---|
| Halkyn | 2 | 0 | 0 |
| Holywell | 4 | 3 | 0 |
| Milwr | 0 | 18 | 3 |
| Mold | 1 | 15 | 6 |
| Rhuddlan, Sion | 2 | 1 | 3 |
| Do., for N P | 0 | 7 | 2 |
| Rhyl, Welsh Ch. | 8 | 10 | 0 |

MERIONETHSHIRE.

| | | | |
|------------------------------|----|----|---|
| Barmouth | 3 | 17 | 0 |
| Corwen, Cynwydd | 4 | 0 | 0 |
| Dogelly | 10 | 15 | 7 |
| Glyndyffrdwy | 0 | 11 | 4 |
| Llanantffraid | 1 | 3 | 4 |
| Pandyr Capel and Llanellidan | 8 | 0 | 0 |
| Fenrhyndudraeth | 3 | 0 | 3 |
| Towyn | 2 | 1 | 6 |

MONTGOMERYSHIRE.

| | | | |
|-----------------------|----|----|----|
| Beulah | 1 | 0 | 0 |
| Caerwas | 0 | 18 | 0 |
| Cwmbellan | 1 | 17 | 1 |
| Do., for N P | 0 | 0 | 0 |
| Llanfair, Caerlawn | 3 | 10 | 11 |
| Do., for Congo | 0 | 17 | 6 |
| Do., for N P | 1 | 18 | 0 |
| Do., for Brittany | 1 | 3 | 0 |
| Llanfyllin and Bethel | 6 | 0 | 0 |
| Llanidloes | 11 | 9 | 8 |
| New Chapel | 2 | 13 | 6 |
| Newtown | 20 | 11 | 10 |
| Do., for W & O | 1 | 6 | 11 |

| | | | |
|--------------|---|---|---|
| Staylitle | 6 | 9 | 0 |
| Do., for N P | 0 | 9 | 0 |

SOUTH WALES.

BRECKNOCKSHIRE.

| | | | |
|-------------------------|----|----|----|
| Brecon, Kensington Ch. | 12 | 4 | 5 |
| Bethel, Lower Chapel | 0 | 12 | 0 |
| Brynawr, Taber | 3 | 12 | 11 |
| Do., for W & O | 0 | 5 | 0 |
| Glasbury | 3 | 16 | 6 |
| Do., Penyrheol | 1 | 14 | 0 |
| Llanvihangel, Nant Bran | 0 | 5 | 0 |
| Maesyberllan | 1 | 9 | 3 |
| Do., for N P | 4 | 16 | 3 |
| Pantycelyn | 1 | 0 | 0 |
| Pontestyll | 0 | 13 | 6 |
| Talgarth | 2 | 10 | 0 |

CARDIGANSHIRE.

| | | | |
|----------------------------------|----|----|---|
| Aberystwith, Eng. Ch. | 5 | 0 | 0 |
| Do., Welsh Ch. | 14 | 0 | 9 |
| Blaenwenen | 2 | 0 | 9 |
| Cardigan, Bethany | 29 | 7 | 6 |
| Do., Mount Zion | 16 | 3 | 7 |
| Do., do., for W & O | 0 | 5 | 0 |
| Do., do., for N P | 3 | 1 | 5 |
| Do., do., for China | 2 | 10 | 0 |
| Do., do., for Africa | 2 | 10 | 0 |
| Do., do., for Italian Evangelist | 1 | 0 | 0 |
| Penrhyncoch, Horeb | 0 | 12 | 4 |
| Do., for N P | 0 | 16 | 5 |
| Penyparc | 5 | 1 | 8 |
| Do., for N P | 1 | 2 | 0 |
| Verwig | 3 | 6 | 5 |
| Do., for N P | 1 | 8 | 6 |

CARMARTHENSHIRE.

| | | | |
|------------------------|----|----|----|
| Aberduar | 4 | 9 | 0 |
| Bethel, Plasbet | 2 | 6 | 5 |
| Bwlchgwyn | 7 | 0 | 0 |
| Bwlchnewydd | 4 | 15 | 4 |
| Cafo, Bethel | 1 | 18 | 3 |
| Cwmduad | 1 | 16 | 6 |
| Carmarthen, Tabernacle | 26 | 11 | 3 |
| Cwmdu | 4 | 14 | 2 |
| Do., Nebo | 4 | 17 | 7 |
| Cwmlfor | 0 | 2 | 0 |
| Drefach | 5 | 13 | 1 |
| Kidwelly | 1 | 8 | 10 |
| Llandeib, Saron | 1 | 13 | 6 |
| Llandilo, Ebenezer | 1 | 0 | 1 |
| Do., for N P | 1 | 16 | 11 |
| Llandysul | 0 | 12 | 0 |
| Do., Penybont | 0 | 13 | 0 |
| Llamed, Sardis | 1 | 4 | 6 |
| Llanelly, Bethany | 7 | 6 | 0 |
| Do., Bethel | 20 | 10 | 2 |
| Do., Meriah | 47 | 7 | 0 |
| Do., Zion | 20 | 0 | 0 |
| Llanfynydd | 0 | 10 | 0 |
| Llangennech, Salem | 5 | 17 | 0 |
| Llannon, Hermon | 0 | 15 | 0 |
| Maescanner | 2 | 16 | 11 |
| Mydrim, Salem | 11 | 7 | 0 |
| Pantyyfryn, Gerizim | 0 | 10 | 0 |
| Porthyrhyd, Bethlehem | 2 | 11 | 9 |
| Whitland | 9 | 13 | 8 |
| Do., for N P | 5 | 8 | 10 |

GLAMORGANSHIRE.

| | | | |
|--------------------|---|----|---|
| Aberavon | 6 | 5 | 6 |
| Abercarnaid, Siloh | 3 | 10 | 0 |

| | | | |
|-------------------------|----|----|----|
| Aberdare, Calvary | 35 | 3 | 0 |
| Do., Gadyls | 18 | 0 | 0 |
| Do., Carmel | 14 | 8 | 7 |
| Do., Mill Street | 19 | 3 | 2 |
| Do., Gwawr | 8 | 10 | 0 |
| Do., Cwmbach, | | | |
| Bethany | 7 | 13 | 5 |
| Do., Ynyswyd | 13 | 9 | 2 |
| Do., Llwydcoed, Zoar | 3 | 3 | 0 |
| Do., Cwmaman, Zion | 15 | 6 | 4 |
| Do., do., for Congo | 1 | 7 | 0 |
| Do., do., for China | 0 | 7 | 0 |
| Do., do., for India | 0 | 7 | 0 |
| Do., do., for Italy | 0 | 7 | 0 |
| Do., Mountain Ash, | | | |
| Nazareth | 18 | 12 | 7 |
| Do., do., Rhos | 27 | 0 | 0 |
| Birchgrove, Aion | 7 | 10 | 5 |
| Blaenllechan, Nazareth | 4 | 6 | 4 |
| Blaenrhondda | 1 | 2 | 6 |
| Blaenycwm | 21 | 1 | 10 |
| Bridgend, Hope Ch. | 9 | 17 | 8 |
| Do., for W & O | 0 | 5 | 0 |
| Do., for N P | 2 | 4 | 9 |
| Bridgend, Ruhamah | 3 | 3 | 3 |
| Hilton Ferry, Jerusalem | 1 | 1 | 4 |
| Do., Beboth | 6 | 14 | 8 |
| Caersalem, Newydd | 12 | 4 | 1 |
| Do., for N P | 5 | 15 | 11 |
| Cardiff, Canton, Hope | | | |
| Chapel | 0 | 0 | 4 |
| Do., Llandaff Road | 0 | 18 | 0 |
| Do., do., for N P | 0 | 11 | 0 |
| Do., Bethany | 87 | 10 | 3 |
| Do., for W & O | 8 | 16 | 2 |
| Do., Bethel Sunday- | | | |
| school, Mount Stuart | | | |
| Square | 17 | 8 | 7 |
| Do., Salem | 20 | 1 | 10 |
| Do., Tredegarville | 48 | 8 | 6 |
| Do., Y. M. C., for N P | 20 | 0 | 0 |
| Do., Tabernacle | 60 | 18 | 5 |
| Do., Woodville Road | 21 | 3 | 0 |
| Coedpenmaen, Eng. Ch. | 1 | 14 | 6 |
| Croesydd | 2 | 10 | 6 |
| Do., for W & O | 2 | 16 | 1 |
| Cwmawon, Penuel | 5 | 0 | 0 |
| Cwmbwria, Libanus | 8 | 2 | 6 |
| Darl, Tabernacle | 8 | 0 | 0 |
| Dinas, Zoar | 18 | 14 | 2 |
| Do., for N P | 2 | 6 | 3 |
| Dinas, Noddfa | 5 | 5 | 0 |
| Do., for N P | 5 | 13 | 0 |
| Daranelen, Welsh Ch. | 1 | 0 | 8 |
| Do., for N P | 0 | 14 | 7 |
| Do., for Italy | 0 | 2 | 6 |
| Dowlais, Caersalem | 3 | 10 | 8 |
| Do., Moriah | 4 | 17 | 0 |
| Ferndale, Salem Newydd | 0 | 0 | 3 |
| Glyncorrgw, Bethel | 1 | 5 | 9 |
| Gwaeldygarth, Salem | 0 | 13 | 3 |
| Hengoed | 8 | 18 | 0 |
| Do., for N P | 1 | 16 | 0 |
| Llancarvan | 2 | 18 | 0 |
| Llansamlet, Adulam | 4 | 10 | 0 |
| Llantrisant | 2 | 0 | 0 |
| Do., for N P | 2 | 8 | 7 |
| Llwynypia | 21 | 13 | 0 |
| Maesteg, Caersalem | 1 | 2 | 8 |
| Do., Bethany | 7 | 11 | 8 |
| Mardy, Zion | 4 | 10 | 11 |
| Merthyr, Aion | 1 | 14 | 6 |
| Do., Ebenezer | 5 | 3 | 5 |
| Do., High Street | 0 | 17 | 11 |
| Do., Tabernacle | 16 | 18 | 7 |
| Do., Zion | 5 | 16 | 6 |
| Morrison | 0 | 10 | 0 |
| Neath, Bethany | 15 | 0 | 0 |
| Do., Orchard Plain | 24 | 12 | 1 |
| Do., Herbert Road | 2 | 0 | 4 |
| Penarth, Eng. Ch. | 10 | 6 | 7 |
| Penam | 8 | 1 | 0 |
| Do., for N P | 2 | 15 | 0 |
| Pentre, Moriah | 2 | 7 | 0 |

| | | | |
|------------------------|----|----|----|
| Pontlottyn, Zoar | 9 | 8 | 3 |
| Pearhiwfer, Zion | 1 | 5 | 6 |
| Pontygrwaith | 6 | 9 | 2 |
| Pontypridd, Tabernacle | 20 | 1 | 2 |
| Porth, Salem | 8 | 2 | 2 |
| Do., for N P | 3 | 1 | 2 |
| Rhondda Valley, Taber- | | | |
| nacle | 3 | 13 | 6 |
| Swansea, Bethesda | 23 | 10 | 0 |
| Do., Mount Pleasant | 47 | 0 | 5 |
| Do., Belle Vue | 13 | 8 | 9 |
| Do., Walters Road | 9 | 0 | 0 |
| Do., Philadelphia | 3 | 14 | 6 |
| Tongwylas, Aion | 1 | 0 | 0 |
| Do., Salem | 1 | 5 | 7 |
| Ton Ystrad, Hebron | 12 | 11 | 0 |
| Tondu, Carey Ch. | 4 | 13 | 9 |
| Do., for N P | 1 | 6 | 11 |
| Tonyrefail, Aion | 6 | 5 | 0 |
| Trealaw, Bethlehem | 2 | 8 | 1 |
| Treforest, Calvary | 0 | 12 | 7 |
| Do., Zion | 0 | 3 | 0 |
| Treherbert, Bethany | 2 | 4 | 6 |
| Do., Libanus | 31 | 0 | 0 |
| Do., do., for N P | 2 | 0 | 8 |
| Do., do., for Italy | 0 | 19 | 4 |
| Treorky, Noddfa | 21 | 16 | 6 |
| Do., for N P | 0 | 19 | 0 |
| Troedryhiw, Carmel | 3 | 18 | 0 |
| Do., Abervan, Smyrna | 0 | 11 | 7 |
| Troedryhiwfwch, | | | |
| Bethany | 1 | 4 | 0 |
| Do., for N P | 1 | 2 | 0 |
| Wauntrodau, Ararat | 3 | 3 | 4 |
| Ynysfyr, Welsh Ch. | 3 | 0 | 0 |
| Ystalyfera, Zoar | 5 | 7 | 4 |

MONMOUTHSHIRE.

| | | | |
|------------------------|----|----|----|
| Abercarn, Welsh Ch. | 8 | 17 | 0 |
| Abergavenny, Frogmore | | | |
| Street | 1 | 0 | 0 |
| Abertillery | 8 | 0 | 0 |
| Do., for W & O | 0 | 10 | 0 |
| Do., Ebenezer Sun- | | | |
| day-school | 2 | 10 | 7 |
| Bargoed, Caersalem | 15 | 15 | 0 |
| Do., for W & O | 2 | 0 | 0 |
| Bassaleg, Bethel | 3 | 3 | 9 |
| Do., do., Sun.-sch. | 7 | 13 | 7 |
| Bedwas | 2 | 2 | 5 |
| Do., for N P | 3 | 0 | 7 |
| Berthlwyd | 2 | 1 | 4 |
| Blaina, Salem | 10 | 4 | 5 |
| Blaenavon, King Street | 1 | 13 | 0 |
| Do., Broad Street | 2 | 1 | 5 |
| Do., do., for N P | 1 | 1 | 2 |
| Blaenau Gwent, for | | | |
| N P | 0 | 1 | 0 |
| Caerleon | 4 | 7 | 0 |
| Chepstow | 10 | 12 | 11 |
| Do., for W & O | 1 | 7 | 0 |
| Do., for N P | 1 | 14 | 10 |
| Do., for support of | | | |
| Congo bay | 5 | 0 | 0 |
| Clydach, Bethlehem | 2 | 11 | 1 |
| Cross Keys, Hope Ch. | 7 | 12 | 8 |
| Daranelen | 2 | 3 | 3 |
| Do., for Congo | 0 | 5 | 0 |
| Do., for Italy | 0 | 2 | 7 |
| Ebbw Vale, Neto | 7 | 1 | 0 |
| Do., Zion Ch. | 11 | 4 | 10 |
| Goytre, Saron | 0 | 19 | 1 |
| Llanfihangel, Ysterne | 2 | 10 | 2 |
| Llanhiddel | 4 | 13 | 8 |
| Llanthwy | 4 | 11 | 0 |
| Llanwenarth | 7 | 11 | 6 |
| Machen, Siloam | 3 | 12 | 3 |
| Maescywmmer | 3 | 2 | 0 |
| Michaelstonevedw, | | | |
| Tirzah | 9 | 11 | 2 |
| Do., for N P | 1 | 3 | 10 |
| Monmouth | 13 | 13 | 9 |

| | | | |
|------------------------|----|----|----|
| Newbridg, Beulah | 9 | 13 | 3 |
| Newport and Maindee | 8 | 0 | 0 |
| Newport, Alma Street | 20 | 4 | 4 |
| Do., for W & O | 1 | 10 | 0 |
| Do., Commercial Rd. | 32 | 7 | 0 |
| Do., do., for W & O | 1 | 0 | 0 |
| Do., do., for Congo | 0 | 10 | 0 |
| Do., Stow Hill | 20 | 2 | 2 |
| Do., Duckpool Road | 1 | 10 | 0 |
| Do., do., for W & O | 0 | 7 | 0 |
| Do., do., for Congo | 1 | 9 | 6 |
| New Tredegar, Saron | 8 | 12 | 0 |
| Do., for N P | 1 | 17 | 0 |
| Ponthir, Zion | 8 | 0 | 0 |
| Do., for W & O | 1 | 0 | 0 |
| Pontnewydd, Richmond | | | |
| Road | 0 | 0 | 0 |
| Pontrhydyrun | 7 | 0 | 0 |
| Pontypool, Upper Tros- | | | |
| nant | 1 | 10 | 0 |
| Rhymney, Penuel | 32 | 10 | 0 |
| Do., for N P | 2 | 10 | 0 |
| Do., Jerusalem | 5 | 11 | 0 |
| Do., for N P | 2 | 6 | 11 |
| Risca, Moriah | 3 | 2 | 3 |
| St Mellons | 5 | 1 | 0 |
| Talywain, Pisgah | 8 | 4 | 5 |
| Tredegar | 8 | 19 | 5 |
| Twynwyn | 2 | 4 | 11 |
| Do., for N P | 3 | 12 | 10 |
| Tyde, Bethesda | 7 | 7 | 0 |
| Victoria, Caersalem | 2 | 14 | 6 |

PEMBROKESHIRE.

| | | | |
|-----------------------|----|----|----|
| Bethabara | 7 | 8 | 3 |
| Beulah | 2 | 14 | 10 |
| Blaenfos | 13 | 18 | 2 |
| Do., Ebenezer | 10 | 8 | 0 |
| Blaenonlin | 27 | 7 | 0 |
| Blaenlyn | 0 | 1 | 0 |
| Do., for N P | 1 | 15 | 0 |
| Do., Newton | 3 | 0 | 0 |
| Do., do., for N P | 1 | 11 | 0 |
| Blaenyswain | 23 | 18 | 0 |
| Caersalem | 6 | 7 | 0 |
| Do., for N P | 1 | 3 | 4 |
| Caermai, Smyrna | 3 | 8 | 9 |
| Cemaes, Penuel | 5 | 14 | 7 |
| Cilfowry and Ramoth | 4 | 7 | 0 |
| Cilgerran, Penuel | 8 | 10 | 0 |
| Croesoach and Trevine | 15 | 5 | 3 |
| Dinas Cross, Tabor | 0 | 11 | 6 |
| Flahguard, Hermon | 0 | 16 | 2 |
| Do., for N P | 1 | 4 | 0 |
| Do., Zion | 1 | 0 | 6 |
| Gelly, Siloam | 2 | 16 | 10 |
| Do., for N P | 2 | 8 | 0 |
| Harmony | 0 | 15 | 7 |
| Honeyboro', Hephzibah | 0 | 5 | 0 |
| Jabez | 6 | 18 | 0 |
| Do., for N P | 3 | 10 | 0 |
| Langum, Galileo | 2 | 0 | 0 |
| Llantrisant, Saron | 0 | 5 | 6 |
| Llanfrynach, Hermon | 18 | 10 | 0 |
| Llanflogfan | 0 | 15 | 0 |
| Newport | 0 | 5 | 0 |
| Pembroke | 8 | 0 | 4 |
| Penybryn | 3 | 2 | 2 |
| Do., for N P | 3 | 2 | 2 |
| Rhydwllym | 18 | 4 | 0 |
| St. David's, Zion | 4 | 11 | 0 |
| Sandy Hill | 4 | 1 | 8 |
| Do., Marloes | 3 | 0 | 9 |
| Star | 3 | 13 | 2 |

BADNORSHIRE.

| | | | |
|-------------------|---|----|----|
| Bwlchysarnau | 6 | 15 | 0 |
| Dolau, Nantymel | 5 | 11 | 6 |
| Do., Llanfihangel | 1 | 19 | 4 |
| Evenjobb | 1 | 15 | 10 |

| | | | | | |
|--------------------------------------|----------|----------------------------------|----------|---------------------------------|--------|
| Franksbridge..... | 1 0 0 | Do., for <i>N P</i> | 1 0 0 | Stirling..... | 23 0 3 |
| Gravel..... | 2 18 6 | Do., for <i>Italian Mis-</i> | | Do., for <i>W & O</i> | 1 10 7 |
| Knighton..... | 3 14 1 |sion..... | 1 0 0 | Do., for <i>N P</i> | 0 18 7 |
| Llandrindod..... | 1 1 7 | | | Do., for <i>Congo</i> | 0 14 6 |
| Maesyrdhelem..... | 6 0 0 | | | Wishaw..... | 2 2 6 |
| Nantgwyn..... | 4 17 0 | Glasgow Auxiliary, per Mr. Jas. | | Do., for <i>W & O</i> | 0 15 0 |
| Paincastle..... | 3 10 0 | Wilson, Treasurer. | | | |
| Do., Llandilo-graben..... | 0 7 0 | Annual Meetings..... | 8 19 6 | | |
| Presteign..... | 1 16 6 | Cambridge Street Sun- | | | |
| Rock..... | 2 9 1 | day-school..... | 2 0 0 | | |
| Rock, Penybont..... | 1 1 0 | Queen's Park..... | 37 0 3 | | |
| Rhayader..... | 1 6 6 | Do., for <i>W & O</i> | 3 15 4 | | |
| Velindre..... | 2 7 0 | Do., for <i>China</i> | 2 8 0 | | |
| | | Do., for <i>Congo</i> | 3 16 0 | | |
| | | South Street..... | 18 6 6 | | |
| | | Bridgeton..... | 5 10 0 | | |
| | | Do., for <i>Congo</i> | 0 10 0 | | |
| | | Frederick Street..... | 32 15 10 | | |
| | | Do., for <i>W & O</i> | 1 7 10 | | |
| | | Do., for <i>Congo</i> | 0 10 0 | | |
| | | Govan..... | 5 9 8 | | |
| | | Do., for <i>W & O</i> | 1 7 8 | | |
| | | Do., for <i>Congo</i> | 3 1 9 | | |
| | | Falkirk..... | 30 12 5 | | |
| | | Greenock..... | 23 10 0 | | |
| | | Do., for <i>Congo</i> | 1 16 0 | | |
| | | Helensburgh..... | 2 10 3 | | |
| | | Kenmoy..... | 3 7 6 | | |
| | | Kirkcaldy, Whyte's | | | |
| | | Causeway..... | 12 5 11 | | |
| | | Do., for education of | | | |
| | | <i>Indian evangelists</i> | 15 0 0 | | |
| | | Do., for <i>Genoa</i> | 8 14 5 | | |
| | | Do., for <i>Japan</i> | 4 7 2 | | |
| | | Do., for <i>Palestine</i> | 1 0 0 | | |
| | | Do., for support of | | | |
| | | <i>boy at Stanley Pool</i> | 1 5 0 | | |
| | | Leith..... | 0 5 0 | | |
| | | Leslie..... | 5 12 7 | | |
| | | Lochgillhead, for | | | |
| | | <i>Congo</i> | 2 0 0 | | |
| | | Lower Largo..... | 3 5 0 | | |
| | | Paisley, Storie Street..... | 174 4 0 | | |
| | | Do., Victoria Place..... | 12 10 6 | | |
| | | Do., do., for support | | | |
| | | <i>of Kironomday</i> | 20 0 0 | | |
| | | <i>Glase, Barial</i> | 1 0 0 | | |
| | | Perth, for <i>Congo</i> | 1 0 0 | | |
| | | Peterhead, King Street..... | 4 17 10 | | |
| | | Do., for <i>W & O</i> | 0 19 0 | | |
| | | Do., for <i>N P</i> | 2 2 0 | | |
| | | Pitlochrie..... | 8 2 3 | | |
| | | Rothesay..... | 8 9 10 | | |
| | | St. Andrew's..... | 1 7 0 | | |
| | | Do., for <i>Congo</i> | 1 0 0 | | |
| | | Selkirk..... | 8 0 0 | | |
| Aberdeen, Academy | | | | | |
| Street Sunday-sch..... | 0 10 0 | | | | |
| Do., Crown Terrace..... | 50 8 5 | | | | |
| Do., do., for <i>China</i> | 1 0 0 | | | | |
| Do., do., for <i>India</i> | 1 0 0 | | | | |
| Do., do., for <i>Congo</i> | 1 0 0 | | | | |
| Alloa..... | 2 14 0 | | | | |
| Anstruther..... | 17 0 0 | | | | |
| Branderburgh..... | 0 5 6 | | | | |
| Broughty Ferry..... | 2 5 6 | | | | |
| Cupar, Provost Wynd..... | 13 3 7 | | | | |
| Dumbarton..... | 0 11 0 | | | | |
| Dundee, St. Enoch's, | | | | | |
| Long Wynd..... | 55 19 7 | | | | |
| Do., Rattray Street..... | 3 0 0 | | | | |
| Dunfermline..... | 80 1 0 | | | | |
| Do., for <i>Congo</i> | 0 5 0 | | | | |
| Edinburgh, for <i>Pales-</i> | | | | | |
| <i>tine</i> | 4 7 0 | | | | |
| Do., for <i>Congo</i> | 0 5 0 | | | | |
| Do., Dublin St. Ch..... | 264 10 3 | | | | |
| Do., do., for <i>Congo</i> | 7 10 0 | | | | |
| Do., do., for Mrs | | | | | |
| <i>Kerry's School</i> | 12 0 0 | | | | |
| Do., do., Juv., for | | | | | |
| <i>Africa</i> | 11 14 0 | | | | |
| Do., for <i>Palestine</i> | 8 0 0 | | | | |
| Do., Duncan Street..... | 7 0 0 | | | | |
| Do., Marshall Street..... | 10 3 0 | | | | |
| Do., Charlotte Ch..... | 13 10 0 | | | | |
| Do., do., for <i>W & O</i> | 1 17 4 | | | | |
| Elgin..... | 0 17 3 | | | | |
| Do., for <i>Congo</i> | 2 0 0 | | | | |
| Glasgow, Billhead..... | 403 6 0 | | | | |
| Do., for <i>Congo</i> | 10 0 0 | | | | |
| Glasgow, John Knox | | | | | |
| Street..... | 12 0 0 | | | | |
| Do., for support of | | | | | |
| <i>Congo boy</i> | 6 0 0 | | | | |

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