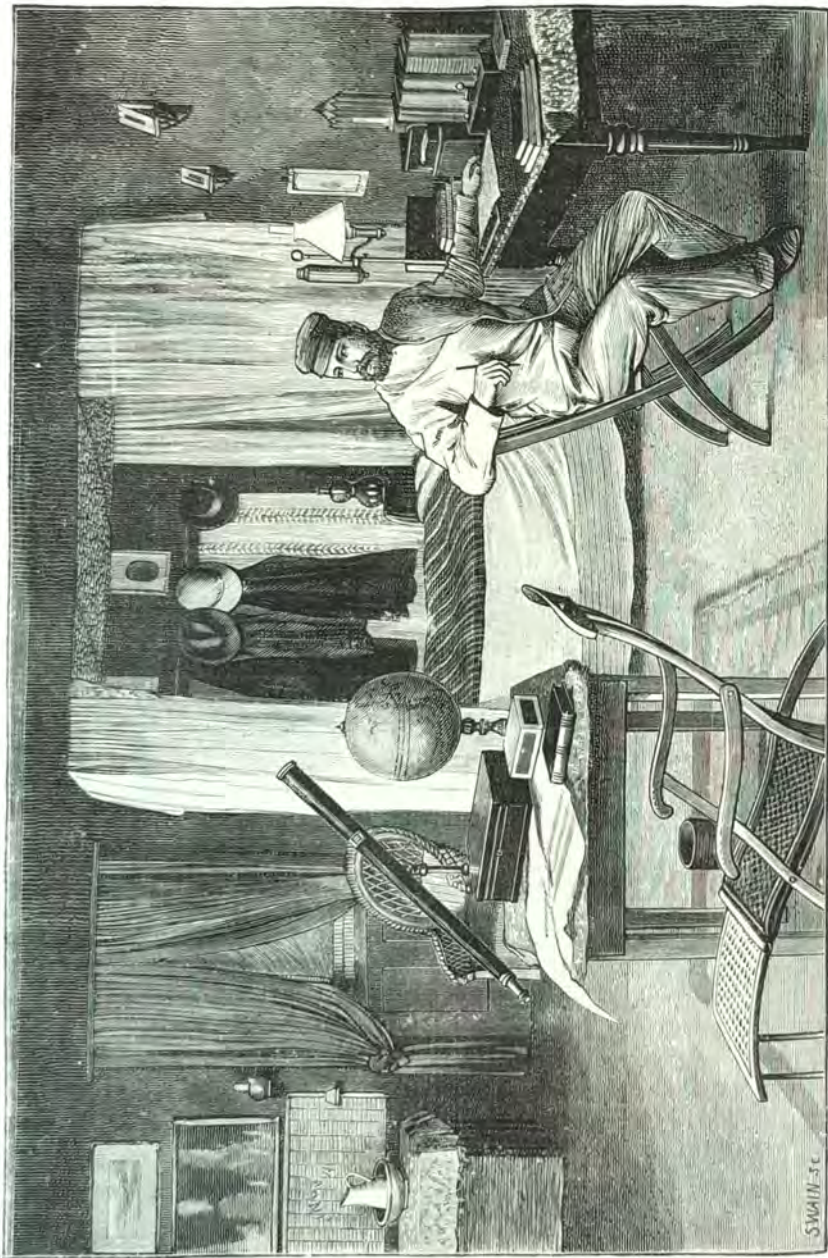


[THE MISSIONARY HERALD,
MARCH 1, 1889



THE LATE MR. ARTHUR D. SLADE IN THE WATHEN MISSION HOUSE.—(From a Photograph.)

SWAIN-5c

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Famine in China.

THROUGH the generous response of our readers we have been enabled to telegraph various sums to China in aid of the terrible famine distress, amounting in all, to the present date, to £1,000.

To all who have so promptly and generously contributed to this Fund, we desire to express our most grateful thanks, and also to record our growing conviction that this terrible calamity will yet be overruled for the still wider and more effectual diffusion of the Gospel message.

Many very touching instances of self-denial have occurred in connection with the gifts now acknowledged; many poor and struggling giving gladly out of their poverty, "counting it all joy to be permitted, in ever so small a way, to succour the distressed and the hungry."

Since the publication of the February issue of the *HERALD*, the following telegram has been received from our senior missionary in Shantung Province, the Rev. A. G. Jones, of Tsing-chu-fu and Chefoo:—

"Thousands in this district perishing daily from hunger.

"Pray make further and urgent appeal for funds.

"We must have help.

"Telegraph funds immediately."

Dr. Douthwaite, of the China Inland Mission, writes from Chefoo, one of the stations of our own Mission:—

"Chefoo, January 1st.

"A district of about 6,000 square miles has been devastated so completely that, at the lowest estimate, 1,500,000 men, women, and children are now reduced to the verge of starvation. In many parts the people manage to subsist on the shrubs and grass growing on the hills, but now that the winter has set in that supply is exhausted, and unless relief is speedily afforded from without, the greater part, if not all, of this great multitude must inevitably perish.

"The native authorities are doing little or nothing to relieve this distress; but can we, as Christians, stand idly by, while so many of our fellow-creatures perish for want of food?"

“What mockery it seems to go among these people and preach the Gospel, unless we are prepared to give them a practical illustration of the power of that Gospel to lead to acts of self-denial on behalf of suffering humanity !

“Here we have an opportunity of proving to them that, notwithstanding all they have heard to the contrary, we are indeed their friends. And, surely, if anything would remove the prejudice they have against us as foreigners, and incline their hearts to receive the Divine truths which are being constantly proclaimed in their midst, it would be the timely aid rendered to them in their hour of distress ; for a Chinaman is not slow to perceive the truth of our old proverb, ‘A friend in need is a friend indeed.’

“A very small sum, say 2s. a month, would suffice to keep one man from actual starvation ; but when the extent of the disaster is taken into consideration, you will see that the aid rendered, if to be of any use, must be on a large scale.

“In not a few districts the wheat, though sown, never will be reaped, for the people are dragging up the roots and eating them to satisfy their craving for food.”

And a more recent telegram from Tsing-chu-fu reports :—

“Hunger and death.

“Dreadful distress in Shantung.

“Further help urgently needed.”

It will thus be seen that the need for continued gifts is still most urgent, and we earnestly commend this appeal to the PROMPT and sympathetic liberality of our readers and of the churches at large.

As fast as gifts come in they are at once advised to China by telegraph, and prompt giving is of the first importance, the claims of the hungry and dying being for immediate help.

Recent Criticisms on Indian Missions.

THE following letter has recently appeared in the Denominational papers :—

So far as I understand the recent letter of Mr. W. S. Caine, M.P., I judge that his strictures on mission work in India, and especially on the work of the Baptist Missionary Society, may be fairly summarised as follows :—

- I. Numerical results “miserably inadequate” to outlay.
- II. Committees at home largely responsible for this.
- III. “Conspicuous failure” of educational policy.
- IV. Urgent need for better methods and men.

I.

INACCURATE STATISTICS.

Mr. Caine states that the Report of the Baptist Missionary Society for 1888 gives sixty-two ENGLISH Baptist missionaries at work in India. Un-

happily, however, this is not quite accurate, as there were only 42; and as in 1880 there were 35 English Baptist missionaries in India, it follows that Mr. Caine can scarcely be correct in saying that in "1880 the Mission had only half the number of English missionaries in India they had in 1888"—35 being surely something more than half of 42. Then, with regard to the statistics relative to the membership of native Baptist churches in India, described in the Report of the Society as "approximate only, returns not having been received from several stations," Mr. Caine says: "The net increase during last year over all India in Baptist churches was only 53;" from the figures, however, in the Reports from which Mr. Caine quotes this total should be 153, instead of only 53, a rate of progress upon the previous membership largely in excess of that obtained by the whole Church of Christ in England during the same period, and this, too, in spite of far more formidable obstacles and difficulties than are met with at home, and it should surely also be mentioned that, during that same year, 316 were added by baptism to these same churches, and that, but for an exceptionally high death-rate in some of the rural districts, the NET increase would have been certainly larger. It may be well also to state here that the "*over all India*" referred to by Mr. Caine must, so far as the Baptist Missionary Society is concerned, be confined to *Northern India only*, the Baptist Mission work in the South of India being carried on by the American Baptist Mission, the marvellous success of which, especially amongst the Telegus, is so well known.

Mr. Caine also mentions that "the net gain to native Baptist churches in India during the past eight years has been only 746, considerably less than one member per church per annum." But he might surely also have stated that during that same period 3,880 converts were added to these same churches.

Mr. Caine further states that "there are 495 salaried persons, men and women, at work in Baptist Missions in India." How this figure is arrived at I cannot say, but I will presume that in this total are included pastors of self-supporting Baptist churches, evangelists paid by such churches, Zenana Mission workers, and perhaps others of whom I have no knowledge; but, so far as the *Baptist Missionary Society* is concerned, it is well to remember that there were scarcely 300 paid or in any way subsidised by the Society, including English and native missionaries, evangelists, and day-school teachers; and from this I think it follows that Mr. Caine's statement "that there only 1½ converts to each salaried person in the Society" falls to the ground. Of this number 42 only are English missionaries, the others being natives. About two-thirds of the total number are engaged in

itinerant evangelistic preaching labours, and one-third as Christian school teachers.

NUMBERS NOT EVERYTHING.

With regard to statistics generally relative to native Christians in India, it is well to bear in mind that the itinerant missionary, as a rule, is only resident in his station for a portion of the year, the larger portion of his time being spent in evangelistic tours, oftentimes within a radius of 100 or 200 miles. The results of such work are rarely gathered into the central church, distance rendering this often out of the question. In the words of the late Sir Bartle Frere, "The gathered and tabulated results of mission work in India constitute but a very small proportion of the real success, in my judgment, many thousands of genuine converts never having had their names enrolled in any church statistics or missionary reports." It is, I think, abundantly clear that while the *statistical test* is important, it is yet only one of many factors in the question of success, there being other and almost equally significant considerations to be taken into the reckoning. In the weighty utterances of the late Viceroy, Lord Lawrence, the worth of whose experience and judgment probably Mr. Caine will cheerfully allow, "with regard to the popular standard of success—*mere numbers*, as applied to the results of Christian mission work in India—in my judgment, such a standard is oftentimes very misleading. Surely the great triumph of missionary work in India is in the strangely altered attitude of the peoples of the country relative to Christianity. Christianity has put new forces into the mechanical life of the vast peoples of India. The sanctifying, saving influence of Christ's life and death have already wrought wonders. It is not only the heads of 'converts' you must count, if you would rightly gauge the results of missionary labour, but you must take also into calculation the great under-current of peaceful revolution in the thought and feeling of the peoples of the land." Then, as to certain native churches mentioned by Mr. Caine as having during the past eight years decreased in membership, in several instances this is due to special circumstances which explain the falling off, certainly without the imputation of "*dishonest returns*." In three cases mentioned by Mr. Caine, the 1880 returns embrace converts in villages close adjoining the central station which have since been deserted in consequence of local circumstances and trade, and the native Christians belonging to these have migrated to other parts where the Baptist Missionary Society is not at work, save through the devoted lives and freely given labours of these very immigrants. In these places the native churches exhibit, it is true, a decrease in numbers, but such reduction is entirely due to local circumstances and special conditions.

II. AND III.

GRAVE AND UNSUSTAINED CHARGES.

Leaving statistics, however, I wish to refer to a far graver matter, which Mr. Caine asserts as "a fact." Mr. Caine writes that "Christian missionaries are not doing the work for which they have been sent out by those who find the money." And, further, he says "that this is due, not to the earnest men themselves, but to the Committees at home, who dictate the policy and organise the work." I presume Mr. Caine feels perfectly confident that he can sustain this serious charge by evidence of a most convincing character. On behalf of the Committee of the Baptist Missionary Society, however, I invite the most searching investigation, and I unhesitatingly affirm that the further this grave indictment is investigated the more unfounded will it appear. When I wrote the extract, quoted by Mr. Caine, from the last Report of the Baptist Missionary Society, I did so thoughtfully and deliberately, and once again I here and now as deliberately repeat what was then written, viz. :—"That the one supreme need of the heathen world is a personal knowledge and acceptance of Jesus Christ and His salvation. The great aim of our brethren, the missionaries, is to *Christianise* by means of the fearless, loving proclamation of the blessed Gospel of the grace of God." By, I think, almost common consent amongst missionary agencies at work to-day in India, the Baptist Mission is regarded as a "preaching mission," and the agents of the Baptist Missionary Society as "itinerants," as distinguished from "educationalists." This especially is the case throughout the large district of Eastern Bengal, and in many parts of the North-Western Provinces. For the last seven years the Baptist Missionary Society has altogether withdrawn from what is known in India as "Christian college work." Serampore, so rich in hallowed association and inspiring memory, was then made a training institution for native pastors, school teachers, and evangelists only, and is so to-day. In 1883 the Committee, reporting on the work of 1882, stated that "with regard to Serampore College—in view of the urgent and pressing need of a thoroughly well-equipped institution for the education and training of NATIVE Christians for the work of evangelists, school teachers, and pastors in Bengal—they had resolved to relinquish the college classes as then constituted (for the preparation of students for the University examinations), to give up the heathen teachers then employed on the college staff, and to make the institution, for the future, avowedly a *native Christian training institution*, to be presided over by an experienced, vernacular-speaking missionary."

With regard to schools, the plan adopted by the Baptist Missionary

Society is almost identical with the one recommended by Mr. Caine, secular education being left to the Government of India; the schools being, first, for the children of native Christians; and, second, schools for the children of the poor and low-caste peoples, for whom, at present, the Government of India makes no provision whatever. The education in these schools is elementary and distinctly Christian, the text-book being the Bible.

As to the statement made by Mr. Caine, that "mission funds are being used for the payment of Hindu and Mohammedan teachers in many Baptist schools," I can only reply that, if there are such cases, they are in direct opposition to a regulation of the Baptist Missionary Society to the contrary, and the existence of such is without either the knowledge or approval of the Committee in England. These being the facts with regard to the educational policy of the Baptist Missionary Society in India to-day, I think I am fairly entitled to ask Mr. Caine two questions: First, *What are our missionaries doing if they are not engaged in the work for which they have been sent out by the churches at home?* and, secondly, *What is the policy and organisation of the Committee at home that prevents our missionaries from doing the work for which they are sent out by the churches at home?* The one prominent, absolute injunction given by the Committee to all new missionaries departing for India, in the letter of instructions, is to urge upon them the supreme importance of the loving proclamation of the Gospel of the grace of God; and I can bear personal testimony that, for the past thirty years, this has been the leading characteristic of regulation, resolution, and correspondence.

IV.

WHAT ARE THE FACTS?

I do not think it needful just now to follow Mr. Caine in his remarks as to other missionary organisations in India, except to say how thoroughly I join with him in genuine admiration of the splendid self-sacrifice of the many noble men who have given themselves to the evangelisation of the peoples of that vast Empire. It may, however, be well to recall the fact that there are more than a few equally striking examples of utter self-abnegation and self-sacrifice in the ranks of our own missionaries in India to-day. Most thankfully and gladly do I recognise also the noble work of missionary organisations carried on upon lines differing somewhat from those of the Baptist Missionary Society, although some of them, perhaps, have been scarcely long enough on the field to justify any positive judgment as to the value of permanent results. With regard to the Jesuit missionaries and methods, concerning which Mr. Caine writes so strongly,

and the measure of prosperity attending them, it would be very instructive if Mr. Caine had been so good as to give us the districts of India in which he found them so successful. When I was in India in 1881-2, I made it my business to inquire somewhat carefully into the actual results of Jesuit labours, and I found that by the application of Mr. Caine's arithmetical gauge, mere numbers even were unsatisfactory, whilst an inquiry into the lives and characters of the converts resulted in the production of unquestionable evidence that, in a large number of cases, they were in no respects better than their heathen neighbours. Nor do I for a single moment desire to evade the question of the growing costliness of present-day missionary enterprise. I have long been of the opinion that unmarried missionaries can do much that married missionaries cannot, free, as they are, from the worry of family anxieties inevitable to the married man in India; and I have the greatest possible sympathy with Mr. Caine's proposal to appeal for gifted, earnest, devoted young men to work, as he suggests, living together in one home, sharing one common table, and working two and two after the Apostolic fashion. I believe also, with Mr. Caine, that such missionaries, *under such conditions, may* live on much smaller allowances than are at present paid, without suffering an extreme of hardship, or practising painful asceticism. More than three months ago I made just such a proposal to a highly-valued friend in India, and I am now anxiously awaiting his suggestions in reply.

FULLEST INVESTIGATION INVITED.

I am in most thorough agreement also with Mr. Caine when he says, "There is nothing to be gained by only looking on the bright side of things, and continually shutting our eyes to failure." I do not for a moment believe that adverse comment will arouse "unreasoning hostility," and I certainly do not think Mr. Caine's letter will be described as a "tirade against missions" by any save Mr. Caine himself. If missionaries and missionary organisations cannot bear the closest scrutiny and the full light of inquiry, then, in my judgment, they will most justly and certainly fail to retain the confidence and support of the churches at home.

Personally, I rejoice in the increasing publicity given to this enterprise, and I gratefully recognise the extreme value of wise outside comment and suggestion. We are all perhaps somewhat prone to "*conservatism*"—officials, at any rate, proverbially so—and anything that can lead to a truer consecration and a more self-sacrificing service cannot fail to be of signal blessing.

UNCONSCIOUS TESTIMONY.

There is one statement in Mr. Caine's letter the full meaning of which it is almost impossible to overrate. He says: "On all hands there are abundant signs that the leaven of Western education, with the influence of bazaar-preaching and the enormous sale of the Bible itself, are working on the foul mass of corrupt idolatry that weighs down the whole national life of India. There never was a heathen nation more ripe for Christianity than India." In these words surely Mr. Caine, although perhaps all unconsciously, bears striking testimony to the far-reaching results of missionary labour in India, and confirms the witness of a long line of illustrious and experienced Christian administrators who have spoken and written, not merely from a few months' acquaintance with India and her peoples, but from almost a lifetime of constant contact and residence, and surely in view of this state of things in India to-day, it is the clear duty and high privilege of every Christian to do his very utmost to deepen and strengthen the interest of the churches of England in the regeneration of this vast Empire, rather than to depreciate the results of the faithful and self-sacrificing labours of men who have in so many instances rendered mission work in India heroic and inspiring. Of one thing I am fully persuaded: there is no member of the Committee of the Baptist Missionary Society who would not heartily sympathise with the conviction expressed by Mr. Caine with just as much sincerity and earnestness as Mr. Caine himself, that the duty of Christians to-day is "looking FACTS in the face, putting their forces into proper order, not despising those methods which have proved more successful than any other, in exact proportion as they have differed from their own." In all such matters, however, Mr. Caine will doubtless admit that it is of the first importance that we should be quite sure as to the FACTS. I cannot help, at any rate, expressing the conviction that something more *than a mere arithmetical calculation* is needed when we try to measure the results of missionary work in India; and I cannot but believe that Mr. Caine himself will concede that to apply the arithmetical test ONLY, is to fall far short of adequately gauging the far-reaching changes already wrought, and the still further changes at present impending in India. "The changes that are being to-day wrought out by Christian missionaries in India are marvellous. Teaching wherever they go the universal brotherhood of man, animated by a faith which goes beyond the ties of caste or family relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of heathen superstitions, and bringing about a peaceful, religious, moral, and social revolution." So recently wrote the

distinguished and experienced Lieut.-Governor of the Punjaub. In this conviction I rejoice to sympathise, and surely such testimony may well be placed side by side with the statements of Mr. W. S. Caine, M.P.

Yours faithfully,

ALFRED HENRY BAYNES,
General Secretary,
Baptist Missionary Society.

19, Furnival Street, Holborn, London, E.C.,

February 19th, 1889.

A very large number of most encouraging letters have been received from friends in all parts of the country, expressing warm and unabated confidence in the missionaries and their work, and deep regret that Mr. Caine did not FIRST communicate to the Committee a statement of his views and feelings relative to the work of the mission in India, so that mutual conference might have taken place, and thereby misapprehensions have been speedily removed.

As an indication of the spirit and tone of such letters, we insert the following, addressed to the Secretary, from a long-trying and ever-generous supporter of the Society :—

“There is no reason for the slightest discouragement. Mr. Caine writes according to his light, which does not seem to me to come from the ‘heavenlies,’ but to have the lurid glare of the world. No doubt our agencies should be as perfect and as well adapted as human wisdom can make them; but, unless we possess the kind of fanaticism which was attributed to our first missionaries, the work will not come to much. If Mr. Caine, or any one, can get the young celibates with the zeal and energy that will sustain and glow within them whilst they go through the tedious process of acquiring and perfecting themselves in the languages of the East, and that shall still continue to burn when this is done, it can be only because the fire has been *kindled and is sustained from above*, and you and we will gladly welcome and help them in any work for our Lord in which they engage. But hitherto that does not appear to have been the Divine method. In my judgment all the work our Society can do is what they are doing, as well in human judgment as can be done, and that is groundwork, and beyond that I doubt if English missionaries can ever go.

“India will be brought to Christ when from her own people shall arise Christian prophets speaking in her own tongues the wonderful works of God. I think that generations are needed, and it is only three since Carey began. Is Europe such a spectacle of Christian character and virtue, after

eighteen centuries, that we should say that her standard is so high that there is no hope for India to reach it? Why I think I can see that, if the labour that has been expended in the past century is continued for another, India will certainly be as Christian as Europe is now. But, thanks be to God, *that is not our mark*, as we think it not the Divine. I am perfectly content to leave results in *His hands*, only what I desire for ourselves in Committee and in the churches is more of the individual consecration which our Lord asked for when He said to the young man, '*Sell all and follow Me.*'

"I could not resist to snatch a brief half-hour to let you know that I see no cause for discouragement in all Mr. Caine has written. When zeal for missions shows itself in fault-finding of good work done by real workers, I do not think very much of it."

Asceticism in Missions.

MUCH of late has been written and spoken as to the pressing need of a more ascetical life and practice on the part of missionaries in foreign fields.

Both Canon Taylor and Mr. Caine have written strongly in this direction.

With a view to bringing this question somewhat more prominently before our readers, we insert in this issue of the *HERALD* an extract from a recent paper written by the Rev. A. H. Blakesley, M.A., Tutor in the Bishops' College, Calcutta, and published in the *Indian Churchman*, the official organ of the Oxford Mission in Calcutta, *THE Mission* referred to by both the Canon and Mr. Caine as best in method and most successful in result:—

"The question of conducting missions on a more ascetic method is one which may be discussed on its own merits quite apart from the use made of it in Canon Taylor's article. It may be true that missionaries of the present day are wanting in self-denial; it may also be true that the cause of missions is hindered by their being so. But it is quite certain that the right person to urge unpleasant accusations of this kind is not a man who has never set foot in a mission-field in any other capacity than as a tourist, and who, besides the privilege of working in England, is enjoying a salary some four times as great as those of his own calling whom he is criticising. On the practical question of the relative efficiency of two methods of work Canon Taylor has a right to express an opinion with all the rest of the world; but he has done more than this, and has imputed the motives of a 'hireling' to a large number of his brother clergy. This, too, he may think to be true; but it is now a moral question, not merely a practical one, and it behoves any man who wishes to be listened to on such a subject to ensure that he himself is not to all appearance open to a retort in kind. Exhortations of this character addressed by the clergy as a body to the laity are tolerated and attended to just in proportion

as the clergy themselves are seen to aim at a higher standard than their congregations. If Canon Taylor wishes to occupy a similar position with regard to the large body of his brethren in the mission-field he must first get the same moral vantage ground, by at least obviously aiming at a loftier standard himself.

“But the article has raised, as we said, a question of practical importance much greater than is warranted by its present connection. An opinion has been growing of recent years, that what India is waiting for is an exhibition of a Christian asceticism analogous to that which characterised the lives of great Indian reformers of old, and especially of the great Buddha. This idea has been put into practice in more than one instance lately, and has elicited the warm approval of Sir W. Hunter, following in whose track we now see Canon Taylor. . . .

“There are two lines of argument on either of which this new ideal might be supported; the first, which has doubtless been the determining reason of those who have adopted it, that it could be shown *à priori* to be either right or likely to be effective; the second, selected by Canon Taylor, that experience has justified it. Let us, then, consider it from this latter side first. Following the recent utterances of Sir W. Hunter, there appeared some remarks in a publication of one of the great missionary societies deprecating the verdict he arrived at, and showing that an appeal to results was still in fact favourable to the old-fashioned methods. The protest was not without foundation, a fact which the friends of the new attempts were themselves quite ready to acknowledge. They do not base their defence on results at all, and Canon Taylor is but a questionable ally if he diverts attention from what is in truth their strength to what may at present be shown to tell against them. For what are the actual facts as regards India? We may take four instances from the records of recent years (and it is with the *present*, not the *past*, conditions of Indian society that we are concerned). Mr. Bowen spent a long life in the native quarter of Bombay, adapting himself in almost every particular to the habits of the natives; he got admiration from his countrymen, respect and affection from the heathen—everything but converts. Father O'Neill, again, in another part of India, submitted himself with the utmost self-denial to hardships which few Europeans would be physically equal to bear; yet he likewise scarcely baptized a single person. The Salvation Army, with a reckless expenditure of life, which to many seems culpable, but which at any rate exemplifies the principle under discussion, has achieved results altogether inadequate to the effort made, and one still further minimised by a peculiarity in their principles; for by not insisting on baptism, involving as it does a final break with heathenism, they are enabled to number among their ‘converts’ many who under other circumstances would only be called inquirers. Lastly, the Oxford missionaries in Calcutta, starting under apparently most favourable circumstances, have succeeded in influencing, attracting, and propitiating, but not as yet, to any considerable extent, in converting. There is no cause for despair in all this; rather, for those who believe in their own principles, an incentive to greater activity; the effort is still young, the indirect effects may be incalculably great; doubtless no honest, still more no heroic, work is ever really thrown away; but the one thing to which the

supporters of such attempts cannot at present appeal is the number of conversions.

“What, then, is the principle which should underlie missions conducted on this method? Not, surely, that an exhibition of asceticism for its own sake is likely to convert India; and this for two reasons. It would, in the first place, be to give a prominence and an independent value to what, in the Christian scheme of life, is only subordinate and useful as a means, and would, therefore, be a dangerous departure from truth; rather, the character brought chiefly into prominence must be the one which is capable of standing as the *summum bonum* of Christian ethics, the love of God and man. It would, in the second place, be to court inevitable failure; no European could for a moment hope thus to contend on his own ground with a Hindu fakir, nor would any Christian be likely to wish to do so. Asceticism, then, must find its use as a means to an end, or, rather, to two ends: first, for self-discipline, in which capacity, however, it is bound, as it values its own function, to remain buried in secrecy, and, therefore, valueless for aggressive purposes; secondly, in an aspect more familiar, perhaps, under the name of self-denial, it opens up opportunities of work which must otherwise remain closed. For it is obvious that while missions receive the niggardly support at present granted to them, much work must remain untouched for want of means; hence a system of brotherhoods where each member was content with food and raiment might be established in double the number that missions on the ordinary footing could be, and much new work might in this way be started. Again, a willingness to undergo discomfort and hardship would open up spheres of work in the native quarters of large towns, or in districts where, as in Africa, the climate compels every man to carry his life in his hand. And the love which does not flinch from such sacrifices would be sure, without any conscious effort, to issue in greater sympathy with those for whose sake the work is undertaken, and so be likely to lead to greater results. It is in these ways that we should expect to see an increase of fruit from an increase of the spirit of self-denial among missionaries; for it is thus that the latter gains its ethical character, and thus too that it appeals to the native mind. Self-imposed austerity can only seem to them a weak imitation of the principles of their own ascetics; hardships cheerfully endured, when through them alone lies the road to a noble and unselfish end, is as different as possible from all they have seen in ordinary Hinduism.

“If this is so, it is beginning at the wrong end for Canon Taylor or anyone else to insist on a violent increase in the asceticism of missionaries. Let him use all means in his power to excite in men an unselfish devotion to the work of salvation, and an unconquerable determination to take whatever course leads most clearly to that result; we need not, then, be afraid of their failing to brush from their path whatever obstacles seem to bar the way.

“But to start from the opposite direction, and to advocate the adoption of ascetic principles as a means of gaining influence, instead of fixing attention on those positive and deeper qualities of mind and spirit which, even in ascetic missions, are what really impress the native imagination, can only result in failure. Influence, like respect, cannot be obtained by any short cut; to make it an end or motive is inevitably to lose it, while it will certainly follow work begun for other objects in proportion as those objects are themselves intrin-

sically noble, and nobly followed out. Of influence, as of so much else in the Christian life, it may be said—

“Not here, nor there, but in a self forgot,
Greatness is found of them that seek her not.”

“Whether among obstacles to success will be reckoned the wearing of English clothes and the consumption of English food, as Canon Taylor imagines, is at least an open question, at any rate as concerns India. English missionaries do not come to this country as members of an unknown race, nor can they by any effort make the natives forget that they have a white skin under their clothes, and are strangely subservient to mysterious laws of logic. They will always continue to be looked on as foreigners; and it is open to dispute whether they will be more likely to gain respect and affection by a futile attempt to obliterate this distinction, than by a more self-respectful adherence to their own customs. The experience of the Salvation Army, . . . who have tried the experiment of dressing and eating like the people, they work among, is certainly not encouraging. Canon Taylor accuses missionaries, groundlessly enough, of attempting to ‘make Asiatics or Africans into middle-class English Philistines,’ yet he himself advocates their trying to turn themselves into clumsy and out-caste Hindus.”

The Congo Mission.

DEATH OF MR. ARTHUR D. SLADE, OF WATHEN (NGOMBE)
STATION.

WITH feelings of the deepest grief we report the death of Mr. Arthur D. Slade, which sad event took place at Wathen Station on the 20th December last.

It is all the more sad to feel that our devoted brother's early death was undoubtedly due to indiscretion, and his confident conviction that enjoying, as he did, robust health, he could do with impunity what others would certainly have feared to do.

By this sad event, the Congo Mission has lost one of its ablest and most devoted workers, one who already had given assurances of rare adaptation for his work, and won for himself the affection and confidence of the Congo natives and chiefs.

Beloved by all his colleagues, trusted by the natives, and respected by State officers and traders, he has left behind him a record of rare beauty and unselfish consecration to the great work of saving and uplifting the down-trodden and degraded children of the Dark Continent of Africa.

The sad story of his death is sympathetically told by his two colleagues, Mr. Bentley and Mr. Oram, in the following letters, received just as we were going to press:—

“Wathen Station, Congo River, S.W. Africa,
“December 28th, 1888.

“MY DEAR MR. BAYNES,—It is with a very sad heart that I sit down to tell you of another terrible trial that has come upon us. Our brother, Arthur Demaine Slade, died here on the 20th instant, at 1.40 p.m.

“PAINFUL DETAILS.

“On the 19th of November he returned from his trip to the Pool and the Upper River, very much better for the change. On the 28th Mr. Ward, of the Emin Pasha Relief Expedition, passed through Wathen, on his way to the Pool. Mr. Slade and he were on very friendly terms, and, having mutual friends in England, it was very pleasant to talk over together old times and old acquaintances. He accompanied him for the first hour and a half from the station, and then they both bathed together in the Luasa River.

“After the bath he remained on the bank insufficiently clad, and in consequence he must have taken a severe chill, although nothing transpired to warn him of it. On the 30th he complained of pain behind his ear, and there was one degree of fever, but little was thought of it. The next day the lymphatic vessels about the left ear were much inflamed, and very painful. At noon we were surprised to find that his temperature had run up to 103.5. We concluded that it was caused by the lymphatics. It ran up to 105 by nine o'clock, but did not sink below 103 all the next day. At seven o'clock the next morning temperature was 101.6. At ten o'clock a sudden shivering fit came on; hot-water bottles and blankets were piled on. It only lasted twenty minutes. The temperature had meanwhile run up to 104.7, and melanuria had set in. We gave the usual treatment, and in twenty hours the melanuria had quite passed away, and the temperature was normal. Other troubles next appeared; and these continued for five days. When these symptoms passed away an attack of gastritis followed, and hiccup, which had been very troublesome, became almost constant. He became low-spirited and restless. This lasted for nearly a week; there was a slight daily rise of temperature at evening, which on the 16th, 17th, and 18th rose to 102. On the 19th his temperature was normal, hiccup ceased, and all trouble seemed at an end. There was only the weakness to combat, but he was so spiritless that there was poor chance of his making head-way. He partook fairly well of Brand's essence of beef, milk (goats'), half a pint per day, arrowroot, &c., but the next day (20th) he was evidently sinking, and we could only keep him alive by stimulants. His mind wandered a little, but he could ask for all he wanted, until, at 1.40, he gently breathed his last.

“HIS BURIAL.

“We rendered the last services, and the carpenter made a coffin from the splendid 'redwood planks' which our brother had had cut three months previously.

“The next morning the boys and the staff of the station mustered with some forty natives, including the three neighbouring chiefs. I read the new Kongo burial service, which was just finished the previous day, and then spoke to them all about their friend who had been called away, and of the

Gospel message which he had come to deliver to them, not caring for his own life and comfort, that they might know the way of salvation, and then of the Saviour who had done far more than that. The coffined body could speak far more to them than I could. It was a very impressive service. The short concluding passages were read beside the grave, and the coffin, with its palm branch and flowers, was covered by the earth, and the body left in its quiet resting place.

"Our brother's personal boy, Nsafu, had tended him lovingly all through the long illness, and when he saw that his master was dead wept very bitterly. The wail of the boys was the first intimation to the station hands that the end had come. They had watched the case with much anxiety, frequently asking whether he would get well, and when it was all over they felt that they had indeed lost a good 'mundele,' a good friend. It is very saddening to them to lose so many of their teachers, and often when they pray for our health and strength they pray that their friends at home may not be discouraged, and stop sending any more to teach them the way of life. I wish that the friends at home could hear and understand the prayers that our Christian lads put up on their behalf. They realise the needs of the country, and are very anxious lest these deaths should make you hold back. They pray for you that your faith fail not. Be not weary in well doing, for in due season you will reap if you faint not. That 'due season' is not so very far off.

"CHEERING NEWS.

"Next Sunday I hope to baptize Nkaku, who was at one time Mr. Darling's boy. He will be the first native of this district to make his profession of faith by baptism, and on Tuesday next, January 1st, 1889, we hope to form the native church here. I should not have mentioned this until after the event, but as we are mourning the death of our departed brother it is well to remember that all this expenditure of energy and life is not in vain. Immediately following our brother's death comes this first baptism of a native of the district, and the foundation of the church here.

"To us here, who have worked with our brother, it comes as a very heavy blow. We know too well that a *very* heavy loss has befallen us. We know his excellent qualities, his fine abilities, his devoted earnestness. In Arthur Slade we have lost a very fine missionary and a brother whom we had all learned to esteem and love. He used to say, 'The young men who come out have life and time before them. I am not exactly a young man, my time must be shorter, and I want to crowd as much into it as possible.' This expression will give you a very good idea of him, and of the way he looked at things. Although both he and Mr. Oram could not be expected to give an address in Kongo, still they visited the towns, and took their turns in the morning service here, speaking through interpreters. We cannot say, then, that he had done nothing. He had spoken many earnest, faithful words, and done some good work in the seven months he has been here. When we met every day at meal times we often prolonged the hour discussing the best ways for extending and perfecting the work. In zeal and deep interest he would yield to no one. You may understand then how deeply we feel our loss, those of us especially who can best appreciate it. He was a fine and rare missionary.

"CALL TO GO FORWARD.

"And the friends at home, what will they say to all this? We can only re-echo the prayer of our 'boys.' I suppose it must be so. We must lose a large proportion of those who come to help us—two this year it is! There is nothing for it but to send out, and send out. There will be a survival not of the fittest, but of the fittest to survive.

"Do not let us be discouraged. The possibilities of the Congo Mission are ever widening. *I never felt so full of hope and encouragement as I do now.* Here we are making headway fast; we are becoming better known and our message better understood. In towns where people were afraid of us four months ago they now ask us when they may hope to receive another visit, 'and, mind you, you must come and sleep in the town next time.'

"Our brother's death will be felt in many circles unconnected with our own denomination. He has many friends all over England. With his relatives we very deeply sympathise, feeling with them this mutual loss. God comfort them, and console them all!

"I am very anxious as to the effect of this loss on our friends at home. Urge them, my dear Mr. Baynes, in no way to hold back or to hesitate. We out here do not shrink a bit; all we say is, Send us more help, *assured* that if you could only see what we see, and know what we know, you would cry as we do, 'Africa for Christ at all costs, Africa for Christ!'

"'God be merciful unto us, and bless us, and cause His face to shine upon us, that His way may be known upon earth, His saving health among all nations. God, even *our own* God shall bless us, and all the ends of the earth shall fear Him.' In what better service than His can we expend either treasure or life?—Yours, sorrowfully,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq., London."

LETTER FROM MR. ORAM.

"Wathen Station (Ngombe), Congo River, S.W. Africa,
"December 28th, 1888.

"MY DEAR MR. BAYNES,—Little did I think as I sat with my fellow-students at the Regent's Park Chapel, on the 12th March last, listening to the farewell words of our late brother Arthur D. Slade, then on the eve of his departure to Congo, that it would fall to my lot to close his eyes in death and place him in his coffin. It has all seemed so strange, and I can now hardly realise the fact that he is gone. You will have heard all particulars respecting the fever from Mr. Bentley, so it is needless for me to repeat the sad facts. The violent chill which he took whilst bathing on the 28th of last month must have struck deeply, and as sickness was always a trouble to him, his long illness caused him much restlessness. He received every attention from Mr. Bentley, who used all his skill and energy to bring our brother back again to health, but all was unavailing, and he gradually lost strength, and at length passed away very gently on the 20th of this month, at twenty minutes to two. It was some minutes before we could really be sure that his spirit had flown, and then his own personal boy and many others (for they were all anxiously standing about the bed) left the room and wailed loudly. I think this touched my heart more than anything else in the sad scene. The boy's grief was intense.

"Our brother Slade's death was speedily known throughout the station, and the Akra carpenter at once set to work to make the coffin of the best redwood (which Mr. Slade himself had some time previously worked). This he brought up to the house by 8.30 the same day, and the body was placed in it and surrounded with palm fronds and flowers, in readiness for an early funeral next morning. An invitation was sent to three neighbouring chiefs, who attended the funeral with a large number of their people. The service was a solemn and impressive one, and Mr. Bentley spoke earnestly to the assembled work-people and neighbours of the necessity of firmly grasping the offer of salvation while it was held out to them. At the close of the service a long procession followed the coffin to the grave.

"There was something very sad in standing by the grave of one whose work in Africa had been brought so quickly to a close, and it made me long to be spared to continue the work which I have only just begun, and which I greatly love—and this desire I have put into prayer. I believe all who work in Africa have great need to pray for grace, that they may not grow weary and lose heart, but may perform their chosen ministry with all their soul and mind.

"The Mission has lost a splendidly all-round man in Mr. Slade, and a good man, indeed, will be needed to fill his place. That the work should be stopped for want of men or through fear of loss, I feel sure that there could not be a person who had ever been in Africa and heartily entered into missionary labours who would ever dream of such a thing; and I pray that those at home who often have to see the dark side of work in Africa, without sharing personally in our joys and successes, may never hesitate to send us the help we need. God has blessed the work abundantly, and though the harvest does not appear in the 'spring time,' yet in *due season* I feel sure that all will know of a truth that the work has been by no means in vain.

"With warmest regards to you, and deepest sympathy for those to whom our brother's death will be a bitter blow,—I am, my dear Mr. Baynes, yours very sincerely,

"FREDERICK W. ORAM."

"A. H. Baynes, Esq."

LETTER FROM MR. J. G. BROWN, OF STANLEY POOL.

"Arthington, Stanley Pool,

"December 26th, 1888.

"MY DEAR MR. BAYNES,—Yesterday being Christmas day, our men and boys had a holiday. In the forenoon we had a brief and bright Christmas service under the carpenters' shed, consisting of a few lively hymns, reading a few verses of the second chapter of the Gospel of Matthew, two brief prayers, and an address by Mr. Silvey, in which he explained to the people the reason of our keeping Christmas-day as a holiday. It was a simple way of telling the people again of the Saviour's love in coming to the earth on His wondrous mission of redemption. He gave a most earnest, loving Gospel address, and all listened with deepest interest.

"In the afternoon we had a few games and races for the boys, the girls, and our work-people. It was an interesting sight to watch some of them as they assembled both to service and the games, dressed in their best. The Bangalas were especially attractive (perhaps vain would be the better

word) with their large loin-cloths, fancy umbrellas, their walking-sticks mounted with brass-wire, and their long trains of loose cloth. It had been an enjoyable time. All were happy and hearty; and we were just about to close when a special courier from Wathen appeared, bearing the sad, sad tidings that our dear brother Slade had been called home. I cannot tell you, dear Mr. Baynes, how we felt, nor what a gloom was cast over our station on receipt of the sad news. We knew about his illness, and were not without anxiety regarding him; yet we were much taken by surprise, and our hearts are full of sorrow. Another of our little band gone, after only a few months' service for the Master in Congoland! Again, we have but to bow our heads submissively, and believe that God doeth all things well. It is no surprise to our Master Himself, these dispensations to our beloved Mission.

"Our brother came on a visit to Stanley Pool some six weeks ago, and we had the pleasure of making his acquaintance then. It was a joy to meet him and have fellowship with him. So manly, hearty, and capable; so genial and warm hearted; we were looking forward to his coming up country with bright anticipation, but lo! he is away. To us here it is a sad blow. To the Committee and the churches it will be sad tidings. Yet to us all it is but a fresh call for fuller consecration; to us in the discharge of our duty here—in seeking to acquire the languages of these people quickly that we may be the bearers of the glorious Gospel message to them—and to the home churches that they may be faithful to their sacred trust. Surely it will but stimulate those who have the Master's call for Congo to come speedily to our help, and arouse the Lord's stewards to give more liberally so that the work out here may go on apace.

"Our hearts are cheered by the prospect of reinforcements soon, and our hopes are bright for the future. Already there is a sound as 'of abundance of rain.'—With hearty regards, believe me, yours most sincerely,

"A. H. Baynes, Esq., London."

"JOHN G. BROWN."

We give as our frontispiece an engraving of our departed brother sitting in his Wathen Mission House Home, taken from a photograph received only a few weeks ago.

Work on the Upper Congo River.

MR. R. D. DARBY, writing from Lokolela, on the Upper Congo River, six hundred miles from the coast, says:—

"October 22nd, 1888.

"DEAR MR. BAYNES,—Only a few months ago our brother Richards left here looking comparatively strong and healthy. He reached Banana in safety, and then we heard that he was ill with a severe attack of hæmaturic fever. A fortnight ago the *Peace* arrived, and then our worst fears were realised. He

had passed over to the majority. Few had more personal intercourse with our late brother than I had. For nearly two years we lived in one house. Each attended the other during any slight indisposition or any serious illness. Each sympathised with the other in times of sorrow and trial. Many times have we entreated

the Father 'to give us our daily bread' when things have been hard and food not easy to get. Morning and evening did we come to the mercy-seat and seek for that help and guidance which God alone could give us. How often in the evenings when our work was done did we sit and talk of the dear ones at home! It is all past now; 'I shall go to him, but he will not return to me.' He was, indeed, 'faithful unto death.'

"The people in the towns were very sorry to hear of his illness and death. He had a great hold of the people here.

"Our brother seemed to be exceedingly well fitted for African life and work. He was very clever at picking up the language. When he left here he had part of St. Mark's Gospel translated, and hoped to finish it, and leave it at Tunduwa to be printed there. I am sure that you will agree that this showed very good progress and hard study to be able to do this after less than two years' residence among the Bobangi.

'God moves in a mysterious way,
His wonders to perform.'

We feel that very strongly at times, and never more so than at present Richards is gone. 'His sun has gone down while it was yet day.' The Master needed him up higher.

"A CALL FOR REINFORCEMENTS.

"The Master needs some one to come and fill up the gap left. Who volunteers? Oh, if you, dear Mr. Baynes—if the dear people at home—could just see this great up-river country, I am sure there would be no lack of men or means to carry on the Lord's work. There are thousands and thousands of people all along the banks. I believe there are still larger numbers, say a day inland. And we have only *three* men to speak to these

hundreds of thousands. Surely this cannot last much longer. It seems to mean one of two alternatives—we must have more men, or we must give up Bolobo or Lokolela. But the churches at home will never allow us to do the latter! What! the Baptist Missionary Society retreat! Our history as a society will not admit of the thought. Our loyalty to God forbids the idea. The hundreds of thousands of perishing souls around us urge us to advance. We cannot retreat, Sir. We cannot stand still. We *must* go forward. Our numbers are few, our strength is small, but our Father is almighty. Not by might, nor by power, *but by My Spirit*, saith the Lord. Yes! I am confident. There are bright days in store for the Congo. Droppings of blessing already cheer our hearts. What will it be when the showers begin to fall? And they will come. Just as 'the small cloud, no bigger than a man's hand,' enlarged and spread itself over the whole of the sky, so will the droppings increase and become mighty showers.

"GOOD NEWS.

"We are glad to report that all is well with us at Lokolela. Mr. Harrison and myself are both having very good health indeed.

"As a rule we have plenty of fowls, goats, and native vegetables. This good supply obviates the necessity of eating tinned meats. *We attribute our good health in a great measure to our native food supply.* Then we always get plenty of food brought to the station for our workmen. We are now busy building a good clay house for our missionary sisters, whom we expect about the end of December. Mr. Harrison and I each live in a comfortable little clay house. Our rela-

tions with the people are of a very hearty, satisfactory, and improving nature. We employ nine or ten natives regularly on the station, and though they scarcely 'earn their salt,' we find it helps us with the language, and gives us some hold upon the people.

"A few days ago I went down to the extreme end of the Lokolela towns. This is the first time I have ever been there. The people at Mokuzza, as that part is called, are much more unused to white men than the people at this end of the towns. As a rule, previously, they have been hostile to our going there. However, they are much more anxious to see us now, and are even asking that we should go and build there. It is not long since they caught a man from Likuba (on the opposite bank) and cut off his head at once. I noticed on one roof no less than seven skulls arranged side by side. On a forked stick there were four more skulls hanging and dangling in the breeze, and several other houses had one, two, and three on the roof. The people, however, seemed very friendly.

Many of them I had already seen and spoken with at our beach. I chatted with several of them, and everything went off very pleasantly.

"Recently I have been establishing very friendly relations with Lilonga, the chief of one of the largest, if not the largest, of the Lokolela towns.

"We have had visits from the chiefs at Bonga on the north side, and they are very anxious that we should go over and visit them. In fact everyone is friendly, and if we only had the men—and it is strange that they don't come—we could easily establish a large number of stations in densely populous districts.

"Can you not, dear Mr. Baynes, induce the good friends at Liverpool who gave us the money to open two new stations—I say, can you not induce them to give us a couple of their sons, or perhaps four, to come and help to really establish them? Come on, brothers, I say, and you shall never regret it.

"With kindest regards from Mr. Harrison and myself, ever sincerely yours,

"ROBERT D. DARBY.

"A. H. Baynes, Esq."

1889.—Anniversary Services.

WE are anxious to inform our readers that, in consequence of Easter falling during the week usually set apart for our Anniversary Meetings, the Committee have felt compelled to fix the services a week later than in previous years.

In consequence of this alteration we are unable to secure Exeter Hall for the Annual Missionary Meeting, or the Young People's Meeting. By the kindness, however, of the pastor and officers of the City Temple, these gatherings will be held in that building, which, being central, and easily accessible, will, we trust, prove a very satisfactory arrangement.

Subject to these needful changes, the 1889 Anniversary Services will be as follows:—

INTRODUCTORY PRAYER MEETING, in the Mission House Library, on

Thursday, 25th April, 1889. The Rev. JAMES ARCHER SPURGEON, of Croydon, to preside, and deliver an Address.

MISSION SUNDAY—28th April.

ANNUAL PUBLIC MEMBERS' MEETING, in the Mission House Library, on Tuesday, 30th April. Chairman—His Worship the Mayor of Huddersfield, JOSEPH BROOKE, Esq., J.P.

PUBLIC MISSIONARY SOIREE, in the Freemasons' Hall, Great Queen Street, Tuesday evening, 30th April. Chairman—EDWARD ROBINSON, Esq., of Bristol. Speakers—The Rev. Dr. F. W. McDONALD (President of the Wesleyan College, Handsworth, Birmingham); the Rev. PHILIP DAVIES, B.A. of the Congo Mission); and the Rev. E. S. SUMMERS, B.A. (of Serampore College).

ZENANA MISSION.—The Annual Breakfast Meeting will be held in the Large Hall, Cannon Street Hotel, on Wednesday, 1st May, at 8.45 a.m. EDWARD RAWLINGS, Esq., will preside. Miss J. M. ANGUS, of Bhiwani; Rev. R. WARDLAW THOMPSON, Foreign Secretary of London Missionary Society; and Mrs. ARMSTRONG, of Burmah, will address the meeting. It is also hoped that Miss Fletcher, of Delhi, and Miss Dawson, of Madras, will be present, though their state of health will not allow them to speak.

BIBLE TRANSLATION SOCIETY.—Annual Meeting, Wednesday evening, 1st May, at 6.30 p.m., in Bloomsbury Chapel. Speakers—Revs. P. DAVIES, B.A., of the Congo Mission; T. H. BARNETT, of Dacca, East Bengal; and JAMES OWEN, M.A., of Swansea.

ANNUAL MISSIONARY SERMON, in Bloomsbury Chapel, on Wednesday, 1st May. Preacher: The Rev. R. W. DALE, M.A., D.D., of Birmingham.

ANNUAL PUBLIC MISSIONARY MEETING, in the City Temple, Holborn, on Thursday, 2nd May. Chairman—Sir WILLIAM WILSON HUNTER, K.C.S.I., LL.D., C.I.E., &c. (late Director-General of Education in India). Speakers—The Rev. PROFESSOR ELMSLIE, D.D., of Queen Square Presbyterian College; the Rev. J. J. FULLER, of West Africa; and the Rev. J. EWEN, of Benares, N.W.P.

PUBLIC MISSIONARY BREAKFAST CONFERENCE, in the Freemasons' Hall, Great Queen Street, on Friday, 3rd May. Chairman—W. R. RICKETT, Esq., Treasurer of B.M.S. A Paper to be read by the Rev. RICHARD GLOVER, of Bristol, to be followed by open Conference.

YOUNG PEOPLE'S MISSIONARY MEETING, in the City Temple, Holborn, on Friday evening, 3rd May. Chairman—W. C. PARKINSON, L.C., Esq., of Camden Town. Speakers—BENJAMIN CLARKE, Esq., of the Sunday School Union; Rev. H. CARSON GRAHAM, of the Congo Mission; Rev. J. J. FULLER, of the West Coast; and the Rev. T. H. BARNETT, of Dacca, East Bengal.

NOTE.—In consequence of the great pressure upon our space this month we are reluctantly obliged to defer until next month our usual acknowledgments under the head of "The Lord Loveth a Cheerful Giver" and also several items of "Recent Intelligence."

Mission Work by Chinese Christian Students.

THE Rev. J. S. Whitewright, of Tsing Chu Fu, Shantung Province, writes:—

“November 26th, 1888.

“MY DEAR MR. BAYNES,—Some account of the evangelistic work of our students here may be of interest to you. We are doing our utmost to impress upon these men while they are with us, whether they are training as pastors or as teachers for the Christian schools, that they ought to be at the same time, as far as they may have opportunity, *missionaries to their own heathen countrymen*. To this end they are frequently sent out on Sundays and occasionally at other times to do direct evangelistic work besides their preaching at the Christian stations. This work they have entered into very heartily from the first, and the way they are received and listened to gives us more and more ground for encouragement.

“Our great difficulty has been to get the people really to hear the message we have to bring, and we have to devise means for bringing them into contact with us in a friendly way, in order to give us better opportunity for bringing the truth before them in a way that they may be enabled to understand it.

“VALUE OF MEDICINES.

“One way we have adopted lately is that of supplying the students with a few simple medicines which they know how to use. This brings many people about them in their country work who otherwise might not come near the foreigner, or any one preaching the ‘foreign doctrine.’ It also gives opportunity for directing many to the dispensary in the city, where they are further brought within Christian

influences. During the recent outbreak of cholera in our district the students visited many of the affected villages, taking with them medicine that had been found of value, supplied by Dr. Watson. The impression produced on the people by these efforts has been most favourable, the remark often being heard, ‘Truly these Christians are seeking to do men good.’

“OTHER MEANS.

“Foreign pictures are much appreciated and are a great attraction. A large coloured one of Christ blessing little children is often used. The pictures are sometimes hung up outside one of the little chapels in the country, and attract many people who otherwise might never come near a ‘Jesus worship-hall,’ to come and listen while they are explained.

“For about a year the magic lantern has been used in the country work with good results. We have to be very careful, however, as to not allowing it to be known that an exhibition is to take place, otherwise the crowd that gathers is too large and altogether unmanageable. On one occasion notice had somehow got abroad a fortnight beforehand, and the crowd that gathered was immense, some of the baser sort taking the opportunity to make a disturbance and tear down and steal the sheet. This, however, is the only difficulty we have so far met with. The usual plan is to send word the day before to a village where we have a station, and the Christians thereupon invite their friends and acquaintances in their own and neighbouring villages.

The sheet is usually fastened on the wall of the chapel compound, or in some open space in the village, while one of the students works the lantern, and another, standing on a chair or table, explains the pictures. As a rule the people are very interested and listen quietly. It was found by experience that it was well to begin with something to specially attract the people and gain their attention. A picture of a steamboat or steam engine is a good thing to start with, as, however slow they may be to hear the 'doctrine,' they are always very ready indeed to hear of foreign science and invention. Talks on these matters, too, have a real practical value, as they soon learn that foreigners are not quite so much to be despised as they used to think, and they are thereafter more ready to hear us on other matters.

"PICTURES.

"A picture of a foreign burial-ground, showing the carefully kept graves and the beautiful tombstones gives opportunity for dispelling some of their false notions as to our lack of reverence for the departed, and especially our supposed entire lack of filial piety. The picture of a place of worship, perhaps, comes next. One we have showing the interior of Mr. Spurgeon's Tabernacle, and the statement of the number of people it contains always produces a profound impression. It also gives opportunity to explain that the 'heavenly doctrine' is not believed in only by a few 'barbarians,' but that vast numbers of people in the West believe in Christ, and that, as in China, the country is crowded with temples so in England everywhere churches abound where the one true God is worshipped.

"Perhaps a text from their own

sacred books follows, such as 'All within the four seas are brothers,' and by their own sage the attitude they have so long assumed to those of other nations is rebuked. Some Scripture subject may follow, and they are thus gradually led to listen to the great message that we have brought them.

"THE OLD, OLD STORY."

"Mr. Forsyth and I are not likely to forget the impression produced as a picture representing the return of the prodigal son was explained. About five hundred people listened very attentively as the old, old story was told again. It never seemed to me so touching as when I heard it that evening. It seemed, too, to touch not a few of those who listened. Occasionally country gentlemen have asked for an exhibition in their own compounds, with a few guests invited by themselves. This we have been only too ready to give, as it is very hard to get into friendly contact with this class. Through means of the lantern alone not fewer than twenty-five thousand people have heard the Gospel of the grace of God.

"Considerable numbers of tracts and pamphlets have been distributed from time to time. Fairs in the neighbourhood are also occasionally visited and preaching work carried on. Over a hundred and fifty villages have been visited this way in about a year.

"The senior students continue to visit in turn at Dr. Watson's dispensary in order to speak to the patients on religious matters. They keep a list of those who seem interested in order that they may not be lost sight of, but visited in their homes in the country as occasion offers.

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“Foreign pictures are much appreciated and are a great attraction. A large coloured one of Christ blessing little children is often used. The pictures are sometimes hung up outside one of the little chapels in the country, and attract many people who otherwise might never come near a ‘Jesus worship-hall,’ to come and listen while they are explained.

“For about a year the magic lantern has been used in the country work with good results. We have to be very careful, however, as to not allowing it to be known that an exhibition is to take place, otherwise the crowd that gathers is too large and altogether unmanageable. On one occasion notice had somehow got abroad a fortnight beforehand, and the crowd that gathered was immense, some of the baser sort taking the opportunity to make a disturbance and tear down and steal the sheet. This, however, is the only difficulty we have so far met with. The usual plan is to send word the day before to a village where we have a station, and the Christians thereupon invite their friends and acquaintances in their own and neighbouring villages.

The sheet is usually fastened on the wall of the chapel compound, or in some open space in the village, while one of the students works the lantern, and another, standing on a chair or table, explains the pictures. As a rule the people are very interested and listen quietly. It was found by experience that it was well to begin with something to specially attract the people and gain their attention. A picture of a steamboat or steam engine is a good thing to start with, as, however slow they may be to hear the 'doctrine,' they are always very ready indeed to hear of foreign science and invention. Talks on these matters, too, have a real practical value, as they soon learn that foreigners are not quite so much to be despised as they used to think, and they are thereafter more ready to hear us on other matters.

"PICTURES.

"A picture of a foreign burial-ground, showing the carefully kept graves and the beautiful tombstones gives opportunity for dispelling some of their false notions as to our lack of reverence for the departed, and especially our supposed entire lack of filial piety. The picture of a place of worship, perhaps, comes next. One we have showing the interior of Mr. Spurgeon's Tabernacle, and the statement of the number of people it contains always produces a profound impression. It also gives opportunity to explain that the 'heavenly doctrine' is not believed in only by a few 'barbarians,' but that vast numbers of people in the West believe in Christ, and that, as in China, the country is crowded with temples so in England everywhere churches abound where the one true God is worshipped.

"Perhaps a text from their own

sacred books follows, such as 'All within the four seas are brothers,' and by their own sage the attitude they have so long assumed to those of other nations is rebuked. Some Scripture subject may follow, and they are thus gradually led to listen to the great message that we have brought them.

"THE OLD, OLD STORY."

"Mr. Forsyth and I are not likely to forget the impression produced as a picture representing the return of the prodigal son was explained. About five hundred people listened very attentively as the old, old story was told again. It never seemed to me so touching as when I heard it that evening. It seemed, too, to touch not a few of those who listened. Occasionally country gentlemen have asked for an exhibition in their own compounds, with a few guests invited by themselves. This we have been only too ready to give, as it is very hard to get into friendly contact with this class. Through means of the lantern alone not fewer than twenty-five thousand people have heard the Gospel of the grace of God.

"Considerable numbers of tracts and pamphlets have been distributed from time to time. Fairs in the neighbourhood are also occasionally visited and preaching work carried on. Over a hundred and fifty villages have been visited this way in about a year.

"The senior students continue to visit in turn at Dr. Watson's dispensary in order to speak to the patients on religious matters. They keep a list of those who seem interested in order that they may not be lost sight of, but visited in their homes in the country as occasion offers.

"Thus in various ways these men

are seeking to be missionaries to their heathen countrymen, sometimes received kindly, often with indifference, sometimes driven away with curses. We are seeing results in the breaking down of much prejudice and opposition formerly met with, in the reading of our books on the part of many formerly indifferent, and we are hoping that in the years to come that through God's blessing a great harvest will be reaped and very many be added to the church.

“INDEPENDENT STUDENTS.

“You will be glad to know that now ten out of the twenty-three regular students at present in the Institution are supported independent of foreign funds. You will thus see that we are steadily keeping before

the native church the principles of independence and self-support.

“The enthusiasm of the students in their studies, as well as their earnestness in their preaching efforts, are a source of great encouragement to those engaged in teaching and to us all, and gives us much hope as to their future usefulness in building up and extending the church. That the result of all may be the firm establishment of the native church in the faith of Christ, and the speedy addition of many who are now in darkness to share its glorious light, is our constant prayer, in which we know our friends at home join us.—I am very heartily yours,

“J. S. WHITEWRIGHT.

“A. H. Baynes, Esq.”

The Congo Mission.

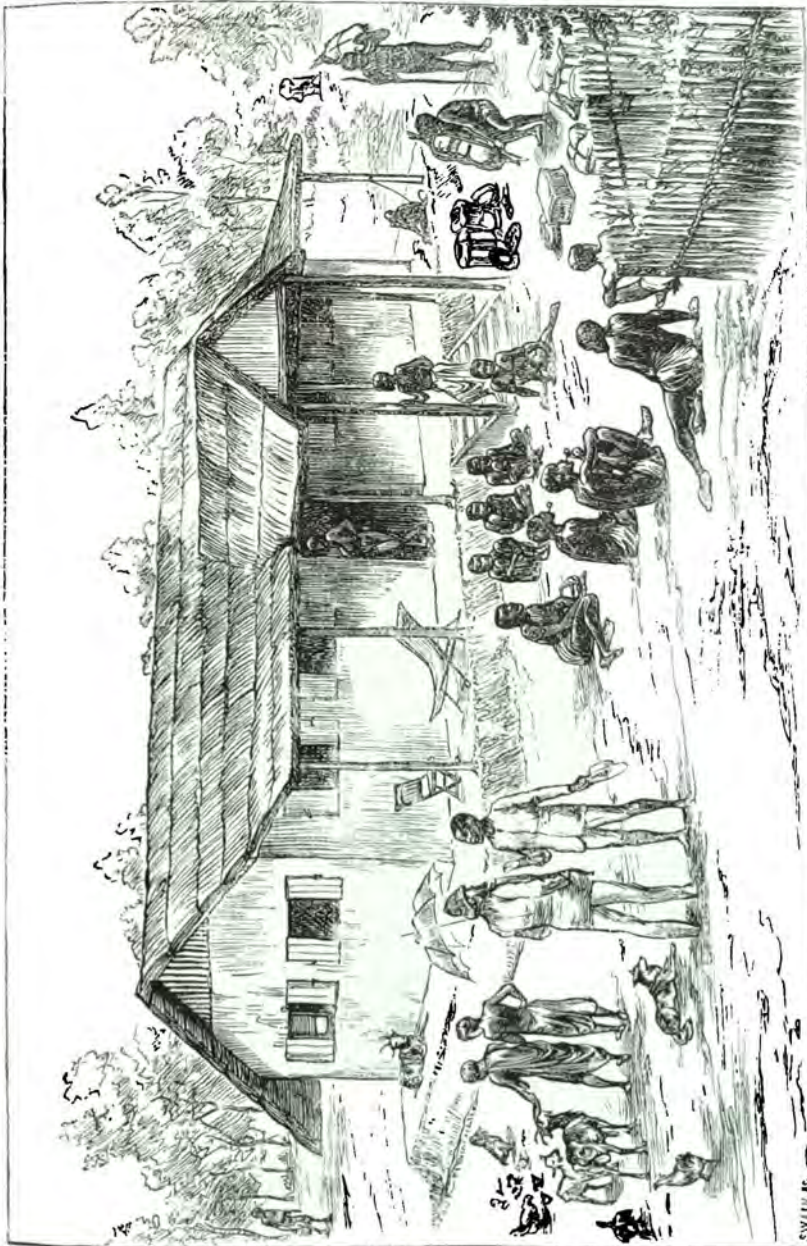
WATHEN (NGOMBE) STATION.

I.

THIS illustration will be interesting to the readers of the MISSIONARY HERALD, as showing the house erected by Mr. Darling at Wathen Station in 1885. It was the first building on the present site, and is a comfortable, though small, dwelling. The walls are made of clay, the roof being thatched with grass. This house is at present occupied by Mr. Bentley. A corner of the garden is seen in the picture. This is generally gay with beautiful flowers, besides such tropical plants as the frangipanni, African lilac, cocoa, alligator pear, Jerusalem thorn, pride of Barbadoes, palms, pineapples, &c. There are always some good old English flowers in bloom, such as the sunflower, marigold, convolvulus, nasturtium, zinia, &c.

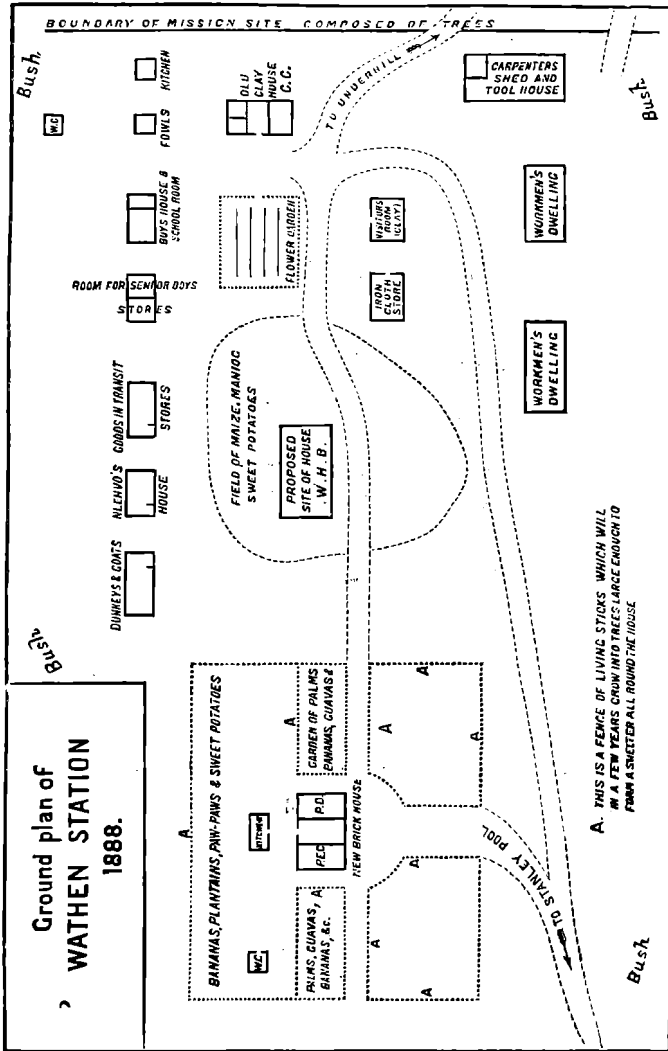
The sketch is intended to represent the arrival of a caravan from Underhill; and the carriers, coming in slowly, and one at a time, are glad to put their burdens down and rest. The missionary has just been called away from school with the boys to receive the goods and to store them.

In another picture we give a ground plan of Wathen Station as it is at present, showing the various buildings erected since 1885. We wish the building were altogether finished; but there is more to be done, and we hope ere long to be able to put up a chapel and schoolroom. The time for



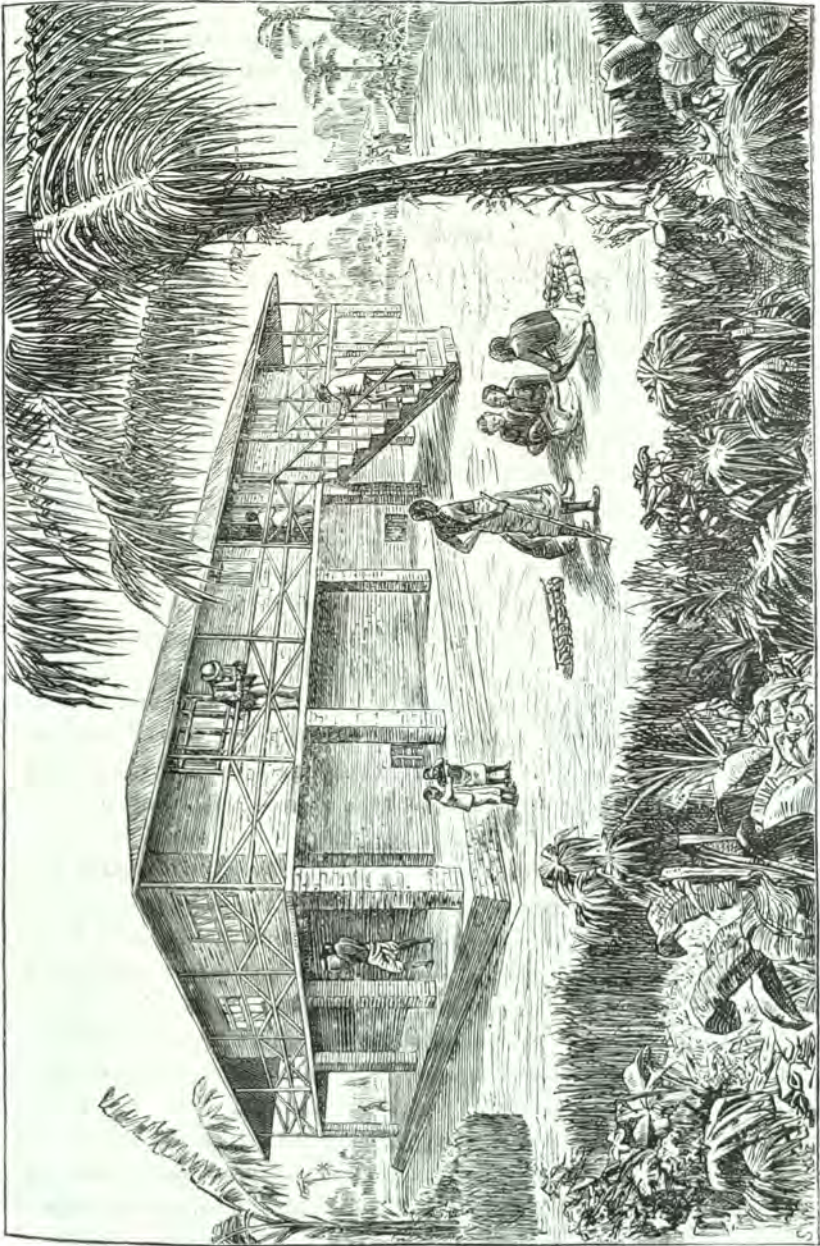
FIRST MISSION HOUSE, WATHEN STATION.—(From a Photograph.)

this will soon come, but at present most of the preaching around Wathen Station is done in the open air.



II.

Wathen Station is situated on a fine plateau, some 2,000 feet above the sea level. When standing in a good position a most extensive view is obtained. Quite close there appear before us the town-covered hills, Ngombe, Kimbenza, Eyombe, Kimbanda, Vunda, and others, while in the



THE NEW MISSION HOUSE, WATHEN (NGOMBE) STATION.—(From a Photograph.)

background we see the hills on the north bank of the Congo; and sometimes there can be seen the higher falls of the Edwin Arnold River, which are from sixteen to twenty miles distant.

Missionary labours at Wathen have been to a large extent confined to itinerating among the surrounding towns, services being held in three or four towns on the Sunday and in one or more towns each day of the week. We hope soon to be able to get the people to come to the station for the services, and then we shall want a chapel. The buildings which have been erected thus far may be classified into dwellings and stores. The ground plan (*see* page 100) will enable the reader to form some idea of the way in which the station is laid out. In the earlier days of the Mission the houses were constructed of grass thatch; but, owing to the raids of the white ants, these houses did not last very long. Neither were they safe from the depredations of thieves, nor from the risk of fire. Houses with clay walls were then built, and for the most part these have answered very well; but it was difficult to have anything more than a ground floor to a clay house, and it was felt to be important, for sanitary reasons, that the living rooms should be raised from the ground. What, then, was to be done? A brick house seemed to be the only solution of the difficulty, and so a brick house was resolved upon; and the Committee having sanctioned it, the arduous work of making bricks and burning them was commenced. Two hundred and fifty miles from the coast, with only unskilled black labour, having to send some 600 yards for every pail of water that was used for mixing the clay, having to use dry wood for burning the bricks, having sometimes to go out at night to see that the men appointed to "fire the kilns" were not asleep, and during the day to lay many a brick ourselves to ensure getting a straight wall. In this way did the house grow—foundations, basement walls, upper walls, verandah pillars. And now, mainly under the superintendence of Mr. Davies, the house is completed—two large-sized bedrooms, and one large sitting and dining-room, with glazed windows and doors. Underneath are three store-rooms, six feet in height, with barred apertures for free ventilation. A subsoil drainage was constructed beneath the house, and a boarded verandah surrounds the building. A belt of quick-growing trees has been planted all around to form a sort of protection from the malarial winds; and now we trust that, having taken so many precautions, we may be more free from those attacks of fever which have been our hindrance and great sorrow. The accompanying illustration will serve to give our readers an idea of the external appearance of the new brick house at Wathen, the plan of which was constructed, and the work of building commenced, by the late Rev. T. J. Comber. PERCY COMBER.

Contributions

From January 13th to February 12th, 1889.

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*

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Edwards, Rev M., Liverpool	1 1 0	"Hopo"	0 10 0
Fearnall, Mr W.	1 0 0	"His Steward," for Mr. Wall's Mission	1 0 0
French, Mrs	1 1 0	In Memoriam, R. E.	150 0 0
Glover, Mr T., Blaby	0 10 6	J. and J. F.	10 10 0
Griggs, Mr B.	0 10 6	Do., for W & O	5 6 0
Hanford, Mr E.	2 3 0	Johnson, Mr W.	1 0 0
Hardy, Mr L. C.	0 10 0	Do., for Congo	1 0 0
Haynes, Mr and Mrs R.	0 16 0	"In Memory of Granville" for Mr Darby's work, Congo	0 15 0
Johnston, Mrs, by	0 10 0	Mercer, Miss, for Congo	1 0 0
Kingsnorth, Mr H. H.	1 0 0	Mitchell, Mrs D., Branderburgh	1 0 0
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Pierce, Mr J. J., Lambethurst	5 0 0	Two Friends, per Y.M.M.A., for Congo	0 10 0
Pedder, Miss, for Congo	1 0 0	25 N. G.	0 15 10
Russell, Mr Jos.	100 0 0	W. and A. P.	1 0 0
Sargent, Mr E. G.	1 1 0	Wates, Mr Jos.	20 0 0
Sargent, Mr S., Newhaven	1 0 0	Williams, Mr T. E., for China	1 0 0
Smith, Rev Jas., Newmarket	1 1 0	Do., for Congo	1 0 0
Steer, Mr A.	5 0 0	W. M.	2 0 0
Stephen, Mrs, Mollington	1 0 0	Under 10s.	1 12 3
Turley, Mr Jas.	1 0 0	Do., for W & O	0 2 6
Walker, Mrs E.	2 2 0	Do., for Congo	1 2 8
Walker, Miss	1 1 0		
Wilkinson, Mrs, Sabden	3 0 0		
Wilson, Mr J. S.	0 11 6		
Under 10s.	1 0 0		
Do., for Agra	0 5 0		
DONATIONS.			
A Friend of Congo, for Congo	60 0 0		
A. M., Hornsey, box	0 13 7		
A Friend, per Mr J. Wates	10 0 0		
		LONDON AND MIDDLESEX.	
		Acton, for W & O	2 9 1
		Alperton	2 2 0
		Do., for W & O	0 16 8
		Battersea, York-road, for W & O	2 2 0
		Battersea Park, for W & O	1 1 0
		Do., Sunday-school	2 10 6
		Berkeley-road, Chalk Farm, for W & O	1 1 9
		Bermondsey, Drummond-road	5 0 0
		Bloomsbury Chapel	39 0 0
		Do., for Congo	11 0 0
		Brixton, Kenyon Ch., for W & O	6 6 0
		Do., Wynne Road, for W & O	1 10 0
		Brompton, Onslow Ch., for W & O	1 11 0
		Camberwell, Denmark-place Juvenile, for support of N P, Barisal	11 3 3
		Do., for W & O	6 0 3
		Do., Mansion House Chapel	0 12 0
		Camberwell-gate, Horsley-st., per Y.M.M.A.	2 2 0
		Clapton Downs Ch.	32 15 1
		Do., for Congo	35 1 6
		Do., for N P	2 11 6
		Do., for Barisal Sch.	2 9 3
		Ealing, per Y.M.M.A.	2 2 0
		Enfield	8 16 8
		Do., for W & O	2 8 2
		Do., for support of Congo boy	2 10 0
		Do., Totteridge-rd., for W & O	1 11 0
		Forest Gate, Woodgrange Sunday-schl., per Y.M.M.A.	15 1 7
		Fulham Sunday-school	1 15 8
		Grove-road Ch. Sunday-school, Victoria-park	22 0 0
		Green-lanes United Band	0 11 10
		Hackney, Mare-street	39 15 4
		Do., for N P	2 6 10
		Hammersmith, West-end	3 6 0
		Do., Avenue-road, for W & O	3 2 0
		Hampstead	30 0 0
		Do., for W & O	18 15 5
		Harlington	1 7 2
		Harrow	3 3 3
		Do., for N P	2 3 4
		Hawley-road Ch., for W & O	4 15 6

Hendon	30 14 4
Do., for Congo	1 1 0
Highbury-hill, for W & O	6 4 0
Do., for N.P.	0 17 6
Do., Sunday-school, per Y.M.M.A.	11 15 1
Hounslow, Providence Chapel	0 5 0
James-street Ch., for W & O	1 1 0
John-street, Edgware-road, for W & O	2 2 11
Kingsgate-street, for W & O	1 1 0
Maze Pond Ch. Sunday-school	25 0 0
New Southgate, for W & O	2 4 0
Peckham Park-road Chapel	14 11 6
Putney, Wexler-road, for W & O	1 12 0
Do., Sunday-school, for support of boy at Delhi	2 10 0
Do., Union Church, for W & O (moiety)	7 0 0
Regent's Park Ch., for W & O	12 13 6
Shap-street Mission, per Y.M.M.A.	0 3 6
Stockwell, for W & O	2 15 6
Stoke Newington, Devonshire-square Ch., for W & O	6 6 0
Stratford-grove Sunday-school	7 16 7
Do., Carpenter-road	3 0 6
Tottenham, for W & O	1 1 0
Twickenham, for G. C. <i>Dutt's Native Sch., Kholnea</i>	12 0 0
Do., Sunday-school	5 13 0
Do., St. Margaret's, for W & O	1 12 0
Do., do., Sunday-sch.	4 15 4
Upper Holloway, for W & O	8 13 6
Do., Y.M.C.U.	1 1 5
Do., do., for Congo	5 0 0
Victoria Ch., Wandsworth-road	15 0 0
Walworth-road Ch., Y.M.B.C.	2 0 0
Wheat-sheaf Hall, South Lambeth, Sunday-sch.	0 13 9
Wood Green, for Congo	1 10 0
Do., for India	1 2 0
Do., for support of two boys at San Salvador	4 8 3

BEDFORDSHIRE.

Amphill, for W & O	1 2 6
Do., for N.P.	0 14 6
Belford, Mill-street, for W & O	2 1 7
Keysoe, for N.P.	0 12 10
Do., for W & O	0 9 6
Luton, Wellington-st., for W & O	2 2 0
Riseley, for W & O	0 12 0
Stevington	0 6 2
Do., for W & O	0 3 10
Toddington, for W & O	0 6 6

BERKSHIRE.

Ascot, for W & O	0 6 0
Ashampstead District	3 6 4

Beech Hill	0 10 0
Do., for W & O	0 10 0
Do., for N.P.	1 7 4
Hurst, nr. Reading	3 3 11
Reading, King's-road	50 6 4
Do., do., for W & O	13 0 0
Do., do., for N.P.	4 13 5
Do., Silver-street	0 9 4
Do., Carey Ch., for W & O	5 0 0
Do., do., for Congo	26 13 4
Wallingford, for W & O	4 4 9
Wokingham, for W & O	5 0 0
Do., for N.P.	1 0 0

BUCKINGHAMSHIRE.

Chenies, for W & O	0 6 0
Chesham, Zion Ch., for W & O	1 1 0
Deanshanger	0 12 0
Do., for N.P.	0 12 0
Dinton	0 3 0
Gold Hill, for W & O	0 15 0
Do., Sunday-school, for N.P.	1 11 4
Great Marlow, for W & O	0 12 0
High Wycombe, for W & O	2 19 7
Long Crendon, for W & O	1 0 0
Prince's Risboro', for W & O	1 0 0
Speen, for W & O	0 10 0
Weston Turville, for W & O	0 7 6
Wraysbury	25 15 6
Do., for W & O	2 12 2

CAMBRIDGESHIRE.

Burwell, for W & O	0 10 0
Do., for N.P.	2 6 8
Cambridge, St. Andrew-street, for W & O	6 1 11
Cherryhinton Sunday-school, for N.P.	0 9 6
Harston, for W & O	0 14 0
Mildenhall	8 14 10
Do., for W & O	0 11 6
Prickwillow, for W & O	0 5 0
Do., for N.P.	0 10 0
Swavesey, for W & O	0 14 0

CHESHIRE.

Altrincham Tabernacle	1 10 6
Birkenhead, Welsh Ch., for W & O	0 6 0
Do., Jackson-street	2 17 9
Do., for N.P.	0 14 0
Do., Cathcart-street Sunday-school	5 0 0
Chester, Hamilton-place, for W & O	0 16 0
Do., Grosvenor Park	3 10 0
Do., do., for W & O	2 3 0
Egremont	2 14 10
Hyde, for W & O	0 10 0
Little Leigh, for W & O	1 0 0
Stockport, for W & O	1 15 0

CORNWALL.

Hayle Sunday-school, for N.P.	0 10 3
Redruth	1 19 6
Do., for N.P.	0 6 0
St. Austell	1 3 5
Truro, for N.P.	1 0 0

DEVONSHIRE.

Appledore, for W & O	0 10 0
Bampton, for W & O	0 3 0
Bradminch, for W & O	3 5 3
Croyde and Georgeham, for W & O	0 10 0
Gt. Torrington, for N.P.	0 15 7
Kingsbridge, for W & O	2 2 0
Do., for N.P.	0 1 9
Newton Abbot	6 2 4
Do., for W & O	1 1 0
Paignton	2 8 5
Do., for N.P.	0 15 10
Plymouth, George-st.	50 0 0
Totnes, for W & O	3 0 0
Tuckenhay, for W & O	0 3 10

DORSETSHIRE.

Bridport, for W & O	0 11 0
Do., for W & O	0 10 0
Buckland Newton, for W & O	0 6 6
Wimborne	0 4 0

DURHAM.

Hamsterley, for W & O	0 5 0
Middleton Teesdale, for W & O	0 10 0
Do., for N.P.	2 0 0
Spennymoor, for N.P.	1 13 6
Sunderland, Lindsey-road Sunday-school	0 1 9
West Hartlepool, Tower-street, for W & O	0 6 1
Wolsingham, for W & O	0 5 0
Do., for N.P.	2 14 6
Do., Sunday-school	0 6 0

ESSEX.

Barking, Queen's-road, for N.P.	1 13 4
Barking-road Tabernacle Sunday-sch., per Y.M.M.A.	0 10 0
Harlow, for W & O	2 0 6
Halstead, for W & O	0 17 6
Langham, for W & O	0 18 6
Leytonstone	12 0 0
Maldon, for W & O	0 15 0
Potter-st., for W & O	0 17 0
Saffron Walden	30 18 4
Do., for W & O	2 2 0
Do., for support of boy, "Ulandu," under Mr Harrison	5 0 0
Southend, Clarence-rd. Sun-sch., for Congo	0 17 6
Theydon Bois Sunday-school, for N.P.	0 13 6

GLOUCESTERSHIRE.

Bourton-on-the-Water, for W & O	2 17 0
Cheltenham, Salem	12 3 0
Do., for W & O	7 0 0
Chipping Sodbury	7 11 6
Coleford, for W & O	1 8 6
Fairford, for W & O	1 0 0
Malsayhampton, for W & O	0 5 0
Naunton and Guiting, for W & O	1 0 0
Ruarlean Hill, for W & O	0 4 6
Shortwood, for W & O	2 10 6

HAMPSHIRE.		
Andover	23	13 8
Bournemouth, Lansdowne Ch. Sun.-sch., for NP	2	4 3
Brockenhurst, for W & O	0	10 0
Brockhurst, for W & O	0	15 6
Broughton	0	8 3
Do., for W & O	1	17 2
Do., for NP	0	17 3
Do., Stockbridge, for NP	2	10 3
Do., Winterslow	0	18 1
Fleet	0	18 0
Do., for W & O	1	17 0
Hardway, for W & O	0	10 0
Lockerley and Mottisfont	12	18 11
Do., for NP	4	17 7
Lylington, for W & O	1	5 6
Milford	0	10 0
Do., for W & O	0	10 0
Do., for NP	0	12 6
Odham	0	10 0
Ringwood, for NP	2	10 6
Romsey	26	0 0
Southampton, East-st., for W & O	1	1 0

ISLE OF WIGHT.		
Ryde, George-street	12	12 9
Do., Park-road	3	5 9
Ventnor, for NP	1	6 0

HERTFORDSHIRE.		
Boxmoor, Working Men's Bible-class	8	0 0
Hemel Hempstead	0	1 3
Do., for W & O	1	18 0
Mill End, for W & O	0	6 6
New Barnet, for W & O	3	10 10
Do., for support of boy, China, under Mr Medhurst	5	0 0
Rickmansworth, for W & O	2	1 3
St. Albans, Dagnall-street, for support of Congo boy	2	10 0
Do., Tabernaclc, for W & O	1	10 0
Tring, New Mill, for W & O	2	1 0
Ware	2	12 8
Watford, for Congo	1	0 0

HUNTINGDONSHIRE.		
Bluntisham, for W & O	1	1 0
Woodhurst, for W & O	0	10 0

KENT.		
Ashford Sunday-school	2	16 9
Beckenham, for W & O	4	0 0
Bessels-green, for W & O	1	9 8
Do., for NP	2	13 0
Bexley-heath, Trinity Chapel, for W & O	2	0 0
Brookley-road Chapel	31	11 2
Do., Sunday-school	16	1 8
Do., do., for W & O	3	10 0
Do., do., for NP	6	0 0
Do., do., for Congo	3	0 0
Do., do., for support of Congo boy	0	0 0
Do., Creek-st. Mission	0	7 0
Bromley Sunday-school	11	17 6
Catford-hill	27	14 10

Chatham, Zion Chapel	20	9 9
Do., do., for W & O	2	10 8
Deal	34	0 0
Do., for W & O	2	12 0
Erith	12	1 5
Eynsford, for W & O	0	13 6
Faversham	2	1 4
Do., for W & O	0	10 0
Herne Bay	0	5 0
Do., for W & O	0	7 6
Lee, for W & O	5	0 0
Do., Sunday school, per Y.M.M.A., for Barial School	6	0 0
New Brompton, for W & O	1	10 0
Plumstead, Conduit-rd.	8	12 3
Do., for W & O	0	15 5
Sandhurst	1	13 8
Do., for W & O	2	10 0
Do., for NP	1	6 0
Sheerness, for W & O	0	8 0
Smarden, for W & O	0	3 0
Tonbridge	4	0 0
Do., for W & O	1	0 0
West Malling, for W & O	1	0 0
Woolwich, Parson's-hill	0	10 0

LANCASHIRE.		
Accrington	25	4 0
Do., for Italian Mission	25	0 0
Do., for Congo	5	0 0
Do., Sunday-school	9	18 6
Bacup, Irwell-terrace, for W & O	1	0 0
Do., for NP	0	14 3
Bootle	14	17 4
Do., for W & O	1	1 0
Do., for China	1	0 0
Do., for Japan	1	0 0
Do., for Congo	1	0 0
Bolton, Claremont Ch.	13	3 6
Do., Zion	2	14 0
Do., do., for W & O	1	0 0
Church, for W & O	1	12 3
Clayton-le-Moors, for W & O	0	18 10
Cloughfold	1	14 3
Doals	6	14 10
Do., for W & O	0	12 3
Goodshaw	12	17 7
Do., for W & O	1	0 0
Iuskip, for W & O	0	10 0
Lancaster, for NP	0	7 2
Littleboro, for W & O	0	4 9
Liverpool	100	0 0
Do., Pembroke Ch.	7	15 6
Do., Prince's-gate, for W & O	6	19 3
Do., Fabius Chapel	5	3 0
Do., Soho-street	14	17 8
Do., Old Swan, for W & O	0	10 4
Do., Everton Village	7	0 0
Manchester Auxillary—United Communion, for W & O	3	8 7
Unlon Ch., for W & O	15	7 0
Moss Side	0	10 0
Do., for W & O	4	4 0
Grosvenor-street, for W & O	2	1 5
Stretford, Unlon Ch. (molety)	0	8 2
Do., for W & O	1	1 2
Do., Drawing-room sale	14	7 0
Harpurhey (molety)	7	14 3
Do., for W & O	1	11 9
Broughton	0	9 9
Do., for W & O	0	16 8

Coupland-st., for support of Mr Silvey's Kroom boy	5	0 0
Pendleton, for W & O	0	10 11
Sale	18	4 10
Nelson	21	10 10
Do., for W & O	1	6 4
Do., for NP	1	2 4
Oldham, Hollinwood, Jreh.	0	11 3
Oswaldtwistle	10	6 5
Do., for W & O	2	4 8
Preston, Fishergate	0	5 0
Do., for NP	1	6 0
Rochdale, Drake-street, for W & O	0	9 2
Ramsbottom	34	7 8
Do., for W & O	2	3 9
Do., for Congo	5	0 0
Do., for Rome	5	0 0
Seacombe Sunday-schl.	1	2 0
Ulverston	4	0 9
Do., for W & O	0	7 0
Warrington, Golborne-street	8	17 4
Do., do., for NP	0	10 0
Wigan, Scarlsbrick-street, for W & O	1	0 0

LEICESTERSHIRE.		
Blaby and Whetstone, for W & O	1	12 3
Husbands Bosworth	5	6 9
Do., for W & O	0	14 0
Do., for NP	0	18 4
Leicester, Belfair-street, on account	50	0 0
Do., Harvey-lane, for W & O	1	5 0
Do., Victoria-road, for W & O	10	0 0
Do., Emanuel Ch. (molety) for W & O	1	1 0
Monks Kirkby and Pailton, for W & O	0	11 6
Do., for NP	1	1 0
Oadby	1	12 9
Do., for W & O	0	14 3
Do., for NP	1	11 3

LINCOLNSHIRE.		
Boston, Salem Ch.	0	6 3
Do., for W & O	0	5 0
Do., for NP	0	13 9
Holbech	5	1 0

NORFOLK.		
Cossey, for NP	0	8 0
East Dereham, for W & O	1	5 0
Fakenham, for W & O	0	14 9
Do., for NP	0	18 6
Fulmodestone	0	4 0
Shelfanger, for W & O	0	12 0
Sporle, for W & O	0	5 0
Swaffham	10	0 0
Do., for W & O	2	2 0
Upwell, for NP	0	7 9

NORTHAMPTONSHIRE.		
Aldwinkle, for NP	0	4 6
Bilsforth, for W & O	1	3 0
Do., for NP	1	3 3
Braunston, for NP	0	14 5
Gullisborough	1	0 0
Do., for W & O	0	10 0
Kings Sutton, for NP	0	8 6
Kingsthorpe, for W & O	0	10 0

Kislingbury	4	2	4
Do., for <i>W & O</i>	0	10	0
Moulton and Pitsford, for <i>W & O</i>	1	0	0
Northampton, Grafton-street, for <i>W & O</i>	0	10	0
Roads, for <i>W & O</i>	0	10	0
Thrapston, for <i>W & O</i>	0	15	0
West Haddon, for <i>W & O</i>	0	12	0
Wollaston, Zion Ch., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	10	0

NORTHUMBERLAND.

Berwick-on-Tweed	69	10	0
Do., for <i>W & O</i>	3	0	0
Do., Baptist Church meeting in Good Templars' Hall, for <i>Congo</i>	3	7	0
Fenwick Steads, for <i>Congo</i>	8	12	0
Newcastle, Rye Hill, for <i>W & O</i>	3	16	0
Do., Westgate-rd. and Jesmond, for <i>N P</i>	1	1	0
North Shields, for <i>W & O</i>	0	10	0

NOTTINGHAMSHIRE.

Newark, for <i>W & O</i>	0	17	6
Nottingham, Deely-road, for <i>W & O</i>	7	5	6

OXFORDSHIRE.

Caversham, for <i>N P</i>	1	11	6
Do., for <i>Congo</i>	0	17	0
Chadlington, for <i>N P</i>	0	2	0
Coate	30	7	3
Henley-on-Thames, for <i>W & O</i>	0	13	0
Hook Norton	8	8	0
Do., for <i>W & O</i>	0	12	0
Do., for <i>N P</i>	0	13	0
Woodstock	3	1	9
Do., for <i>W & O</i>	0	8	0
Do., for <i>N P</i>	2	18	3

RUTLAND.

Langham Sunday-schl., for <i>N P</i>	0	10	0
Oakham, Melton-road, for <i>W & O</i>	0	15	0

SHROPSHIRE.

Lord's Hill	0	12	0
Do., for <i>N P</i>	1	9	0
Shrewsbury, Claremont Ch. Sunday-school	5	5	0

SOMERSETSHIRE.

Bathford	1	10	0
Bristol	25	0	0
Do., Buckingham Ch., for <i>W & O</i>	5	8	8
Do., City-road, for <i>W & O</i>	3	3	0
Do., Cotham-grove, for <i>W & O</i>	8	2	1
Do., King-street, for <i>W & O</i>	2	1	6
Do., Tyndale Ch., for <i>W & O</i>	2	3	6
Cheddar, on account	5	0	0
Pivehead and Isle Abbots, for <i>W & O</i>	0	12	6

Frome, Badcox-lane, for <i>W & O</i>	2	0	0
Do., Sheppard's Barton, for <i>W & O</i>	4	0	0
North Curry and Stoke St. Gregory	7	9	4
Do., for <i>N P</i>	1	7	5
Pill, for <i>W & O</i>	0	10	9
Stogumber, for <i>W & O</i>	0	8	3
Street, for <i>N P</i>	0	19	0
Wells, for <i>W & O</i>	0	18	10
Weston - super - Mare	2	2	0
Bristol-rd., for <i>W & O</i>	1	6	3

STAFFORDSHIRE.

Brierley Hill, for <i>W & O</i>	0	12	6
Wednesbury, for <i>W & O</i>	0	7	0

SUFFOLK.

Bradfield St. George, for <i>W & O</i>	0	10	0
Ipswich, Stoke - green, Juvenile	4	11	1
Rattlesden	3	12	0
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	12	3
Walton, for <i>W & O</i>	1	1	0

SURREY.

Croydon	15	0	0
Do., Sunday-school	11	17	2
Do., for <i>West Congo School</i>	6	7	2
Dulwich, Lordship-lane Sunday-school	10	0	0
Godalming	2	12	6
Guildford, Commercial-road, for <i>W & O</i>	1	5	0
Do., for <i>N P</i>	3	7	10
Kingston	7	15	0
Lower Tooting, Longley-road, for <i>W & O</i>	0	15	0
Merton, Union Ch. Sunday-school	1	10	1
Norbiton, for <i>W & O</i>	0	10	0
Redhill	4	11	4
Do., for <i>N P</i>	2	8	8
Richmond, Duke-street, for <i>W & O</i>	0	14	3
Do., for <i>N P</i>	8	2	3
South Norwood	34	8	10
Do., Sunday-school	1	17	3
Do., do., for <i>N P</i>	2	0	0
Surbiton, for <i>W & O</i>	5	18	2
Sutton	10	0	0
Do., for <i>W & O</i>	2	0	7
Do., for <i>N P, Delhi</i>	2	0	7
Thornton Heath, Beulah Sunday-school	1	9	6
Wallington	2	2	0
West Norwood, for <i>Congo</i>	1	1	6

SUSSEX.

Brighton, Queen-square, for <i>W & O</i>	2	2	0
Do., Holland-road, for <i>N P</i>	0	1	0
Forest Row, for <i>N P</i>	1	3	3
Shoreham, for <i>W & O</i>	1	1	0

WARWICKSHIRE.

Attleboro', Nuneaton, for <i>W & O</i>	0	12	6
Birmingham	40	18	10
Do., for <i>Mr H. Anderson's Barisal Sch.</i>	10	0	0
Do., Smethwick, for <i>W & O</i>	1	3	0

Coventry, Queen's-road, for <i>W & O</i>	7	10	0
Henley-in-Arden	14	0	0
Do., for <i>W & O</i>	1	0	0
Leamington, Warwick-street, for <i>W & O</i>	3	3	0
Rugby, for <i>W & O</i>	1	0	0
Wolstanton, for <i>N P</i>	0	11	6

WILTSHIRE.

Bradford-on-Avon, for <i>W & O</i>	1	10	6
Devizes	2	5	9
Do., for <i>W & O</i>	1	0	6
Shrewton, for <i>W & O</i>	0	11	7
Trowbridge, Bethesda	18	10	3
Do., for <i>W & O</i>	1	1	0
Warminster, for <i>W & O</i>	1	10	0

WORCESTERSHIRE.

Bewdley Sunday-school	0	13	9
Do., for <i>N P</i>	0	8	3
Evesham	14	9	1
Redditch, for <i>W & O</i>	0	15	6
Do., for <i>Congo</i>	0	2	0
Westmancote	1	1	6

YORESHIRE.

Armley, for <i>W & O</i>	0	11	6
Blackley, Sunday-sch., for <i>N P</i>	1	0	2
Boroughbridge, for <i>N P</i>	0	7	0

Bradford Aux.—

Bradford, United Service, coll. for <i>W & O</i>	2	10	0
Do., Westgate	0	11	6
Do., Slon, for <i>W & O</i>	7	12	9
Do., do., Juvenile	66	11	8
Do., Trinity Ch., for <i>W & O</i>	3	12	6
Do., Gillington, for <i>W & O</i>	3	0	0
Do., Hallfield, for <i>W & O</i>	2	14	6
Do., do., Juvenile	10	0	0
Heaton Ch., Juv.	5	18	5

Less expenses, and amount previously sent in excess

102 11 4

8 3 6

94 7 10

Brearley, Luddenden Foot, for <i>W & O</i>	1	5	0
Bridlington, for <i>W & O</i>	0	12	6
Doncaster	3	0	0
Farsley, for <i>W & O</i>	4	0	0
Goiclar	0	12	0
Gusley, for <i>W & O</i>	0	10	0
Halfax, Pellon-lane	50	14	11
Do., United Coll., for <i>W & O</i>	3	0	0
Harrogate, Juv., for <i>Congo</i>	4	7	8
Hebden Bridge, for <i>W & O</i>	4	0	0
Hull Tabernacle, for <i>W & O</i>	0	7	0
Leeds, South Parade	27	17	1
Do., United Coll. for <i>W & O</i>	15	1	7
Do., York-road	7	9	6
Do., do., for <i>W & O</i>	8	10	0
Do., Beeston Hill	0	10	6
Do., Meanwood-road	6	18	7

Lindley Oaks.....	3 17 9
Malton, for <i>W & O</i>	0 10 0
Morley.....	0 10 0
Do., for <i>W & O</i>	1 0 0
Rawdon, for <i>W & O</i>	4 7 6
Rishworth.....	9 12 3
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	1 18 3
Sheffield (on account).....	90 16 0
Do., Glossop-road, for <i>W & O</i>	7 9 0
Shipley, Bethel, for <i>W & O</i>	0 10 6
South Stockton.....	0 10 0
Do., for <i>N P</i>	2 11 11
Sowerby Bridge.....	2 3 6
Staincliffe.....	4 10 2
Do., for <i>W & O</i>	0 10 0
Todmorden, Roomfield, for <i>W & O</i>	0 10 0

NORTH WALES.

Anglesea, Amlwch, Salem, for <i>W & O</i>	0 7 0
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CARNARVONSHIRE.

Llanaelhafarn.....	0 14 8
Portmadoc, Bryn Scotch Ch.....	0 1 3
Talsarn, Salem.....	0 7 0
Tyddynshon, for <i>N P</i>	1 1 6

DENBIGHSHIRE.

Colwyn, for <i>W & O</i>	0 5 0
Do., for <i>N P</i>	0 18 0
Denbigh, for <i>N P</i>	1 0 0
Llanrwst, for <i>N P</i>	0 6 6
Vron, near Llangollen, for <i>W & O</i>	0 7 0
Wrexham, Chester-st. Sunday-school.....	5 13 6

MONTGOMERYSHIRE.

Newtown.....	0 2 6
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SOUTH WALES.

CARDIGANSHIRE.

Cardigan, for <i>W & O</i>	0 5 0
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CARMARTHENSHIRE.

Fellingwm, Sittlan, for <i>N P</i>	0 6 2
Llanuvery, Ebenezer, for <i>N P</i>	0 13 5

GLAMORGANSHIRE.

Aberaman, for <i>W & O</i>	0 8 5
Briton Ferry, Jerusalem.....	1 17 6
Cardiff, Bethel, Mount Stuart-square.....	5 11 2
Do., Tredegarville, for <i>W & O</i>	4 4 0
Canton, Hope Ch., for <i>W & O</i>	5 0 0
Derl' Tabernacle, for <i>N P</i>	2 6 2
Gwaellodygarth.....	0 10 0
Merthyr, High-street.....	0 10 0
Do., for <i>W & O</i>	1 0 0
Portllytyn, for <i>N P</i>	0 10 3
Rhondda, Ystrad Tabernacle.....	0 8 6
Swansea, Mt. Pleasant.....	14 5 6
Do., for <i>W & O</i>	4 13 0

MONMOUTHSHIRE.

Abercarne, English Ch., for <i>W & O</i>	1 8 6
Abergavenny, Bethany, for <i>W & O</i>	1 11 7
Do., Sunday-school.....	1 17 5
Do., for <i>N P</i>	1 0 0
Newport, Commercial-street, for <i>W & O</i>	5 0 0
Norton Skenfrith.....	0 6 0
Redwick, for <i>W & O</i>	0 9 6

PEMBROKESHIRE.

Harmony, for <i>N P</i>	3 16 6
Pembroke Dock, Bethany.....	28 8 0
Sardis.....	0 4 5

RADNORSHIRE.

Franksbridge.....	1 0 0
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SCOTLAND.

Aberdeen, Crown-terrace.....	13 0 6
Do., for <i>W & O</i>	5 12 0
Do., for <i>N P</i>	19 7 0
Do., for <i>Palestine</i>	5 5 0
Do., Academy-street Sunday-school, for <i>N P</i>	2 0 0
Alloa, for <i>N P</i>	0 12 1
Broughty Ferry, for <i>W & O</i>	0 12 0
Crleff, for <i>W & O</i>	1 0 0
Do., for <i>Congo</i>	1 0 0
Do., for <i>China</i>	1 0 0
Dalketh, for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	1 0 0
Do., for <i>support of Congo boy</i>	5 0 0

Dundee, Long Wynd, for <i>China</i>	1 0 0
Do., for <i>Congo</i>	1 0 0
Edinburgh, for <i>Mr. and Mrs. Wall's Roman Mission</i>	50 19 0
Do., Dublin-street, for <i>W & O</i>	18 17 1
Elgin, for <i>N P</i>	2 5 0
Do., for <i>Congo</i>	4 11 5
Fraserburgh.....	12 0 0
Do., for <i>W & O</i>	1 6 0
Galashiels, Stirling-st., for <i>N P</i>	1 1 0
Do., for <i>Congo</i>	3 3 0
Glasgow, for <i>Italy</i>	60 0 0
Do., Adelaide-place.....	70 7 3
Do., Hillhead, for <i>W & O</i>	25 9 5
Do., Queen's Park.....	16 0 6
Do., do., for <i>W & O</i>	3 12 6
Do., do., for <i>N P</i>	0 10 0
Greenock, Orangefield Sun-sch., for <i>China</i>	2 9 0
Do., for <i>India</i>	2 0 0
Do., for <i>Congo</i>	2 0 0
Hamilton, for <i>N P</i>	1 10 0
Hawick.....	0 1 11
Helensburgh, for <i>W & O</i>	0 7 0
Kelso, for <i>N P</i>	3 0 0
Do., for <i>Mr. Brown, for support of Congo boy</i>	5 6 0
Leith, for <i>Congo</i>	0 7 0
Lochgilphoad, for <i>N P</i>	1 17 6
Do., for <i>Congo</i>	1 4 1
Paisley, Victoria-place, for <i>W & O</i>	2 5 0
Selkirk, for <i>W & O</i>	0 10 0
Three, for <i>N P</i>	2 10 0

CHANNEL ISLANDS.

Guernsey, for <i>N P</i>	1 0 0
Jersey, St. Heliers, for <i>W & O</i>	2 2 0

EUROPE.

Constantinople.....	1 1 0
Do., for <i>Congo</i>	7 14 6
Holland, Friends, per Rev. H. Z. Kloekers.....	4 10 0

AUSTRALIA.

Bathurst, N.S.W., Rev. E. Price.....	1 0 0
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ASIA.

CHINA.

Hankow, Mr. C. P. Turner.....	0 10 0
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SPECIAL CONTRIBUTIONS FOR CHINA FAMINE FUND.

A. B. C.....	0 10 0	Bratnbridge, Mr. E. D.....	1 0 0	Davies, Mr. E. J.....	1 0 0
A Friend.....	0 10 0	Bright, Mr. Jas. Birmingham.....	1 0 0	Edmonds, Dr. W.....	1 1 0
A Friend, West Wilts.....	1 0 0	Briscoe, R. J. T.....	0 10 0	Fearnside, Mr. Christopher.....	0 10 0
Ainsworth, Mrs. C.....	0 10 0	Butterworth, Rev. J. C.....	0 10 0	Fingal, Glasgow.....	1 0 0
Aldis', Mrs., children.....	0 10 0	Carrier, Rev. T. H.....	0 15 0	Fountain, Mr. W.....	1 0 0
Anon., P.O.O.....	0 10 0	Carter, Rev. E. A.....	0 10 0	Francis, Mr. W.....	0 10 0
Anon., Ipswich.....	0 15 6	Cartwright, Mr. and Mrs. R.....	0 10 0	Friends at Weston-super-Mare.....	0 13 0
A Sympathiser.....	1 0 0	Colman, Mr. H. S., Peterboro'.....	1 0 0	Goodman, Mr. T.....	2 2 0
Bates and James, Misses.....	0 15 0	Colman, Mr. J. J., M.P.....	10 0 0	Gover, Mrs.....	5 0 0
Bibbrough, Mr. W. H.....	1 0 0	Conran, Major H.....	10 0 0	Grey, Mr. G. T.....	1 0 0
Bibbrough, The Misses.....	1 0 0	Cowell, Mr. J. R.....	1 0 0	Hanlin, Mr. J.....	1 0 0
Billing, Mr. J.....	0 10 0			Heap, Miss.....	1 1 0
Bragg, Mr. J.....	1 0 0				

Higgins, F. and H.	1 0 0	White, Mr. T.	5 0 0	Glasgow, by Mrs. Mait-	
Hodge, Mr. W. B., Glas-	0 0 0	Whitehead, Mr. W. A.	20 0 0	land	21 13 6
gow	5 0 0	Whitley, Mrs.	1 0 0	Do., John-street Ch.	10 10 0
J. L.	1 0 0	Whittingham, Mr. W. E.	10 0 0	Do., Hillhead.....	121 7 1
Jenkins, Mr. J., Argoed	5 0 0	Yorston, Mr. A. G.	0 10 0	Hayle	0 10 0
Johnson, Mrs. W. J.	1 0 0	Under 10s.	6 8 9	Hunslet Tabernacle....	1 0 0
Jones, Mr. J., Maidce	1 0 0			Keynsham	0 2 6
Jones, Mr. W., South-	0 10 0	Camberwell, Mansion		Killington	1 18 0
ampton	0 10 0	House Ch.	2 3 6	Leeds—	
Kemp, Mrs. and Miss...	20 0 0	Chelsea	5 0 0	Blenheim Ch., coll.	
King, Mr. D., Birming-	1 0 0	Clapton, Bible-class...	0 8 0	at prayer meeting	0 18 4
ham	1 0 0	Ealing	0 7 6	Do., Juvenile Society	0 15 0
Knight, Mr. and Mrs.	5 13 2	Eidon-street	0 10 0	Do., Camp-road.....	2 2 10
W. D., and family....	5 13 2	Highbury-hill—		A Friend.....	0 10 0
Lalebam	0 13 6	Cheshire, Mr.	1 0 0	A Poor Woman, sale	
Leonard, Miss	5 0 0	Mansell, Mr.	0 10 0	of jewellery	1 5 0
Leonard, The Misses ..	7 0 0	Smith, Mrs. F.	2 0 0	Leicester, Charles-st...	2 2 0
Lister, Mrs., and family	5 0 0	Under 10s.	0 12 6	Do., Harvey-lane	2 10 0
M. E. A.	1 0 0	Sunday-school	1 16 1	Liverpool, Fabius Ch...	0 4 6
M. W.	5 0 0	Highgate-road	8 16 9	Do., Toxteth Taber-	
Macalpine, Mr. W.	1 0 0	New Southgate, Sunday-		nacle.....	8 12 6
Macalpine, Mrs. T. W...	0 10 0	school	0 8 0	Llanelly, Moriah	3 0 0
MacDonald, Mr. J. L.	1 0 0	South Norwood	5 1 8	Langollen, English Ch.	1 9 6
Masters, Mr. J.	3 0 0	Victoria Chapel, Wands-		Lynn, Stepney Ch.	2 6 0
Mitchell, Misses A. and	4 0 0	worth	1 2 7	Market Harboro'	0 5 0
C.	4 0 0			Middleton-in-Teesdale	1 0 6
Noel, Rev. H., M.A.	5 0 0	Accrington	9 17 0	Minehead	1 0 0
Osborn, Mr. G.	3 5 0	Alcester	1 7 10	New Millford	0 4 0
Overton, Mr. J.	0 10 0	Bacup, Ebenezer Ch. ...	12 17 0	Nottingham, Derby-rd.	9 0 0
Paddy, Mr. W.	1 1 0	Baldersby, Thirsk	0 5 0	Paignton, Mrs. Hider...	1 0 0
Pedley, Mr. G., and	7 2 6	Barnsley, Sheffield-rd...	6 6 0	Penarth, Mr. G. Rich-	
household	7 2 6	Beaulieu	0 5 0	ards	2 0 0
Pottenger, Mrs.	5 0 0	Bevedere	2 4 6	Perth	0 4 0
Powell, Mr. John.....	1 0 0	Berwick-on-Tweed—		Pontypool, Crane-st...	2 0 0
Psalm cxxvi. 5	2 0 0	Black, Mr. T.	1 0 0	Portsmouth, Lake-road	
Rees, Mr. D., Llandeby	5 0 0	Dodds, Mr. R.	1 0 0	Ch.	14 5 0
Richardson, Mr. J.	1 0 0	Dodds, Mr. A. J.	1 0 0	Rawdon	5 7 6
Rickards, Mr. S. D.	3 3 0	Under 10s.	0 12 6	Reading	2 15 6
Rooke, Rev. T. G., M.A.	1 0 0	Bessels Green—		Redhill	3 9 7
Rose, Mr. C. A., Glasgow	20 0 0	Cattell, Rev. J.	1 0 0	Do., Sunday-school ..	0 10 5
Rose, Mrs.	1 1 0	Ernest, Mrs.	0 10 0	Rickmansworth	2 0 0
Round, Mr. J.	1 0 0	Bideford	1 15 0	St. Albans, Dagmll-st.	7 0 0
S. R., Cornwall	2 0 0	Boston	0 17 0	St. Clears, Zion Ch. ...	1 5 0
Scott, Mr., Mrs., and	1 10 0	Bradford-on-Avon	2 16 0	Salisbury, Bible-class	0 10 0
Miss, Dundee.	1 10 0	Bridgend, Hope Ch.	1 0 0	Sheffield, Attercliffe ..	0 8 0
Simmons, Mr. W. R.	1 0 0	Bridgwater	1 4 0	ShIPLEY	0 5 0
Smith, Miss A.	1 0 0	Brighton, Queen-sq.—		Shirley	0 4 6
Starling, Miss	0 10 0	A Friend	0 10 0	Shortwood	2 5 0
Steer, Mr. H.	0 10 0	Isaac, Mrs.	0 10 0	Southsea, Park-lane ..	0 10 0
Stones, Mrs. M. Y.	0 10 0	Stephens, Miss	0 10 0	Stroud	0 7 5
T. H. W.	5 0 0	Thatcher, Mrs.	0 10 0	Swaffham	10 0 0
Tawell, Mr. and Mrs. ...	3 0 0	Under 10s.	1 6 6	Tondu, Carey Ch.	0 8 3
Thomas, Mr. D., Ponty-	1 0 0	Bristol, Buckingham		Totnes	4 12 2
pridd	1 0 0	Ch.	4 7 9	Truro	0 7 6
Thomas, Mr. and Mrs.	5 0 0	Cardiff, Tredegarville...	10 0 0	Wallingford	0 5 0
W. Llanelly	5 0 0	Chester, Grosvenor-prk.	2 10 0	Wallington	1 12 0
Thompson, Mr. F., Har-	1 10 0	Coleford—		Walton, Suffolk	0 5 0
rogate	1 10 0	Taylor, Mr. T. T.	1 0 0	Wantage	0 5 0
Thorne, Mrs. E. B.	1 0 0	Under 10s.	0 12 6	Waterford—	
Treatman, Mrs. M. S. ...	0 10 0	Cross Hills	0 7 6	Collection	1 6 3
W. M. G., Bristol	1 0 0	Foulsham	0 5 0	Bennett, Mr. B.	0 10 0
Walker, Mrs. and Miss	0 15 0	Eastbourne	5 1 6	Watford	0 5 0
Watts, Mrs., Clifton	2 0 0	Farsley	0 6 0	Wrexham, Chester-st...	1 0 0
Weckes, Mrs.	1 0 0			York	0 4 0

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