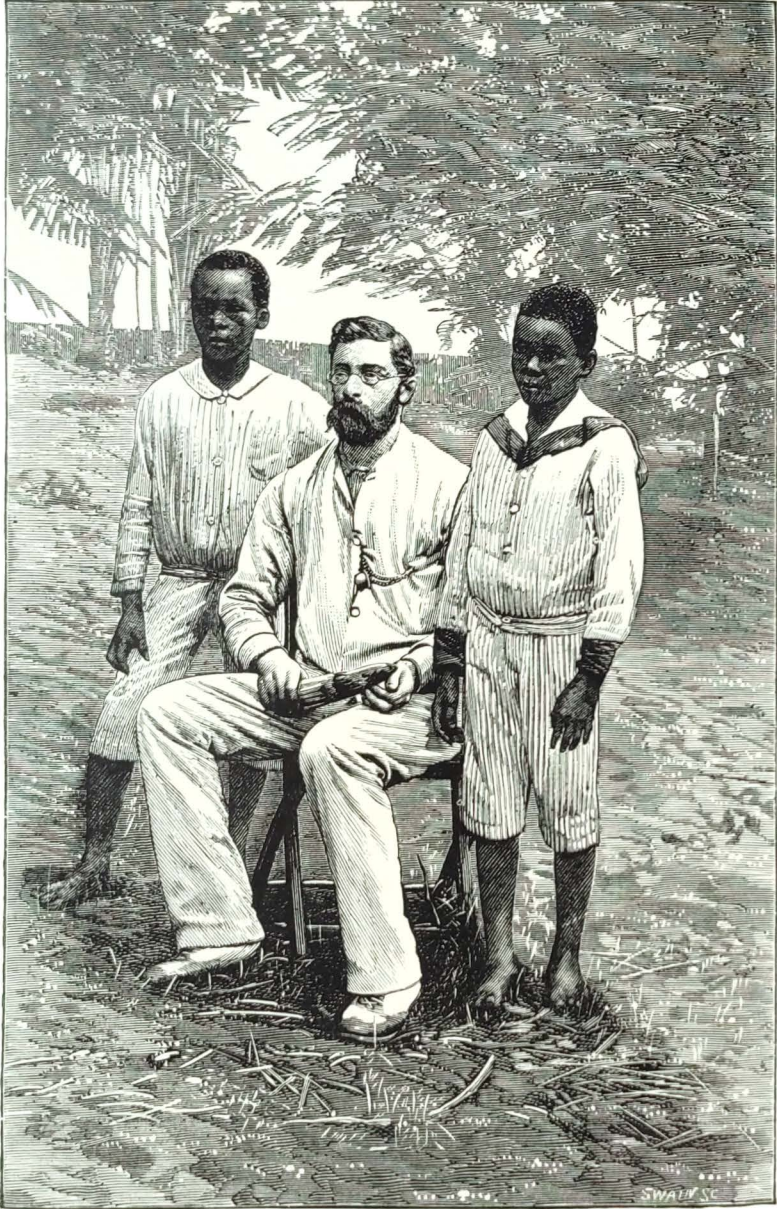


[THE MISSIONARY HERALD,
FEBRUARY 1, 1893.



BALUTI. REV. WM. L. FORFEIT. NZANZALA.
(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE CENTENARY FUND.



At the end of next month—on the 31st of March—it is intended to close the above Fund. Two months, therefore, remain for the receipt of further contributions. As already announced, we propose, if possible, to exceed the sum originally contemplated by an amount sufficient to meet existing deficiencies, thereby applying the entire hundred thousand pounds to the extension of the Society's operations. May we ask the churches which have not yet completed their Centenary effort, and those other churches whom circumstances did not permit last year to cooperate, and with whom we have been recently in communication, to do what they can during the short period that remains? We would remind our readers that the object for which this Fund is being raised is in itself so important, and the occasion so unique in its historic interest, that we feel justified in continuing our earnest appeals.

We are now engaged in preparing the financial statement to appear in the volume which will contain the report of the Centenary celebration proceedings, and we trust the churches will be very few indeed whose contributions it will not be our pleasure to acknowledge in this permanent memorial record. It is with much thankfulness we intimate the following additional donations:—

In Memory of the late Rev. John Penny, his work and interest in the Baptist Foreign Missionary Society, by his widow . . .	100	0	0	M. N.	30	0	0
No. 5990	60	0	0	Lewis, Mr. Jos., Walsall . .	20	0	0
Olney, Mrs. W. and Family (In Memoriam W. P. O.) . .	50	0	0	W. T., Addlestone (third donation)	20	0	0
Y. Z. (second donation) . .	50	0	0	Fearnall, Mr. W.	10	0	0
				Sale, Mrs., Helensburgh . .	10	0	0
				Duncan, Rev. Moir B., M.A., and Mrs.	10	0	0
				Shorrocks, Rev. A. G., B.A.	10	0	0

A Friend, per Miss Eleanor Hepburn	10 0 0	Derby, Osmaston-rd. (addl.)	12 0 0
Smaller donations	36 14 6	Denbighshire, per Mr. R. Roberts (treasurer)	33 19 6
Ferne Park (additional) ..	20 2 9	Edinburgh, Charlotte Chapel (additional)	32 3 10
Hendon—		Eythorne	10 17 0
Page, Mr. W.	10 10 0	Honeyborough, Hephzi- bah, for work in Brittany	10 6 2
Hooper, Rev. G. D.	10 0 0	Leicester (additional)	15 19 5
Self-Denial Week	11 1 7	Leicester (additional)—	
Smaller Sums	19 11 6	Pochin, Mr.	10 0 0
Kensington, Hornton- street	21 12 6	Smaller sums	2 0 0
Walworth-rd. (additional)—		Leighton Buzzard, Lake-st.	11 2 3
Proceeds of Sale of Work, &c.	24 10 4	Nelson, Carr-road	10 5 6
Accrington (additional)—		Newport (Pemb.)—	
Ladies' Auxiliary and Missionary Working Party, Proceeds of Christmas Tree and Sale of Work	160 12 9	Bethlehem	20 0 0
Birkenhead, Welsh Chapel (additional)	16 6 6	Ripley, near Derby	10 0 0
Bradford, Zion Jubilee Chapel—		Rowley, Durham	12 0 0
Waddington, Mr. & Mrs.	20 0 0	Shipley, Rosse-street (ad- ditional)	14 0 3
Smaller sums	7 12 6	Tunbridge Wells	23 5 4
Bridgewater	52 13 0	Wallingford	11 13 5
Burnley, Zion Chapel—		Walsall, Stafford-street ..	13 0 0
Hartley-Jackson, Mr. and Mrs.	15 0 0	Wolverhampton	13 12 0
Smaller sums	14 7 2	Colombo, Cinnamon-gar- dens English Church—	
Caersalem Newydd	11 14 0	Ferguson, Mr. A. M., C.M.G.	50 0 0
Cardiff, Mount Stuart-sq., Bethel—		Ferguson, Miss Annie, In Memoriam	25 0 0
Davies, Rev. T.	10 0 0	Ferguson, Miss Mag- gie, In Memoriam ..	25 0 0
Smaller sums	11 9 0	Collection	25 0 0
Carmarthen, Tabernacle ..	38 0 0	Sunday-school	33 7 6
Chester	30 16 6	Smaller sums	48 10 3
		Smaller sums from various places	88 0 10

Correction.—In December HERALD acknowledgment of contributions from Cardiganshire, South, and Pembrokeshire, North, omit "at St. Dogmells."

COLLECTIONS ON CENTENARY SUNDAY.

LONDON AND MIDDLESEX.		OXFORDSHIRE.		Holywell	1 11 6
Flow, High-street	3 7 0	Chadlington	0 18 5	Milwr	0 5 0
North Finchley	10 14 7	Charlbury	0 11 7	Llxwm	0 7 2
				Trenddyn	0 5 3
DURHAM.		SURREY.		MERIONETHSHIRE.	
Hamsterley	0 15 3	Addlestone	5 6 0	Cynwyd	1 0 3
Stockton-on-Tees, North- cote-street	1 0 0	Wimbledon, Queen's- road	7 3 6	Herdol	0 4 6
HERTFORDSHIRE.		WORCESTERSHIRE.		MONTGOMERYSHIRE.	
Hemel Hempstead	5 7 2	Cinderbank	2 2 0	Welshpool	2 2 7
HUNTINGDONSHIRE.		NORTH WALES.		SOUTH WALES.	
Ramsey, Great Whyte Chapel	3 3 0	CARNARVONSHIRE.		GLAMORGANSHIRE.	
KENT.		Pwllheli	1 4 0	Cardiff, Bethel, Mount stuart-square	5 2 10
Ashford	6 9 1	DENBIGHSHIRE.		Dinas, Zoar	6 10 8
LANCASHIRE.		Cefnawr, Ebenezer ..	1 14 7	MONMOUTHSHIRE.	
Bolton, Zion	2 10 0	Denbigh	0 5 6	Abertillery, Ebenezer ..	8 5 10
NORTHAMPTONSHIRE.		FLINTSHIRE.		Bedwas	1 12 6
Thrapston	6 1 6	Caerwys	0 6 6	Newbridge, Beulah	6 11 6

This Thanksgiving Fund, at the time of going to press, has been increased to a total of

£108,388 17s. 6d.

THE CENTENARY PRAYER UNION.

Considerable interest has been awakened by the announcement in our last issue of the above Prayer Union. That the step we have taken is meeting a felt want, and has in it the promise of much blessing, we may conclude from the following extracts taken from numerous letters we have received:—"I would have replied to your letter before now," writes a correspondent, "but I wished to consult our minister, and I was only able to see him about the matter yesterday. He thinks the Prayer Union a very desirable thing, and says he will bring it before the church to-morrow week. He has suggested one of our young members to act as secretary or in conjunction with me, and when we know what cards of membership, &c., are required, I will write you again." "Many thanks," writes another friend, "for sending the Report and Calendar of Prayer. The latter is just what I wanted, as it gives much information in a condensed form, as well as suggesting a definite object for prayer." "I shall be very glad," says a third, "to undertake the formation of a branch of the Centenary Prayer Union in Cambridge. I think the idea is splendid, and I have no doubt we shall enlist a considerable number of members. We hold a missionary working meeting on Thursday, and I will take the opportunity of bringing the subject before the ladies."

Other communications in a similar strain have reached us. We add two or three extracts:—"Will you kindly forward on behalf of our Missionary Committee a hundred Centenary Prayer Union circulars? We are hoping to form a Union in connection with our church." "I am glad a Missionary Prayer Union has been commenced with the second Centenary of our beloved Society. It will afford me pleasure to become a member." "My two sisters, with myself, will be very pleased to do all we can to promote the Missionary Prayer Union. We believe it will prove a great blessing." "I was glad to hear of the formation of the Centenary Prayer Union, and shall be obliged if you will enrol me as a member. Will you kindly forward me four Calendars? I may be able to get a few more subscribers here." "At our missionary prayer-meeting I called attention to the Prayer Union, and I hope we shall

be able to form a local branch. The Calendars are very good. The idea of setting before us a particular person or persons daily leads to an examination of the sphere of, as well as to a petition for, the missionary." "I shall be very glad to do all in my power to help on the Missionary Prayer Union. I think it is likely to be much blessed to both home and foreign workers." "The parcel duly arrived yesterday," writes a Plymouth friend. "We are much pleased with the Calendars, and quite hope to make good use of them."

We are thankful for these and other like expressions of sympathy, and are fully expecting a large number of the friends of the Mission will wish to be enrolled as members.

As several correspondents have written asking for information on certain points, it may be desirable to take this opportunity to state—

I.—That the Prayer Union is intended for Christians irrespective of age—not specially for the young, for Sunday-schools, but for all who call upon the Lord Jesus Christ in sincerity.

II.—In reply to inquiries made as to whether the giving is to be additional to present contributions, we would say that this point must be left for individual decision. The idea contemplated is, no doubt, the association of praying and giving. Some may wish to give daily, others weekly, keeping a missionary box conveniently at hand for the purpose; but there is no rigidity in the system proposed. Circumstances must be taken into consideration in determining the frequency of the giving, and conscience dictate the amount to be given. Those subscribers who feel they are already supporting missionary endeavour to the utmost of their ability are by no means to be excluded from membership in this Prayer-Union because they do not further contribute. But may we not expect that those who have not yet reached the limit of their giving power will be led to feel the privilege of a more complete consecration of their substance to the Saviour, and so help forward the realisation of their own prayers?

III.—It is thought desirable each church should have its own local Union, rather than have one formed for a town generally.

IV.—Where a branch is formed members should be registered locally; and the cards of membership be numbered successively according to the members uniting respectively in each locality, without regard to the numbering in other branches. Registers can be supplied. The secretary to report the number of members annually to the Mission House. Where no local Union is formed, members to be registered at the Central Offices in Furnival Street.

V.—The membership subscription of sixpence is annual, and, being

used for defraying organising expenses, it is regarded as altogether distinct from other contributions.

VI.—In reply to those friends who are doubtful as to the desirability of increasing existing organisations, and do not altogether approve of the systematic nature of a Prayer Union, it may be observed that, as a matter of fact, very little organisation is necessary. The steps to be taken are very simple, and what is sought is almost entirely private and individual—viz., an endeavour to remember in *daily* prayer those who are labouring at home and abroad for the evangelisation of the heathen world.

We hope the above remarks will give the information required. *We invite our friends to apply for a copy of the Calendar*, a perusal of which, we think, will go far to explain and commend the Prayer Union. It is published at a shilling, but a copy for members, or a specimen copy, will be sent for sixpence. We may add that the missionaries now in this country who have seen the Calendar speak in very approving terms, and are greatly encouraged by the thought that they and their work will be definitely mentioned in prayer.

“Remember,” said Carey to Fuller, “you must hold the ropes.”

DEATH OF A. M. FERGUSON, ESQ., C.M.G., OF COLOMBO, CEYLON.

BORN IN ROSS-SHIRE, SCOTLAND, JANUARY 23RD, 1816.

ARRIVED IN CEYLON, NOVEMBER 7TH, 1837.

DIED AT COLOMBO, DECEMBER 26TH, 1892.



NOT only in all the mission stations of all societies in Ceylon, but in well-nigh every mission station of every Evangelical body in India, China, and Burmah, the news of the decease of Mr. Ferguson, which took place at Colombo the day after Christmas Day, will be received with keenest regret and the sense of the loss of a personal friend. All missionaries knew “Mr. A. M. Ferguson, of the *Observer*, Colombo.” “Aloe Avenue,” for so long the residence of Mr. and Mrs. Ferguson, was a sort of oasis in the desert in the thoughts of missionaries voyaging eastwards across the Indian Ocean or westwards across the Bay of Bengal; for up to a few years ago, and until growing infirmity on the part of the late Mrs. Ferguson made it impossible, practically “open house” was kept there for all who

were working in the cause so dear to the hearts of our friends. At one time, I believe, Mr. Ferguson, who, as editor of the *Ceylon Observer*, always got early news of the sighting of a vessel entering the harbour, was accustomed to send a messenger out to each ship that anchored to invite to his house any missionaries who might be aboard ; but in my time that had become unnecessary, for all missionaries had learnt that they would be welcome, and would be expected to put in an appearance. And what gatherings were there sometimes ! Among others I remember C. T. Studd and party ; Dr. Hudson Taylor more than once ; Dr. Philips, of the Indian Sunday-school Union ; Packer, of the American Mission in Rangoon ; Miller, of Orissa ; Kerry, our Indian secretary ; Bion, of Dacca ; Dr. Thompson, of the Nagercoil Medical Mission ; and our secretary, Mr. Baynes. "Aloe Avenue" seemed elastic, for it was the home of a family of large heart and wide sympathy.

Yet this generous sympathy and breadth of brotherly sentiment never degenerated into its frequent extreme or "double"—flabbiness. The minds of our friend and his like-minded wife were too healthy for that. Of "sentiment" they had a due share, as all really well-balanced natures have ; of "sentimentalism" they were wholly destitute. Their love to "all who love the Lord Jesus Christ in sincerity" was not associated with laxity of principle. Indeed, it was no uncommon thing for them (I find myself writing of them both together, for in my mind I cannot separate them ; Death only separated them for a very little while, and then, as if repentant of the unnatural deed, re-united them for evermore)—it was no uncommon thing for them to be called bigots. Indeed, the leading characteristic of Mr. Ferguson in the esteem of the public was this "intolerance." For his Baptist principles were the result of conviction, his Free Churchism was a part of his religion, his sturdy Liberalism was no mere partisanship, but the political aspect of a mind saturated with Gospel ideas ; and his public avowal and never-ceasing championship of all three of these was due to the necessity which a strong, fearless nature like his always feels to be true to itself. On these points he rarely courted a passage of arms, but he *never* failed to take up a challenge or anything that could be construed into a challenge.

Mr. Ferguson reaped a due pecuniary reward of his energy and ability as a journalist ; but he would have become far wealthier had he consented to be silent or to soften his tone about these objectionable (in a colony where Conservative and decorously Episcopalian officialism constitutes "society") principles of his. His unique and always ungrudging services to the Colony did not altogether fail of obtaining Royal recognition ; but incom-

parably lesser men, with incomparably poorer records, obtained higher honours for being less troublesome. To say that Mr. Ferguson was always gentle in his utterances would not be true; neither would it be praise, for soft words are cowardly, disloyal words under certain circumstances. Besides, granite has its uses in God's world which wax cannot possibly subserve; and where God has made a grand granite nature like Mr. Ferguson's we gladly accept it—thankful that God creates such rocks against which the waves which eat away softer material chafe impotently, and are broken into foam. When dealing with such subjects as the pandering to heathenism by governors and other highly-placed officials, the claim of an Anglican bishop to be "the only channel of grace to the people of the island," the establishment and State support of a Christian sect in a non-Christian land, the Government patronage (miscalled "regulation") of vice, it was impossible for a man of Mr. Ferguson's type of Christianity and fearlessness of temperament to be mild and ambiguous.

The English Baptist Church in Colombo, of which Mr. Ferguson was for many years a deacon, will lose not only a liberal supporter, but a wise and sagacious counsellor and active helper in all its varied and important work. As a former pastor of that church, the present writer can cordially sympathise with the Rev. F. Durbin in what he doubtless feels to be the loss of a deacon of no common order of gifts, and of a singular readiness and ability to share a pastor's burdens. To our Mission cause in Ceylon his death will be an incalculable loss. His pen, his purse, and his voice could always be counted upon in support of all responsible and well-devised schemes of usefulness and all evangelistic effort.

H. A. LAPHAM.

THE CONGO MISSION.

REV. WILLIAM L. FORFEITT AND BOYS.

(See *Frontispiece*.)



THE two lads on my right and left are my personal boys, Carey Street Sunday School, Reading, is taking special interest in Nzanzala, and the following account of him was written to that school, but it may be interesting to many other young people in England to hear how we became acquainted with each other. Nzanzala is a nice little fellow, and, I should think, about eleven years of age. Some time before I took to him.

I had seen him about the station (Bolobo), and, noticing that he was a quick, bright boy, I inquired more about him. He was not born at Bolobo, but came into the hands of these people as part payment for some ivory, the purchasers of which, not having sufficient funds to complete the bargain, gave the boy to make up the required sum. The poor little fellow was then taken far away from his home, many days' journey in a canoe, to be a slave. He was very unhappy in his new surroundings, and on several occasions tried to run away on passing steamers. One day, when he was sitting in my house with some other boys from the village, I asked him if he would like to come and work for me. He seemed very pleased with the idea, and at once began to sweep the floor. I soon found him very useful, and as he had no wish to go back to the village, he made his home with me. One day his master came to me and wanted me to give him a lot of money for the work Nzanzala had been doing for me, otherwise he would not let the boy stay with me. Nzanzala was very frightened, and hid himself away. Another day when we were walking through the village together, the chief wanted to take him by force, but I persuaded him to come to my house on the following day, when we would talk the matter over quietly, and this he consented to do. The little fellow trembled from head to foot for fear they should take him. Had they done so, he would probably have been carried off during the night to some place of seclusion, from whence it would be impossible for him to escape, or have been sold away again to a distant tribe in the interior. I found that he had no less than four masters. The first was slave to a second, and they both to a third, and they were all slaves to the chief of the town. That night, when we got home, the boy begged me to buy him if his master should come the next day. I felt I could not let the boy go from me, so I asked the advice of my colleagues as to redeeming the lad. They said they liked the appearance of the boy so much that, *under the circumstances*, they would redeem him if I did not. I therefore resolved to set Nzanzala free the next day. The day following witnessed a sight which was to me very painful, though gladdening to the boy. On the verandah of the house were seated the chief and three of his slaves armed with spears and knives, my brother Lawson, Mrs. Grenfell, Nzanzala, and myself. The chief asked Nzanzala if he wished to go back to the village to live; but he answered, No, whereupon the chief was anxious to get rid of him. At first he asked 1,200 brass rods, but soon came down to 950, which I paid over to him. (A rod costs about one penny.) The boy was particularly anxious throughout the proceedings, but when all was settled in his favour his face beamed with delight. I need hardly say what a touching scene it was to

us; but the boy is now free: and may I not ask you all to pray that the time may soon come when he shall be redeemed, not only with silver and gold, but with the precious blood of Christ? He is getting on very nicely with his lessons. He was very pleased when he had mastered the alphabet, and I have often seen him trying to teach other little visitors to my house what he himself knows. Then he looks after my room, sweeps it, and keeps it tidy, prepares table for meals, &c. He has a very good disposition and does his work always quickly and cheerfully. Of course, I do not wish you to suppose that Nzanzala is an angel; they are not easily found amongst English boys, much less is it to be expected in Central Africa. I am sure it is a wonder that he is as good as he is when one remembers the condition of these African people. Nzanzala is in England now, and is getting on capitally at school, but will return with me at the end of my furlough.

Baluti, on my right, is another of my little family. He is about the same height as Nzanzala, but somewhat older. He comes from the famous Aruwimi River, and well remembers Stanley's expedition and establishment of his camp at Yambuya. One day, a band of Arab slave raiders attacked the village in which he lived, stole their ivory, and made many of them prisoners. Baluti was carried off with the other poor victims far from home to an Arab settlement at Stanley Falls. There he came under the notice of a trader and was given by the Arabs to be his personal servant. Subsequently, when the trader was about to leave the country, he begged me to take him under my care. Baluti is a very promising boy, and is being supported by the Shepherd's Barton Sunday School, Frome.

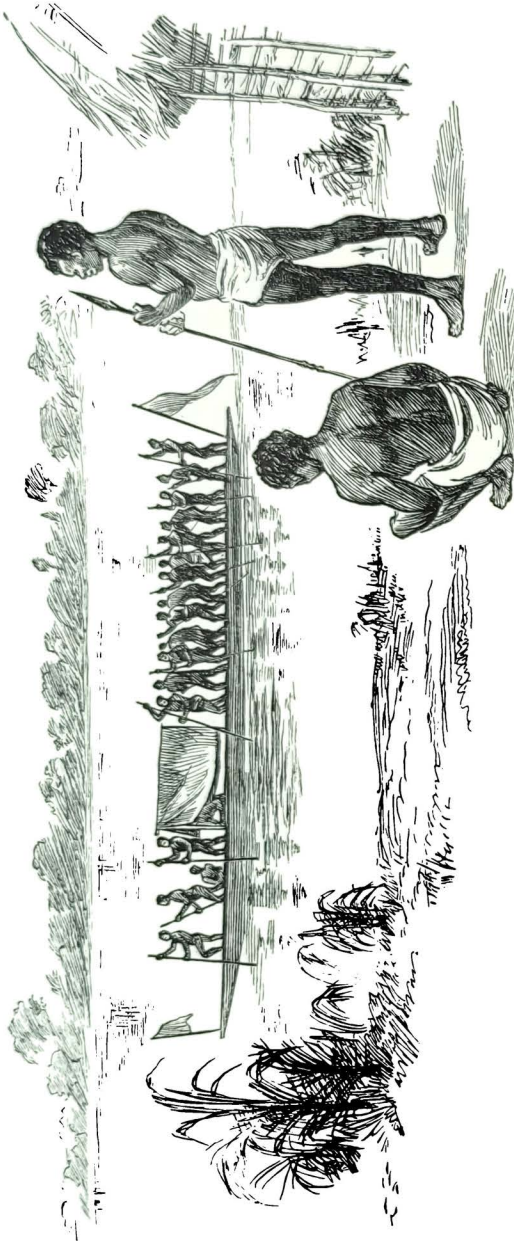
WILLIAM L. FORFEITT.

BOPOTO STATION MISSION CANOE.



THE illustration over-leaf represents our Bopoto Mission canoe, from an instantaneous photograph taken one morning just as my colleague, Mr. White, who is seated under the awning, was starting out to visit Yokongo, a village on the south bank of the river, about eight or ten miles distant. The island opposite is only about half a mile away, and on it are several little settlements belonging to the Bopoto people, which serve as places of refuge in time of war, whither the women and children are at once despatched, as they never take part in hostilities.

The canoe is a hollowed-out tree tapering at both ends, and in its widest part is only about two feet. These canoes have every appearance



THE MISSIONARY CANOE.—(From a Photograph.)

of being easily capsized, and it was with very great reluctance that I at first ventured to get into one. It was not long, however, after my arrival in the country that I was obliged to do so, for in our journey up country the first difficulty is the crossing of a very swift stream in one of these canoes. A moment's inspection of the said canoe did not tend to lessen my fears, as I observed a huge piece broken out of the side of it, almost close down to the water's edge. This fact, together with the rushing torrent, and the desire of carriers to overload the canoe, made me naturally a bit demonstrative with those responsible for my safe transport. When at length safely over, a prayer of thanksgiving ascended, not, however, without wondering how many more times one's nerves were to be similarly exercised before reaching Stanley Pool!

There is little need, however, for fear with such expert paddlers as the natives are, and now I feel quite at home in a native canoe.

It will be seen from the illustration that the paddlers are all standing,

half paddling one side and half the other, pulling alternately. The man in front rests one foot on the edge of the canoe, and with his heel beats time, and all join in singing some native song. The man at the stern steers the canoe with his paddle, and receives his instructions from the man in front, who is always keeping a careful look-out to avoid rocks, submerged trees, sand-banks, &c.

We carry two flags, of which decoration the natives are very proud—the Congo Free States forward, and the British ensign aft. As we pass the different villages the natives are watching us very intently, when the crew tries to show off to the best advantage, singing the praises of the white men as they speed along.

Our readers will all be delighted to hear that a kind friend is sending us out a new steel boat for Bopoto, which will greatly help us in our river itinerations.

WILLIAM L. FORFEITT.

FLOODS IN NORTH CHINA.



HE Rev. E. C. Nickalls sends the following letter giving details of the recent floods in Shantung, consequent upon a breach in the banks of the great Yellow River, and of the sad damage caused in the Chow Ping district :—

“Chefoo, N. China,

“November 1st, 1892.

“MY DEAR MR. BAYNES,—Doubtless, English newspapers have long ago announced that the Yellow River has again broken its banks. The bank gave way at a point about thirty-five miles away from this city on August 29th. The breach is reported to be about two miles long. Six or seven of the counties evangelised by the Chow Ping Mission were flooded. Happily, the Ching Chow Fu district escaped. The flood is more extensive and has risen higher than that of 1889; but the distress in the coming winter will not be so great as in the winter 1889-90. The 1889 flood came just at the end of the famine, and came so early in the year that the sorghum, or ‘tall grain,’ was

not all in ear, and none ripe. This year, however, the early summer wheat crop was very good in most places, and the sorghum was nearly ripe. This grain, called by the Chinese ‘tall grain,’ grows to a great height. If a flood does not come before the sorghum is ripe, it will escape ruin except where the water rushes along. The low-growing crops, such as beans and small millet, are nearly all lost. But though the distress will not be general, it will be very acute in low-lying villages. For several days after the water had come it was impossible to travel. The poor country people only possessed a few boats, which were urgently needed by those who had crops to gather; but boats soon came from distant places, and in about a fortnight water-travel was regular.

“DEVASTATION.

“I immediately started to visit my stations in a boat belonging to an officer of the church in Chow Ping and Chi-tung. I found that in some villages a great proportion of the houses had been soaked down, in others only one or two; a very few places escaped the calamity of the water entering the village. Houses ‘soaked’ down is the best statement of the circumstances that I have heard. Most of the country houses here are built with a foundation of kiln-baked bricks, varying in height according to the owner’s circumstances. Above the foundation the wall is built of sun-dried mud bricks, faced with a thin coat of lime to resist the weather. If flood-water does not rise above the foundation, the house is safe; but if it rises only slightly above, down it comes. The house will fall in a few days if the water maintains its level; but if it falls immediately after the wall has been soaked, then it will stand through the winter, and fall after the thaw breaks up the mud bricks. Very few houses are destroyed by a rush of water, but thousands are literally soaked down. One curious fact in house-building is worthy of notice. Shantung bricks being very porous, in damp places the foundations are quickly saturated with water drawn from the ground; should this spread to the mud bricks above, they crumble away. But a thin layer of straw is spread between the foundation and the upper wall, which effectually prevents the water rising. Among the ruined houses are several formerly lent to the Christians for Divine worship. In every village where the water entered I found many people sick from the stench of reeking rubbish, from insufficient and dirty food, and from water poisoned with sewage.

Ague was very prevalent. But though it makes the heart ache to see so much misery, we are rejoiced in observing how patiently and cheerfully the Christians bear it. When I stood in the midst of reeking ruins, which only a few days before had been a pleasant home, and heard the owner remark, ‘This is the Heavenly Father warning and exhorting me,’ I felt that the story of Christ’s love had so manifested God to this late idol-worshipper, that he can see God’s mercy in His severity.

“SUPERSTITION AND IDOLATRY.

“Travelling on to the city of Ching-cheng, I met with a superstition of a peculiarly degraded kind, illustrating what a hold idolatry has of the learned and official classes, as well as of ignorant people. Hearing that, at the temple of the God of War and Riches, strolling players were acting for the pleasure of the ‘Tai-Wang,’ I began to inquire who this god is. The following account was then given me. Frequently, an official engaged on the Yellow River bank finds all his efforts unavailing to prevent a breach; then, either from fear of punishment or love of renown, he may drown himself. These suicides are generally deified by the Emperor as Tai-Wangs, which means ‘Great Prince.’ The earthly form of a Tai-Wang is a harmless snake, about six inches to a foot long. It is supposed to appear whenever a flood is coming. Whenever a Tai-Wang is found, men of reputation, with a literary degree, are sent out to receive him. They put on dress clothes such as mandarins wear, and the button conferred on them with their degree, and take a tray covered with yellow paper, on which they carry the Tai-Wang to a temple. Arriving at the temple, the tray is

placed on a table already prepared in a place of honour, with a chair of state behind it. On another table, sand or small grain is thinly and equally spread, and by means of a planchette, simply made by sticking the end of a chopstick in a flat board, the Tai-Wang's pleasure is ascertained. The board is held by learned men until the Tai-Wang's spirit moves them. The characters scrawled among the grain or sand indicate the Tai-Wang's pleasure. There is much monotony about a Tai-Wang's desires. He either wants a feast or a theatrical display. In this way, also, he is supposed to indicate whether the floods will grow or abate. Thousands of people come to worship the Tai-Wang, from the officials and literary men down to women and simple children. Encouraged by the priests, who are enriched by the offerings, and by the scholars able to use a planchette, this continuous idolatry, feasting, and play-acting will sometimes extend over many months. I know of one instance when plays were acted daily for seven months, at a probable cost of £500, a very considerable sum in China, very ill-spended when the people are distressed by floods.

"DEGRADATION OF IDOLATRY.

"Idolatry in China is rarely helped by imposing ceremony; to us it all appears very squalid and irreverent. The people sometimes beat the gods when they do not listen; in a drought they will stand them out in the broiling sun to make them sensible of the fierce heat; parsimonious villagers will carry their god to a theatre in the neighbourhood to let him enjoy the play at slight cost to themselves, and expect him to be grateful; again, a god is wrapped up in a paper garment to keep him warm through the winter.

These cases may not be common; but we frequently see people laugh, chatter, burn incense, stare at the foreigner, and worship at the same time. But among the many instances of sordid, squalid idolatry to be seen around us, I have witnessed nothing that seems more degrading and saddening than the worship of the Tai-Wang. That the learned and comparatively enlightened bow down to a snake; that the poor, when themselves starving, are pressed to support lazy priests and players for the supposed pleasure of a snake; that a calamity which should startle everybody into self-examination and repentance leads only to the worship of a small snake, must to every Christian be a cause of deep pain, and an incentive to preach the Gospel.

"The patience of the people is greatly tried by their belief that it is the covetousness of the officials which delays proper means being employed to control the Yellow River. How this constantly recurring calamity makes the heart ache for the day when a regenerated class of officials shall care more for the people's welfare than their own advancement and enrichment!

"Since commencing my letter news has come that the breach has been stopped. Now the water will rapidly disappear, and the autumn wheat will be sown in most places.

"HELP NEEDED.

"I hope we shall not need to appeal generally for funds to help the people through the winter. But many Christians will be short of wadded garments and food. We must help our brethren in Christ. A small sum—perhaps £2 or £3—must be given in some cases to help rebuild places of worship. When the land is frozen and travel

easy, we must go to comfort with the Gospel hearts bruised with calamity. A great difference between villages with and without dykes is to be noticed—the first safe and dry, though surrounded with water, the others in ruins. Perhaps a tract on the question of dyke construction may be issued. I begged my people to unitedly pray that the breach might be stopped in time for them to sow the autumn wheat. This prayer is answered. Now I

think we should ask God to move high mandarins to order a proper survey of the Yellow River by foreign experts. These distresses may delay 'self-support,' but they prepare hearts to hear the Gospel. Oh! that we were sufficient for the opportunity.

"With kindest regards, I remain,
yours very sincerely,

"E. C. NICKALLS.

"A. H. Baynes, Esq."

CHEERING NEWS FROM PATNA, N.W.P.



HE Rev. Daniel Jones, who about twelve months ago removed from Agra to Bankipore, taking the place of the venerable Rev. D. P. Broadway, who has now removed to Monghyr, writes:—

"Bankipore, Patna,

"December 7th, 1892.

"MY DEAR MR. BAYNES,—Eighteen years ago to-day I landed in India, and, while thanking God for His innumerable mercies to me, I am made specially happy in that I am able to write you about a whole family coming out from heathenism to serve the true and living God—a father and mother and four dear young children. Last Wednesday evening we had a most interesting service. The four children were dedicated to God, and the parents were baptized on a profession of their repentance toward God and faith in the Lord Jesus Christ. At the same time three others—one man and two women—were also baptized.

"ANAND LAL.

"Our brother, Anand Lal, is about thirty years of age, and belonged to the 'Writer' caste. He is fairly well educated in Persian, Hindi, and English, and, for a time, served in

the courts as an English copyist. He was born and brought up in the city of Patna. He was educated at the expense of his elder brother, who has been employed in Government service for more than thirty years. What to us is most interesting in connection with his first introduction to the Gospel of Christ is the following. Having to go and live where his brother resided, he found himself, about sixteen years ago, at a place called Jamui, on the chord line of the East India Railway—some sixty-five miles by rail from Monghyr. When I asked him how he first of all became acquainted with the Gospel, imagine my joy when he told me that about sixteen years ago he heard our dear old brother Sudin, of Monghyr, preaching at Jamui, and from him he bought a copy of Luke's Gospel, which he read with much pleasure, and then went and purchased other books, hymns, and tracts. Dear Sudin it was that began to teach me Hindi at Monghyr, and with him I made my first attempt

at open-air preaching, and with him I made my first trip into the district for village work. 'He being dead yet speaketh.' For years I have kept a photograph of the dear old man, and I gave one to-day to Anand Lal, to his great delight, who at once exclaimed, 'That is just the smile he used to wear.'

"SEED SOWING.

"Some six years after the above, Anand Lal met with our brother, Bhas Haran Das, of Monghyr. He was on his rounds selling books, and from him Anand purchased a complete copy of the Hindi New Testament, which he read and studied. There is something very encouraging in an incident like this. Our brethren of the Bible Translation Society may well take courage from a circumstance of this kind, as may we also who are engaged in the sale of Scriptures and open-air work—work which it is more than difficult to gauge as far as results are concerned. One thing we are assured of; God has said it, 'My Word shall not return unto Me void.'

"Some time after this he returned to Patna, and about twelve months ago Miss McPlun, of the I.F.N.S. Society in Patna, began work in his house among his wife and children. He, of course, was interested, and received the loan of books, the reading of which was much blessed to him; but it was not an easy matter to come out and confess Christ in baptism. His wife did not desire to become a Christian at that time. On two occasions I had very interesting conversation with him, and pressed him to decide. He then visited our brethren here, and was much helped by the experience of one brother, who himself had suffered many things for Christ.

"DECISION FOR CHRIST.

"At last he determined to make a stand, and told his wife so. She also resolved to go with him. And so one morning early he brought his wife and four children to the house of one of our brethren. It was not long before some of the women-folk found them out, and great was their grief. And it is impossible for us to understand how much it costs both parties at such a time—the one to come out, and the other to part with their relatives; for to them they appear as dead. It is a happy day that is dawning in some parts of Bengal, when persons, on becoming Christians, are not compelled to leave their homes. The women, when leaving, in some way managed to secure the youngest child, and take her away with them. This, of course, they were only too glad to do, and it became a big trouble to us. We did not want in any way the help of the law if it could be possibly avoided. It is very desirable that we should keep as far away *as possible* from the courts of law, seeing that 'our weapons are not carnal.'

"FINDING THE CHILD.

"But a gentleman friend of ours mentioned that he would accompany the father in search for the child, and one of our brethren, a son-in-law of our brother Sudin, volunteered to go also. Away they went at three o'clock in the morning. They had four miles to go; but just at dawn they approached the house. The father went in and asked for the child. The aunt who had taken her away fell at his feet, imploring him to let her remain, and began to cry; but just at this time the child ran to her father, and the European's voice was of some weight. The child was secured and

brought away. The brother who went with Anand had not slept through the night, but he had been praying with his wife for success. Before three in the morning I heard him praying with the father and mother for the child. There was earnest prayer made for this little one, and when at seven o'clock they drove up all glad and smiling, our first work was to kneel down together and thank God for His goodness. The first Sabbath that they were with us the mother came to both services, bringing her children with her. It soon appeared that she had learned more than was supposed she had. She had been listening when others were being taught. She also was desirous to follow the Lord Jesus, whom she believed to be the true Saviour. May our blessed Lord gather them all in, so that not one of them may be lost! Friends at home, do pray for the children, that they may all be truly converted; the eldest is eleven years of age, the second ten, the third seven, the youngest about four.

"There was a report one day that the brother had come, and we did not know what was going to happen, but he has not come yet. May the Lord

graciously touch his heart also! Several in the city have threatened to close their doors. One, a Mohammedan, said he preferred his women to remain in ignorance than to be thus taught. Our eyes are lifted up to Him whence cometh our help; and we pray, 'Let Thy Kingdom come.' The three elder children are now happy with our Christian girls, and busy in school at their books.

"WHO WILL GO?"

"Our brother, Ali Jan, with three others, are out in the district, and are having a good time. I had sent out a fairly good supply of Scripture portions for sale, but had to send out more. I sent nearly 700 Gospels the other day. On every hand, the millions around us are in darkness. We are only three Europeans, and a small band of Indians, for 6,000,000 of people. Who of all the young men, *in the ministry* and *preparing for the ministry*, at home, and any others thrust out by God, will come over and help us? The fields are ripening. Come to the harvest, ye workers for God.

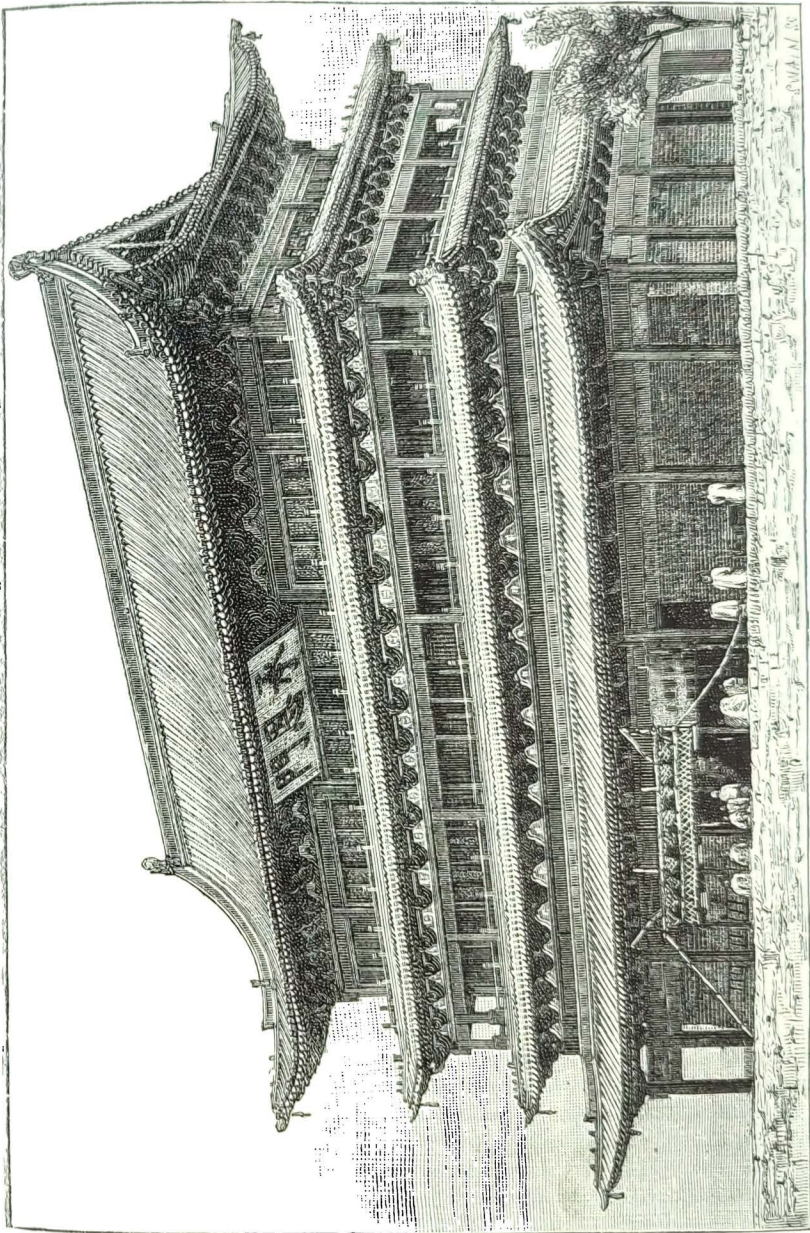
"DANIEL JONES.

"A. H. Baynes, Esq."

NEW SOUTH GATE, TAI YUAN FU, SHANSI.



THIS is a view of the building which crowns the gateway of the "New South Gate" of Tai Yuan Fu. It is used as an arsenal and watch-tower. An edifice of this kind should of right be found over every gateway to every walled city in China. This one, over our New South Gate, has but recently been rebuilt—hence the newness of its appearance. In time of rebellion the magistrates, or other officials upon whom rests the well-being of the neighbourhood, take up their quarters within one or other of these buildings to direct operations, the gates below, of course, being kept strictly closed. From the lower parts of this place the soldiers serve the cannon, and do what they can to make it uncomfortable for the foe.



NEW SOUTH GATE, TAI YUAN FU, SUANSI.—(From a Photograph.)

THE LATE MRS. FRAY, ELDEST DAUGHTER OF WILLIAM KNIBB.

BY THE REV. D. J. EAST.



OUR readers who still have in memory the missionary champion of negro freedom will be interested in the following brief account of his eldest daughter, who died in Jamaica on the 14th of November last, from the pen of her son, the Rev. Ellis Fray, published in the *Jamaica Baptist Reporter* of December the 1st. Mr. Fray is the pastor of the churches over which his sainted father presided for many years, and is successfully carrying on the work to which he has succeeded. The father of Ellis and husband of Mrs. Fray was one of the first students of Calabar College, and for several years, up to the time of his death, secretary to the Jamaica Baptist Missionary Society.

Mrs. Fray was born in the year 1830. She was fourteen years old when she decided for Christ. Connected with her girlhood, which she never forgot, and which made a deep impression upon her, when returning from England in the *Hopewell*, with her mother, Mrs. Knibb, on Saturday evening, December 17th, 1843, the vessel being then in sight of Jamaica, a brig was seen beating about near by. This brig was the *Chilmark*, then on its way to Africa with the first band of Baptist missionaries to that continent. After some conversation between the captains the vessels separated, while the brethren and sisters were heard singing to the "Old Hundredth" tune.

When the first school for native girls was started at Kettering, Mrs. Fray was one of the teachers, and until the time of her marriage was engaged in the work of education. In 1855 the marriage was solemnised; eight children were born, five daughters and three sons, seven of whom still survive. For the last three years Mrs. Fray's life was one of suffering helplessness, during which she was tenderly cared for by her eldest daughter, Annie, who, with her sisters and brothers, mourn over their irreparable loss. The day of her death was the forty-seventh anniversary of that of her father, William Knibb.

Mrs. Fray's funeral took place on Tuesday, November 15th. Notwithstanding heavy tropical rains a large number of sympathising friends from different parts were present to show their deep respect for her departed worth, and condole with the children in their bereavement of a fond and devoted mother.

The funeral service commenced in the Kettering chapel, at Duncans, by the Rev. G. R. Henderson, of Clifton, giving out a hymn. The Rev. Wm. Webb next read suitable portions of Scripture and offered prayer. After another hymn the Rev. Jno. Kingdon delivered a suitable address, pointing out the lessons taught by the Christian life and peaceful death of the departed.

The funeral *cortege* then proceeded up the hill to Kettering, the home of William Knibb, and for many years the residence of the family. Here the remains were laid by the side of those of her late husband. The Rev. Ellis Fray and the Rev. G. R. Henderson delivered a closing appeal to the unconverted, and the solemn service ended with the Benediction. To our esteemed brother, Mr. Fray, on whom we trust the mantle of his grandfather and father will long abide, and to his sorrowing sisters, we extend our heartfelt sympathy.

CHRIST'S CALL TO PRAYER.

MATTHEW ix. 36-38.



“PRAYER,” saith the Master.
 Have we prayed?
 It needs more grace to pray than to give
 gold;
 How can I plead, “My Lord, send labour-
 ers forth

Into Thy field,”—and yet myself withhold?

Souls stirred Christ's pity—
 Stir they ours?

Compassion moved Him so that He must pray;
 To pray He sought Gethsemane's retreat,
 And that to Calvary quickly led the way.

Pray; then—'tis Christlike—
 Only, pray

As He prayed, letting thy whole heart's intent
 Be spirit-fashioned to fulfil thy prayer,
 Thyself made willing, eager to be sent.

Prayer is not, surely,
 Though we kneel,
 Pity is not, nor love, nor aught Divine
 The while we plead, “To save the lost, Lord, claim,
 Compel his service, hers, but, Lord, not mine.”

So pray we never?
 True, indeed,
 If only words are speech; our eyes are dim,
 And dull our ears, but God observeth all,
 And the mute will hath clearest speech for Him.

And when one prayeth
 'Tis the will
 God marks, its mystic speech of deep desire;
 And oft when lips fair words as incense bring,
 The wayward will puts out the altar-fire.

Then prayer is not prayer,
 Though it seem,
 And self-deceived the heart hath ease thereby:
 Nought hath been wrought by it, in earth or heaven,
 To bring God's gift of life to souls that die.

“Pray,” saith the Master.
 His command,
 If Him we love, we shall, we must, obey;
 Is it, then, lack of love to Him that keeps
 Our love for souls so low we cannot pray?

Yea, there the lack is :
 Shameful lack !
 Would we might see its baseness and repent ;
 Our hearts' chill wintriness to Christ our Lord
 Frost-binds life's stream from those to whom 'tis sent.

We love not Jesus,
 Else in this
 We should be one with Him ; our prayers arise
 For earth's great multitudes like sun-drawn dew,
 That comes again life-laden from the skies.

Prayer hath its answer :
 God is just,
 And the wide world this witnesseth to-day—
 So few the lips that tell God's tale of love—
 Few are the hearts that love enough to pray.

Oh, Holy Spirit !
 Love Divine !
 Shed richly in our hearts, fill, overflow,
 Pray in us, and when Jesus calls us forth,
 Impel, empower, and give us grace to go.

R. WRIGHT HAY.

WORK AMONGST MOHAMMEDANS IN BENGAL.



OR some time past the Rev. R. H. Tregillus, of Jessore, has been working amongst Mohammedans in the district of Jessore, and in the following letter, just received, he gives a very cheering account of the Divine blessing upon his labours :—

“MY DEAR MR. BAYNES,—As it is now some time since any news of Jessore has been communicated to the readers of the HERALD, I have thought that a few lines referring to our encouragements here may prove of interest.

“HARVEST.

“We have been privileged to participate in the work of harvesting, and if we but prove faithful to our charge, and be kept from hindering the gracious work of the Lord of the harvest, what has been gathered in will be but the precursor of a full and rich ingathering of fruit soon to follow. The signs of this approaching

richer harvest are to be seen on every hand. May we be prepared with prayerful and faithful effort to await its full ripening ! The encouragement we are now receiving in our labours among the Mohammedans in the villages around Jessore is of recent growth. Ten years ago, had anyone visiting the village of Dowlatpore, or in fact any other Mohammedan village near Jessore, asked to be shown where a Christian lived, he would have been told that no such person lived there. Two years later, had such an inquiry been made at Dowlatpore, the inquirer would have been directed to the house of Dhonai, more generally known as

the Doctor. In the interval Dhonai, who had held a position of influence among the Mohammedans, had been led to renounce the teaching of the false prophet. He was soon followed by his mother and two brothers. For more than four years this Christian family stood alone amidst the Mohammedans of that village. During that time faithful witness had been borne by Christian life and intercourse, and the results began to be seen soon after my arrival at Jessore. For the last two years the additions to the little community at Dowlatpore have been steadily maintained. During the past two months eighteen brethren and sisters have there publicly professed their faith in Jesus Christ by baptism. Of these, thirteen are natives of Dowlatpore, four are from other villages who have made their homes there, and one has joined us from the Church of England body.

“BAPTISMS.

“These three baptismal services, conducted in the presence of a number of the Mohammedan villagers, were deeply interesting. At the second service, our two youngest members were baptized. These two lads would be about ten years of age. A look into their bright, intelligent faces as they join in our public worship would leave no doubt as to the reality and depth of their faith in Christ. On Sunday last our devoted brother Dhonai had the joy of baptizing eleven friends before our usual morning service. I feel sure a word or two regarding some of these converts will prove of interest. Kushol, although next to the youngest of this little group, deserves the first introduction, as his love for the Saviour is of longer standing than that of the rest. He is now a little over fifteen years of age.

When I first visited the village school at Dowlatpore he was one of the most promising of the young scholars there. It was there he first learnt the story of the Saviour's love. About three years ago he announced his intention of becoming a Christian. His aged father secretly believed in the truth of our religion, and for a time we had hopes that he would join us, following the example of his old friend, Akram Biswas, of whose baptism I wrote more than two years ago. The fear of persecution kept Kushol's father from taking the important step, and, to maintain friendly relations with his Mohammedan connections, the old man changed in his attitude towards us. This was a sore trial to Kushol, as he was no longer permitted to have intercourse with our little band of Christians. His secretly-cherished love to the Saviour did not change. Early last year, when the census schedule lay in his father's house, he obtained possession of it, and, erasing the description Mohammedan opposite his name, substituted that of Christian. The death of the aged father, six or seven months ago, made matters more difficult for Kushol, as his elder brother, who now became the head of the family, was known as one of the bitterest opponents of the Christian faith in Dowlatpore. About a month ago, to the delight of us all, this brother—Shitabdi by name—declared himself a Christian. Kushol's joy may be imagined when once more he was at liberty to openly join with us.

“PERSECUTION.

“This joy was short-lived, for the unprecedented opposition which this avowal provoked was more than Shitabdi felt able to withstand. The house was crowded by Mohammed-

dan neighbours and relatives; the persuasions of strong men were mingled with loud and passionate weeping, and in two or three days Shitabdi was again a nominal Mohammedan. Kushol felt it impossible to return to the position he had been obliged to take so long as a secret disciple, and determined to give up all for Christ. Secretly leaving home, he sought and found shelter for a week with our dear friend Mr. Dutt, at Khoodna, who had learnt his story from me by letter. Since his return from Khoodna, Kushol has divided his time between us at Jessore and friend Dhonai at Dowlatpore. Fear of his brother's relatives makes it impossible to return to his home. Kushol's mother lives at home; both she and Shitabdi have a strong affection for the lad. We firmly believe that God will largely use this bond of love in bringing the whole family into His Kingdom. Although not present at Kushol's baptism on Sunday morning, Shitabdi felt compelled to attend the service that followed. I gathered from a long conversation with him afterwards that he felt that Kushol's noble stand would make the path of his return the easier

“MOMIN.

“Another of the group is Momin. He is a man above the middle age. There is nothing very striking in connection with his experience. A few months ago his prejudices against Christians, and all connected with their religion, were very strong; but even then he believed that, if there were anything of value in this (to him) new religion, it was possessed by Dhonai and Akram Biswas. He is the father of one of our youngest members, to whom I have referred. His cheerful face reflects the living faith in Christ which he possesses, and

which possesses him. Although quite fifty years of age, he is, for the first time, eagerly learning to read, and will, ere long, be able to read the Bible for himself. His bright Christian testimony is already making itself felt among his Mohammedan neighbours, and the fruit will not be long in appearing, I am convinced.

“As my letter is growing too long, I must content myself with a short reference to but one more of those who were baptized last Sunday. I select a young man of about twenty-two years of age, named.

“OPHATULLO.

“He is a native of Misree Daira, a village nearly twelve miles from Jessore. A little more than two years ago, Shoritullo, of this village, with his family, came out as a Christian. A reference to this brother's baptism appeared in my last report. The opposition and persecution of Christians at this village has been more determined and long sustained than I have witnessed elsewhere. Two families, following the example of Shoritullo, for a time announced themselves Christians, but were unable to withstand the fierce persecution brought to bear against them. One of the foremost of the persecutors was this young man, Ophatullo. After joining the Christians at Dowlatpore, he attempted to live at home as a Christian. This he found impracticable; he was made a prisoner in his father's home, and every means was tried to induce him to renounce Christianity. These efforts failed; he used the first opportunity and secretly fled from home to throw in his lot with Christ's people. Ophatullo has received a fair education, and gives proof of an intelligent faith in that Christ whom a few months ago he so bitterly opposed.

"You may remember, dear Mr. Baynes (as I do well), your visit to Dowlatpore in December, 1889, the small hut in which Mr. Kerry on that occasion conducted a service. On that site now stands a chapel capable of accommodating some eighty people. Could you now attend one of our

Sunday services there, and see the gathering of nearly fifty Christians, I feel sure you would conclude with us that there is ample reason to thank God and to take courage.

"Yours very sincerely,

"R. H. TREGILLUS.

"A. H. Baynes, Esq."

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the following useful and welcome gifts:—A parcel of garments from the Brondesbury Chapel Missionary Working Party, per Mrs. Watt, for the Rev. G. R. Pople, Congo; pictures on the International Lessons, from Woodberry Down Sunday-school Teachers, per Mr. C. Churchill, for the Rev. J. A. Clark, Congo; a parcel from Mr. Bridgwater, Leicester, for the Rev. J. G. Kerry, Barisal; a parcel of clothing from King's Road Chapel, Reading, for Mrs. D. Jones, India; two boxes of dolls, cards, and books, from Miss Vickess, Liverpool, for Mrs. Waldock, Colombo, Ceylon; sketches of Carey's birth-place and Bunyan's cottage, and some mats, from Miss Mullings, Devizes, for the Centenary Fund; the year's numbers of the *Sunday at Home*, from Mr. T. Clements, of Sleaford, for the Mission; and, at the request of the Rev. J. Lawson Forfeitt, copies of the periodical issues of the sermons of the Rev. D. Davies, of Holland Road, Brighton, by the Author, for Congo missionaries.

The Committee desire also to join in the thanks expressed in the following letter from the Rev. J. Lawson Forfeitt, of Underhill Station, Congo River:—

"MY DEAR MR. BAYNES,—May I ask the favour of an opportunity to acknowledge through the HERALD, with my grateful thanks, the following kind and generous gifts which I have received, all of which will be exceedingly useful to me in my work on the Congo:—A portable medicine chest, from Messrs. Burroughs, Wellcome, & Co.; a small American organ, from a few Friends at Reading; a case of seeds and garden tools, from Messrs. Sutton & Sons, Reading; also gifts from the following friends—Mr W. A. Parker, Mariemont, Birmingham; Mrs. Jonas Smith, Carleton Road, N.; Misses Whitbourn, Littlehampton; Mrs. Dawson, Middlesbro'; Mrs. Drysdale, Liverpool; Miss L. Hilditch, Wilmslow; Mr. C. King-Smith, Watford; Colonel Buller, Epsom; Mr. W. R. Rickett, Hampstead; Mr. Martin J. Sutton, Reading.—With kind regards, yours very sincerely,

"A. H. Baynes, Esq."

"LAWSON FORFEITT.

Fossils, Shells, and Moths.—A kind friend writes:—"MY DEAR MR. BAYNES,—I send you to-day three boxes of fancy shells, fossils, moths, &c., the result of many years' collecting by a gentleman from various parts of the world. In consequence of difficulties he had to part with almost everything. I bought these from him, being very fond of this sort of thing, but, as you are still wanting money, it struck me you might make more of them than my keeping them. I am told they are worth from £10 to £15. You make whatever you can of them and devote it to the Centenary Fund." These cases are now on view at the Mission House, and we should be thankful to secure a purchaser.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the January meeting of the General Committee, the Treasurer in the Chair:—

Two new missionaries were accepted—Mr. W. D. Hankinson, of Rawdon College, for the Ceylon Mission, and Mr. R. H. Kirkland, of Edinburgh, for the Congo Mission.

Farewell was taken of Mr. Lawson Forfeitt, who is returning to the Congo on the 6th of this month in the Dutch steamer *Akassa*, from Antwerp, after a season of furlough in England. Mr. Forfeitt, on reaching Africa, will resume charge of Underhill Station, relieving Mr. Graham of the heavy duties that are necessarily associated with the base station of our Congo work.

The Rev. F. Harmon met the Committee on arrival in England from Shantung, North China, on furlough, and was warmly welcomed home by the Treasurer.

The lamented death of A. M. Ferguson, Esq., C.M.G., of Colombo, was reported, and a resolution of deep sympathy with the sorely stricken family and relatives unanimously adopted, both Mr. Baynes and Dr. Glover bearing grateful testimony to the nobility of Mr. Ferguson's character, his unswerving integrity and courage, his sympathetic generosity, his deep piety and loyalty to the Lord Jesus Christ, his catholic spirit and large-hearted hospitality. By his translation

“Earth is the poorer far,
While Heaven the richer grows.”

The following arrangements were reported with regard to the forthcoming

ANNIVERSARY SERVICES IN APRIL.

THURSDAY, APRIL 20TH.—INTRODUCTORY PRAYER MEETING. Rev. W. MILLER, formerly of Cuttack, Orissa, to preside and deliver an address.

FRIDAY, APRIL 21ST.—QUARTERLY MEETING OF COMMITTEE.

SUNDAY, APRIL 23RD.—ANNUAL MISSIONARY SERMONS throughout the Metropolitan District.

TUESDAY MORNING, APRIL 25TH.—ANNUAL MEMBERS' MEETING in the MISSION HOUSE. *Chairman*: R. L. EVERETT, Esq., M.P., of Rushmere, Ipswich.

TUESDAY EVENING, APRIL 25TH.—ANNUAL SOIREE in the LARGE HALL, CANNON STREET HOTEL. *Chairman*: Sir THOMAS FOWEL BUXTON, Bart., M.P. *Speakers*: Rev. G. J. DANN, from Delhi, N.W.P.; Rev. W. L. WATKINSON, M.A., of Hind Street Chapel, Manchester Square; Rev. J. WHITEHEAD, of Lukolela Station, Upper Congo.

WEDNESDAY MORNING, APRIL 26TH.—ZENANA MISSION BREAKFAST, in EXETER HALL, STRAND.

WEDNESDAY NOON, APRIL 26TH.—ANNUAL MISSIONARY SERMON in BLOOMSBURY CHAPEL. *Preacher*: Rev. JAMES CULROSS, M.A., D.D., Principal of Bristol College.

WEDNESDAY EVENING, APRIL 26TH.—ANNUAL MISSIONARY SERMON TO YOUNG MEN, in the CITY TEMPLE, Holborn Viaduct. *Preacher*: Rev. J. M. GIBBON, M.A., of Stamford Hill.

THURSDAY EVENING, APRIL 27TH.—ANNUAL PUBLIC MEETING, in EXETER HALL. *Chairman*: CHARLES TOWNSEND, Esq., J.P., M.P., of Bristol. *Speakers*: Rev. F. HARMON, from Shantung, North China; Rev. G. F. PENTECOST, D.D., of Marylebone Presbyterian Church; Rev. R. WRIGHT HAY, from Dacca, Eastern Bengal.

FRIDAY MORNING, APRIL 28TH.—ANNUAL MISSIONARY BREAKFAST CONFERENCE, EXETER HALL. *Chairman*: W. R. RICKETT, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. Professor GOULD, M.A., of Regent's Park College.

FRIDAY EVENING, APRIL 28TH.—YOUNG PEOPLE'S ANNUAL MISSIONARY MEETING, EXETER HALL. *Chairman*: JOHN CHOWN, Esq., of Brondesbury. *Speakers*: Rev. EVAN MORGAN, from Shansi, North China; Rev. J. L. ROGER, of Stanley Pool, Congo River; and Rev. H. E. CRUDGINGTON, from Delhi.

The Rev. C. S. Medhurst wrote from Shanghai giving a more favourable report of the health of Mrs. Medhurst; the Shanghai doctors being more hopeful than the doctors in Chefoo.

Very encouraging letters were read from the

Rev. C. A. Dann, of Nassau, Bahamas, the pastor of the Zion Church in that city, reporting increasing congregations, enlarged contributions, and growing spiritual life. A grant of £50 was made to assist in the repairs of the roof of Zion Chapel, estimated to cost over one hundred pounds.

Rev. George Grenfell.—The following letter was read from the Rev. George Grenfell:—

“Popocabaca, 5th November, 1892.

“MY DEAR MR. BAYNES,—After waiting here for a month we have just received news of the complete submission of the chief, Muene Puto Kassongo, and the declaration of peace. The 1,200 armed men who attended the chief manifested the most lively satisfaction when the rite of blood-brotherhood sealed the compact, and were evidently very glad of the prospect of quieter times than they have been having for the past eight months. After the Arab authority, but not a whit less cruel or despotic, that of Muene Puto Kassongo was the next most powerful within the limits of the Congo State; and, if the terms of the present peace can only be maintained, and I am very sanguine of it, immense benefits will accrue to the population of an area of some 20,000 square miles, who, hitherto, have been subject to the raids systematically arranged at the capital for the levying of blackmail and capture of slaves.

“When I wrote you last it was intended that our Commission should join the expedition to Kassongo under the Commissaire of the district, but it was afterwards determined that we should wait at this point till the way was quite clear. The news to hand enabled us to send off more than 200 of our loads this morning, and on the 7th we follow in the three boats with the remainder of our men and baggage. We propose to join the land caravan at a point some 200 miles south, where the river ceases (practically) to be navigable.

“Unless other obstacles interpose we ought, even with a very moderate rate of progress, to finish the work of delimitation in February, and be back here in March. At one time we thought of returning by way of the Kasai River, but, taking into consideration the uncertainty of meeting a steamer within a reasonable time, and the difficulty of travelling in canoes at high water, as it will be when we reach the Kasai, we have determined to make the return journey by land also—a programme which, if carried out, will involve a further eleven or twelve hundred miles.

“I trust, my dear Mr. Baynes, that the month of April will find us back at

Bolobo, and I shall indeed be glad when the time comes for me to report my arrival there. You may depend upon my doing my utmost to avoid the further loss of a single day.—Yours very sincerely, "GEORGE GRENFELL.

"A. H. Baynes, Esq."

After reading this letter it was resolved:—

"That the Committee greatly rejoice that there is such good prospect of Mr. Grenfell's return to his work on the Upper Congo by April next, and feel devoutly thankful that up to the date of the letter just received he has been kept in good health, and been enabled to render such efficient service to the Government of the Congo Free State."

The Rev. G. D. Brown, of Stanley Pool, was requested to join the Rev. F. W. Harrison in the conduct and navigation of the Mission steamers, the *Peace* and the *Goodwill*, it being deemed important to have two brethren specially equipped for this difficult work, in case of either being incapacitated by illness or other cause.

The request of the Congo Government for leave to erect poles for telegraph wires across the land at Underhill Station belonging to the Mission was cheerfully complied with subject to certain mutual arrangements, the Committee feeling that the establishment of telegraphic communication between the various Government posts on the Congo will be of great advantage in many directions.

THE LORD LOYETH A CHEERFUL GIVER.



WITH grateful hearts we acknowledge the receipt of the following gifts, indicating in many cases a growing interest in the work of the Mission:—£4 10s. from "One who feels it is more blessed to give than to receive," and who writes from a small town in Suffolk:—"DEAR MR. BAYNES,—It is with great pleasure I send you, enclosed, my usual donation to our beloved mission cause, to be divided between Congo and China. I feel sorry it does not reach my desired aim; I so wanted to make it £5, but a long severe and painful illness prevented me. I feel it a joy to spend and be spent for Him, who has shown me, through a year of severe trial, great mercies and excellent loving-kindnesses. I hope next year it will reach £5. You never can tell what a pleasure it was to me to have a letter from you. I have such little converse with anyone on account of my deafness. I have to work very hard at needlework, and have been very ill for nearly four months. It is my delight to give the long weary hours of toil in service for Jesus, to whom I feel I owe so much. I wish I could give myself, but my affliction as well as unfitness stand in the way. I thank you very much for your kind sympathy. I see no other book but the Bible and the HERALD you so kindly send me. I think every number sweeter than the last." £1 9s., proceeds of a watch belonging to the late Miss Hankins, of Hawick, per the Rev. William Seaman; a gold locket, from "Two Friends," for the China Mission; a silver watch, from "Anon.;" a gold ring, from "A Blind Widow," for the Congo Mission; a gold brooch, from "A Friend," Knutsford, for the Congo Mission; a gold brooch, per the Rev. W. Turner, Bedford, from "A Young Friend," for the Congo Mission, who writes to Mr. Turner: "I feel

I cannot keep it when so many of our fellow-creatures have never heard of the good news of Christ's salvation, and when I know money is so much needed to enable Christ's messengers to go and tell them"; a small box of trinkets from "A Friend," per Mr. R. Goodman, of Maulden, Beds., for the Congo Mission; a gold brooch from "Anon.," who writes: "I send you my dear dead aunt's best brooch for the Congo Mission"; a silver watch and trinkets from "Anon.," two small gold rings, per Mr. A. Matthews, from "A Young Woman in the South Woodford Bible-class," who writes: "Please accept this small gift for the missionary cause. One wedding-ring was my dear mother's, and the other my aunt's. I feel parting with them, but I give them cheerfully out of love to Jesus."

The best thanks of the Committee are also given to the following donors for most welcome and timely gifts:—The Treasurer (Mr. W. R. Rickett), £250; W. W., £180; O. B., £105; Mr. Geo. Ed. Foster, J.P., Cambridge, £100; Mr. J. Marnham, J.P., for *support of Congo Missionary*, £75, and for *support of Rev. E. P. Davey, Agra, N.W.P.*, £17 10s.; Mr. George Brugmann, Brussels, for *Congo*, £39; Mr. and Mrs. Geo. Shepherd, Bacup, £18 18s.; Mr. D. Lewis, Hanley, £10; Mr. T. Thomas, £10.

RECENT INTELLIGENCE.

The Rev. Evan Morgan, of Tai Yuan Fu, North China, has reached Riverside, California, on his way home. Under date of December 25th, Mr. Morgan writes:—"Mrs. Morgan, self, and children reached here (Riverside) about a fortnight ago. We expect to stay a short time longer and then proceed to England. We are already feeling much better. The weather here is exceedingly warm."

Arrivals in China and India.—We are glad to report the safe arrival in China of the Rev. A. G. Jones and Mrs. Jones, Arthur Sowerby and Mrs. Sowerby, J. S. Whitewright and Mrs. Whitewright, Dr. Paterson, and Mr. Burt; and in India of the Rev. G. H. and Mrs. Rouse, Rev. T. R. Edwards and Brethren E. Palgrave Davy and W. Gordon Wilkins—the former at Agra, N.W.P., the latter at Cuttack, Orissa.

The Rev. G. H. Rouse, LL.B., writes to Mr. Baynes from Bombay, under date of December 27th:—"You will be glad to hear that we have arrived safely after a very pleasant voyage, and are both of us well. In the carriage from London to Dover we had as fellow-passengers Mr. and Mrs. Burditt, of the Telugu Mission, whom we met at Dr. Jewett's house at Madras in 1881. You perhaps remember that Mr. Burditt had just arrived from America then. He is son of Mr. Burditt, who was my predecessor at Haverfordwest. We reached Brindisi on Saturday evening, and went on board the *Thames* on Sunday morning. We found a number of missionaries on board, chiefly American Methodist, and also some C.M.S. friends, chiefly ladies. We found a very brotherly party, filling about half the saloon; the other passengers were friendly, and altogether we had no unpleasantness on board. The sea was for the most part quite calm, but in the south half of the Red Sea we were surprised to have a strong head wind

and a fair amount of tossing, more than they had had in the Bay of Biscay. The captain was much surprised at this experience. Unfortunately the worst time was Sunday evening, when we had arranged for a nice second saloon service. But we did not reach Bombay till midnight on Sunday, the 25th, and, therefore, had *one* quiet Sunday on board. On that day the captain asked me to preach at the morning service. As it was Christmas Day it gave me a nice opportunity for a plain Gospel sermon from 1 Tim. i. 15. Lady Harris was one of the passengers, and she came to the evening service in the second saloon, conducted by one of the American Brethren. We have met with several friends here assembled for the Decennial Missionary Conference. I have just seen (Wednesday morning) brethren Kerry, D. Jones, T. Bailey, H. Anderson, W. Carey, and some of the Telugu Baptist brethren. Mr. Kerry looks very well."

Missionary Departures.—Mrs. Couling left London on the 19th of last month, in the s.s. *Glengogle*, for Shanghai, *en route* to Shantung, to rejoin her husband at Tsing Chu Fu. On the 20th, Miss Hayward, late of the Zenana Mission, Barisal, who anticipates shortly becoming Mrs. W. R. James, of Madaripore, East Bengal, left for India in the P. and O. steamship *Clyde*; and on the 6th of the current month, the Rev. Lawson Forfeitt expects to leave Antwerp for the Congo, in the Dutch Trading Company's steamer *Akassa*. We commend all these friends to the prayers and sympathies of our readers.

Arrival from Orissa.—The Rev. T. and Mrs. Rutland, and infant, from Ganjam, Orissa, have just arrived in England. Our readers have been already informed of the grave illness of Mr. Rutland, and that by imperative medical advice he has come home. We earnestly trust that as the result of careful medical treatment and rest and change, our brother may be restored to his former health. We specially commend him and Mrs. Rutland to the prayers and sympathies of the churches.

The Liquor Traffic and Native Races.—We gladly give insertion to the following appeal:—"To the Editor of the MISSIONARY HERALD.—SIR,—The United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic have now been carrying on their operations for five years. Amongst their number are to be found specially delegated representatives of twenty-one societies of a missionary, philanthropic, and temperance character. If all the various bodies thus represented contributed to the funds, and thus testified their interest in the work pecuniarily as well as by representation, the Native Races and Liquor Traffic Committee would not be in the unfortunate financial position in which they unhappily find themselves. But we regret to say that only six societies afford financial support, and that the sums received from the twenty-one societies represented only amount in all to £26 6s. With the most rigid economy such a world-wide work as that in which the United Committee are engaged cannot be carried out for less than £500 per annum, and this, alas! is not forthcoming. At the present moment individual members of the Committee have had to become personally responsible to their bankers in order to secure an advance which would enable them to pay their assistant

secretary the arrears of his almost nominal salary. Unless a considerable sum from unexpected sources is forthcoming immediately the Committee will have a still more serious deficiency in their accounts than was the case at their last annual audit, and they therefore make an earnest appeal to the supporters of the various missionary and temperance organisations to do *as individuals* what, in most cases, these societies feel themselves precluded from doing, and to forward contributions to the Hon. Sec. (the Rev. J. Grant Mills), 139, Palace-Chambers, Bridge Street, Westminster.—I am, Sir, yours obediently,

“To A. H. Baynes, Esq.”

“J. GRANT MILLS, *Hon. Sec.*”

Medical Advisers to the Mission.—We greatly regret to announce that in consequence of increasingly heavy professional engagements, Dr. Fred. Roberts, of Harley Street, who, for more than twenty years past, has been the able and honorary medical adviser of the Committee, has been compelled to resign his position, accepting, however, most generously the office of consulting physician. The Committee deeply appreciate the valuable services rendered by Dr. Roberts in the past, and are very thankful that as consulting physician they will still have, in important cases, the great advantage of his experience and advice. Dr. Alfred Pearce Gould, of Queen Anne Street, Cavendish Square, has also very generously undertaken to act as “consulting surgeon” to the Society, and Dr. Biss, of Harley Street, as “medical referee.” To both these gentlemen the Committee are very grateful.

Scotland and the “Missionary Herald.”—As it has been resolved during the current year to publish the *Scottish Baptist Magazine* without the MISSIONARY HERALD, we shall be glad if friends in Scotland, who desire the MISSIONARY HERALD to be sent to them month by month by post, will write to the Secretary, A. H. Baynes, 19, Furnival Street, Holborn, London, E.C., to this effect, who will see that all such requests are at once complied with. The Secretary will also be glad to send parcels to church officers who may desire to distribute copies amongst subscribers and friends.

Dolls for Mission Schools in India and China.—Mrs. Lunn, the wife of the Rev. Dr. Lunn, the Editor of the *Review of the Churches*, makes an offer in that *Review* for January, which may commend itself to some of our readers. She offers to give a free ticket, and five tickets at half price, for the Young People's Gathering at Lucerne, in Switzerland, next year, which Dr. Lunn is organising in connection with the second Reunion Conference. These tickets are to be awarded to those who send in the best dressed dolls; the dolls will be forwarded by Mrs. Lunn to the different missionary societies, for their mission schools in India and China. Mrs. Lunn worked actively in these schools when in India, and she knows, as every missionary worker knows, how real is the value of such a contribution. Many a Brahmin girl will prolong her education an extra twelve months for the sake of obtaining a real English doll. The judges will be Mrs. Lunn; Mrs. Buckland, wife of the Rev. A. R. Buckland, of the Church Missionary Society, and Mrs. W. J. Dawson, of Highbury. The address of Mrs. Lunn is 5, Endsleigh Gardens, London, N.W.

WHO WILL RESPOND ?



THE Rev. W. R. James, of Madaripore, East Bengal, writes:—

“MY DEAR MR. BAYNES,—As my medicines are nearly all gone, I hope you will kindly make it known in the pages of the HERALD that I shall feel greatly obliged if friends will supply me with a few bottles from Burroughs & Wellcome of the following medicines:—Quinine tabloids, soda mint tabloids, cathartic comp. tabloids, Dover's powder, Livingstone's Rousers, three small bottles of carbohc acid, three small bottles of chlorodyne, and podophyllin tabloids.

“I should also be greatly obliged if some friend or friends would send me a handbell (about the size of those which are used at railway stations at home), and a foghorn for use in the Mission boat, the *Manchester*. Mr. Spurgeon has a very nice bell for his boat, but I have none. In this country the common people have neither clocks nor watches, and a bell is useful and necessary sometimes in order to call our Christians together for worship; and by means of a foghorn we should be able to give some indication of our whereabouts to those who might be some distance away. We are all well here.—With kind regards and Christian love,

“I remain, yours ever affectionately,

“A. H. Baynes, Esq.”

“W. R. JAMES.

CONTRIBUTIONS.

From December 13th, 1892, to January 12th, 1893.

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

ANNUAL SUBSCRIPTIONS.

A. G. (half-yearly)	1	0	0	0	A Friend.....	5	0	0	
Ashcroft, Miss	0	10	0	0	A Friend, for <i>China</i> ..	1	0	0	
Bacon, Miss E. R.	2	0	0	0	Anon., <i>Bibles for India</i>	1	9	0	
Baldwin, Mrs.	0	10	0	0	“A Thankoffering, for not having invested in the <i>Liberator</i> ,”				
Barnhill, Mrs., for <i>China</i>	2	10	0	0	E. F.	5	0	0	
Do., for <i>Congo</i>	2	10	0	0	Bedborough, Miss M. E. M. (box)		0	14	0
Benham, Mr. L. A.	1	1	0	0	Bolton, Mr. C. H.		0	10	0
Best, Miss Fanny	0	10	0	0	British and Foreign Bible Society, for <i>Orissa Bible-women</i> ,				
Casson, Mr. W.	2	0	0	0	for 1891-2	25	12	0	
Clare, Miss Alice	2	0	0	0	Do., for 1892-3	40	0	0	
Crowe, Miss E.	2	0	0	0	Brugmann, Mr. G., <i>Brussels, for Congo</i> ..	39	0	0	
Dean, Mr. Wm.	0	10	0	0	Buchan, N.B.	5	0	0	
Edminson, Mrs.	5	0	0	0	Coate, Miss Hettle	1	0	0	
Fearnall, Mr. Wm.	1	0	0	0	Clutterbuck, Mrs.	0	10	0	
Gervis, Miss	0	10	0	0	Turley, Mr. J.	2	10	4	
Gibbons, Miss C. A.	0	10	0	0	Underwood, Mrs. A., for <i>Orissa</i>	5	0	0	
Gould, Mrs. A. Pearce, amount collected for <i>Palestine</i>	4	4	0	0	Wicks, Mr. T.	1	0	0	
Hicks, Mrs. F.	2	0	0	0	Withers, Miss, Brasted Under 10s.	0	10	0	
Do., for <i>W & O</i>	0	10	0	0	Do., for <i>Congo</i>	0	2	6	
Horton, Mr. and Mrs. W.	2	2	0	0					
Inglis, Mrs.	1	10	0	0					
Inglis, Miss	1	0	0	0					
Jacobs, Mr. E. G.	1	0	0	0					
Do., for <i>W & O</i>	1	0	0	0					
Jay, Mr. and Mrs. A. Marshall	1	1	0	0					
Knight, Miss M., for <i>Congo</i>	1	1	0	0					
Leechman, Mrs. A.	2	0	0	0					
Lloyd, Mr. G. A.	1	1	0	0					
Luckham, Mr. J.	0	10	0	0					
Do., for <i>Congo</i>	0	10	0	0					
Marnham, Mr. J., J.P., for support of <i>Congo Missionary</i>	75	0	0	0					
Do., for <i>India</i>	17	10	0	0					
Nicoll, Mrs., <i>Bibles</i> for <i>India</i>	1	0	0	0					
Ollard, Mrs.	1	1	0	0					
Page, Miss C. Selve	5	0	0	0					
Peak, Mr. Henry, Guild- ford	2	0	0	0					
Pedley, Miss A. J.	2	2	0	0					
Smart, Mr. Jas., Elgin	0	10	6	0					
Smith, Mr. and Mrs. G. R., Torquay	2	2	0	0					
Swinton, Mr. Geo.	0	10	6	0					
Thomas, Mr. T.	1	0	0	0					
Trestrail, Mrs.	2	2	0	0					
Turley, Mr. J.	1	0	0	0					
Underwood, Mrs. A., for <i>Orissa</i>	5	0	0	0					
Wicks, Mr. T.	1	0	0	0					
Withers, Miss, Brasted Under 10s.	0	11	0	0					
Do., for <i>Congo</i>	0	2	6	0					

DONATIONS.

A. E. P.	0	14	6	0	Friends, for <i>Congo</i> ..	1	0	0
A Friend, for <i>China</i> ..	1	0	0	0	Gardiner, Mr. W. (amount collected) ..	0	14	6
Do., for <i>Congo</i>	2	0	0	0	Hardy, Mr. L. C. (thankoffering), for <i>Medical Work, Congo</i>	1	0	0
Do., for <i>W & O</i>	2	0	0	0				

Hinton, Miss S. A.	1	1	0
"Hope"	1	10	0
Horton, Mr. and Mrs. W. (box), for Congo ..	1	0	0
Hurn, Mr. A. (amount collected), for China	0	10	0
Johnson, Mr. A. C. (amount collected) ..	1	0	0
Marshall, Mr., Cheadle Do., for W & O	0	11	8
M. E.	0	10	0
M. W., Edinburgh, for W & O	1	0	0
Martell, Mr. E. J.	0	10	0
M. N.	1	0	0
O. B.	105	0	0
Rabbetts, Miss C.	0	10	0
Salter's, Miss E. K., Bible Class, for support of Nobin Chunder Dutt	7	0	0
Sanders, Mr. J., for San Salvador, Congo	0	10	0
She whom Jesus loveth Smith, Mr. D., Hull, for W & O	1	0	0
Smith, Mr. and Mrs. J. F., for Congo Translation Work	1	0	0
S. P. Q.	0	10	0
Swinden, Mr John R., Texas, U.S.A., for Cuttack, Orissa ..	1	14	0
Thomas, Miss Elsie (box)	0	14	0
Toovey, Mr. J. E.	0	10	0
Trevor, Mrs. (collected by weekly pence) ..	2	5	0
W. W.	180	0	0
Under 10s.	1	5	0
Do., for China	0	5	0
Do., for Congo	0	6	0
Do., for W & O	0	17	6

LEGACIES.

Squler, the late Mrs. Susannah, of Nottingham, by Messrs. W. B. Cambridge and H. Squler	449	10	0
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LONDON AND MIDDLESEX.

Alperton	2	9	6
Do., for W & O	1	0	6
Barry-road Sunday-school	0	12	0
Bermondsey, Drummond-road	5	0	0
Brentford, Park Chapel, for W & O	1	9	0
Borough-road	8	10	0
Do., for W & O	2	7	10
Brixton, Kenyon Ch., for W & O	6	6	0
Do., Sunday-school ..	4	0	10
Do., St. Anne's-road Sunday-school	0	17	4
Brixton Hill, New Park-road, for W & O ..	2	2	6
Brockley-road	24	0	0
Do., for W & O	12	13	9
Do., Sunday-school ..	4	19	0
Brompton, Onslow Chapel for W & O ..	1	17	3
Brondesbury	6	6	11
Do., for W & O	6	0	4
Camberwell, Denmark-place	8	9	10
Do., for W & O	5	19	0
Child's Hill Sunday-school	0	7	0

Chiswick, Annandale-road, for W & O ..	1	0	0
Do., Sunday School ..	2	0	0
Clapton, Downs Chapel Do., for Congo	18	9	7
Do., for Congo	98	0	5
Daiston Junction, Sunday-school	2	9	0
Ealing, Haven Green, for W & O	2	10	0
Enfield	19	17	2
Do., for W & O	2	3	3
Do., for Congo	0	9	7
Ferne Park, for W & O	8	11	0
Fox Court Ragged School	0	6	3
Hammersmith, West End	3	15	2
Hampstead, Heath-street	280	0	0
Do., for support of Mwangi, in Mrs. Lewis' School, San Salvador	3	6	0
Harrow (collected by Mrs. Andrews) ..	1	4	2
Do., Sunday-school, for support of N. P. Proshono, India	2	15	3
Hawley-road, for W & O	2	5	6
Highbury-hill, for W & O	8	10	8
Highbury-road	9	0	0
Do., for Congo	6	12	6
James-street, St. Luke's, for W & O	1	0	0
North Finchley	23	13	10
Do., for W & O	1	13	7
Nunhead	6	14	6
Do., for W & O	1	5	6
Peckham, Norfolk-street, for W & O ..	0	10	0
Do., Sunday-school, for Mr. Wills' work in China	0	6	4
Do., Rye-lane, for W & O	7	0	0
Putney, Union Ch., for W & O	7	0	0
Regent's-park Ch., Sunday-school, for Congo	1	6	0
Shepherd's Bush, Avenue-road, for W & O	1	13	6
South London Tabernacle, Sunday-school	7	17	9
Stoke Newington, Devonshire-square ..	4	5	6
Twickenham, for W & O	1	4	7
Upper Holloway, for W & O	4	12	9
Vernon-square, for W & O	4	12	4
Wandsworth, East Hill, for W & O	4	4	6
Do., Sunday-sch.	3	19	10
Wandsworth Common, Northcote-road Sunday-sch.	5	10	6
Wandsworth-road, Victoria Chapel	9	13	6
Woodberry Down, for W & O	4	6	10
Do., Sunday-sch.	26	3	0
Westbourne-park, for Orissa Bible Woman	6	10	11
Wood Green, for W & O	3	15	9

BEDFORDSHIRE.

Bedford, Mill-street, for W & O	2	10	0
Leighton Buzzard, Lake-street	12	14	0

Luton, Union Church, for W & O	2	3	6
Maulden	6	0	0
Stevington, for W & O	0	3	6

BERKSHIRE.

Farlington, for W & O ..	0	13	3
Newbury, for W & O ..	3	3	0
Reading, King's-road ..	10	13	0
Windsor, for W & O ..	1	10	5
Wallingford, for W & O	3	7	6

BUCKINGHAMSHIRE.

Amersham, Lower Ch., for W & O	1	0	0
Chesham, Lower Ch., for W & O	2	2	0
Deaushanger, Sunday-school	0	15	4
Dinton, for W & O	0	2	6
High Wycombe, Union Church, for W & O ..	1	16	0
Do., Sunday-school ..	5	0	7
Long Crendon, for W & O	1	0	0
Newton Longville, for W & O	0	5	0
Olney	4	2	2
Princes Risborough, for W & O	1	4	6
Wendover, for W & O ..	0	16	0

CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, treasurer..	136	19	8
Aldreth	1	1	0
Cambridge, St. Andrew's-street, for School at Serampore	17	0	0
Caxton, for W & O	0	5	0
Haddenham	5	4	6
Do., for W & O	1	10	6
Histon, for W & O	0	8	6
I-leham, Pound-lane ..	2	16	3
Mildenhall, for W & O	0	11	8
Waterbeach, for W & O	1	0	0
Wilburton	0	13	0
Wisbech	8	19	0
Do., Ely-place, for W & O	1	10	0

CHESHIRE.

Altrincham, Tabernacle Do., for W & O	1	9	4
Do., Sunday-school ..	3	6	1
Chester, Grosvenor-park	2	0	0
Onston, for W & O ..	1	0	0
Poynton, for W & O ..	0	7	6
Stalybridge	20	0	0

CORNWALL.

Penzance, Clarence-street, for W & O ..	1	0	0
Redruth	0	6	6
St. Austell	10	18	9

CUMBERLAND.

Workington	6	7	6
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DERBYSHIRE.

Long Eaton, Station-street, for W & O ..	0	10	5
Riddings	1	0	6
Do., for W & O	0	9	0
Swanwick	1	7	8
Do., for W & O	0	9	0

DEVONSHIRE.

Appledora, for W & O ..	0 12 0
Bradninch, for W & O ..	3 2 10
Cullompton, for <i>Mr. Spurgeon's Work</i> ..	
<i>Barisal</i>	0 13 0
Exeter, Bartholomew street ..	10 0 0
Frithestock District ..	3 15 0
Kingsbridge, for W & O ..	2 0 0
Moreton Hampstead, for W & O ..	0 6 0
Paignton	4 9 11
Do, for W & O ..	1 5 0
Plymouth, George-st. ..	63 15 4

DORSETSHIRE.

Henley, Buckland Newton, for W & O ..	0 5 6
Iwerne Minster, for W & O ..	0 4 6
Lyme Regis	0 5 0
Do, for W & O ..	0 10 0
Weymouth, for W & O ..	1 10 0
Wimborne Tabernacle, for W & O ..	0 11 0

DURHAM.

Blackhill and Rowley Hamsterley ..	7 9 0
Do, for W & O ..	4 17 11
Do, for W & O ..	0 5 0
Hartlepool, for W & O ..	0 6 0
South Shields, Westcote-road, for W & O ..	1 1 0
Wolsingham, for W & O ..	0 5 0

ESSEX.

Ashdon	5 0 0
Colchester	4 17 4
Do, for W & O ..	1 11 8
Harlow	6 0 0
Do, for W & O ..	2 0 0
Langham, for W & O ..	0 10 0
Leyton, Sunday-school ..	0 4 6
Malden, Crown-lane, for W & O ..	0 11 3
Saffron Walden ..	38 18 0
Do, for W & O ..	2 2 0
Do, support of Congo boy "Mumpf" ..	5 0 0
Southend, Tabernacle, for W & O ..	1 1 0
Do, Clarence-road Sunday-school ..	2 2 4
Do, do, for <i>N.P.</i> ..	0 9 4

GLOUCESTERSHIRE.

Arlington, for W & O ..	0 8 0
Bockley, for W & O ..	0 10 0
Bourton-in-the-Water, for W & O ..	3 13 0
Cirencester, for W & O ..	1 10 0
Lydbrook	3 19 0
Shortwood, for W & O ..	2 0 0
Slow-on-the-Wold, for W & O ..	2 0 0
Tetbury, for W & O ..	0 5 0
Wotton-under-Edge ..	1 15 6
Do, for W & O ..	0 10 0

HAMPSHIRE.

Andover, for W & O ..	1 0 0
Boscombe, Sunday-sch. ..	3 2 2
Bournemouth, Westbourne ..	17 10 0
Brookhurst	5 0 0
Do, for W & O ..	0 11 0
Do, for <i>N.P.</i> ..	2 12 0

Cosham, for W & O ..	0 7 2
Fleet, for W & O ..	1 12 0
Lyndhurst, for W & O ..	0 13 0
Portsmouth, Commercial-road, for W & O ..	1 1 0
Romsey	18 0 0
Shirley, Union Ch., for W & O ..	0 10 0
Southsea, Elm Grove, for W & O ..	5 0 0

ISLE OF WIGHT.

Sandown, for W & O ..	0 10 6
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HERTFORDSHIRE.

Boxmoor, for W & O ..	4 14 4
Bushey, Chalk-hill Ch. ..	4 10 0
High Barnet	16 4 4
Do, for Congo ..	2 12 0
Rickmansworth ..	1 1 0
Do, for W & O ..	0 11 3
St. Albans, Dagnall-street ..	39 8 10
Do, for W & O ..	6 4 5
Do, for African school's ..	1 0 0
Tring, New Mill, for W & O ..	1 10 5
Watford	85 0 0

HUNTINGDONSHIRE.

Woodhurst, for W & O ..	0 5 0
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KENT.

Ashford, Sunday-school ..	1 9 9
Beckenham	30 9 6
Do, for W & O ..	2 17 2
Do, Sunday-school ..	19 12 0
Canterbury	7 7 1
Do, for Congo ..	5 0 0
Do, Sunday-school ..	7 11 5
Catford Hill	10 0 0
Do, Sunday-school ..	7 10 3
Do, for Congo boy ..	5 0 0
Gravesend, Windmill-street Sunday-school ..	4 0 0
Hawkhurst, for <i>N.P.</i> ..	0 5 5
Lee, for W & O ..	3 0 0
Do, Missionary Association, for <i>Barisal Schools</i> ..	6 0 0
Do, for <i>China Schools</i> ..	2 0 0
New Brompton, for W & O ..	1 3 0
Plumstead, Conduit-road, for W & O ..	0 19 6
Smarden, for W & O ..	0 4 6
Sutton-at-Hone ..	1 5 6
Do, Sunday-school ..	5 14 5
Tunbridge Wells Tab. ..	11 0 0
Do, Sunday-school ..	3 1 1
Woolwich, Queen-street, for W & O ..	0 16 0

LANCASHIRE.

Accrington, Barnes-st. ..	2 3 0
Do, Willow-street Sunday-school ..	6 15 3
Do, Woodnook Sunday-school ..	3 9 3
Bacup, Ebenezer ..	95 19 2
Do, for W & O ..	4 0 0
Do, Doals ..	3 0 0
Birkenhead, Grange-rd. ..	39 10 0
Do, Sunday-school ..	20 1 5
Do, Welsh Chapel, for W & O ..	0 6 0

Bolton, Zion Chapel, for W & O ..	1 1 0
Briercliffe, Hill-lane ..	4 0 0
Do, for W & O ..	1 4 4
Burnley, Angle-street ..	15 11 7
Do, Brierfield ..	8 6 9
Do, Ebenezer ..	12 11 8
Do, Enon Church ..	18 11 1
Do, for W & O ..	1 1 0
Do, Mount-Pleasant ..	8 17 3
Do, Ston ..	16 13 10
Clayton-le-Moors ..	21 5 10
Do, for <i>India</i> ..	1 17 9
Do, for <i>Congo</i> ..	1 17 9
Cloughfold ..	2 4 0
Do, for W & O ..	1 12 1
Colne, for W & O ..	1 10 0
Esgrumont, Sunday-school ..	5 13 2
Do, for support of Congo boy ..	3 0 0
Goodshaw ..	9 15 3
Do, for W & O ..	1 7 2
Haslingden, Bury-road ..	10 10 9
Do, for W & O ..	0 19 4
Do, Trinity Ch. ..	18 16 7
Liverpool, Cottenham-street and Empire-street, for W & O ..	0 10 6
Do, Kensington ..	15 19 4
Do, Sunday-school ..	8 4 9
Do, Pembroke Ch., for W & O ..	4 10 3
Do, Princes Gate ..	1 6 0
Do, do, for W & O ..	5 4 0
Do, Richmond Ch., for W & O ..	12 12 5
Do, Toxteth Tabernacle ..	180 0 0
Littleborough, for W & O ..	0 5 0
Lumb ..	7 10 9
Manchester ..	4 14 6
Do, Brighton-grove, for W & O ..	2 4 0
Do, Coupland-street, for support of <i>Kruco boy</i> ..	5 0 0
Millgate, for W & O ..	0 10 2
Newbold, for W & O ..	1 3 4
Oldham, Rotton, Bethesda, for W & O ..	1 0 0
Preston, F-shergate, for W & O ..	2 2 4
Rawtenstall, Kay-street, for W & O ..	2 11 4
Sadden ..	21 0 0
Do, for W & O ..	2 0 0
Southport, Tabernacle, for W & O ..	3 4 5
Do, Sunday-school ..	5 14 1
Sunnyside ..	2 9 0
Ulverston, for W & O ..	0 7 2
Waterbaru ..	19 6 7
Do, for W & O ..	2 0 0
Wa oroot, Bethel, for W & O ..	1 1 6

LEICESTERSHIRE.

Foston, for W & O ..	0 10 6
Hinckley, for W & O ..	0 5 0
Hugglescote, for W & O ..	1 0 0
Lester, Charles-st. ..	8 16 0
Do, Harvey-lane ..	0 10 0
Do, do, for W & O ..	1 13 3
Do, Belgrave-road Tabernacle, for W & O ..	0 10 0
Do, Dover-street, for W & O ..	3 0 0
Do, Helvolr-street Sunday-school ..	17 12 0

Elcester, Abbey-gate	3	5	0
Melton Mowbray, for W & O	0	10	0
Rothley, for W & O	0	5	0
Sheepshed, Charnwood-road	3	10	10
Woodhouse Eaves	0	5	6

LINCOLNSHIRE.

Grimsby Tabernacle, for W & O	1	0	0
Do. Zion Chapel, for W & O	1	6	0
Long Sutton, for W & O	0	8	0
Louth, Eastgate, for W & O	0	10	0

NORFOLK.

Aylsham	3	2	0
Buxton, for W & O	0	15	0
Diss, for W & O	1	1	0
King's Lynn, Union Church	1	2	6
Necton, for W & O	0	6	0
Norwich, Unthank-road, for W & O	2	3	10
Do. Surrey-road	2	3	7
Stalham, for W & O	1	0	0
Swaffham	12	10	0

NORTHAMPTONSHIRE.

Desborough, for W & O	0	7	6
Earls Barton, for W & O	0	12	0
Gullesborough, for W & O	0	10	0
Northampton, Grafton-street, for W & O	0	17	0
Do. Mt. Pleasant, for W & O	1	0	0
Peterborough, Queen-street, for W & O	4	0	0
Thrapston	0	10	0
Weston	5	0	0
Wollaston, for W & O	0	10	0

NOTTINGHAMSHIRE.

Bulwell, for W & O	0	10	0
Collingham	0	4	4
Do., for W & O	0	6	0
Do., for N.P.	0	12	9
Newark, for W & O	1	0	0
Nottingham, Broad-street, for W & O	3	0	0
Do. Carrington, for W & O	0	5	0
Do., George-street, Juvenile Auxiliary	16	15	2
Southwell	2	1	0

OXFORDSHIRE.

Caversham, Sunday-school	2	2	5
Chadlington and Charlbury, for W & O	7	15	7
Chipping Norton	26	4	6
Coate	0	2	0
Little Tew	11	16	2
Do., for W & O	0	12	0

SHROPSHIRE.

Lord's Hill, Sunday-school	0	12	0
Madeley	0	3	6

Oakengates, for W & O	0	10	0
Do., Sunday-school	2	0	0
Do., for N.P.	0	14	1
Whitchurch, for W & O	1	0	0

SOMERSETSHIRE.

Bath, Dunkerton, for W & O	0	6	6
Bristol Aux., per Mr. G. M. Carille, Treasurer	78	8	8
Do., for W & O	17	15	6
Do., Mount Pleasant, for W & O	0	6	0
Crewkerne	2	13	10
Do., for W & O	0	10	0
Pill, for W & O	0	16	6
Wells, for W & O	0	8	3
Yeovil, for W & O	5	0	0

STAFFORDSHIRE.

Baddley Edge, for W & O	0	8	0
Rilston, for W & O	1	0	0
Stoke-on-Trent	24	6	2
West Bromwich	1	10	0
Wolverhampton	12	10	0

SUFFOLK.

Ipswich, Burlington Ch.	2	7	3
Lowestoft	10	10	0
Sudbury	8	2	10
Do., for W & O	0	19	2

SURREY.

Addlestone	0	14	6
Chiddingfold, Fisher-lane	3	0	0
Croydon, Memorial Hall Sunday-school, for Congo	2	7	6
Dorking	3	3	2
Do., for W & O	1	1	0
Dorman's Land	3	5	0
Do., for Congo	0	10	0
Do., for China	0	10	0
East Dulwich, Lordship-lane Sunday-school	15	6	0
Godalming, for N.P.	0	6	0
Godstone, for W & O	0	7	0
Lower Tooting, for W & O	1	5	9
Redhill	5	17	5
Do., for W & O	2	10	6
Sutton, Sunday-school, for N.P., Delhi	1	7	2
Wallington	2	11	9
West Norwood, Chateworth-road	0	16	6
Do., for W & O	4	2	8
Do., Sunday-school	3	9	11

SUSSEX.

Brighton, Holland-road, for W & O	5	5	0
Do., Y. M. S.	1	0	0
Do., Queen-square, for W & O	2	2	0
Brighton, Sussex-street Sunday-school	1	11	2
Cuckfield	1	0	0
Uckfield, for W & O	0	11	6

WARWICKSHIRE.

Attleborough, for W & O	0	13	4
Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	321	1	0

Coventry, Gosford-street	0	15	0
Do., for W & O	0	14	0
Henley-in-Arden	1	5	0
King's Norton	1	10	10
Leamington, Warwick-street, for W & O	2	2	0

WESTMORELAND.

Westmoreland Churches	31	10	0
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WILTSHIRE.

Bromham, for W & O	0	5	0
Devizes, for W & O	1	14	6
Downton, South-lane	38	12	0
Do., for W & O	0	15	0
Melksham, for N.P.	0	6	0
Salisbury, for W & O	7	3	3
Swindon	20	0	0
Trowbridge, Back-st., for W & O	5	0	0
Warmaster, for W & O	1	10	0

WORCESTERSHIRE.

Astwood Bank	34	16	9
Redditch, for W & O	0	15	0
Westmancote, for W & O	0	6	7
Worcester	73	5	2

YORKSHIRE.

Armley, for W & O	0	11	6
Birchcliffe	27	14	0
Do., for W & O	1	0	0
Bradford, Allerton Central Ch.	9	8	6
Do., for orphan girls, Cutlack	3	0	0
Do., Clayton	14	16	2
Do., do., for W & O	0	15	3
Do., Heaton	3	14	2
Do., do., for W & O	0	10	0
Do., Halfield, for W & O	1	4	9
Do., Infirmary-street	1	4	0
Do., Leeds-rd., Juvenile Aux.	17	4	11
Do., Slon Ch., for W & O	4	11	0
Do., Slon and Caledonia-street Sunday-school	5	10	6
Do., Trinity Ch., for W & O	4	10	0

Less Aux. Expenses, &c.	66	9	3
	2	4	0

Charlestown, for W & O	64	5	3
Dewsbury, for W & O	0	5	0
Doncaster, for W & O	3	2	0
Do., Sunday-school	0	6	0
Farsley, for W & O	0	11	0
Goole, for W & O	4	0	0
Haltfax, for W & O	1	0	0
Do., Pellon Sunday-school	8	3	9
Do., school	5	0	0
Harrogate	47	7	0
Do., for W & O	5	8	4
Hebden Bridge, for W & O	4	0	0
Horsforth, Cragg Hill, for W & O	1	10	0
Huddersfield, Lindley Oakes Ch., for W & O	1	16	8
Huddersfield, New North-road	14	2	0

Hull, George-street, for W & O.....	0 10 0
Hunslet, Tabernacle, for W & O.....	1 10 0
Idle, for W & O.....	0 15 0
Leeds, South Parade ..	73 11 6
Lindley Oakes Church	6 12 1
Middlesborough, Newport-road	81 8 5
Morley, Tabernacle.....	13 18 11
Do., for W & O.....	1 0 0
Nazebottom, for W & O ..	0 4 0
Pele Moor, for W & O ..	1 0 0
Pudsey	1 0 0
Do., for W & O.....	0 14 3
Queensbury	4 9 0
Rawdon, for W & O ..	4 13 7
Rishworth, for W & O ..	1 2 0
Rodley, Bethel, for W & O	0 10 0
Rotherham, Sunday-school	6 15 6
Shipley, Bethel, for W & O.....	0 10 6
Sunnybank, for W & O ..	0 6 2
Todmorden, Moorfield, for W & O	0 10 0
Vale	6 19 0
Do., for W & O.....	0 6 0
Wakefield, for W & O ..	0 18 4
York.....	9 2 1

NORTH WALES.

DENBIGHSHIRE.

Llangollen, English Ch., for W & O.....	0 5 0
Wrexham, Chester-street, for W & O.....	1 0 0

MONTGOMERYSHIRE.

Newtown	18 11 6
Do., for W & O.....	1 5 0

SOUTH WALES.

CARDIGANSHIRE.

Talybont.....	1 13 6
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CARMARTHENSHIRE.

St. Clears, Slon	14 7 4
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GLAMORGANSHIRE.

Cardiff, Canton, Hope Ch., for W & O.....	5 0 0
Do., Sunday-school ..	6 17 7
Derl, Tabernacle, for W & O.....	0 12 6
Maessteg, New Salem ..	1 7 5
Penarth, Stanwell-road Sunday-school	3 0 0
Penrhiwoelber, Bethesda	3 5 3
Pentre, Zion	1 0 6
Pontrhydcydjft, Alnon	0 11 11
Swansea	66 11 2
Do., for W & O.....	5 0 6
Ystalyfera	2 15 4

MONMOUTHSHIRE.

Abergavenny, Frogmore-street, for W & O ..	2 0 0
Newport, Commercial-road, for W & O ..	1 1 0
Do., Alexander-road Sunday-school	1 3 7
Tredegar, English Ch., Church-street	6 0 0

PEMBROKESHIRE.

Cold Inn, Ebenezer....	3 5 0
Ebenezer.....	8 5 0
Manorbier	3 0 0
Milford Haven	6 0 0
Pembroke Dock, Bethel Ch.	30 0 0
Do., Bush-street	18 7 9
Pennar, Gilgal	0 14 6
Sardis and Honeyborough	15 13 0

RADNORSHIRE.

Franksbridge	1 0 0
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SCOTLAND.

Broughty Ferry	5 15 10
Do., for W & O.....	0 10 6
Cambuslang, for W & O ..	1 12 0
Do., Sunday-school, for Congo	2 10 1
Do., for support of Congo boy	2 15 0
Crieff, for W & O.....	1 0 9

Dundee, Long Wynd

Sunday-school, for Congo	1 0 0
Do., for China	1 0 0
Do., for Rome	1 0 0
Do., Rattray-street ..	8 19 4
Edinburgh, Bristo-place	0 7 0
Gatashtels, Stirling-st..	20 15 6
Do., for W & O.....	1 10 3
Do., Sunday-school, for Congo boy	5 5 0
Do., for N P	1 0 0
Do., for China	1 0 0
Do., for Congo	1 15 1
Glasgow, Adelaide-place	12 0 0

Do., Bridgeton, Sister-street	3 17 7
Do., Cambridge-street Sunday-school	0 15 0
Do., Hillhead, for W & O	21 14 7
Do., do., Sunday-sch., for Congo	7 7 6
Do., John-street.....	16 10 0
Do., Springburn, for W & O	0 6 0
Do., Queen's Park.....	10 0 0
Do., for W & O.....	4 5 0
Irvine	2 9 0
Do., for W & O.....	0 2 6

Kirkcaldy, Whyte's-causeway Sunday-school, for support of Congo boy	1 5 0
Kirkcaldy	5 0 0
Leth	1 2 8
Montrose	6 10 0
Paisley, George-street, for W & O	2 3 3

IRELAND.

Cork, for W & O	0 5 0
Waterford, for W & O ..	0 13 0

ISLE OF MAN.

Douglas, for W & O ..	0 5 6
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FOREIGN.

CHANNEL ISLANDS.

St. Heller, Vauxhall Chapel, for W & O ..	1 1 0
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U. S. AMERICA.

California, Caspar	1 4 0
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