

[THE MISSIONARY HERALD,
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INSIDE OF TEMPLE OF ALOPI BAGH, ALLAHABAD.—(From a *Photograph*.)
(See page 52.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Special Appeal on Behalf of the Famine Stricken in China.

AT the quarterly meeting on the 16th of last month, the Committee had to consider painful news recently to hand from China. An article in the *Times* of the 11th January, statements in an appeal issued by Sir Thomas Wade (formerly our Minister at Peking), and a telegram from our brother, Mr. Jones, left the Committee in no doubt of the gravity of the outlook in five of the great provinces of the Chinese Empire. A great drought, somewhat similar to that which caused the famine of 1878, has followed the great floods which more than a year ago swelled the Yellow River till it burst its banks, flooded a vast area, and rendered some millions of people homeless, landless, and destitute. Now, further floods over a wide area have turned a large portion of Manchuria into a lake and devastated some thousands of square miles in Shantung and Honan. And to add still further to the calamity, the other great river of China, the Yangtze, has similarly overflowed its banks, and carried ruin over wide district. The geological formation of the whole western half of Northern China is such as to render it at once peculiarly fertile, and yet in an unusual degree dependent on rain. The provinces visited with these calamities form the granary of the Empire. And it is difficult to realise the magnitude of the threatened famine. The five provinces, Shantung, Kiang Su, Honan, Chihli, and Hunan, are all larger than England, and each has a population of between twenty and thirty millions.

The loss of life under the last great famine was estimated by the Shanghai Relief Committee at from nine and a half to thirteen millions, an estimate accepted by Dr. Williams ("Middle Kingdom," II., 737). No such destruction of life is recorded in connection with any famine in history. It is to be hoped that the present will not reach dimensions so appalling. But the

additional disaster of these terrible river floods, which have been the terror of the Empire for the last four thousand years, make it unquestionable that a dire distress, involving many millions of people, is appealing silently for our aid. In the last famine, European contributions were distributed by missionaries to the amount of over £60,000 with immense advantage to the sufferers, and the happiest effect in promoting goodwill between the East and West.

From the article of the *Times*, which we annex, it will be seen that the proposal now is to employ the same agency. And our missionary brethren are as ready now as then to engage in the arduous and dangerous work of dealing with hunger, fever, and distress.

As Shantung is the province in which the greatest part of our work lies and our brethren appeal for aid, the Committee very earnestly beg the immediate help of all who can assist, and would remind those who help that the more promptly aid is given the more invaluable it will prove.

Since writing the foregoing, the following letter has been received from the Rev. Samuel Couling, of Tsing Cheu Fu, giving further and distressing details of the famine and fever-stricken condition of the peoples of Shantung especially. The brethren in Shantung telegraph for immediate money help, and we hope this urgent and pressing appeal will be promptly and generously responded to.

DROUGHT, FLOODS, REBELLION, EARTHQUAKE, AND FAMINE.

Letter from the Rev. Samuel Couling :—

“Tsing Cheu Fu, N. China,
“November 9th, 1888.

“DEAR MR. BAYNES,—About the 2nd of next February, that is, about the time the HERALD will be in everybody's hand, the Chinese will be letting off millions of crackers in honour of their New Year, not A.D. 1889, but Kuang sü, 15th year.’

“The fireworks (which are supposed to frighten away evil spirits) were abundant enough in the first moon of the present year, yet they have not had all the good effect that was hoped for; indeed, it has been a most distressful year, so peculiarly bad, that I should like to send you a short account of it.

“The year began to be bad, that is, began to be worse than usual, in the

early spring. The rain, which should have watered the spring wheat, would not come. The people did their best, formed processions to the temples, promised the gods so many theatrical performances, &c., but with no result. The crops remained dwarfed and scanty, and the heavens were as brass. True, I ought not to forget that while travelling I had to seek shelter from a heavy shower of hailstones larger than marbles; but this was one of the peculiarities of the year, and did the wheat no good. When the rain came at last, it found the people cutting what corn there was to cut, and hoping for big autumn crops to make up for their spring losses.

“It should be remembered that the condition of the country people here,

as I suppose in other thickly-populated Eastern lands, is very hard, and even dangerous. In ordinary years they may have enough to eat, and are happy; but a crop that is below the average makes many go hungry; and while none may be actually starved, hundreds die of disease and exposure who would have lived if the harvest had been good.

"The next trouble came in June. There was a small disturbance in a part of the province far from here. Some regiments, whose pay was too much in arrear, tried the plan of cutting off the head of the officer who was 'squeezing' them beyond precedent. A little affair of this kind ought not to have affected us here, but unhappily a rumour came that the rebellion was spreading. The people in the villages began moving into the cities. They have had experience of these rebellious, marauding bands of cut-throats running all over the place. In the larger villages the people began repairing their mud-walls, but whether they 'flitted' or fortified, it meant spending money, which they could ill afford. Just at this time came a shock of earthquake, in fact, several shocks; they were not severe enough to do any harm beyond shaking down a few old houses and some parts of the city wall; but it does not need a big earthquake to unsettle people's minds, and there was an immediate panic among the Chinese. It was not the earthquake that they feared, but what the earthquake portended; they connected it at once with the so-called rebellion, and took it for a warning sign of evil to come. Day and night they streamed into the city, bringing the most valuable of their household effects, but leaving a good deal to the robbers. There would have been no

robbers in our neighbourhood if opportunity had not thus made them.

"As the mutiny was promptly repressed, it follows that the earthquake must have foretold some other evil. It came at last. The autumn crops were looking pretty well, but began to want rain. Were we going to have a repetition of the spring anxiety? No, worse! The rain came, and came in torrents, and would not leave off; the grain was beaten down and sodden. Then we could sit and hear above the roar of rain the crash of falling walls. Even we foreigners, under our comparatively water-tight roofs, had some of us to spread mackintosh sheets over our mosquito nets, and sleep to the sound of water dripping from all over the ceiling; but in the miserable hovels in the villages families huddled together till the rain-soaked walls of mud began to totter, then rushed shrieking out into the darkness, lucky if they could escape before the roof came crashing down.

"The country made a very sad sight after the rains; there is not a village, I suppose, anywhere near us that escaped damage, though, of course, those on low ground, and near streams, have suffered most severely; in some cases two-thirds of a village having been destroyed. Of course the number of people injured by falling houses was very great, but I have heard of few deaths; though at Wei-hsien (where our nearest foreign neighbours live) several were killed.

"The worst result of the floods, however, was the spoiled harvest. In some places only two-fifths of an ordinary harvest was gathered, and in the whole district together probably not one half of the usual autumn harvest. What this means to the poor people none can realise except those

who are among them. Food is already gone up half its usual price or more; and how are those (many of our church-members among them) who can only just live in ordinary times—how are they to live through the bitter winter till the spring harvest is ripe? Many families are moving away to the thinly-peopled Shen-si, forty or fifty days' journey; but it is not certain that they will be better off there.

“We have thus seen, more or less, this year of drought, floods, rebellion, earthquake, and famine; there is still the pestilence to be considered. That came immediately after the rains; it has been spreading ever since, and now going from village to village. I hear of thirty having died in this place, or fifty, perhaps eighty, in that. It is the Asiatic cholera, which kills pretty quickly, some being taken ill and dying without being able to speak, within the hour. I talked with one of our most valued church members about the cholera—he was taken ill and died of it the next day. The total number of those carried off by it cannot of course be known, but as there are many hundreds within our own district, there must be many

thousands dead throughout the province.

“I have written about these matters in the hope that should you put this letter in the *HERALD*, people will be moved to greater sympathy with the Chinese. I have written about our own neighbourhood only, but the whole people groan under calamities like these; our floods and semi-famine are trivial compared with those, for instance, in Honan or Kuan-tung. And all this misery is a type of their spiritual destitution, and is to a great extent the result of it. We are doing a little good amongst a few thousands of Chinese, but the hundreds of millions must be saved, the whole empire regenerated; then the earth shall yield her increase, then sorrow and sighing shall flee away.

“The more you know of them the more you must pity them; the more you pity the more you will do for them; and when you have done all for them you can, One will say, You have done it unto ME.

“Believe me, my dear Mr. Baynes, yours sincerely,

“SAMUEL COULING.

“A. H. Baynes, Esq.”

EXTRACT FROM THE *TIMES* OF 11TH JANUARY, 1889:—

“There are many indications that the famine in China which we reported yesterday is one of the most widespread and disastrous that has afflicted that country for many years past. A paragraph in these columns a few days ago spoke of a famine as impending in Northern China, over an area including parts of the provinces of Honan, Shantung, and Chihli. This is in the region of the Yellow River, and includes the districts ruined by the inundation last year, and it is on the borders of the

vast region visited by the Shantung famine of 1877-8. In this densely populated region, with its liability to having whole tracts reduced by a sudden inroad of the river to deserts, destitution is only too familiar. But if famine has really visited the fertile plains of the Yangtze Valley, as is suggested in the telegram published yesterday, China is in a bad state. It is probable, however, that only a certain portion of the Yangtze provinces has suffered like Southern Shantung, and doubtless South-

Western Honan will be found to be the place. A disaster so great as a famine in the greatest food-producing provinces of the Empire, the feeders of many regions far removed from them, would be almost irreparable. It would mean the destruction of the food supply of millions of persons scattered all over the vast Chinese territory. But, however limited the afflicted area may be, the famine comes at a peculiarly unfortunate time. China during the past eighteen months has suffered from calamity after calamity; the resources of the Government—which is the most decentralised in the world, and scarcely fitted for the ordinary everyday work of administration, while it is wholly unfitted to meet any sudden or heavy call upon it—are already strained to the utmost by the Yellow River disaster. This threw a population estimated at a million and a half of persons out of their livelihood, excluding the very large number who lost their lives. It also caused an expenditure of over two-and-a-half millions sterling in endeavouring to repair the breach. Then came the frightful inundations in Manchuria, which seem to have covered almost the whole of the country between Monkden and the sea, and destroyed one of the sources of food supply. But worse even than these was the absence of the rains in the early summer on which the rice crops depend, and it is to this that the present famine must be attributed.

“No details have been received in this country of the state of things in the famine districts in the Yangtze Valley, or even of the provinces in which these are situated; but the last mail brought a peculiarly interesting and valuable letter from a missionary who was visiting the districts in North

China where famine prevailed. About the middle of October news reached Chefoo that great distress prevailed in Shantung, and on the 18th of that month Dr. Nevins, a missionary, started to investigate the matter, having hastily got together a little money to afford such relief as was in his power. Writing on November 10, from a place called Chang-lo, he says that he found the distress more extended and greater than the reports had led him to expect. The districts he visited had an area of about 6,000 square miles and a population of 1,500,000. It had suffered much from drought during the past four or five years, and in one corner from the overflow of the Yellow River. The present calamity was the consequence of the unusual rains of August, culminating in what appears to have been a deluge on the 18th of that month. Although heavy rains are common and expected about that time, no one had before experienced such a rainfall there. The water rushing down from the mountains in the central part of the province swelled the streams, which burst their banks, and, uniting in one common flood, swept over nearly the whole of a vast plain which slopes gradually to the north, and terminates in Pechili Bay. The people, who had lost their wheat crop in consequence of drought during the spring and early summer, were rejoicing in the prospect of a good autumn harvest, when the flood destroyed all. The millet and bean crops were destroyed at once. The tall sorghum, with its head above water, promised for a time to survive; but much of it was borne down by the current and the wind. The houses of the people in many cases are gone as well as the food, for the floods, rising to the slight elevation on which

the villages and towns were constructed, entered the houses, and softened and dissolved the mud bricks which formed the foundations, so that they fell to the ground. Dr. Nevins describes, as an instance, one particular town, where the destruction and misery are no worse than elsewhere, and not so bad as in some other places. The town is Han-Chiao, on the Miho River, with a population of 2,000. It is surrounded by an earth wall 20 ft. in height. The river banks gave way just above the town, and an opening was gradually made for a distance of about a mile. The water burst out towards the town, tearing away the surface earth from hundreds of acres of cultivated land, and covering it with sand. It soon broke down part of the mud wall, and poured through the streets, filling the whole space within the walls, and breaking out again on another side. Nine-tenths of the houses were carried away; household goods, furniture, farming implements, and timbers of buildings floated away towards the sea. The people saved themselves by climbing trees or the higher parts of the wall, where many of them remained standing in the water for hours. For two days they could obtain no food. The town, when seen by Dr. Nevins, was a scene of complete desolation. Large pools of water stood where there were recently busy streets and comfortable dwellings. A few of the original houses remain, and some huts have been erected on the open spaces. Many of the inhabitants have fled to friends living in more favoured localities, and many are reduced to hopeless beggary. The whole region bore marks of the flood three months afterwards. The surface earth is carried away wholly in many places; in the others the

ground is too wet to plough. Small streams have formed lakes and covered large tracts of country. Around the city of Lo-ngan the people were found living principally on the seeds of alno grass or shrub, which grows on alkaline lands, and resembles the sage plant of the high American tablelands. In every village the people were found gathering this grass. The seed and husk are ground into powder, mixed with chaff, and made into a kind of cake, which is nearly tasteless, except that it has a slight herby flavour. It can contain but little nutriment. In none of the houses was any food except these cakes found. In one house a man showed a little flour in a gourd which he had brought for a sick child. It was made from coarse sorghum, which in ordinary times is only eaten by the very poorest, who can afford neither rice nor millet, but now it is a luxury. Death by starvation, says Dr. Nevins, is staring these people in the face. All the roads leading out of the region were thronged with refugees, usually able-bodied men with women and children. They endeavoured to plant their land, and were on their way to more plentiful regions to beg, so that more would be left for those remaining behind. They hope to return to get in their spring crops. They take their farm wheelbarrows to carry clothing, bedding, and a few utensils, with the younger children sometimes sitting on top of the load, and the adults trudging behind. It was estimated that 2,000 persons were daily leaving the stricken districts in all directions, but especially towards the famine districts of 1887-8, where land is cheap on account of the dearth of the population. Sometimes illness of the wife or husband brought the family progress to a standstill,

as the husband was too weak to propel the wheelbarrow with his wife added to the load, and *vice versa*. Many refugees were also returning, as they found it impossible to get a living by begging; but, as a rule, the frightful privations of this exile deter all who are not absolutely driven to it. Some linger at home, loath to leave, until all the food is exhausted, but even the chaff bread cannot last through the winter. Those who have property of any kind try to sell it, but nothing will fetch a tithe of its value. In conclusion, Dr. Nevins observes that any words can convey but a very imperfect idea of the misery, and it is sure to be worse in the spring, before which the limited supply of provisions will be exhausted. Those who have remained at home will be reduced to extremities; those who return from abroad will not have the means or strength to plant the spring crops. He estimates that a halfpenny a day, or fifteen pence a month, would, in addition to what the people can do themselves, support life. The district magistrates have remitted taxes, but seem to have done nothing further to meet the awful situation.

"It will be borne in mind that, although Dr. Nevins speaks of a region of 6,000 square miles and a population of a million and a half, his investigations extend only to a small part of a particular province, and leave many others in an equally bad plight wholly untouched. The vast area suffering from the Yellow River inundations, for example, did not come under his notice, and the districts in the Yangtze Valley, referred to in yesterday's message, were many hundred miles off. For several months past reports from these places have been dropping into Shanghai from missionaries and other travellers;

during the last fortnight or three weeks these must have become definite and alarming to induce the foreign community in Shanghai to telegraph home for aid. The foreign communities in China are accustomed year by year to many calls for the relief of distress in the country, to which they respond with the utmost readiness and generosity. They must have been convinced of the hopelessness of trying with their own resources to deal with a disaster of the magnitude of the present famine when they sent home the urgent appeal which we published yesterday.

"A word of warning in conclusion may not be thrown away. If those who usually take the lead in such matters should decide to answer the cry for aid from Shanghai by appealing to the English people, it should be clearly understood from the outset that the distribution in the distressed districts should be wholly in the hands of foreigners, and that not a farthing should be sent into Shantung or Honan except by the agents of the Relief Committee in Shanghai. In other words, no Chinese official should be permitted to have the distribution of the fund on the spot. To begin with, the Chinese have not the capacity for organising relief of this nature so as to make the most of their means; and, in the next place, the subordinate officials into whose hands the money would finally get cannot be trusted. Even in the case of the Yellow River, with the eyes of all Peking on the work, and the highest officials in charge of it, accusations of speculation on an enormous scale have been officially made. Fortunately, we are not dependent on Chinese officials to distribute relief efficiently. In 1877-8, under the superintendence of Messrs. Richard, Muirhead, and other

missionaries, the fund then collected abroad was distributed. There is a considerable number of missionaries scattered over the distressed districts whose knowledge of the wants of the people is unrivalled. To them, under

the superintendence of the gentlemen already mentioned, the final distribution of any fund that may be collected should be confided; and to the Shanghai Committee the funds collected in this country should be remitted."

EXTRACT FROM THE *DAILY NEWS*, 16TH JANUARY, 1889:—

"The terrible calamities which have fallen upon some of the most populous districts in China have produced a famine such as a European who has never visited the Celestial Empire must find it hard to realise. For some time past, indeed ever since the disastrous outburst of the Yellow River, which we described more than a year ago, each mail from the far East has brought rumours of widespread want and of fresh catastrophes involving the ruin of whole towns and districts. Following close on the news of these great floods came accounts of similar disasters in Manchuria. There the rivers overflowed to such an extent as to turn the fertile fields north of the Gulf of Leaotong into a wide wilderness of water. Then came a scarcity of rain over an area of many thousands of square miles of land, so that the growing rice crop, upon which so much depends, turned out an utter failure, and the wheat was burnt up with drought. Nor was this all, though in itself enough to cause a famine such as that which visited Shantung in 1877. The Chinese cultivators still looked for their sustenance through the coming winter to the autumn crops of beans, millet, sorghum, and other late products of the soil. But in August—always a wet month—the rainfall was beyond all precedent, and large portions of Honan, Shantung, and Chili were turned into an enormous lake. Houses and even towns were swept away, and those of their inhabitants who escaped

from the rising waters were left homeless and foodless. It will be remembered that the spot where 'China's Sorrow' burst its southern bank the year before last was a few miles below Kaifong, the capital of Honan, so that the recent catastrophes have devastated not only the districts which suffered from that flood, but a wide area stretching far towards the north.

"Surely the tale of destruction was terrible enough already, but within the last few weeks there has come intelligence of a famine in the fertile valley of the other great river of China, the Yang-tse-kiang. It seems that the same climatic scourges which visited the plains of the lower Hoang Ho were felt on the southern side of the watershed. Now, the full meaning of such intelligence is not obvious at first sight; but when we remember that the lower part of the basin of this noble stream is the chief granary of China, some notion of the magnitude of the disaster begins to dawn. Hence Sir Thomas Wade has issued an appeal to that wide section of the public which is ever ready to stretch out a helping hand to the unfortunate throughout the world. He has pointed out how easily real help may be given to the millions of Chinese who are actually starving. 'The sum needed to support a Chinese family when in straits is inconceivably small,' he says, and the truth of this remark shows how dire must be their extremity. There exists throughout the famine-stricken districts an efficient organis-

tion of European missionaries, through whom any fund which may be raised could be distributed, and at Shanghai there is a Famine Committee to which subscriptions can be sent through the Hongkong and Shanghai Bank, at 31, Lombard Street. Sir Thomas Wade modestly disclaims any intention of taking the lead in a grand philanthropic movement, but the occasion is one of great and terrible need over a

large part of one of the world's most thickly-peopled regions, and it behoves us to do something to follow his guidance. Nay, more, we must not forget that what is little to us will be much to those who are destitute, and that the character and habits of the starving people make what little aid we give them go further than it would elsewhere."

On the 22nd of last month the Lord Mayor, in response to an earnest request from a very influential Deputation, issued the following appeal:—

“THE FAMINE IN CHINA.

“The reports of the terrible famine in three districts of China have now been confirmed and amplified by further telegrams. It is impossible to fully estimate the amount of distress which exists, but the famine is without doubt more widespread and disastrous than that in 1878, when over thirteen millions are said to have perished. This is enough to show how appalling it is in its magnitude. Following so quickly the Yellow River disaster, it has strained the resources of the Chinese Government beyond their power, the expense of repairing the breach caused by the overflow having alone involved an expenditure of two and a half millions sterling. It therefore appears to me that this is one of those occasions when it is my duty as Lord Mayor to call upon all to help in raising funds for those who cannot help themselves. I would make this appeal on the following grounds:—

“1. The suffering is so terrible that we are hardly able to conceive what this famine in China means. The women and children are dying in thousands by the wayside, while the starving men are powerless to help them.

“2. The Chinese Government, even

if it had a far more perfect organisation, would be quite unable to meet this exceptional distress; but it is doing what it can, by subventions of money to the famine-stricken districts, for the immediate relief of the destitute.

“3. England has for centuries been connected with China in large and profitable commercial relations, and this, I think, gives China an especial claim upon us in a crisis like the present.

“4. Any help that we can give would greatly assist those who are working under exceptional difficulties in spreading the beneficent influences of civilisation in that great country.

“The impediments in the way of distribution, which are always great, and in a country like China particularly so, have been met, as far as possible, by a powerful and energetic committee in China, and the appropriation will be carried on as in 1878 by the missionaries of all creeds under its direction, facilitated by improved means of transit. The loss of time will also, as much as possible, be obviated by subscriptions being telegraphed to China, and the facilities given by the Hong Kong and Shanghai Bank will enable the funds to be at the use of the Shanghai Committee

within a few hours of their subscription.

"That the work is hard, the sum of money required large, and the time short, should, so far from deterring any one from co-operating, induce them to come forward and help willingly. When those who are unable to subscribe much learn that 4s. is sufficient, as I am informed, to save one life until the present famine is over, they will, I hope, realise that even a small sum cannot fail in this calamity to be of considerable value.

"For these reasons, and at the request of an influential deputation of my fellow-citizens, I have decided to open a fund at the Mansion House for the relief of the sufferers, and I earnestly appeal to the benevolent public for such prompt and practical aid as will tend to alleviate the distress consequent upon one of the most terrible disasters of modern times.

"JAMES WHITEHEAD,

"Lord Mayor.

"Mansion House, London,

"January 22."

THE CONGO MISSION.

Mission Work at Bolobo, on the Upper Congo.

THE Rev. George Grenfell writes:—

"B.M.S. Station, Bolobo,

"Upper Congo River,

"23rd October, 1888.

"MY DEAR MR. BAYNES,—I am at last able to report the commencement of mission work at Bolobo. We are now living in the small house which James Showers has built for us, referred to in a previous letter.

"SCHOOL HOUSE AND CHAPEL.

"We have 'run up' a small, mat-covered building that serves as school-house and chapel. The walls are made of the arrow guards of the *Peace*, and the seats are planks nailed to short posts in the ground. We had our first Sunday service in it three weeks ago, and besides our own workpeople and crew of the steamer, there were some eighty natives present, who seemed greatly interested in the proceedings. I pray that the continuity of our work may not be broken, and that services and school may be long maintained for the good of the people and the glory of God.

"I am very anxious to make the best possible use afforded us here in this terribly needy Bolobo field. But what can one man do as missionary in charge of a station, when he has also to be captain and engineer of the *Peace*, and look after the transport for Lokolela? If it had not been for the fact that I have some good coloured helpers, it would of course have been impossible for me to have done what I have; but my two most useful men are due to visit their homes during the coming year, and, even though they return as early as possible, they cannot be much less than a year away.

"MOIE TOWNS.

"I think I have already explained to you that our station is on the debatable land between the Bolobo and Moie towns that stretch away some two or three miles both north and south. We have also a very large population (Batende) inland to the

eastward, but unfortunately these people are not well disposed to the white man. They are the real inhabitants of the country, who have been driven away from the river banks by the Bobangi and others, who, like the Norsemen settlers on the eastern coast of Britain a thousand years ago, sallied forth from their own inhospitable shores to occupy the better sites they found in their neighbour's country. The Bobangi, however, have only quite recently exchanged the swampy banks of the northern affluents for the high banks of the main river. But though only one or two generations have elapsed, their language is now the common medium of intercourse for more than five hundred miles of waterway. Whenever it has been possible, these people have cut off the original inhabitants of the country from the river trade, and established themselves as middlemen; and I have no doubt that the bad feeling of the Batende is the consequence of the evil reports that the Bobangi have spread for the purpose of throwing difficulties in the way of our intercourse. The feeling created has hitherto rendered our overtures unsuccessful, but we are hoping to live it down, and to convince them that our only object is their good.

"DR. SIMS'S DANGER.

"You may judge how high feeling runs when I tell you that on the 1st of this month Dr. Sims (who, being unwell, came up river with us, and was waiting for the *Henry Reed* steamer, then due down) met with a very bad reception at a point about an hour inland. He had already reached the Batende plantations, and had friendly chats with the women, who were greatly interested in the donkey he rode. He had not gone far, however, when an

angry man with a gun appeared on the scene, and the doctor dismounted to parley with him, and to assure him that it was impossible that he, alone as he was, could do them harm, and that he only wished to see their town and to be friendly. The angry man, however, barred the way with his gun, and soon called some ten or a dozen others, who, growing bold, levelled their guns, and went so far as to pull the triggers. But whether the guns were loaded or not, or whether they were merely not primed, did not transpire; in any case, the ominous clicks of flints in their pans, and the possibility that some of those arriving on the scene might be better prepared for war, and that therefore the next click might be more than a mere farce (the muzzle of any gun within a foot of the pit of my stomach always makes me feel creepy), were sufficient arguments to induce the doctor to turn and run for home. He was already sore from blows with sticks and stones, and it was not long before he was overtaken by a man with an executioner's scimitar, who, as he raised his arm for a stroke, received such a startling cut across the face from the doctor's riding switch as sufficed to stop the threatened blow. The men with the guns were still following, and the doctor ran again, but only for a short distance, when he sank exhausted, but happily beyond the limits the Batende thought it wise to pass. Possibly the knowledge that some of our workmen were cutting timber in the forest close by, may have influenced them. It was indeed a glad fact that followed the suspense of the earlier moments when the doctor realised that they were no longer following; and it was indeed with grateful hearts when he was with us again that we returned thanks

for his having been brought safely through it all. This incident has been the unpropitious commencement of negotiations, which, however, I am hopefully following up, with a view to obtaining free admission to their towns.

"THE BOBANGI.

"The Bobangi, though by far the most numerous and important people we meet on the first half of the river between Stanley Pool and Stanley Falls, to my mind give indications of having passed their zenith. The old king, Chumbiri, of whom Stanley, in his 'Through the Dark Continent,' speaks as the most plausible rogue in all Africa, is dead—some say killed by his own son—and his domain divided up into numerous sections. Ibaka, who a few years ago was all powerful in this region, now has but very little more than the shadow of his former authority. He says God (Nyambi) is against him, killing his people, sending sickness upon him, and 'eating' his money. We tell him: 'No, it is not God, it is all your own fault. If a big man dies, you kill several to put in the grave with him.' The fact is, the wealth the ivory trade has brought has demoralised them; and, instead of the well-formed and hardy, fearless people of a generation back, a much less stalwart race is growing up, with all the predatory instincts of their fathers, but without even the stamina needful to enable them to keep what they now possess.

"THE MOIE PEOPLE.

"The better morality of the Moie (Banunu) people is telling very markedly in their favour; and while the importance of our Bobangi neighbours on the south is waning, that of our Moie friends is increasing. They

are more industrious and energetic, making longer journeys, and building better houses. But the Moie people need the Gospel as much to keep them from falling to the depths the Bobangi have reached as the Bobangi do to raise them. In both cases the Gospel is the only hope, for the condition of the best in the country is terribly bad, too bad to be told, untellably blood-thirsty, cruel, and lascivious. Their laws are ratified by blood, and their burials are opportunities for gratifying the public taste for it, by the beheading or burying alive of as many as the 'sorrowing' friends can afford to buy. A few weeks ago, as we came up river, and reached the beginning of the Bolobo towns, we saw the body of a man hanging from the branch of a tree. Upon inquiry, we found that a few days previously a council of chiefs had been called to pass certain laws with regard to the penalties for wounding, and the prices of slaves and food. After settling that all cases of drawing blood were to be paid for, that slaves from down river were to be bought for five hundred brass rods (each rod twenty-one inches long and one-seventh of an inch thick), slaves from up river for a thousand, and that two pound cassada puddings were to cost one brass rod, they set their seal upon these laws by subscribing for the purchase of a slave and by killing him on the spot, afterwards hanging his body in a conspicuous place, where his bones still witness to the laws then made.

"DARK AND SAD.

"Only last week, while we were away at Lokolela, upon the occasion of burying a comparatively young man, one of his wives was made to sit in the grave and support the corpse

on her knees, and to be buried alive with it, and this after they had already cut off the heads of four poor unfortunates to testify to their respect for the dead, and to gratify the public taste for a spectacle. It is terribly sad to see how the people, even the very young, revel in bloodshedding and in going over the details of these awful incidents. This is indeed a land of darkness and cruelty, and of many, many sorrows.

“Considering the state of society is what it is, that every man and boy goes armed with spear or gun is not surprising—to go unarmed is to court attack. Four days ago, ten or twelve of our Bangala workpeople went to the forest to cut timber; and as there happened to be some unsettled ‘palaver’ between their countrymen and one section of the Bolobos, their unarmed condition was taken advantage of by about double their number, and one of our men came home with a spear wound that narrowly escaped

being a fatal one. We have of course not sent our Bangalas afield again, but have kept them about the place, and in a few days they will go down to Arthington.

“WHO WILL HELP?”

“But I need not tell you of more wickedness, or lawlessness, or cruelty, to convince you of the need there exists for the preaching of the Gospel of peace and of goodwill to men at Bolobo, and I sincerely hope that the need will so appeal to the friends at home that we may be enabled to continue the work we have begun.

“Praying that the interest of all our helpers may be sustained, that their intercessions on our behalf may never fail, and that God’s rich blessing may follow our efforts to declare His great salvation, I remain, my dear Mr. Baynes, very faithfully yours,

“GEORGE GRENFELL.

“A. H. Baynes, Esq.”

Our readers will be glad to hear that the Committee hope to send out very shortly two new missionaries specially designated for up-river work at Bolobo.

Letter from the Rev. George Grenfell, of Stanley Pool.

THE following characteristic letter from Mr. Grenfell has just been received:—

“Arthington, Stanley Pool,

“October 27th, 1888.

“DEAR MR. BAYNES,—I returned from the upper river late last evening to find that our courier had already gone down country with the mails; however, I am hoping to get this letter off per State Courier, who has not yet started. To do this I must be very brief or I shall lose my opportunity.

“On my arrival I found your telegram of 19th September awaiting me. Naturally enough I am greatly gratified by the evidence it affords of the deep and kindly interest of the Committee and yourself as to my health; but I am glad to tell you that I feel now perfectly justified in disobeying its instructions. Depend upon this, however, my dear Mr. Baynes, as I solemnly promised you when we parted in Liverpool, I will return home as soon as I feel that my health really demands it. I certainly was unwell two or three

months ago, but not so seriously as some of my friends thought, and now I am glad to report myself much better, and quite able to hold on for some time yet, say till after the arrival of the reinforcements I trust you will dispatch next spring. I do not like the idea of facing an English winter, much less the idea of dropping into it suddenly, as I should do if I were to leave for England now. Indeed, I am deeply sorry to feel the advisability of considering the matter of an early return at all. These long and serious interruptions to our cherished work involve so great a share of one's brief life that, had I on my last visit home but had a longer rest, then, I think, I would indefinitely stave off the thought of ever coming to England again.

"To A. H. Baynes, Esq."

"Very sincerely yours,

"GEORGE GRENFELL.

Mr. H. M. Stanley.

WRITING under a still later date, Mr. Grenfell reports, from Stanley Pool, November 30th:—

"MY DEAR MR. BAYNES,—The steamer, *Stanley*, is just down with news of Mr. Stanley having returned to a point within a few days of the Falls, and of his having communicated with Tippoo Tib. It is said no letters have come down from him. The loads left by the late Major Bartelot's expedition are now in Stanley's hands on their way to Emin, with whom Stanley had left his white men, while he himself came back for the second detachment.

"This is good news for Central Africa, and is full of promise for the future. The Congo is now more conclusively than ever the great water-way to the very heart of Africa, and I pray that Christ's messengers may speedily recognise it, and in no stinted measure take advantage of it.

"Yours very sincerely,

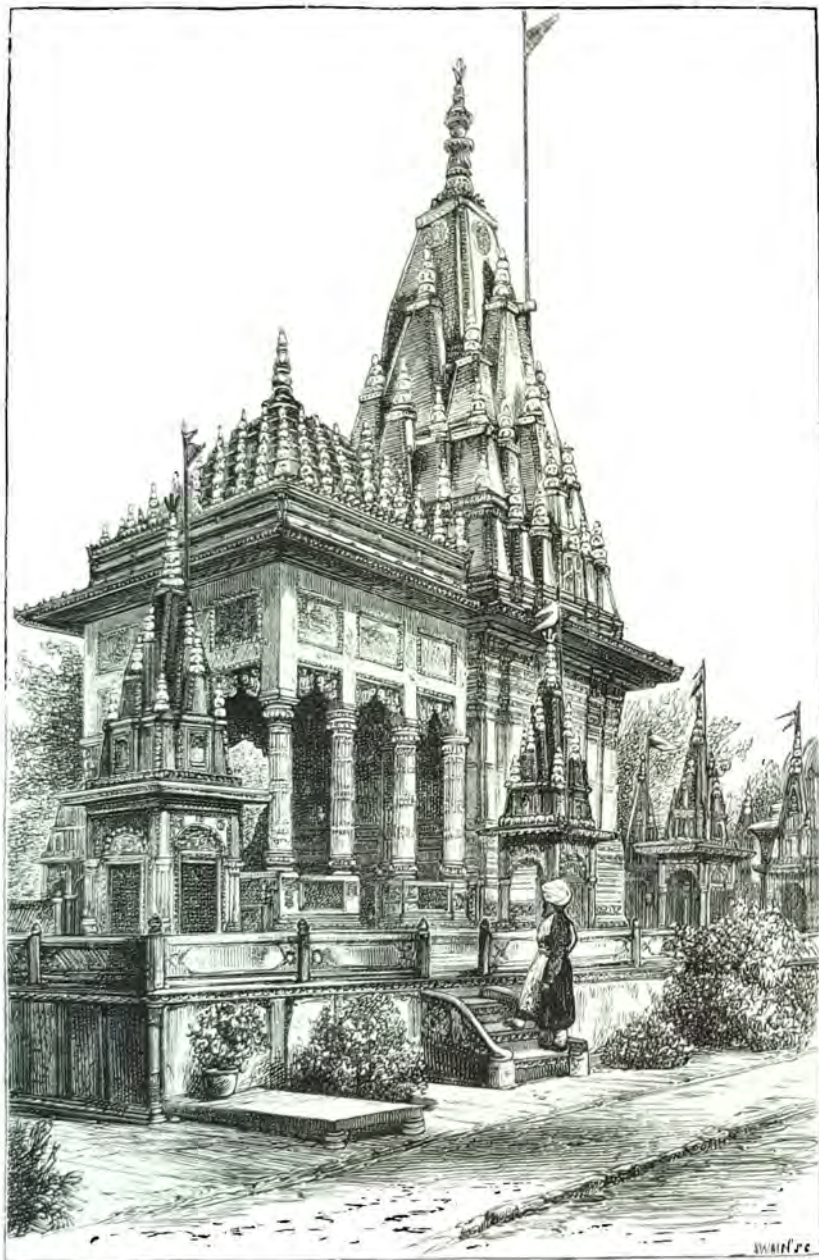
"To A. H. Baynes, Esq."

"GEORGE GRENFELL."

Temple of Alopi Bagh, Allahabad.

THE Rev. J. G. Dann, of Allahabad, sends the following letter, which, we think, will interest our readers:—

"DEAR MR. BAYNES,—By this mail I send two photographs taken by a local photographer. They represent an interior and exterior view of one of the temples at Alopi Bāgh, outside Allahabad, near the junction of the Rivers Ganges and Jumna. For many centuries it has been the custom to build temples outside cities and towns in honour of the wife of Siva, named Kālī Pároati Gauri Alopi, and in one of her forms Sitala, or the goddess of small-pox. In the Bhágawata Purána there is the story of Krishna's marriage with Rukmini, one of his chief queens. Rukmini was an incarnation of Lakshmi, born for the purpose of marrying Krishna, who was an incarnation of Lakshmi's husband, Vishnú. Rukmini was given in marriage by her brother to one of Krishna's enemies; but she contrived to send to Krishna, by means of a Brahman, a notice of the intended wedding. Rukmini was



OUTSIDE OF TEMPLE OF ALOPI BAGH, ALLAHABAD.—(From a Photograph.)

closely guarded for fear of an attempt to carry her off. Owing to the fact, however, of it being necessary for her to go outside the city to] worship at one of these temples, an opportunity offered which Krishna was not slow to embrace. Driving in his chariot through the serried ranks of soldiers who guarded the procession, he carried off Rukmini, while his brother Balráam, armed with pestle and plough, his favourite weapons, put to flight all who attempted to stay them. Such are the gods whom the Hindus worship! From this story it is evident that this custom [is an old one—that women should resort to the temples of this goddess, away from the city walls. This particular temple is a finely built and ornamented one. The edifice is painted over with chocolate colour, and all the edges are gilt, as also the trident which rises above the pinnacle. The symbols of Siva are shown in the central place of adoration with the image of the Uandi, or sacred bull, upon which this divinity rides. This temple is more for show than use, the favourite one being outside the garden. It is, however, of the same shape, and contains the same objects of worship—the symbols upon which flowers are offered and water poured, with the bell suspended, by ringing which the divinities have to be made aware that their worshippers are 'present. All through the hot, dry season a mela is held twice a week at Alopi Bágh for the purpose of propitiating the goddess Sitala. Women worship to deprecate the wrath of this demon against their children, that they may be saved from small-pox. Many a mother brings a kid or young pig, which is slaughtered and its blood poured out to satisfy the cravings of the goddess's appetite. We take advantage of these gatherings to go and preach the Gospel of God's love in Jesus Christ while on earth, who invited the children to Himself. Towards the close of the hot season one particularly large mela is held on a Monday morning. This year the missions united their forces on the occasion, and the Rev. J. J. Lucas, of the American Presbyterian Mission, and myself, with the native brethren from our own, the American Presbyterian Mission and the Church Missionary Society Divinity School, had a fine time preaching to the people who came to the mela. We kept on till mid-day, when the hot winds gathered full force and heat, and it was necessary to take shelter in darkened apartments from an atmosphere the temperature of which was over 110° Fahrenheit. It was a grand thing to see that the poor women, who stood timidly behind the circle of men immediately around us, seemed brighter and more hopeful when we spoke of the loving Saviour and the great God who desires not the death of any sinner, but rather that they should turn to Him and live.

"I am, dear Mr. Baynes,

"Yours sincerely,

"To A. H. Baynes, Esq."

"GEORGE J. DANN.

An Appeal from China.

MRS. MORGAN, of Tai Yuen Fu, Shansi, sends the following appeal:—

“Tai Yüan Fu, Shansi,

“Sept. 22nd, 1888.

“MY DEAR MR. BAYNES,—Since writing to you a short time ago from the hills, a subject of much interest to me has come up, and seeing that it is a case in which prompt and ready steps may be taken, without fear of over-haste, may I ask that the following statement of facts and plea for a definite object may be inserted as soon as you have room in our *MISSIONARY HERALD*, in order that all the friends of the Baptist Missionary Society may be appealed to to act as circumstances allow, and as God may guide them?

“Rather more than a twelvemonth ago, before Mr. Richard left Shansi, he and my husband paid a visit together to a town about eighty li, or twenty-seven miles, from this city, in order to look up a man who had been a former adherent to the ‘doctrine,’ but who had of late grown lukewarm.

“They took quarters in an inn, and the same evening spent a good time in conversation and prayer with this man and his friends, and others who came in to listen. Amongst those who came to visit them was the chief man of a neighbouring village, the secretary to a wealthy merchant. He had known Mr. Richard for some time, and having a high regard for him, and also for foreign ways and customs, he would not allow them to stay in the inn, but took them to his private house, and treated them, during a stay of two or three days, with every kindness and

respect, begging them to come again and make his home their headquarters as before.

“It is not necessary to give details of their visit. This only by way of explanation.

“Since Mr. Richard’s departure my husband has not been to the same town again, except passing through. But this autumn, being the season for the great triennial provincial examination, when students from all parts of Shansi, of very varied ages, come up to this centre to compete for the degree of ‘Chü-jéu,’ the above-named gentleman, Mr. Wang, came up also with his wife to see friends, and to take part in the general stir and traffic which such an occasion as this brings about.

“He came in several times for prolonged interviews with my husband; and his wife, a bright intelligent woman of thirty, spent some hours with me and showed herself most friendly, urging me to come and stay with her as soon as convenient.

“During the course of conversation Mr. Wang laid before my husband a plan which he said he had had on his heart for years, but had been unable to carry out. This was to found an institution in his own village, or in the neighbouring town of Yü-Zu-lisien, for the maintenance and training of little girls, who would otherwise be thrown over the city wall as infants to be devoured by wolves, left on doorsteps to die of starvation, or in some other way put to death. He said that the amount of female infanticide in his district was terrible,

as indeed I believe it is in most parts of China, and that nothing can prevent this horrible practice except the buying up of the little ones from their mothers, who are only too glad to part with them in this less barbarous manner, provided that they can thereby gain a few extra 'cash.'

"He added that he had made repeated attempts to stir up the 'fu-t'ai' or chief magistrate, to do something, but in vain. He knew that the 'foreigners' had come here to do good, and wondered if they would take it up. He was willing to do what he could to help in the expenses, and would find us a suitable house, and he thought others would contribute a little too, though we must not depend on them much.

"Well, I do not know how it strikes friends in England, but to me it seems an opening which we have no right not to follow up, and a distinct leading by the hand of God, not only to get hold of these little ones to try and train for His service and to save them from a cruel death, but an opportunity of shedding abroad in a simple, practical way the Light of Salvation, and of bringing Christ, in His character of a merciful and gracious Redeemer, before these people. There are many instances forthcoming in one's daily life here in which, by the common consent of those who have worked longest in China, and therefore have learned more of the character of the people, it is harmful to the cause of Christianity, and necessary for the health of the Church, *not* to carry out literally Christ's command, 'Give to him that asketh thee, and of him that would borrow of thee turn not thou away,' though to *refuse* help is far harder than to *give* it. But this is not one of these instances; and surely when one of their own countrymen, a man who makes no profession as yet of being anything but

a heathen, and knows but little of the truth, comes forward, as this Mr. Wang has done, eager to do good to those in his immediate neighbourhood, and willing to support us in our efforts by his influence, it behoves us as Christian workers to buckle to and carry the thing through, if it is possible. And I think it *is* possible. This would be distinctly a woman's work—viz., the superintendence of such an institution. Circumstances prevent us from itinerating as do our husbands; and preaching to the many in the chapel, or shop, or on the street is not the work given us of the Master. Our sphere is limited. But entering the home, teaching the women, and 'feeding Christ's lambs' is within our sphere, and can only be done by us. And am I wrong in thinking that an object of this kind will appeal to the hearts of some, of fathers and mothers, who, perhaps, are unwilling to join us by their contributions in the general mission work?

"Such a refuge for little girls might easily be maintained out of the purses of a few rich people, who love suffering humanity for its own sake; but are there not also many who could give of their abundance, or at any rate contribute 5s. or 10s. a year, from the ranks of those who love humanity for Christ's sake, and have learnt something of His yearning pity for perishing souls? And this without damaging in any way the income of the Baptist Missionary Society. Could not each Baptist church manage to collect £3 a-year, the average sum we should need to support one child? And could not each Sunday-school in connection with our Baptist churches raise £1 a year, apart from its general missionary collection? If, at any rate, every school numbering 100 children would guarantee 2d. a year per head, the thing would soon be done.

“As soon as funds are guaranteed, the next step, to find a lady to superintend the ‘Home,’ must be taken. But I do not fear that this would prove an insurmountable difficulty, even if God does not put it into the heart of some new sister, who has no home ties, to come out and join us. If God calls

us to a work, He always provides the necessities over and above our expectations.

“Believe me,

“Yours in the Master’s service,

“MARION L. MORGAN.

“A. H. Baynes, Esq.”

Tidings from China.

“MARRIAGE OF THE DEAD.”

A MAN dug up out of his grave to be married to a dead girl! Such an event would cause a sensation in England, but it is quite a common occurrence here.

Some twenty years ago a man of this city died, leaving a wife and son to mourn his loss. The wife was poor, and soon yielded to the temptation of a second marriage. In the course of time she also died, and was buried in the family grave of her second husband. The first husband was thus left a widower and a “solitary spirit” in the other world; so the son, who is now in good circumstances, decided to have his father married again, and engaged a friend to make inquiries for a suitable wife.

A girl of eighteen had recently died in the friend’s village, and arrangements were made between the two families for a “marriage of the dead.” The man was born seventy years ago, and the girl only eighteen; but disparity of age does not create any difficulty in such a case. The main requirement is that the parties should be suited to each other according to the usual astrological laws that obtain in ordinary marriages, and that they should both be *dead*.

The bridegroom’s coffin was dug up, and as it was not in very good condition, he was put into a new one. A new grave was dug in a lucky spot, and when all the preparations were complete, the grandson of the bridegroom, carrying the tablet of his ancestor, was taken in a wedding sedan to the house of the bride. There the marriage ceremonies were performed between the lad, as proxy for his grandsire, and the girl, who was there in person nailed up in her coffin.

Then came the wedding procession to the grave. The lad in the sedan led the way, followed by the bride, and after them marched their friends bearing presents for the newly married couple. The two coffins were lowered into the grave, heaps of gold and silver ingots, furniture, boxes of clothes, and other presents of all kinds were piled up and set on fire to transmit them to the other world (being made only of reeds and paper they were soon there), and the grave was closed up while the guests returned to the wedding feast.

Doubtless the son feels that he has performed an act of real “filial piety” in thus providing a wife for his lonely father. And the man who selected the

spot for the grave, according to the orthodox laws of "feng-shui" * (lit. wind and water), and who acted as middleman in the negotiations, and as guest at the feast, is *one of our most earnest inquirers!*

He has given up opium and idolatry, and has attended our meetings for more than two years. He is not ashamed to preach Christ to his neighbours. He attended the prayer-meeting last night and prayed earnestly. The Chinese generally feel that the opium habit is wrong, and it is comparatively easy to show them the foolishness of idol worship. But ancestral worship in its various forms seems to have become part of their very life. Oh, for more power, and more light! We live in the midst of a darkness of ignorance and superstition that is utterly inconceivable to friends at home, but such a case as this may help them to realise more vividly how much we need their prayers.

JOSHUA J. TURNER.

Hsin Cheo, Sunday, September 2nd, 1888.

The Congo Mission.

DESCRIPTIVE NOTES OF PHOTOGRAPHS TAKEN BY MESSRS. PHILLIPS AND LEWIS, OF SAN SALVADOR.

THE accompanying view of the chapel at San Salvador will, doubtless, be of interest to those friends who have followed the course of progress in Congo Mission work from its beginning until now. In the early days the Sunday services were held in the open air, under the shade of the large tree in front of the king's enclosure; but, on our arrival at San Salvador, in the latter part of 1886, Messrs. Silvey, Phillips, and I were rejoiced to find that the new chapel was almost ready for use. Mr. Weeks, and those who were with him, must have had great trouble in procuring timber large enough for the beams and uprights of such a building, for there are no great forests near San Salvador. The chapel walls are made of bamboo-palm ribs (Portuguese "bordaos"), nailed perpendicularly on a wooden framework. The roof is also of bamboos, nailed horizontally on the rafters, and is thatched with grass. We trust, however, that the grass may soon be replaced by some serviceable material, for roofs of this description expose our stations to continual danger from the bush fires. The back of the chapel is hip-roofed, instead of being a gable like the front. Besides the main entrance in front, there is a door in the side, to the left of the picture, by which the women and girls generally enter, as they sit on that side of the building.

It is now nearly two years since the first service was held in San

* For an account of Feng Shui, see "The Middle Kingdom," or any other good book on China.



THE SAN SALVADOR CHAPEL, WITH THE GIRLS AND BOYS OF THE SAN SALVADOR SCHOOLS.—(From a Photograph.)



MR. PHILLIPS'S GRASS HOUSE, AT SAN SALVADOR.—(From a Photograph.)

Salvador Chapel, and we have great reason to thank God that during all that time it has only on one or two occasions been necessary to omit any of the services on account of illness. Besides morning school and afternoon Bible-class, we have morning and evening services every Sunday; and, during the week, an evangelistic service on Wednesday and prayer-meeting on Thursday evening. The chapel will accommodate about four hundred persons.



MR. PHILLIPS AND HIS CONGO BOY.—(From a Photograph.)

The school group, taken in front of the chapel, represents some of the girls and boys in the San Salvador schools at the beginning of the present year, Mrs. Lewis seated in the centre of the group. The day-school is held in the chapel; and Mr. Phillips takes the boys during the morning and forenoon, and Mrs. Lewis teaches her girls every afternoon. Women are greatly despised by men in Congo; but Mrs. Lewis's school has already shown that Congo women are quite as capable of intellectual improvement as are the men. All the school girls, with the exception of three or four

whom Mrs. Lewis has under special training, live with their friends in various houses in the town.

This house of Mr. Phillips is made of strong grass mats or plates six feet square, fastened securely on the outside of the wall posts, the inside being lined throughout with the same material. The clay floor is covered with native mats, and the roof is of grass. The windows, like those of the chapel, were brought from the old mission premises at Cameroons.

To the left of the picture, outside the fence, and hidden by the plantains, lie the ruins of the ancient Congo Cathedral; and in the background, to the right, may be seen the gable end of the chapel roof.

This grass house was occupied by Mr. and Mrs. Lewis until their new house was built, and at present Mr. Phillips is living in it. The white ants have got into the king-posts, however; but we trust the house will remain habitable until a permanent brick building has been erected.

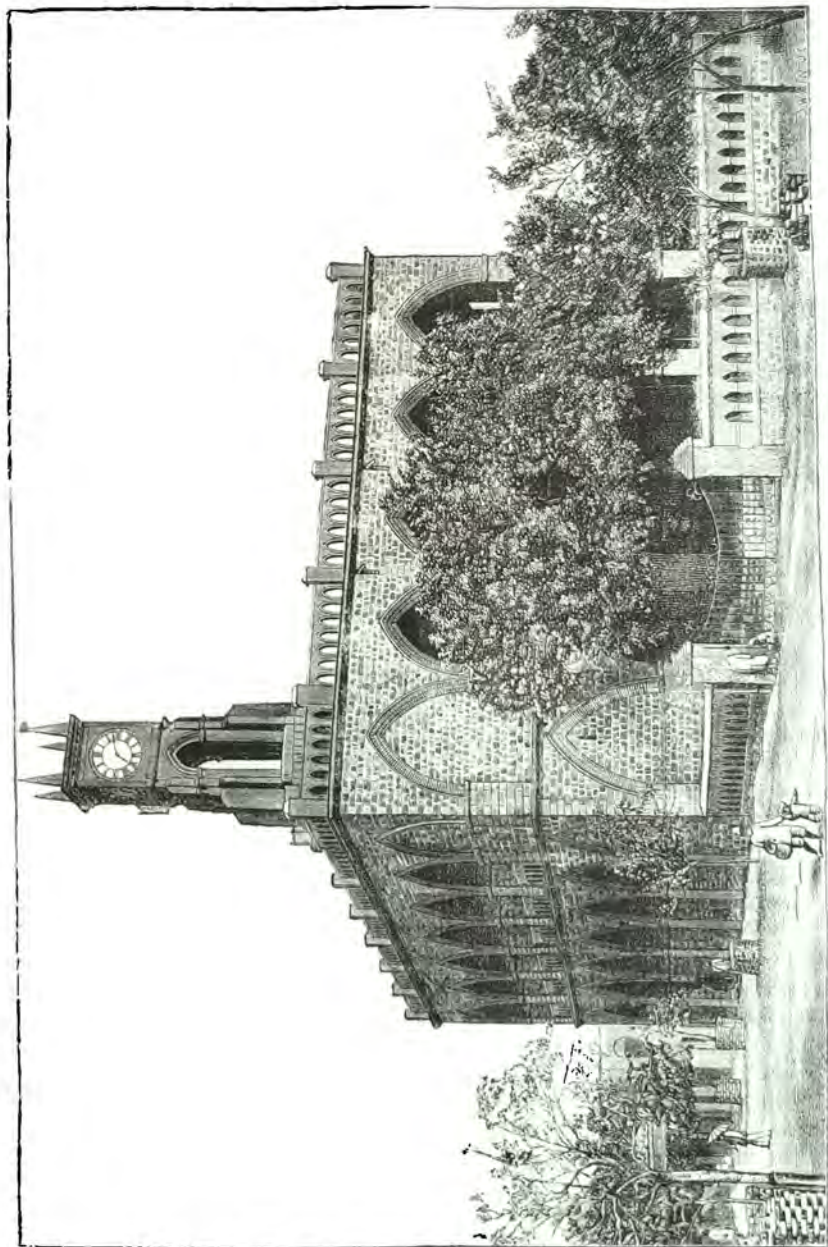
The photograph of Mr. Phillips and his personal boy, Lufiaulwisu, was taken in front of one of the large baobab trees in the mission compound.

R. H. C. GRAHAM,
Of San Salvador.

The Delhi Native Christian Training Institution.

MISS AGNES E. ROOKE, of the Z-nana Mission, Delhi, sends us the following interesting sketch:—

The Delhi Training Institution for Native Preachers and Teachers stands at one side of the Maidan, in full view of the celebrated Jama Masjid and the Fort. It is a substantial and imposing stone building; was commenced in 1883, and opened on Christmas Day, 1885. The ground floor forms a spacious hall, the centre portion of which seats nearly 400 people. This is divided by arches from the side aisles; upon these the 103rd Psalm is written in Urdu character. The 24th Psalm in Hindi is on the reverse side of the arches, which face the entrance. Public worship is held here, or, when the weather is suitable, under the tree in the courtyard in front. When the services are held in the open air we have the pleasure of seeing many Sikh soldiers, whose cantonments are adjacent, and Mohammedans and Hindus, who stand listening at the gate, and many of them come inside, sit down, and remain for a good part of the worship. Upstairs are four large class-rooms, in one of which is a library containing English and Vernacular books. Recently a valuable addition was made to this by W. S. Caine, Esq., M.P., who presented "The Speaker's Commentary," Hughes' "Dictionary of



THE DELHI NATIVE CHRISTIAN TRAINING INSTITUTION.—(From a Photograph.)

Mohammedanism," Kramer's "Biblical Theological Lexicon," Robertson's "Church History," and Letts's Atlas.

Since the opening of the Institution there have generally been about twenty students attending classes. In addition to their studies, they do a good deal of active evangelistic work, attending week-day meetings in the adjacent mission stations and *bastis*, accompanying and assisting missionaries in regular bazaar preaching in the city and at neighbouring *melas*.

The Sunday evening and Wednesday evening services above mentioned are regularly conducted by the students, and a visitor who was present at a recent service expressed her surprise and pleasure at hearing such a good sermon from a student.

The great difficulty in conducting the Institution is the dearth of suitable men for training. So far, with few exceptions, all the students have come from Delhi and the neighbourhood. It is our hope that as the character of the training of this Institution becomes more widely known to our missionaries in other parts of India that many men who have already given proof of their earnest Christian character and ability for preaching will be sent here to study.

The Lord Loveth a Cheerful Giver.

WE desire gratefully to record the receipt of the following welcome gifts:— A silver watch and two small silver spoons from Mrs. Elizabeth James, of Fishguard. £1 from "One in Flintshire, who is much indebted to the Lord." Five shillings from a working man at Hitchin. A silver bracelet from "One who desires above all else the speedy coming of the Kingdom." A small silver fruit knife from a Governess, for the Congo. A small silver pencil case from "a girl at school who loves the Congo Mission." Ten shillings from "A Friend, Westbury Leigh." £2 from a friend at Scorton. Five shillings from "Anon.," who writes:—"Will you please accept the enclosed trifle for the Mission. It is very small, being part of my first earnings, a tenth of which I intend to give back again to God. Please do not despise so small a gift. I wish I could do more for the glorious work. Perhaps God will one day honour me by calling me to give *myself* to labour in the mission-field. I have been thinking of it for a long time, but I do not wish to do anything without the distinct guiding of my Master's hand." Five shillings from children of Mrs. J. Russell Leonard, who writes:—"One of my dear children suggested that, instead of sending Christmas cards this year (or rather *last*), we should send *you* the money for the 'Baptist Mission,' a suggestion which we all adopted with much pleasure; so enclosed please find a postal note for 5s. We all wish it were a much larger amount." An old silver coin from an Old Soldier who "has nothing else to give of any value."

The most cordial thanks of the Committee are also given for the following especially welcome and timely contributions never so much needed as at the

present time:—L. T. W. £1,000; Mr. J. Marnham, J.P., £195; In Memoriam, R. E., £150; Mr. J. B. Mead, £100; N. N., £100; A Friend, per Mr. J. Sing (third instalment of subscription for five years) £100; An Octogenarian, thank-offering for mercies received, for *W & O Fund*, £100; S. N., £50; Mr. J. Storrs Fry, £25; Mr. T. Haworth, for *Italian Mission*, £25; Mr. J. P. Bacon, £20; Rev. A. B. West, £20; Mr. Joseph Wates, £20; J. and J. F., £15 15s.; Mr. Edwin Pryor, £12; C. P., per Mr. S. Weller, £10; E. D., £10; Rev. T. G. Rooke, LL.B., £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to January 12th:—Box, from Mrs. Wall, Leominster, for Mrs. Wall, Rome; rugs and scrap-books, from Mrs. Hunt, Southampton, for Messrs. Clark and Rogers, Congo Mission; parcel containing cards, from Onslow Baptist Sunday-school, per Mr. John A. Curtis, for Miss Butcher, Congo; a parcel of clothing, from Miss Hailes's Class, Edinburgh, for Congo.

Mrs. Holman Bentley desires to acknowledge with grateful thanks, a parcel of clothes from the Ladies' Working Society, Nailsworth, for Congo. A.

Recent Intelligence.

WRITING at the end of November, the Rev. George Kerry, of Calcutta, reports, on his return from a voyage to Rangoon:—

“I am thankful to say that, after nineteen days' absence, I have returned home thoroughly re-invigorated in mind and body, and now hope, through God's great goodness, to go on with my work with comfort and pleasure. The sea was beautifully calm all through, and I much enjoyed the complete rest and quiet. I spent one night on shore at Rangoon, where the steamer was detained from one Saturday morning till Sunday midnight. I had the pleasure of meeting and worshipping with our American Baptist brethren in their beautiful English church, and also saw a large congregation of Karen Christians, and their Sunday-school. It was a pleasure to meet with veteran missionaries like Mr. Braydon, and Drs. Rose and Cushing, and the younger brethren, who are full of hope and animation.”

We are thankful to report the safe arrival of Mr. and Mrs. Gammon at Port of Spain, Trinidad; Mr. Francis James and Mr. Moir Duncan at Shanghai; Mr. and Mrs. A. McKenna, and Mr. and Mrs. W. Bowen James, at Calcutta; and Messrs. Clarke and Roger at Madeira, on their voyage to the Congo.

At Madeira these two brethren were joined by Mr. Moolenaar—returning to his Congo work—much refreshed and invigorated by his stay at Funchal.

We are sorry to learn that our veteran missionary, the Rev. James Smith, of Simla, recently met with an accident which might have been followed with very serious consequences. His pony shied and rolled down the side of a hill on the top of Mr. Smith, who was much shaken; happily no bones were broken, and Mr. Smith thinks he is going on favourably, and will soon be well

From Dacca the Rev. R. Wright Hay reports:—

“We have been much rejoiced of late over the conversion of a young man, a student in my Bible-class. He is the son of Brahmo parents and lives with his family in Dacca, and it seemed as though his father favoured rather than objected to his being baptized, the young man having, for some years, been given up to religious indifference and so-called free thought. I had arranged for his baptism last Sabbath evening; but, at the last moment, the members of his family seized him and prevented his leaving the house. It was a disappointment; but I think the impressions made upon the young men present in the chapel, by the not unusual illustration of the irrational despotism of Hinduism, which the incident, as I related it, afforded, was nearly, if not quite, as deep and salutary as might have been produced by their witnessing the baptism. As for Anukul, as he well says in a note which, by the hand of a young Mohammedan (also a member of my class) he was able to send me on Monday—though they shut him in a room they cannot shut him from his belief in his ‘beloved Lord Jesus’ as his Saviour, and he has opportunities, such as only persecution can afford, of manifesting the true faith and spirit of Christ. The Lord bless and keep him! Several other young men are under deep conviction and ‘almost persuaded.’ Ob, for more simple faith to appropriate the blessings that God seems to thrust upon us!”

The Rev. J. G. Potter, of Agra, writes:—

“Friends may be glad to know that our evangelist, Masih Charan, has been stationed in the large town of Bhurtpore. Mr. Jones and myself came here to make arrangements two days ago from Agra. A Christian doctor, formerly in the Maharajah’s service, and now residing here on pension, kindly looked out for a suitable house for us. By his kindness we have obtained a most suitable place in the bazar, where two Christian families can reside, at the low rental of Rs. 3 a month. Although the rent is so low, the building is a fine one, ornamented with carved stone, and roomy. We shall find in it plenty of room to stay in during our visit to the place. Bhurtpore probably contains about 30,000 inhabitants. It is easily reached by rail from Agra in about two hours. We have for years preached here occasionally. We are glad at last to be able to commence permanent work. Will friends kindly remember the new and important work in their prayers?”

The Rev. H. E. Crudgington, of Delhi, reports:—

“Two brethren—viz., Masih Charan and Silás, who are just leaving the Delhi Training Institute—were appointed by the October Conference respectively for Agra and Allahabad.

“On Wednesday, the 6th November, we had a dedication service, in which these brethren were set apart for the work of an evangelist. After special

portions of Scripture were read by myself, the two brethren gave suitable short addresses, recognising the importance of the work in God's vineyard, their own unworthiness but thankfulness in being called of God, first to Himself and then to labour for Him. Mr. S. S. Thomas then gave an earnest address from the words, 'Thou therefore endure hardness as a good soldier of Jesus Christ,' urging on our brethren to be true soldiers in serving God. Mr. H. J. Thomas closed with prayer, commending them to God; and we could not but feel that throughout the meeting a true spirit of earnestness was present, helpful to all, and one which would live with our brethren in the work to which they go. Will our friends specially remember them in their prayers, that these men may be true soldiers in Christ's work, living earnest, faithful lives, and so bringing glory to His name?"

YOUNG MEN'S MISSIONARY ASSOCIATION.—A *soirée* of an exceptionally interesting character was given by our Young Men's Committee on January 15th. Some hundreds of friends from all parts of London met in the Library Hall, and after refreshments had been served, some excellent music was given, and addresses were delivered by Mr. Bompas, Q.C., Mr. Marnham, the Rev. A. E. Scrivener, of the Congo, the Rev. E. S. Summers, M.A., of India; and the Rev. Richard Glover, of Bristol.

Mrs. Holman Bentley, of the Congo, was also introduced, and gave most encouraging particulars of school work. Each speaker was thoroughly in "touch" with the audience, and from this enjoyable and enthusiastic meeting we expect the best results.

The following letter from the Superintendent of Tyndale Church Sunday-school, Bristol, shows what may be raised for mission work by the young:—

"DEAR MR. BAYNES,—I think you will be pleased to know that the contributions for 1888 for foreign missions from the Tyndale Sunday-school, Bristol, amount to £53. This is £11 in advance of the previous year, and it may serve as an encouragement to other schools to know what we have been able to accomplish. The Tyndale Church is a truly missionary church, and in the school (numbering about 220, including teachers) we are trying to train a new generation of ardent supporters of the noble work. We have boxes in every class, and boxes in many homes. For 1888 our class boxes yielded £41, and our home boxes £12; £6 of this is specially given by Miss Legg's Bible-class of domestic servants for a Bible-woman in India. The remainder we divide equally between the General and the Zenana Funds. Will many other schools try to help to a greater extent than heretofore? It is by perseverance all through the year, and the constant gathering together of small gifts, that we have been able to accomplish the result which I now report.—I am, dear Mr. Baynes, yours faithfully, E. G. SARGENT, Superintendent Tyndale Sunday-school."

On December the 12th, at Shanghai, the 'Rev. Ed. C. Nickalls, of Ching-chu-fu, Shantung, was married to Mary, e'd'st daughter of George Kirby, Esq., of Great Oxendon, Northamptonshire.

We are very grateful to the friends at Camden Road Chapel for their most successful efforts in connection with the recent Congo Mission sale of work. The treasurer, Mr. William Bishop, writes:—

“You will be glad to learn that on closing the accounts of the recent Camden Road Congo Sale, we find that the nett result is £141 7s. 11d., being considerably more than in any previous year. We feel greatly indebted to warm friends outside Camden Road Chapel who so generously assisted us to reach this record.”

The Rev. James and Mrs. Balfour have arranged to leave England for Jamaica, on the 7th of the current month, by the Royal Mail steamship *Moselle*.

Mr. Balfour's return will be hailed with delight by all the Jamaica churches, and specially by the Calabar College students, to whom he has greatly endeared himself by his devoted labours on their behalf.

Religious Neutrality in India.

THE principle of religious neutrality, which the British Government enunciates with reference to its dealings with the people of India, is no doubt, as a mere matter of policy, a good one if strictly adhered to; in practice it evidently operates in a one-sided way decidedly adverse to Christianity.

In order to maintain the principle of religious neutrality by Government, teachers supposed to be free from all religious bias are selected, and the Bible is rigidly excluded from all colleges and schools. To be brief, State education is purely a secular education free from all principles of religion, insomuch that moral training having the slightest bearing on religious thought is neglected. The result naturally is, that the majority of the graduates of the State institutions are godless and irreligious men. This state of things has even been noticed by the opponents of Christianity; for a Mohammedan gentleman, in the course of a very recent address delivered by him, pertinently remarked, “Does religious neutrality signify the exclusion of the Bible from educational institutions, and is it maintained by the fact of having infidel teachers? We would rather our children read the Bible and become good Christians than that they should be unprincipled infidels.”

Then, again. Christian teaching is not only inadmissible in State education, but all acts in Government institutions, which have the slightest tendency to give countenance to that religion, are discouraged. While educational halls are most strictly closed against Christian speakers, the same prohibition does not apply to other religious systems. Government educational buildings are, as it is well known, open to advocates of the Buddhist, Arya, Vedant, Brahma, and Mohammedan religions, and even to sceptics. For instance, the College Hall at Patna was recently used for Mohammedan services on Sundays, and a bright red cloth, illuminated in large letters of gold with the Mohammedan creed, was seen hung over the entrance gate of the Institution. Will not such action as this induce the reflection, in the minds of the people, that while Government is ashamed of the faith it itself professes, it encourages and countenances a religious system alien to itself, which must therefore be better than its own?

Patna, N.W.P.

D. P. BROADWAY.

Contributions

From December 13th, 1888, to January 12th, 1889.

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

ANNUAL SUBSCRIPTIONS.		A Friend, Westbury		For Calabar College Library, per Mr Balfour.	
A Friend, Glasgow	1 0 0	Leigh	0 10 0	Cromar, Mr	1 0 0
Andrews, Mrs. sen.	1 0 0	A. E. R.	5 5 0	Crombie, Mr R.	0 10 0
Bacon, Mr J. P.	20 0 0	Anonymous	0 10 0	Johnston, Mr	0 10 0
Barnaby, Mr J. W. (half-year)	0 10 6	"Anon.'s Missionary Box"	3 6 0	Nutter, Mr J.	1 1 0
Barnard, Mr and Mrs. G. L.	1 6 0	A Poor Woman, for Congo	2 2 0	Robarts, Rev F. H.	1 0 0
Barrett, Mrs S.	0 10 0	"Arrears"	3 4 0	Rose, Mr C. A.	1 0 0
Beilby, Mr G. F.	1 0 0	"Aunt Jane"	1 6 0	Rose, Mr A.	1 0 0
Do., for Congo	1 0 0	Blake, Mr Walter A. (box), for Congo	0 10 6	Rose, Mr A. A.	1 0 0
Do., for Mr Wall	1 0 0	Brown, Mr J., Clatt, N B., for Congo	0 10 0	Rooke, Rev T. G., B.A.	3 3 0
Bravn, Mrs	1 1 0	Brown, Mrs Aaron, for Congo	10 0 0	Thornton, Mrs	5 0 0
Brazier, Miss E.	1 0 0	Casson, Mr W., for Congo	4 5 0	West, Mr Ebenezer	1 1 0
Carr, Messrs E., & Sons	2 2 0	Clark, Mr Frampton, for Congo	1 0 0	White, Mr T.	1 0 0
Casson, Mr W.	2 0 0	C. Mrs	0 10 0	Under 10s.	0 7 6
Clare, Miss A.	2 0 0	"Congo," for Congo	10 0 0		
Cust, Mr R. N.	1 1 0	Corpe, Mr J.	1 10 0		
Drysdale, Mr James	1 0 0	Dunnett, Rev G. (profits on photos)	1 0 0		
Flower, Miss Jane	0 10 0	E. D.	10 0 0		
Francis, Mrs E.	0 10 0	E. L. Home for Blind Children, per Miss Rye	0 12 0		
Frean, Mr G. H.	2 2 0	E. M. C., Thankoffering for Congo	1 0 0		
Gale, Misses, for W & O	0 10 0	F. S., Newcastle	0 10 0		
Glover, Mr Ernest W.	1 0 0	E. R., Rothesay, for Congo	1 0 0		
Grayson, Mr E. J.	1 1 0	"Go Forward," for Congo	0 15 0		
Greenstreet, Mrs	5 0 0	Gray, Mr Parker, <i>Spe-</i> <i>cial, for China</i>	5 0 0		
Horton, Mr and Mrs W.	2 2 0	Horton, Mr (box), for Congo	1 0 0		
Higgs, Mr F.	3 3 0	Kemp, Mrs, for stair- case at Lucina	30 0 0		
Holroyd, Mrs, for Mr Wall	5 0 0	L. T. W.	1000 0 0		
In Memoriam, Bath	2 0 0	McIntosh, Mr Campbell	0 10 0		
Inillingworth, Mr F., in- stalment of £500, gift for China	100 0 0	Marnham, Mr J., for outfit and passage of Congo missionary	120 0 0		
Jay, Mr and Mrs A. Marshall	1 10 0	Mead, Mr J. B.	100 0 0		
Jones, Mr J. Filey	1 2 6	M. E.	0 10 0		
Lincoln, Mr H., jun.	2 0 0	N. N.	100 0 0		
Lloyd, Mr Thomas	0 10 0	"One who is much in- debted to the Lord," Flintshire, for Congo	1 0 0		
McAlpine, Mrs T. B., Paisley	1 0 0	Robinson, Mr G. M., Liverpool, for Congo	0 10 6		
Marnham, Mr Jno. (quarterly), for sup- port of Congo mis- sionary	75 0 0	S. M.	50 0 0		
McCalfo, Mrs	1 0 0	"She whom Thou lovest," for Congo	1 14 0		
Page, Mrs C. Selle, for Palestine	5 0 0	Sturge, the late Mr G. final instalment of £1,000 donation	103 0 0		
Parker, Mr S. G., Hitchin	0 10 0	Two Sisters in Tober- mory, for Congo	0 10 0		
Fryor, Mr Edwin, Liver- pool, for Congo	5 0 0	West, Rev. A. B.	20 0 0		
Do., for China	5 0 0	W. M. C.	1 3 1		
Do., for W & O	2 0 0	Under 10s.	0 12 7		
Pullar, Mr Lawrence	2 2 0	Do., for W & O	0 2 0		
Saiter, Mrs	0 10 0	Do., for N P.	0 7 0		
Smart, Mr J., Elgin	0 10 6	Do., for Congo	1 1 0		
Sampson, Mr B. H.	1 0 0	Do., for India	0 2 0		
Do. (box)	0 10 0				
Sowerby, Rev. E. J.	0 10 0				
Wicks, Mr T.	1 0 0				
Wright, Mr T. A.	2 2 0				
Under 10s.	1 12 6				
Per Mrs Pearce Gould, for Palestine Mission, "In Memoriam Lady Lush"	3 3 0				
Under 10s.	0 5 0				
DONATIONS.					
"A Friend in Scotland"	5 0 0				

LEGACIES.

Boustead, the late Mr. Edward, of Clapham- pk., by Messrs Shaw, Young & Henderson	5000 0 0
Fotheringham, the late Miss Helen, of Aber- deen, by Messrs. Frazer & Dugnill, for Congo	60 0 0
Llewellyn, estate of late Miss Eliza, of Llan- blethian, Glamorgan, by Mr J. Stockwood	270 0 0

LONDON AND MIDDLESEX.

Abbey-road Ch., for W & O	8 18 3
Acton, Sun.-school, for support of Congo boy under Mr Oram	5 0 0
Amherst Park, Bible- class.	2 1 4
Arthur-st., Camberwell Gate Sunday-school	5 5 0
Belle Isle, Female Bible- class, for support of Congo girl under Mrs Lewis	5 0 0
Borough-road Sunday Evening School	0 6 9
Brixton Hill, New Park- rd., for W & O	1 10 0
Brixton, Kenyon Ch. Sunday-school	7 8 1
Do., Wynne-rd., per Y.M.C.A.	8 13 0
Brondesbury, for W & O	4 6 8
Camberwell, Denmark- place Ch.	9 4 4
Chiswick, Annandale- road Sunday-school	0 17 0
Do., for W & O	0 11 6
Clapham, Grafton-sq.	8 1 3
Do., for W & O	1 18 0
Crauford, Y.M.C.A.	0 15 0
Dalston Junction, Sun.-sch.	15 0 0
Drummond-road, Ber- mondsey, for W & O	3 3 0
Enfield	12 2 9
Do., for support of Congo boy	1 5 0
Harrington, for W & O	1 17 0

Harrow-on-the-Hill, for W & O	1 1 0
Hayes, for W & O	0 12 0
Highgate-road Ch.	20 2 6
Do., for China	1 9 0
Do., for Congo	15 9 10
Do., Y.M.B.C., for Congo	1 18 7
Do., Y.W.C.A., for China	7 10 0
Do., do., for Congo	7 10 0
Do., Sun.-sch., for India	10 10 0
Do., do., for Mrs Kerry	10 10 0
Do., do., for China	10 10 0
Hornsey, Campbourne Ch., for W & O	0 16 8
Islington, Salters Hall Chapel	3 0 0
Do., Sun.-sch., for Central Sch., Backergunge	5 0 0
Ladbroke-grove, Notting-hill, Juvenile	8 7 0
North Finchley	49 2 6
Do., for W & O	2 0 0
Peckham, Rye-lane, for W & O	6 0 0
Do., Barry-road	1 2 0
Do., do., for W & O	1 0 0
Do., Public Hall, Y.M.B.C.	1 10 0
Do., Norfolk-street (Gate Goldsmith-rd.), for W & O	0 7 0
Planner, for W & O	0 15 6
South London Tabernacle Sun.-sch.	2 14 1
Stocwell Sun.-sch.	8 17 4
Stoke Newington, Devonshire-sq. Ch.	9 11 11
Do., Sun.-sch.	4 18 3
Teddington, Y.M.B.C., for Congo	0 10 0
Twickenham, Sun.-sch., for Congo	0 10 0
Upper Holloway	45 8 1
Do., for China	0 4 0
Do., Sun.-sch.	18 12 9
Do., do., for India	0 16 5
Do., Eupert-road Sun.-sch.	5 0 0
Upton Ch., per Y.M.M.A.	0 15 6
Vernon Chapel Mothers' Meeting	0 15 0
Victoria Ch., Wandsworth-road, for W & O	6 6 0
Walthamstow, Boundary-road	3 3 4
Walworth, East-street	3 6 0
Wandsworth, East-hill, for W & O	3 9 4
Do., Sun.-sch.	1 10 0
Do., Northcote-road, for W & O	3 0 0
Do., do., Sun.-sch.	8 13 6
Westbourne-grove, for W & O, 1888	7 7
Do., 1889	5 13 3
West Green, for W & O	2 3 3
Willesden Green Sun.-sch.	1 5 0
Woodberry Down	6 5 0
Do., for W & O	2 10 4
Wood Green, for W & O	4 14 0
BEDFORDSHIRE.	
Leighton Buzzard, Lake-street	16 6 4
BERKSHIRE.	
Bracknell	2 10 0

Maidenhead	14 14 0
Do., for W & O	1 16 0
Do., for support of Congo boy under Mr Davies	5 0 0
Newbury, for W & O	3 3 0
BUCKINGHAMSHIRE.	
Amersham, for W & O	1 1 0
Chearsley, for W & O	0 2 0
Do., for N.P.	0 5 0
Chesham, Lower Ch., for W & O	1 5 0
Dinton, for W & O	0 2 6
High Wycombe	10 0 0
Long Crendon, for N.P.	0 5 7
Mursley and Newton	1 0 0
Longville, for W & O	1 0 0
Quainton, for W & O	0 0 0
Water Eaton, Bletchley, for W & O	1 0 0
CAMBRIDGESHIRE.	
Cambridge, St. Andrew's-street	9 14 8
Do., Sunday-sch., for "Cambridge" Sch., Agra	8 10 0
Do., do., for support of Congo boy	3 0 0
Cambs., on account, per Mr G. E. Foster, Treasurer	80 8 6
Cottenham, Old Baptist Ch., for W & O	1 0 0
Soham	2 14 0
Waterbeach, for W & O	1 1 8
Wilburton	1 0 0
Willingham	7 12 8
Wisbech	73 6 4
Do., for Pehnadulla Sch., Ceylon	28 0 0
CHESHIRE.	
Altrincham	1 9 2
Do., for W & O	1 11 6
Birkenhead, Grange-lane	26 7 4
Do., for Congo	0 5 0
Do., Sunday-school	4 15 0
Chester, Grosvenor Park Sunday-school	6 10 0
Frodsham	8 5 2
Latchford, for W & O	0 18 0
Onston, for W & O	1 0 0
Warford and Bramhall, for W & O	0 8 0
DNWALL.	
Hayle	4 0 0
St. Austell	11 16 9
Truro, for W & O	0 10 0
CUMBERLAND.	
Workington	9 3 2
DEVONSHIRE.	
Bampton	3 2 7
Devonport, H. & C. Ch., for W & O	1 5 0
Do., Morice-square underv. Col.	1 12 6
Exeter, South-street	3 2 7
Kilmington, for W & O	0 5 0
Moreton Hampstead, for W & O	0 6 0
Okehampton	1 0 0
Paignton	3 17 0
Do., for W & O	0 10 0
Plymouth, George-st.	61 18 7
Do., for Mr T. Richard's Translation work	2 10 0

Thorverton, for W & O	0 12 0
Torquay, Upton Vale, for W & O	5 0 0
DORSSETSHIRE.	
Gillingham, for W & O	0 14 3
Lyme Regis, for W & O	0 10 0
Weymouth, for W & O	1 5 0
Do., Sunday-school	4 3 6
DURHAM.	
Highgate and Rowley	6 0 0
Monkwearmouth	0 12 0
Spennymoor, Y.M.B.C.	0 13 6
Stockton-on-Tees, Wellington-st.	5 6 1
Do., for W & O	0 10 0
Do., for N.P.	0 18 1
Wolsingham	10 19 10
ESSEX.	
Colchester	5 0 0
Do., for W & O	2 0 0
Earls Colne, for W & O	1 0 0
George-lane, Woodford, Sunday-school	1 17 0
Halstead	17 7 4
Leyton, Sunday-school	0 18 0
Loughton, for W & O	2 5 6
GLOUCESTERSHIRE.	
Arlington	0 5 5
Chalfont	10 11 1
Cheltenham, Cambray Ch., for W & O	2 2 0
Chipping Campden	0 14 6
Kingstunley, for W & O	0 10 0
Lydbrook	2 14 0
Tetbury, for W & O	0 5 0
Woodchester	3 17 6
HAMPSHIRE.	
Andover, for W & O	1 0 0
Blackfield, for W & O	0 4 0
Gosport, Stoke-road Sunday-school	1 10 0
Lymington Sun.-sch.	12 12 10
Lyndhurst	1 1 0
Portsmouth Aux., on account, per Mr J. A. Bryerley	54 0 0
Southampton, East-st. Sunday-school, for support of N.P. Kali Chand	1 0 0
Do., Portland Ch. Sun.-sch. and station	13 9 7
	84 17 6
Less expenses	0 15 0
	84 2 6
ISLE OF WIGHT.	
Newport, for W & O	1 11 0
Niton, for W & O	1 1 0
Sandown, for W & O	0 12 6
HERTFORDSHIRE.	
Boxmoor, for W & O	4 2 3
Hemel Hempstead	2 13 9
Do., for W & O	2 9 2
Northchurch, for W & O	0 13 6
St. Albans	25 0 0
Do., for W & O	7 5 8
KENT.	
Beckenham, Elm-road	24 14 0
Do., Sunday-school	15 4 7
Bexley Heath	0 13 4
Broadstairs, for W & O	0 10 0

Brockley-road Ch.	41	1	0
Do., for W & O	17	10	0
Canterbury	4	19	1
Do., for W & O	3	0	0
Caftord Hill, Sun.-sch.	11	6	0
Folkestone	11	5	2
Do., for W & O	5	14	9
Do., Uphill Union Ch., for Congo	1	11	6
Forest Hill, Sydenham Ch.	0	15	0
Foots Cray, for W & O	2	0	0
Lewisham-rd., for W & O	1	14	0
Plumstead, Park-road Sunday-school	1	11	8
Ramsgate, Cavendish Ch., for W & O	1	10	0
Sevenoaks	16	6	3
Sutton -at- Hone, Iron Room Sunday-school	4	11	0

LANCASHIRE.

Accrington, Cannon-street, for W & O ...	8	14	6
Ashton-under-Lyne Sun.-sch., for N P ...	0	14	7
Atherton, for W & O ...	3	6	4
Bacup, Irwell-terrace ...	5	10	0
Barrow-in-Furness, Abbey-road	5	2	6
Blackburn	10	13	0
Bootle	1	0	0
Briercliffe, Hill-lane ...	5	0	0
Do., for W & O	1	8	0
Burnley, Mount Pleasant Do., do., for W & O	0	16	6
Do., Yorkshire-street	46	12	0
Do., do., for Congo ...	3	0	0
Colne	14	7	11
Church	18	18	4
Haggate, near Burnley	8	0	0
Haslingden, Bury-road	11	6	0
Do., for W & O	1	7	10
Lancaster, for W & O	2	4	6
Liverpool, Pembroke Ch.	7	0	3
Do., do., for W & O	4	10	0
Do., Richmond Ch., for W & O	6	17	8
Do., Prince's-gate Sun.-sch.	37	14	10
Do., Egremont Sun.-sch.	11	10	8

Liverpool Auxillary, per Mr. John Cripps.

Profit on Breakfast	0	11	10
Soho-street Juvenile ...	7	10	11
Carlsbrook Chapel	4	10	1
Hall-lane	4	0	0
Old Swan	2	0	0
St. Helen's, Park-road	3	12	3
Walton	2	5	1
Liscard	0	10	2
.....	25	0	4

Less Annual Meeting, and district expenses

.....	8	0	10
.....	10	0	0
Lumb	2	10	0
Manchester, Brighton-grove, for W & O	2	10	0
Do., Heywood-street, Children's Scripture Union, for support of Congo girl under Miss Silvey	5	0	0
Midleton	1	0	0
Millgate, for W & O ...	0	11	3
Newbold-in-Rochdale, Ebenezer	1	0	0

Padiham, Zion Ch., for W & O	0	8	0
Prescot	0	6	6
Preston, Fishergate	31	0	2
Do., for W & O	1	14	4
Do., Sun.-sch.	6	19	4
Rawtenstall	2	9	0
Do., for W & O	0	12	6
Saunders	8	0	0
Southport, London-street Sun.-sch.	2	12	9
Warrington, Golborne-street, for W & O	1	10	0
Waterbarn	13	15	7
Do., for W & O	1	0	0
Waterfoot, Bethel, for W & O	1	0	0
Wigan, Scarisbrick-st.	4	6	0

LEICESTERSHIRE.

Arnsby	16	13	3
Foxton, for W & O	0	10	0
Hallaton	4	2	0
Leicester, Charles-st., for W & O	3	0	0
Do., Melbourne Hall, for W & O	1	10	0
Do., Emanuel Ch.	4	18	3
Do., Victoria-road Ch. Sun.-sch., for support of Congo boy, "J. G. Greenhough"	8	18	9
Sutton and Cosby	3	0	0

LINCOLNSHIRE.

Boston, Salem Ch. Sun.-sch.	1	5	6
Grantham	9	11	0
Great Grimaby, for W & O	1	0	0

NORFOLK.

Attleborough	20	0	0
Dis, for W & O	1	1	0
Foulsham, for W & O	0	10	0
Neatishead, for W & O	0	10	0
Necton, for W & O	0	6	0
Lynn, Stepney Ch., for W & O	2	10	0
Do., for outfit and passage of two Congo missionaries	10	3	6
Norwich, Pottergate-street	8	10	0
Stalham, for W & O ...	1	5	0
Upwell, for W & O ...	0	10	0

NORTHAMPTONSHIRE.

Cogenhoe	2	19	6
Earls Barton, for W & O	0	10	6
Kings Sutton	3	19	0
Thrapston, for W & O	2	0	0
West Haddon, for N P	0	10	10
Weston-by-Weedon ...	6	16	0

NORTHUMBERLAND.

Newcastle, Wes gate Hill and Jesmond, for W & O	6	11	0
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NOTTINGHAMSHIRE.

Calverton	0	8	9
Collingham	0	8	8
Do., for W & O	0	6	0
Do., for N P	0	8	1
Nottingham, Derby-rd. Do., do., Juvenile	62	18	0
Do., do., Juvenile	8	19	4
Do., George-street	18	11	11
Do., do., Juvenile ...	10	3	6

Southwell	8	3	6
Woodborough	0	9	0

OXFORDSHIRE.

Banbury	10	13	0
Do., for W & O	1	5	3
Do., Sun.-sch.	4	11	10
Bloxham	3	6	2
Burford, for W & O	0	19	0
Chadlington and Charlbury, for W & O	0	18	0
Chipping Norton, for W & O	2	3	0
Leafeld	1	18	0
Do., for W & O	1	0	0
Little Tew, for W & O	0	12	0

SHROPSHIRE.

Shrewsbury, Clarenton Ch., for W & O	0	17	8
Whitchurch, for W & O	0	15	8

SOMERSETSHIRE.

Bridgwater	30	0	0
Bristol Auxillary, on account, per Mr G. H. Leonard, Treasurer	135	0	0
Burnham, for W & O	0	13	6

STAFFORDSHIRE.

Burslem, for W & O ...	0	13	0
Newcastle-under-Lyme, for W & O	0	14	0
Tamworth, for W & O	0	5	9

SUFFOLK.

Brandon	0	2	6
Do, f, r W & O	0	10	0
Ipswich, Burington Ch., for Congo	30	0	0
Do, Turret Green, for W & O	5	0	0
Sudbury, for W & O ...	1	14	7

SURREY.

Croydon, Memorial Hall Sun.-sch., for Congo	6	2	6
Dorman's Land, for W & O	0	10	0
Dulwich, Lordship-lane	2	2	2
Godstone, for W & O	0	8	0
Guildford, Commercial-road	9	4	0
Hampton Court Sun.-sch.	2	5	0
Redhill, for W & O	2	5	8
Sutton Sun.-sch., for N P, Delhi	0	10	6
Wallington	4	5	3
Do., for support of two boys at Harisal	2	15	6
West Norwood, Chateworth-road	4	7	11
Do, Sun.-sch.	6	14	10
Do., for W & O	7	0	0
Yorktown, for W & O	2	0	0

SUSSEX.

Fisher-lane, near Petworth, Mission Sch.	1	4	0
Worthing, for W & O	2	0	0

WARWICKSHIRE.

Alcester	20	2	4
Do., for W & O	1	0	0

