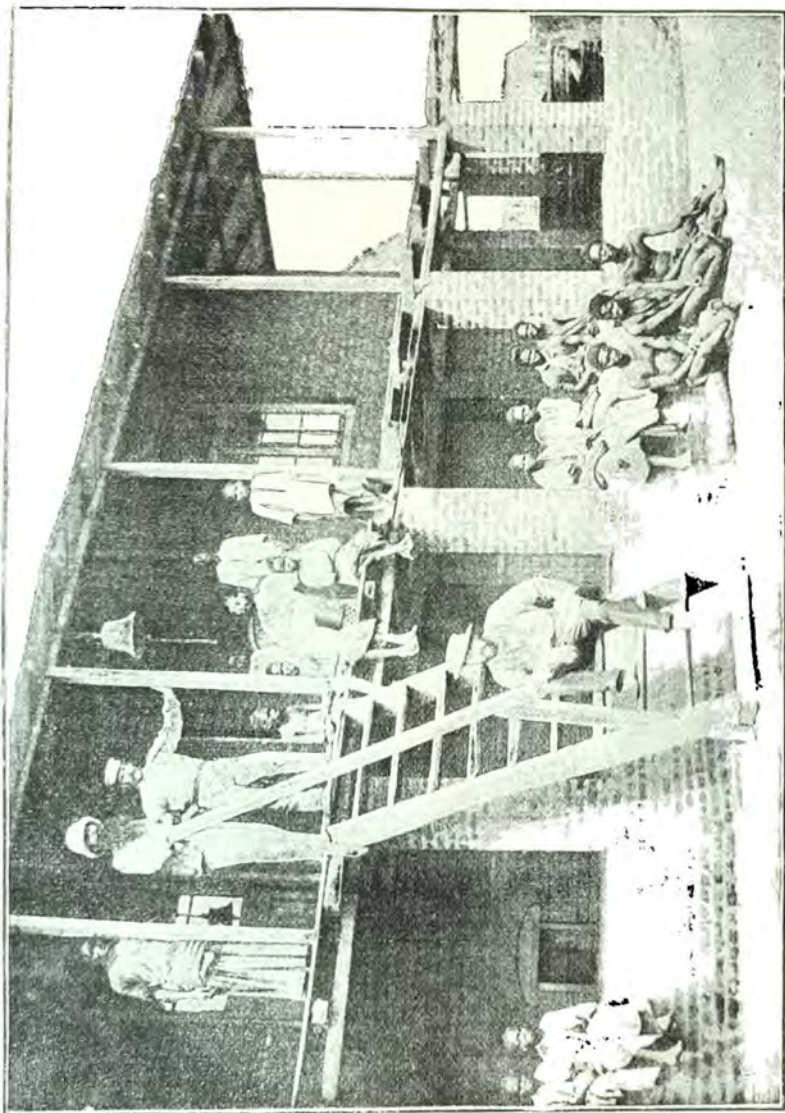


[THE MISSIONARY HERALD,  
JUNE 1, 1889.



THE NEW MISSION HOUSE, WATHEN (NGOMBE) STATION.—(From a Photograph by the late Mr. A. D. Slade.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### Congo Mission Debt Liquidation Appeal.

**W**E are thankful to report the following welcome responses to the Congo Mission Debt Appeal issued with the **MISSIONARY HERALD** for last month :—

#### DONATIONS RECEIVED OR PROMISED IN LIQUIDATION OF CONGO MISSION DEBT.

The Treasurer (Mr. W. R. Rickett).....	£200	0	0	Mr. D. Clarke, Wycombe	£10	10	0
Mr. J. B. Mead .....	105	0	0	Mr. W. Olney .....	10	10	0
Downs Chapel, Clapton...	100	0	0	Rev. Dr. Todd.....	10	10	0
Mr. Ed. Rawlings .....	100	0	0	Mr. T. Marks .....	10	10	0
Mr. J. Barran, M.P. ....	100	0	0	Rev. Dr. Angus .....	10	0	0
Mr. W. C. Parkinson, L.C.C. ....	100	0	0	Mr. W. Hawkes .....	10	0	0
Mr. C. F. Foster, Cambridge	100	0	0	Mr. R. Cleaver.....	10	0	0
The General Secretary (Mr. A. H. Baynes) ...	50	0	0	Mr. W. M. Grose.....	10	0	0
Mr. J. J. Smith, Watford	50	0	0	Miss Goddard, Leicester	10	0	0
Mr. F. E. Smith, Sheffield	50	0	0	Dr. E. B. Underhill .....	5	5	0
Mr. Jas. Nutter .....	25	0	0	Mr. F. H. Howell .....	5	5	0
Mr. J. Short MacMaster	25	0	0	Mr. A. D. Williams .....	5	5	0
The Mayor of Huddersfield .....	25	0	0	Rev. J. Jenkyn Brown ...	5	5	0
Mr. W. C. Houghton .....	25	0	0	Rev. T. P. Williams .....	5	5	0
Two Friends at Taunton	21	0	0	Rev. B. J. Burton .....	5	5	0
Mr. E. Mounsey .....	20	0	0	Mr. H. Marnham .....	5	5	0
Mr. F. Smith, Chiswick...	20	0	0	Mr. J. E. Tresidder .....	5	5	0
"Amicus" .....	15	0	0	Mr. J. V. Priestley .....	5	5	0
Mr. J. Masters.....	15	0	0	Mr. G. Purvis ... ..	5	0	0
Mr. G. E. Brock .....	10	0	0	Rev. T. G. Tarn .....	5	0	0
				Rev. J. M. Stephens, B.A.	5	0	0
				Rev. J. Tuckwell.....	5	0	0
				Mr. G. D. Freeman.....	5	0	0
				Mr. S. Beaumont.....	5	0	0

Mr. J. H. Glover.....	£5 0 0	Mr. P. S. Lyon .....	£5 0 0
Mrs. Frank Smith .....	5 0 0	Miss Hadfield .....	5 0 0
Mr. Jos. Benson .....	5 0 0	Mr. and Mrs. E. L. Taylor	5 0 0
Mr. J. Howgate .....	5 0 0	Mrs. T. Waters .....	5 0 0
Miss C. Selfe Page .....	5 0 0	Smaller sums .....	37 15 0
A Friend, Leicester.....	5 0 0		
Mr. A. C. Barker.....	5 0 0		
			£1,418 5 0

These contributions reduce the Debt by

**£1,418 5s.**

and the balance remaining now stands at

**£1,443 18s. 6d.**

Very earnestly do we appeal to friends who have not as yet helped in this special effort for sympathetic assistance.

Half the debt of **£2,862** has been already cleared away, and we are very hopeful that before the close of the current month the remaining half will be liquidated.

The complete extinguishment of this burden will be indeed good news to the faithful workers of the Congo Mission, and a fresh proof of the deep and generous interest of friends at home in this noble enterprise.

We plead for small as well as large gifts. Many contributions, small in amount it may be, yet large and loving in self-denial and sacrifice, have already been received, indicating the deep hold the Congo Mission has upon the hearts and sympathies of our readers.

The tidings from the Congo are full of encouragement and hope. The seed sown is already bearing fruit, and there is abundant promise of a yet larger and richer harvest close at hand.

One of our brethren writes:—

“Our hearts are full of gladness. The results already appearing are almost an astonishment to us, calling for larger faith, a deeper and more real self-sacrifice, and producing in us a joy unutterable. We are sure there are times of special blessing close at hand. Pray for us, dear Mr. Baynes.”

Surely this is no time for withholding or drawing back.

“The Master calleth, and bids us take courage and go FORWARD.”

Friends who desire to respond to this appeal are requested to make cheques and post-office orders payable to Alfred Henry Baynes, to cross them Barclay & Co., and send them to 19, Furnival Street, Holborn, London, E.C.

## The Congo Mission.

### A TOUCHING TALE.

**T**HE Rev. W. Holman Bentley writes from Wathen Station :—

“MY DEAR MR. BAYNES,—I have now to report the baptism of Baluti Kayembe, the lad who has taken Nlenvo's place as my personal boy. His country is far away above Stanley Falls, about a day's march from Kasongo, which was until lately Tipu Tib's head quarters.

“The Arabs established themselves at Kasongo with but little trouble, and after a while founded another post on the Congo at Mateleka, near to Kayembe's town. In 1884 a large caravan from Nyangwe arrived. They were a mixed lot of Arabs, Zanzibaris, and many people of Nyangwe and the country round. There is no national feeling in this pandemonium, no possibility of a combination of the tribes against a common enemy. The man enslaved a month ago is ready to join his captors and to do as they do, perhaps worse. Many people hire themselves out by the month for the hateful work, especially the Manyemas, whose cannibal ferocity adds to the horror of the raid.

“When these slave hunters came near to Kayembe's district the chiefs presented goats and food, and hoped that they would pass quietly. They accepted the presents without any return. Two or three days after, his people saw the smoke of burning houses, and thought that the Arabs were burning their camp and were passing on ; but soon they heard that it was Bena Katundu being looted. They therefore ran away to another town, about a day's journey distant. The Arabs followed and attacked the town near to that in which they had taken refuge. After three days many of Kayembe's people went back near to their own town, living in the jungle by day and sleeping in the town by night. In this wretched way they lived for about two months, until they were tired of it, and went to another town a few miles away. The people there were living in constant fear of a night attack ; so they returned the next day to Bena Katundu, the town first burnt. Next morning the slavers came with drums and singing. As they came up close to Kayembe's father he threw his spear, and wounded one of the slavers in the shoulder. He was at once shot dead, and his hand cut off as a trophy. Kayembe ran off into the jungle, followed by several raiders. A Nyangwe man caught him. Taking him with them, they went on to other towns, killing the men and catching a number of women. Babies were taken from them and thrown into the bush to die as best they could. Some had the good fortune to be knocked on the head with a stick. Small children not worth the trouble of carrying away were driven off ; when they tried to follow their mothers they were beaten back. There was no ivory to be had ; but European and native cloth, hoes, sheep, goats, fowls, drums, spears, guns, &c., made up the rest of the loot.

“After about ten days they carried their captives and booty to Nyangwe. There they showed their spoils to their masters, who chose their share. Kayembe's captor, Kilangalanga, had also caught a girl, and she was chosen as the master's share. For a fortnight Kayembe and his captor remained at Nyangwe, then he started with about two hundred other raiders to Bena

Kiundu. There a Zanzibari and his wife, with whom the captor lodged, took pity on him, and wanted to purchase the boy ; but he would not sell him, and shortly after went to Stanley Falls. Kayembe was sent after him a little later. He was sold to a State soldier, a Zanzibari. An attack of dysentery prostrated the boy, and his master was glad to get rid of him to a Hausa soldier. When his time was up he took the boy to Leopoldville, and in a few days he was handed over to the Mission (by Sir Francis de Winton, I believe). He became the personal boy of Mr. Biggs, and was much attached to him. He soon began to pick up Congo and to make some headway in reading. Mr. Biggs used to call him into his room in the evening, telling him of the love of Jesus, and Bible stories, giving him reading lessons, and trying to push him on. Kayembe took a more than ordinary interest in all this teaching, and would often detail to the boys what he heard. As a rule, it is difficult to get these people to take a profound interest in anything, no matter what it is. Either Kayembe's troubles had a developing effect, or his tribe are not quite so stoical as others generally. For instance : the other day I was talking about our Lord's conversation with the woman of Samaria. I told them that Jacob's well may still be seen to-day outside Shechem ; friends who have been there have seen it, the well beside which Jesus was resting that day. This remark had no special interest to the others ; but to Kayembe it was most interesting. What ! that very same well there now—the well beside which Jesus sat? He was surprised and much interested ; it seemed all so real.

“ When Mr. Biggs died, Kayembe was much distressed, and I told him that I should like him to be my boy. I would try to teach him more about Jesus, to help him on, and to care for him. One day in March last year Kayembe told me that he had definitely given his heart to the Saviour, and wished to follow Him. He was trusting in Him for forgiveness, and had now found peace in his heart. This was no lip profession ; his daily life well bore out his words, and there was no question that he well understood the Gospel message. He was very young, not more than thirteen then. There was no need to hurry matters. When the church was formed here Kayembe told me that he had been thinking things over again very seriously. He was quite sure of his own position. Jesus was his Saviour and his Friend, and he was trying to serve Him. He wished to make profession of his faith, be baptized, and join the church. Why should he further delay? We had a long and very satisfactory talk, and as a result his name was brought before the church, and at the following church meeting he was accepted. He was baptized in the Etombe on March 3rd, and before the administration of the ordinance he spoke very clearly of his faith in the Saviour, his hope and assurance in Him, and his desire to serve Him.

“ His capture and the death of his father is a sad, terrible memory to him ; but he is thankful that the end of it all has been that he has come to us to learn about the love of God, to find Jesus his Saviour. His countrymen are in heathen darkness, but he has found the light. There is a small town about an hour distant from here which Kayembe visits and regards as his field of Christian work. It is a beginning, and the people seem to appreciate it. He has ten, fifteen, sometimes twenty as his audience. A boy in the same town was with me for a short time, and he is Kayembe's friend and helper. I have gone more into details about this lad because the Arabs and their raids are attracting so much

attention just now. Kayembe's history may therefore have special interest. He registers No. 8 in the native church here. We rejoice in the addition of one to the number, but look forward to the time when numbers will be coming forward to declare their faith in the Saviour, and we are sure that the Gospel of Christ will have the same mighty power in the hearts of the people which it has had everywhere where it has been faithfully preached."

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## The Present Aspect and Needs of the Mission Field.

BY THE REV. RICHARD GLOVER, BRISTOL.

*Paper read at the Missionary Conference, Freemasons' Hall, Tuesday, May 3rd, 1889.*

**T**HIS morning we meet for conference on the present aspect and needs of the missionary field; to look with a little more detail into the problems of the Kingdom of God; to ask our questions; express, if need be, our fears; to consider the moving of the Spirit of God, and to provoke each other to love and good works. I feel my unfitness to lead off this discussion, and, if free to refuse, should have refused. My unwillingness, however, is not due to any lapse of interest or faith, but only to pre-occupation with other matters, and the sense that I cannot speak with that freshness which might mark another voice.

It is well to consider from time to time the whole situation—our weak and strong points—the methods proving faulty or excellent in working—any new ways which may be commended to us. It is the more necessary to do this, as, when work becomes routine, it becomes feeble.

We are all forgetting the forces at our command, and the *value of time*. "A short work, God works, on the earth." A master of history (Max Müller) has reminded us that fifty years is a long time in the history of the world, there being only fifty periods of fifty years each since the dawn of authentic history. The work we do, dreaming of long-continued effort, ending in a far-away victory, is of a different sort from that we do when we feel that the heart-hunger in man, the omnipotence of truth, the charm in the Gospel, the help available in God, combine to make the speedy conquest of mankind for Christ one of the near possibilities. While avoiding, therefore, suspicions, fears, delusions of despair, and mistakes of haste, it is well that from time to time we should ask the watchmen of Zion, "What of the night?" I cannot pretend to gather the great replies, and present the witness of the workers this morning. But I should like to put before you what I think they say.

My remarks will group themselves under three heads—

- I. THE GENERAL QUESTION OF PROGRESS.
- II. PARTICULAR ELEMENTS IN THE SITUATION.
- III. SPECIAL NEEDS.

I begin with the general question of

## I. THE PROGRESS OF THE WORK.

The question of success is a very complex one. That success is certain must be the axiom of every heart which has been drawn, melted, and changed by the quickening influence of Grace and Truth. True faith in Christ involves faith in His power and purpose of drawing all men unto Him. And true conversion involves the discovery of the great elements in human nature which cannot find satisfaction in less than the Divine. If the Gospel can fail anywhere it is worthless everywhere. If it is a failure in India, we, in England, must look for another resting place of the soul.

But there may be delays of harvest, mistakes of method, peculiar impediments in particular fields; progress most real, but not shown in the cruder tests applied to it. And to inspire our labour, to correct our languor, to elicit our devotion, it is well to consider how the work goes on.

It would be easy to find particular fields where an observer, rash—or, perhaps, even sober—might declare that there was failure. The American Baptist Mission among the Telugus—which has been one of the most richly blessed of modern times, and last year baptized 1,000 persons—went for the first thirty-eight years with hardly any converts. In one of their South American Missions—in a work which has now gone on for over fifty years—the *Moravians have lost more missionaries than they have made converts*. Cold hearts will label that failure. Perhaps heavenly intelligences may regard it as an alabaster box of precious ointment whose perfume will fill the skies. Swan and Stallybrass laboured with beautiful devotion for twenty-three years in Siberia, when their work was stopped by the Russian Government. All they had done was to make about twenty converts; live in such wise, that their memory is a river of the Water of Life; and translate the Scriptures into the Buriat tongue. The Greek Church follows them, and finds a multitude of converts added to them. Is that failure—or is it something altogether different?

One of the Chinese missions most richly blessed (1,144 communicant members) is the Foochow Mission of the Church Missionary Society. But from 1850 to 1861 they laboured without being permitted to see a single convert!

It is thus easy to find some spots where—with all faithfulness and fitness on the part of the workers—the blessing may be delayed, as it might also be possible to find stations where there has been possibly the want of fervour which you would expect to be barren. But while there may be spots where the ardour of the workmen has failed, and others where the reward of their ardour has been delayed, the success of missions, speaking broadly, seems marvellous beyond conception.

Chinese missions are not fifty years old; Japanese not twenty. Freedom for work in India was not enjoyed till seventy years ago. It is just over sixty years since Williams baptized his first convert, so that almost all that modern missions have wrought has been achieved in the lifetime of persons in this room. And yet, in this narrow period, with small gifts and scant supply of men, churches have been formed in almost every part of the heathen world. The Bible has been given in some hundreds of tongues, and somewhere about a million of converts have been gathered into church fellowship, with three or



four times that number of persons professing Christianity, though not confessing Christ. To this vast total a wonderful variety of differing tribes of men have contributed. From the Aryan Brahman, or scholarly Chinaman, down to the fetich worshippers of Africa; from Mohammedans, whose monotheistic creed supplied a great resting place, to the Buddhists, whose atheism produced the apathy of despair, the Gospel has proved its ancient power to charm and change all kinds of natures in all sorts of conditions.

The number is not the only marvel. The worth of the converts has been proved. In the South Seas, travellers like Mr. Darwin—governors like Sir Arthur Gordon—testify to the moral depth and value of the change thus wrought. In India, the fibre of the converts was tried by the great Mutiny, in which the alternative of death or denial of Christ came to multitudes of our converts and threatened all of them; with a result of heroic, martyr steadfastness which amazed even those who had been most appreciative of their worth. In China, every convert that accepts Christ has to break with so much in the social life of those around him that he has to endure opposition which frequently reaches the dimensions of persecution, and sometimes has cost life itself.

In Madagascar, long years of persecution tested and showed the fidelity of the converts. And the missionary zeal, which has made many South Sea converts volunteer for New Guinea work with all its perils, stamps the reality of the work there.

Some fields have been more, some less, fruitful. Japan has shown in the last sixteen years a growth from 11 converts to 20,000. This progress has been accompanied by a great school system, educating between two and three million children; while a wide diffusion of Scripture truth promises the speedy Christianisation of that land.

In China the six converts of 1846 are represented in 1888 by 34,553 members of Protestant mission churches.

Concurrently with the moral elevation of manhood has been the improvement of condition. But for the elevating influences of the Gospel, and the compassion of Christian missionaries, the emancipation of the West Indian slaves could not have taken place in 1834. But missions made their emancipation possible, and, achieving it, led to the emancipation by France of her slaves in 1848, and to the emancipation of their slaves by the United States in 1864, and to the emancipation by Holland, Brazil, and Spain of their slaves since that date. From eight to ten millions of human beings to-day bless missions as one of the great causes of their freedom. With missions have come the arts of life; freedom from tribal wars; freedom from superstition; the elevation of woman; the purity of family life. It is simply incalculable the beneficent influences which Christian missions have had on the world since this century began.

Let us look more particularly at one great field—that of India.

Here impediments in the way of the Gospel were great. Pride in the glories of their architecture, poetry, philosophy, indisposed them to accept the Gospel from us. A conqueror's hand is never the fittest to commend a gift, and in this instance the conqueror's haughty spirit hardly suited the Gospel he would give. We have the respect of the Indian people for our integrity,

justice, strength, and truth. But our rudeness and arrogance offends them, and our want of reverence, of self-denial, and of meditation surprises them. European piety came much later than European power, and for long years the lives of Englishmen gave slight commendation to the missionary's creed.

Yet there has been growth. And though Indian missionary statistics seem to err by way of inadequately reporting what is accomplished (the missionaries returned the number of "nominal Christians" as 200,000 less than, in the Government census, the people reported themselves), they report much of a striking character. Including Burmah and Ceylon the 17,000 (17,306) communicant members of Protestant mission churches of 1851 had grown into 145,000 (145,097) in 1881—*i.e.*, they more than doubled in number each ten years. If this rate has been maintained merely, there are to-day over a quarter of a million of members in these churches. I may add, as Catholic missions have been proposed for our imitation, that their adherents are probably not more than twice as many as they were 300 years ago.

But full of encouragement as is this fact, it is one by no means the most significant.

There is a power in all truth to commend itself to the human heart, and whenever men hear the essential truth of God, they cry halves. Instead of rigidity marking the religious thought of man, there is nothing more fluid and vital. When Mohammedanism was carried to India, while multitudes bowed to the conqueror's sword, others turned to the conqueror's creed, and sought freely to take its highest teaching, its monotheism and its morals, and enrich their Hindu creed by these great additions.

Movements analogous to the Brahmo Somaj took place 400 years ago in Bengal, Orissa, the Punjab, all aiming to find and bind together the truths of the old and new religions. The sects thus started [continue to this day. One of them is well known as the *Sikh* community, whose prowess in war has given it such distinction in Indian annals, and which still maintains its eclectic creed—a blending of Mohammedanism and Hinduism. It is surely a significant fact that, similarly, more than one society has been already formed, numbering some thousands at least, and sufficiently influential to be able to carry out many great legislative and social reforms, and to ignore caste in their connexion, who seek to annex a large portion of Christianity, who regard Jesus Christ as man's greatest teacher and example, and as India's greatest hope. The views of Keshub Chunder Sen are the expression of a *New India* which turns from its sensual religion without motive power for good, or restraint on evil, to ask, as the essence of all religious problems, the one question, *Who is Christ?*—to worship Him, copy Him, love Him, and to sustain a life of communion with God by His teaching. There is surely something here which tells us of the power of the Gospel, of its future conquests. From a recent number of the *Indian Witness* I gather that there has been a proposal made by some Hindu gentleman that a congress of Brahmans and Pundits should be called "for the purpose of incorporating the Christian Scriptures among the sacred books of India." These gentlemen point to the waning power of the priesthood; to the fact that Christianity is the religion of the conquering and advanced nations; that Christian teaching is adapted to the Oriental mind.

Probably there is another process going on, also of great importance, the

weeding out of much that is evil from the religion still retained. In open contrast with the Gospel, Hinduism shows up poorly. The people are ashamed of it. Legends of the vilest character, which formerly were accepted as history and enjoyed as sanctioning every impulse of vice, are now explained away as symbols of more innocent things. Everything of higher moral value is brought forth from the forgotten past to dignify a cause which needs to put a better face on itself; and heathenism refines itself in a vain attempt to save itself from being displaced by the Gospel.

I doubt not that the heathenism of to-day, incredibly low as it must appear to all unfamiliar with the influences that Nature-worship in all ages and lands has had upon its worshippers, is vastly purer than it was when Carey and his colleagues first commenced the work in Northern India. A recent writer has spoken of the marvellous ripeness of India for the Gospel—I should think correctly describing it—for on all hands the religious thought of the people turns Christward. "Do what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land," said the late Maharajah of Travancore, "*not a Christian*," as he himself says, speaking publicly in his own State, one conspicuous throughout India for the hold which Brahmanism has in it. The last Methodist missionary report mentions a gathering of Pundits in one of the towns of Southern India which meets regularly to discuss the question of Christianity, not from polemical but spiritual motives.

The services of the Christian missionaries seem to be recognised by all classes. None have set forth the value of these services so highly as Keshub Chunder Sen has done in one of his most eloquent addresses; unless perhaps it may be Government Blue-books, which recognise their vast influence in familiarising the people insensibly with a "higher standard of moral conduct," and rejoice in "the greatness of the revolution which their teaching is silently producing."

But there are some considerations needing to be added to these statements.

While the whole Christian population of India, Burma, and Ceylon, in 1881, reached a total of over two millions (2,148,228—Hunter's "Indian Empire," p. 225), of whom one half are Protestant Christians; one half of this number again, according to Sir Rivers Wilson, consists exclusively of converts from "aboriginal tribes, the low castes, and no castes, throughout the country." So that the Hindu people, who are as distinct from those no-caste and low-caste tribes as Englishmen are from negroes, has not yet furnished its due quota to the Christian Church.

And further, it has to be admitted by us that our Mission in India has not of late years realised the average success which has attended Protestant Christian missions there. The general rate of increase, which realises that doubling every ten years which has been noted, is slightly under 8 per cent. (7.87) per annum. Our increase during the last eight years, according to the figures recently before us, is under  $\frac{1}{3}$  per cent. (2.67)—a fact serious and needing inquiry.

Perhaps I may be allowed to add to suggestions already made in explanation two or three suggestions to which some weight should, in my judgment, be attached.

1. *For many years before 1880, our Mission in India had been permitted to go on without adequate reinforcement.*

In 1871, Mr. Tritton, in his address at Nottingham, drew attention to the fact that our staff of European missionaries in India was only thirty-five, and was less than it had been five years previously (thirty-nine). In 1880, the same figure (thirty-five) stamped our lack of enterprise. In that year, speaking in Exeter Hall, I drew attention to the actual vacancies and impending vacancies in India, and stated—with Mr. Baynes' concurrence, and with a list of stations before me—that if twelve men could be forthwith sent out to India, every one of them would be required to fill a vacancy by the time he had learned the language. So that 1880 noted the low-water mark of a period of slackness; and from 1880 to 1888 is the period in which that slackness would tell most unfavourably, in which a very unusual proportion of our staff in India has consisted of *beginners*, whose energies would be taken up in learning the language, and in which changes have been at a maximum with their disturbing power. None could expect these eight years, in such circumstances, to be remarkable for progress.

2. *The period immediately preceding 1880 had been a period of great falling off and neglect in the matter of the education of the children of our converts.*

A sub-committee was appointed in that year to consider this subject. The statistics furnished to them from India showed that, with over 3,000 members, and nearly 8,000 professed but not communicant Christians in association with them, there were only 1,846 children receiving instruction of any kind, either in schools of our own or Christian vernacular schools under our supervision, or Government schools; that the number was considerably less in proportion than it had been ten years previously—for while, in the ten years, our church members had gone up 50 per cent., our school children had only increased 6 per cent.; that in many of the stations there had been a falling back of the numbers; that in some cases there was ground for the conclusion that the small increase in church membership, which has been realised over a long stretch of years, was intimately connected with the neglect of the young at these stations. Some of the stations, for instance, recently noted in public correspondence as least satisfactory in membership—Jessore, Allahabad, Benares—were shown by these returns to be the least satisfactory also in education; while the progress of Delhi seemed to some of us to be largely due to the fact that 679 children of Christians and heathens were receiving Christian instruction. The gravity of this state of things impressed the Committee deeply. To allow the children of our native Christians to grow up in gross ignorance at once doomed the native church to weakness and feeble influence, and deprived us of the material out of which a native pastorate could be fitly raised. The report of the Sub-committee—unanimously adopted by the Committee—expressed regret that the present provision for elementary education, in connection with the stations of our own Society, was “quite insufficient to meet the urgent needs of the young,” and that this insufficient supply was not adequately made up in any other way. They therefore called the serious attention of the missionaries to this matter, and promised such pecuniary help as might be needed to secure a better provision.

I am thankful to note some improvement in this matter; a paragraph in

this year's report on the establishment and work of some Sunday-schools being full of promise, and the number of children in day-schools being 60 per cent. more than in 1880. But the number of the children in school is still less than the number of church members; and in view of the fact that in Ceylon our school children are three times as numerous as our members, while the Methodist school children are six times as many as their church members, it is evident there is still room for further progress in this work.

In the neglect of the children, which in 1880 had reached its worst point, I see one of the most pregnant causes of the comparative barrenness of late years.

3. I think probably the separateness of our missionary activities from the working of our native churches, which we have urged in order to develop self-reliance, may, on investigation, be found to have been carried too far. I will, I am sure, carry the consent of all here when I express the feeling that every missionary who baptizes a heathen is not free of responsibility until that convert is brought into association with some Christian church, where fellowship may foster the new life. Obviously converts may be made where churches do not exist. But arrangements for the oversight of converts in outlying districts, and for the occasional gathering of such converts to the churches, have been made, and can be made. Had care been taken to fold the gathered sheep, it is hardly possible that 3,830 baptisms in eight years would only yield 746 net increase of membership.

4. I should like, without accentuating it, to note what may be another factor in the comparatively small growth of our Mission in the last eight years. The gravity of the minister's work and the difficulty of adequately discharging it seems to be growingly overlooked at home. And there has been the idea that any experience, however elementary, and any knowledge, however slight or secondhand, was enough wherewith to preach the Gospel. While simplicity in everything else is the prerogative of the masters of the subject, it was thought in religion to be the peculiar distinction of the ignorant. Those elements of *leadership*, which come of a happy blending of natural authority with eminence in grace, are not very richly bestowed on us at home. And it is just possible that a certain feebleness in the fibre of our ministry at home may be too faithfully reproduced in our missionary staff abroad; especially when China and Africa have both been pleading that all exceptionally gifted should be sent to one or other of these fields.

My explanation, therefore, of our insufficient progress during the last eight years is:—Previous neglect to strengthen our Mission; neglect of the education of the children of our converts; and the want in our ministry in general of that *force* of character, that heroism of heart and mind, which is so supreme a gift.

I know of no failure in general, and deem it the most absolute of impossibilities. The Gospel is conquering, and is to conquer.

From causes, some of them obvious and some obscure, in various parts of the field the rate of progress is slower than elsewhere. But *Christ* must reign till He hath put all enemies under His feet. He is the Desire of all nations, and all nations when they find Him will accept Him and rest in Him. Let us mend what is defective in our methods and in our consecration, and hope will be a day-star, assuredly followed by a dawn of heavenly day.

I should like next to ask your attention to some

## II. PARTICULAR ELEMENTS IN THE PRESENT SITUATION.

In our three great fields there are special features each calling for special regard.

1. In Africa we are face to face with an evil—not altogether new, but which has recently assumed great dimensions. Our South African colonies are to a large extent vine-growing, and think the first duty of Government is to find them a market for their spirits. It is only in a slight degree that England can override the action of the Cape Legislature. And that restraint on Free Trade with the interior in brandy, which justice and mercy demands, could perhaps only be imposed at peril of a war.

Germany pushes a trade in spirits perhaps more enormous still. In one year she sent seven millions of gallons to Africa.

French rum is delivered at Lagos at *9d. a gallon*. We can all understand the terrific power of ruin which is associated with this trade. Captain Burton, a man with no evangelical bias certainly, deems this trade in drink a greater evil now than that in slaves. Then, alas! the slave-raiders have used all Stanley's discoveries to advance their ends, have abused all the new demand for porters and for ivory to develop their awful traffic to double its former dimensions, and seem uniting to oppose to the death the inroad of European power and religion by which their influence is impaired, and their traffic in slaves endangered.

In these things there is a call. When evils such as slavery, slave-raiding, drink, are gathering their forces to extend and consolidate their empire, it is a challenge to us to meet them in conflict. If our best manhood, mercy, courage, are to the fore, God will assuredly give us the victory. Let not pitiless coldness of heart leave the Congo unguarded, unfriended, unblest. Let us do our part to heal the open sore of the world, and to claim for our Saviour those lands so long and so increasingly the prey of evil men.

2. In India there are many special features, some of supreme significance.

There is *the educational* preparation of the people. It is one of the glories of Carey and his colleagues that they led the way in education—in the vernacular education of boys, AND GIRLS; and in the higher education to which they looked to furnish them with native leaders of the religious revolution at which they aimed. Though we have now retired from higher education work altogether, the Presbyterian Missions adopted this as their main work, and the Church of England, London, and Wesleyan Methodist Societies have largely fostered it. The benefits accruing to India from this higher education seem to me incalculable. It has led to Government education. It has made spiritually-minded men the intellectual leaders of India. To it, more than to any other cause, is unmistakably due the ripeness for the Gospel noted by all observers. And it alone supplies that moral training, the insufficiency of which, in Government colleges and schools, has been the subject of a Government minute. That divorce of education from religion, which some have deplored, has found its best preventive in this higher training. Suffice it, for our present purpose, that education of all kinds is rapidly extending.

The number of children in school has been, of late years, increasing at a rate of 7 per cent. (6·96) per annum—*i.e.*, doubling itself in nine years (9·05). Female education—much more backward—is increasing, happily, in a greater ratio still. The number under tuition has been increasing at the rate of 11½ per cent. (11·19)—*i.e.*, doubling itself in a little over six years. One woman out of 440 in India can read and write, according to last census return; but something under one in fifty girls are now receiving instruction. (B. Book, "East India's Progress and Condition," 1888, p. 130.) In this growing multitude of educated persons is there not a special *hope* and a special *appeal*? Happily, all that is good helps all that is best; and here we have a great field inviting us to sow it for God.

Especially worthy of the deepest consideration is the case of the ever-growing number who are receiving instruction in English. This half million (430,526 in March, 1887) are disabled by their education from retaining their Hindu creed; and by their human nature from being satisfied without one. A heart without a faith is an aching void, inviting conquest for Christ; and this half million, energetic enough to seek education, is the cream of the youth of India. Shall we be wise or guiltless if, depriving them of a creed which has some quickening and restraint, which, at least, keeps them from intoxicating drinks, we forbear to claim and conquer them for Christ when we can do so?

Then, ought not some society to lay itself out for those seekers after God, who, by the tens of thousands, are found to-day in India? Some say these are *alienated* from Christianity. It would be more correct to describe them as fascinated by it; though not yet adopting it in outward profession.

3. Then, in China, the opening grows more solemnly inviting day by day. There a large number, conspicuously among the educated classes, are inquiring; and changes as great as those in Japan are amongst the possibilities immediately before us.

In our three great fields of work there are thus special doors set before us; and our business is, while always regarding, first, the common and constant supreme need of all heathen lands, to address ourselves especially to meeting the most clamant need and entering the most open doors.

If such be the general state of missions and the prominent features, let us look at

### III. THE PRESENT NEEDS.

I speak with the advantage and disadvantage of coming in the wake of controversy and suggestions on this matter. The cause is too momentous for any party spirit, and I assume we here wish to know and do the very best.

I cannot urge the adoption of the measure recently submitted to us by Mr. Caine for securing the services of a greatly increased staff, by employing exclusively or predominantly young men, without training, without wives, and with a mere subsistence allowance to live upon.

I admire the force with which this policy has been commended, and still more the facts which are pleaded in its support. I look on the Catholic missions in India—with a staff of 16 bishops and 1,118 priests; with 1,236 schools and 40,000 pupils—and confess to a wish that we could support such an array of workers on less than £40,000 a year, which, *with native contributions*, is all it costs.

I admit further that in India, as at home, everything which separates workers from people, goodness excepted, enfeebles influence; and that becoming Indian to the Indians is the duty of every missionary there.

And further, I have no criticism but only deepest respect for the two or three hundred men and women of the Salvation Army who have gone forth to work there, and to live in a way in which hunger and peril continually beset them.

And, further still, I should think it a grave disadvantage if the average missionary income should be such as to present any carnal attractions in competition with the average ministerial income at home.

But with these admissions I have to confess that I am not drawn to look on the proposals to adopt such an agency as the Salvation Army employs with any favour.

The Catholic priests live in native fashion, but seven-eighths of them are natives. From what I can learn the European priests suffer unduly from such a style of life. And I do not think anyone will dispute the accuracy of my statement that the increase realised by Catholic missions in the last twelve years is due chiefly to the interest shown by the missionaries, in common with other Christian workers, in helping the sufferers in the great famine of 1877; and to the splendid educational work done by them to-day, vernacular and advanced, throughout their Mission. An unlimited supply of sisters of mercy furnishes them with facilities for female education such as perhaps no other mission possesses. So far as I can learn, their educational work is *the vital* part of their Mission, and the great secret of their advance in later years; their mode of life having grave disadvantages as well as advantages.

The same suffering appears, unless we are misled by reports in all directions, still more strongly in the Salvation Army, who, to the danger of a total change of climatic conditions, add the further peril of a complete change from the bread and meat diet of England to the rice diet of India. We must have a little more light on the results of living like the natives before we can gravely think of adopting their food. The facts, so far as given in their last report, certainly seem to indicate that their methods involve a sacrifice of health during the first two years in India far in excess of anything which any other Indian Society has to face. It is penny wise and pound foolish to save money and squander health.

*But that is not the only point.*

The method commended contemplates the employment of untrained, celibate missionaries. Are celibates quite the most suitable persons for work in a land where hardly any would be found to believe in the purity of their morals, and where hardly any access to women would be permitted? Like Mr. Caine, I admire the devotion of the Oxford missionaries in Calcutta and of the Cambridge men in Delhi. Although they are extreme in their High Church views, and monastic in their ways, I believe them to be doing admirable work in a most Christian spirit especially in their large educational operations. *But they do not show the numerical success* which some deem the only sign of God's approval. And they are not particularly cheap. Our men draw extra pay for their wives and for each child, and have house-rent provided. But I find that the cost of each celibate missionary in Calcutta and Delhi is about £200 a year, while the average cost of our married missionaries in



India, including house-rent and wives and children, is given by Mr. Kerry as £261, out of which passages home and holidays have all to be paid. The Christian wife and mother is, as Mr. Davis described it, *the object lesson India wants*. And if, for £50 or £60 a year more, we can get a man and a woman—the woman being often the better of the two—I think the true economy is to pay the £260 for the two complete persons instead of the £200 for the one, whom we must regard as incomplete.

I have one word more to say about sending *untrained men*. God forbid that I should speak to the discouragement or disparagement of any earnest soul. But, surely, an insufficient notice has been taken of the difficulties and duties of the missionaries. To learn *the language*; still more to learn the ways of the people, their *modes of thought, what they are aiming at* in rites superficially grotesque or repulsive; to understand their thoughts and feelings; to deal with the intensely difficult questions of personal duty in the strange complications which arise when a new faith invades a network of old relationships; to give the Gospel free from all *Anglicanisms* of thought and theology and usage—this is not easy, even for him who has the simplicity of culture and the understanding of educated sympathy. Brethren, an untrained man is much less fit to be a missionary in India than he is to be minister of Tyndale Chapel, Bristol, or Myrtle Street, Liverpool, or Regent's Park, London. In this country, amongst those agreeing with him in opinion, an immature and inexperienced person whose knowledge is secondhand may yet do good. But let us keep our poorer men for ourselves. The hardest work needs the best. Therefore, no inducement of economy—often false economy—would constrain me to advocate the employment of the feeble, the inexperienced, and the untrained.

I ought, however, to say now, what I have frequently said before, that if men or women are found amongst us, ardent, strong-hearted, such as would make some mark at home, who having in view the fewness of the labourers and the greatness of the harvest, should offer themselves to go out on subsistence wages, anxious to do any work of God, teaching or preaching, that needs their help, and enamoured rather than repelled by the cross they would bear, I, for one, should thank God for such offers, should deem it the duty of the Committee to send them forth, and I should feel that their acting in this way would be of the greatest value to us in all directions. Of course, I assume that no pledge of celibacy would be asked or given. But we should leave the future in the faith and prayer that God would mould and hallow it.

But while I feel thus, let me say secondly, and with regard to both ordinary and extraordinary workers, that in my judgment,

2. *Grander souls* are the want of the mission-field as they are the want of the Church at home to-day. *We cannot compass the work which is to be done in the immediate future if we have to do the whole preaching of the Gospel ourselves.*

We must aim at securing men (and women) who shall be leaders of those who will be leaders of their people; and who shall possess that happy blending of natural authority, grace, sagacity, goodness, and indwelling Divine power, which will enable them to inspire those who shall in their turn inspire others.

One kindling soul like Carey's or Duff's is worth, I should say, a hundred

of ordinary dimensions. And I am persuaded our true economy lies in going in for great rather than cheap men : for quality rather than quantity.

I am not pleading for any special line of greatness. I fully recognise that *leadership* is of many kinds. Some without brilliant genius have yet the *Fervid Sympathies* which charm the souls of men and " allure to brighter worlds, and lead the way."

And others have great Force of Will and decision of character, cleaving a path through obstacles for feebler souls ; and some, the fine spiritual culture that perfects simplicity of character and thought, and that makes their voice the voice of the Spirit and the Bride in one ; and some have the communion with God that fills the soul with light and makes it oracular ; and some have the fine compassion which carries the power of healing the hurts of souls.

Any of these supreme qualities will make souls penetrative, persuasive, natural leaders of men, and so will fit for such work. But unless the man has these *qualities* in some degree, he cannot be a leader and commander to the people, and so should work in a lowly place at home.

These are the men needed at all times for mission work, and needed especially for the positions of vast opportunity and responsibility which are open to us to-day in all our three great fields ; and needed especially by us who do none of the higher education work which has been so priceless in immediate advantage, and in preparing for the Gospel of Christ.

And the one impression left on my mind by recent controversies and by the facts of the case is that we should cry to God for a number of souls thus gifted if we are to take advantage of the open door set before us.

*There are too few of such souls to be had. And if we have to wait, as I think we would probably act wisely in doing, until in some home work each applicant has proved his usefulness, then we will find them fewer still.*

But if such are not abundant, it is not a reason for taking poorer men, but for asking why life here is so low, and setting ourselves by prayer, by constraint, by consecration, to produce them.

The ministry at home wants raising in gravity, experience, strength, in grip of God and of God's truth. The churches want raising in sobriety, consecration, devoutness, labour.

When any church possesses a man or woman who is a quickening spirit, that church should equip and constrain such man or woman to go forth.

Ought not our colleges to set themselves more designedly to train men for missionary work as well as for the ministry at home ? Should they not give them some knowledge of heathendom, of its needs, its dreams, its hopes, its fears, its evils, its possibilities ? That would help those who wished to serve the heathen to get at least the first requisite for this work—so rarely found—namely, *the power of understanding them*. Those who became ministers at home would be no worse for knowing a little of the mysteries of manhood as they appear in heathen life. Are we not leaving the supply of ministers and missionaries too much to the law of supply and demand ? Ought we not to choose and bring forward those whom God stamps as fit ? Perhaps we may sum up the whole situation by saying, *the Supreme Need is a revival of faith in God* ; a revival—not of the clamorous sort in which excited feelings and impassioned appeals, and the electric sympathies of the multitude play the

chief part—but a revival of the life of closet prayer, of solemnity of view, of the dutiful spirit that takes no liberties, of the faith in God and in man that makes life holy, of self-denial, of taking up the Cross.

I think the methods of the Salvation Army unwise in their excitements; unscriptural in their neglect of baptism and the Lord's Supper; unthrifty in their waste of health. But, O that God would give us some of their ardour, their love, their willingness to suffer and to die!

I have no praise for Catholic methods, and especially for methods in India, which, in past centuries, were the scandal of Catholic Christendom. But why should we, with superior light, have sometimes colder hearts? We are rich in young women, educated and refined. Might we not have a few hundreds of true sisters of mercy, who, healing the sick and teaching the girls, would brighten the homes of India in a degree incredible to our doubting hearts? Could the churches of London not give us, within the next four years, twenty fully-educated medical missionary women?

If God's Spirit thus solemnised and vitalised the Church, giving us in this land preachers who are prophets with a heavenly message, and making every member feel the *burden* of God's work resting on him; and men and women coveting as the noblest prize of life the opportunity of presenting the Gospel of the grace of God; then, they who are now crying, "Who hath believed our report?" would be satisfied by seeing of the travail of their soul. And that morning without clouds for which we long, and in which an orphan world would look up and find its Father and Saviour within its reach, would swiftly dawn with all its quickening glory.

I think we ought to be profoundly thankful for the men and women we have had in the past, and whom we have now. The Lord bless them, and guard their souls from the thought that we are quick to mark apparent failure, and slow to appreciate the worth of their labour, their patience, and their life. Of result and of reward God will, I doubt not, give them, abundantly, good measure, pressed down, and shaken together, and running over.

One who has a right to speak—Mrs. Campagnac—recently struck our key-note in this noble word—"Difficulties loom large in the distance, and discouragements confuse the critic. It is those who do not touch the work, or whose hearts have been alienated from it, who complain. *Come near, touch, labour for your fellow-man, and you will love him; and love hopeth all things, transmuting the aspect of the world.*"

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## China Famine Relief Fund.

### FURTHER DISTRESSING TIDINGS.

**R**ECENT letters from Shantung report increasing distress, and widespread destitution.

Mr. Forsyth, writing under date of Tsing Chu Fu, March 28th, says:—

"We are extending operations in the famine field to cover 150,000 persons between the two Missions (the American Presbyterian and Baptist Missions). This means most severe work. The warm weather is coming on, and terrible

pestilence is rampant all around us ; but we feel strong in the assurance that, as this sad but blessed work has been given us to do, we shall have strength given us to do it. We feel sure that friends at home must be praying for us. There really seems to be no limit to the heart-rending distress about us, and there is no limit to the sums we could dispose of with life-saving effect provided help comes now—and not too late.”

Mr. Couling writes :—

“ Every man is to the front ; Messrs. Whitewright and Bruce two days' journey to the north-west. Mr. Harmon and myself two days' further to the north-west. Mr. Nickalls two days' west. Messrs. Jones and Smythe in Poshan county. Dr. Watson and Mr. Forsyth in Tsing Chu Fu city.

“ £20,000 would but relieve a portion of this terrible distress ; and though it will severely tax our strength to distribute such a sum, could we have it before harvest (at the rate of a half-penny a day to each starving man), yet, when harvest does come, even then the want and distress will still be terrible, and large sums of money can be most wisely used in buying seed-corn, in helping the labourers to redeem their tools, and the naked to buy clothes. The crying need will continue for *some time yet.*”

#### PAINFUL SCENES.

Mr. Frank Harmon, writing from the north-west district of Shantung, says :—

“ As I write there are eight or nine poor old men (grave and reverend they are to my mind, in spite of their poverty) who have taken their seats, and are pouring forth their tale of distress and woe. One's son has but just gone away to Manchuria, seeking in a new country and a virgin soil the livelihood denied him here by the land which gave him birth ; another follows in a few days, only waiting for an auspicious day on which to commence the land journey of some twelve hundred miles. Another poor fellow breaks down and sobs outright as he tells how the floods came down in the darkness of night, bursting the river embankment, bearing down their dwellings and sweeping away their household goods and live stock, compelling him to take his father, nearly ninety years old and very near the grave, on his back to save him from the turbulent waters.

“ And so the saddening tale is told. I hear from these old men the same sorrowful story I have heard twenty times already from similar deputations of village elders since I have been here, though I only arrived four days ago. The same wearying tale of destroyed dwellings, lost crops, and sometimes lost lives, of goods, clothes, live stock, and land either pawned or sold, of emigration to distant parts, of people dying from starvation and cold, and of land utterly ruined for years to come by the heavy deposit of sand left upon it when the floods subsided.

“ All this and much more I listen to with a heavy heart and that wretched sense of helplessness which one only feels in the presence of some great calamity, some poignant and overwhelming grief which one has no power to relieve, and then the poor, feeble old men take up their staffs and totter away with the sorrowful answer that ‘ At present nothing can be done.’ ‘ We have not sufficient money to relieve other than those immediately around us ; but if timely aid *should* come we will not forget you ; we hope to see you again in a few days.’ And so they go away to make room for others, who repeat the same tale with a few variations, and, alas ! receive the same answer.

"These poor villagers have other ways, too, of making their complaints, their appeals for help, heard. Thank God, the sight of a foreigner here, far in the interior of the Empire, inspires hope in the hearts of the suffering thousands at such a time of trial as the present. They have learnt by experience that the missionary is their best friend. Do missionaries come to China for nought, to spend their lives, their force, in vain? Are there no results from the years of toil, the expenditure of strength and money? I say that—apart from the churches gathered here and there, enduring much suffering, reviling, and persecution for the name of Christ—the fact that in their hour of special need they appeal to the missionary and recognise in him one who sympathises with, and will help them if it is in his power, speaks volumes for the success of the mission work, and proves beyond a doubt that, though progress be slow, the power of the life and the truth of Christ is surely making its way and working its work, all imperceptible though it be to the scoffer or casual superficial observer.

"Only a day or two since, making my way to one of the worst of the distressed villages, I passed through a small hamlet. I had been seen from afar, and by the time I reached the place several old men had gathered in the centre of the road, one or two of whom laid hold of my coat and the bridle of the horse I rode, others went on their knees, and in this position volubly pleaded for help. 'The pastor loves men.' 'He comes to preach good doctrine, to do good, to save men.' 'Will you not save our lives? we are all starving.' 'Look at our fields, our houses, the colour of our faces.' 'Have compassion on us and save us.' 'We came to see you, to pay our respects and to pray for help, but you were busy, the place was full of people, we have no other way but to speak to you as you pass.' This and much more of the same kind I had to listen to before I could proceed on my journey, first giving them the promise of a speedy visit to see what could be done; for indeed the place was on my list, and I knew it to be one of the most needy. I knew too that I could do little, but rejoiced nevertheless that the men who are known as the preachers of the way, the truth of Jesus, are recognised for what they are, the friends, the lovers of the people.

"And the people are grateful. I hope to give you incidents in proof of this statement by-and-by. I dispute entirely the common idea that the Chinese are destitute of the feeling of gratitude, and I believe that the present and rising generations of missionaries, breaking loose from many of the stock ideas and received notions of the past—do, and will more and more, acknowledge that human nature in the ultimate analysis is the same everywhere; that the nobler as well as the baser qualities of mind and heart are common to the human family the wide world over, and that men are moved and influenced by sentiments and emotions, the same in kind though differing in degree, in the far East as in the Christianised and more highly cultured West.

"Only to-day a woman walked on her small, distorted feet four miles to thank one who had done her husband a kindness. It is well known that a Chinaman will beg, borrow, or steal to oblige his friend, will pawn his clothing to raise a loan for one to whom a month or two before he was an utter stranger.

"But I am drawing out this letter to an inordinate length, and as I am not wishful to weary you in the very first letter on this Famine Relief subject, I will close with an expression of hope that long ere this reaches you the highly-favoured Christians of Britain will have, in the spirit of the Founder of the

truth, the love, and the noble traditions of which they are the heritors, shown *their* gratitude to Him who made all nations of one flesh by sending help to the distressed inhabitants of this sorrowing and helpless region."

#### A FURTHER APPEAL.

Mr. Couling further writes:—

'Our church-members are eating as their 'daily bread' chaff mixed with the green blades of the spring corn and made up into cakes. I wish I could send you a specimen. The chaff is actually now selling at the ordinary price of wheat! It must always be borne in mind that people who try to satisfy hunger and prolong life by eating this kind of food contract peculiar diseases, and either die of them instead of starving to death, or else live on when the famine is over with shattered constitutions.

"In large parts of this district the distress is greatly aggravated by the loss of their houses, many villages having half the buildings swept down or melted away by the rains and floods of last autumn. I say melted away because most walls are built with a few feet of brick or stone at the bottom and all the rest is pounded mud. If in time of flood the waters rise higher than the courses of brick or stone, the mud soon softens and the house collapses. Thousands of people in Shou Kuang, with no money to buy chaff, much less to rebuild their houses, have dug holes in the earth, and are unhealthily living underground.

"Last week, riding in with a bitter north wind blowing hard, I overtook a shivering lad of eighteen, and asked him where he was going: 'To Lin Ch'ü, to beg something to eat.' Lin Ch'ü has had good harvests, but it is forty miles away from his home. 'Why don't you stay at home? Have you no parents?' 'Yes,' said he, 'and brothers and sisters, but there's nothing in the house to eat and no way of getting anything, so I thought I'd get away and beg.' I asked him what he had eaten that day; he broke out crying and said: 'Nothing.' I had no money, but told him to come to me in the city; but, as by riding hard I only just got in before the gates closed, he must have spent the night outside. It is as likely as not that, insufficiently clothed and hungry, the night's heavy frost was too much for him, and he never lived to enter the great army of beggars. These things may not seem so very bad; they may even happen in England. Yes, but in England they need not happen, and they seldom occur; here such things happen on all hands every day and there is no help for it; not to speak of the outcasts, there are multitudes of hard-working honest men and women who would regard the comforts of an English workhouse as a foretaste of heaven.

"Now, my dear Mr. Baynes, let me press on you again the urgency of this matter. Until May and June the mortality will increase every day. Think how the weak will suffer; think of the little children!

"A few mornings ago at the door of our milkman, who lived near us, a man was found stiff and cold, starved to death. By his side sat a little fellow of two or three years old, 'waiting for father to wake up.' He was too small to know his name, nor could he give the slightest clue to the village whence his father came except the insufficient one that 'there were mosquitoes there.'

"Think of the hungry children, and send help. I recall now with admiration and strong hope the feeling that was shown some two years ago when a fire on the Congo destroyed £4,000 worth of Mission property. How nobly the denomination

repaired the loss ! Gifts came, as your report said, 'from rich and poor, from the widow and the fatherless, the blind, the halt, and lame,' and in three months the whole sum was subscribed. This time not property but *life* is in question ; all can help ; the rich can literally save the lives of thousands, as though they drew the drowning out with their own hand ; and even the poorest in the churches, the man or woman who knows what hunger is, may, by his or her own donation, save a life.

"One final word about the importance of time ; I had hoped to escape the temptation to say *Bis dat qui cito dat*, but it has come out at last. Remember, I am writing too soon to describe the full horrors of famine, but the horrors will abound when you read this letter. Let no one wait for more news before giving. Let it be known that you are telegraphing subscriptions to us, and that *every eighteen-pence* subscribed immediately after reading this letter will be at once available out here, and will be sufficient to keep alive a Chinaman until the harvest, and I cannot but believe the eighteen-pences and the hundred pounds will come in fast."

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We are thankful to report that we have been able to telegraph an additional sum of £500 to our brethren in Shantung, and further amounts will be telegraphed as they come in without loss of time.

Amongst the many generous gifts received should be specially recorded the receipt of £137 10s. 3d. from friends at Highbury Congregational Church, Clifton, Bristol, in response to the appeal of the pastor—the Rev. H. Arnold Thomas, B.A.

Mr. Thomas writes under date of May 12th :—

"DEAR MR. BAYNES,—Last Sunday I invited any members of my congregation who wished to contribute towards the relief of the sufferers from the famine in China to place their gifts in my hands, and I undertook to ask you to be so good as to transmit the money to the missionaries of your Society who are working in the afflicted districts. In response to this appeal sums have been sent to me amounting in all to £137 10s. 3d., and this sum I have very great pleasure in forwarding by cheque to you, in the hope that you will be so kind to take charge of it, and will see to its distribution according to your judgment.

"It is our earnest hope that the money may not only meet the necessities of many who are destitute, but will also serve indirectly to strengthen the hands of those in whose anxieties we deeply sympathise, and whose successes are to us as our own.

"With most cordial congratulations on the position which your Society occupies, and much personal respect for yourself, I am, faithfully yours,

"To A. H. Baynes, Esq."

"H. ARNOLD THOMAS.

At the last meeting of the Mission Committee special and cordial thanks were given to Mr. Thomas and the Highbury friends for this very gratifying expression of generous sympathy and liberal help.

## The Wathen (Ngombè) Mission House.

(See *Frontispiece*.)

**A**S a description of this building appeared with the illustration in the March HERALD, it is hardly necessary to repeat it here. This picture is, however, an interesting memento of Mr. Arthur Slade, the photograph having been taken by him.

Mr. Slade is seated on the steps; on the verandah, seated in a chair, is our other departed brother, Mr. Michael Richards. The photograph was taken about a month before his death, as he was on his way down country for home. The other two missionaries are Mr. Harrison and myself.

Seated on the log in front are three Bangala work-people—in their own country cannibals, but otherwise mild-mannered; the boy just on the edge of the picture is Nsafu (Mr. Slade's personal boy); the others are a few visitors from the adjacent towns.

Ngombè, Congo.

PHILIP DAVIES.

## Mission Work in North China.

**T**HE Rev. Evan Morgan, of Tai Yuen Fu, Shansi, sends the following letter:—

“MY DEAR MR. BAYNES,—A few words concerning an attempt to reach some of the students who came up for the triennial examination recently held here may not be without interest to you and the readers of the HERALD.

“In such a work, I feel we must be prepared to work on ‘in hope’ for many a long year, without seeing any great ‘results’ to cheer our hearts. Still this is a work that must be done, and every effort tends to bridge the gulf that exists between us and the *literati*. Much has been done in the past, but still more remains to be accomplished before the Gospel will find an ‘open door’ in Shansi. But this much may be truly said, that on the whole the people here, scholars included, are more friendly than in other provinces.

“Feeling myself the necessity of

taking advantage of the presence of so many students, I could have wished that others with larger experience had taken up this special work. Failing this, I had to make the best of it alone.

### “TRIENNIAL EXAMINATIONS.

“It may not be exactly understood what is meant by the triennial examinations. Competitive examinations are held in the eighteen provinces, some monthly, some yearly, some triennially. I wish to speak of the latter more particularly. Once every three years the Emperor selects the most suitable men from the Han Lin body of scholars (the most learned body in the Empire), and deposes two to go into each province to examine graduates who have attained the degree of Hsin ts'ai. This, for convenience, may be said to correspond



to B.A. Of such as present themselves, the examiners are to test the capacity of each by a written examination, which lasts for nine days. Those whose papers the examiners deem best attain the degree of Chü jeu, or, say, M.A. Out of the total this year, 5,826, who presented themselves, only about seventy could pass. About a month before the time set for the commencement of the examination, the students begin to arrive, and within a fortnight all have come. They come from far and near, and fairly represent the learned and influential class of Shansi. Some of them are poor, others rich. But they all are men of letters, and, as such, command respect whatever their worldly prosperity. It is not my intention to give an account of the examination of students, but rather of the Christian work done amongst them, so I will draw this part to a close with one or two remarks which will be apparent to all. We influence Shansi to a great extent if we can gain some hold on the students. Making friends of them up here will ensure a hearty welcome to their own districts. The people generally will be more ready to listen to us, and if they are in any way interested in the truth, will have no fear to come right out when they see that the learned are not opposed to us.

#### “THE WORK DONE.

“Now something of the work done amongst them during the last month. At the outset, let me say that out of the six thousand but few, comparatively, were personally reached. Only some fifty came to see me. To reach them, street preaching, to my mind, is not the best way. So two placards were written and hung outside the front door of our house daily. One contained a quotation from the

classics, to the effect that ‘if man errs he cannot pray unto heaven,’ followed by a selection of Scripture texts, the burden of which was: ‘Let us, therefore, come boldly to the throne of grace,’ &c. On the other there was written some general remarks upon learning and the knowledge of God, ending with an invitation to any to come into the house for a religious conversation.

#### “EXPERIENCES.

“The first day was not very encouraging. Two men came wishing to see me particularly. The first professed to be a church member from the south of the province, ‘far from home,’ and begging a little help to get thither. Later in the day another came in, but this time a student, though also from the south. His was also a tale of want and woe. He had come up for the great examination; the road was far, expenses had been very heavy, house rent was exorbitant, &c., &c.; would I help him to meet his expenses? Daily experience taught me that I should have to put up with a great deal of this. Two or three days later we had men of a different stamp. A young friend, a lad of about eighteen years, brought two teachers to have a talk with me. It happened that some time previously I had given this lad a Gospel of Luke and other books. During the examination time there were two students lodging in his family, and they all read this Gospel together. The teachers came here for further explanation. One of them put some very practical questions, all connected with the constitution of the Church. His questions upon baptism and the Lord’s Supper was a good opportunity to explain the great truths of the Gospel. Further, when I tried to

make him realise the personal relation between himself and God, that the things narrated by Luke were of vital importance to himself, he seemed to assent to these readily. But one of the most difficult things in dealing with the Chinese is to make them feel their own individual responsibility in this matter.

"Except when the examination was being held, I had people in constantly to see me. Some, perhaps, came merely out of curiosity, some with the view of gaining secular information; still, I was able to speak to all about Jesus Christ and Christianity, for they always politely listened to anything said. Most carried away books with them, and some came two or three times. One of these, from a town 300 miles away, seemed especially eager to listen and learn. He had known Mr. Richard—as indeed I found to be the case with most—by reputation, if not personally. It would weary you to give a detailed account of our conversations, even when we talked on Christianity. But generally some topic arose naturally which gave me an opportunity of speaking to them of Christ.

#### "LANTERN LECTURES.

"I must not leave unmentioned one other point in connection with this matter. We fixed upon one evening a magic-lantern exhibition,

inviting students and other friends. Amongst them was a neighbour of ours, who has filled several magisterial posts, and is also a high scholar belonging to the Han Lin academy. He came in and brought some friends. Including servants, we numbered about eighty. When I stopped once or twice during the evening to explain upon the slides which bore directly on Christianity, the audience listened attentively.

"Feeling some doubt as to whether this manner of meeting the people would lead to any good result, I took the opportunity of asking a Christian teacher the other day his opinion on the subject. 'By all means use every opportunity you can to meet the people,' he said. 'You have two things to think of; one to let the people know you, and you can witness for Christ at every meeting.'

"The examination has passed once more. The city is again quiet. Some have gained honours. Most have gone to their homes disappointed men. No honours have fallen to the lot of them.

"Our heart's desire is that those who heard of the Kingdom of Heaven might find entrance into it, and rejoice because they have found a pearl of great price.

"With very kind remembrances, affectionately yours,

"EVAN MORGAN.

"A. H. Baynes, Esq."

### Mrs. Ellison, of Mymensing.

**I**N January last, Mrs. Ellison sent home the photograph from which our engraving is taken. Since then, in consequence of the alarming illness of Mr. Ellison, both Mr. and Mrs. Ellison and their infant boy have been compelled by peremptory medical orders to leave India for England.

They arrived in London a few weeks ago. The voyage home has, we are thankful to report, somewhat improved Mr. Ellison's health.



MRS. ELLISON, OF MYMENSING, BENGAL, AND THREE HINDU LADIES.—(From a Photograph.)



We hope many of our readers will have an opportunity of seeing and hearing both our friends before they return to the field of their work.

Mrs. Ellison writes in explanation of the photograph as follows:—

“The three women in this picture belong to a wealthy family of high-caste Hindus.

“We were taken sitting in the compound at one side of the zenana. I had just finished reading to them the tenth chapter of John, to which they had listened with great attention, and sung to them, ‘Art thou weary,’ &c.

“The woman sitting furthest to my right is the wife of a rich landowner. She can read a little, and is very intelligent. The one immediately to my right is her aunt, and she also can read, and shows great interest in what I have to say. The one to my left is a widow, as you may see if you compare her with the others. She has on no ornaments, and only a plain white saree, or cloth.

“She has been a widow for ten years, and eats only once a day, and that of the coarsest kind. She spends much of her time in making the poita, or sacred thread worn by the Brahmins. She is aunt to the second woman to my right. All the three are rigid Hindus. Will you not pray that they may become servants of the Lord Jesus?”

“HANNAH ELLISON.

“Mymensing, January 30th, 1889.”

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### Acknowledgments.

**T**HE Committee gratefully acknowledge the receipt of the following useful gifts:—Parcels of clothing, from Woodgrange Chapel, Forest Gate, for Congo Mission, and from the Missionary Working Party, Waterford, per Mrs. Douglas, for Mrs. Phillips, of the Congo; parcels of books, from Mr. J. B. Mead, Brockley, for Rev. J. Wall, of Rome, and from Mrs. C. H. Spurgeon, of Norwood, for Rev. J. G. Brown, Congo River; a parcel containing handbags, from the Juvenile Working Party, Heath Street, Hampstead, for Miss Thorne, of Delhi; a woollen antimacassar, from Miss Marshall, Liverpool, for Rev. R. R. Chowdhry, of India; parcels of books, for Mr. Clark, Congo River, and of clothing and handbags, for Mrs. F. Smith, Zenana Mission, and a box, for Mrs. Anderson, of Barisal. From the Camden Road Ladies' Missionary Working Party, per Mrs. Tidmarsh, two parcels of clothing, for the Congo Mission, one to Mrs. Moolenaar, of Underhill, and one for Wathen Station, to the Rev. Percy E. Comber. Also for Mr. Comber, a parcel containing rug and scrap-books, from Mrs. Hunt, of Southampton, and a parcel of magazines and papers, for the Congo Mission, from Mrs. Walter Johnston.

Mrs. Bentley, of the Congo, desires to acknowledge the following further gifts. The Committee unite with her in expressing grateful thanks to Miss Tritton, of Norwood, for collecting contributions for the equipment of the

Mission Printing Press at Wathen Station; the Young Ladies' Working Meeting at Clapton, for a parcel of clothing; and the Ladies' Working Society at Highgate Road Chapel, for contributions for the purchase of bookbinding instruments.

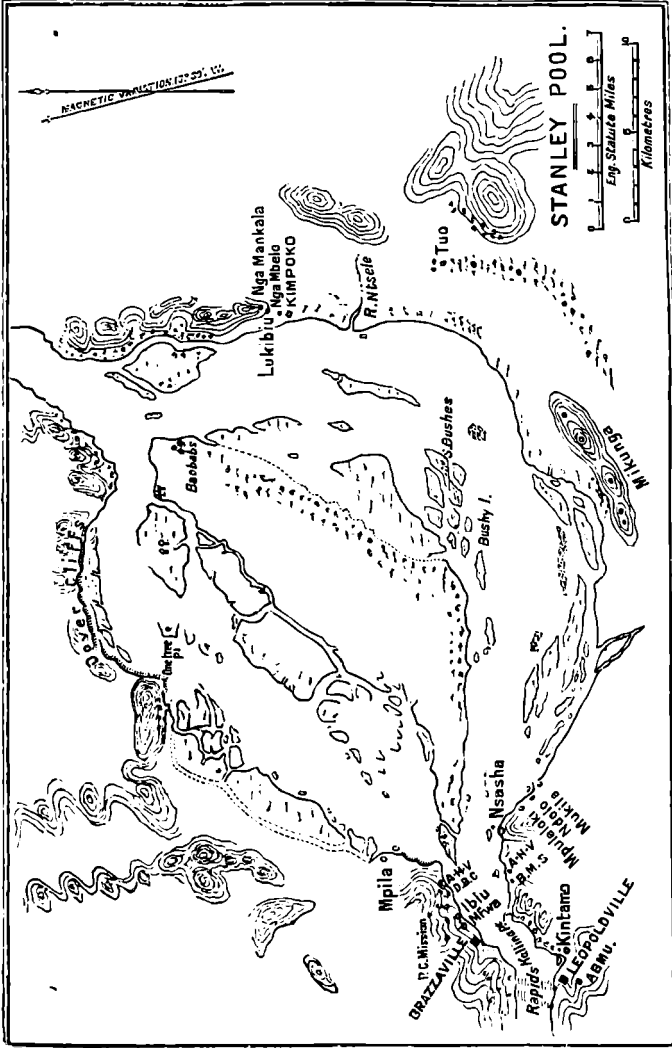
## The Lord Loveth a Cheerful Giver.

WE are most grateful to "T. G., Newcastle-upon-Tyne," for a large old silver watch for the Congo Mission; to "One who cannot give money, but feels great joy in giving a silver knife, a brooch, and ring for the Congo Mission work"; to Mrs. Stephens, of Highgate, who writes:—"A member of our Y. W. C. A. at Highgate Road Chapel has sent me a locket and chain on behalf of mission work in China"; to "A. B.," for gold brooch for China Famine Fund; "A Friend in Ipswich," for silver locket and bracelet, with many prayers for the famine sufferers in China; Two Lady Friends at Headingley, for a £5 note; "B. B.," Sutton-at-Hone, for plated fish-knife and fork for China Famine Fund; "S. G.," for gold ring for Congo Mission Debt; to Rev. Samuel Vincent, of Plymouth, who writes:—"The following gifts, which I forward to you in a box by the same post that brings this letter, came to hand last night from some unknown donor for the China Famine Fund, with these words:—'From one who would so wish to be *wholly* consecrated, and cannot help in any other way, save by prayer.' A silver necklet and pendant, a silver bracelet, a steel bracelet, a small gold locket, a jet locket, a silver vinaigrette, two gold rings, and a cameo brooch. Some of these gifts have doubtless dear associations, and only He to whom they are offered can appraise their worth. Such gifts touch His heart still."

"A Friend, Bishops Hull, for a gold albert chain for the China Famine Fund; 16s. 6d. left for the Mission by Muriel Williamson, aged ten years, "who, on her death-bed, desired that this should be devoted to telling poor heathen children of Jesus and His love;" to Mrs. Prince, High Street, Islington, for locket and earrings for the China Famine Fund; to Mr. H. M. Nicholson, of Plymouth, for first quarterly instalment towards maintenance of three little girls in the Home near Tai Yuen Fu, North China, £2 7s. 9d.; also donations to the same, 11s., collected from friends at Plymouth by May Groser, in answer to Mrs. Morgan's appeal in the February HERALD; to a Liverpool Friend of the Mission for a stamp album containing some hundreds of foreign stamps to be sold for the Congo Mission Debt; to Grace Kate Attray, aged five years, of London Road, Worcester, for 8s. 4d. for Gospel work in the Congo; to A. G. Newth, of Broad Water, East Malling, who writes:—"I quite intended buying a rabbit with my two shillings which I have saved up; but when I read of the Famine in China I thought I would like to send my savings there instead of spending it on myself, so I send it for the Chinese;" to Helen M. Whitaker, of Dowlais House, Wanstead, who writes:—"When uncle sent you his subscription last week, he quite forgot the missionary box, so auntie says I may send you the money now. It is 9s. 9½d., and will you please spend it for the Congo Mission, because ever since Mrs. Lewis, of San Salvador, came to stay with us it has been called *her* missionary box."

### Map of Stanley Pool.

**S**TANLEY POOL is the name given to a widening of the Congo River at a point about three hundred miles from the West Coast. Where it enters the Pool, the Congo is only three or four miles wide, and, where



MAP OF STANLEY POOL, CONGO RIVER.

it leaves it, only about half that width; but the Pool itself is over twenty miles long and almost as broad. It is full of islands, formerly inhabited by man, but now the home only of crocodiles and hippopotami.

The great river has had an uninterrupted course from Stanley Falls, a distance of over a thousand miles, and now seems to be resting before plunging into the first of the Livingstone cataracts. These cataracts—thirty-two in number—make navigation impossible for the greater part of the distance to Underhill, 230 miles, and hence the necessity for travelling by land.

Our Mission and that of the American Baptists have each a station here ; but the chief importance of Stanley Pool arises from its being the doorway to vast regions of the interior. Although it is only twelve years since it was first seen by Mr. Stanley, there are now two Mission steamers and eight trading and Government steamers afloat on its waters. From this point there are at least six thousand miles of clear waterway on the Upper River and its tributaries, affording ready access to many millions of our fellow-men.

As yet we have only three Mission stations beyond Stanley Pool, but it is hoped that the number will soon be greatly increased. The hindrances are not so much in the country as in the Church at home. At great cost of life and money the door has been thrown wide open ; let the people of God make up their mind to go in and take possession. Throughout vast territories in Central Africa God is dishonoured and Christ is unknown. May the Holy Spirit lead all who read these lines to recognise their responsibility to make known the message of salvation to the heathen now sitting in darkness !

Wathen, Congo.

GEORGE CAMERON.

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## Recent Intelligence.

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WE are thankful to report the safe arrival in England of the Rev. J. and Mrs. Ellison, of Mymensing, East Bengal ; Rev. C. Spurgeon and Mrs. Medhurst, of Tsing Chu Fu, Shantung, North China ; Rev. Robt. and Mrs. Spurgeon, of Madaripore, East Bengal ; the Rev. Ross and Mrs. Phillips, of San Salvador, Congo ; the Rev. W. R. James, of Serampore ; and the Rev. W. Williams, of Trinidad.

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TIDINGS have been received of the safe arrival at Madeira of Messrs. Percy Comber, G. Cameron, A. E. Scrivener, H. White, and W. L. Forfeitt, *en route* for the Congo. Mr. Scrivener writes : " We are all well and thoroughly happy, and are going forward full of hope."

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AT the last Annual Members' Meeting in April the following gentlemen were unanimously elected honorary members of the Mission Committee in recognition



policy the Committee were largely actuated by the hope that through reading the of devoted service on behalf of the Society—viz., Messrs. James Nutter, of Cambridge; S. R. Pattison, of Hampstead; and J. Templeton, of Romford.

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THE Rev. Thomas Martin, formerly of India, has very generously consented to relieve, for a while, the Rev. D. J. East, of Kingston, Jamaica, of the duties of the Calabar College and the East Queen Street Church, with a view to an immediate visit to England by both Mr. and Mrs. East, the grave condition of Mrs. East's health rendering a prompt change absolutely needful.

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MR. MARTIN left Southampton for Kingston, Jamaica, on Thursday last, May 30th, in the Royal Mail steamship "*Orinoco*."

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AT the last meeting of the Mission Committee the offer of Mr. Lawson Forfeitt, of Reading, for mission work on the Congo, as business manager in charge of books, stores, accounts, and transit, was most cordially accepted. For nearly twelve years past Mr. Forfeitt has held important and confidential posts in the large seed establishment of Messrs. Sutton & Sons, of Reading, who speak in the warmest terms of Mr. Forfeitt's special qualifications for the post in question, and bear glad testimony to his faithful and "much-prized services." Mr. Forfeitt will probably leave for Africa early in October next, in company with the Rev. Philip Davies, B.A.

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WITH regard to the projected visit to India of the General Secretary in the ensuing autumn, the General Committee, at their last meeting, unanimously adopted and confirmed the reports of the Finance and India Sub-Committees strongly urging the need and importance of such a visit, and expressing the earnest hope that the Secretary may be able to see his way clear to comply with the request.

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THE next Autumnal Missionary Meetings of the Society will be held in the Royal City of Birmingham, on Tuesday, the 8th of October, we earnestly beg as many of our readers as possibly can to arrange to be present. The meetings promise to be of more than usual interest and importance.

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WITH regard to the circulation of the MISSIONARY HERALD, it may be well to remind our readers that, according to the old regulation, which remained in force until 1883, every subscriber of half-a-guinea and upwards was entitled to a free copy; but in that year, with a view to the creation and maintenance of a deeper and more intelligent interest in the work of the Society, the Committee determined upon a freer distribution. Since this decision every contributor of *five shillings yearly*, or even of *one penny weekly*, has been deemed eligible. Should there be, therefore, at the present time any supporter of the Society who, unaware of this alteration, would be pleased to receive the HERALD, we ask them to supply their name and address, that a copy may be regularly forwarded.

It should, however, be distinctly observed that in adopting this more liberal

HERALD not a few would be induced to increase their contribution beyond the sum legitimately entitling them to receive it.

Also that, in addition to lowering the qualification, the Committee have further resolved "to notify to pastors, treasurers, and secretaries of local missionary auxiliaries and subscribers that, should they know of any persons it might be specially desirable to try and interest in mission work, upon receiving their name and address the HERALD should be forwarded to all such month by month." This discretionary power has been extensively acted upon, and, being still in force, we invite the friends of the Mission not to hesitate to avail themselves of it. Wherever there is the probability of a perusal of the HERALD exciting interest and securing sympathy, upon information being given a copy shall be despatched.

MR. PERCY COMBER writes from Madeira, under date of 7th May :—" We arrived here in safety on Wednesday last, and were kindly received by Mr. Smart at the Sailors' Rest. Our week's enforced rest in this most delightful climate has done us all good, but we are gladly looking forward to moving on. To-morrow the *Cabo Verd* is expected, which is to take us to Banana, which port we hope to reach on the 28th inst. God grant that good news shall await us there. Will you allow me, dear Mr. Baynes, to acknowledge in the MISSIONARY HERALD, with sincere gratefulness, the many kindnesses I have received from friends of the Mission during my stay in England? It has been most refreshing to me, in visiting the churches, to meet with so many warm-hearted supporters of our work. For all their sympathy and interest, I feel very grateful. The remembrance of those whose acquaintance I had the privilege of making will brighten the days for me. The sky looks very dull above us sometimes, when, after endeavouring earnestly to bring home the truth to the Congo people, we see so little signs of fruit-bearing; but if the churches at home will but unite in a wrestling prayer with God, the blessing we long for must come."

ON Friday, the 31st of last month, Mrs. Holman Bentley and Mrs. Moo'enaar left Southampton for the Congo, *via* Madeira, greatly improved in health by their sojourn in England.

## Special Contributions

### FOR CHINA FAMINE FUND,

*From March 13th to end of Financial Year, 1869.*

PERSONAL DONATIONS.					
A. B. C. ....	1 0 0	A. T. ....	1 1b 8	Byard, Miss ..	0 17 0
A Cheerful Giver.....	5 0 0	A Thank-offering.....	25 0 0	Cadby, Mrs. ....	1 1 0
A. E. R. ....	5 0 0	A Thank-offering.....	1 0 0	Caldwell, Mr. G. ....	1 1 0
A Friend.....	0 10 0	Atkinson, Master.....	0 1 0	Cass, Mr. James.....	0 10 0
A Friend.....	5 0 0	Barnicott, Mrs. ....	1 0 0	C. F. R. (Yeovll).....	0 10 0
A Friend.....	1 10 0	Bellamy, Mr. M. C. ....	0 10 0	Chrysa, Mrs. E. (Trow-	
A Friend.....	3 10 0	Bennett, Mrs. E. ....	1 1 0	bridge) .....	1 0 0
A Friend.....	100 0 0	Best, Mr. T. F. ....	1 0 0	"Christanus" .....	60 0 0
A Friend (Kirkcaldy)...	0 12 0	Blackwell, Mr. J. S. ...	1 0 0	Churchill, Mr. W. S. ...	3 0 0
A Friend (Leicester)...	1 1 0	Blake, Mr. J. G. ....	1 0 0	C. , Rev. T. J. and Miss	1 0 0
A Friend of Missions...	0 10 0	Bloodworth, Mr. C. ....	0 10 0	Cook, Mr. E. S. ....	2 0 0
A Lady at Abergavenny	2 0 0	Booth, Rev. S. H., D.D.	2 2 0	Corbett, Miss .....	0 10 0
A. M. D. ....	0 10 0	Brigg, Miss .....	1 9 0	Coxeter, Mr. S. ....	1 0 0
Anon. ....	0 10 0	Briggs, Mr. A. ....	5 0 0	Cox, Mr. J. ....	1 0 0
Anon. (Taunton) .....	5 0 0	Budding, Mr. W. ....	1 0 0	C. S. H. P. ....	10 0 0
Apthorpe, Miss L. ....	2 10 0	Bushill, Mrs. A. ....	5 0 0	Culley, Mrs. E. ....	5 0 0
Archer, Mr. ....	2 0 0	Butterworth, Rev. J. C.	1 0 0	Cuthbertson, Mr. W. ...	0 10 0
A Servant .....	0 10 0	B. W. ....	0 10 0	Davies, Mr. S. ....	2 0 0
				Dawbarn, Mr. R. B. ...	1 0 0

Dean, Mrs.	5	0	0
Dicks, Mr. J.	1	1	0
Drinkwater, Mr. E.	2	0	0
E. B.	20	0	0
Edmingson, Mrs.	1	0	0
E. L. B.	1	1	0
E. P.	5	0	11
E. P. and S. B.	2	0	0
E. S. S.	0	10	0
Fearnside, Mr. C.	1	0	0
F. L. H. and R. S. W.	10	0	0
F. M. B. (Stretford)	0	10	0
Foster, Mr. J. H.	1	0	0
Fountain, Mr. W.	1	0	0
Franklin, Mr. F. W.	2	0	0
Franklin, Mr. G. C.	10	0	0
Freeman, Miss	1	0	0
French, Mrs.	0	10	0
Friends (Woodford)	0	10	0
Fry, Mr. A.	1	0	0
Fyfe, Mr. J. B.	0	10	0
G. A. S. (Leytonstone)	0	10	0
G. C. S.	1	0	0
Goodman, Mr. and Mrs. T.	3	0	0
Gott, Mr.	1	0	0
Gurney, Mr. J. J.	1	0	0
Hall, Mr. H.	1	0	0
Harrison, Mr.	0	10	0
Harvey, Miss (Liverpool)	1	0	0
Harvey, Mrs. (Bury)	1	0	0
Hewitt, Mr. J.	0	10	0
Herbert, Miss B.	2	0	0
Hill, Miss C.	0	10	0
Hills and Waterman, Messrs.	0	10	6
Hirst, Mr. W.	5	0	0
His Steward	10	0	0
Houghton, Mr. J.	5	0	0
Hurtel, Mr. H.	10	0	0
H. and M.	3	0	0
Hirst, Mr. W. (Golcar)	1	0	0
H. M. E. and W. A. M.	0	10	0
In Loving Memory	0	10	0
Ibberson, Mr. C.	1	1	0
Jackson, Mr. G.	1	0	0
Jackman, Mr. J.	1	0	0
James, Miss J.	0	10	0
Jenkins, Mr. G. (Newcastle)	1	0	0
Joyce, Mrs.	0	10	0
Kerr, Mr. T. (Porres)	1	0	0
Knight, Mr. W. E. D.	0	10	0
Knight, Mrs. M. A.	2	0	0
Lambda	5	0	0
Leonard, Mr. J. H.	0	10	0
Leonard, The Misses	10	0	0
Lewis, Rev. C. B.	1	1	0
Lewis, Mr. D.	1	0	0
Lewis, Mrs. (Stratford-on-Avon)	1	0	0
Llewellyn, Mr. T.	0	10	0
Lucas, Mrs.	0	10	0
M.	1	0	0
Magister	0	10	0
Maitland, Mr. W.	3	3	0
Mansell, Mr. G.	1	1	0
Mansfield, Mr. S.	5	0	0
Marnham, Mr. J.	25	0	0
Marnham, Mr. F. J.	2	2	0
Marsden, Mr.	0	10	0
May, Mr. E. R.	1	0	0
M. B. C. M.	0	10	0
M. E.	1	0	0
M. E. G.	1	0	0
Merrick, Mr. W. G.	0	10	0
Nicklem, Mr. N.	1	1	0
Millar, Mr. G. B. (Dundee)	11	0	0
Mitchell, Mr. T. and family	0	10	0

M. S. (Torquay)	0	11	9
Noel, Rev. H. M. A.	5	0	0
Nunn, Miss M. A.	0	10	0
Nutter, Mr. S.	0	10	0
Oram, Mr. R. A.	3	0	0
Overton, Mr. J.	0	10	0
Pool, Miss	1	0	0
Parkinson, Mr. T.	5	0	0
Paul, Mr. T. D.	2	2	0
Pitta, Mr. A.	1	0	0
Pyke, Mr. R.	10	0	0
R. R.	1	0	0
Reed, Mrs. J., & family	2	15	0
Rennard, Mrs.	0	10	0
Ridley, Miss	10	0	0
Robertson, Mr. J.	0	10	0
Robertson, Mrs.	10	0	0
"Rosebank," Leslie	5	0	0
R. R.	5	0	0
R. W. (Edinburgh)	2	0	0
Sabine, Miss E.	1	0	0
S. B. (Cornwall)	5	0	0
Scott, Miss J.	1	0	0
Skerrit, Mrs.	5	0	0
Smith, Mr. A. F.	1	1	0
Smith, Mrs. J.	2	2	0
Smith, Mr. J. G.	10	0	0
Smith, Mr. J. J.	10	0	0
Smith, Mrs.	5	0	0
Smith, Mr. W. L.	2	2	0
S. P.	1	0	0
Spearing, Mrs.	0	10	0
Speer, Mr. A.	1	0	0
Stephens, Rev. C. L.	5	0	0
Stephens, Rev. J. M.	0	10	0
Strickland, Mr. H.	1	0	0
Sympathiser	5	0	0
Taylor, Mr. C.	0	10	0
Thank-offering	0	10	0
Thank-offering	0	10	0
Thank offering, from one who has proved Matthew vi. 33, to be true	4	14	3
Thomas, Mr. D.	1	1	0
Three Friends (Cambridge)	0	18	0
T. J. and J. T.	0	10	0
Tombs, Mr. T. C.	0	10	0
Towell, The Misses	1	0	0
Tritton, Mrs.	1	0	0
T. T. R.	15	0	0
Turner, Mr. T. B. I.	1	1	0
Two Friends	0	15	0
Two Friends	0	15	0
Unite, Mr. J.	5	0	0
Verry, Mrs.	0	10	0
Walters, Mrs. C.	5	0	0
Walters, Mr. J. (Trobert)	1	0	0
Warrington, Mrs.	1	1	0
Warrington, Miss	5	0	0
Watkins, Mr. J.	0	10	0
Watts, Mr. J. S.	1	1	0
W. B. N.	1	0	0
W. C. Mr. and Mrs.	5	0	0
Williams, J. R. A.	0	11	0
Wilmot, Mrs. & family	0	10	0
Wright, Mr. J.	0	10	0
W. V.	2	10	0
Y. M. T. (Ipswich)	1	0	0
Young, Rev. S. R.	0	10	6

LONDON AND VICINITY.

Bermondsey, Drummond-road	4	2	2
Blackheath	0	2	0
Brixton Hill	1	5	0
Camberwell, Denmark-place Ch.	1	1	0
Camden-road	24	4	0

Chiswick, Annandale-rd.	2	9	0
Hackney, Mare-street	0	8	0
Hampstead	1	0	0
Highgate, Southwood-lane	0	2	0
Highgate-road	2	13	9
Islington, Cross-street	14	0	8
Islington, Salters Hall Chapel	2	5	0
Kingsgate-street	0	10	6
Ladbroke-grove Ch.	13	7	0
Leyton	1	5	2
Lower Tooting, Longley-road	1	10	0
North Finchley	1	10	0
Peckham, Reedham-st.	1	1	6
Peckham, Park-road	7	0	0
South Norwood	0	5	0
Stoke Newington	6	3	0
Vauxhall	1	5	0
Vernon Chapel	1	0	0
Victoria Docks	0	10	0
Wallington	1	15	0
West Green	7	5	6
Westbourne Park	1	10	0

COUNTRY.

Aberdeen, Crown-ter.	10	14	1
Aberchirder	2	10	0
Abergavenny, Bethany	2	8	2
Abergwill	1	0	0
Aberthillery	0	15	0
Abingdon	3	13	0
Addlestone	0	5	6
Aldric	1	2	6
Alcester	3	2	0
Anlwich	0	15	9
Anstruther	0	13	0
Argood	5	0	0
Avening	0	5	0
Bacup	0	5	6
Banbridge	0	2	0
Bargood, Caersalem	4	6	2
Barrow-in-Furness	3	15	0
Bath	1	4	6
Bath	5	6	6
Bockenham	14	11	2
Bedford, Bunyan Mtng.	5	5	0
Bedford	1	5	0
Bedwas	3	5	0
Belfast	0	5	0
Berwick	0	10	0
Bethabara	1	10	0
Bethesda	0	10	0
Beulah	1	0	0
Birmingham, Solly Pk.	0	5	0
Birmingham	1	0	0
Birmingham, Henocage-street	3	0	0
Birmingham, Small Heath	3	12	0
Birmingham	18	14	1
Birmingham, Graham-street	7	0	6
Birmingham, Stratford-grove	8	10	0
Birmingham	0	5	0
Blodford	5	8	0
Blaby	3	10	0
Blaenau Gwent	5	2	0
Blaenavon	0	2	6
Blaenconin	2	0	0
Blaenllyn	2	3	6
Blisworth	3	1	0
Boston, Salem Ch.	0	2	0
Bourton-on-the-Water	0	5	0
Bowdon, Hale-road	1	0	0
Bradford-on-Avon	0	8	0
Brasted	0	4	0
Bratton	5	18	0
Brighton, Queen-square	0	10	0
Bristol, Kensington Ch.	1	0	0
Bristol, Fishponds	8	6	0

Broughton, Hants	4 4 0	Kirkby Stephen	0 15 0	Plymouth, Mutley	
Brymbo, English Ch.	2 0 6	Kettering	15 3 0	(addl)	0 2 0
Brynmawr	0 2 0	Leafield	20 0 0	Pontypool, Crane-st.	1 1 7
Burton	1 0 0	Leeds	0 10 0	Preston, Pole-st	0 10 0
Bury, Lancashire	1 15 0	Leeds, South-parade	9 17 6	Princes Risboro', S. Sch.	1 0 0
Builth	1 0 0	Leicester, Harvey-lane	1 0 0	Quarnton	1 0 0
Bwlchgywnt	0 16 0	Leith	5 1 0	Quornden	0 9 0
Calne	2 0 0	Letterston	1 5 0	Ramsgate, Ellington Ch.	0 11 6
Calstock	1 5 0	Leslie	2 1 0	Rayleigh	0 12 6
Chadlington	0 7 6	Lewes	0 5 0	Reading, Wycliffe Ch.	2 2 0
Chatham	10 15 0	Liverpool, Toxteth-pk.	4 13 1	Redditch	0 3 0
Chepstow	1 16 0	Liverpool, Halt-lane	5 0 0	Redhill	0 10 0
Cilgerran	0 12 6	Liverpool, Myrtle-st	4 0 0	Reedham	1 1 6
Clydach	0 10 3	Liverpool, Fabins Ch.	2 8 6	Rhydfelin, Bethlehem	2 10 0
Coatbridge	0 15 0	Liverpool, Walnut-st.	7 0 0	Ringstead	1 15 8
Corsham	0 9 0	Liverpool, Richmond Ch.	9 5 9	Rochdale, Berean S.	
Cottenham	1 6 0	Llanely, Bethany	1 0 0	Soccommon	0 7 6
Croyde	0 2 6	Llanely, Zion	7 0 0	Sandy Hill	1 9 0
Cwmbach, Bethany	0 13 8	Llanely	1 1 0	Sheffield, Y. M. B. C.	0 9 0
Cwmchurch	0 15 0	Llanely, Bethel	2 10 0	Sheffield, Townhend-st.	1 15 0
Deanshauger	0 6 0	Llanfaethu	0 15 0	Shortwood	1 0 0
Deepham	0 3 6	Llanglofan	2 0 0	Shrewton	1 0 0
Derby, Trinity Ch.	10 10 0	Llangydeyrn	0 11 0	Sittingbourne	3 0 0
Devizes	1 0 0	Llangyndyrn	0 4 0	Southampton	1 10 0
Dinton	0 19 0	Llanvenarth	1 5 0	Southsea	0 5 0
Dorman's Land	0 8 0	Llanvihangel	3 6 6	Southend	0 5 0
Dover	0 16 6	Llanvihangel	1 1 0	South Shields	1 11 0
Downton	0 5 0	Llwydcoed	0 14 0	South Shields, Westoe-lane	2 12 6
Dunington	4 0 0	Llwynypia, Nant Bran, Jerusalem	4 0 0	Stalham	8 5 0
Earl's Barton	0 15 0	Login	2 9 6	Star	0 10 0
Eastbourne	0 6 0	Long Buckby	1 16 6	St. Andrew's	1 0 0
Ebenezer	0 10 0	Loughhope	1 0 6	Stirling S. Sch.	0 3 6
Evesham	1 10 0	Lord's Hill	0 13 6	Stony Stratford	0 2 6
Faringdon	1 15 0	Lower Largo	1 5 0	Stradbroke	0 10 0
Farsley	10 0 0	Maesyberlian	1 1 8	Stratford	0 11 0
Fernside	0 10 0	Maidenhead	0 18 0	Stratford-on-Avon	2 16 0
Fleet	2 12 6	Malvern	0 17 0	Sunderland, Bethesda	2 0 6
Fownhope	0 5 0	Manchester, Coupland-street	8 9 9	Sutton-in-Craven	4 15 2
Foxton	1 1 0	Manchester	11 5 6	Swaffham	2 0 0
Garth	0 9 0	Manchester, Union Ch. S. Sch.	2 10 8	Swansea, Bethany, West Cross	0 12 0
Gateshead	0 10 1	Marcham	0 6 0	Swindon	0 5 0
Gelly	1 12 7	Merthyr, High-st.	1 0 0	Swyddfynnon	0 10 3
Glasgow, Adelaide-pl (addl.)	0 11 0	Middleton-in-Teesdale	0 7 6	Taunton, Silver-street	5 0 0
Glasgow, John-street	3 14 0	Milford Haven	3 0 0	Todmorden	1 0 0
Great Ellingham	1 9 6	Nantyglo	0 5 0	Tonbridge	0 15 0
Great Malvern	0 16 0	Newbridge, Mon., Eng. Ch.	3 6 9	Torquay	0 3 0
Guildsboro'	0 7 6	Newbold	0 5 6	Torquay	0 16 0
Hackleton	1 4 6	Newcastle, St. James's Cong. Ch.	26 2 8	Totnes	1 2 7
Hanley	0 0 0	Newcastle, Westgate-road	7 2 6	Tredegar, Siloh	1 0 7
Hamilton	0 1 0	Newcastle	0 7 11	Treorkey	0 7 6
Harefield	0 4 0	Newport	1 10 0	Trowbridge, Back-street	20 5 6
Harefield	0 4 0	Newton, Pem.	1 0 0	Treuddyn, Berea	0 5 1
Harrowling	0 7 0	Northampton, Cole-st.	11 15 1	Twyngwyn S. Sch.	0 11 0
Hatch Beauchamp	2 14 0	Nottingham, Derby-rd.	0 14 0	Upton-on-Severn	0 0 0
Laverfordwest, Hill Pk.	7 5 0	Norwich, St. Clement's	4 0 0	Walton, Suffolk	0 10 0
Helston	0 4 0	Oldham, Manchester-st.	3 7 6	Warwick	0 15 0
Hemyock	1 17 0	Oxford, New-road	5 10 0	Westbourne	2 10 1
Hengoed	3 5 0	Pembroke	3 10 0	West Haddon	1 4 0
Henley-in-Arden	1 0 7	Pembroke Dock, Bethany	3 0 0	Weston-by-Weedon	0 5 0
Hereford	1 9 0	Peterboro', Queen-st.	1 4 4	Weston-super-Mare	14 2 6
Hitchin, Salem Ch.	13 0 0	Peterboro'	0 17 6	Weymouth	0 10 0
Huddersfield, New North-rd.	0 10 0	Phillipstown	0 5 0	Wincanton	13 14 3
Huncoat	0 18 2	Pitlochry	3 1 0	Woodstock	1 5 6
Iffracombe	1 16 0	Plymouth, George-st	0 10 0	Worcester	0 7 0
Ipswich, Burlington Ch.	7 7 1			Worthing	0 4 0
Ipswich, Stoke Green	0 15 0			Yatton Keynell	0 12 0
Isle Abbotts	0 15 0			Ynysylfr	0 6 0
Kingsbridge	13 6 0			Yatalera	2 2 1
Kingssteignton	1 2 0				

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