

TRAINING COLLEGE, JAMAICA.—(From a *Photograph*.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE

AUTUMNAL MEETINGS AT BIRMINGHAM.

WE do not attempt in these pages any detailed and lengthy report of the great meetings held last month in Birmingham, such report being rendered unnecessary by the accounts given in denominational and other papers. We are thankful to have heard on every hand but one opinion as to the hallowed and inspiring character of the various gatherings.

Instead of one early morning service on the Tuesday, it was decided to hold three services; and the attendances at each more than justified the wisdom of the decision; the Revs. T. Graham Tarn, of Cambridge, preaching at Christchurch, Aston; the Rev. F. B. Meyer, B.A., of Regent's Park, at the Church of the Redeemer, Hagley Road; and the Rev. T. Vincent Tymms, of Clapton, at Oxford Road Chapel, Moseley.

The valedictory meeting held in Graham Street Chapel, and presided over by a long-valued friend of the Society, Mr. Thomas Adams, of Birmingham, was of unusual interest, no less than twelve brethren being present, of whom leave was taken on their return to former spheres of labour or their first entrance on the mission-field. After their introduction by the honorary secretary, Dr. Underhill, each of the brethren addressed a few words to the vast assembly. We feel that we cannot do more here than record their names; but this record may be full of significance in days and years to come. Those returning to the mission-field were the Revs. R. Spurgeon, E. S. Summers, B.A., W. R. James, A. Jewson, of India, and P. Davies, B.A., of the Congo; the new brethren being Messrs.

G. W. Bevan and W. Davies, of Haverfordwest and Aberystwith Colleges, and W. Norledge, of Regent's Park College, these three accompanying Mr. James under the new scheme; Messrs. J. Lawson Forfeitt, of Reading, R. Glennie, of Bristol College, and W. F. Wilkinson, of Harley College, Bow, departing with Mr. Davies for the Congo; and Mr. J. Campbell Wall, of Regent's Park College, going forth to join his father, the Rev. James Wall, in mission work in Italy.

The impression produced by the beautifully tender address delivered by the Rev. John Aldis to the brethren will be readily understood as our readers peruse it in this number of the HERALD. It was a deeply affecting moment, when at its close the veteran servant of God appealed to the great congregation to rise and join audibly with him in farewell wishes. The Rev. Dr. Culross, of Bristol, then affectionately and solemnly commended the missionaries to the safe keeping and effectual blessing of our Heavenly Father.

The service in the afternoon at Carr's Lane Chapel, the scene of John Angel James's and now of Dr. Dale's ministry, will, we doubt not, be remembered for many days to come. Great is the indebtedness of the Society to Dr. Fairbairn, President of Mansfield College, Oxford, for his timely and inspiring sermon, every word of which was followed with intense eagerness and delight by the immense congregation.

The evening meeting in the Town Hall will be remembered by the presence in the chair of Sir William Wilson Hunter, LL.D., K.C.S.I., than whom no one could speak with greater authority on matters affecting India; and how admirably he availed himself of the opportunity our readers will be able to judge as they refer to his speech. We are glad to be able to give permanent record to his words of weighty counsel and of noble testimony. The missionaries who followed the Chairman were the Revs. R. Spurgeon, of India; James Wall, of Rome; D. J. East, of Jamaica, and J. J. Fuller, of Africa.

On the same evening several meetings were conducted in the vicinity of Birmingham.

On Thursday afternoon, a meeting in connection with the Zenana Missionary Society was held under the presidency of the Rev. J. Jenkyn Brown, of Birmingham, when two ladies, Miss Gange, daughter of the Rev. E. G. Gange, of Broadmead, Bristol, and Miss Ewing, sister of the Rev. J. W. Ewing, of Wandsworth, were set apart for work amongst the women of India. Addresses were delivered by Mrs. Frank Smith, Mrs. Daniel Jones, and Miss Dawson.

This series of missionary meetings was brought to a close by a meeting,

especially for young people, in the Town Hall, on Friday evening, the chair, in the unavoidable absence of the Treasurer of the Society, being taken by Mr. A. Caulkin, of Birmingham; the speakers being the Revs. C. Spurgeon Medhurst, of China; R. D. Darby, of the Congo; J. J. Fuller, of the West Coast, Africa; and R. Spurgeon, of India.

In concluding these brief references, we desire very warmly to express our deep obligations to our friends at Birmingham; to the ministers and members of the various Christian churches, making particular mention of the Rev. J. Jenkyn Brown, the Chairman; Mr. Thomas Adams, the Vice-Chairman; Mr. T. A. Daniell, the Treasurer; and the Rev. Robert Gray and Mr. A. Caulkin, Honorary Secretaries of the Local Committees.

May the fruit of these pleasant autumnal gatherings appear throughout all the churches in larger devotion to the great missionary cause, and so in a larger extension of the Redeemer's Kingdom in heathen lands!

Address by Sir William W. Hunter, LL.D., K.C.S.I., C.I.E.

*Delivered in the TOWN HALL, BIRMINGHAM, on Tuesday Evening,
October 8th, 1889, as kindly revised by himself.*

THIS great assemblage declares in an unmistakable manner that, so far, at any rate, as regarded the great Midland metropolis of English industry, the attacks made upon their missionaries during the last year have failed. It gives a magnificent reply to the vote of want of confidence which has lately been urged in regard to missionary enterprise. It will be a strong encouragement to those who in foreign countries and in heathen parts—and in this country also—have been trying accurately, honestly, and completely to repel those attacks, and to prove the absence of any foundation for that vote of want of confidence. To-night will be an opportunity of hearing, at first hand, and from some of the highest living authorities, the actual facts regarding Baptist missionary work in several distant regions of the world: from Bengal in the far East, to Jamaica in the far West, and to Africa in the far South. He hoped their friends would speak to them fully and freely of their labours, and their trials, and their successes. They would speak to them with an experimental knowledge and with a power to which he made no pretension. But he felt that he, too, had a message to them that night. It was not a message in regard to the work of particular societies, or of particular missionary bodies, but in regard to the marvellous advance along the whole line of missionary

enterprise which he had seen with his own eyes, and which had come under his own personal knowledge. India is not only the largest field of missionary enterprise. It is also the field in which the missionary cause must ultimately be lost or won. The missionary churches of England have lavished their resources upon India; they have given her freely of their money, and their men, and their prayers. If missionary enterprise is a failure in India, great indeed must that failure be. They had been told repeatedly during the last year that missionary work in India had failed. He would presently lay before them the facts, upon which they could judge for themselves. But if they would take him on trust for a moment, he would assure them, at the outset, as a matter of his own experience and knowledge, that missionary

WORK IN INDIA HAS NOT FAILED.

He himself was bound to India by the ties of a quarter of a century spent among her people, and he confessed that it was partly the affection he had for India which brought him there that night. He was solemnly convinced that missionary work is one of the greatest and the best works which, at the present moment, is going on in India. It has been rich in results in the past, and it is fraught with incalculable blessings in the future. The recent opponents of missionary enterprise had proceeded upon two distinct lines of attack—they had denied the results, and they had condemned the methods. He should not enter upon any discussion of what might be called a spiritual nature; but as a secular man and a layman he wished to place before them the actual secular results, attested by statistics, verified by Government officers, and embodied in the census of India.

FIRST AS TO THE RESULTS.

The opponents of missionary work had interpreted its results as a mere question of the increase of the Christian population. He thought that was a narrow and materialistic view. But he felt himself bound to meet the enemy on his own chosen ground. It was said they sent their missionaries and their money to India, but where were the Indian Christian people? He would tell them. During the period covered by the last census, from 1871 to 1881, the Hindus, Mohammedans, and the general population of India each increased under 11 per cent.; but the Christian native Protestant population of India increased 64 per cent. This is not a vague declaration to appeal to the imagination, but a fact verified by the Government census, and which no one has ever yet challenged. He felt, however, he should be begging the question if he

were to depend alone upon this rapid increase of the Christian population. If he thought the Indian native Christians were merely the foreign product of the efforts of their English missionaries he should not be speaking there that night. But the Indian native Protestant Christians have now grown up into an Indian native Protestant Church. They have their own pastors, numbering 575, men ordained in one body or another of the ministry. They have also a body of 2,856 qualified lay preachers, natives born in the country, educated in the country, working in the country for the welfare of their own countrymen. The native Protestant Church in India has ceased to be an exotic, and if the English were driven out tomorrow they would leave a Protestant native Church behind them. While the Protestant Christians in India numbered about half a million, there were nearly 200,000 pupils in Protestant Mission schools. This is an immensely significant fact; significant of missionary zeal in the present, but still more significant of Christian influence in the future. He might, then, truly and honestly give them

THIS MESSAGE FROM INDIA,

that they might go from that hall assured that, as regarded the actual results of missionary work in India, the attacks which had been made lately upon missionary enterprise had failed. But next as regarded

THE METHODS EMPLOYED BY THE MISSIONARIES.

Those methods had recently been sneered at and condemned. At a former time they used to hear missionary methods denounced as merely superficial attempts at momentary conversions by preaching, without any change in the intellectual and moral state of the convert, such as could only be effected by the more patient process of education. That phase of attack passed away. The complaint was now, not that they only preached, but that they taught too much and preached too little. He thought he might with peculiar suitability at the present meeting refer to the original method of Christian missionaries in India. A few weeks after his arrival there, in 1862, the first place of worship which he attended in rural Bengal was the Baptist Missionary Church at Serampore. He had been there often since. He had sat in the schools where Carey and Marshman and Ward taught, he had paced up and down the great hall in which they took weekly counsel, he had listened to many services in the little church in which they preached, and he had mused in the beautiful shady graveyard where they now lay buried. And, thinking

over the method which those men employed, he gradually came to see that their method was that which is now the prevailing method of the Indian missions of almost all schools and sects. That method did not depend entirely upon preaching. Carey, Marshman, and Ward were not only great preachers, but they were also great teachers and great scholars, diving deep into the recesses of Sanscrit literature and dragging forth the truth, which had been buried under centuries of confusion and error. This triple method of teaching, of preaching, and of scholarly investigation made up what now forms the recognised type of Christian missionary effort in India among most of the missionary bodies.

A NEW METHOD.

There had, however, he went on to say, of late been introduced another method, a method which endeavoured, by the very devoted lives and the ascetic self-negation of its missionaries, to appeal in a special manner to the Indian university youth. To many of his hearers the word "asceticism" would carry no idea of anything they could approve. But asceticism, in the sense which he used it, and in the form which the Indian Mission-brotherhoods practised it, was merely a life of quiet self-denial. They received their daily food and raiment, and they wholly gave themselves up, soul and body, to missionary work. He confessed that he saw in this method a new aid to the Protestant method already predominant in India. He did not in any way disparage what he might call the strictly evangelical method, but he did know from experience that what he might call the ascetic method appealed to certain classes in India whom the evangelical method left untouched. India was not only a great continent, with races as essentially different as the Spaniard, the Russian, and the Englishman; it was also a continent in which those races represented stages of civilisation infinitely more diverse than the stages of human society with which we were acquainted in Europe. To the great, labouring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object-lesson of the Christian life. But besides these millions there were hundreds of thousands of men of a culture which demanded another method of attack. He felt it his duty, among that great audience, not hitherto accustomed to regard the new method with favour, solemnly to bear witness to the valuable results which these new Mission-brotherhoods in India were now producing among the University youth.

SEEKING AFTER GOD.

The state of mind in which many of the educated Indian youth entered and went through life was well described in the verses of Sir Alfred Lyall, a distinguished Indian governor, who made a cultured Hindu prince to say :—

All the world over, I wonder, in lands that I never have trod,
Are the people eternally seeking for the signs and steps of a God ?
Westwards across the ocean, and northwards across the snow,
Do they all stand gazing as ever, and what do the wisest know ?

That was the attitude of mind in which thousands of their cultivated fellow-subjects entered life, went through life, and died. The search for a God in India was one of the most marvellous phenomena of the age. Sir William Hunter referred, by way of illustration, to the deification by some of his fellows of the late Cheshub Chunder Sen. He conclusively showed, by facts and figures, that no one method alone was suitable for Indian missions. While acknowledging the great value of the predominant method which Carey, Marshman, and Ward founded, they should not too lightly condemn other methods which their fellow-Christians had seen fit to adopt. The results of the combined methods had been that during the last thirty years the number of Christian mission stations had increased threefold in India ; the number of their people had increased fivefold ; the number of their communicants had increased tenfold ; and the number of separate congregations, those units of corporate Christian life, had increased fifteenfold. They might, therefore, go away from that meeting with the knowledge that, both in regard to the results of mission work, and in regard to the methods pursued by their missions in India, the recent attack on missionary enterprise had failed.

THE RESOLUTION.

It was arranged that the speeches should be upon the following resolution, which was passed at the close of the meeting :—“That this meeting, assembled in Birmingham, calling to remembrance, as an interesting fact in the history of the Society, the generous support rendered by Christians in this town to the founders of the Mission, and the impulse thereby given to the establishment in the denomination of missionary auxiliaries, records its devout thankfulness for the progress which, through the Divine blessing, has been achieved, and pledges itself to still further efforts for the evangelisation of the heathen world.”

The Address of the Rev. John Aldis at the Valedictory Meeting.

I HAVE been asked to bid you farewell. This is both the honour and the difficulty of my task, that I represent all your friends gathered here, and am to speak, not only my own thoughts and feelings, but theirs also, and so from their minds and hearts as to reach and strengthen yours. I cannot do this as I would, much less as they would, but as I can I will, and your kindness will accept the endeavour. Few of us are known to you, but one of you has had a place in my regard from his infancy, and not a few of those who sit silent here, and have known you at home, will feel deeply towards you to-day. Some of you are known to many of us by your work abroad and by your words at home; so we love and honour you for both. Now all we have seen and heard of you, and of your future fields of labour, we want to photograph in our memory and affections, that our sympathy with you may be more vital and personal, and that you may share all the comfort and help that brotherly love can supply. I will not describe the fields or duties that await you. My visit to India taught me that it would be vain to try. Each of you will seek and find grace for timely help, though that is not a little. I will not enlarge on your work, though that is the most arduous and exalted and blessed that man can do. It filled the Saviour's hand and heart, while we can only cry, "Who is sufficient for these things?" One great comfort springs from this, that what is most essential is plain and easy. Our hope rests on a supernatural revelation. This brings to us a binding law and sure guidance. For any man to touch this work who does not believe this word would be utterly absurd or profane, but to him who believes the warranty of authority is perfect. We have the command of the only Redeemer, and all power is in His hands. We call Him Master and Lord. His words are the light of our minds, and His will the law of our life. We trust to no reasoning about human schemes or forces. He has bidden us, and that is enough. What we have to do is equally clear. "Go ye into all the world and preach the Gospel." That plain word sweeps away all question and doubt; that we can trust and obey. We need not go to Rome, or Oxford, or Germany to invent, or embellish, or make sure. We have the best and strongest motives to do this. This Gospel is the foundation of our hope and the foundation of our joy. Gratitude to Him who gave it will bind us, and the generosity His love inspires will animate us to give out His bounty freely and tell His message lovingly. We have no ambitions to distress us; we have no renown or interests of our own to secure—no, not even success, though we

gladly greet it. Our supreme aim is to please Him, and our supreme joy to know that He must be victorious. Our own profession creates our greatest difficulty. For ritualism almost anyone may be easily and completely fitted. Rightly appointed, attired, and drilled, fairly educated, and decently moral, he is perfect, and his work can be perfectly done. We assume a higher level. We profess to have a renewed nature, ruled by the indwelling Spirit, for moral and spiritual issues. This has an outer form, that all can see and appraise. We avow a consecrated life, wholly given up to God. We say distinctly we are not our own, but His, and that we will not follow our own tastes or interests, but obey only His command and seek only His glory; that we will devote all our energies and possessions to His service in true lowliness, unallured by gain or splendour or ease; that we will cherish an unselfish and unworldly temper, and give up all for the good of others; that we will count no task too hard, and no sacrifice too great, if only righteousness is promoted, misery relieved, and God glorified. In our own view, at the very best, how rarely and imperfectly this is done! The sight humbles and pains us. But to onlookers, who make no such profession, and feel no ambition to exemplify it, our shortcomings are obvious enough. How keenly they are detected, and how loudly proclaimed, till the most devoted of the brotherhood are troubled, and the timid faint and fall away. Yet this is not altogether a calamity, but it may be made a pathway to blessing. Want and weakness may turn to supplications. Heavy burdens should bow us on our knees. The Lord's strength is made perfect in weakness. On this ground we shall be driven to pray for you. Your toils and sorrows will give us subjects for prayer, and impulses to offer it. Our poor but loving desires, drawn heavenward, shall return to you in dews of blessing. This will do us good. Nothing human has benefited our churches more than this missionary movement. It has awakened a deeper sympathy with the benighted and degraded. It has enlarged liberality, and made this Divine word a human experience, "It is more blessed to give than to receive." It has opened up more gladdening visions of the ascended Saviour's dominion, and sent us to the Lord of the harvest with more importunate pleadings. So, as we remember you, it shall be a gracious influence to reach and warm our hearts, to fan our zeal, and wing our prayers to heaven. Do we not earnestly wish that to all here this memory may be a penetrating and winning call to crowd to the missionary prayer-meetings, so that everywhere they may be more than ever feasts of gladness and fountains of strength? One thing I venture to promise you—if you will give yourselves faithfully to your work, you shall never regret it. Remorse never stings

those who lovingly toil in the garden of the Lord. They often mourn they are so unskilful and weak in work ; yet the longer and the more completely they are absorbed in it the more their love to it, their confidence in it, abounds. In 1831 or 1832 I stood up to plead for this Mission on this very spot. I suppose I betrayed some timidity, for Mr. Swan tried to encourage me, but Mr. Morgan said, " Let him alone, he'll do." Many days have passed since then, but I must testify this, as the result of all I have seen and heard and felt of this Mission, that we have a blessed work and serve a gracious Master. As it employs our faculties it crowns us with honour and fills us with joy. It is essentially in the covenant, " I will bless thee, and thou shalt be a blessing." The understanding says 'tis wise, the conscience says 'tis right, and the heart says 'tis good. In it heaven and earth may meet and sing together as one. What may await you none can tell. We look on with loving sympathy, but in vain, we are all equally ignorant and helpless ; yet there is One to whom we may look and say :

This shall set my heart at rest,
What Thy will ordains is best.

If health bring vigour and gladness, or sickness make you weary and sad ; if success crown you with honour, and tune your harp for music, or failure cloud your path and shut you up to solitude and tears ; if loneliness lead you into the dark valley, as of the shadow of death, or happy fellowship lift you on to the delectable mountains ; if loved ones still smile around you, or if bereavement lay you heart-stricken by the grave, still let us trust and serve, and wait the consummation which shall fulfil all Divine promises, and surpass all human hopes. But the most sacred part of this service is not in my words to you, nor even in yours to us, but in those we are about to speak to God. Led by the voice of one whom we all revere and love, we now, as one heart and soul, commend you to the grace of Him who is able to do exceeding abundantly above all we ask of Him. His presence is always near, His resources can never fail, His pity is always tender and mighty, and His love, like His nature, boundless, changeless, and eternal.

THE VALEDICTORY PRAYER

was then offered by Rev. J. CULROSS, D.D. It was indescribably solemn and impressive. At its close the parting Benediction was pronounced.

Visit of General Secretary to India.

ON the 4th ult., Mr. Baynes left London for India, meeting the P. & O. s.s. *Kaisar-I-Hind* at Brindisi. Eight years have passed away since his former visit. That visit was attended with invaluable results. In manifold ways the Society has been reaping the benefit. It can be readily understood how useful the knowledge acquired by personal inspection of the stations has proved in the home management of the affairs of the Mission, and how cheering and encouraging it would be to the missionaries to have the opportunity to welcome Mr. Baynes to their respective stations. We can very well understand how his genial presence and fraternal words would minister comfort and inspiration to many a lonely missionary often yearning for the stimulus of Christian fellowship.

To those who are especially interested in the finances of the Society, we may say that the previous visit of Mr. Baynes secured to the Mission substantial results of a pecuniary nature relating to property which, in themselves, apart from every other consideration, made it more than worth while for him to go to India.

We anticipate that the advantages which accrued from the former visit will be again obtained, and still further advantages, such as are probably rendered possible by the rapid development of Indian life and the manifest progress of the Gospel amongst the native populations.

We think our readers will be interested and pleased to read the following resolution passed by the Committee just previous to Mr. Baynes's departure:—

“In view of the speedy departure of the Secretary to the East, it was unanimously resolved, on the motion of the Rev. Charles Williams, ‘That this Committee, in prospect of the early departure of Mr. Baynes for India, especially commend him, during his absence from home, to the protecting care and wise guidance of our Heavenly Father, earnestly praying that he and his dear wife and family may alike be preserved in health, and that he may in due course be returned to us after a visit fruitful in satisfaction to himself and in advantage to the great work in which, for thirty years and more, he has rendered most efficient service.’”

During Mr. Baynes's absence the Committee will most thankfully avail themselves of the invaluable services of their Honorary Secretary, who has promised to render all the assistance his strength will permit in the management of the affairs of the Society. Dr. Underhill's long

official acquaintance with the Mission makes his help and counsel at such a time peculiarly acceptable.

Just as we go to press we are delighted to hear of the safe arrival of Mr. Baynes at Bombay, tidings which we are sure will give equal delight to all the friends of the Society.

Government Female Training College, Shortwood, near Kingstown, Jamaica.

OUR illustration, as frontispiece, is the copy of a photograph of the students of the above Institution with the tutorial staff. The photo. was taken from the steps of the entrance to the residence. The Lady Principal appears at the top of the picture; the tall figure below, a little to the left, is the second in command; the third teacher in the College is on the topmost row; next to her is the Lady Matron, and the one on the right is the teacher of the Elementary Training School. The rest of the figures are black and coloured young women, varying in age from seventeen to twenty-two years.

“This College, which is under the management of a Board of Visitors, appointed by the Governor, consisting of ladies and gentlemen, was established to meet the want long and pressingly felt of trained female teachers for the elementary schools of the island. The College is strictly undenominational; students are selected by competitive examination, and an entrance fee of £5 is paid on admission. Students are in most cases boarded and lodged at Government expense during the period of their training, subject to an undertaking on their part to teach for as many full years as they remain in the College in Jamaica elementary schools.

“The ordinary college course occupies three years. But the Board of Visitors may at its discretion, on the recommendation of the Lady Principal, allow any student, who shows special ability and desire for higher studies, to stay and prosecute those studies, for which purposes facilities will be afforded her.

“The students are classified in three divisions according as they are preparing for the first, second, or third year examination. The course of training includes practice in teaching and the management of a class, which is carried out in the practising school attached to the Institution.

“Board of Visitors—Lord Bishop of Jamaica, Chairman; Hon. T. Capper, B.A.; Assistant Bishop Douct; Rev. D. J. East; Rev. Wm. Gillies; Rev. W. M. Geddes; T. Oughton, Esq.; Rev. Hubert Isaacs;

Mrs. J. Cochrane; Mrs. James Roberts; Mrs. J. Seed Roberts; Mrs. J. C. Macglashan; Miss Fanny Burke. Lady Principal, Miss Amy Charlotte Johnson, Associate in Arts of the University of Oxford, and Certified Teacher of the University of Cambridge."—*Jamaica Hand-Book*, p. 159.

The College has now twenty-two students. At the beginning of the year there were six vacancies consequent upon the appointment of that number as teachers of elementary schools, these having completed their term of three years' residence. These vacancies were filled up out of forty candidates who offered themselves for the competitive examination. From this it will be seen how the Institution has established itself in popular favour, as also the social progress which the young women of Jamaica are making.

D. J. EAST.

News from Upper Congo River.

MR. CLARK, who joined the Congo band nine months ago, writes from Lukolele under date of June 9th, as under:—

"Lukolele, B.M.S.,
"River Congo,
"June 9th, 1889.

"MY DEAR MR. BAYNES,—The last time I wrote to you I said that I was expecting to leave Stanley Pool the following day in order to come here to relieve Mr. Harrison. This I did, in company with Mr. and Mrs. Grenfell. We started in the *Peace* on Monday, April 29th, and arrived at Bolobo on the following Friday, remaining there over Sunday.

"BOLOBO MISSION STATION.

"I was exceedingly pleased with Bolobo. The mission station is beautifully situated, and substantial houses and stores and a nice chapel have been built. As a field of work it is second to none on the Congo, planted, as it is, right in the midst of a dense population. It is very cheering to hear that new brethren are on their way out, indeed are, in all probability, now in the country, and on their way up, so that Bolobo can now be occupied without

leaving any other station insufficiently manned.

"We left there early on Monday, May 6th, and arrived here the next afternoon. It was a somewhat unexpected visit and hasty summons for Mr. Harrison, but he soon got ready to leave; and, after a busy day of packing, &c., the *Peace* started down river again early on the Thursday morning.

"I have, therefore, been here nearly five weeks, and am glad to say have all the time had the best of health. My colleague, Mr. Darby, is also well. He is now looking forward to his visit home, having been out nearly three years. He will start accordingly as soon as someone comes to take his place.

"Our brethren must have worked hard, indeed, to have accomplished what they have on this station. Out of the dense forest they have gradually cleared an ample space, upon which not only are the houses built, but there is also a good plantation of

plantain and other trees. A good plank house has lately been built, in which we are now living, although it is not yet quite finished.

"The people are exceedingly friendly. They seem to have some excellent qualities mingled with their many undeniably bad ones. Of the latter, one of the very worst is their cruelty.

"CONGO CRUELTY.

"A few days ago, in a town where we go with medicine, which is at war with a neighbouring one, Mr. Darby saw two hands fastened up, cut off, no doubt, from some poor wretch who had been captured in fight. In the same town are to be seen a row of sticks each crowned with a skull. These skulls are, in all probability, those of slaves put to death when their master died. This seems to be one of their oldest and most cherished

customs. When Ibaka, the old chief of Bolobo, died recently, there was a horrible slaughter of his slaves. As they keep these matters as secret as possible, it is difficult to find out how many were butchered.

"It is sad, indeed, that when such deeds as these and other sins are referred to by the missionary, and the wickedness of them pointed out, the people will admit that all he says is true and right, but yet will go on doing exactly the same things. Will not all who have this mission at heart plead more earnestly than ever that the good Lord in His mercy will soon grant unto these, like unto the Gentiles of old, 'repentance unto life,' and that into their dark hearts the light of the world may shine?

"With kindest regards,

"I am, dear Mr. Baynes,

"Yours very sincerely,

"JAMES A. CLARK."

A more detailed description of this journey was sent by Mr. Clark to his father, which, by kind permission, we are enabled to present to our readers. After some personal observations, the communication proceeds:—

"The scenery is very beautiful from the Pool up. We passed the 'Dover Cliffs,' as they are called, but they scarcely deserve that name: they are not bold or steep enough; they are much more like the cliffs of South Devon in some parts. Mr. Grenfell shot a crocodile whose head was above water. He instantly disappeared, though whether he was actually shot I could not be positive. It seemed like it, but then crocodiles are artful enough for anything. About 3.30 in the afternoon we stopped for firewood for about an hour and a half. This always causes much delay. What a pity we have no coal! There is, of course, any amount of wood, but it takes a long time to cut and a lot

of room in the steamer, or, rather, most of it is kept in the *Plymouth*, the old steel boat alongside. After having taken in enough wood we went on again till about seven o'clock. On Wednesday we again started about five. It was fearfully hot at the place where we stopped for wood, and we were nearly smothered with nasty little black flies. We anchored off another sandbank when it was too late to go on. On Thursday evening we arrived at Mwemba, the new A.B.M.U. station, when it was nearly dark, and had a slight collision with their steamer, the *Henry Reed*, which was at anchor there. We were warmly welcomed by Mr. and Mrs. Billington and Mr. Glenesk, and, of

course, had supper with them; after which Mr. Grenfell took an observation, to 'locate' Mwemba exactly on a map he is engaged on. It is a splendid spot for a mission station, beautifully shaded by big trees, commanding a fine view of the river, and with native towns close at hand. The buildings are only begun as yet. Mr. and Mrs. Billington are at present occupying a little temporary one-roomed shanty, while Mr. Glensk has his quarters on the *Henry Reed*. Next morning, after breakfast at the Billingtons', and a look round at the buildings, &c., we left for Bolobo. We passed very near to several hippopotami.

" FURTHER DESCRIPTION OF BOLOBO.

" We reached Bolobo about six o'clock. Before supper we went ashore to have a look round. To my mind Bolobo is by far the best station of any on the river, or will be when finished. Of course I am writing before seeing Lukolele. When Mr. and Mrs. Grenfell have been staying here, up to now, they have used a small house which will now be turned into a store. Their new house is very nice. The wood is splendid, and comes from Lukolele, and there are several skilled workmen employed from Acra and Sierra Leone, so that the timbers are sawn and planed almost as well as they would be in England. Another nice house is being built. There are good stores as well. The station is surrounded by towns, which stretch along the river, both sides of it. Thousand of people are within range. We ought to have two or three missionaries stationed here at once. I should have said there is a nice little chapel built here too. Saturday was spent about the station, Mr. and Mrs. Grenfell being very busy attending to

various matters. Mrs. Grenfell is a splendid hand at business. She pays the workmen on Saturdays. She is a great help to her husband. Unfortunately she is unwell now, very poorly to-day after yesterday's excitement. This morning I conducted the service in the chapel. It is specially for the children and workmen, but a lot of natives came as well. I don't know whether they understood very much, as my address was interpreted by one of our Congo lads, in Congo. Of course, no one knows enough Kibangi yet to translate into that language. Some of them understand a good deal of Congo, however.

" AN OLD CHIEF

came this morning. For ornament he had a queer-shaped kind of cap made of the skin of an antelope, and his forehead was marked with a broad band of yellow. His beard consisted of two narrow little pigtail kind of plaits on each side of his chin. Not many of the men have beards, and when they do they generally contrive to make them up into little tails. Their hair is a study. It is not short and woolly as that of many negroes, but grows to some length, and this they do up in all manner of ways. Horns sticking out in front, at the sides, behind, on the top, wherever they like, in fact. Many streak their faces and bodies with red, yellow, or white. A broad stripe of red ochre down the centre of the forehead to the tip of the nose is a device I have sometimes seen. At the Pool it is very common to pull out the eyelashes and paint all round the eyes with white or yellow. Ibaka, the old chief of Bolobo, died recently, and seven or eight slaves were killed as one sign of mourning! Last year, after several chiefs had made an agreement together on some point,

they caught and killed a slave, and hung him up on a tree close to the river as a memento of the compact. The ghastly object was hanging there till quite recently, Mr. Grenfell says. He pointed out the tree as we passed on Friday. And yet there are writers who dare to say it is better to leave these people to their 'native simplicity and innocence'!

"To-morrow we leave here early for Lukolele. When we arrive there, which we hope to do on Tuesday afternoon, I shall be able to add a little more to this. Mr. Grenfell expects to leave there for the Pool on Thursday with Harrison, giving him Wednesday to get his goods and chattels together. So I will tell you a little more then, and send the letter down in the *Peace*."

"LUKOLELE.

"Mr. Grenfell and I walked through two of the nearest towns. Some of the people were engaged in industrial pursuits. One man was making a paddle for a canoe, while two or three were working at native pottery. They make wonderfully round pitchers and jugs, although they do them entirely by hand. The people all seem friendly, especially the boys, some of them very bright, intelligent little fellows, who formed a sort of bodyguard, and accompanied us seemingly with much pleasure and satisfaction to themselves. One morning there was a tremendous noise of shouting and talking going on as I woke. I found a lot of men and women from the towns had come to sell kwanga—the staple native food—for use on the steamer for the men, and they all wanted to be first. As it happened there was no need for their excitement, because Mrs. Grenfell bought the whole lot; but they are nothing if

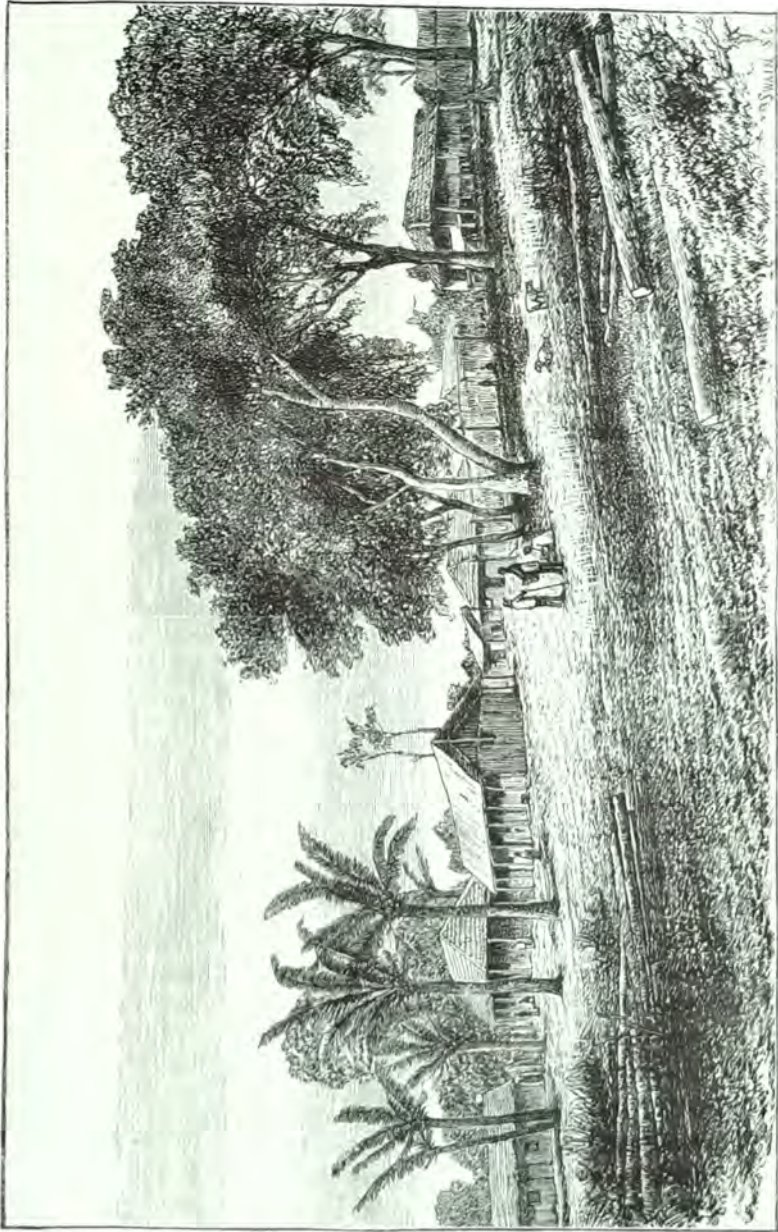
not noisy. We started about seven o'clock. During the day we had

"TWO EXCITING INCIDENTS,

as two of the boys on the steamer fell overboard. Fortunately they were both good swimmers, and a boat was despatched for them. One got carried down the river some distance, however, as the tide was very strong. We saw plenty of hippopotami that day. At night we anchored off a sandy island. It was a lovely night, and we went ashore and walked about a little. The boys, and girls went birds'-nesting—*i.e.*, they found a great number of little birds who build in the sand. These they feasted on next day. On Tuesday we grounded on a shallow place once, but got off after a little trouble. We reached Lukolele about 3.30 or 4 o'clock. Darby and Harrison were both down at the beach to receive us. It was a quite unexpected visit to them, and Harrison was delighted to hear that he was at last to be free for the *Peace*. Next day there was a regular bustle at the station. Harrison, of course, was busy packing for his departure, and I assisted him as best I could. Grenfell and Darby were seeing to timber, a good deal of which the former took for the Bolobo station. This is the great place for that. It abounds here.

"MEDICAL WORK.

"I went with Harrison to the medicine store, where he attended to several patients. I am taking that department of the work here, as I did at Stanley Pool. Most of the cases are very simple, such as cuts, sprains, ulcers, rheumatism, &c. The *Peace* left on Thursday morning about seven o'clock in a heavy down-pour of rain. Darby and I went on board and said good-bye and saw them



BOLEPO, UPPER CONGO RIVER. (From a Photograph.)

[THE MISSIONARY HERALD,
NOVEMBER 1, 1860.

off, and then spent a busy day opening boxes, taking stock of provision store, and generally getting into things.

“Lukolele is in a dense forest, and the station is on a clearing of the forest. The buildings are by no means of a pretentious character, except the one we are living in. Unfortunately it was put up in too much of a hurry, and I think the foundations were hardly deep enough; but, any way, it was found one day to have developed a decided leaning towards the river—in fact, to be very much on one side. This is being altered by degrees, the leaning posts being removed one by one and others substituted. The walls were originally of clay, but now that is being all pulled down and they are being rebuilt of good redwood. One of the rooms is finished and we are sleeping in it. The one at the other end was nearly all pulled down to-day, but we hope to get it up again in a month. All the timbers are ready. The middle room is partly done and is habitable. It will be finished when the end room is put up. I should have said before it is a three-roomed house. When finished it will be a very fine one. It seems almost a pity to have the wood painted, but it must be done on account of the ants and other insects with boring propensities. We are both sleeping in Darby's room at present, which is finished all but the painting. We shall do the painting ourselves. We are going to divide the work in the same way as before I came. Darby has been looking after the men, &c., while Harrison used to attend to the medicine, and also see to the ‘chop’ for table. This I shall now see to.

“THE BLESSING OF GOOD BREAD.

“Our cook—an Accra—does very

well, and, *mirabile dictu!* makes splendid bread. We had a loaf this evening which would not have disgraced one of the best bakers at home. I have tasted many attempts at bread on the Congo, but nearly all have been dismal failures. The best I had was at the A.B.M.U. station of Banz Manteka, but next to that this is much the best I have had. This is very fortunate for us. We can get plenty of native food here—goats, fowls, and vegetables—so that we do not need to depend much on tinned meats. And then the fowls are so cheap compared to what they are at Wathen and the Pool. Whereas you have to give twenty to twenty-five brass rods for a fowl at either of those places, you can get one here for three or four! And most other things are cheap in proportion. I have a very nice boy. His native name is Lotumba; but as there was another boy of a very similar name, he was called Jack, and so he is known by that name.

“MR. CLARK'S NATIVE NAME.

“Yesterday the old chief of one of the Lukolele towns, Ndombi, made a call on us. He said he wanted to ‘give me a name.’ This is quite a custom here. Of course, in return for the great honour of having a name conferred upon you by the chief you are expected to make him a present. We told him to come again to-day to bestow the name upon me; so before we were dressed this morning the old gentleman was here with his sceptre, which is an elephant's tail, and a little stool which he has brought for his majesty to sit upon. These people do not do as the Bakongos, and name you from some peculiarity, but they give you the name of some well-known chief—well known to them at least.

Accordingly the old gentleman, with many smiles, told us that my name was to be Edziba, after some big chief or other. I then gave him, as a present, a brass collar very skilfully ornamented, which I had bought at Stanley Pool from some Bateke. He had admired it very much the day before, and had tried it on, and no doubt considered it suited his peculiar style of beauty. He seemed very pleased when I gave it to him, and said, 'malamo!' which means 'good!' I should think that his people do not make that style of thing exactly, or he would not have been so taken with it. He wears a curious cap of native make, and wanting to remove this to put on the collar he sent all his attendants away. It seems they must not see him with his head uncovered. He appears to be a very good-natured old fellow.

"DRIVER ANTS.

"Last night, after we had gone to bed, we heard the goats bleating piteously in their house. Darby said it was probably because they were being attacked by driver ants, and he went out to let them out of their enclosure. The watchman—one of the Accras, whose duty it is to see to anything of that sort—was fast asleep, and Darby awoke him with—well, not in the gentlest possible manner. Darby let out the poor goats, which were greatly distressed, and ran about crying loudly. In letting them run free there is the danger of being killed by a leopard, but that would be better than to be killed by the dreadful ants. There are leopards about here. One was shot by a gun-trap a few weeks ago. Darby has his skin, which is a very fine one.

"I should have sent this letter—at least, not all this of course—by the

Peace, as I said; but as I found that there would be another steamer coming down river next week, I concluded I would wait, and so write more about the place.

"We have a very good carpenter here. He made me some good bookshelves yesterday. I shall try and get on as fast as I possibly can with the language. When Darby goes home, which he will do in a few months, either some quite new man will come up here, or else one of the brethren who have been working down river, perhaps Weeks or Cameron; but even in the latter case the language here will be quite new to the man who comes, being altogether different from Kishi-Congo. I will not finish now, but leave this for a few days, when I shall probably have something more to tell you."

"*Sunday, May 12th.*—Now I will try to finish this letter, which by this time has grown to some length. It is now

"SUNDAY AFTERNOON.

"This morning we went to the nearest towns, and Darby spoke for some time to one of the chiefs, who was reclining under a kind of porch outside his house, surrounded by four or five wives and several other people. We have been annoyed lately by petty thefts from the station by some of the people from the towns. This formed a starting-point to speak about. They listened attentively, said it was good, as they often do; but unfortunately they continue to go on in the same way. Yet surely the words spoken cannot be ineffectual, and the influence of our lives so near to them must or ought to be for good. They are much altered in their treatment of us since Darby came. Then they were suspicious of

our motives, and quite refused to believe that he and his colleague had come for the purpose they represented. Now they have the greatest confidence in us, and, as an instance, they wish Darby to settle some palaver of a war-like nature with some other towns near by. This, of course, he refused to do, as it would never do to interfere in their affairs of that kind. There are a number of bright-looking boys in the town, and I am firmly convinced that our chief hope lies in these lads. We ought to have them to school, and I hope before long we shall open one for them. I do not

believe there would be much serious opposition to their coming from their parents or masters—for many of them are slaves, and come from farther up the river—in any case we should do our best to begin.

“You will be glad to hear I am in very good health. I think fevers are very rare here. Probably to-day or to-morrow the mails will be in at the Pool. I do not know how soon we shall get ours, but I think perhaps we may in ten days or a fortnight. I am eagerly looking out for them. They will be the letters you wrote in March.”

In connection with the foregoing a letter just received from Miss Silvey will be read with deep interest:—

“Bolobo,

“July 20th, 1889.

“MY DEAR MR. BAYNES,—I have felt for the last month I ought to write to you, but somehow I could not do it; my dear brother's sudden death seemed to make it impossible. I ought to say sudden going home, because to him it has been a real home-going into the presence of his Heavenly Father. My heart is sad. Great, very great, is my loss and the loss of the dear ones at home; but we know our heavenly Father never makes a mistake, and it must be well for my dear brother. This is certainly true.

“I know that we have your prayers. I feel this through all my trouble that you are praying for me. My dear brother was going home to appeal for more men for the Upper River; let his appeal not be in vain. It ought to come with greater force now. Please tell the young men my brother was going to ask them, for the sake of the Master whom they love, to come out to this dark land and carry with them the message of His great love.

“The harvest truly is great, but the labourers so few. It makes our hearts ache here at Bolobo to see the tens of thousands of people without the light of the Gospel. I trust many of our young men and women will hear the Saviour's voice telling them to go work for Him on the Upper Congo. The people are here in tens of thousands. What we want is a number of real, earnest followers of our Lord Jesus Christ, ready and willing to live or die for His sake. Mr. Grenfell should have help. His heart's desire is to see many more stations opened up on the Upper River. No one can have any idea how hard he works unless they live with him, as I have done, for several months.

“In my great trouble I found both Mr. Grenfell and his dear wife most kind, just like a father and mother to me. In all difficulty he is most ready to advise, and does all in his power to help.

“God bless Mr. Grenfell! No one can have any idea how he longs and prays that the way may be opened up, and that God will send forth many

labourers to possess the land which now lies before us.

"I am praying that two will be sent to take my dear brother's place. The Congo is still to be won for Christ, cost us what it may.

"Ours *shall be the harvest*, even after many weary days of toil and suffering. I am enjoying my work very much at Bolobo. God has indeed been very good to me. I am keeping very well in health."

China's Sorrow.

ON behalf of the brethren in Shantung the Rev. S. Couling sends grateful acknowledgements for the help so generously rendered during the recent famine. Greatly do we regret that this expression of gratitude should be accompanied with the intimation of a further painful calamity. From a rough sketch sent with this communication we are able to present a map showing the districts affected. The closing clause in Mr. Couling's letter is most welcome.

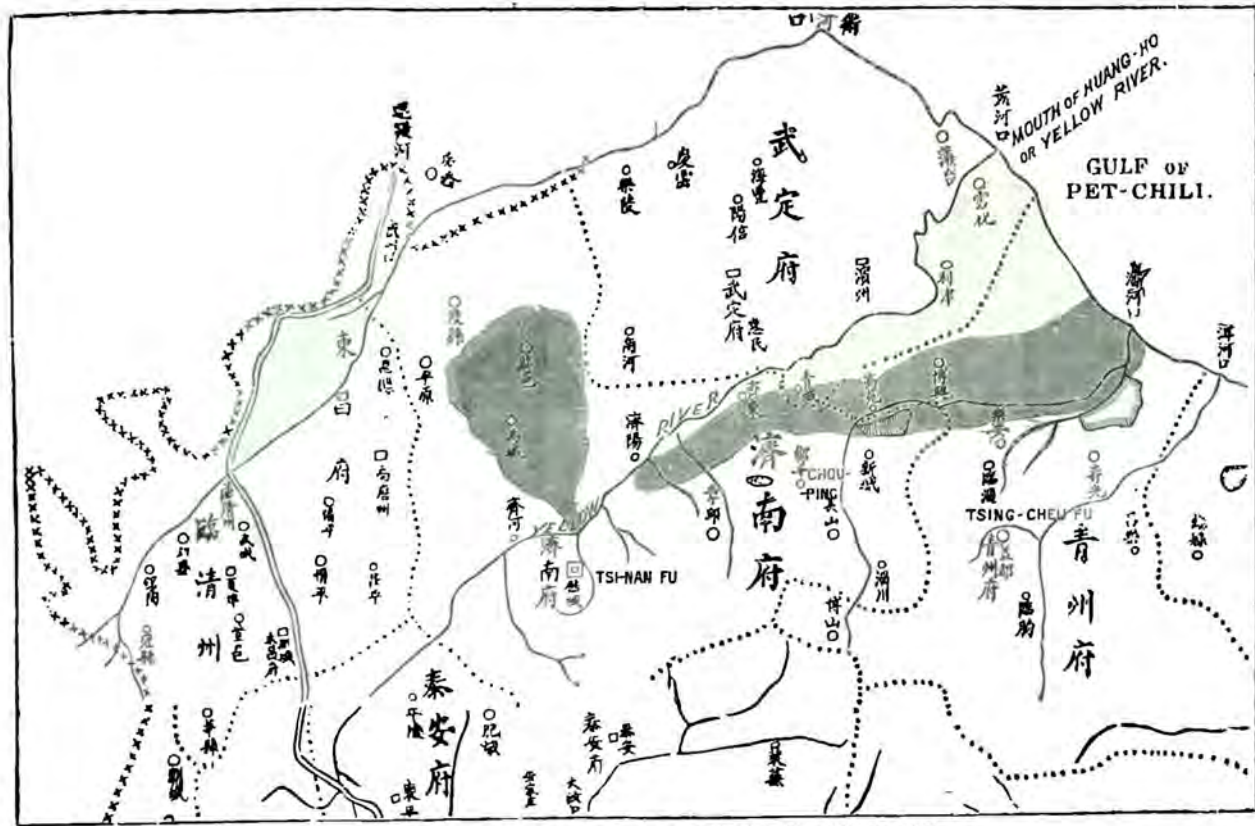
"Tsing Cheu fu, Shantung,

"August 3, 1889.

"MY DEAR MR. BAYNES,—Our famine relief work is hardly over, and we have not yet thanked the friends in England for the noble way in which they responded to our appeals, before another calamity falls on 'this most distressful country.' This is a new breach in the Yellow River banks in our own district.

"The Yellow River, also called 'China's Sorrow,' meanders in a different way from any other on the face of the earth; it covers more ground than any river of its own size, and is of infinitely less use. You know well how, two years ago, instead of turning north at K'ai fêng fu (Ho-nan Province, 700 miles from the sea), it made a breach there and went south, not in a narrow channel of course, but as a vast shallow sheet of water, falling at last into the Yang-tzu Chiang. Many foreigners said: 'It has made its own bed, let it run in it.' But the Chinese decided to make it run uphill, as before. With gigantic efforts they repaired the breach, and this spring the former bed in Shantung became full again of the turbid, sluggish water.

"This lower part of the river in Shantung is, of course, kept in by embankments. The river is very sluggish, and brings down immense quantities of soft, yellow earth, raising its own bed continually. Mr. Jones found it had deposited three feet of fresh mud on the land between the banks this year—that is, since it was turned north again. It has already filled up this northern bed, and runs above the level of the surrounding country. It is practically being guided and forced uphill. Outside the river-bank,



SKETCH MAP SHOWING DISTRICTS AFFECTED BY INUNDATION.

perhaps some two miles away, runs a second bank; this is to keep in the overflow when the heavy rains swell the river. Between these inner and outer banks are hundreds of villages! What the condition of people must be who are obliged to live in such a place I need not describe. I know that some famine relief distributors did not help such villages, on the ground that help on the spot could only prolong their misery a little while, and that emigration was their only chance.

“Mr. Jones and Mr. Harmon went out a month ago to visit the district, where we gave relief, and where you will be glad to hear the Bread of Life is now being accepted by many. The Yellow River had for some time looked threatening, but when Mr. Jones came to it he found that of 120 villages within a certain area within the outer bank only three or four were habitable. The water was steadily rising, then it suddenly fell. This meant, of course, that it had found an outlet higher up. It made a breach on the north side of the river near Tsi nan fu, and lower down there are thirteen breaches on the south side—*i.e.*, on our side—whence the waters flow out over fertile ground from ten to twenty miles broad, and some 120 to 150 miles long, to the sea. Mr. Jones reckons there are from 2,000 to 2,500 square miles of cultivated land under water, and 300,000 people consequently in distress. He was on the other side of the flood, and had some difficulty in finding a place to get across it—ten hours in a boat and raining all the time. All the crops—the autumn crops, not near ripe, of course—were covered, and will rot. The people will be not only without grain, but without what is almost as important in North China—that, is fuel; for the tall, thick stems of the millet, which is to the North what bamboo is to the South, will all be useless. The distress next winter, though over a much smaller area, will be more intense than during the spring we have just passed through.”

“Letters from Mr. Jones explaining these matters and full of geographical details have just come in, and are being sent on at once to the Shanghai papers. I thought I would take the opportunity of despatching to you if it were only a rough and hasty intimation of the disaster.

“There was one sad thing in Mr. Jones’s letters which I hardly know whether to give, yet it will help you to realise the deep wretchedness of these poor people. Mr. Jones had fellow-passengers; all were loud in their pity for the sufferers, except three men who looked over the watery waste with covetous and hopeful eyes—they were out buying women and children for the Chihli markets!

“Now, my dear Mr. Baynes, may I, as I am writing, do what ought no

doubt to be done in a more formal manner? The brethren here wish unitedly and formally to give their hearty thanks to you, and through you to all the subscribers to the Famine Fund, for the exceedingly generous response that was made to our appeals. We rejoice now in having saved many lives, but we believe later on we shall all be able to rejoice together in the increased prosperity of the work here as the result of the Famine Relief. You will be delighted to hear that FORTY-FIVE Chinese were baptized here to-day.—Believe me, yours sincerely,

“A. H. Baynes, Esq.”

“SAML. COULING.”

Good News of the Work in Brittany.

WE are very pleased to have received the following interesting report of the progress of the work in Brittany, from our missionary, the Rev. Alfred Llewelyn Jenkins:—

“MY DEAR MR. BAYNES,—With respect to the present state of things here, I can only speak joyfully and thankfully. The work gives me more encouragement than it has ever done. Our congregation, both at the chapel and at the Madeleine, keeps up, and I am surrounded now by a small band of godly men who have been won over to the side of Christ, and whose joy it is to speak of spiritual things to others, and to preach to their own countrymen in the country cottages on the Sabbath day. Although these men are but workmen, they exert a great influence on their own people, as their lives testify to the genuineness of their faith. I remember a time when I was quite alone with my old colporteur, Yves Omnes, but it is not so now. Last Whit Sunday the Morlaix friends and myself went to Lanneanou for a general meeting. We were fifty from Morlaix, almost all of them at one time Roman Catholics; and as others from Lanneanou and the neighbourhood met us there, we formed a goodly company of about one hundred or more. I am sure it would have delighted you to see the spirit that

reigned in that meeting, and to listen to the speeches of the brethren testifying to the joy they felt at having, through Christ, been freed from the yoke of Rome, and encouraging each other to remain steadfast. Such days as these make up by their glorious sunshine for the duller days of the year, and make one feel that, after all, the labour and efforts of the Lord's servants have not been in vain. As we returned home that evening, filling nine carriages, that followed each other in a row, the people came out at their doors and wondered at the number of Protestants there were in their land.

“GOOD WORK AT LANNEANOU.

“Our friend, Collobert, is going on ahead, and doing a good work at Lanneanou, and in the neighbourhood. It is very curious how he has obtained a reputation among the people for curing diseases. People come from long distances to ask his advice, and his help has been very beneficial in a great many cases. Hardly a day passes without some one calling for that object, and thus he becomes known, and gets an opportunity

of saying a good word in season. Two months ago my brother George and a friend of his in Newcastle sent me a contribution, and I bought a trap and a horse for Collobert's use at Lanneanou. This was greatly needed, and will lessen travelling expenses, as the field attached to the house will suffice nearly to supply food for the horse.

"Last month I took part in an interesting ceremony at Rennes. Mr. Charles Bott was set apart for the

ministry in the Reformed Church of France. Charles Bott was born at Morlaix, of Swiss parents, and it was in our church that he received his first religious impressions. He became a good and earnest young man, and became really converted under the preaching of Dr. Somerville, who visited Rennes some years ago.

"With kindest regards,

"Yours most truly,

"ALFRED LEWELYN JENKINS."



ELEMBE AND MBWAKEE.—(From a Photograph.)

A Help-in-Need Society.

WE gladly comply with the wish of Miss Baker, the Secretary of the Help-in-Need Society, and introduce to the notice of our friends the Congo boy and girl who are supported in so interesting a manner:—

"244, Oxford Street, W.,

"August 13th, 1889.

"DEAR SIR,—With reference to the photograph of the Congo boy, 'Elemebe,' which you have so kindly promised to insert in your esteemed publication, will you permit me to state that he has been supported by means of weekly subscriptions of 'one penny' from members of the 'Help-in-Need Society,' and a few friends who have for the past three years forwarded you £15—£5 per annum—the requisite sum for his maintenance?"

"During this period he has become a Christian and been baptized by Rev. Thomas Lewis, of San Salvador, and now expresses his desire, in a letter to the Society, to spread the good tidings of the Gospel among his coloured brethren. The other photograph is that of 'Mbwakee,' a girl of fourteen years, whom the Society have just commenced to support: '*increased subscriptions resulting from deepening interest.*'

"Hoping that working parties and societies may be able to maintain and educate other Congo children by the simple means we adopt for raising subscriptions, or by others which may appear preferable, I venture to request that the above details may be published in the HERALD, and beg to remain,

"Yours faithfully,

"ANNIE B. BAKER, Sec. 'H.N.S.'"

"Alfred H. Baynes, Esq."

Sunday-schools in India.

WE are requested by the Committee of the Sunday School Union to call attention to a resolution passed at the World's Sunday-school Convention, held in London in July last. At this Convention a session was devoted to the consideration of the very important subject of Sunday-school Work in India, with the result that it was resolved to recommend the Executive Committee to appoint an Organising Secretary for Sunday-school extension and work in that land.

We trust that by this contemplated agency larger numbers of Indian children will be brought within the reach of Christian instruction, and most heartily do we wish the Executive "God speed" in a step so fraught with possible good.

Young Men's Association in Aid of the Baptist Missionary Society.

AN APPEAL TO SUNDAY-SCHOOLS, BIBLE-CLASSES, AND OTHERS.

WE very gladly insert the following appeal from the Young Men's Missionary Association. The appeal will speak for itself:—

"The Committee desire to call the special attention of all Sunday-schools and Bible-classes to the urgent need *for more elementary schools in India.*

"We are devoutly thankful for all that is done for other lands, and notably the Congo, for which many of us work hard and heartily, but to our certain knowledge it is a painful fact that, in some of our churches and schools, mission work in India is strangely neglected, whereas one would have thought that the sainted name of William Carey would alone have influenced Baptist preachers and teachers to urge their congregations and classes in favour of a land so rich in records of Christian service, and so ripe to-day for Christian harvest.

“While there are differences of opinion, even among missionaries themselves, as to the desirability of a so-called ‘higher education,’ all are practically unanimous that these *elementary* schools, for children chiefly from the families of our native converts, and taught by native Christian teachers, under the control and direction of our own missionaries, are an absolute *necessity* if we are to expect the ordinary mission work to succeed, and lay a sure foundation for the future.

“And yet, although such schools are invariably established at each central mission station, scarcely any provision is made for the outlying villages, where sometimes several native Christians reside, because the missionary has no funds for the necessary expense.

“Taking Bengal alone, our Society is doing all that can be done with the resources at its command, but it is a startling fact that, *for want of men and means*, millions of natives are still absolutely unvisited, while even in the districts that are occupied by our missionaries the immense population assigned to a solitary European is almost incredible to an English Christian worker. It is seen, however, that to get hold of the *children*, and teach them not only the three R's, but the simple truths of Christianity, is to get hold of a lever which, in God's good time, shall most effectually uplift India from its heathenism and degradation.

“A little has been done in this direction, but how little may be inferred from the recent address to the Committee by the Rev. R. Spurgeon, of Madaripore, in which he stated that for his district of 800,000 people there are but ten schools with about 200 scholars. That there should be these ten proves a marvellous amount of hard work out there in the short time since it was commenced, but, as the cost of each school is only about £6 a year, we now appeal most earnestly to the teachers and scholars of every British Sunday-school to make an extra effort, and send the Baptist Missionary Society at least one special £6 for ‘The Bengali School Fund,’ so that for every such sum a fresh school can at once be commenced.

“In order to provide effective teachers, it is most essential to have a *training class*, and as the cost of maintaining a native Christian student for a year is only £2, we ask that Young Men's or Young Women's Bible-classes should set apart £2 or more and send it to the Mission House for this ‘Training Institute Fund.’

“The Parent Society will send its receipts for all such sums, and this Association will arrange for letters and reports of this work from the native schools and classes, to the subscribing schools and classes at home every six months.

“All communications concerning this matter should be addressed ‘The Secretary, Y.M.M.A., Baptist Mission House, Furnival Street, London.’

“The following extract from Mr. Spurgeon's address will give further details :—

“‘*Nearly all Bengal is wholly dependent upon us Baptists for the Gospel.*’

“‘On the map I would point out Backergunge, Furidpore, Dacca, Mymensingh, Commillah, Noachally, Chittagong (the other side of the Bay of Bengal), Beerbhoom, Pubna, Maldah, Bogra, Dinagepore, Rungpore, Jessore, Cachar—all large districts that would swallow up two or three English counties each, all are untouched by any Society but ourselves. Some two or three millions are included in each of the above names. Some we have not even attempted to occupy.

“‘When I return I shall probably be the *only European* at Madaripore, for Mr. Teichman has to go to Pierojpore to begin a wholly new station.

“‘In reply to the question : ‘What is the special need of the large Christian

community connected with our mission stations in Bengal, and in what way can we do them most good?" I can confidently say that next to the incomparable blessings conveyed to them through the Gospel, the pressing need of the people is "Education." Our mission is distinctively a preaching mission; but we *must* accept the responsibility that our very success in this direction has thrown upon us. The immense number of our people who have given up idolatry and professed faith in Jesus Christ claims from us that amount of teaching in the Scriptures that will obliterate all heathen predilections, and fit them for a more useful career among their own countrymen. Secular education is spreading rapidly throughout the country. But we desire to train the children of Christian parents, who are so numerous now, in the truths of the Bible as well as in general knowledge. And this can be done by native Christian teachers, and examined, visited, and superintended by the missionaries themselves. Though especially carried on for the children of our own converts, we, of course, permit heathen parents to send *their* boys and girls, for the truth of God is for all. There are certain great difficulties in the way of securing a regular attendance at the schools that should not be overlooked. One is *climatic*. The tremendous downpour of rain that floods the country during certain months renders attendance at school without a boat literally impossible, and so the schoolmaster must have a tiny canoe for the purpose of sending for his scholars. After the rains the country is one immense tract of mud, through which strong men wade up to their knees to market or to chapel; but little native children find it almost impossible to get along at all.

"Another hindrance is the *indifference* of many parents who cannot read themselves, and do not comprehend the advantages learning would bring to their children, as a homestead, a couple of cows, and land enough to produce rice for a year's food is all they want. Others, however, who are large fish merchants, shopkeepers, carpenters, and so on, gladly send *their* children, for they feel their need of education.

"Each church, where a school is started, is required to feed the teacher; and this is usually done by his living for a week at each pupil's house in turn. Every month a copy of the school register has to be sent to us, and prizes are awarded by us on our visits.

"Much depends upon a good staff of teachers, for their control over the boys is almost supreme. Hence a good *normal class* is absolutely needed for the large number of our best young men, who show zeal for God. It would be carried on under the direct control of the missionaries, and from among the students some could be selected for further training at Serampore. The cost of such a work would be very small, as only books and food need be provided; and an average sum of £2 a year for each student would meet this. A donation of £4 or £5, or even less, would be enough to meet the cost of a house in which these young men could reside during the sessions of the class. I shall be glad to receive any gifts of toys to be distributed on these occasions—bright illustrated children's books, scrap books, fishing tackle, writing apparatus, pocket knives, dolls, &c.

"There are grand fields open to us among densely populated tracts of country, where no schools exist at all; and I could plant a number of Christian teachers in such villages, where quite new centres of spiritual life and activity would be

at once started. Oh! that I had a hundred teachers ready trained now, for in some places the land and a house would be freely given by the villagers; and, could we commence with schools for the young, a foundation for future success would be securely laid there. I feel that we have not done anything in comparison with what might be done.

“Surely, there are few Sunday-schools that could not send to our “Bengali School Fund” £6 a year, and so bear the whole burden of a village school. And, if this be impossible, some could send £2 to support a student in the normal class. Then, again, many of the younger children appear at school almost naked, and loose print jackets with short sleeves and a waistband would prove splendid incentives to regular attendance. I refer to this because there are little workers in our English Sunday-schools who would be delighted to help in this way, I am sure, and if *everyone* in our English schools will give something, a large blessing will result.’”

Recent Intelligence.

WITH much pleasure we insert the following communication from Mrs. Daniel Jones, of Agra:—

“My husband, the Rev. D. Jones, has been much wishing for a magic lantern, his own having become practically useless. He finds a lantern a very great help in evangelistic work in towns and villages. By its means crowds are attracted, and the Gospel presented to them through Eyegate as well as Eargate. This want has now been supplied by a generous friend of the Mission, Fred. Benham, Esq. I should still be very glad, however, to be able to get for him some Scripture slides. Will any other friend kindly give us a few?”

WE are thankful to be able to report the safe arrival at the Bahamas of Mr. Charles A. Dann, who has undertaken temporarily the pastorate of the Nassau Church in consequence of the ill-health of the Rev. D. Wilshere. Mr. Dann has been welcomed with the greatest cordiality by the members of the church and the local preachers, and his arrival has been the occasion of much satisfaction and relief to Mr. Wilshere.

CHEERING tidings have come to hand from the Rev. R. E. Gammon, who has recently removed from Puerto Plata, San Domingo, to Port of Spain, Trinidad. “Last Sunday,” he writes, “I baptized ten candidates at Princes Town, and had crowds of people both at the baptism and the subsequent services. In a few days I go to 1st Company for a baptism, and in a few more days from there to 5th Company for the same purpose.”

THE Rev. J. J. Turner, of China, owing to the death of his father and other urgent family considerations, has been compelled to return for a season to this country.

To our great regret Mr. Arthur B. West, of Barisal, India, has felt constrained to relinquish his connection with the Society. In taking this step the Committee feel that Mr. West has been actuated by motives which do him high honour, and which win for him their esteem and confidence.

MR. A. DAY, of the Pastor's College, has undertaken the pastorate of the English church meeting in Havelock Chapel, Agra; and will depart for India in the course of the present month.

AN unusually large number of missionaries have left us during the last month for their respective fields of labour, some of whom will be an addition to our missionary staff.

On the 2nd ult. the Rev. J. W. Thomas left London in the s.s. *India* for Calcutta.

On the 11th ult. the Rev. P. Davies, B.A., his native boy Lototela, and Mr. J. Lawson Forfeitt, sailed from Dartmouth in the s.s. *Norham Castle* for Madeira, en route to the Congo, to be joined a little later by Messrs. R. V. Glennie and W. F. Wilkinson at Madeira, for the voyage south by the Portuguese mail s.s. *Ambassa*.

On the 17th ult., by the P. & O. steamer *Chusan*, from London, a missionary party proceeded to India, consisting of the Rev. E. S. Summers, B.A., Mrs. Summers and family, Mrs. Daniel Jones, and the following ladies of the Zenana Mission—viz., Misses Dawson, Ewing, Gange, and Way.

On the 22nd ult. the Rev. A. Jewson, Mrs. Jewson, and child, embarked at Birkenhead in the s.s. *City of Cambridge* for Calcutta; and, according to arrangements made as we go to press, on the 31st the Revs. R. Spurgeon and W. R. James, with Messrs. G. W. Bevan, W. Davies, and T. W. Norledge, the three brethren who accompany the latter under the new scheme, will leave in the s.s. *Bengal* from London for Calcutta.

It will be seen in the former pages of this number of our HERALD that farewell was taken of these missionaries at the large meeting in Birmingham. May the good wishes then expressed and the earnest prayers offered be abundantly fulfilled in their future labours!

CAMDEN ROAD CHAPEL CONGO SALE.

THE Committee of the Camden Road Missionary Association wish to announce that their annual sale of work, &c., on behalf of the Congo Mission, will be held on the 12th, 13th, and 14th November. The sale will be opened each day at three o'clock in the afternoon, and on Wednesday, the 13th, a Special Missionary Meeting will be held at 7.30 p.m., when several missionaries are expected. Contributions of work, &c., will be gladly received by Mrs. Jonas Smith, of 26, Carleton Road, N.; Mrs. Hawker, 2, Huddleston Road, Tufnell Park, N.; and Miss Emily Pewtress, Hope Cottage, Durham Road, East Finchley, N.

Acknowledgments.

THE Committee desire to acknowledge, with best thanks, the following gifts received up to October 19th:—A parcel of clothing and toys from Mrs. Stanley, of Eythorne, Kent; a box of clothing, toys, &c., from Salem Chapel, Dover, per Rev. E. J. Edwards; dolls from friends at Chelsea, per Mr. Edwards, and toys from Miss Purr, of Shepherd's Bush, for the Rev. J. and Mrs. Stubbs, of Patna; a parcel of dolls from Miss Hannan, of Wincanton, and parcels from Mrs. Gould and another Friend for Mrs. Rouse, Calcutta; a case of pictures, cartoons, &c., for the Rev. Arthur Jewson, and a parcel of books for Rev. E. S. Summers, B.A., from the Religious Tract Society; a parcel of clothing from Miss Chidlaw, Manchester, for Miss Silvey, Stanley Pool, Congo; parcels from Mr. Mathewson, Dunfermline; Senior Girls' Bible Class, Wood Green Sunday-school, and Mrs. Salter for Mrs. Daniel Jones, of Agra; a parcel from Harrow for Mrs. Edwards, of Serampore; some clothing for native children, from the Camden Road Ladies' Working Party, for Rev. H. Thomas, Delhi; a parcel from Knebworth for Mrs. J. G. Brown, of Stanley Pool; parcels of toys and clothing from Miss Wright, Kingston-on-Thames, for Mrs. Anderson, Barisal, and Miss Thorne, Delhi; two parcels from the Misses Fisk, St. Alban's, for Mrs. George Kerry, of Calcutta; case of clothing and toys from Miss Holdsworth, Leeds, for the Rev. T. W. Hay, of Dacca; box of clothing and toys from the Falmouth Young People's Missionary Society, per Miss E. Solomon, and toys, &c., from Devonshire Square Young Women's Bible Class, per Mr. Stanton Elgar, of Stoke Newington, for the Rev. R. Spurgeon, of Madaripore; a parcel from the Ladies' Missionary Working Party, Gloucester, per Miss Casswell, for Mrs. Anderson, Barisal; a box of fancy articles, &c., from Mrs. Bell, Alnwick, for Rev. W. Bell, Bombay; a parcel containing rug and scrap-books from Mrs. Hurt, of Southampton, for Rev. W. F. Wilkinson, of the Congo River; a parcel of clothing, &c., from Hendon Baptist Chapel, for the Rev. H. K. Moolenaar, of Underhill, Congo; a box from Mrs. Clark, Peckham, for Mrs. Daniel Jones, Agra; a parcel from Mrs. Wellden's Female Bible Class, Deal, for the Rev. P. E. Comber, Wathen Station, Congo; a parcel of clothing from the Sutton Baptist Working Party for Mrs. Lewis, of San Salvador; and a bale of clothing from Miss Trusted, of Well Bank, Ross, for Mrs. Wall, and parcels from a Friend for Mrs. Wall and Miss Yates, of Rome; also 160 tins of cocoa and chocolate from Messrs. Cadbury Bros., of Bourneville, Birmingham.

The Rev. R. Spurgeon desires to acknowledge the following gifts, and the Committee join in thanking these friends for their valued help:—A parcel of garments and dolls, &c., from Mrs. Humphrey's Senior Working Party, and another from Miss Burnett's Junior Party, Wellington; a small parcel from Miss Poccock, Southampton; a violin, globe, and hammock from Mr. Burditt, of Luton; English books for native readers from Mr. Bacon and other friends; and renewed gift of homœopathic medicines from Friends at Maidenhead.

Erratum:—In the Annual Report the statement of the contributions from Grosvenor Park Chapel, Chester, should have been as follows:—Chester, Grosvenor Park, Rev. A. Mills, Collection, £7 19s.; Do., for *W & O*, £2 5s.; Contributions, Sunday School, £35 15s.; Do., for *N P.*, £7 5s. 8d.; total, £53 4s. 8d.

Contributions

From September 13th to October 12th, 1889.

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

ANNUAL SUBSCRIPTIONS.

Brazier, Mr. E.	1 0 0
Brogden, Mr. Jas.	0 15 0
Chapman, Mr. J. L.	3 3 0
Christian, Miss	1 1 0
Crowe, Mrs., Norwich	1 0 0
Edminson, Mr. J., Ash-	
ton-on-Mersey	1 0 0
Freer, Mr. F. A.	5 0 0
Hough, Mrs., for Congo	1 0 0
Jones, Mr. W., Birken-	
head 5 0 0	
Keys, Rev. J. L.	0 10 0
L. E. P. 1 0 0	
Lloyd, Mr. T. 0 10 0	
Macaulay, Mr. R. O.	0 10 0
Macdonald, Mrs. L. J.	2 2 0
Marnham, Mr. Jno.	
(quarterly), for sup-	
port of Congo mis-	
sionary 75 0 0	
Masters, Mr. Jno.	6 0 0
Masters, Mrs. J.	3 0 0
M. F. 1 0 0	
Sowerby, Mr. E. J.	0 10 0
Terry, Mr. and Mrs.	1 0 0
Ward, Mr. J., Brixton..	1 0 0
Under 10s. 1 5 6	
Do., for <i>Agra</i> 0 5 0	
Do., for <i>Congo</i> 0 7 6	
Do., for <i>Madripore</i> ..	0 5 0

DONATIONS.

"Aml." Interest on	
Savings 1 8 0	
A Missionary, for <i>Debt</i>	
Bacon, Mr. J. P., for	
<i>Debt</i> 1 0 0	
Bible Translation So-	
ciety, for <i>T</i> 300 0 0	
Beardon, Miss M. S. (box)	
0 10 0	
Davies, Mrs., Ty-glyn,	
near Swansea 10 0 0	
E. K. F., for <i>Mr. Landels</i> ,	
for <i>harmontum</i> 0 10 0	
E. S., Newcastle, for	
<i>Debt</i> 0 10 0	
Haggas, Miss, for boat	
for new station beyond	
<i>Madripore</i> 20 0 0	
H. W., for <i>China</i> 0 14 6	
"Hope" 1 0 0	
Ind, Mr. T. M., Margate,	
for support of <i>Congo</i>	
boy 2 2 0	
Kemp, Mrs., Leobgill-	
head, for <i>Congo</i> 2 0 0	
"Lukan," for <i>Debt</i> 10 0 0	
Robinson, Mr. Alfred,	
for <i>Debt</i> 100 0 0	
Robinson, Mr. Arthur,	
for <i>Congo</i> 25 0 0	
Russell, Mr. T. M.	200 0 0
Salc of Jewellery 18 19 6	
Smith, Mr. F. E., Shef-	
field, for <i>Debt</i> 60 0 0	
Smith, Gen. Nepean, for	
<i>Congo</i> 1 2 0	
Thomas, Mr. F. J., for	
<i>Debt</i> 0 10 0	
Wachen, Str C., for	
<i>Congo</i> 100 0 0	

Watson, Miss E.	5 0 0
Whitehead, Mr., Brad-	
ford 5 0 0	
Williams, Mr. A. W.,	
for <i>Debt</i> 5 0 0	
Woodroffe, Mr. C. G.,	
for <i>Debt</i> 1 1 0	
Wood, Mr. H., for <i>Ma-</i>	
<i>drripore</i> 0 10 0	
Young, Miss, for <i>Debt</i> ..	1 0 0
Under 10s. 0 10 0	
Do., for <i>China</i> 0 2 6	
Do., for <i>India</i> 0 4 0	
Do., for <i>Congo</i> 0 2 6	
Do., for <i>Madaripore</i>	0 10 0

LEGACIES.

Child, the late Mr. T. S.,	
of Wotton-under-	
Edge 1979 19 6	

LONDON AND MIDDLESEX.

Bloomsbury 32 10 8	
Brixton, Kenyon Ch.	
Sunday-school 6 3 0	
Brondesbury Sunday-	
school 10 0 0	
Camberwell, Denmark-	
place Ch. 11 3 2	
Do., Cottage Green..	4 4 0
Chiswick Sunday-school	0 17 4
Green Lanes, United	
Band 0 10 4	
Gunnersbury Sunday-	
school 0 9 4	
Hammersmith, West	
End 2 0 4	
Harrow Sunday-school,	
for <i>N P</i> 2 5 0	
Highbury Hill Sunday-	
school, per Y.M.M.A.	7 3 10
Islington, Salter's Hall	
Ch., for <i>Central Sch.</i> ,	
<i>Backergunge</i> 10 0 0	
Kingsgate-street 3 4 2	
Metropolitan Taber-	
nacle Sunday-school,	
for <i>Mr. Weeks, Congo</i>	6 5 0
Peckham, Public Hall,	
Y.M.B.C. 1 13 0	
Putney, Wertor-road,	
Pustor's Bible-class,	
for <i>Congo</i> 1 0 0	
Regent's Park Chapel. 30 0 0	
Rotherhithe New-road,	
per Y.M.M.A., for <i>Mr.</i>	
<i>R. Spurgeon's Ben-</i>	
<i>gali School</i> 1 7 0	
Stoke Newington, Devon-	
shire-square Ch.	
Sunday-school 10 0 0	
Do., for <i>N P</i> , under	
<i>Mr. Spurgeon</i> 6 0 0	
Do., for Mr. Bentley,	
for support of <i>Congo</i>	
boy and girl 10 0 0	
Stratford Grove 2 0 0	
Upper Holloway,	
Y.M.C.U. 1 2 11	
Do., for <i>Congo</i> 4 3 6	

Walthamstow, Boun-	
dary-road 5 0 0	
Wilkesden Sunday-sch..	1 1 11
Wood Green Sunday-	
school, for support of	
<i>two Congo boys</i> 4 14 10	

CAMBRIDGESHIRE.

Cambridge, on account,	
per Mr. G. E. Foster,	
Treasurer 36 4 2	

CHESHIRE.

Altrincham Tabernacle	2 2 7
Do., Sunday-school ..	2 7 5
Birkenhead, Grange-st.	15 14 11
Do., Jackson-street ..	2 1 2
Chester, Grosvenor Park	
Sunday-school 4 0 0	

DERBYSHIRE.

Chesterfield 0 18 0	
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DEVONSHIRE.

Bradninch 39 8 1	
Brixham 9 18 0	
Chudleigh 3 1 6	
Devonport, Morrice-sq.	
Sunday-school 2 0 0	
Ottery St. Mary 1 15 6	
Paignton 2 19 0	
Plymouth, George-st..	10 15 2
Do., Mutley Ch. 16 3 5	
Tiverton 14 8 4	
Torquay 14 11 0	

DORSETSHIRE.

Bridport 4 18 6	
Lyme Regis 14 2 9	

DURHAM.

Monkswearmouth,	
Elnon Ch. 1 3 3	
South Shields, Westoc-	
lane 18 0 0	
Stockton-on-Tees, Well-	
street 6 0 0	
Sunderland 5 11 10	

ESSEX.

Hornchurch Sunday-	
school 1 1 0	

GLOUCESTERSHIRE.

Arlington 0 7 6	
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HAMPSHIRE.

Fleet 4 0 0	
Portsca, White's-row	
Ragged Sch., for	
<i>Congo</i> 2 0 0	
Westbourne 6 11 8	

KENT.

Brockley-road Ch. Sun-	
day-school 10 5 1	
Deal 3 10 0	
Foots Cray Sunday-sch.	2 0 0

Gravesend, Windmill-st.	0 10 0	SOMERSETSHIRE.		NORTH WALES.	
Penbury, Union Ch. . .	1 12 3	Bristol, City-road, for Congo	0 4 5	Welsh Baptist Union, collection at Llandudno	6 9 7
LANCASHIRE.		Do., Tyndale Ch. Sunday-school, for Mr. Morgan, China . .	5 0 0	SOUTH WALES.	
Accrington, Cannon-street Sunday-sch.	9 11 3	Isle Abbots and Flve-head	5 1 6	CARMARTHENSHIRE.	
Do., Woodwick Sch. . .	6 7 3	North Curry and Stoke St. Gregory	5 11 0	Llanely, for Debt	0 2 6
Barnley, Hill-lane . . .	4 0 0	Wellington	9 12 6	GLAMORGANSHIRE.	
Greenmont Sunday-sch.	5 0 0	STAFFORDSHIRE.		Canton, Hope Ch.	8 12 6
Liverpool, Richmond Ch. Sunday-school	16 14 5	Stafford Sunday-school	2 3 0	Do., Sunday-school . . .	7 0 7
Do., Hall-lane	3 7 6	Wednesbury	0 10 3	Swansea, United Sch. . .	
Do., Fabius Ch. Sunday-school	5 1 11	SUFFOLK.		Coll.	7 1 8
Do., Walton Sunday-school	3 15 0	Butley	2 12 9	Do., Mount Pleasant . .	14 18 3
Southport Sunday-sch.	2 12 5	Ipswich, Stoke Green . .	2 2 7	Do., Mount Zion	0 13 4
LEICESTERSHIRE.		SURREY.		Do., Bethany Welsh Ch.	1 11 6
Arnsby	13 13 11	Cheam	13 10 0	MONMOUTHSHIRE.	
Blaby and Whestone . .	19 12 4	Mitcham, for support of Congo boy under Mr. Rodger	3 10 6	Neworldge, Eng. Ch. . .	11 6 2
Leicester, Belvoir-street Sunday school, for Congo	13 13 0	SUSSEX.		Do., for Congo	2 7 6
Do., Charles-street . . .	12 3 7	Worthing	5 10 1	SCOTLAND.	
Do., Melbourne Hall Sunday-school, for Congo	6 15 3	WARWICKSHIRE.		Dunfermline, Halbeath-street, for Congo	0 2 3
Do., Victoria-road . . .	18 7 4	Birmingham, on account, per Mr. T. Adams, Treasurer . . .	50 0 0	Glasgow, Queen's Park .	20 18 10
Do., do., for Congo . . .	14 4 10	Rugby	6 14 6	Do., for Congo	0 4 3
Sheepshed	5 7 6	Smethwick Sun.-sch. . .	0 1 6	Kirkcaldy, for Congo boy	1 5 0
	112 9 11	WILTSHIRE.		IRELAND.	
Less expenses	9 12 4	Devizes	4 2 0	Carrickfergus	2 0 2
	102 17 7	WORCESTERSHIRE.		FOREIGN.	
NORFOLK.		Redditch	1 0 9	AUSTRALIA.	
Necton	0 17 6	Tenbury, for Congo . . .	1 0 0	Auckland, N.Z., Stevenson, Mr. F. T.	10 0 0
Yarmouth	5 0 0	YORKSHIRE.		EUROPE.	
Do., for Congo	8 0 0	Bradford, on account, per Mr. J. R. Birkinshaw	100 8 1	Holland, Stadtskanaal, per Rev. H. Z. Kloekors, for Congo	1 12 11
Do., Park Chapel	43 17 0	Do., Gillington Sunday-school	0 12 0	SPECIAL CONTRIBUTIONS FOR CHINA FAMINE FUND.	
NORTHUMBERLAND.		Elland	1 10 0	Cameron, Rev. G.	10 0 0
Alnwick	4 10 8	Headingley, for W & O . .	0 6 0	Birkenhead	0 2 6
Gate-head	29 1 3	Ilke	3 18 0	Clipstone	0 6 0
Newcastle, United Meeting	4 16 8	Kelghley District, on account, per Mr. W. Town, Treasurer . . .	49 18 4	Gwaillodygarth	0 4 0
Do., Westgate-road . . .	21 17 6	Lindley Oakes	10 1 5		
Do., Rye-hill	10 4 4	Do., Sunday-school . . .	1 3 9		
Do., Jesmond	11 18 0	Polmoor	6 1 0		
	77 17 9	Rawdon	11 0 8		
Less expenses	0 11 6	Do., Sunday-school . . .	3 9 0		
	77 0 3	Scarborough	11 4 1		
North Shields	2 19 4	Salendine Nook	12 10 5		
NOTTINGHAMSHIRE.		Salterforth	4 17 3		
Collingham and Carlton-le-Moorland	5 12 7	Shipleigh, Bethel	3 12 0		
OXFORDSHIRE.		Sutton-in-Craven	43 3 2		
Caversham	14 14 6				
Chadlington	0 5 0				

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.