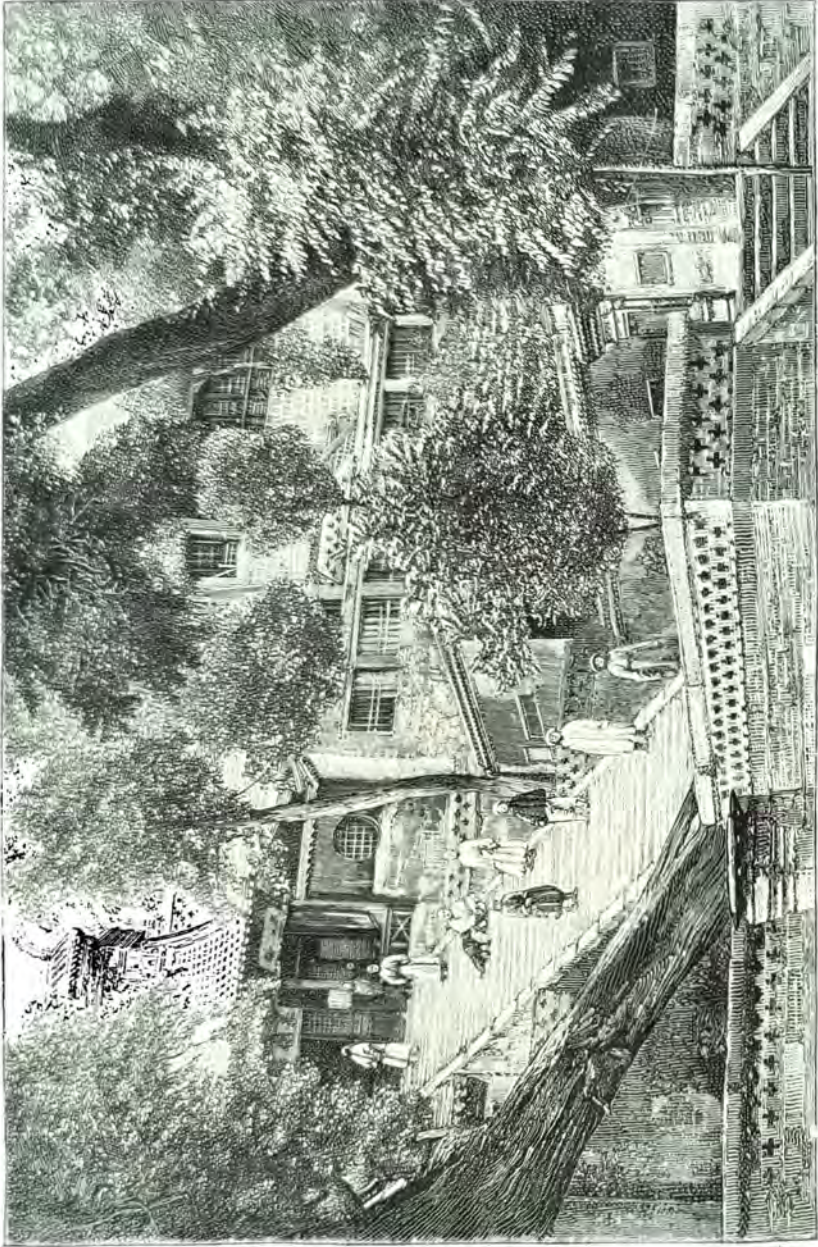


[THE MISSIONARY HERALD,
JANUARY 1, 1860.



THE CHING MONASTERY NEAR TAI YUEN FU.—(From a Photograph by a Native Official.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Editorial.

THE Editor of this magazine, as is well known, is now in India, visiting the various stations in that part of the mission-field. We are endeavouring, during his absence, to maintain its efficiency and usefulness. We are thankful to receive frequent assurances, both as to the appreciation with which it is read and the good use to which it is put with a view to extend missionary information. The continued increase of the circulation—the number issued being now no less than 37,000 copies monthly—affords encouraging evidence of the effective service it is rendering the Society, especially as we know that a careful superintendence is ever being exercised to prevent anything like wastefulness in the distribution.

We see no reason to depart from the lines upon which the HERALD is being conducted—viz., to devote its pages mainly to the letters of the missionary brethren themselves. Occasionally articles treating with missionary principles and methods may with advantage appear; but we believe the cordial welcome with which the HERALD is received into the churches is largely due to the simple fact of its being the medium by which the supporters of the Society are brought into direct and personal communication with the missionaries and their work.

Another feature calculated to commend it is the further fact that its contents are almost entirely illustrated by pictures of special interest; the engravings, with rare exceptions, being from photographs, supplied by the missionaries, of scenes, or incidents, or persons pertinent to the Mission. We think that this arrangement is well worthy the additional expense that may be incurred.

With the commencement of a new volume we may appropriately appeal

to the pastors and officers of our churches for their continued and, if possible, increased co-operation in making the HERALD still more useful in propagating missionary knowledge, and so deepening missionary fervour. We acknowledge very warmly the sympathetic help we have received in the past. We plead for such invaluable help to a still larger degree.

As to the time of its publication, it is our aim to issue it so as to be distributed on the first Sunday in the month, or, as the case may be, for use at the Monthly Missionary Prayer-meeting. We desire to thank those local secretaries who, for the sake of economy, receive the monthly parcels and undertake their distribution. We should be much obliged to any to whom we send direct by post if, on change of residence, they will kindly advise as to altered address; or, should there be any subscribers not now in receipt of the HERALD, but whose subscription entitle them to a free copy, we would ask all such to communicate with the Mission House so that the omission may be supplied.

May "the Lord of the harvest" grant that before the volume we now begin shall close it may be our thankful joy to record larger blessings abroad, as also to witness increased interest and liberality at home. As far as New Year's prayers and vows can help to effect this desired consummation, may our prayers ascend and our vows be made!

New Year's Day Prayer-Meeting.

WE would again remind our friends, and the friends of missions generally, of the New Year's Day Prayer-meeting to be held at the Mission House, on Wednesday, the 1st of January, 1890, at 11 o'clock. S. R. PATTISON, Esq., F.G.S., will preside.

Report of Distribution of China Famine Relief Fund.

A COMPLETE and detailed report of the service rendered by our missionaries in the distribution of the China Famine Relief Fund has now come to hand. It is too voluminous for publication in its entirety; but feeling assured the numerous friends who contributed to that fund will expect to have some information as to its nature, we have devoted several pages of this number of the HERALD to such portions as we have thought it would be interesting to publish. We find, with no little degree of amazement, that no less a sum than £40,000 sterling have passed through the hands of our brethren; and that the total number of persons enrolled

as having received relief has been nearly 170,000, these being exclusive of the many thousands who, though not registered, have had partial and casual assistance. We are, of course, especially glad to know that the hearts of the people have been greatly softened by the kindness shown to them in this time of sore need, and that in many cases there has been manifested an eager desire to learn of "the doctrine" which they are constrained to feel is productive of such remarkable benevolence and sympathy.

Though no mention is made here of similar services rendered by brethren connected with other Societies their devotion is not forgotten.

We publish a general letter from Mr. Bruce, and give extracts from communications sent from the brethren who distributed in their respective districts.

Here is Mr. Bruce's letter :—

"REPORT OF FAMINE RELIEF, WORK.

"English Baptist Mission, Shantung.

"MY DEAR MR. BAYNES,—I have been asked by my brethren to prepare and present to you a report of the Famine Relief in which our Mission was privileged to engage during the early part of this year.

"You have already received letters, and others have appeared in the papers, descriptive of the sad condition of the people in its affecting details. My task is to give, in a general way and as concisely as I can, such a report as will enable you to understand, first, the cause, nature, and extent of the distress; and second, the manner in which the funds so generously contributed through you and others were distributed. We who are on the spot nearest to the terrible suffering, and in some sense identified with it, cannot but feel personally grateful for the noble response that was made to our appeal.

"As is now well known, the year 1888 was one of disaster for North China. We scarcely had time to forget the catastrophe caused to the province of Ho-nan by the change in the course of the Yellow River, when Shantung was visited by a succession of calamities. Earthquake and rebellions spread terror among the people; cholera decimated the population; finally, drought and floods destroyed the crops, causing a famine unparalleled in this part of China since 1877.

"The northern part of Shantung province consists of an extensive plain bounded on the south by a broad belt of hills, and traversed by several streams flowing in a north-westerly direction into the Gulf of Chih-li. For the larger part of the year these streams are not more than knee-deep, and only a few yards wide. They cut their way in the centre of broad, dry, pebbly or sandy riverbeds, generally with high banks. In the rainy season these streams, swollen by the heavy rains from the hills, become river-torrents several feet deep and often a half to two miles wide.

"It will be remembered that last year there was a long period of drought followed by eleven days, in the middle of August, when the rain came down in torrents as though some waterspout had burst. In some parts of the province away from the neighbourhood of rivers this rain itself floods the country to the

depth of three or four feet, or, as a native expressed it, 'as high as that donkey.' This water remained so long that the ground was left like the mud bottom of a lake, impossible to till. In some parts this continued so late as the following May, rendering the soil useless for spring crops.

"In addition to these rain-floods, as I might call them, the accumulated waters from the hills caused the rivers, which are full in ordinary years, to overflow, and in many parts to burst their banks. These rain and river-floods following the drought caused a general failure of the autumn crops. In most places the harvest averaged one-sixth of the usual crop or even less; in others the failure was complete; while in the best districts the crop averaged not more than one-third. In a sentence, it may be said that the grain was successively impoverished by the drought, rotted by the excessive rains, and destroyed by the floods.

"In the northern districts this calamity was preceded by five years of bad harvests, and thus the enduring power of the people had become exhausted. The richest had become poor, the poorest were barely existing, and now even this bare existence was to be denied them. In the southern districts, as will be seen from the report of Mr. Forsyth and Dr. Watson, the distress was not so general, though where it did exist it was equally severe. Land had a value the whole time, so that although there was severe distress, and the number of deaths from starvation and disease was great, still those who had land could sell, while in the northern counties it realised nothing. *Owners died of hunger.*

"The indications of the distress were for the most part uniform throughout the entire district. Beggars and refugees began to pour into the cities. The great roads as early as October became crowded with emigrants making their way by families, with their scanty belongings carried in barrows, pulled in many cases by women. Grain and all kinds of food rose at an alarming rate to famine prices. Land as quickly fell in value. The markets became filled with furniture, household effects, and the timber-work of demolished houses. Soon a new commodity began to appear—viz., chaff (selling in some places at the usual price of grain), and later roots and weeds. Finally women and children were secretly in some districts, in others openly, sold. The price of a girl seventeen years of age would be about one and a half or two dollars (five or six shillings). A woman over forty would go for her keep. Mr. Jones says of his district: 'There was no village without the sale of women and children. Li-chin city alone was said to have lost 700 to 800, and we heard of one village where the majority of the females were sold.' I have mentioned beggars, refugees, and emigrants. By the first of these I mean the universal professional beggar class, and need not comment on them. By the second I refer to a large number of poor people who in all parts turned out of their homes, and becoming temporary beggars went to other parts of the province to beg for their food. In addition to these there were many who sold all that was saleable, gathered the rest together, and emigrated in families to a distant province—mostly Shen-si. It is impossible to estimate to what extent this prevailed. In some parts, of course, the proportion of emigrants and refugees was higher than in others. Answers to inquiries always pointed to exceedingly high numbers.

"In the homes of the people the distress was still more manifest. Their food was at first a little corn mixed with chaff or wheat sprouts; when it was too late for the latter roots, weeds were substituted. In some districts the people

resorted for food to the bark of trees (chiefly the elm), which were stripped to the height of ten or fifteen feet. Many ate chopped straw, cotton seed, oil cake, ash tree seeds, &c. Dried weeds were even *imported* from Chih-li for food. In every district the fields were more or less covered with women and children digging for roots and weeds.

"It will be noticed in Mr. Richard's report that our brother, who took a prominent part in the relief work in Shantung, 1876-7, and also in Shansi, 1877-9, considers, with reference to the latter, that the recent famine cannot be mentioned in the same category, but that it is wider in extent than the former. The natives almost all declare it to be very much worse than the Shantung famine, 1876-7. The prices now were about the same as then. It may be worth noting that the former famine was caused by drought, while floods were the immediate cause of this. So that while grain was as scarce, or more so, than in 1876-7, roots, weeds, &c., which would do something, however little, towards sustaining life, were more plentiful, and within the reach of the very poorest. On the other hand, the people had not yet recovered from the impoverished condition produced by the previous famine, and were not prepared to stand the strain; those who were rich in the last famine were poor in this. The result was that this year the distress not only covered a wider area, but affected a larger portion of the population, and was more equalised between the different classes.

"It is very difficult to speak positively of the mortality during this famine. That the number of deaths, especially during the winter months, was very great is only too sadly certain. Though we are thankful that we cannot report such gigantic loss of life as was recorded of the great Shan-si famine, it is nevertheless impossible to tell how fearful the loss of life would have been by the time of the spring harvest but for the generosity of the foreigners at the ports and in the home countries. It would be hard to *over-estimate*. The death-rate from starvation when we commenced work in February was in some districts, in villages with population of about 1,000, four or five a day, in others ten to thirteen. It must be remembered that funds were at hand at a comparatively early stage of the distress, and in such quantities as to enable us to cover the affected region fairly well. Some indication of what would have been is given by the following:—'There were a few villages in the southern part of Po-hsing county which had been unrelieved, simply because a limit to the available funds had been reached. Later on funds came to hand, and these villages were enrolled about a month before the spring harvest. A large number of the people were found ill with famine fever, and there is little doubt few would have survived but for our aid.'

"About the end of December it was impressed upon us that something *must* be done very soon. The Chinese themselves who knew us looked on wonderingly at our silence with reference to the matter of help. About £400 was raised by the missionaries on the spot. This enabled us to save the lives of those of our Christians affected by the famine, together with an equal number of heathen in the same villages, and to open up relief work at an outside centre in the famine district properly so called.

"We decided to adopt as an indispensable principle of relief the plan of enrolling only so many as we were sure of being able to carry through the period of distress—*e.g.*, we reckoned that beginning relief after the Chinese new

year (February), to carry it on till the spring wheat harvest would require a tael (5s.) per head. We had about 2,000 taels; we therefore commenced to relieve 2,000 people, resolving to extend as more funds should be promised.

"Mr. Drake had made a tour of inspection in the counties of Kao-yuan and Hsin-cheng, and found the distress there unmistakable. Mr. Jones took a journey from Chou-ping northwards past Kao-yuan, then east and south through Po-hsing and Lo-an, meeting and conferring with Mr. and Mrs. Laughlin (American Presbyterians), who were already at work about forty li N. of Lo-an city. Mr. Harmon went to Shou-kuang in the N.W., and inspected that district, reporting acute distress, especially in the neighbourhood of Han-chiao, a market town on the bank of the River Han.

"Mr. Drake, who had received 200 taels from Shanghai, was commencing relief in Kao-yuan, the district he had inspected. We felt that with the limited sum at our disposal we could only open one other centre. Mr. Laughlin, of the American Presbyterian Mission, was only waiting for more money to enlarge his circle of relief; we therefore decided to open a centre in Shou-kuang. Mr. Harmon was appointed to commence work, taking Han-chiao as his centre of operations.

"On the 20th of February we received intelligence from Dr. Nevins, of Chefoo, that there was the prospect of as large a sum as 100,000 taels being placed at the disposal of the two Missions (American Presbyterian and English Baptist) for distribution. It is scarcely necessary to say what a relief this was to us, who had been burdened with the strain of the almost certain prospect of seeing tens of thousands perish where we could only relieve hundreds. It put the whole question of famine relief on a scale vast compared with what had seemed possible, and necessitated all the missionaries giving themselves up entirely to the work of distribution, every branch of our regular missionary work being laid aside for the time.

"Mr. Whitewright immediately went north, and opened a station at Lui-chia-chi, in Po-hsing, 60 li north of Mr. Laughlin. Ten days later he was joined by Mrs. Whitewright, who took her full share in the work, keeping the accounts and taking part in the enrolling. Mr. Couling joined Mr. Harmon, whose work could now be greatly extended. Mr. Jones, who was acquainted with the northern district, and Mr. Bruce, who had been with Mr. Harmon in Shou-kuang, made a tour of inspection S.W. to Po-shan, in order to compare the distress there of which we had heard with that of the other districts above mentioned. We found scarcely anything that could be called distress until we reached the large manufacturing city of Po-shan. There it was real and severe, though not wide-spread, being confined to the operatives in the pottery and glass works. We estimated that there would not be more than about 2,000 needing help. Mr. Nickalls took up the work of relieving in this district. Subsequently Mr. Jones opened a station at Tung-piu-cheu, north of Po-hsing city, 60 li from Mr. Whitewright to the N.W. and Mr. Laughlin to the S.W., carrying on relief work there till a large influx of funds made it possible to open a station in Li-chiu county, N. of the Yellow River. Leaving Mr. Bruce in charge of the Tung-piu-cheu work, Mr. Jones, joined by Dr. Watson, commenced enrolling as rapidly as possible at Yeu-wo in Li-chin, at Shan-chia-ssu in Piu-chou, and at Fu-kuei-cheu in Chan-hua. Mr. Forsyth and Dr. Watson superintended the work in Tsing-chou-fu city and neighbourhood till,

the enrolling at an end, Dr. Watson joined Mr. Jones in Li-chin. Not long after the work commenced we were glad to know that Mr. Richard had arrived in Chinan-fu and was engaging in relief work. Somewhat later we heard with sorrow and apprehension that he had fallen a victim to famine fever; we are glad at his recovery, and trust that he will soon overcome whatever after effects may remain.

"The funds were transmitted from the ports to Tsing-chou-fu in 'shoes' (ingots) of silver, or in drafts on the banks in Chou-tsun, where they were exchanged for ingots. The silver was then sent, in quantities varying from 200 tls. by foot messenger, to 2,000 or 3,000 taels by cart, under military escort to the respective distributors, who sold it for copper cash to the local bankers. These in their turn handed the cash to the elders of the village, on presenting a bank order from the missionary. Mr. Smyth, of Chou-ping, took charge of the banking and telegraphing operations in Chou-tsun, and transmitted the silver to three of the relieving centres. Mr. Forsyth remained in Tsing-chou-fu city superintending the receipt and transmission of silver to the various distributors, either direct or through Mr. Smyth. The labours of these two gentlemen have no special report, but the care, anxiety, and hard work entailed by receiving and consigning such large quantities of silver—amounting in value to thousands of pounds sterling—will be appreciated by all. Their work was more in the background, but by no means less arduous or important than that of the rest.

"The rate of relief was 10 large cash (equal $\frac{1}{2}$ d.) per day per person (man, woman, or child), to be kept up while the distress should last. This was just sufficient to enable the people to buy a little corn and, mixing it with their roots chaff, &c., to sustain life.

"The total number of persons relieved by the members of our Mission was 167,088. Over and above this number many were helped outside the regular systematic relief. The total sum which we distributed was about 75,000 taels, or about £15,000 sterling.

"As famine distributors we are indebted to Mr. Laughlin, not only for his example of energy and devotion as the first to commence this work, but also for the excellent plan of relief which he initiated, and which was found successful by Dr. Nevius in the former famine. It was substantially adopted by us all. The main features were to choose and occupy a central point, receive applications from distressed villages through their elders, investigate each village by house-to-house visitation, and register the number of persons to be relieved in each family. At fixed intervals, varying in different districts from five days to a month, the elders came to the headquarters and received a bank order for the total amount of cash to be given to their respective villages. They then cashed this at the bank and distributed the money, less their expenses, to their fellow-villagers, according to a published list.

"The investigating and enrolling were done as far as possible by the foreigner; but when funds were coming so rapidly that he was unable to enroll fast enough, natives were freely employed. I am sure I am only expressing the feeling of my colleagues when I speak in high terms of the way in which our native brethren did their part. Almost without exception they proved trustworthy and capable assistants to the distributors.

"It will be seen from the reports of the respective districts that there was

some amount of 'squeezing' on the part of the village elders, and that in almost every case it was checked by prompt and vigorous action. In a country where corruption and bribery are indispensable in all business—where in the case of distributing charity, it is a large proportion for one-third of the original contributions to reach those for whom they are designed—the practically complete absence of squeezing in this relief would seem to the natives to be a marvel.

"In various parts of the famine district there were private individuals of property who, in previous years, had relieved the distressed of their own and perhaps neighbouring villages. But this year, not only was the distress such as to be altogether beyond their power to appreciably relieve, but the rich themselves were reduced to want. In cases known personally they were eating chaff and roots mixed with their grain. So that while in the southern counties there were private individuals who still gave relief at their doors, in the northern counties (the famine district proper) there was practically no native private distribution.

"With regard to relief by the officials there is a different tale to tell. In past years, in spite of successive bad harvests, they have done nothing; and even this year, when the failure of crops was total and unprecedented, they took no steps until the work was almost completed. Then, at a time when but for the aid of foreigners the people would have already died by thousands, they came upon the field distributing their largesses with their still more liberal promises to the same people that the foreigners had relieved, frequently using the relief lists which they had compiled. In the greater part of the district, within three weeks of the spring harvest the official relief had not yet reached the people.

"In view of the enormous expenditure on the Imperial wedding at the very time when so many of the Emperor's subjects were staring death in the face; in view also of the large sums of money which later were placed at the disposal of the officials for distribution, proving that such help could be procured if they pleased; it seems to us unpardonable that this money was not collected and operations commenced at the beginning of the distress instead of so near the end.

"We would like to call attention to the paragraph in Mr. Jones's report which speaks of the remarkable contrast between the attitude of the people towards distributors in this relief and in that of 1876-7. The testimony of the missionaries, one and all, was that not only was the reception of the relief hearty and grateful, but even non-recipient residents were enthusiastic in their welcome of the foreigner.

"Three weeks ago our report of the present prospects would have been in every sense satisfactory. The spring wheat-harvest was fairly good, the autumn crops were very promising, and it seemed as if there was to be an end of the distress. But the old trouble is upon the people again. The Yellow River, which, through the repairing of the Ho-nan breach, returned to its Shantung bed early in this year, has again burst its banks—this time at a place called Chi-tung—the whole Ch'ing district of the Hsiao-ch'ing River passing south of Poh-sing and Lo-an-hsiens to the sea by another outlet. It is with sad hearts that we think of the coming winter for the people driven from their homes by the floods. The distress will be more limited in area, but we fear even more extreme than in the famine of the last winter and spring. It remains to be seen whether the Chinese Govern-

ment will do anything, and what they will do to relieve the awful effects of their own criminal negligence. We feel that no language can be too strong in condemnation of a government who will allow so large a portion of their people to be exposed year after year to such danger as the neglected state of the Yellow River causes to the inhabitants of Shantung.

"I must not close this report without referring to the very cordial and hearty way in which the two missions (American Presbyterian and English Baptist) have co-operated in this relief. Receiving funds by the same means of transport, with one common fund, working on the same methods in neighbouring districts, and in constant mutual consultation, there was throughout the utmost harmony and goodwill. All were bent on the one object, not only of saving life, but of doing so in the most speedy and effective way."

"September 1st, 1889."

"J. PERCY BRUCE.

Our space will not permit us to give more than a few extracts from the special letters dealing with particular districts.

Messrs. Couling and Harmon, the distributors in the Shou-kuang district, relieved no less than 14,819 persons, living in 91 villages:—

"Towards relieving the condition of things the officials and wealthy classes, as far as we could discover, did nothing, although Manchuria could easily and cheaply, by water transport, have supplied the need. We are heartily glad, however, to say that when the frost broke up an official came to Han-chiao and set about repairing the river embankments. This has been in some measure accomplished. From all we hear, however, the work is of a very temporary character, and is not likely to stand any very violent rush of water.

"It must also be said that, towards the close of our relief work, some little relief in money and grain was given to selected villages in the north of Shou-kuang, the officials in charge availing themselves of our lists of the really needy."

In the Tsing-chou-fu city and district Messrs. Forsyth and Watson were the distributors, relieving 4,547 persons:—

"In addition to the regular relief we contributed the sum of Tls. 1,105 to a soup kitchen opened and superintended by the magistrate in Tsing-chou-fu city. It is estimated that about 10,000 poor persons received help in this way daily. We subscribed thus largely to this object because, so far as we could ascertain, the funds were used for the purpose intended, and the whole affair was thoroughly well managed.

"As to the method of relief, we ourselves personally visited almost every house in the city where help was given, and satisfied ourselves that the distress justified relief. The work in the country was undertaken by the deacons of the church, the trust reposed in them being amply justified by the cautious and judicious manner in which the relief was administered."

Besides administering relief in Shou-kuang, Mr. Harmon rendered good service in I-tu, assisting over 7,000 starving people. Of this district he writes:—

"This I-tu hsien relief was undertaken at the urgent solicitation of the

Chih Hsien, who throughout did everything possible by proclamations, public recognition of the foreigner, and use of his underlings to secure efficiency in the work.

"The distress was intense, but not general. Great care was required in enrolling. The distribution was commenced towards the close of the Fourth Moon, when the people were stripping trees of their leaves and when they could dig freely for roots."

In Po-hsing and P'u-t'ai Messrs. Jones and Bruce visited as many as 148 villages, relieving 18,461 persons :—

"Early in March—Mr. Bruce reports—Mr. Jones arrived and immediately commenced enrolling, making the first payment on the 13th. I then joined the station, and fourteen days later Mr. Jones went to Li-chin, leaving me in sole charge. The circle of relief was gradually extended, as funds permitted, until May 16th, when the last village was enrolled, the relief continuing till June 5th.

"When we arrived we found a great deal of disturbance among the people in the way of robbery and looting. The officials, however, succeeded in putting it down and restoring quiet.

"So far as we were aware there was no native distribution, official or otherwise, up to the time of my leaving.

"We were everywhere kindly received by both recipient and non-recipient residents. The better class gave us all the assistance in their power in carrying on our work."

In Li-chin, Pin-chou, and Chan-hua Mr. Jones was assisted by Mr. Watson ; the distribution extending over 367 villages, 59,630 individuals being relieved :—

"As to the degree of the distress, it was considered by the natives themselves to be awfully severe, in spite of their very low ideas of the comfort they usually expect and get in that region.

"The reception of the relief by the people was a remarkable contrast to the relief work of 1876-7. Then many villages refused it from suspicion. Not so this time. True, there were exceptions where individuals, both indigent and wealthy, insulted the inspectors and distributors, foreign and native ; but on the whole we consider that the relief-work left little more to be desired.

"It would be very gratifying to be able to know how many lives actually were saved—how many deaths actually prevented by the relief ; but it seems almost impossible to arrive at any satisfactory estimate. I fear we must content ourselves with the certainty that tens of thousands must have been saved from death, and an untold amount of prejudice, misunderstanding, and antipathy replaced by their opposites."

Mr. Nickalls, who undertook distributing in the Po-shan city and district, relieving 2,318 persons, reports :—

"Relief work in this district was unique ; the distress being commercial—*i.e.*, among potters, glass-workers, colliers, and barrow-men, caused by the almost entire cessation of trade through the famine in other regions.

"As the men were mostly artisans, and only able to work where certain natural

products are found, there was not the same possibility of emigration as in agricultural districts. The pressure was relieved by a very free sale of wives and children; this district was remarkable for the number sold. Many hundreds have died, and are now dying, either of starvation or of famine fever.

"All distribution was made at two temples, three times a month, by men chosen for their good name. To guard against any suspicion of partiality, we carefully chose men of repute who had not been acquainted with our native evangelists.

"Our reception, even by those who did not receive relief, was very cordial. It must be remembered that Po-shan has always been noted for its opposition to foreigners, and to the natives employed by them. For some years they have been prohibited even a night's lodging within the city. A house is now rented by us, and the people without exception appear friendly."

Mr. Richard administered relief in the county of Li-cheng-hsien to 13,000 persons. Unfortunately he was compelled to discontinue his ministry of mercy through falling a victim to the famine fever:—

"The number ill from famine fever was about one-tenth the inhabitants at the actual time of distribution. This, of course, does not include those who had been or would soon be ill.

"I only distributed relief once. My rule was to give 500 cash (= $\frac{1}{2}$ dollar = 1s. 6d.) to adults, and half that to each child. I gave the money with my own hand to each head of the family.

"Having taken considerable part in the distribution of relief in the three worst famines in North China during the last twenty years, let me say that this famine, though wider in extent than that of 1876-7 in Shantung, is not to be mentioned in the same category as that of 1877-9, whose centre was Shansi, for that, even among the long annals of China, stands unparalleled. The price of grain in the first famine was *three times* the usual, in the second it was *nine times!* In this third I have not heard of its being more than three times the usual price."

Mr. Whitewright's district was Po-hsing and Lo-an. He reports:—

"On March 2nd the first weekly payment was made to about 2,000 people. We gradually increased our enrolment, as funds came in, till it reached on April 10th 29,882. A few more were irregularly relieved, making the total number 30,000. Systematic relief was carried on till June 5th—*i. e.*, within a few days of the wheat harvest.

"Large quantities of household furniture and clothing were also taken to the markets, fetching only a fraction of their value. Sales of women and children, though not carried on openly, were frequent. In the more destitute villages the people had even pulled down parts of their houses in order to sell the brick and wood materials.

"Our relations with the native officials were in the main satisfactory. The neighbouring gentry also gave us efficient assistance. Much gratitude and kindly feeling were manifested on our leaving. This was especially satisfactory, as hitherto this region had apparently been hostile to foreigners."

We leave this report, without any comments of ours, to produce its

own impression upon the minds of our readers. Very thankful do we feel for the splendid devotion of our brethren; and earnestly would we desire that thousands amongst the people thus nobly relieved by their hands may come to know and trust in Him who not only fed the hungry multitudes, but said, "I am the living bread that came down from heaven; if any man eat of this bread he shall live for ever."



New Chapel at Dikolo, Cameroons.

THIS engraving of the new chapel at Dikolo is from a photograph taken by the Rev. H. Ross Phillips, who visited Cameroons on his way home from the Congo. It will comfortably seat about 200 persons, and was erected by the natives themselves at a cost of £80. The following particulars are communicated by the Rev. J. J. Fuller:—

"The spot where this little meeting-house stands is in the locality where the late Mr. Peacock laboured. The former buildings were only temporary and soon went into decay; for some time no one was placed at Dikolo, but the native members visited it every Sabbath, and were greatly encouraged, so much so that the church determined to set to work and put up a matted place. A school was opened, which we kept up. But, after my return from my last visit to England, I found that the place was getting very unfit for worship, and the church felt that a more permanent building should be erected; but I took no steps to do it, as I felt it would be better for them to do it themselves, and this they have done. They have built on land which belongs to them, so that the building is wholly and entirely their own. They have made the bricks, and paid for such work as they

had done for them. They have now placed there a native teacher, whom they support. They have also built a similar building at Bell Town, and placed one of themselves to carry on the work. All this has been done since I left Cameroons, and thus they have given proof of the power of the Gospel among them. In their letter to me they told me that they have named the place Ebenezer, and that it is forty-seven feet long by twenty-two and a half wide."

The native church is giving still further proof of its independence and zeal for the Gospel by erecting a large chapel at Bethel, and by the willingness with which they continue to support their own native pastor. We shall doubtless be able to give shortly some information of this the third chapel which they will have built, and of their earnest devotion in propagating the Gospel by their own unaided efforts amongst their fellow-countrymen.

Letter from Rev. J. L. Roger, of Stanley Pool.

THE shocking incident this letter records will be read with much pain. The Mission has sustained a heavy loss in the death of lad who proved himself so useful to our brethren, and gave promise of becoming an evangelist amongst his own people.

We have been very glad to receive recently an intimation from the friends at Melbourne Hall, Leicester, of their desire to bear the cost of Mr. Rogers' support on the Congo:—

"Arthington Station,

"Stanley Pool,

"September 27th, 1889.

"MY DEAR MR. BAYNES,—It is now some time since I last wrote you. Since then many changes have taken place. I was then at Wathen Station. It was arranged that I should remain there till Mr. Bentley returned from the coast with Mrs. Bentley, who was to come out in June. Three days after Mr. Bentley's return I left for Stanley Pool. The journey between Wathen and the Pool I enjoyed, the road being much better than the road on the Lower Congo.

"I was much surprised on reaching Arthington to find it such a good station. The ground around the station is well cleared, and a plantation including cassava, plantains, and bananas. The roads are edged with pineapples,

and a large number of fine trees have been planted during the past year, including palm, orange, coffee, pawpaw, and mango trees, so that we hope to have a good variety of both fruits and vegetables by-and-bye, and these we look upon as most important in maintaining health.

"The buildings give the station a good appearance. Mr. Brown was busy building a new chapel and a brick store, both of which, I am glad to say, are now finished. We have service at six every morning in the chapel with the schoolboys and workpeople. We are anxious to get at the hearts of our workpeople. A number of the buildings we look upon as both permanent and fireproof, being built of bricks—some burned and others sun-dried—with iron roofs. This has been hurried on because a number of the

houses are still made of grass, and are, in consequence, a source of danger and a constant expense in keeping in repair.

“Mr. Brown and I were just arranging and laying our plans for devoting ourselves more fully to the studying of the Kiteki language, and to getting out to do more itinerating work among the towns, when one of the greatest calamities possible happened to us at the present time in the sad death of our head mission-boy, whose name was Iya. Last Saturday four of our boys went down to the water to bathe. Not long after they had gone we were startled by hearing an unearthly cry. On running down to the beach we found to our horror that a crocodile had caught Iya, and had taken him off under the water. It was an awful shock to us all. He was our interpreter, and when we went into the towns all the natives seemed fond of the lad. The loss of such is very great; he was very useful. The help he was to us with the language cannot be valued. I often had him in helping me with the language, and at such times I spoke to him about his soul. He understood the way of salvation clearly. He told me he had asked

Jesus to forgive him all his sins, and that he had given his heart to the Saviour. I believe he had, for his life gave good evidence he was born again, and was a true follower of Jesus. He was always telling the other boys about Jesus. He was the first Christian among the Bateki race. We hope his death may be blessed to many of his own people. Lately I have had large meetings in the towns, and the people give great attention when we are preaching the Gospel. We are very hopeful that soon a great work will be done among these people. Let the friends at home still pray for us. The windows of heaven will soon be opened, and we shall have the showers we have prayed so much for.

“Since arriving here I have suffered for six weeks with a sore foot, during which time I was not able to get about much. But the time was not lost; I looked after the day-school, and the rest of the time I gave to the studying of the language. I am quite right again, and feel strong for work. Thanking you for all your kindness,

“I am, yours, &c.,

“JOSEPH L. ROGER.

“A. H. Baynes, Esq.”

Evangelistic Work around Delhi.

THE Rev. H. E. Crudgington sends the following account of a missionary tour in the district of Delhi:—

“MY DEAR MR. BAYNES,—I have intended writing you the last two or three mails respecting a visit to the districts that Mr. S. S. Thomas and I made, but one or two things have come in to prevent my writing.

“Having sent our tent on a few hours before us, we were intending to stay at Faridabad, a town some sixteen miles from here. At the last

moment I was prevented going with Mr. Thomas, but I was able to join him a few days later. In the meantime he had been preaching in the town and at places around, and by the time I got there we were ready to go further afield. However, I had the pleasure of baptizing a man in the canal before a small gathering, and one cannot but hope that this

open testimony was of itself a convincing proof to others of the faith of the convert in the religion which he professes. At Faridabad meetings were held in our schoolroom, and I visited and dispensed to a number who were sick. Here in India, as elsewhere, attention to those whose bodily sufferings are great is a tangible proof of our interest in them and desire to do them good.

"From Faridabad we went on to Palwal, a very large town, about thirty-six miles from Delhi. This is an important centre of work. Our tent was pitched close to the town, and we had services, not only in the Mission-school, but also visited the villages around. The weather was delightfully cold, and we got off by seven or so in the morning visiting and preaching in two or three villages, returning for breakfast by eleven.

" ATTENTIVE LISTENERS.

In most, I might say all with but one exception, we were listened to with more than courteous attention. In the one exception, one man only was a bit surly, and he only went a few yards off, so must have heard what we had to say. The people were glad to listen, and showed in many instances an intelligent interest in the Gospel of our Saviour. In some places one meets with one or two who seem near the Kingdom of our Saviour, and while we are there their hearts are softened, to use their own expression. But our visits are few and far between, and in the meantime their own people or religious teachers undo the work, or seem to undo it. One cannot expect results all at once. Indeed, this work of visiting the villages is only a sort of education, or preparing of the soil. I was much reminded of the enjoyable work I

had on the Congo, though the circumstances are so entirely different. The needs are one, the difficulties in some respects the same, though greater here in the religious beliefs the people hold. We were always careful to say nothing which would provoke contention, while at the same time showing that the Gospel of Christ is a Gospel of love, of hatred, of sin, of need, of repentance. After speaking with the people, we let it be known that if any were sick we were ready to do what we could for them. A great many suffer from fourth-day fever, and we could always carry medicine with us to meet this demand. Others were told to come to our tent, and every day I had twenty or more seeking relief. This occupied the time largely in the afternoon, and in the evening we went to our schoolroom for services, at which we always got good numbers.

" VISIT TO HODEL.

"From Palwal we decided to go on to Hodel, a large town fifty-five miles from Delhi. On the way we stopped to preach at a large village, and had a good attentive gathering. Reaching Hodel, we went into the town. It is a large place, and a good business of grain and cotton is carried on. In one main street numbers were seated with a heap of cotton before them, and a small machine, by means of which the seed is separated from the cotton. In this main street we had singing and preaching, and a big crowd gathered around. We also sold some portions of Scripture and hymns here. From Hodel I had to hurry back to Delhi, and Mr. S. S. Thomas returned a few days later on, visiting and preaching in a large town en route.

"I should like just to say a word about the importance of this kind of

work. It may not seem so very interesting to read, but it is interesting in itself and important. One finds a simplicity among these village folk that is sadly lacking in the large cities. I believe, if carried on systematically, it is a most promising work. It may seem strange in civilised India, but I suppose a great number of these people have scarcely, if ever, heard the Gospel before. Some may, perchance, hear at melas, but numbers, if even they do go to a mela, don't hear the preaching. We pay some of these places a visit once a year, but even then can't reach half the people in one village, and plenty of villages are left out of our round.

"Mr. Jones, of Agra, has for some time advocated a plan of occupying some important station or stations between Delhi and Agra, which would enable these places to get more frequently visited. This year, by our visit to Hodel and Mr. Jones' visit from Agra to places en route to Hodel, the ground has been fairly covered; but, probably, for a whole year these places will not be visited again. Next year I sincerely hope I shall be able to spend nearly the whole of the cold

season in the district itinerating. It is work I enjoy, and I should have spent more time but could not be away from Delhi for very long. I hope in this letter I have not given you to understand that I think or speak more of medical work. Our first business is preaching the Gospel, and this we always do, but medical work is a great help sometimes, and a gathering of sick folk is always worth preaching to, and their desire to get bodily suffering alleviated ensures their attention to the words of the Great Physician, our Saviour. In many instances we had people coming six or seven miles for medicine, people we should never have come across but for their desire to get medical aid.

"I am increasingly interested in my work, much more so than I at first anticipated on my change from Congo to India. I am none the less thankful to feel I have been one of the clearers of the way for the Gospel in beloved Africa.

"With all affectionate regard, believe me, yours sincerely,

"HENRY E. CRUDGINGTON.

"A. H. Baynes, Esq."

Mountain Spring.

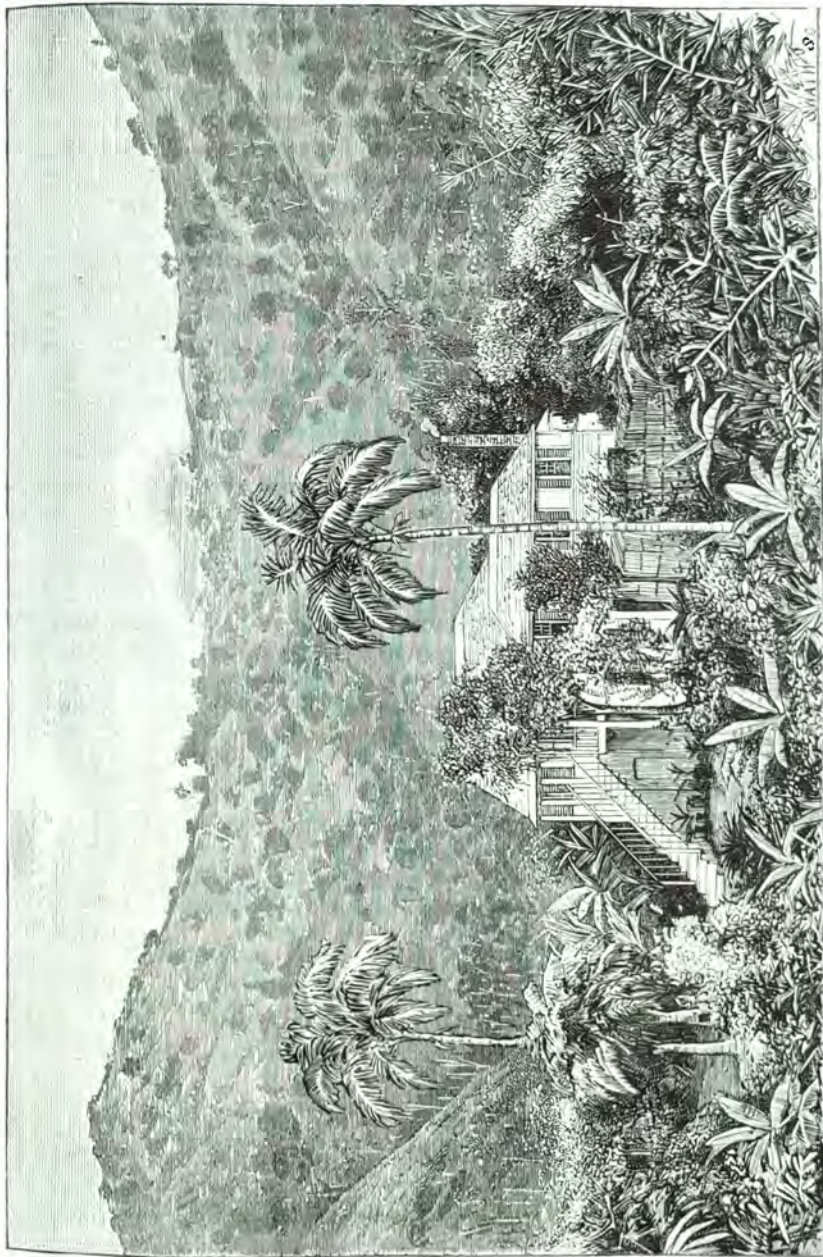
OUR engraving represents the occasional retreat of the President of Calabar College and his family from the oppressive heat of Kingston, Jamaica. It is within an hour's distance from the city, and during the twenty years that the College has been located there has been a great boon as a health resort, and a relief from the pressure of duties consequent upon the double work of the presidency of the Institution and the pastorate of the Church, which has grown from fifty to five hundred members. The photograph from which the engraving is taken was kindly presented to Mr. Baynes by Arthur Briggs, Esq., of Rawdon, on his return from a visit to Jamaica.

D. J. EAST.

The Ching Monastery.

(See Frontispiece.)

NOT far from Tai yüen Fu—at the foot of the western hills—is a market town called Ching-sz. It is a well-to-do place, having a good trade in coal, iron, and alum, all of which are found in the hills



MOUNTAIN SPRING.—(From a Photograph.)

[THE MISSIONARY HERALD,
JANUARY 1, 1880.

near by. It is also the centre of a considerable paper industry. But the spot owes its beauty and its fame to the living water which gushes out from the grounds of the celebrated monastery, part of which is shown in our engraving.

The monastery was built ages ago, and it, and the gold and silver fish that swim in the clear water, and the huge fir trees, planted, doubtless, hundreds of years before we were born, by the Buddhist priests whose cremated ashes are preserved in the topes that adorn the temple grounds, are all objects of veneration. It is a beautiful place, and the writer has many a time rested beneath those giant trees and admired both the natural glories of the scene and the wonderful temple, so ancient and so beautiful that it seems quite in harmony both with the grandeur of the everlasting hills that rise in the background and the delicacy of the dew-besprinkled ferns which nestle among the moss-covered stones at the water's side.

But, alas! the visitor soon finds that sin has marred even this beautiful spot. The fumes of opium rise from the very rooms of the sacred temple itself. Young girls are publicly sold to a life of shame at the annual fair, held in the temple grounds. And one has only to watch the people, and to inquire a little, to find that they are utterly ignorant of all saving religion, and sunk in misery and sin.

It may interest our readers to know that the photograph from which our picture is engraved was taken by a Chinese official, who bought his apparatus and learned the art from the Rev. Timothy Richard, of our Mission.

JOSHUA J. TURNER.

The Congo Mission.

NEWS FROM THE REV. GEORGE GRENFELL.

WE are much obliged to the Rev. J. G. Greenhough, M.A., of Leicester, for permission to publish the following letter from Mr. Grenfell:—

“Bolobo, Upper Congo River,

“June 17th, 1889.

“MY DEAR FRIEND,—Since leaving England nearly two years ago, I have had busy, changeful times. The first three months after my return to Congo were spent at Underhill in the attempt to improve the condition of affairs, and I am happy in believing that I have been not altogether unsuccessful. The next three months

were occupied by the journey to the Pool, and docking and refitting the *Peace*. Then came a year of going to and fro in the *Peace*, being both engineer and captain at the same time; for Mr. Harrison, who had come out specially designated for steamer work, has been unable till within the last two months to relieve me of it. However, during the year's work on board the *Peace* I have been able to secure

land at this place, transport our belongings hither, and make a beginning which is already very encouraging. In all this I have been without any European colleague, but I have had the help of one of our young men from Victoria, who for the special work in hand has been quite as useful as a white man, and in leaving him alone I have had none of the anxiety which I should have felt at leaving a white colleague.

" CONSIDERABLE PROGRESS

has been made in things material during the past year, progress which, if sustained a little longer, will place us in fairly comfortable circumstances for carrying on under advantageous conditions the regular work of a mission station. I think our experience has proved that it is essential to take care of our poor bodies, if they are to be kept in anything like condition for service, and that it is but poor economy to send men and place them under unfavourable conditions while better are obtainable. I don't like spending money—money which I know means self-denial to friends at home—on house building, but even the grass houses with which we had to be content in our earlier years were costly and troublesome to keep in anything like repair; and, by general consent, were very unhealthy. The building we occupied first had clay walls, which, not being protected by any verandah during the day, absorbed so much heat as to make the house by far too hot to be comfortable at night, so we have changed it into a store; and while a more imposing building is being finished we have taken up our abode in a bamboo-walled house, eight yards long and four wide, situated at the back. A third building is a fire-proof iron store, twelve yards long and four

wide. Another is our school house, which is eight yards square, and, like the big house, has walls of sun-dried brick. Then there is a two-roomed house occupied by Miss Silvey, who is at present stationed with us. Miss Silvey is an enthusiastic missionary, and, with school work and visiting the towns, keeps herself fully employed. Both [school and services are very popular with the natives, who sometimes number nearly a hundred. Our singing is a great attraction, and most days our children go to one or the other of the neighbouring towns, and go over their small stock of hymns in the native tongue. Some of the tunes are already so popular that they may be heard being sung in the town.

" A DISAGREEABLE NEIGHBOUR.

"We are having rather exciting times just now, for our neighbour, Ngvie (the leopard), is at war with his neighbours, the Bonzungo people. Ngvie's town commences within a few yards of our fence, but while the combatants carried on their fighting in the bush at the back it did not interfere with us very much. But now, seeing that Ngvie's people are losing heart, and the Bonzungos waxing bold enough to come and attack them in their town, the proximity is too great to be comfortable. If their guns only carried a quarter as far as an English rifle we should be having altogether too lively a time of it; as it is, one of our boys got knocked down by a spent bullet. These native wars are very ridiculous, judged from our point of view. If it rains they can't fight, because the powder in the pans of the flint-lock guns won't go off. On market days no one dreams of fighting; at midday the sun is too hot, and as soon as the sun goes down it is too late. These

are well understood arrangements which must be observed. If only an independent spirit were to arise some day and break through these understandings, he would soon be able to conquer the whole country. Now, however, these restrictions operate on both sides, and happily make fighting mere child's play to what it might be. But child's play as it is in the way of war it has cost sixteen lives during the past few weeks, and many more have been wounded. At first the Bonzungo people had only to come half way and send one or two of their loudest-mouthed ones to curse Ngvie, and Ngvie's people would at once rush out and blaze away; then the Bonzungo people would get behind trees and hillocks and blaze away in return, and call bad names, their shouts travelling much farther than their bullets. The Ngvie people, feeling 'very bad,' and cursing in return, would advance cautiously with much firing of guns and waste of powder, and, while yet within a safe distance, would halt and send out skirmishers to stalk individuals indicated by outlookers posted up safe and convenient trees. Skirmishing would be met with skirmishing, the bolder party making the other retire, and that very quickly if one or two happened to be hit. Now, however, the Bonzungo people come up close to the narrow belt of forest which separates Ngvie's town from the grass land and the farms at the back, and curse vigorously for an hour together without evoking even a single shot.

"The day before yesterday the Ngvie people were very much afraid of an assault on the town through the paths crossing this strip, and felt compelled to turn out and occupy it, but it all ended in smoke—of which there was plenty, as well as lots of noise. Ngvie himself does not go out to fight; he stays at

home (cunning rogue) making 'medicine,' saying all sorts of mysterious words, and doing all sorts of mysterious things, winding up with a ceremony in which he is assisted by the children of the town, who chant responses both to the blessings he invokes upon his warriors and to the imprecations on his enemies. Something after this style—the children sit in a circle, and he dances before the fetish he has made, and set up in the midst of four standing spears—'May the hearts of all our people be strong, and all our bullets hit our enemies.' 'Yes, let it be so.' 'May the Bonzungo men fear and run away, and none of their bullets touch us.' 'Yes, let it be so.' 'May our men kill all the Bonzungos, and burn their town.' 'Yes, let it be so.' 'May our men never fear, and may our town never be burned.' 'Yes, let it be so,' and so on, and so on. Some of the fighting men lay but little stress on Ngvie's charms, and have said disrespectful things of their chief on account of his staying at home while they go out to fight. For this they came under his displeasure, and a charge of witchcraft was conjured up on a side issue, and the poisonous ordeal water resorted to. One of our workmen, among others, had to submit to the test, but as the man who administered it had been promised a good fee from the accused they passed safely through it, and the accuser has had to pay for having made a false accusation. That Ngvie is down in the dumps is not surprising, for altogether he is having a bad time of it, and the fact that his powder is nearly finished adds to his anxieties. However, it has this redeeming feature, it is serving as an excuse for a proposed journey to Stanley Pool to buy more. He will thus be able to get away without absolutely caving in.

"MR. GRENFELL MEDIATES.

"I have had one or two talks with the neighbouring chiefs with a view to having the matter settled, but they say the combatants will not agree to 'talk the palaver' till twenty people have been killed. I am just now making another attempt, and am not without hope of better success this time.

"Since writing the foregoing, the oldest chief of the district has been in with his official gong, telling me that he has been sounding it, and declaring that the war must cease, and that the disputants must go to him and talk the palaver. There is now very good reason to hope the matter will be settled without further fighting. The pity is that in the ordinary course of events we must expect another dispute to break out between other sections of our neighbours, for it is rare indeed for Bolobo, with its thirty or forty thousand people divided into some dozen clans, to be at peace for any length of time together. The loss of life from these petty wars, the number of those killed for witchcraft, and of those who are buried alive with the dead, involve, even within our narrow limits here at Bolobo, an almost daily drain upon the vitality of the country and an incalculable amount of sorrow and suffering. It will be a long up-hill struggle to overcome the superstition and cruelty which is rampant. We are praying that God may grant us the grace and strength we need for the work. The light of the Gospel alone can dispel the darkness round us.

"But I have been running on without as yet saying anything of your namesake. When I left for England the year before last, John went as far as Cameroons with me; but returning shortly to Congo, and not expecting my return for some time, he engaged him-

self to work for our neighbours of the Dutch Trading Company, and help to build their steamer the *Holland*. At the end of the year the chief agent of the company was so appreciative of John's work that he secured his services for another year, paying £5 per month. However, as their factory adjoins our station at the Pool, John has been able to maintain almost his old position with regard to us out of working hours, and has regularly taken part in our evening and Sunday services. You will be glad to know that amid all the temptations of the free and easy trading life he has maintained his position as

"A CONSISTENT CHRISTIAN.

He is by no means the most brilliant of our young men; but for persistence in steady work, or resourcefulness and courage in an emergency, he gives place to none. He may always be depended upon, and has the respect of everybody. He could find employment at any time, either with the State or with any of the trading houses; but I am hoping he will return to us, though I can't see how he can do so without sacrifice, for we can't pay him what I know others are ready to give.

"But I must tell you what I have been doing with the money you have sent for John. On my return from England as I came down the coast I brought with me another of my old Cameroons boys, Francis Steane, who, after I left Victoria, passed into Mr. Fuller's care and joined the church. Your funds not being needed for John, I determined to devote them to Francis and another boy, Mongo, who works with him in the engine-room of the *Peace*. Francis is really a very capable youth, and after a year as sub., has now taken charge of the engines, having Mongo as second. He is a very earnest

Christian, and exercises a great deal of influence; he regularly takes part in our services and in Sunday-school work. Mongo is trying to be a good lad, and we are very hopeful concerning him. He was caught in an Arab raid and sold to a countryman of one of our workmen (who has since died) for an old coat and a few handkerchiefs. I will try and send you his photo. before long I want a name for him. He has been with me for four years, and I am able, with some amount of confidence, to commend him to your sympathy and help.

"The apologies with which I commenced my letter are due not only to yourself, but also to the kind friends in Leicester who have so practically manifested their interest in our Congo work. You must try to think well enough of me to plead my cause with them. I wish you could come and see us, you would then better understand the multifarious cares which devolve upon a Congo missionary, and how it is so hard to find time for letter writing. In civilised countries like China and India, missionaries are exempt from a thousand extraneous duties which we have to attend to here. Please thank very sincerely my kind helpers at Victoria Road, and assure them of my appreci-

ation of the assistance they are rendering us.

"Please also remember me very kindly to Mrs. Greenhough and your children. Ben and Isabel will have forgotten me in the seven years that have elapsed since I saw them, and I suppose in that time they have grown beyond my recognition, though I can call up the faces of seven years ago very vividly. I feel a good deal more than seven years older than I felt in '82; but I am hoping God will spare me some time yet for further service, the work to be done is so great and we are so few. If I could only plead as some can plead, or as you would plead could you but see how terribly needy these poor people are, and how wondrously the country is opening up before us, the churches then, I feel sure, would speedily send forth many more to minister to the needs of the people, and to enter through the open doors to the wide and, as yet, untouched fields to the north and east.

"Hoping, my dear Mr. Greenhough, that you are well, and that you have God's continued blessing on your work,

"I remain,

"Very sincerely yours,

"GEORGE GRENFELL.

"Rev. J. G. Greenhough, M.A."

A Missionary's Request for Prayer.

IN the following letter the Rev. G. B. Farthing, of China, gives a most interesting account of a Chinese inquirer, and makes an earnest appeal for the prayers of friends at home that missionaries may be divinely guided in their efforts to lead aright those who are seeking after truth:—

"Hsin Chou,

"September 10th, 1889.

"MY DEAR MR. BAYNES,—Since our brother, the Rev. J. J. Turner, set off for England, my wife and I have

joined Mrs. Turner at Hsin Chou to assist in carrying on the work. The services have been well attended, and, with perhaps one or two exceptions, all have been earnest inquirers, well

grounded in Scripture truth and more or less consistent believers in our Lord Jesus Christ.

"But I write now to relate a special incident that may be of interest to the readers of the HERALD, and the issue of which made me for a while doubt whether my advice, reasonable as I deem it, was after all what it should have been.

"There is amongst the inquirers a man of beautiful, childlike disposition and character. He is eminently spiritual and devout, and goes out daily to preach the Gospel, and does so, I believe, in a thoroughly intelligible and persuasive manner. He has, too, the button of the "Budding Talent" degree, often likened to the English B.A., though the comparison is an utterly unfair one.

"Well, some months ago, Mr. Tung was at a village preaching, when a scholar who recognised him happened to pass by, and of course was struck with amazement to find an accredited Confucianist as a preacher of "doctrine" that had come from abroad. Inquiries followed, and it was discovered that Mr. Tung had not attended sacrifice at the Confucian temple for some long time past. He was summoned to appear at the next ceremony upon the plea that the number of scholars usually present was hardly sufficient to sustain the worship with becoming dignity. Mr. Tung paid no heed to it, and as busy eyes were doubtless on the watch for him, his absence was noted, and he received another summons commanding him to attend at a sacrifice upon a future date. The urgency with which it was charged could not be left unnoticed, and consequently Mr. Tung paid the official from whom it came a visit with an acceptable gift.

"Thus, poor man, he thought that the

matter was effectually smoothed over; but not so, for lo! he was demanded, with threats should he fail to comply, to put in an appearance at the early morning sacrifice upon the fourth day of the eighth moon. It was plainly intimated, too, that no gift would be sufficient to condone for his absence. He was threatened with a beating, which—so another scholar has informed me—was simply preposterous coming as it did from so petty an official, the one threatened being a degree-man. Still, malice would doubtless have found means to vent itself. The loss of his button was what Mr. Tung himself seemed to anticipate, and what that loss is to a Chinaman a Westerner can hardly conceive. It is at once a badge of honour, a title to respect, and a step towards preferment to office, the darling desire of every Chinaman's heart. No thought of how the scholarship it is supposed to represent is abiding and cannot be snatched away seems to enter the mind. The sign is everything, the thing signified comparatively nothing.

"It was in this strait that he sent to me for advice. I sought him out to talk over the matter with him. He said he did not fear the consequences if allegiance to the Lord Jesus Christ required that he should bear them, and that he himself thought he ought not to go. 'Can I go or am I to stay away?' he asked. 'I shall not be required to bow to the image of Confucius, nor do anything but simply stand amongst the onlookers, if that will make any difference.' I gave him to understand that I should not attend were I in his place, but that still I had no right to lord it over him. It was before God that we either stood or fell, and he must decide this question for himself, whether or no he could attend

without sinning against God. Did he decide that it would be sinful, then no thought of pain nor of penalty that he might be called upon to bear should influence him in the least.

"I then advised him to read the fourteenth chapter of Romans, and pointed out verse twenty-three as containing the principle for our guidance in such a case. We may not do anything of which we doubt the lawfulness, or else we shall incur guilt. Recommending him to ponder over this and ask God for light, and quoting the words of St. John, 'Little children, keep yourselves from idols,' a passage that gains force in the Chinese, I left him. The feeling that no sacrifice was of much worth which was not the willing outcome of love and devotion to Christ, together with the man's own sensitiveness of conscience about the matter, seemed to indicate that I could not rightly give any other advice. The fact of his being so firm a believer made me hope that his faith would gain robustness and strength by the trial which I doubted not he would face manfully and pass through triumphantly.

"However, a short time afterwards he handed to me a written account of what he had done, of which the following is a translation:—

"'Early on the morning of the fourth day of the eighth moon I went into the temple among the spectators. The undergraduates' master said, "Stand you beside the musical instruments and thus manage."

"'From this time to the end I did not move a pace nor turn myself (but stood), merely watching those literary graduates (who) were leading the three officials to and fro. When the ceremonies were about to end those who managed and directed went below and kow-towed. With six or seven scholars

from the east and west sides I (then) descended and we (there) separated.

"'Now at leisure I (looked round and) saw the Yamen runners and the officials' attendants moving things about, and saw also some five or six unoccupied officials sitting in the open porch below chatting and smoking and drinking tea.

"'Again a little space and the Yamen secretaries sacrificed to the tablets of deceased officials, having called upon me to read the ritual. I wanted to stand and read it, but they said, "Kneel to read it." Thereupon I squatted and read. One military graduate (again) said, "Kneel down to read it," (but) I, continuing to squat, quickly read on to the end.

"'The ritual consists of about eleven or twelve sentences. My heart (told me that it was wrong), and my outward demeanour (showed) I did not consider it right.

"'The Yamen secretaries]and two or three others, when the sacrificial ceremony was ended, in going out passed before me and said, "This is an utter savage." This speech of these official secretaries was Wang-demon, (who) borrowed their mouths to say it.'

"Thus it will be seen that the man disappointed my expectations. It saddened me very much, the more so because I felt that if I had told him outright he was not to go he would have acted upon my decision. But this would have involved a loss of Christian manliness equally deplorable. Not only did he go, but, like another Peter in the place of temptation, was led into a sin he had not contemplated. His statement of how he resisted the cries to kneel, and persisted in maintaining a less reverent attitude, though it was a breach of propriety so dear to Chinese, and which brought upon him taunts of being uncivilised,

seems to my mind a petition like Naaman's for generous treatment, when he should be compelled to lead his royal master into the house of Rimmon and bow himself down.

"However, the man's sincere and open confession, and his own sense of having done wrong, are full of encouragement. He is hardly likely, I judge, to be found in such an equivocal position again.

"But how this shows the need there

is for prayer on our behalf, who have to deal with souls so lately called out of darkness that they walk stunbly, and need strong hands to uphold them until they themselves see light in God's light. May we be assured that our friends will pray for us that we may have all prudence and wisdom.

"I am, dear Mr. Baynes,

"Yours sincerely,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

Cheering Tidings from the Rev. R. H. Tregillus, of Jessore.

WE regret that we have not been able to find space for the following letter from Mr. Tregillus in an earlier issue. The communication, however, is as important and interesting now as it was when it first reached the Mission House:—

"MY DEAR MR. BAYNES,—Since my last letter our work has been well maintained. Since the rains have visited us, I have, with the evangelist and colporteur, been able to resume the village work. At a village called Teygoree, about six miles distant, we had the use of the school-house on the occasion of our visit about a fortnight ago. The schoolmaster dismissed his boys to take the news to the various homes that the Christian preachers had come. It was not long before nearly one hundred men came to listen to our preaching. The kind of questions put to us afterwards showed that our message had been carefully listened to. Three days later, when visiting a village named Katal Baree, six miles in another direction, we had a very kind reception. We were each provided with milk, and then a large group of men settled themselves down to listen to us. On the verandah of a house near to where we were sitting, a large number of women were standing, and these gave close

attention to what was being spoken. Several men accompanied us a little distance as we were leaving, and one of them told me he was fully convinced that Jesus Christ was the only Saviour. He would like to publicly avow his faith, but was afraid of his relatives. This man is not alone in this condition. Were I but able to place an earnest consistent Christian as teacher to live in their midst, I am convinced his example and testimony would soon help many to come out as Christ's disciples.

"VISIT FROM MR. DUTT.

"Last week I was again cheered and helped by a visit from our neighbour Mr. Dutt, from Khulna. With him and two of his preachers I spent parts of two days at Ihikargacha. You will remember, perhaps, that this was formerly the headquarters of our Jessore Mission. We found that some of the people there still remember Mr. Anderson. Ihikargacha is nearly ten

miles from Jessore. We were kindly allowed the use of the bungalow belonging to the district board, and found the arrangement a convenient one. When it was made known that Mr. Dutt had brought his medicine chest and was prepared to dispense medicines freely, patients soon began to come. Mr. Dutt's electric battery was in requisition, and was of great use in giving relief from pain. Two cases of different kinds of ophthalmia received immediate relief by the medicines prescribed. An old man, whose right eye had for some little time lost its power of sight, was able to dimly distinguish objects with that eye just after the remedy had been applied. On the Wednesday afternoon and during the morning and afternoon the work of this extemporaneous dispensary went on, and many, besides receiving this medical assistance, by means of words spoken, and Gospels and tracts distributed, learnt something of the Great Physician. The Thursday was a market day, and for some time we were engaged in preaching to a throng in the market-place, who eagerly listened to the story of the Cross. For many years Ihikargacha seems to have received very little attention from the Jessore Mission. I cannot help thinking that with attention the old work there may in a measure be revived.

"A ROMAN CATHOLIC DEPUTATION.

"In support of this I may say that a deputation from the Roman Catholic community in that neighbourhood waited upon me to ask whether I would receive them into our community. These Roman Catholics are the remnant of those low-class Hindu converts who were won over from our Mission many years ago. The monetary aid system of the

Roman Catholic Church has not been a complete success with these people. A number have relapsed into Hinduism, and the remnant now are wishing to return to us. We had a talk with those men who came, dealing with the errors of their Church, and counselled them to weigh the matter very carefully and to see me again.

"Last night the spokesman of that deputation came to see me here. He said the people had been talking over the matter still further; they fully understood that were they to come into our midst they would not receive monetary aid as they had been accustomed to receive it; they also were convinced that such teaching as the intercession of the Virgin Mary, &c., was wrong. This man had come in their name to ask me to visit them.

"Yesterday I had a full day in visiting some of our schools. As before, I found that at our schools we have convenient places for preaching. There is the convenience of the school-house, and then the visit of the missionary makes the schools the centre of attraction for the people, and so we have good and attentive audiences to listen to our message. At Churamonkati (where also our missionaries formerly resided), yesterday, when the examination of the school was ended, and we had had a little time for refreshment and rest, a good number of the villagers came together, and for nearly two hours they listened with much attention and evident sympathy to the preaching of the Gospel. Part of the time was taken up in dealing with a stout defender of the Hindu faith. He found himself alone in his advocacy of idol-worship for the rest of the people. I feel more and more that it is by dealing with the people in a direct manner and quietly, in these village retreats, rather than by preach-

ing to an ever-changing crowd in a public place, that we can hope to really teach and influence them. The markets and bazaars afford good opportunities for selling our Gospel portions and distributing tracts, and chiefly for this object I am in regular weekly attendance at our local market.

"MEDICAL WORK.

"You will be glad to learn that the medicine chest, so kindly supplied me by Mr. Frederick Ross, of Pinner (Leath and Ross, of London), has enabled me to give relief to several persons suffering from various diseases. Now that I am beginning to understand a little the properties and uses of the medicines, I take a box of them with me when I go into the villages to preach. On Tuesday last my selection of medicines gave additional interest to my visit at a village some four miles distant. Two or three accepted medicine from me, another was anxious to take from me for his little daughter; but a promise made to the native quack who had charge of the case prevented him.

"Work among the women of our

little community is still well kept up by my wife. A special weekly meeting for them is attended with pleasing regularity. Last week my wife was very glad to hear that a grant from the Bible Society could be appropriated for work amongst the Hindu and Mohammedan women in our neighbourhood. One Bible-woman has already been appointed, and my wife hopes, through the aid of Calcutta friends, to find another suitable woman for the work. This will be a great auxiliary to the work we are already doing in the villages.

"Could I ask you, dear Mr. Baynes, to make an appeal on my behalf for a magic lantern? With it I could gather a large number of outsiders to our chapel, and be able to preach to them of the world's Saviour. At an evangelistic service, on Wednesday, on the chapel verandah, quite fifty people were gathered, and, with a little attraction within, I am sure the chapel could easily be filled.—With kindest regard, believe me, yours very sincerely,

"R. H. TREGILLUS.

"A. H. Baynes, Esq."

The Cangué.

THE Chinese have some very cruel punishments, as any one may learn who will take the trouble to read what has been written on the subject in the various books on China; but the mode of punishment shown in our cut is not at all cruel, and might, *perhaps*, be adopted with advantage by Western nations.

A huge wooden collar (varying in weight according to the nature of the offence) is fastened round the neck of the offender, whose name and address is written in large letters on a strip of paper, and pasted on one side, and the crime for which he is being punished on the other, and with this on his shoulders he is made to parade the streets, or to squat by the wayside in some busy place, so that all may see and take warning.

Some of our nobles and princes, who are fond of gambling, and other

worse offences, would hardly care to run the risk a second time if they were made to wear the cangue (a good heavy one, with English inscription, of course), and parade "the Row," or squat at the corner of the Haymarket for a few days this cold weather, to the admiration of their friends.

I *should* say that our artist, in his ignorance of Chinese, has not repro-



THE CHINESE CANGUE.

duced the characters that appear in the photo., but has substituted marks of his own, including an "M," which, of course, is *not* Chinese. And I rather fancy the two men are not criminals, but Christian workmen, who just had the cangue put on for Dr. Edwards to photograph. Perhaps that accounts for the happy expression of their faces; real criminals wearing the cangue do not usually look so comfortable, neither are they allowed to carry their tobacco pipes.

JOSHUA J. TURNER.

Another Baptism at Wathen Station, Congo.

WE are thankful to be able to report the following brief but encouraging letter just received from the Rev. W. H. Bentley, of Wathen Station, the Congo:—

“DEAR SIR,—I am happy to report another baptism at this station. Luvusu was attached to the late Mr. Biggs as personal servant until his death. Since then I have been more specially interested in him. Mr. Biggs’ other lad was baptized earlier in the year; so now they are both members of the church here, and are to work together in evangelistic work.

“At the last meeting of the church they received with much pleasure the Communion service, which has been presented by my friend, Mr. C. E. Webb, of Hampstead. They much appreciate the gift, and are sending a letter of cordial thanks by this mail.

“There is no further news of importance this month. We are all enjoying good health.—Yours respectfully,

“W. HOLMAN BENTLEY.

“A. H. Baynes, Esq.”

Acknowledgments.

THE Committee gratefully acknowledge the following useful gifts received up to the 12th December:—A parcel of clothing for the Rev. R. Spurgeon, of Madaripore, from Miss M. A. Howell, of Bournemouth; a bale of clothing for Mrs. Wall, of Rome, from Mrs. Edwards, of Torquay; a large number of toys, &c., from the John Knox Street, Glasgow, Sunday-school, per Mr. Pearson, for boys at Underhill Station, Congo, under the Rev. J. H. Weeks; a bell for the chapel at San Salvador, Congo, from the Camden Road Sunday-school, per Mr. Bishop; books from the Religious Tract Society, for the Rev. A. G. Jones, of China; and from the Baptist Tract Society, for the Rev. A. Watson, of Jamaica; 136 garments from the St. Mary’s Missionary Working Party, Norwich, for the Delhi schools; and some magic-lantern slides from the Shooter’s Hill Road Chapel Sunday-school, per the Rev. R. E. Chettleborough, for the Rev. R. C. Forsyth, of China.

The Lord Loveth a Cheerful Giver.

OUR cordial thanks are due to Mr. W. Mathewson, of Dunfermline, for £100 to help to pay off the debt of last year. “I wish,” says our generous donor, “many of our Christian friends could be led to help the Saviour’s cause at this time. It is sad to think of debt when we know that the blessed Saviour gave Himself for us. Surely we ought gladly to give our means for the spreading of the glorious news of salvation.” To Miss E. Brack, of the Brazils for £5, for the Congo Mission; to the Rev. C. Faulkner, for £3 8s, from the

Sunday-school at Croix, France ; to A Little Friend, for four shillings, " For the little black boys, with Artie's love " ; for £5, for Congo, from I. & H. G. ; also to the Misses McIlvain, for £10, " In loving memory of their late brother, John " ; for £3, to Mrs. John Hamilton, of Glasgow, as the effect of letter in *Juvenile Herald*, referring to the Bloomsbury " Help in need Society."

We also very gratefully acknowledge the following contributions :—Outfit allowance refunded, £50 ; " A Friend," Kirkcaldy, £50 ; Mr. Jesse Taylor, £40 ; " A Friend," for *W. & O.*, £25 ; Mr. H. S. Perrin, for *Debt*, £25 ; Mr. W. D. Knight, £20 ; Mr. E. W. Davies, per Bankers, £20 ; " A Gloucestershire Working Man," per Rev. J. Bloomfield, for *China*, £15 ; Misses McIlvain, in loving memory of the late Mr. J. McIlvain, £10 ; £9 6s. 10d. for *Debt*, and £80 (the proceeds of the Juvenile Working Party), for the Congo Mission, per Mr. S. J. Collier, Reading ; £10 from Mr. E. Chitty, for China Famine Fund.

Recent Intelligence.

AT the time we go to press the Calcutta Conference of our Indian missionaries will have held its annual meetings. The Conference this year will have been of unusual interest and importance through the presence of Mr. Baynes. Soon after his arrival in Calcutta, at the beginning of November, Mr. Baynes proceeded with Mr. Kerry to Orissa to attend the Annual Conference of the General Baptist Missionary Society, in the interval between his return and the Calcutta session visiting Chittagong, Commillah, Dacca, and Mymensing.

On the 12th ult. Mrs. Hay and children returned to India in the s.s. *Khedive*.

We are very pleased to announce that arrangements have been made for Dr. Pierson, of America, who is now in this country on a missionary campaign, to address at least three meetings during this month. The first will be held on Wednesday, the 15th, at Westminster Chapel ; the second on Thursday, the 16th, at the Downs Chapel, Clapton ; and the third on Friday, the 17th, at the Presbyterian Church, St. John's Wood. We trust our friends in London will take notice of the above dates. We anticipate that these united meetings will, by God's blessing, be the occasion of much spiritual quickening with respect to the responsibility and privilege of Christian missions.

A magic lantern and usual accessories are urgently required for the work of the Mission in the city of Tsinan Fu. The Committee very heartily find place for this appeal in the pages of the HERALD, feeling confident the announcement of this requirement will be sufficient to call forth a ready response. It is estimated that the cost of the apparatus will be about £20.

Miss Silvey, writing from Bolobo, Upper Congo River, under date September 20th, says : " I am visiting the towns regularly, and am having many interesting talks with the people, who seem to be very much in earnest in their desire to

Barnes, Mr. T. (Sunday morning box).....	1	2	6
Bible Translation Society, for T.....	200	0	0
"Friends at Portsmouth," per Miss Medhurst.....	1	13	9
"Hope".....	1	0	0
J. G. and H. G., for Congo.....	5	0	0
J. J. W.....	1	5	0
"Lambda".....	5	0	0
McIlvain, Misses, in Loving Memory of late Mr. J. McIlvain	10	0	0
Marnham, Mr. F. J., per Y.M.M.A., for Madari-pore.....	1	0	0
"Outfit Allowance Re-fund".....	50	0	0
Taylor, Mr. Jesse, Kings-bridge.....	40	0	0
Under 10s., for Debt ..	0	4	0
Do., for N P.....	0	2	6
Do., for support of Congo boy.....	0	4	0

LEGACIES.

Clarke, the late Mr. E. W., of Acton, by Messrs. Noon and Clarke.....	100	0	0
Rough, the late Mr. Geo., of Dundee, by Mr. J. D. Bruce.....	400	0	0
Sturge, the late Mr. Geo., on account of residue by Messrs. Bell, Stewards, and May.....	100	0	0

LONDON AND MIDDLESEX.

Camberwell, Denmark-place Chapel.....	7	1	0
Do., for support of Congo boy under Mr. Comber.....	5	0	0
Chalk Farm, Berkeley-road.....	5	1	3
Clapham, Grafton-sq. ..	9	19	1
Crouch End, Park Ch. Sunday-school, for Congo.....	0	13	4
Dalston Junction Sun-day-school.....	10	0	0
Highbury-road.....	43	0	7
Do., for China.....	6	18	4
Do., for Congo.....	19	4	0
Do., for Japan.....	0	18	6
Do., Sunday-school, for support of "J. Shouers".....	18	0	0
Islington, Cross-street Do., Sunday-school ..	4	10	0
John-street, Edgware-road.....	6	3	4
North Finchley.....	1	0	11
Peckham, Rye-lane, for Mr. Wenger's N P.....	20	0	0
India Do., for Mr. Weeks' N P, China.....	15	0	0
Regent's Park Ch., Shaftesbury Hall, Ealing, Y.M.C.A., for China.....	30	0	0
Stockwell.....	9	3	4
Vernon Chapel.....	5	14	5
Do., Y.M.M.A.....	30	0	0

Upper Holloway.....	25	4	10
Do., for Mrs. Kerry's Sch. (2 years).....	18	0	0
Do., for India.....	0	5	0
Do., for Bengal Sch.....	6	0	0
Walthamstow, Boundary-road.....	4	5	0
Walworth-road Chapel.....	16	13	9
Wandsworth, North cote-road Sunday-school.....	10	15	10

BEDFORDSHIRE.

Cotton End.....	2	14	1
-----------------	---	----	---

BERKSHIRE.

Welford.....	2	5	0
--------------	---	---	---

BUCKINGHAMSHIRE.

Northall.....	1	0	0
Olney.....	4	17	6
Quainton.....	2	10	0

CAMBRIDGESHIRE.

Soham.....	3	1	0
West Row.....	5	6	0

CHEESHIRE.

Chester, Grosvenor-park Sunday-school..	1	15	0
---	---	----	---

CORNWALL.

Hayle.....	3	0	6
------------	---	---	---

CUMBERLAND.

Great Broughton.....	3	3	0
Workington.....	8	5	3

DEVONSHIRE.

Bampton.....	3	2	0
Devonport, Morice-sq. ..	1	11	0
Exeter, South-street ..	8	12	0
Plymouth, George-st. ..	5	0	0
Do., Mutley Chapel ..	20	0	0
Do., Lower-street Sunday-school.....	6	13	3
Do., support of Congo boy and girl.....	10	0	0
Uffculme.....	4	3	0

DORSETSHIRE.

Poole.....	19	0	9
Do., for W & O.....	5	17	0

DURHAM.

Consett.....	3	6	6
Hamsterley.....	4	1	0

ESSEX.

Upton Cross Sunday-school, per Y.M.M.A.	0	9	3
---	---	---	---

GLOUCESTERSHIRE.

Arlington.....	2	8	0
Avening.....	6	9	7
Blakeney.....	4	3	4
Cheltenham, Cambray, Chapel.....	16	15	5
Lechlade.....	5	0	0
Stow-on-the-Wold.....	6	16	4
Woodchester.....	3	2	2

HAMPSHIRE.

Andover.....	6	18	11
Brockenhurst.....	6	16	0
Broughton.....	11	8	11
Do., for Stmia.....	2	0	0
Lymington Sunday-sch. ..	14	1	0
Romsey.....	12	0	0
Stockbridge.....	1	1	1
Whitchurch.....	3	19	6

ISLE OF WIGHT.

Niton.....	13	10	3
------------	----	----	---

HERTFORDSHIRE.

Boxmoor.....	1	3	11
Hithon.....	15	8	0
St. Albans, Dagnall-st. ..	30	0	0
Watford.....	85	0	0

KENT.

Lee.....	0	2	6
Lewisham-road, per Y.M.M.A., for China School.....	0	5	0
Tunbridge Wells.....	19	7	1

LANCASHIRE.

Accrington.....	30	0	1
Atherton.....	8	10	5
Bacup, United Meeting ..	8	5	0
Do., Ebenezer.....	92	12	6
Do., do., for Mr. Wall's Mission.....	5	5	0
Do., Doals.....	3	8	6
Blackpool, Union Ch. ..	2	16	10
Bolton, Zion.....	2	3	0
Briercliffe, Hill-lane ..	4	5	6
Church.....	17	0	0
Clayton-le-Moors.....	17	0	5
Cloughfold.....	23	13	7
Haggate.....	17	17	6
Haslingden, Trinity Ch. ..	25	14	6
Liverpool, Penbroke Church.....	4	3	5
Do., Richmond Ch.	10	6	2
Do., Everton.....	14	7	0
Milgate.....	1	7	6
Oldham, Pitt-street....	3	14	0
Oswaldtwistle.....	26	5	3
Padiham, Zion.....	1	13	1
Preston, Fishergate.....	34	15	4
Do., for Congo.....	5	0	0
Royton.....	14	3	6
Sablen.....	20	17	0
Do., for W & O.....	2	0	0
St. Anne's-on-the-Sea ..	1	10	7
Waterfoot, Bethel.....	9	0	0

LEICESTERSHIRE.

Countesthorpe.....	7	8	5
Do., for W & O.....	0	12	9

Lelcester, Melbourne Hall, for support of Mr. Roper	6 19 8	SURREY.		Morley.....	2 4 6
Do., do., Y.M.M.A., for ditto	5 13 0	Dorman's Land	0 10 0	Reicar.....	3 6 2
Do., Belvoir-street ..	6 0 6	Richmond, Duke-street, per Y.M.M.A., for Bengal school	6 0 0	Shipley, Rosse-street ..	18 14 6
Do., Emanuel Ch.....	6 1 7	South Norwood.....	18 19 10	Steeple Lane.....	9 19 1
NORFOLK.		Streatham, per Y.M.M.A., for Bengal school ..	4 0 0	Wainsgate	10 18 3
Lynn, Union Ch.	2 7 4	Sutton	2 0 0	SOUTH WALES.	
Swaffham	15 0 0	Thornton Heath, Beulah Ch. Sunday-school ..	1 13 9	CARMARTHENSHIRE.	
Upwell	1 19 3	West Croydon	4 17 8	Newcastle Emlyn.....	37 15 0
NORTHAMPTONSHIRE.		Do., for Congo	5 0 0	Llanely, Greenfield. Correction. — In- stead of the amount acknow- ledged in last month's HERALD	146 17 7
Brayfield-on-the-Green	5 2 9	Do., for Purana Sch., Delhi	6 0 0	Do., for W & O	6 16 9
Bugbrook	4 17 4	SUSSEX.		GLAMORGANSHIRE.	
Denton.....	2 6 3	Brighton, Holland- road	5 4 4	Cardiff, Tredegarville..	1 10 0
Less expenses	0 17 6	Worthing, Sunday- school	1 10 0	Neath, Orchard-place..	9 0 0
NORTHUMBERLAND.		WARWICKSHIRE.		Swansea, Carmartheu- road.....	2 0 0
Middleton Cheney	11 8 10	Birmingham, on ac- count, per Mr. Thos. Adams, Treasurer ..	150 0 0	MONMOUTHSHIRE.	
Do., for W & O	0 17 6	Statford-on-Avon.....	20 3 11	Cwmmera	1 10 0
Weston-by-Weedon	6 17 10	WILTSHIRE.		Glascod	0 13 6
Do., for W & O	0 8 6	North Bradley	3 16 6	Malndee, Summerhill Sunday-school	9 0 0
Do., for N P	0 13 8	Trowbridge, Back- street	37 13 9	PEMBROKESHIRE.	
NOTTINGHAMSHIRE.		Winterslow	1 6 0	Mynachlogddu, Bethel	10 1 8
Newcastle, for Congo..	0 8 8	WORCESTERSHIRE.		SCOTLAND.	
Do., Westgate-road ..	6 13 4	Evesham.....	18 14 2	Fortrose, for N P.....	0 17 0
Do., Arthur's-hill	1 5 0	Redditch.....	0 2 0	Galashleis	16 8 6
Less expenses	8 7 0	YORKSHIRE.		Do., for W & O	1 0 0
	0 12 0	Farsley	1 0 0	Glasgow, Adelaide- place	10 0 0
	7 15 0	Huddersfield District.		Do., Bridgton	3 6 0
NOTTINGHAMSHIRE.		Blackley	3 9 6	Kirkcaldy	40 0 0
Southwell	4 11 1	Golcar	5 6 6	Do., for Palestine ..	10 0 0
OXFORDSHIRE.		Huddersfield, United Public Meeting ..	6 5 8	Leslie	2 19 0
Coate, &c.	30 0 0	Do., New North-road.	12 0 0	Lochee.....	2 8
SOMERSETSHIRE.		Do., Primrose-hill ..	0 18 0	Losslemouth Sunday- school, for N P	1 3 0
Bath, Mauvers-street Sunday-school	12 0 0	Do., do., Sunday-sch.	6 9 5	Montrose.....	6 10 0
Bridgwater	35 0 0	Lockwood	7 11 6	FOREIGN.	
Bristol, on account, per Mr. G. H. Leonard, Treasurer	80 0 0	Meltham.....	8 16 0	SOUTH AMERICA—BRAZIL.	
Do., Fishponds, for Debt	1 6 6	Milnsbridge	5 10 0	Mrs. E. Black, for Congo	5 0 0
Do., Untly-street, for Congo	2 0 0	Scape Goat Hill	1 10 0	SPECIAL DONATIONS FOR RE- LIEF OF SUFFERERS FROM FAMINE IN CHINA.	
Cheddar	6 0 0	Less printing, &c. ..	8 4 0	Chitty, Mr. E.	10 0 0
Minehead	10 3 3	Leeds, South-parade ..	49 10 7	Chester.....	0 5 0
Do., for N P	2 3 1	Do., Hunslet Taber- nacle.....	27 4 6	Sutton.....	0 4 0
Wells	3 0 6	Malton.....	7 3 2		
SUFFOLK.		Middlesboro', Linthorpe- road	9 1 7		
Halesworth	0 5 0				

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Furnival 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.