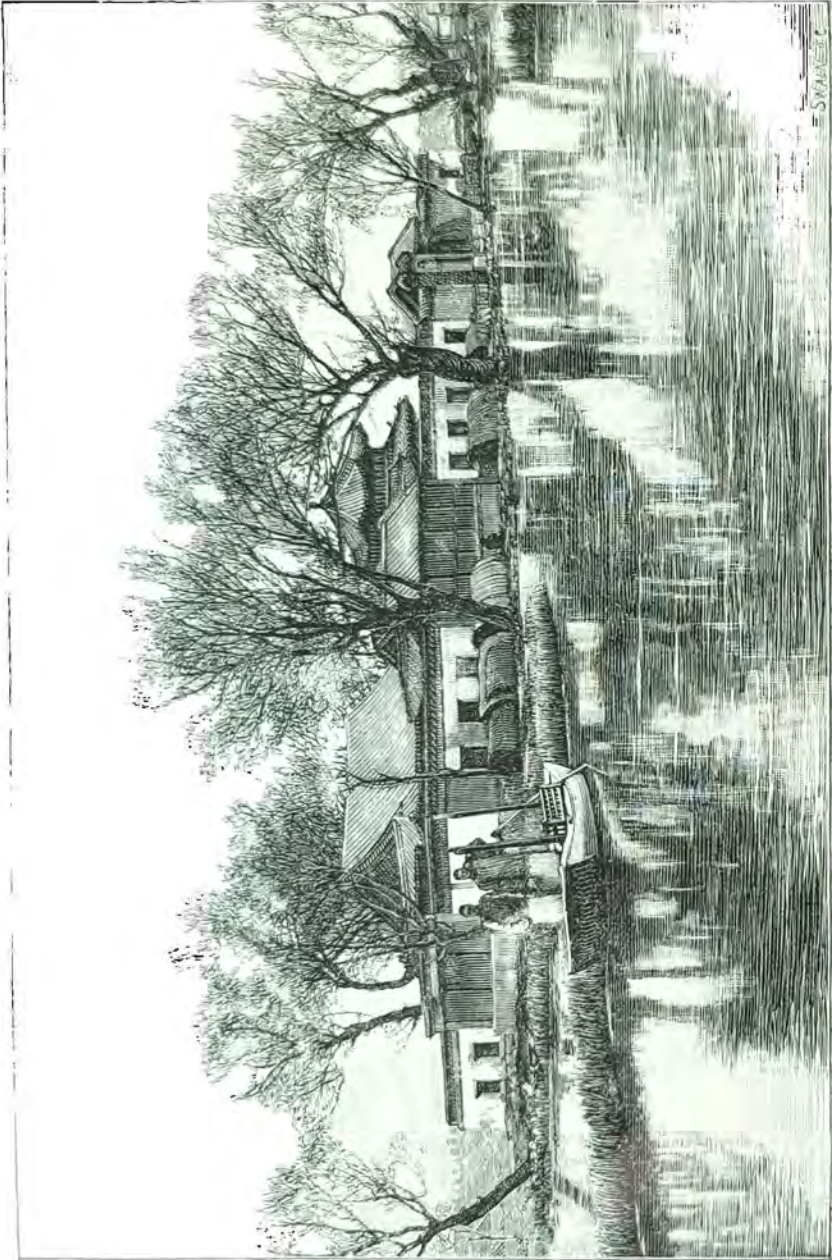


THE MISSIONARY HERALD,
AUGUST 4, 1891.



TEA HOUSE ON THE LAKE, TSI-NAN-FU. (From a Photograph.)

[August 1, 1891.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE APPROACHING CENTENARY.

I.—THE YOUNG PEOPLE'S EFFORT.

WE trust the extension of time announced last month for using the crown cards is being vigorously improved by the young people in our schools and congregations. It may be desirable to repeat what was then stated:—viz., that for the sake of meeting local circumstances, it had been decided to extend the time to the

31st of July, or, where necessary, to the 31st of August.

We shall now be glad to receive such of the contributions as may have been completed; where, however, it will be an advantage to continue the effort to the end of the present month, we would, of course, advise those who have charge of the cards to avail themselves of the full time allowed. If any collectors should bring in their cards without having obtained the desired crown, it might be well for superintendents and others to encourage them, between now and the 31st inst., to make further exertion, so that the amount still required may be forthcoming. A little more effort may secure the five shillings.

There are still plenty of cards at the Mission House ready to be supplied to fresh applicants. We announced last month that the number then applied for was 66,468. At the time of going to press, the figures now stand at

70,351.

So soon as the fusion of the General Baptist Missionary Society and our own was actually accomplished, steps were taken to bring this young people's Centenary effort before the schools and congregations hitherto supporting the former Mission, and a circular was drawn up by the Rev. W. Hill, urgently inviting the pastors and superintendents to co-operate without further delay. We are glad to be able to state that this action has not been without good effect. We would, however, take this further

opportunity to appeal to all to whom that circular was forwarded, and who may not yet have responded, to do so if possible at once.

II.—THE AUTUMN AND WINTER MEETINGS.

Communications have been or will shortly be made by the Centenary secretaries with a view to arranging the proposed drawing-room or other meetings to be held wherever practicable some time between the beginning of September and the end of next March. In fixing the dates for these important gatherings, scrupulous respect will be paid to the time the local annual missionary meetings are held, so as not to interfere with the ordinary receipts of the Society. It may be well to state, for the sake of preventing misconception, that these particular meetings are to be of a more social character, to be convened preferably in the house of some kind friend of the Mission, or in some other building, at which promises of help toward the Centenary Fund will be invited: these promises, where desired, extending over three years.

In the July number of the HERALD we were able to report a large number of resolutions of sympathy with the Centenary celebration passed by our County Associations. To those we have now much pleasure in adding the following, received after going to press:—

From the General Baptist Association meeting at Burnley, when the two Baptist denominations were formally united:—

Resolved—

“That this Conference earnestly commends the Centenary Fund of the Baptist Missionary Society, which it is hoped will exceed £100,000 in amount, to the liberal support of our Sunday-school teachers and scholars and all who have charge of the young, and trusts that every effort may be made to excite still deeper interest in foreign missionary enterprise, and to encourage our Sunday scholars and the younger members of our families to become permanent contributors to the funds of the Society.”

From the Oxfordshire Association:—

“That we, as an Association of Baptist Churches, have heard with regret that our Foreign Missionary Society has ended the year with a debt of £10,000. Whilst expressing our sorrow at this, we hail with delight the proposed arrangements for celebrating the Centenary of the Society's existence, and pledge ourselves to encourage and forward these movements in every way in our power. We will do our best to secure the £100,000 as a freewill offering to God for His past goodness, and will also endeavour to obtain a permanent rise in the Society's income that it may annually reach the sum of £100,000.”

From the Cornwall Association:—

“That this Association having heard the statement by the Rev. Evan Edwards, the local Centenary secretary, of the purposes contemplated by the forthcoming

Centenary celebration of the Baptist Foreign Mission, desires to express its entire sympathy with this scheme, and pledges itself to use every effort to make the scheme a success throughout the churches in Cornwall."

From the Breconshire Association :—

"That the churches be respectfully urged to collect as usual towards the Foreign Missionary Society, and that the Conference sincerely hopes, notwithstanding the special effort to be made this year to celebrate the Centenary of the Society, that the annual collections will not suffer on this account.

"That a special effort should be made this year to celebrate the Centenary of this excellent Society; and that a committee be formed of the following brethren to make arrangements in respect thereto :—The Revs. D. B. Edwards, of Brecon; W. Evans, of Llangynuder; J. S. Johns, of Crickhowell; J. W. Humphreys, of Llanwrtyd; W. R. Jones, of Talgarth; and T. Harries, of Pisgah; Messrs. Daniel Evans, of Brecon; M. P. Jones, Pwllcourt, Llangynuder; R. James, Llangrwyney; D. Evans, Battle Villa; D. Powell, Abersefin; T. Morgan, Trawscoed; W. Phillips, of Dderwen; D. H. Davies, The Bank, Crickhowell; S. Evans, Tycanol, Erwood; and J. Jones, Llanfrynach; with power to add to their number; that the committee should meet at Talgarth; and that the Rev. W. R. Jones be convener."

From the Anglesey Association :—

"That this Conference exhorts all the churches of the Association to be active with the special collection to celebrate the Centenary of the Missionary Society. A number of ministers to be elected to arrange Centenary missionary meetings throughout the shire."

From the Monmouthshire (Welsh) Association :—

"That we highly approve of the purpose of the Foreign Mission Committee to celebrate the Centenary of the Society by collecting £100,000 for its fund, and swell the next annual collection to the amount of £100,000; and that we urge the churches to comply with the request made to them, that the purpose of the Mission Committee may be realised."

From the Bucks Baptist Association :—

"That this meeting most gratefully acknowledges God's hand in the past history of the Foreign Missionary Society, and heartily sympathises with the Centenary movement, and pledges itself to commend it to all the churches."

In addition to the above we may observe that at the quarterly meeting of the London Baptist Association an opportunity was kindly given for reference to the proposed Centenary plans, and hearty sympathy was expressed.

We very much regret to report that in consequence of ill-health the Rev. J. G. Raws, who had so cordially undertaken the duties of Centenary secretary of the Yorkshire, Lancashire, and Cheshire section, has been compelled to resign his position. We know that this enforced step has occasioned much sorrow to Mr. Raws, he having felt so deep an interest

in the movement, and being very solicitous to render further service. We are glad to receive intelligence of his improving health. The Committee having decided to divide the section into two districts, Lancashire and Cheshire being one district and Yorkshire the other, invited the Rev. J. H. Atkinson, of Liverpool, to act for the former, and the Rev. J. Bailey, B.A., of Sheffield, and Mr. J. R. Birkenshaw, of Bradford, for the latter. It is with much satisfaction we announce the compliance of these brethren with the request of the Committee.

OUR ONE MISSIONARY SOCIETY.

FUSION OF GENERAL AND PARTICULAR MISSIONARY SOCIETIES.

WITH feelings of devout thankfulness we record the complete fusion of the two Baptist Missionary organisations. All that was needed to give final legal effect to the amalgamation was accomplished at Burnley with very evident heartiness and pleasure, while the recognition by the General Baptist Association of the action of the older Society in connection with this fusion was generous and appreciative in the extreme, as the following resolution, **UNANIMOUSLY** adopted by the Association in full session, on Thursday, June 25th, clearly shows:—

“That this Association desires cordially to recognise and record the noble and large-hearted way in which the officers and Committee of the Baptist Missionary Society have conducted the arrangements which have now resulted in the amalgamation of the two organisations, and prays that an increasing measure of the Divine blessing may rest upon the work of the united Society.”

The Association also further resolved, in view of the approaching Centenary celebration:—

“That this Association earnestly commends the Centenary Fund of the Baptist Missionary Society to the liberal support of the churches, and especially of Sunday-school teachers and scholars, and of all those who have charge of the young, and trusts that every effort may be made to excite a deeper interest in Foreign Mission enterprise in their hearts, and to encourage our Sunday scholars and the younger members of our families to become permanent contributors to the funds of the Society.”

In connection with this fusion, the Finance Committee reported to the General Mission Committee at their quarterly meeting on the 15th of last month—

“That their Secretary, Mr. A. H. Baynes, visited Derby on Monday, July 6th.

and took over from W. B. Bembridge, Esq., the late Treasurer of the General Baptist Mission, and the Rev. W. Hill, the late Secretary, certain securities belonging to the General Baptist Mission, but now the property of the United Society ; and that steps were being taken to have these securities registered in the name of the Baptist Missionary Corporation.

"Mr. Baynes also opened up negotiations with R. Foulkes Griffiths, Esq., for the transfer of property belonging to the General Baptist Missionary Society in Rome and in Orissa, and Mr. Griffiths will have prepared the necessary legal documents transferring these properties from the General Baptist Mission to the Baptist Missionary Corporation.

"Mr. Baynes took over, also, on behalf of the United Mission, the liabilities of the General Baptist Missionary Society from the 30th of June last, and has already instructed the Indian Secretary to make the necessary payments to the missionaries in Orissa, and will also forward the usual remittances to the missionary in Rome.

"The Finance Committee are glad to be able to report these facts, and to state further that nothing could exceed the kindness and courtesy of the late Treasurer and Secretary of the General Baptist Mission in connection with these negotiations, or the valuable help, counsel, and sympathy of Mr. Foulkes Griffiths, the Secretary of the General Baptist Association.

"The fusion is now an accomplished fact, and in a brief period all the necessary steps in connection with it will have been taken, and the transfer of properties and securities effected.

"The Finance Committee feel sure that the General Committee will unite with them in an expression of devout thankfulness that this amalgamation has been brought to so successful a termination ; they earnestly pray that it may prove a source of abundant blessing and strength to the work and the workers, not only at home, but in the mission-fields abroad."

This report was heartily and unanimously approved and adopted by the General Committee.

Our friends will be glad to know that W. B. Bembridge, Esq., of Ripley, the late treasurer of the General Baptist Missionary Society, is now a member of the General Committee of the United Mission, and also that the late secretary of the General Baptist Missionary Society is now secretary of the Bible Translation Society, and closely identified with the work of the United Mission, the Translation Society being an auxiliary of the Mission.

Will Treasurers of Auxiliaries and friends hitherto associated with the General Baptist Mission please note that for the future all missionary contributions should be sent to Alfred Henry Baynes, The Baptist Mission House, 19, Furnival Street, Holborn, London, E.C., instead of to Derby, as well as all applications for missionary boxes, collecting cards and books, cheques and post-office orders being crossed "Barclay and Co."

The Congo Mission.

WORK AMONGST THE BANGALAS ON THE UPPER RIVER.

THE Rev. Walter H. Stapleton, writing from Monsembi, on the Upper Congo, under date of May 30th, writes:—

"MY DEAR MR. BAYNES,—You have seen by Mr. Weeks' letters that in choosing Monsembi as the site of our station we undertook the evangelisation of the dreaded Bangala tribes. These people have long been the terror of the river. Any blood-curdling story is readily believed of these warlike people. Slaving and raiding are regarded as their favourite occupations, and 'tis always asserted that any victims killed and carried off are eaten by their captors. The people of Opotó are spoken of as 'fishermen,' the Bobangi as 'traders,' the Bangalas as 'cannibals.' Since our settlement here wars and rumours of wars have been the orders of the day, and we were told that cannibalism was practised in a near town.

"A SAD STORY.

"We have just had an example of their ferocity, and have seen enough to convince us that they are veritable cannibals. I send you this short account of their doings so that you may have some idea of the people amongst whom we live and work, and so that you may judge of the evidence upon which we base our conviction that the charge of cannibalism brought against the Bangalas, in one case, at any rate, can be sustained. I know that many people at home believe that the horrid custom exists here, while others do not, regarding as inconclusive the evidence as yet adduced. Our station is situated at the upper end of the town of Bonginud, just above us is the town of Mampoko, and some mile or so beyond this are a number of towns on a creek; these are named Upper Monsembi. A few evenings since the old chief at

Mampoko went through the town beating a gong, announcing that the people of the creek towns would attack Mampoko in the morning. The women began moving off, some going in canoes to the islands opposite, others taking refuge in the town below the station, but all carrying heaps of the miscellaneous rubbish with which the African crowds his hut. About 6.30 a.m., the invaders commenced the attack. A few guns were fired, then we heard the shouting of the men as they came to close quarters, and, louder than all, the rolling of the drums sounding the alarm to the towns below. In a few minutes a long line of warriors, in all the glory of their war paint and feathers, rushed pell-mell through the station to reinforce the men of Mampoko. At first the fight went hardly with the defenders, and in a short time four wounded men came into the station bringing the news that two others had been killed. A group of women had gathered near our house waiting for tidings of the fight. The power these women possess of exhibiting emotion and of passing rapidly from one mood to its opposite is very remarkable. Their impressive gestures and dramatic action would do credit to a professor of elocution, and 'tis difficult to believe that these are altogether unstudied.

"Whilst we were dressing the wounds of the men, we witnessed a characteristic display of their ability to enact tragedy. Soon the tidings reached us that the enemy were in full retreat, having lost two men, one of whom they were unable to carry off. Immediately the scene was changed;

tragedy gave place to comedy, wailing to a psalm of triumph. Now the women danced in high glee, and were as energetic in their manifestations of delight as before they were overwhelmed with grief. At this time a storm gathered and the rain fell in pitiless torrents, and we had strong hopes that the fight would be stopped. But fresh warriors still poured in, all eager for the fray. The retreating foe was followed up and Upper Monsempi raided. About 12 o'clock, a long procession of men marched through the station laden with spoil. Fifty men carried as many goats, most of which had been speared; others, less fortunate, brought away fish-nets, stools, plaintain, &c.

"A GHASTLY SIGHT.

"Whilst this was proceeding, as a kind of introduction to what would follow, two men passed, one carrying a human neck poised aloft upon a spear, the other an arm; both had been lopped off the unfortunate man killed and left on the field. Later on we were horrified by a more ghastly sight. A party of warriors returned, who had joined somewhat late in the chase. They marched in single file past our house. In the middle of the line three men bore the remaining parts of the mutilated body. One carried the still bleeding trunk; he had slung the other arm through a large wound in the abdomen, and, suspended on this, the ghastly burden swung at his side; two others shouldered the legs. 'Twas a sickening sight, the more so as we were assured these would be cooked and eaten in the evening. Needless to say we did not visit the scene of the feast. A few of the young men from the town went down for a share, but were too late, the flesh had been eaten; however, they were generously invited to partake of the vegetables still remaining

in the water, in which it had been boiled. Both Mr. Weeks and myself found it difficult to eat our evening meal, and you will hardly wonder that in our dreams for a few nights, men carrying mutilated limbs were the chief figures, and that these limbs were sometimes our own. We shall not soon forget the sight of

"That dead thing having neither eye nor ear,

Which late was full of life and strife and hate.'

"Two days after a lad walked into the station carrying in a plantain leaf some flesh that had been roasted, and one of our workmen eagerly joined him in disposing of the dainty morsels. This cooked flesh we saw. The day following the attack, our people again visited the creek towns which had been left to their mercy. So hastily had the inhabitants fled, that a sick woman was left in one of the houses. She was discovered, and some of the doughty warriors recounted, with much glee and mock imitation of her agonies, how they had burned her to death in the house. All the houses were fired, the plantains cut down, the towns left in ruins; this, with one man killed in the bush, completed the second day's work. For the past fortnight, our people have been under arms night and day, expecting their opponents would return to the attack in sheer desperation. Mam-poko is abandoned at night, and a barricade built across the path near our station. All the women and those men not told off for sentry duty sleep below the station, and some have slept in the station itself.

"A STRANGE DOCTRINE.

"During this time we have been subjected to much scorn. Men, in passing, would taunt us on our refusal to fight. They say if people

came to attack us they would rally to our defence, and that we ought as readily to help them defend their homes. They also urge that were they defeated our house would be burned with theirs. Of course we could not share in the fight, though we stood ready to defend our house and the workmen for whose safety we feel responsible. We bear their scorn as patiently as we can; meanwhile help the wounded, give shelter to those who ask it, and tell them that we are friends not only of the people who live near, but of all the people in the other towns, too. This is to them a strange doctrine. We live in their town, their palavers are ours, &c. It will be some time before these people grasp the idea of the solidarity of the race; they have first to learn the solidarity of the tribe. It has been an anxious time for us. Our station being so recently opened, we have not yet had time to get our material for a fire-proof store. We have some iron sheets on the way, and hope to build a store in the course of a few months. Meanwhile, all our goods, barter stock, &c., are stored in our dwelling-house for greater safety, and it would be a serious loss were this to be burned down. This is by far the most desperate fight I have seen. Those I witnessed at Bolobo were fought at stated hours in the day, and a shower of rain would prevent a day's hostilities. Here the return raid of our people was made during a drenching rain. The locks of their guns were wrapped in plantain leaves, whilst some had even taken off their clothes to protect their weapons. It has also impressed us with the ferocity and horror of these inter-tribal wars.

"CONGO CURSES.

"These, together with slavery, are the curses of the Upper Congo. One of

the men killed at Manakto was a slave of the chief. He had worked for us some three months, and but the evening before the fight was engaged on the station. In the morning he is killed, and in an hour or two tossed into a grave, 'unwept, unhonoured, and unsung.' The people wanted to eat him, and would have done so, but his master refused to cut off his head, a necessary preliminary to the feast. Another man comes to the fight in full vigour: in twelve hours his body is cooked and eaten, whilst to burn alive a poor, sick, deserted woman is regarded as a huge joke. Yet, usually, these Bangalas are merry, manly fellows, very friendly in conversation, and quite demonstrative in their affection; but when the lust of blood is upon them, deeds which fill us with horror are the merest incidents of the fight to them. We are eagerly looking for the time when these passionate souls shall acknowledge the sway of the Prince of Peace, and rejoicingly accept in all its fulness the glorious truth of the brotherhood of man in Him. We hear that the attacking party has sued for peace, that the older men are willing to come to terms, but that the younger ones desire to continue the quarrel. 'Tis also rumoured that on the return of a chief, who is trading at Mobeka, peace will be made, and now there is every sign that this wretched affair will be settled. Our people have not yet settled down to their normal condition; they think they can best keep the peace by being ready for war. You will be glad to know that we have been able to continue our school and medical work, &c. Both Mr. Weeks and myself are at present enjoying very good health.

"Yours sincerely,

"WALTER H. STAPLETON.

"A. H. BAYNES, Esq."

The Congo Mission.

TIDINGS FROM BOPOTO.

THE Rev. F. R. Oram has written the following interesting account of Bopoto Station, on the Upper Congo :—

“Bopoto Station,

“Upper Congo River.

“MY DEAR MR. BAYNES,—It was my intention to write a short account of past progress at Bopoto on the homeward voyage, but as the *s.s. Peace* is again disappointing us by its non-appearance, I will commence my letter at once.

“THE *S.S. 'PEACE.'*

“Seven months ago we were landed on the beach at Bopoto, surrounded with a goodly store of necessaries, and thankful to God for the many tokens of His loving-kindness and care, and the good prospects of work before us. Though the *s.s. Peace*, through force of circumstances, has been unable to bring us a single case of goods since June 9th (more than seven months ago), and though our stock of food has thrice been reduced by helping other white men in difficulties, yet the same loving Father has watched over us, and supplied the daily returning wants, and kept us both in excellent health.

“Very disappointing has it been to have stores and letters delayed time after time when they were expected daily. Nevertheless, work has prospered, and health has been spared to us. For these mercies we are very thankful.

“BUILDINGS.

“These are being superintended by Mr. Forfeitt, so perhaps I can speak with more freedom. The progress in this portion (and, at the commencement of a station, most important portion) of

the work is worthy of great praise. There has been a minimising of temporary buildings, and a steady progress in the original plan of the station. The house raised on piles, in which we live, the dining-room and kitchen, and especially twenty or so huge logs of durable timber, ready squared for the large saws when they arrive, all speak of solid work, and time well spent.

“MEDICAL WORK.

“At the dispensary each morning may be seen a crowd of people, with various ailments, waiting for Mr. Forfeitt to give them medicine. On several occasions the ‘sick and wounded’ have been sent here from the State and Dutch House stations, with a request that they may receive medical treatment. In this way, many services have been rendered, which much help to strengthen the warm friendship which exists between the other white men, especially the agents of the Dutch House, and ourselves.

“Dentistry is becoming an important part of the medical work at Bopoto.

“LANGUAGE.

“Kibangi is the chief language of the Upper Congo. If a traveller knows Kibangi, he can make his wants understood at most towns between here and Stanley Pool. At first thought it might naturally strike friends in England that Bopoto missionaries are perhaps wasting time in studying another language such as Bopoto. But when it is known that only a few people can talk more than a smattering of Kibangi, and even the smartest could only converse on the

most general subjects, it will be easily understood that Kibangi would not be sufficient for missionary work. We must learn the actual language of the people—Bopoto.

"This was entirely unknown when we came here seven months ago. Every word had to be hunted out, and various new sounds discussed. Almost daily we have worked at the language, frequently calling in men or boys to sit for an hour and give us the names of objects which were pointed to, or the verbs which we described by various actions.

"We have now Bopoto parallels for over a thousand English words, which are being checked again and again. With these we can converse with the people with fair freedom on general topics.

"Four hymns in the Bopoto language have been composed by Mr. Forfeitt and myself. Various Scripture narratives have been written in the colloquial. Mr. Forfeitt has translated the Lord's Prayer and Ten Commandments.

"SUNDAY SERVICES.

"We are now able to hold these services entirely in the Bopoto tongue, though we generally commence with a lively English hymn to attract attention. Our services are well attended each Sunday. They are held under a fine fig tree, which affords cool shade. All Africans are fond of music, but these people seem especially fond of it. Sometimes Mr. Forfeitt would play the violin, whilst I played the harmonium. Both instruments have suffered from the climate, but, by a little contriving we managed to make the violin work again. During my stay in England, I hope to purchase a large harmonium, similar to the one at Wathen Station. It would be of immense value here, for

the largely-attended services on the station, and for the daily school.

"SCHOOL.

"Since January 1st, there have been thirty names on the school register, with very full attendances.

"I told you that some two months ago there was a *strike* amongst the school-boys for pay. In consequence of this all the most forward boys left, and though, after a talk with the chief Mamungo, a new school was formed, yet it was almost like beginning again, and I felt very disheartened as to the probable results of a Christmas examination.

"The new lot of boys continued to attend very faithfully; so that by Christmas Day, when prizes were distributed to successful scholars by Mr. Reichlin (A.H.V.), three Bopoto boys were able to make a good show. They read off the alphabet before the congregation, gave the names of all the countries of Europe and Africa, and the oceans and seas adjacent, as they were pointed to on the map, and repeated the 'twice times' table, and each in turn received his reward. The best singers then came forward, and sang a Bopoto hymn, one by one reciting a verse.

"Uzauzala, Mr. Forfeitt's Bolobo boy, and Nkindu, my Wathen boy, also gave exhibitions of their knowledge, although of course they are on a different footing from the other boys, both having learned at other schools.

"A Christmas feast was given to the regular attendants at school—much to the dismay and envy of the boys who had gone out on strike.

"The boys had a week's holiday, and on New Year's Day school was reopened. All boys were invited to have their names placed on the register, and the *strikers* every one begged to be allowed to return.

"I think these poor foolish little boys realise now the error of their ways; for in their greed, they not only failed to obtain wages, but even lost the prizes which they could have secured with ease

"We have lost nothing by these events, but rather gained, for we now have the boys around us as much as ever, and on a clearer understanding than before.

"I should like to have spoken about our Christmas festivities, and the Christmas tree, or rather Christmas-table, but must leave this to Mr. Forfeitt, or to some future occasion.

"Yours very faithfully,

"FREDERICK R. ORAM.

"A. H. Baynes, Esq."

The Congo Mission.

TRIAL TRIPS OF THE "GOODWILL," THE NEW STEAMER FOR THE CONGO MISSION.

LAST month's HERALD contained the announcement that the *Goodwill* would be on view during the second week in September, and we are now glad to be able to publish details of the arrangements made.

These arrangements will afford opportunities for friends to visit the *Goodwill* as she lies off St. Thomas's Hospital, near Westminster Bridge, on the 8th, 9th, and 10th September. On the morning of each of these days friends will be able to make the journey from Chiswick to Westminster Bridge on board the *Goodwill*, or, if more convenient, the return journey in the evening from Westminster Bridge to Chiswick.

The District Railway runs trains to and from Turnham Green Station every few minutes, and the North London Railway runs trains to and from Hammersmith and Chiswick Station every half hour. Turnham Green Station and Hammersmith and Chiswick Station are about twelve minutes' walk from Messrs. Thornycroft & Co.'s works, which adjoin Chiswick Churchyard.

Tickets to view the *Goodwill*, including boat-hire to and from the St. Thomas's Hospital stairs, one shilling each, children half-price, may be obtained by application at the Mission House, 19, Furnival Street, Holborn. Tickets for the journey on board the *Goodwill* to or from Chiswick, two shillings and sixpence each, children one shilling each.

The *Goodwill* leaves Messrs. Thornycroft & Co.'s works at Chiswick on the 8th September, at 9 a.m., and will reach Westminster Bridge an hour later, and be on view till she starts on her return journey at 6 p.m. On the 9th she leaves Chiswick at 10 a.m. and returns at 6.30 p.m. On the 10th she leaves Chiswick at 10 a.m. and returns at 7 p.m.

These hours, possibly, are not the most convenient for many who would like to make a voyage on board the *Goodwill* before she is dismantled and sent on her journey to the Upper Congo; but, as she cannot pass under the bridges at high water, the times of starting have been regulated to suit the tides.

LETTER FROM THE REV. GEORGE GRENFELL.

"MY DEAR MR. BAYNES,—I am very thankful to note that your appeal in the HERALD on behalf of the *Goodwill* has resulted in so many promises to supply various items needed to complete her equipment.

I find that friends have already sent two sextants and a telescope to the Mission House. I can assure them of our sincere appreciation of their welcome gifts. Mr. J. H. Rawson, of Sheffield, provides all the cutlery needed, and also jack-knives for the crew. Mrs. Rawson sends clock, barometer, and thermometer. The friends at Devizes send a suite of flags. Mr. J. G. Chamberlain (of Messrs. Wright & Co., Tipton) provides two patent anchors and chains for mooring gear. Mr. Clark, of Canonbury, promises a book-case, and Mr. Hobday, of Chatham, a set of tools. These will all, indeed, be very welcome.

"There are, however, several items still urgently needed that will furnish opportunities for friends who are generously disposed towards the Congo Mission—the most important of them being the compass and binnacle, a matter of £10 or £12 or so. I feel sure, my dear Mr. Baynes, that you have only to make known these needs, and sympathetic friends will supply all our requirements.—Yours very sincerely,

"GEORGE GRENFELL."

A Delhi Convert.

THE REV. H. E. CRUDGINGTON, of Delhi, sends the following letter:—

"MY DEAR MR. BAYNES,—A case of rather unusual interest has happened here which you and the readers of the MISSIONARY HERALD may like to hear about. The other week a Hindu lad, about seventeen years of age, came asking for baptism. He had been receiving instruction in Bareilly, but his father, being unable to pay school fees, had practically sent him adrift to look after himself. Mr. George Smith took him under his especial care, and we found the lad was intelligent in what he said, and made a very plain statement of his belief. It transpired in conversation that he had gone to one of our services and seated himself with the boys, but had been put further back with visitors when we found he was a stranger. Even in this way he was identifying himself with Christians. Afterwards he came to Mr. George Smith, and had talks day by day, and we finally decided to baptize him.

"I had been most careful to ascertain his age, and, in order that we on our part should not lay ourselves open

to any charge, had suggested the boy's writing to tell his father. This the lad did in Mr. Smith's presence. The lad's profession was so open and plain, I could see no reason why he should not be baptized. He was accordingly baptized last Sunday week by Mr. George Smith, and, as he wanted further teaching and seemed a likely lad, he was put with the others in the college compound.

"Last Sunday he was marching with the boys and students to our service in the chapel in Chāndni Chouk, and I arrived just as they were coming across the road in front of the chapel. I had only just entered the building when two or three came running to me saying a crowd which had assembled were carrying the lad off by force.

"I rushed out of the place and saw a crowd in front of a gateway nearly opposite our chapel. On running across I found they had got him up this gateway trying to get him into a house. This done we should have had no hope. I pushed through the crowd and found Mr. Imam Masih struggling

with the people. By this time the place was nearly blocked. I got, however, to the lad, and found his father in a terrible way, with a number of the Arya Samaj sect, all trying to get the boy into a house. It was in vain I attempted to reason with them and to say they could come to my house if they wanted to see the lad or say anything. They were too excited to listen, and once or twice I thought they would set on us, for they looked about as savage as the good folk of Stanley Pool when they gave Bentley and myself such a warm reception. At last, after a desperate struggle, we managed to get the lad away and sent him into the chapel. They were threatening me with all sorts of proceedings, and charging me with taking the lad forcibly from his father. Of course my reply was that I was merely protecting the lad; he had given himself up to our charge of his own free will, he was of full age, and I should not give him up. The cry was: 'To the police-station!' 'To the police station!' and I could see this was inevitable. I took hold of the father's arm and tried to soothe him, and, followed by hundreds, we went to the police station. The excitement was intense. On arriving there I laid the case before the inspector, a native of good education, a Mohammedan, and found him most polite and reasonable. He said of course I was quite right in what I had done. The father's statement was also taken, and at first he tried to make out that the lad was under sixteen; then confessed he was just sixteen (though the lad is clearly nearly, if not quite, seventeen). This, of course, was quite sufficient. A number of the Arya Samaj were present, trying to upset things. We then had the lad brought. The inspector asked him his age; whether he had gone of his free will to us; whether

he wished to remain with us or go with his father. He was very clear in his answers, and said he wished to stay with us. The inspector said of course if they liked to go to court about it they could, but he must give him up to me. I told the father I should keep him in my house, and if he alone cared to come and see his son he would be welcome, but I should not let him take him away. The crowd outside was immense, and I feared—in fact, was told—another attempt to take him by force would be made. I therefore asked for an escort to my house. Then we thought the crowd would follow, so I called for a *gari* (carriage), and a sub-inspector came with me and the lad inside, and a policeman rode outside. It was a glorious triumph to take the lad away with me, and I felt inclined to shout for joy (I did when I got home). I wished Mr. George Smith had been with me to share in the joy, but he had gone out to Shahdara. I need not say when he came in he rejoiced as much as I did.

"What will be done I hardly know. I don't think the Arya Samaj people will take any steps, as the leader, who was there, and who had hustled me about and insulted me, seemed undone when he found the boy was of full age, and apologised to me, though still angry. He was told he had laid himself open to proceedings on my part. We shall have to look after the lad closely, that no food in any way is given to him from outsiders. It was a great blessing Mr. Imam Masih and another, Haidar Ali, acted as promptly as they did. The attempted rescue was done so quickly the others for a moment seemed aghast. Mr. Imam Masih, however, got into the gateway, and in the meantime they had run to me. They tried to get the gateway shut, and, this done, we should have been helpless, for they could easily have got him away from house to

house. We thank God for the lad's plain, simple testimony. Although the police station was crowded with Hindus, Mohammedans, and the Arya Samaj people, yet it was astonishing how they seemed to side with me when I told them the plain facts and that I was doing nothing by force. I found the case had been talked about in Delhi some days before, and the inspector said he had heard of it. In the end I hope it will do good. It may be another test case, but the public feeling of so many men in good position, seeing the rightness and righteousness of our action, being on our side, must tell.

"This is rather a long letter, but I could not well curtail [it] to give you the facts of the case. I pray that wisdom and tact may be given us in

whatever may happen. The father has come, and has had a long talk with his son, but he remains firm in his adherence to Christianity, and made a very plain, simple confession.

"With kind regards,

"Yours very sincerely,

"H. E. CRUDGINGTON.

"P.S.—I could tell a great deal more about him. How they came with sticks some days ago to beat him, how his father had beaten him in Bareilly for sitting with Christians—but this would make my letter too long. It is a remarkable case of the Hindus, Mohammedans, and Arya Samaj combining against us, and it is a remarkable case of God's Providence giving us the victory.—H. E. C."

Mission Work in Italy.

THE Rev. J. Campbell Wall, of Rome, sends the following account of his work:—

"35, Piazza in Lucina, Rome,

"May, 1891.

"MY DEAR MR. BAYNES,—I seize this opportunity of telling you something more about our progress in Rome.

"MY WORK.

"I am still conducting the services at our hall in Vicolo d'Orfeo, on the other side of the Tiber, and close to St. Peter's. The only other missionary centre on that side of the river is our Sala Cristiana in Via della Lungaretta, while the two adjacent districts of Borgo and Trastevere can boast a united population of 71,304, without reckoning the outlying and ever-increasing quarters which sprang into existence only a few years ago, but are now literally crowded with the poorest

of the labouring class. To influence such a district with so limited an organisation must and will require a considerable time under any circumstances, but if we add that in the 'Leonine City,' perhaps more than elsewhere, the work of the priests is concentrated against us, we shall, I feel sure, only see real encouragement in the results hitherto attained. It is one of our difficulties that we carry on the war with an enemy who always avoids the open field. It is impossible even to measure or gauge the strength of opposition which we meet. Suddenly its effects are manifested, and in good faith we say: 'An enemy hath done this.' For in the midst of an heaven-sent harvest we see tares growing up; the little children whom

the Lord was drawing to Himself, proud and false disciples have driven away; a priest at home, or hidden behind the grating of the confessional, plucked the branch which we hoped was to bear fruit; but even then we can rejoice that the Gospel was preached, and are content to wait for the time of harvest when the good seed shall be fully manifest in its fruits.

"DIFFICULTIES.

"Discouragement is not to be thought of. We must work while it is day; a night may draw nigh when the walls of Rome shall be shut against us, and the Inquisition test with fire and sword the strength of Christ's true followers. May such a time be long delayed, or rather may it find a faithful Church, who, like the primitive Church in this city of martyrs, will count nothing loss for Christ's dear sake.

"Savonarola's words, 'In truth it is your sins, the sins of Italy, that force me to prophesy; and they should make each one of you a prophet,' come back to us with solemn force when we consider how Rome has abused the liberty given by a Divine Providence in 1870 to the city of the popes, and owing to which alone the Gospel is now preached for the salvation of souls. They have put their trust in armaments and strong cities; the war-horse is become a god unto this people; but they forget the Lord of Hosts who brought them up out of bondage, and led them forth out of darkness, that they should know and acknowledge Him.

"OUR METHODS OF WORK.

"There is little need for me to speak of the various methods we use in spreading the knowledge of the Gospel. They naturally develop, slight changes

being frequently made when an advantage is hoped for. The Medical Mission at Borgo has constantly increased in attendance, and draws many, even from a distance, to our meetings. Last month the number of patients on the doctor's register was 522, which gives an average of fifty-eight. Unfortunately, the services have been rather fluctuating as regards numbers, though much has been done to make them attractive and interesting as well as strictly evangelical and soul-searching. Superstition shrinks with horror from the excommunicated place, wives will rail at their husbands through the open door, mothers snatch their children from near the entrance, and many who come are often the objects of derision and abuse. Withal, we are thankful to say, three were admitted to the church from that meeting this Easter, and several more are waiting for an early baptism. God has blessed and strengthened us in His work, and we trust that when the bitterness, stirred up against us by the priests, shall have subsided, we may even gain more than we have lost.

"I am not sure if, in my last letter, I told of the little Sunday-school which was commenced in that hall a few months ago. About twenty children have gathered around us; they are fond of the singing, and learn readily both words and music. Some listen attentively to what we teach them, and answer promptly to any question which is made. This is very encouraging, and we hope by means of them to have access before long to their parents and homes.

"Ever yours faithfully,

"JAS. CAMPBELL WALL,

"A. H. Baynes, Esq."

Chinese Pictures.

MRS. AGNES RUSSELL WATSON, the wife of Dr. Russell Watson, of Tsing Chu Fu, Shantung, North China, writes to the readers of the *MISSIONARY HERALD*:—

“These pictures represent a Chinese one-man-wheelbarrow, and although



CHINESE ONE-MAN-WHEELBARROW.—(*From a Photograph.*)

from its slight construction you might wonder how things are carried upon it, yet its uses are many and various. Our English barrows are made so



CHINESE ONE-MAN-WHEELBARROW.—(*From a Photograph.*)

that the load is put *into* it, but here they are a sort of framework arranged



SCENE OUTSIDE THE CITY WALL, TSI-NAN-FU.—(From a Photograph.)

on the two sides of the wheel, upon which things are tied with ropes. To look at the empty one, its capacity to seat two women and a baby might be doubted, but you see, in the accompanying picture, they can ride quite comfortably. It is a most useful vehicle for the women, who are unable to walk far on their small feet, and as most of the villagers possess one for agricultural purposes, the women often use it for travelling.

“On most days a long row of them may be seen outside our hospital entrance, having brought patients into the city to see ‘the foreign doctor.’ We often have them come over thirty miles on these barrows, as doubtless you know my husband is a missionary doctor and has a medical dispensary here.”

The Rev. R. C. FORSYTH, of Tsing-Chu-Fu, sends two photographs of views in Tsi-Nan-Fu, in Shantung, North China, and writes:—

“TEA HOUSE ON THE LAKE AT TSI-NAN-FU.
(See *Frontispiece*.)

“This is a pleasure resort of the inhabitants of the city, and is situated on the lake which is enclosed within the area of the city walls. It has been used as a tea house from very ancient times, as proved by the fact that it is mentioned in the writings of Tu Fu, a celebrated scholar of the T’ung dynasty, A.D. 620. As it is on a small island it has to be reached by boats, which ply for hire in large numbers. In the rear of the buildings are a number of stone tables, on which are inscribed the history of the place from remote times.”

“VIEW OUTSIDE THE CITY WALL, TSI-NAN-FU.

“The buildings to the left of the picture belong to the temple called ‘Sun Huang Miao,’ or the temple of the ‘Three Kings’; the three kings are named ‘Heaven, Earth, and Man,’ a relic, probably, of the ancient mythology. In the foreground is a small temple called ‘Chin Shan Ssu,’ or ‘Golden Mountain Temple,’ dedicated to one of the Buddhist deities.

“The river has been made to run in its present course so as to serve as a moat in defence of the city.”

Tidings from Southern Italy.

THE Rev. Robt. Walker, of Naples, reports encouragingly of work at Avellino and Naples. He writes:—

“MY DEAR MR. BAYNES,—I am sure April, is already promising to bear it will be pleasant to many readers of the HERALD to hear that the change of evangelists, which took place here last good fruit.
“Signor Nardi-Greco seems to be succeeding quite as well as his pre-

decessor in getting hold of the soldiers, and there are evidences of real work being done among them. Four were baptized by Signor Libonati before he left Avellino, and Signor Greco has about the same number ready to follow their example. The organising of a night-school was a very wise step, and must be maintained and developed. Two or three members of the church give their assistance in teaching, and so help Mr. and Mrs. Greco, both of whom have thrown themselves into this work with much zeal. I should be glad if we could have a reading-room for them, comfortably fitted up, and supplied with good literature suitable for them. Work among the soldiers in Italy is exceedingly interesting, and no one can possibly tell where its influence will be felt most. From all parts of the country young recruits are brought together, and, when their period of service is ended, they return to their homes. If they can go back with the love of God in their hearts, and with souls ablaze with zeal for Christ, they may do a work no one else could do. Several of the young men evangelised in Avellino are from Piedmontese villages, and others from the extreme south. I ask the prayers and sympathy of the churches for this work.

"But while the soldiers' work goes on, the village work is not being forgotten, and Signor Greco had quite a cheering story to tell me when I went up last week. He has made a beginning among a number of men employed in sulphur mines near Altavilla. They received very readily some tracts and illustrated papers he had with him, and expressed a hope that he would return. The new railway is now opened, so that these visits can be made with much more comfort and less expense than formerly. The Sunday-school is also improving. Mrs.

Greco has got some Catholic children to attend, with the consent of their parents.

"Our colporteur is also doing good work, both in Naples and among the towns and villages in the province. He meets with all sorts of people, and has several times had stiff contests with priests. Once or twice the priests have advised the people to take and read the tracts, or to buy his books; but generally they oppose him, and try to set the people against him.

"Signor Libonati is doing very well in Naples. He has succeeded in getting hold of several new people. One of these we hope shortly to baptize. We baptized six about a fortnight ago. All except one had been Catholics, and four of them are fruits of our own Mission. The printing press is proving very useful. The weekly notices we issue for our two stations always have several texts of Scripture on them, and they are read by many who would not take time to read a tract. We translated the evangelistic address which Dr. Culross delivered at Florence, at the Evangelical Alliance Congress, and printed 1,500 copies of it, most of which have already gone. We gave one with each copy of the *Testimonio*, and I have had several applications for supplies to distribute. Both in Avellino and in Naples, as well as in the colportage work, we feel the great benefit of the press, and cannot express the gratitude we feel to the kind friends whose timely help enabled us to purchase it. We still need a number of accessories, as well as an increased supply of type, in order to do all we need; but as we have been thus far blessed, and the press is already bearing good fruit, I have no doubt at all that, in time, we shall have it fully equipped.

"The heat is intense, but, in spite

of it, we always get one or two good meetings per week. We have six meetings, in addition to the Sunday-school, which is always encouraging. We are

hoping soon to baptize two or three of the oldest scholars.

"Yours affectionately,

"ROBERT WALKER.

"A. H. Baynes, Esq."

Cheering News from Barisal, East Bengal.

MRS. CAREY, the wife of the Rev. W. Carey, of Barisal, writes:—

"Barisal,

"24th May, 1891.

"MY DEAR MR. BAYNES,—The English mail leaves to-night, and I must send you just a few lines about the baptism that took place this morning at 6.30 in the large tank in front of our preaching hall. Two lads were baptized by Mr. Spurgeon. A short service was held in the hall; then we crossed the road and stood on the broad 'Pucca' Ghât, singing a hymn, while the crowd of on-lookers formed a ring round us. Mr. Spurgeon spoke a few words explaining the ordinance, and then—leading Protap, the first candidate, by the hand—stepped down into the water. The early sunlight shone upon them both as the sacred rite was administered. The whole scene formed a pretty picture, the spectators, all dressed in white, crowding the steps of the ghât.

"Protap is of Brahmin descent, and a grandson of the aged John Sircar. He has been cared for lately by his uncle, a preacher of the Australian Mission in Furreedpore. 'Reading the Bible,' he said, first gave him 'consciousness of sin.'

"Jogot, the other lad, is a foundling, who, with his brother, Madhob, was rescued from the storm wave in 1876. Madhob was baptized last year, and is now a student at Serampore College, and a very nice boy he is.

"We sang a verse of a favourite

hymn as each one came out of the water. Our joy was great, but not unmingled with sorrow. We had hoped to have witnessed the 'good confession' of another candidate, a new convert from Hinduism. He is a young man of full age and a Brahmin. He has passed the entrance examination, and is earning good wages as a writer in the magistrate's office. Yesterday morning he presented a tract to each of his fellow-clerks, and boldly declared his intention to be baptized. Great excitement ensued, and last night a determined effort was made by a large number of Brahmins to drive him from his purpose by threats and abuse. They thronged the market place and followed him to his lodgings, crying out, 'He has gone mad; let us bind him and shave his head.' Mr. Spurgeon and my husband, with two of the preachers, went to rescue him, and found him quietly resting in the shop of a friend, his enemies having dispersed. They remained with him till near midnight, when, after much persuasion, he consented to come away and sleep in the Mission compound. But a relative had already contrived to make him promise in the most solemn manner that he would not be baptized to-day. This promise seems to have haunted his mind, for early this morning it was found that he had disappeared, leaving a pencilled letter on Mr. Spurgeon's table. He assures us that nothing will

shake him from his faith in Christ, and that when a few days have passed, he will settle his affairs and be baptized. Meanwhile we pray earnestly—though not without trembling—that he may stand firm and have grace given him to realise his wish.

“There are dozens of young men in Barisal who are, like Joseph of Arimathea, ‘disciples of Jesus but secretly,’ for fear of their friends. They only

need the stimulus of one brave and loyal example. The ice once broken, others will come forward to take the plunge. At present we can but rejoice in the glad assurance that God is working with us, and wait for larger blessing.

“Yours sincerely,

“LETTIE CAREY.

“A. H. Baynes, Esq.”

Sketches in Barisal.

BARISAL BAZAAR.

THE word “bazaar” has obtained in England a very different meaning to that which it has in India. It will be seen from the picture below that the word refers to the streets where the shops are.

The bazaar at Barisal is a wide street, about three hundred yards long,



BARISAL BAZAAR.—(From a Photograph.)

with a row of shops on either side, most of them being built of brick. Nearly every kind of merchandise can be obtained at these shops, from a packet of pins to every kind of jewellery; articles that are produced in the country, and those that are imported from other lands.

The building in the distance, with a spire like a church, is a Mohammedan mosque, and on this side of it, a square building, is the Hindu temple to the Goddess Kali.

This thoroughfare is invariably thronged with people, and, as the missionary passes to his work at the preaching station at the other end, he has many opportunities for giving away tracts. These little leaflets are eagerly seized as soon as the missionary begins to distribute.

It is very easy for the missionary to use these shops for making known the Gospel message, as many of the shopkeepers are friendly. We have one particular friend in a native doctor, who asks us into his dispensary, that we may speak with those who have gathered there. After preaching has been concluded, I have often spent some very happy hours in religious conversation with native gentlemen whom I found in this dispensary.

Just where the three men are standing on the right hand of the picture



PREACHING HALL, BARISAL.—(From a Photograph.)

is one of our preaching stations. At this spot we get some very good congregations, as it is at a point where four roads meet.

For forty years the Gospel has been proclaimed in the above bazaar. The visible results have been very small, but who shall count up the influence of the preached word? The Judgment-day alone will reveal it. May we be helped to persevere in our work, ever trusting in God's promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

PREACHING HALL, BARISAL.

The Preaching Hall at Barisal has been in existence now nearly four

years. It is in an advantageous position, and faces one of the main roads from Barisal to Madaripur.

The above picture gives a very good idea of the building. It is all of wood, and was purchased of Mr. Clay, late magistrate of Khoolnah, who used it as a billiard-room. It was taken to pieces at Khoolnah by Messrs. Herbert Anderson and Arthur West, and was brought in sections to Barisal, where it was put up again, all the younger missionaries helping in the task.

The hall will seat about a hundred, and on the occasion of an English lecture is crowded out, numbers having to stand round at the different doors and windows.

The building is proving very useful to us in our work in Barisal. Every day in the week some kind of meeting is held in it, and on Sunday it is kept open nearly the whole day through. Miss Taylor, in her speech at the Zenana Mission Breakfast, in April last, cheered me much when she spoke of the men in a certain Bengali village who had been impressed by what they had heard of the Gospel at the Barisal Preaching Hall.

There will be noticed, in the picture, on the front of the building some dark lines; they are meant to represent two texts of Scripture, one being the words: "The blood of Jesus Christ cleanseth."

POTKA FISH.

"What a funny-looking fish this is! Where does it come from?" I can imagine our young friends exclaiming when they see these pictures. I will now tell you about this peculiar dweller in Eastern waters, for these pictures come from Barisal. Not only is this fish funny in its appearance, but also in its ways.

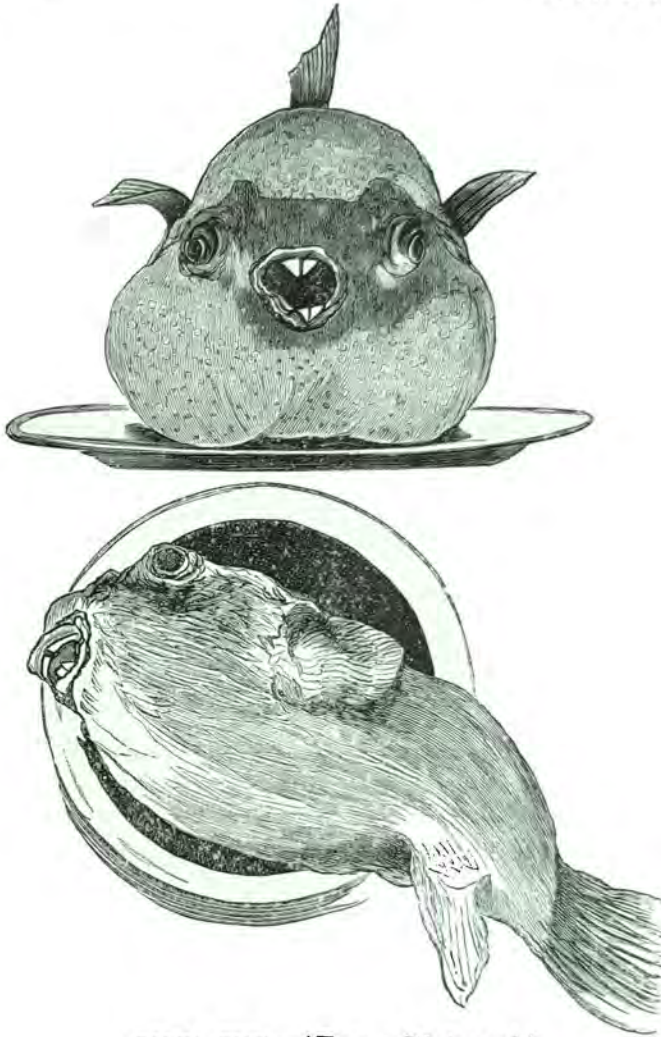
It is called "potka," and is about three inches long with a mottled skin; its eyes are black, of sluggish appearance, and have bright yellow rims. Though you see it in a dish, it is never put into one, as it is never eaten.

When caught in the net the native children delight to get hold of it and give it a rolling under their feet, after which the fish will fill itself out with air, and sometimes water (as in the first picture), as if in a rage; it will then slowly shrink up again, and take the form as in the second picture. If rolled again it will repeat the process. Such is the fish which we have in the accompanying pictures.

May we not learn from this fish that our angry passions are only a waste of breath, and also spoil our appearance?

Barisal.

JOHN G. KERRY.



POTKA FISH.—(From a Photograph.)

Acknowledgments.

THE Committee beg to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—Parcels of garments from the Ladies' Missionary Working Meeting at Camden Road, per Mrs. Blight, for Mrs. Lewis, San Salvador, and Mr. John Pinnock, Underhill, Congo ; a case of cloth-

ing, &c., from the Falmouth Young People's Missionary Society, per Miss Solomon, for the Rev. R. Spurgeon, of Barisal; parcels of clothing from Sudbury Chapel Working Meeting, per Mrs. Ray; Mrs. A. Caswell, Cheltenham; and a parcel from two other Friends, for Mrs. Bentley, Wathen, Congo; two parcels from Millbridge, Devonport, for Rev. R. H. C. Graham, San Salvador; parcels of clothing, &c., from Three Readers of the *Juvenile Missionary Herald*, Tooting, and of jackets for boys at Wathen Station, from Miss Coxeter's Bible-class, Highgate, for Mrs. Cameron (Miss Silvey), Wathen, Congo; a parcel from a Friend for the Rev. T. Lewis, Congo; cards from Mr. L. C. Holman, Finchley, for Rev. C. S. Medhurst, China; woollen scarves from Mrs. Phillips, of Dovercourt, for Mrs. Wall, Rome; books from Mr. J. Betts, of Pembury, for Rev. J. W. Thomas, Calcutta; parcels of magazines from Mr. J. A. Tawell, of Earls Colne, and Mrs. Burnett, of Wellington, Somerset, and of copies of the "Bible Treasury," from a Friend, for the Mission; copies of the "Review of Reviews" from the editor, Mr. W. T. Stead, for the missionaries at all the stations of the Society; 50 ounce bottles of quinine, from Mr. J. A. Clarke, Leicester, for Miss Fletcher, of Delhi; and a sextant and quadrant from Captain Watson, Liverpool; a sextant from Mr. Whitley, Enfield; a binocular and sandwich box from Mr. F. Brough, of Tufnell Park; a telescope from Mrs. Briant, Clapham Common; a clock, barometer, and thermometer, from Mrs. Rawson, and cutlery from Mr. J. H. Rawson, of Sheffield; a copy of Dr. Erichsen's "Science and Art of Surgery" (2 vols.), from Mr. G. W. Morley, of Ramsey; a bell from Mr. J. G. Taylor, of Newcastle-on-Tyne, towards the equipment of the s.s. *Goodwill* for the Congo Mission.

Women's Work in China.

MRS. SPURGEON MEDHURST, writing from Chow-ping, says:—

"DEAR MR. BAYNES,—I shall be glad if you will put the enclosed letter in the *MISSIONARY HERALD*. It expresses what I feel to be one of the needs of our Mission out here.

"On my return to Tsing-Chew-Fu the girls' day school will be opened. We start with seven girls; this I feel is very encouraging, and trust I shall

have strength to work hard with the girls. My sole object is to win them for Christ, not to make great scholars of them.

"My husband is in splendid health.

"Yours truly,

"J. L. MEDHURST.

"A. H. Baynes, Esq."

The following is the letter sent by Mrs. Medhurst:—

"TO MY CHRISTIAN SISTERS IN
"ENGLAND.

"DEAR CHRISTIAN FRIENDS,—Much misapprehension prevails at home regarding the condition of Chinese women, and the need that exists for Zenana work among them. It is not

generally known that our husbands have no influence over the women, and whatever is done for them must be done by us wives. Our home and little ones occupy a large share of our time, so that we cannot work for the women as we would. We are, therefore, ear-

nestly hoping that the day is not far distant when our efforts will be supported by a band of single lady missionaries. Their absence is a serious loss. True, single lady missionaries in China have to encounter peculiar difficulties, which they do not meet with in India; but these are not insurmountable, and gradually disappear with time. These should not hinder those who have no home ties from consecrating themselves for work among these poor Chinese sisters.

"Here, from very earliest times, men and women have been kept apart, the men being deprived of the kindlier sympathy and more refined manners of the female sex, and the women being excluded from the wider horizon and more intellectual society of the men, to the grave injury of both. In China, woman is supposed to be of a different nature from man, and to be as far below him as the earth is below the heavens. Unwelcomed at birth she is a slave all her days, and sometimes almost sinks to the level of the brute creation. Perfect submission—not the cultivation of the mind—is woman's duty. At the will of her parents she is disposed of in marriage to a man whom she has never seen. After marriage she is only a household slave, and, like a piece of furniture, is often sold in times of poverty. Even in the next life she is bound by the same laws, belongs to the same husband, and is dependent for her happiness on the sacrifices of her sons. 'Christ was the first man who ever gave woman her due, and to this day there is no guarantee for her well-being beyond His influence.'

"Oh, friends! these poor women need your help. There are schools to be started and superintended for the

instruction of girls who, without such teaching, will neither be able to properly understand nor adequately fill the high and noble position as wives, mothers, and the heads of families, for which God has destined them; medical work, which can only be prosecuted by women for women, who now often endure needless and excruciating martyrdom for lack of someone to apply for them the healing arts of this nineteenth century; Bible-women to be trained who shall be able to teach others the way of salvation and lead them to a knowledge of our Saviour—these and many other doors of service are now open. Favoured English-women! will you not show your gratitude for what Christ has done for you, by coming out to preach Him to your less blessed sisters in this dark, cruel China? Mothers! give up your daughters cheerfully for this grand work.

"The leading spirits of China are at last beginning to realise how backward their country is, and are seeking to improve it by the introduction of railways, telegraphs, &c.; but while the wives and mothers of China are treated as irrational beings, and refused all education, China cannot advance. Nothing can raise the women of China but the Gospel of Jesus Christ. The harvest is plentiful, but the labourers are, OH, SO FEW! The fighting is severe, and the Lord's hosts want reinforcing. The moral conflict we are waging is a long one. There is no doubt which side will ultimately win the victory, but that victory may be hastened or delayed by the response of Christian ladies at home to the 'bitter cry' of their sisters in China.

"Yours very sincerely,
"JESSIE LOUISE MEDHURST."

The Lord Loveth a Cheerful Giver.

THE Rev. J. Henry Pusey, of Grand Turk, Turks Island, writing under date of May 22nd, sends a small gold neck chain and cross from Puerto Plata, San Domingo. "Given for the Congo Mission in memory of my dear mother now in heaven," were the words written on the piece of paper in which this gift was enclosed. We are very grateful for this proof of interest in the Congo Mission from this distant friend, who desires to be anonymous. The Rev. R. D. Darby, on his voyage to the Congo, writes from Sierra Leone:—"I hope you will not forget to acknowledge with warmest thanks in the next HERALD the magnificent gift of our friend, J. Wade, Esq., of Halifax. The printing-press, type, and all necessary material are on board this ship. The total cost has been quite £200. Mr. Wade wishes the press to be called the 'Hannah Wade' press, 'in memory of his sainted mother.' This press is for the Upper Congo. You might mention also that Mr. Wade was the donor of our Tunduwa 'Edwin Wade' press." We feel deeply grateful to Mr. Wade for this valuable and most welcome gift. May the Lord reward him a thousandfold.

Mrs. W. Holman Bentley desires gratefully to acknowledge the receipt of a fine wall map of Europe for the Wathen School, the gift of James Anstie, Esq., Q.C., and his daughter.

The Rev. Thos. Lewis writes from on board the African Mail steamer *Gaboon*, off Plymouth, July 3rd:—"Will you kindly acknowledge through the next HERALD a valuable gift of smith's and other tools from W. C. Parkinson, Esq., L.C.C."

"An Old Pensioner" sends an old silver coin for the Congo Mission, and adds: "I read the MISSIONARY HERALD with intense delight. I know of no paper like it at all. It seems often as if I were reading a supplement to the Acts of the Apostles. I bless God every month for the MISSIONARY HERALD." "A Reader of the HERALD," Walsoken, Norfolk, sends a box of trinkets, "the only things she has to send for the beloved Mission." "A Friend," Birmingham, sends a card-case, &c., and writes: "I am very sorry I have nothing better to send; but the Lord knows my circumstances, and He will accept even this trifle." A silver locket, for the Congo Mission, from "Anon."

The grateful thanks of the Committee are also given to the following generous donors for most welcome and much needed gifts:—Mr. John Marnham, J.P., quarterly subscription for support of Congo missionary, £75; Mr. Joseph Wates, £10; A Friend, No. 2, per ditto, £20; J. A. C., for Congo, £10; C. T. O., £5 for Congo and £5 for China; Mr. J. T. Stevenson, New Zealand, £10; Rev. J. A. Clark, Congo, £10; Mr. J. T. G. Dodd, £10; "Help in Need Society," per Miss Baker, Secretary, for *Elembe and Mbwaka at San Salvador*, £10; Mr. Joseph Russell, for outfit of *Goodwill*, £10; E. W., for ditto, £10.

The Rev. S. Copeland Morris, formerly a student in the Calabar College, and now pastor of Portland, Tabernacle, and Hephzibah churches in Jamaica, is at present on a visit to England, and had an interview with the Mission Committee at their quarterly meeting on the 15th of last month.

Recent Intelligence.

WE are thankful to report the arrival in England of the following missionaries, some of them much improved in health by the voyage home :—The Revs. J. L. Roger, from Stanley Pool, Congo River ; R. E. and Mrs. Gammon, from Port of Spain, Trinidad ; and Daniel and Mrs. Wils here, from Nassau, Bahamas.

“Statistical Tables of Protestant Missions in India for 1891.” Materials for the above are being collected and tabulated under the direction of the Calcutta Missionary Conference, representing nearly all Christian missions in Bengal. Similar tables have been issued previously at intervals of ten years. These tables are intended to embrace all Christian missions in India, Burmah, and Ceylon. They will prove invaluable for all who desire information regarding the present position of missions, and the progress of the Kingdom of Christ in India. The price has been fixed at 3s. 6d. per copy (including postage), in order to bring it within the reach of all, and it is hoped there will be a liberal response on the part of all who are interested in mission work. Orders, accompanied by a remittance, should be sent to the Rev. Joseph Thomas, the Baptist Mission Press, 41, Lower Circular Road, Calcutta.

At the quarterly meeting of the Missionary Committee, on the 15th of last month, a message of loving sympathy, and an assurance of earnest prayer on behalf of both Mr. and Mrs. Spurgeon, was forwarded by telegraph to Mrs. Spurgeon, who in response sent the following reply :—

“Westwood, Beulah Hill, Upper Norwood,
“July 15th, 1891.

“DEAR MR. BAYNES,—Mrs. Spurgeon desires me to at once acknowledge and thank you for your kind telegram, and to request you to convey to the members of the Committee of the Baptist Missionary Society her warmest thanks for the deep sympathy and Christian love expressed therein, and for their earnest prayers on behalf of the beloved sufferer and herself. Although ‘the way is dark,’ she knows that the light of God’s love is beyond the darkness, and she trusts in Him through all : ‘He hath done all things well.’

“This is Mrs. Spurgeon’s grateful message, with the request that the brethren and their churches will continue in prayer to Him with whom there is nothing impossible.—I am, my dear Mr. Baynes, yours, with Christian esteem,

“To A. H. Baynes, Esq.,

“J. L. KEYS, Secretary.

“Secretary, Baptist Missionary Society.”

The following resolution, in relation to the valuable services of the China Deputation, was at the same meeting unanimously adopted :—

“Resolved :—That the Committee of the Baptist Missionary Society welcome home from China with feelings of deepest thankfulness and pleasure their esteemed brethren, the Rev. Dr. Glover and the Rev. T. M. Morris, and desire to

record their warmest thanks to these friends for the sympathetic, zealous, and efficient manner in which they have discharged the responsible duties devolving upon them.

“The Committee are confident that the happiest results will accrue from the visit of their brethren to China.

“To Mrs. Glover and Mrs. Morris the Committee would also tender their respectful and grateful thanks for their so kindly consenting to a separation fraught with so much anxiety and peril.

“The Committee are also most grateful to the members and office-bearers of Tyndale and Burlington churches in Bristol and Ipswich for the generous way in which they have assisted the Society by undertaking so willingly and efficiently the duties and responsibilities of the supply of their pulpits during the absence of the deputation.”

Mrs. W. Carey, of Barisal, East Bengal, writes :—“MY DEAR MR. BAYNES,—Do you think you could send me a medicine-chest? Messrs. Burroughs and Wellcome very kindly gave me one of their ‘Pocket Cases’ last year, but, as you will readily understand, it lasted a very little while. The time is drawing near for work in the Beels, when the calls on my meagre stock of medicines will be far more numerous than I can meet.” We shall be thankful to any friend who will send a practical response to this appeal.

We beg all our friends to make a note of

TUESDAY, OCTOBER 6th NEXT,

the “Missionary Day” in connection with the Autumnal Meetings, to be held this year in the city of Manchester. These missionary gatherings promise to be of very peculiar and special interest. Next month we hope to give full details. In the meantime, we earnestly beg our friends to make arrangements to be present.

On Friday evening, October 9th, there will be a United Young People's Missionary Meeting in the Central Hall, Manchester.

The Rev. J. Lawson Forfeitt, writing from Underhill Station, Lower Congo River, sends fifteen shillings and sixpence, sums given by native Christians working on the Congo Railway works, for the Baptist Missionary Society.

The Rev. Thos. Martin, formerly of India, under date of July 2nd, reports his arrival at Port of Spain, Trinidad, and writes :—“The heat is rather trying here at first, but I shall soon get accustomed to it. I have been three Sundays here, and the attendance in ‘St. John's Church’ has been good each time, and especially in the evening. Since I was here, four years ago, the church has been re-pewed, and other important repairs have been made, so that it looks a nice and substantial church. The people seem to be very grateful to the Society for sending out ‘a minister’ to take the place of Mr. Gammon during his absence in England.”

Contributions

To June 30th, 1891.

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

ANNUAL COLLECTIONS.

| | | | |
|---|-----|----|---|
| Public Meeting at Exeter Hall | 86 | 6 | 0 |
| Young People's Do. | 59 | 2 | 2 |
| Annual Sermon at Bloomsbury Chapel | 29 | 2 | 6 |
| Soirée at Cannon Street Hotel (less expenses) | 17 | 17 | 6 |
| | 192 | 8 | 2 |

ANNUAL SUBSCRIPTIONS.

| | | | |
|---|-----|----|---|
| Archer, Rev. W. E. | 1 | 1 | 0 |
| Barnden, Mr. and Miss | 1 | 1 | 0 |
| Carlill, Miss | 1 | 1 | 0 |
| Crudgington, Miss F. E. | 1 | 1 | 0 |
| C. S. H. F., for <i>Bengali school</i> | 1 | 0 | 0 |
| Dadd, Miss H., and Barber W. | 1 | 7 | 0 |
| Danford, Mr. Warren | 5 | 5 | 0 |
| Daniell, Mrs., Luton | 2 | 0 | 0 |
| Davies, Mrs., Swansea | 10 | 0 | 0 |
| Day, Mrs. R., Wincanton | 0 | 10 | 0 |
| Franklin, Mr. J. W. | 0 | 10 | 6 |
| Gale, Misses | 3 | 3 | 0 |
| Gatty, Mr. C. H. | 10 | 10 | 0 |
| Griffiths, Mr. E. F. | 0 | 10 | 6 |
| Heasman, Mrs. | 1 | 0 | 9 |
| Howgate, Mr. J. | 5 | 5 | 0 |
| Hull, Mr. and Miss | 2 | 7 | 0 |
| Ingram, Rev. C. A. | 1 | 0 | 0 |
| Jones, Mr. W., Southampton | 0 | 10 | 6 |
| Kentish, Mr. J. | 5 | 5 | 0 |
| Kickmann, Mr. R. | 1 | 1 | 0 |
| Leonard, Mr. J. H. | 5 | 0 | 0 |
| M. S. H., for <i>Congo</i> | 1 | 0 | 0 |
| Pitt, Mr. G., Bracknell | 5 | 0 | 0 |
| Peto, Lady | 25 | 0 | 0 |
| Potter, Mr. and Mrs. | 0 | 10 | 6 |
| Pringle, Miss E. | 1 | 0 | 0 |
| Relf, Mr. W. | 0 | 10 | 6 |
| Robinson, Mr. and Mrs. Edward, for <i>India</i> | 100 | 0 | 0 |
| Do., for <i>China</i> | 100 | 0 | 0 |
| Do., for <i>Italy</i> | 100 | 0 | 0 |
| Do., for <i>Congo</i> | 100 | 0 | 0 |
| Rouse, Mr. W. | 20 | 0 | 0 |
| Sargent, Mr. S. | 1 | 0 | 0 |
| Self, Mr. W. | 2 | 2 | 0 |
| Taylor, Rev. D. | 1 | 0 | 0 |
| Voelcker, Mrs. | 2 | 2 | 0 |
| Do., for <i>Congo</i> | 1 | 1 | 0 |
| Watts, Mrs. | 2 | 0 | 0 |
| Wherry, Mr. Alderman W. R. | 2 | 2 | 0 |
| White, Mrs. S. | 1 | 0 | 0 |
| White, Mrs., Evesham | 2 | 2 | 0 |
| Woolley, Mr. C. B. | 0 | 10 | 0 |
| Under 10s. | 0 | 12 | 6 |
| Do., for <i>Congo</i> | 0 | 12 | 6 |

DONATIONS.

| | | | |
|--|----|---|---|
| A. E. R. | 5 | 0 | 0 |
| A Friend, per Rev. J. Bloomfield, for <i>Congo</i> | 80 | 0 | 0 |

| | | | |
|---|-----|----|---|
| A Friend in Scotland, per Rev. C. H. Spurgeon | 10 | 0 | 0 |
| A Friend of Mission Work | 0 | 10 | 0 |
| A. J. | 5 | 5 | 0 |
| A. K. | 10 | 0 | 0 |
| A Missionary Pupil, Liverpool | 1 | 1 | 0 |
| Anon., Greenhithe, for <i>Congo</i> | 0 | 10 | 0 |
| Anonymous, for <i>Debt</i> | 10 | 0 | 0 |
| Apthorpe, Miss L., for <i>N P</i> | 1 | 0 | 0 |
| A Sinner saved by Grace (box) | 0 | 12 | 9 |
| A Widow's Mite | 5 | 0 | 0 |
| A Widow Needlewoman | 5 | 0 | 0 |
| Barber, Mr. A. | 5 | 0 | 0 |
| Bebbington, Mr. E. J., sen. | 6 | 0 | 0 |
| Chapman, Mr. J., at Exeter Hall Young People's Meeting | 5 | 0 | 0 |
| Dalton, Mrs., per Rev. R. Weaver | 0 | 10 | 6 |
| Engall, Mr. T. H., for <i>Mr. Walker's work, Naples</i> | 1 | 1 | 0 |
| E. S., Newcastle-on-Tyne | 0 | 10 | 0 |
| Falkener, Miss Mary S., the late | 5 | 0 | 0 |
| Freer, Mr. F. A., for <i>Debt</i> | 20 | 0 | 0 |
| Fripp, Mr. J. | 0 | 10 | 0 |
| F. B. O., for <i>Bopoto Station</i> | 36 | 0 | 0 |
| Greenfield, Mr. A. | 1 | 0 | 0 |
| Hardy, Mr. Leslie C. | 0 | 13 | 0 |
| H. M. D. | 1 | 0 | 0 |
| "Hope" | 1 | 0 | 0 |
| Hooper, C., and King, S. | 0 | 10 | 6 |
| Hue, Miss M., Jersey | 1 | 0 | 0 |
| H. W. M., in memory of the Rev. C. M. Birrell | 15 | 0 | 0 |
| Incognito, for <i>Debt</i> | 20 | 0 | 0 |
| J. A. C., <i>Butterflies for Congo</i> | 10 | 0 | 0 |
| J. C. L., for <i>Debt</i> | 0 | 10 | 0 |
| Kemp, Miss E. C., for <i>Debt</i> | 20 | 0 | 0 |
| Leete, Mr. F. | 1 | 1 | 0 |
| Lov. xxvii. 30 | 5 | 10 | 0 |
| Mal. iii. 10, for <i>Debt</i> | 100 | 0 | 0 |
| Mann, Mr. A. | 0 | 10 | 0 |
| Massey, Mr. S. | 5 | 0 | 0 |
| M. E., for <i>Congo</i> | 2 | 10 | 0 |
| Do., for <i>China</i> | 2 | 10 | 0 |
| M. E., Acton | 1 | 0 | 0 |
| Mitchell, Miss Agnes, for <i>Congo</i> | 10 | 0 | 0 |
| Do., for <i>Jerusalem</i> | 10 | 0 | 0 |
| N. E. W., Newport, for <i>China</i> | 1 | 0 | 0 |
| Do., for <i>Congo</i> | 1 | 0 | 0 |
| Otway, Mr. C. | 0 | 10 | 6 |
| Pearce, Mr. R., Dorking | 2 | 2 | 0 |
| Perry, Mrs. K., for <i>Congo</i> | 0 | 10 | 0 |

| | | | |
|---|-----|----|----|
| Peto, Lady, in memorial, for <i>Debt</i> | 150 | 0 | 0 |
| Do., for <i>Congo</i> | 25 | 0 | 0 |
| Poole, Miss, for <i>Debt</i> | 1 | 0 | 0 |
| Potter, Rev. J. G., for <i>Debt</i> | 15 | 0 | 0 |
| Ravenstein, Mr. E. G., for <i>Congo</i> | 1 | 1 | 0 |
| Rawdon College Students | 3 | 3 | 0 |
| Reavell, Mr. R. J. | 0 | 10 | 0 |
| Reynolds, Mr. F. W. | 0 | 15 | 0 |
| Rickards, Mr. S. D., for <i>Congo</i> | 5 | 5 | 0 |
| Salter, Miss, Bible Class | 1 | 13 | 5 |
| Do., do., for <i>Congo</i> | 0 | 6 | 11 |
| Do., do., for <i>China</i> | 0 | 8 | 10 |
| S. B., for <i>Congo</i> | 0 | 12 | 6 |
| Silvey, Miss, sums collected for <i>Congo</i> | 6 | 0 | 0 |
| Spur r, Rev. F. C. | 1 | 0 | 0 |
| Swift, Mr. J. H. | 1 | 0 | 0 |
| T. E. | 25 | 0 | 0 |
| Thankoffering | 2 | 0 | 0 |
| Thankoffering, for <i>Congo</i> | 0 | 10 | 0 |
| Two Sisters at Birmingham | 0 | 15 | 0 |
| Watts, Miss H., Cheam, for <i>Congo</i> | 5 | 0 | 0 |
| Watt, Mrs., for <i>Debt</i> | 3 | 0 | 0 |
| Young, Rev. S. R., for <i>Debt</i> | 1 | 0 | 0 |
| Z., Dundee, for <i>India</i> | 1 | 0 | 0 |
| Under 10s. | 2 | 5 | 4 |
| Do., for <i>Congo</i> | 0 | 2 | 6 |
| Do., for <i>Debt</i> | 0 | 7 | 6 |

LEGACIES.

| | | | |
|--|----|----|---|
| Anthony, the late Miss Rachel, of Pontypool, by Mr. T. Watkins (balance) | 0 | 7 | 4 |
| Macdonald, the late Miss Eliza, of Edinburgh, by Mr. A. Urquhart | 5 | 0 | 0 |
| Pratt, the late Rev. W. C., of Cheddar, by Mrs. King | 17 | 19 | 2 |
| Richards, the late Mr. John, of West Bromwich, by Mr. Edward Caddick | 90 | 0 | 0 |

LONDON AND MIDDLESEX.

| | | | |
|--|----|----|---|
| Abbey-road | 4 | 10 | 9 |
| Acton | 7 | 5 | 4 |
| Alperton | 8 | 15 | 4 |
| Do., Sunday-school | 3 | 10 | 6 |
| Arthur-street, Camberwell Gate | 11 | 2 | 2 |
| Do., Sunday-school | 2 | 5 | 0 |
| Arthur-street, King's Cross Sunday-ech. | 2 | 8 | 3 |
| Battersea, York-road | 6 | 15 | 6 |
| Battersea Park Sunday-school | 1 | 2 | 4 |

| | | | | | |
|--|----------|--|---------|---|---------|
| Bermundsey, Drummond-road | 3 12 0 | Notting Hill, Ladbroke-grove | 10 1 9 | Old Chesterton, Sunday-school | 1 13 0 |
| Do., Haddon Hall Sunday-school, for Bengal N P | 10 0 0 | Peckham, Norfolk-st. Sunday-school | 1 0 0 | Soham, for W & O | 0 10 0 |
| Bloomsbury Church | 70 10 1 | Do., Park-road Sun-sch., for N P, Ram Chunder Ghose, Khoolna | 6 0 0 | Waterbeach | 3 6 0 |
| Brixton, Kenyon Ch. | 11 12 3 | Do., do., for N P, John Paul, Agra | 6 0 0 | CHESHIRE. | |
| Do., Sunday-school | 1 12 8 | Poplar, Cotton-street | 3 12 1 | Birkenhead, Conway-street Sun.-school, for N P | 2 0 4 |
| Do., St. Ann's-road Sunday-school | 1 4 0 | Putney, Welter-road | 4 0 0 | Chester, Grosvenor Park | 6 10 0 |
| Do., Gresham Sunday-school | 1 0 0 | Do., Union Ch. | 7 12 0 | Do., Hamilton-place Sunday-school, for N P | 0 14 5 |
| Brixton Hill, New Park-road | 5 7 6 | Regent's-Park Ch. | 40 0 0 | Egremont, for W & O | 2 5 4 |
| Brondesbury | 14 18 8 | Shepherd's Bush Tabernacle | 2 5 6 | CORNWALL. | |
| Bunhill, Adult School, for Congo | 4 0 0 | Shoreditch Tabernacle | 9 0 0 | Falmouth | 1 10 0 |
| Camberwell, Denmark-place | 16 5 1 | Silvertown Mssn.-sch. | 1 3 11 | Truro, Sunday-school | 3 15 7 |
| Do., Cottage-green | 5 6 6 | South London Tabernacle Sunday-school | 2 13 6 | Do., for N P | 0 10 0 |
| Do., do., Sun.-sch., for Congo | 5 0 0 | Spencer-place Sunday-school | 8 12 6 | DEVONSHIRE. | |
| Do., do., for Mr. Turner, China | 7 10 0 | Stockwell Ch. | 8 0 0 | Devonport, Morice-square | 1 9 6 |
| Do., Mansion House Ch. | 0 12 6 | Stoke Newington, Devonshire-sq. Ch. | 17 7 3 | Plymouth, George-st. | 17 12 2 |
| Clapton, Downs Ch. | 79 11 4 | Stratford, Major-road Sunday-school | 3 14 1 | Do., Mutley Church, for W & O | 5 0 0 |
| Do., for W & O | 15 12 1 | Tottenham | 3 5 0 | Tiverton, for camera for Rev. W. Carey, Barisal | 2 10 0 |
| Do., Sun.-sch., for Indian Sch. Fund | 1 6 2 | Tower-street Sun.-sch. | 1 17 5 | DORSETSHIRE. | |
| Daleston Junction | 12 16 6 | Upper Holloway | 42 10 9 | Weymouth | 4 5 9 |
| Deptford, Octavius-st. | 9 7 9 | Upton Chapel | 0 11 0 | DUBHAM. | |
| Edgware-road, John-street | 4 5 9 | Do., for N P | 0 18 7 | Monkwearmouth, Enon Church | 0 13 0 |
| Do., for W & O | 1 11 10 | Vauxhall, Sun.-school | 7 1 6 | ESSEX. | |
| East London Tabernacle | 21 0 0 | Victoria-park, Grove-road | 2 1 10 | Barking, Queen's-road Sunday-school | 3 0 0 |
| Enfield | 6 8 3 | Do., for W & O | 4 0 0 | Chadwell Heath | 1 7 5 |
| Do., for support of Congo boy | 1 5 0 | Victoria Ch., Wandsworth-road | 0 10 6 | Ilford, High-street | 1 19 6 |
| Enfield Highway, Totteridge-road | 3 16 0 | Walworth-road Chapel | 14 6 3 | Langley | 1 14 6 |
| Do., Sun.-sch. | 0 17 10 | Do., Sunday-school | 1 1 0 | Leyton, Vicarage-road | 5 19 6 |
| Hackney, Mare-street | 30 0 0 | Do., do., for Serampore school | 4 10 0 | Leytonstone, Cann Hall-road | 5 10 0 |
| Hammersmith, West-end Ch. | 7 6 6 | Wandsworth, East Hill | 7 15 3 | Do., Sunday-school | 1 4 3 |
| Do., Avenue-road | 3 16 3 | Do., do., Sunday-sch. | 5 8 3 | Loughton Mission Hall | 3 6 4 |
| Harrow-on-the-Hill | 7 10 0 | Do., Northcote-road | 7 5 6 | Romford | 12 5 6 |
| Harlesden | 3 9 1 | Westbourne-grove | 28 6 10 | Upton Cross | 1 1 0 |
| Harington | 12 14 0 | Westminster, Romney-street | 1 13 11 | Do., Sun.-sch. | 0 10 4 |
| Highbury-hill | 9 5 3 | West Green | 9 2 0 | GLOUCESTERSHIRE. | |
| Highgate, Southwood-lane | 3 11 6 | Willesden Green Sun.-school | 2 8 11 | Arlington | 0 12 9 |
| Honor Oak | 2 18 6 | Wood Green | 0 1 11 | Charlton Kings | 2 9 2 |
| Do., Sunday-school | 0 11 3 | Do., Green-lanes, for Congo | 3 7 6 | Lechlade, for Rev. H. Dixon's Work, China | 2 2 0 |
| Islington, Cross-street | 9 0 11 | BREKSHIRE. | | Minchinhampton | 0 4 0 |
| Do., Salter's Hall Ch. | 4 8 0 | Reading, King's-road, Sunday-school | 7 18 5 | Do., for Congo | 1 0 0 |
| Do., do., Sun.-sch., for Congo | 2 0 0 | Do., Grovelands Sunday-school | 2 13 6 | Shortwood, for support of T. F. Newman, under Mr. Bentley | 5 0 0 |
| Do., do., for Central school, Barisal | 5 0 0 | Do., Wycliffe Ch., for native schools, India | 15 0 0 | Thornbury | 1 5 6 |
| James-street | 5 7 2 | Sunningdale, for W & O | 1 0 0 | HAMPSHIRE. | |
| John-street, Bedford-road | 5 14 3 | Windsor | 1 1 0 | Bournemouth, Lansdowne Sun.-sch. | 1 17 0 |
| Kensington, Hornton-street | 15 9 2 | BUCKINGHAMSHIRE. | | Do., do., for support of Congo boy | 2 3 0 |
| Do., for W & O | 2 2 0 | High Wycombe, Union Ch., Sunday-school | 5 12 3 | Do., Westbourne | 12 0 0 |
| Do., Sunday-school | 8 9 3 | Looseley-row | 1 18 4 | Lyndhurst | 0 12 0 |
| Kilburn, Canterbury-road Sun.-sch., for Congo | 5 15 6 | Princes Risborough | 12 5 10 | | |
| Kingsgate-street, Sunday-school | 3 16 0 | Winslow Tabernacle | 5 5 6 | | |
| Little Wild-street | 3 12 6 | Do., for Congo | 1 1 0 | | |
| Maze Pond Ch. | 7 17 0 | CAMBRIDGESHIRE. | | | |
| Metropolitan Tabernacle | 113 12 9 | Cambridge, for Roman Mission | 29 3 0 | | |
| New Southgate | 5 4 0 | Gamlingay | 7 4 7 | | |
| Do., Sunday-school | 8 9 0 | | | | |
| Do., do., for Congo | 1 1 8 | | | | |
| Do., do., for support of Diambi, Congo | 5 0 0 | | | | |
| North Finchley | 9 5 3 | | | | |

Odiham 2 10 0
 Shirley, Union Chapel 2 8 6

HEREFORDSHIRE.

Ewias Harold 1 5 6

HERTFORDSHIRE.

Bovingdon 0 11 7
 Do., for *W & O* 0 2 2
 Bushey 1 0 0
 Hemel Hempstead 1 2 5
 Redbourne, Tabernacle 1 8 0
 Rickmansworth 16 0 8
 Sarratt 1 7 4

KENT.

Beckenham 8 2 11
 Belvedere 7 0 0
 Brockley-road 39 18 6
 Bromley 4 1 8
 Canterbury 6 13 1
 Forest Hill, by Mrs.

Jeffery 11 5 6
 Do., Sydenham Ch. 5 15 7
 Do., do., for *W & O* 3 0 4
 Lee, High-road 10 0 0
 Do., do., Juvenile ... 1 5 6
 Do., Bromley-road ... 4 6 0
 Maidstone, King-street 14 6 2
 Do., do., for *W & O* 3 4 9

Margate, New Cross-street 26 8 7
 Do., do., for *NP* 1 1 6
 Do., do., for Mrs.

Morgan's Orphans' Home 0 12 2
 Pembury, Union Ch. 7 9 0
 Plumstead, Park-road 1 1 0
 West Malling 0 2 6
 Do., for *W & O* 1 1 0
 Do., for *NP* 3 13 0
 Woolwich, Parson's-hill 8 12 0
 Do., Queen-street ... 3 6 0
 Do., do., Sun.-school, per Y. M. M. A., for *Bengali school* 6 0 0
 Do., do., for *China school* 6 0 0

LANCASHIRE.

Accrington, Cannon-st. 15 0 6
 Do., Bethel 5 3 8
 Doals 1 15 0
 Haslingden, Trinity Ch. 9 9 10
 Liverpool, for *Congo* ... 8 13 9
 Do., Fabius Ch. 3 11 1
 Do., Myrtle-street ... 50 0 0
 Do., Pembroke Ch. 5 0 0
 Do., Princes Gate ... 1 0 0
 Do., Richmond Ch. ... 8 0 10
 Do., Tue Brook, Sunday-school 3 10 0
 Do., Zion, Bousfield-street 1 0 0
 Oswaldtwistle, New-lane 4 3 11
 Southport, Birkdale Town-hall 1 2 2
 Do., do., for *Debt* ... 2 0 0
 Do., Houghton-street 1 1 0
 Do., for *educational work, Congo* 11 5 0
 Waterfoot, Sun.-school 3 19 0

NORFOLK.

Bacton 1 10 0
 Buxton 1 10 6
 Hunstanton 3 1 3

Neatishead 2 10 0
 Norwich, United Meetings, 1890 42 18 5
 Stalham 13 16 5
 Worstead 22 4 8
 Yarmouth 19 8 3

NORTHAMPTONSHIRE.

Bugbrooke 5 6 9
 Burton Latimer 10 15 6
 Do., for *W & O* 0 10 0
 Earl's Barton 2 1 6
 Long Buckby 21 0 0
 Northampton, College-street 190 0 0
 Do., Grafton-street... 3 0 0
 Ringstead 0 10 6
 Roade 2 14 1
 Rushden 24 11 4
 Thrapston 25 7 6
 West Haddon 9 0 0
 Woodford 1 8 3

NOTTINGHAMSHIRE.

Carlton-le-Moorland ... 1 0 0
 Newthorpe 1 10 6
 Nottingham, Derby-road, Juvenile Assoc. 7 6 10

OXFORDSHIRE.

Caversham, Free Ch., Women's Bible-class 0 10 6
 Do., do., for *Congo*... 0 12 6
 Chadlington 0 7 2
 Hook Norton 0 9 9
 Leafeld 1 3 0
 Oxford, New-road, for *Congo* 1 0 0

SHROPSHIRE.

Lord's Hill, Sun.-sch. 0 12 0
 Shrewsbury 0 10 0

SOMERSETSHIRE.

Bath, Manvers-street Sunday-school 3 14 0
 Bristol, per Mr. G. H. Leonard (late Treasurer) 819 8 10
 Do., for *Palestine* ... 10 0
 Do., Broadmead Ch., for *W & O* 21 14 3
 Do., do., for *support of Congo boy* 0 13 0
 Do., Buckingham Ch., for *W & O* 2 2 0
 Do., do., for *NP* 2 10 0
 Do., City-road, for *Congo* 15 12 5
 Do., do., for *support of Congo boy* 6 9 4
 Do., do., for *support of girl, India* 5 0 0
 Do., Cotham-grove, for *NP* 2 11 0
 Do., do., for *support of "Mamwa," at Serampore* 5 0 0
 Do., do., for *support of "Sreekanto Shapoo," at Serampore* 6 0 0
 Do., Counterslip, for *Congo* 6 8 6
 Do., do., for Mrs. Lewis work, *Congo* 8 10 0

Bristol, Counterslip, for *support of Congo boy* 4 0 0
 Do., King-street, for Mrs. H. Thomas' work, *Delhi* 4 3 6
 Do., Paulton, for *W & O* 1 5 0
 Do., Philip-street, for *W & O* 1 15 0
 Do., do., for *NP* 2 10 0
 Do., Tyndale Ch., for *Congo* 0 8 0
 Do., Unity-st. Sun.-sch., for *Congo* ... 5 0 0
 Do., West-st., Bedminster, for *W & O* 1 3 6

Bristol Auxiliary, on account, by Mr. G. M. Carlile, Treasurer 143 16 0
 Do., Annual Communion Service, for *W & O* 10 9 5
 Do., Fishponds, for *Congo* 10 0 0

Taunton, Silver-street 1 0 0
 Williton, for *W & O* ... 0 10 0

STAFFORDSHIRE.

Wolverhampton, Waterloo-road 12 13 5

SUFFOLK.

Stradbroke 11 6 1

SURREY.

Croydon, West 16 10 0
 Do., Memorial Hall Sunday-school, for *Congo* 1 15 0
 Dulwich, East, Lord-ship-lane 3 14 7
 Esher 4 2 0
 Do., for *W & O* 0 10 0
 Kingston 8 18 6
 Redhill 4 10 0
 Do., for *Congo* 0 15 0
 South Norwood 14 7 6
 Streatham, Lewin-rd. 5 17 3
 Sutton 16 2 9
 Upper Tooting, Trinity-road, for *W & O* ... 2 14 6
 West Norwood, Chatsworth-road 18 12 8
 Wimbledon, Queen's-road 5 13 10
 Do., for *W & O* 1 6 2

SUSSEX.

Arundel, Sun.-sch 1 15 0
 Brighton, Holland-rd. Sunday-school 3 6 0
 Shoreham 5 0 0
 Do., for *W & O* 0 13 0
 Worthing 2 16 6

WARWICKSHIRE.

Birmingham 70 1 10
 Do., Y.M.B.M. Soc., for *Books for student at Serampore* 1 0 0
 Stratford-on-Avon 0 10 6

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| WILTSHIRE. | | |
| Corsham..... | 12 | 0 6 |
| Shrewton, Zion..... | 3 | 9 0 |
| Do., do., for <i>W & O</i> | 0 | 12 3 |
| YORKSHIRE. | | |
| Hatrogate, Juv. Aux., for <i>Congo</i> | 3 | 6 2 |
| Lindley Oakes..... | 4 | 6 6 |
| Salendine Nook..... | 3 | 0 0 |

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| NORTH WALES. | | |
| CARNARVONSHIRE. | | |
| Conway..... | 2 | 9 6 |
| DENBIGHSHIRE. | | |
| Llangollen, English Ch. | 3 | 19 1 |
| FLINTSHIRE. | | |
| Bodfari..... | 1 | 6 0 |
| Gefallrhyd..... | 0 | 4 0 |
| Halkin..... | 2 | 0 0 |
| Mold..... | 1 | 1 0 |

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| MERIONETHSHIRE. | | |
| Dolgelly..... | 0 | 2 0 |
| MONTGOMERYSHIRE. | | |
| New Chapel..... | 0 | 15 0 |

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| SOUTH WALES. | | |
| CARDIGANSHIRE. | | |
| Cwmsymlog..... | 2 | 6 0 |
| Penrhyncoch..... | 1 | 6 6 |
| CARMARTHENSHIRE. | | |
| Bwlchgywynt..... | 4 | 12 0 |
| Llanelly, Bethany..... | 0 | 5 0 |
| Rhandirrwym, Sion..... | 0 | 17 0 |

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| GLAMORGANSHIRE. | | |
| Aberdare, Cwmbach Bethany..... | 12 | 0 0 |
| Abergwynt, Caersalem Brynhyfryd, Welsh Ch. | 1 | 10 0 |
| 1 | 2 2 | |
| Canton, Llandaff road, Welsh Ch. | 0 | 9 6 |
| Cardiff, Bethel, Sun- day-school..... | 10 | 18 4 |
| Do., Mount Stuart-sq. | 4 | 1 9 |
| Cwm-twrch, Beulah..... | 4 | 12 0 |
| Dowlais, Hebron..... | 5 | 18 6 |
| Gowerton, Bethany..... | 2 | 15 6 |

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| Llantrissant, Tabor ... | 13 | 10 |
| Loughor, Pennel..... | 2 | 0 6 |
| Treharris..... | 1 | 13 8 |
| Swansea (Mr. M. Tutton)..... | 10 | 0 0 |
| Do., Dany-graig..... | 1 | 0 0 |
| Do., Brynhyfryd..... | 4 | 9 0 |
| Tondu, Welsh Ch. | 0 | 11 6 |
| Ynysshir, Aion, for <i>N P</i> | 0 | 14 6 |

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| MONMOUTHSHIRE. | | |
| Abercarn, Welsh Ch. | 0 | 1 8 |
| Abergavenny, Bethany Sunday-school..... | 3 | 10 0 |
| Abertillery, Ebenezer Sunday-school..... | 4 | 14 6 |
| Ebbw Vale..... | 0 | 15 6 |
| Goytre, Saron..... | 0 | 14 6 |
| Llanwenarth..... | 10 | 18 2 |
| Newport, Duckpool-rd. Pontrhydryn..... | 1 | 0 0 |
| 8 | 0 0 | |
| Pontypool, Upper Trosnant..... | 0 | 5 0 |
| Tredegar..... | 0 | 4 2 |
| Do., Church-street..... | 6 | 12 0 |
| Twyngwyn..... | 5 | 16 3 |

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| PEMBROKESHIRE. | | |
| Clarbeston, Carmel ... | 2 | 15 7 |
| RADNORSHIRE. | | |
| Newbridge-on-Wye ... | 5 | 11 8 |
| Velindre..... | 2 | 3 2 |

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| SCOTLAND. | | |
| Aberdeen, Academy-st. | 0 | 10 0 |
| Do., George-street ... | 1 | 6 0 |
| Baugh, for <i>W & O</i> | 0 | 10 0 |
| Do., for <i>N P</i> | 0 | 11 6 |
| Cupar..... | 1 | 9 7 |
| Do., for <i>Congo</i> | 0 | 10 5 |
| Dundee, Long Wynd... Edinburgh, Bristo- place Sun.-school, for <i>N P</i> | 2 | 10 0 |
| Do., Charlotte Ch. ... | 2 | 14 2 |
| Do., for <i>W & O</i> | 2 | 0 6 |
| Glasgow, Auxiliary ... | 42 | 4 0 |
| Do., Adelaide-place | 10 | 0 0 |
| Do., Bridgeton..... | 4 | 3 5 |
| Do., Frederick- street..... | 4 | 3 6 |
| Do., do., for <i>N P</i> | 6 | 0 0 |
| Do., John-street..... | 6 | 0 0 |
| Keiso..... | 3 | 0 0 |
| Lochee..... | 2 | 10 0 |
| Lochgilthead..... | 2 | 5 6 |
| Do., Sun.-sch., for <i>N P</i> .. | 0 | 17 4 |
| Do., do., for <i>Congo</i> | 0 | 17 2 |
| Paisley, Storie-street... Westray..... | 2 | 0 0 |
| 1 | 16 0 | |

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| IRELAND. | | |
| Carrickfergus..... | 2 | 4 0 |
| Coleraine..... | 0 | 3 9 |
| Lisnagleer..... | 2 | 10 0 |
| Waterford..... | 6 | 4 1 |

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| CHANNEL ISLANDS. | | |
| Guernsey..... | 13 | 18 2 |

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| FOREIGN. | | |
| AFRICA. | | |
| Congo. | | |
| Davies, Rev. P., B.A. | 5 | 0 0 |
| Oram, Rev. F. R., for <i>Congo</i> | 10 | 0 0 |
| Weeks, Rev. J. H. | 10 | 0 0 |

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| AUSTRALIA. | | |
| Victoria. | | |
| A Friend, for <i>China</i> ... | 0 | 19 0 |
| Do., for <i>Congo</i> | 0 | 10 0 |
| Do., for <i>India</i> | 0 | 10 0 |
| Do., for <i>W & O</i> | 0 | 10 0 |

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| CHINA. | | |
| Chen-ku-hsien, Hunt- ley, Rev. G. A., for <i>Congo</i> | 0 | 5 0 |

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|---------------------------------------|----|-----|
| NEW ZEALAND. | | |
| Auckland, Stevenson, Mr. J. T..... | 10 | 0 0 |

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| WEST INDIES. | | |
| JAMAICA. | | |
| Hastings, Sun.-sch., for support of <i>Congo</i> boy under Mr. Gordon..... | 5 | 0 0 |
| Contributions by Mr. W. B. Bembridge, late Treasurer of the General Baptist Mission. | | |
| Burnley Association | 25 | 0 0 |
| Meetings..... | 20 | 0 0 |
| Do., for <i>W & O</i> | 9 | 10 0 |
| Dividends..... | 29 | 19 7 |
| By Rev. W. Hill— | | |
| Leeds, Wintoun-st.... | 1 | 13 0 |
| Woodhouse Eaves..... | 5 | 1 0 |
| Society for Women's Work..... | 50 | 0 0 |
| Market Harborough..... | 1 | 7 0 |
| | | 122 10 7 |

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