

THE MISSIONARY HERALD, ]  
FEBRUARY 1, 1883.



VIEW ON THE MUNGO RIVER ABOVE BAKUNDU.—KROO BOYS COOKING BREAKFAST.—(From a Photograph.) (See p. 41.)

# THE MISSIONARY HERALD.

TEN YEARS

OF

## Missionary Progress in India.

THE Fourth Decennial Statistical Tables of Protestant Missions in India, Burmah, and Ceylon have just been published in pamphlet form Messrs. Thacker, Spink, & Co., of Calcutta. These tables were prepared, at the request of the Calcutta Missionary Conference, by the Revs. H. P. Parker, M.A., and J. E. Payne, and are the result of an amount of patient and painstaking labour which none but those who have attempted such work can appreciate. The work has been, on the whole, well done, and, where defects are observed, it will usually be found that the fault is with those furnishing the information rather than with the compilers.

The general result, as shown in these tables, is highly satisfactory. After making every reasonable deduction for errors, the unquestionable fact remains, that *Christianity is making steady and rapid progress in India*. Counting by decades, it is nearly impossible to be misled by exceptional movements in single districts, especially when so wide a field as India and Burmah is embraced in the statistics. The ratio of increase far exceeds that of the churches in England and America. It is especially noteworthy that the ratio of increase rises with each decade. Thus, in the decade 1851 to 1861, it was about 53 per cent.; from 1861 to 1871, about 61 per cent.; and from 1871 to 1881, it was 86 per cent. The relative increase of communicants is higher even than that of the nominal Christian community. In Ceylon, the decennial increase is about 70 per cent.; and in India, more than 100 per cent. The following figures will show the progress in India, Burmah, and Ceylon, with the aggregate for all three divisions.

### NATIVE CHRISTIANS.

	1851	1861	1871	1881
India .. ..	91,092	138,731	224,258	417,372
Burmah .. ..	No returns.	59,366	62,729	75,510
Ceylon .. ..	11,859	15,273	31,376	35,708
Total .. ..	102,951	213,370	318,363	528,590

## COMMUNICANTS.

India	..	..	..	14,661	24,976	52,816	113,325	
Burmah	..	..	..	No returns.	18,439	20,514	24,929	
Ceylon	..	..	..	2,645	3,859	5,164	6,843	
Total				..	17,306	47,274	78,494	145,097

Reckoning by provinces, we find, to our surprise we must confess, that the largest relative increase has been in Bombay; the pamphlet is in error in putting the Panjab at the head of the list. The rate of increase of the various provinces for the decade is as follows:—

Bombay	..	..	..	..	..	180	per cent.
Panjab	..	..	..	..	..	155	„
Oudh	..	..	..	..	..	111	„
Central India	..	..	..	..	..	92	„
Madras	..	..	..	..	..	86	„
Bengal	..	..	..	..	..	67	„
North-West Provinces	..	..	..	..	..	64	„
Burmah	..	..	..	..	..	27	„

The largest aggregate increase has been in Madras, where 299,742 Christians are reported, against 160,955 in 1871. The present number of Christians in the various provinces is as follows:—

Madras	..	..	..	..	..	299,742
Bengal	..	..	..	..	..	83,583
Burmah	..	..	..	..	..	75,510
Ceylon	..	..	..	..	..	35,708
Bombay	..	..	..	..	..	11,691
North-West Provinces	..	..	..	..	..	10,390
Central India	..	..	..	..	..	4,885
Panjab	..	..	..	..	..	4,672
Oudh	..	..	..	..	..	1,329

The most surprising, and perhaps the most significant, increase has been in the department of women's work. Not only have four new ladies' societies entered the field since 1871, but there has been an amazing development of indigenous workers. In 1871 there were 947 "native Christian female agents" engaged in missionary work. In 1881 there were no less than 1,944. The number of European and Eurasian ladies reported in the tables is 541. Some of these were no doubt the wives of missionaries, but, when it is remembered that very many married ladies who do active Christian work were not reported at all, there can be no doubt that the successors of Lydia and Priscilla, and Phebe and Persis and the daughters

of Phillip, already outnumber the 586 men who, not many years ago, monopolised the use of the title "missionary." The progress of Zenana work has been astonishing. Ten years ago, Bengal had more Zenana pupils than all the rest of India put together. Now the North-West Provinces have the largest number of this class of pupils. The total number of female pupils has increased from 31,580 to 65,761.

Sunday-schools appear in these tables for the first time, and hence we cannot compare the present figures with those of any past date. It is evident, however, that there has been an enormous development of this department of missionary labour. No less than 83,321 pupils are taught in Sunday-schools, of whom one-fourth are non-Christian children. This is a little more than one-third the total number of pupils of both sexes enrolled in mission schools, from which it will be seen that there is still ample room for a very great expansion of this interesting work.

These statistics, as a whole, are full of encouragement, and afford abundant food for most careful and earnest thought. A new power is rising in the East, and, before many years, some startling problems will be forcing themselves upon our attention. It is exceedingly probable that the ratio of increase of the Christians in India will rise rather than fall for the next ten decades. There are many persons now living who will see from ten to fifteen million Protestant Christians in India before they get their release from toil in this earthly vineyard. For what God has wrought, and for all His wonderful promises for the days to come, let unceasing praise arise from all our grateful hearts.—From "*The Indian Witness*," December 16th.

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## Mungo River, West Africa.

(See *Frontispiece*.)

THE Mungo River is a stream of water which, dividing into several branches before it reaches the coast, contributes to both the Cameroons and Bimbia Rivers. By these tributaries we have ready access from out-stations at both Victoria and Cameroons to the Mungo River. This is of considerable importance to us, as this river is the waterway to our Bakundu station, and a way by which we hope to reach still farther into the country.

The picture gives not only a very truthful representation of the Mungo River about ninety or one hundred miles from the coast, but gives an illustration of our manner of travelling and way of living when up country on a boat journey. The boat, it will be seen, is anchored alongside a sand-bank; while the boys, with evident interest, are doing what they can to hurry on breakfast.

On these journeys we usually have breakfast about eleven o'clock; then the boys pull until between five and six, when we get alongside another sandbank or the river bank, and preparations are made for supper. After supper, and the men have enjoyed their smoke, all get into the boat, which is shoved off into deep water and anchored. We then gather together to the stern-sheets and commit ourselves to God's care for the night, thanking Him for the blessings and preservations of the day, and—far away from all human beings, the sky overhead brilliant with manifestations of God's glory, and the forests on each side resounding with evidences of His power and wisdom—we lie down in peace and safety, for HE is with us.

Q. W. THOMSON.

## “Come Over and Help Us.”

### A CRY FROM CHINA.

THE following touching story of anxiety and trial cannot fail to call forth the sympathy and prayers of all our readers:—

“Tsing-cheu-fu, Nov. 1st, 1882.

“MY DEAR MR. BAYNES,—While we were expecting Mr. Richard here from Tai-yuan-fu, we were pained to receive a letter from him, saying that he was laid aside with an attack of dysentery on his way, at Tsi-nan-fu, the capital of this province, and could not come on for some time. On receipt of this news, Mr. Kitts decided to start next day for Tsi-nan-fu to take care of Mr. Richard, and come back with him when well.

“SAD TIDINGS.

“The day after Mr. Kitts started another messenger came in with the news that Mr. Richard was improving, which, for the time, set our minds completely at rest. However, we were not allowed to continue thus long, for, just a few hours after the arrival of the news that he was improving, another messenger came in, who had travelled at his utmost speed, bringing a note, scrawled on rough

Chinese paper, saying: ‘Farewell, my dear brethren; bury me at Tsing-cheu-fu. A few words will be found in my note-book.’

“You may imagine how our hearts sank when we read these words, though we could not persuade ourselves that one who had done such splendid work for China should thus be cut down in the very midst of his usefulness. As soon as the native Christians got the news, they gathered about the yard in little groups, talking about ‘*Li-Ti-mo-ti*’ (Mr. Richard), whom they all esteem and love so deeply; for, if there is a man loved by the Chinese, it is Mr. Richard. One man, not a Christian, burst into tears when he heard that Mr. Richard was dying.

“On the back of Mr. Richard's note were a few lines from Mr. Kitts, telling us that he had met the messenger, and was hurrying on with all speed.

“Mr. Jones being detained in Tsing-cheu-fu by the illness of Mrs. Jones, I

was the only one left free to go on to Tsi-nan-fu. A cart was hired at once with good mules, the driver engaging to go day and night, stopping only to feed the animals, and I got a start about eleven o'clock at night. Before leaving, Mr. Jones called together a few of the native Christians, and we knelt and prayed together that, if God willed, the life of our dear brother might be spared for the work where he is so much needed.

#### "A MEMORABLE NIGHT.

"I am not likely to forget the scene at the gate as I started that night. The little group of sorrowful Christians, and poor Jones—utterly cast down, his wife dangerously ill, and his old friend and colleague believed to be dying—scarcely able to speak to me, or give a last message for his friend, if I should see him alive.

"It was a gloomy enough night as I went on in the darkness, a lantern hanging by the side of the cart just giving light enough to show the way. All through the night the words of Mr. Richard's letter, 'Farewell, my dear brethren; bury me at Tsing-chou-fu,' kept ringing in my ears. It was in Tsing-chou-fu that he did some of his most important work. It was he who began the great work which has grown so much during the last years; and here, and in this neighbourhood, he is known and loved by thousands of Chinese as no words can tell.

"Since coming to China, I have heard Mr. Richard spoken of in the warmest terms by Chinese, outsiders as well as Christians. I have often been stopped on the street by some one who wanted to know how he was, and if he was coming back here again. A whole village has been known to turn out to bid him welcome, when they knew he was passing through. He

seems to be regarded by all who know him with the greatest affection and respect. He is loved by all.

"It was sad enough to think that such a man, one who saved the lives of thousands during the famine, should have to die all alone, without a friend near him, in a cheerless Chinese inn. He knew that there was no one with him who knew anything about medicine, or who knew how to treat him in any way. Before starting, I had consulted with Mr. Jones as to how his body should be conveyed to Tsing-chou-fu, should I not find him alive, and how to proceed with the officials should there be any difficulty with regard to removing it. Mrs. Jones being in a dangerous condition, Mr. Jones was very anxious that Mr. Kitts should come back as soon as possible, if he could be of no further use with Mr. Richard, as his medical knowledge was sadly needed in Tsing-chou-fu.

#### "HOPE AND LIGHT.

"It was with such thoughts as these that I began the journey. I need not say anything about it; we stopped only to feed the animals, and got over the distance, 120 miles, in thirty-seven hours, a marvellously quick rate for China.

"As we got farther on the way, I began to feel somewhat bright; Mr. Richard's previous excellent health, and his strong constitution, gave me hope that he might rally. But, when we arrived at the city, my heart went down again, for I was afraid of the news that might meet me there. As soon as we reached the inn, I inquired of the landlord how Mr. Richard was, and you may be sure my heart was filled with gladness and thankfulness when I heard him say, '*hoo lu,*' 'well.' On going in, I met Mr. Kitts, who had arrived the day before, and

had the good news confirmed; and, on going in to Mr. Richard's room, was glad to find him, though, of course, very weak, still looking a man who had a chance of life.

"It happened that both the missionaries of the American Presbyterian Society stationed at Tsi-nan-fu were away, so there was no other foreigner in the city. We got Mr. Richard removed, however, to the house of the Rev. J. Murray, which was far better for him than the inn. We did not hesitate long about taking possession of the house, as we were very sure that our missionary brother would only be too glad for us to use it. It happened just at this time that the city was crowded with thousands of the *litterati*, who had come up to one of the great triennial examinations, and, the weather being hot, the overcrowding made the city very unhealthy; the foul odours of a large Chinese city being more than usually offensive.

#### " FURTHER TROUBLE.

"However, all appeared to be going on very well, and we hoped before very long to get back to Tsing-cheu-fu. But, two days after my arrival, Mr. Kitts began to get unwell, and, getting worse every day for four or five days, at last was dangerously ill. I was very much afraid that it was a return of the illness he had a year ago at Chefoo, as many of the symptoms were similar. To make matters worse, I found, on the day that Mr. Kitts was at his worst, that I had an attack of dysentery myself; so, with two sick men on my hands, and sick myself, it was not a very easy position. As soon as I found I was ill myself, I saw that prompt steps must be taken on behalf of Mr. Kitts, as his life, if the high fever, &c., which had set in continued, would be in serious danger, so I at once despatched two messengers,

one to Tsing-cheu-fu, and the other to the nearest medical missionary (who was two days' journey off), asking for help.

"Next day, after sending these messengers, Mr. Kitts took as rapid a change for the better as he had the previous day for the worse, the fever going down very suddenly; so I sent off two other men, asking that no one might come on, as travelling during the hot season is far from safe, as we had all found, and we did not wish to risk the health of any one else.

"The second messenger, fortunately, met Dr. Porter, the medical missionary to whom I had written, just as he had started, so he turned back. The messenger to Tsing-cheu-fu met Mrs. Kitts and our native doctor when fifteen miles on the way; but they did not turn back, as Mrs. Kitts was doubtful of her husband's speedy recovery.

"There is hardly anything more to tell. Mrs. Kitts, I am glad to say, was none the worse for her journey, though two of the Chinese with her were very ill by the time they arrived. After some days, we made a slow journey back to Tsing-cheu-fu, where, I am thankful to say, we all speedily found ourselves fit for work.

"We have all to express our heartfelt gratitude to God for His great goodness and mercy in bringing us out of our difficulties.

#### " COME OVER AND HELP US.

"From all that I have written above, there is only one conclusion to be drawn, and that is that our mission in Tsing-cheu-fu is undermanned. It was because of this that Mr. Richard had to leave Tai-yuen-fu during the hot season to come to help us in Tsing-cheu-fu. This, as I have above related, nearly cost him his life. His illness made it necessary for Mr.



Kitts and myself to go to his assistance, which resulted again in the sickness of us both, and, in Mr. Kitts' case, very dangerous illness. This, again, resulted in Mrs. Kitts having to risk her health by travelling at a time when even the natives do not stir unless compelled. And all this, as I have stated, simply comes back to this—that, as an interior station, we are undermanned.

“The purport and meaning of this letter is that of all our letters—WE WANT MORE MEN. There is a glorious work going on here, but more men are wanted to carry on what has been begun. Surely there must be many in the colleges at home who, if the needs of China and the opportunities

for work that will tell on thousands of souls were put before them, would gladly come to our assistance.

“We are earnestly hoping that, when Mr. Jones reaches England, and puts the needs of China and the special claims of our China Mission before the churches, there will be a very hearty and quick response.

“We are rejoiced to hear that one new missionary will soon be on his way, and trust that many more will soon follow.

“With kindest regards,

“I am,

“My dear Mr. Baynes,

“Yours very heartily,

“J. S. WHITEWRIGHT.”

## New Year's Day Prayer Meeting.

THE special meeting for prayer on behalf of Foreign Missions on the morning of Monday, New Year's Day, in the Library of the Mission House, was a season of hallowed enjoyment and quickened impulse, and will not soon be forgotten by those who were privileged to be present.

As in former years, the gathering was of a *truly catholic character*, and nearly all Evangelical Foreign Missions and other kindred organisations of the metropolis were represented.

The respected Treasurer of the Society, Joseph Tritton, Esq., presided, and delivered the following address:—

“This, our New Year's Day meeting for praise and supplication, has special reference to one special branch of the Lord's work. It is not that we are unmindful of personal mercies or personal needs. Deeply conscious of the one, and devoutly grateful for the other, we respond with gladness to the inspired call, ‘O bless our Lord, ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved’ (Ps. lxxvi. 8, 9). Nor is it that we have no acknowledgments

to render for blessing upon labours at home, and no felt necessity for seeking continued Divine aid, whether we contemplate efforts for the spiritual good of the land at large, or of this million-peopled city, with its abounding sin and its multitude of known or unknown sorrows. Far-reaching and firm is the golden thread of the sympathy of saints, able to entwine itself round many an object of holy interest. But we have to go out in thought to other lands, other cities, other scenes, and ‘men of other tongues,’ and in

fellowship with all Evangelical missionary operations in foreign fields, to raise the song of thanksgiving and breathe the prayer of desire. And I am sure, whatever sections of the Church are represented here to-day in this our happy missionary union, honoured parts of the one thrice-honoured whole, and whatever form of agency may commend itself to our individual prayerful remembrance, be it the translation or circulation of the Holy Scriptures, the instruction of heathen youth, the opening up of the long-closed Zenana, or the direct preaching of 'the everlasting Gospel,'—we shall all feel it no less a privilege than a duty to join in rendering homage to Him who is the source of strength. I am reminded of the words of the Apostle (Acts xxvi. 22), 'Having therefore obtained help of God, I continue unto this day.' 'Help of God,' then, is the secret of all past blessing, the confidence of all present endeavour, and the hope of all future success. Let us gratefully acknowledge the help already received, and seek a continuance of the same, never more needed than now, with the openings before us, and the burdens upon us, and the influences against us; and, brethren, if we are to come 'to the help of the Lord,' 'the help of the Lord' must come to us. Having referred to the source of our strength, let us think for a moment on the character of our service. The Apostle goes on to say, 'Witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that He should be the first that should rise from the dead.' 'Witnessing.' The earthly ministry of the Master Himself was a 'witnessing.' 'Behold, I have given Him for a witness to the

people' (Isa. lv. 4). 'Witnessing' is the work of the Spirit of God: 'He shall testify of Me' (John xvi. 26). So with the saints of old: 'Ye are My witnesses, saith the Lord' (Isa. xliii. 10). So with those who gathered round the Master to receive His last earthly benediction: 'Ye shall be witnesses unto Me . . . unto the uttermost part of the earth' (Acts i. 8). Brethren, the Church of to-day, if true to her calling, is a witnessing Church, and every missionary she sends forth goes as a witness for Christ. And what is his testimony? It is 'the Word of the truth of the Gospel' (Col. i. 5), to be regarded as universally applicable, 'witnessing to small and great,' as essentially Scriptural, 'saying none other things than those which the prophets and Moses did say,' and as supremely Evangelical. 'That Christ should suffer' the sacrifice for sin, and that 'He should be the first that should rise' the Victor of death! 'First' of a long procession of such as out of every land should thereafter 'be risen indeed' with Him, now in the life of the renewed soul, by-and-by in the life of the re-animated dust. Let us pray that all missionaries, multiplied a thousand-fold, may be more and more witnesses for Jesus, preaching salvation to all, holding fast by 'the Word of God that liveth and abideth for ever,' and inscribing on their banner, in indelible lines, the true missionary motto for all ages: 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ' (Gal. vi. 14). The same Scripture that tells us of the source of our strength and the character of our service, tells us also of the crown of our work, that He 'should show light unto the people and to the Gentiles.' The missionary of the Cross is only a light-bearer, carrying the Gospel into 'the dark

places of the earth,' and only a light-reflector, 'showing forth,' visibly as well as vocally, in life as well as with lip, 'the praises of Him, who hath called us out of darkness into His marvellous light' (1 Pet. ii. 9). But with whom rests the power to make effectual the displaying of 'the Light of Life'? Who shall kindle on the cold, dark altar of the human heart the fire that 'shall never go out' (Lev. vi. 13)? He alone, who said in the power of His omnipotence, 'Let there be light: and there was light' (Gen. i. 3); He who in the day of His humiliation still could cry, 'I am the Light of the world' (John viii. 12); He, 'the bright Morning Star' (Rev. xxii. 16);

He, 'the Sun of Righteousness . . . with healing in His wings' (Mal. iv. 2). Christ shows light by the revelation of Himself, and so let us pray for His promised manifestation, that in every field of our spiritual husbandry, through the power of His spirit, the preaching of His Word, and the agency of His servants, the cry may be raised, 'Arise, shine, for Thy light is come and the glory of the Lord is risen upon thee' (Isa. lx. 1), till 'the set time' shall arrive for the manifestation of His visible presence, 'when He shall come to be glorified in His saints, and admired in all them that believe' (2 Thess. i. 10), seen, welcomed, crowned Saviour and Lord of all!"

Prayer was offered by Dr. Underhill; the Rev. Dr. Marmaduke Osborn, of the Wesleyan Missionary Society; Mr. James Benham, of Bloomsbury Chapel; the Rev. Q. W. Thomson, of Victoria, West Africa; Mr. Walker, of Ceylon; the Rev. W. H. Jones, of the London Missionary Society; the Rev. Canon Wigram, M.A., of the Church Missionary Society; and the Rev. Dr. Green, of the Religious Tract Society.

Amongst the hymns which were sung was the following, composed by the Treasurer specially for this service:—

"Passed away another year,  
Meet we in our wonted place,  
Ebenezers fresh to rear  
To our God, the God of grace.

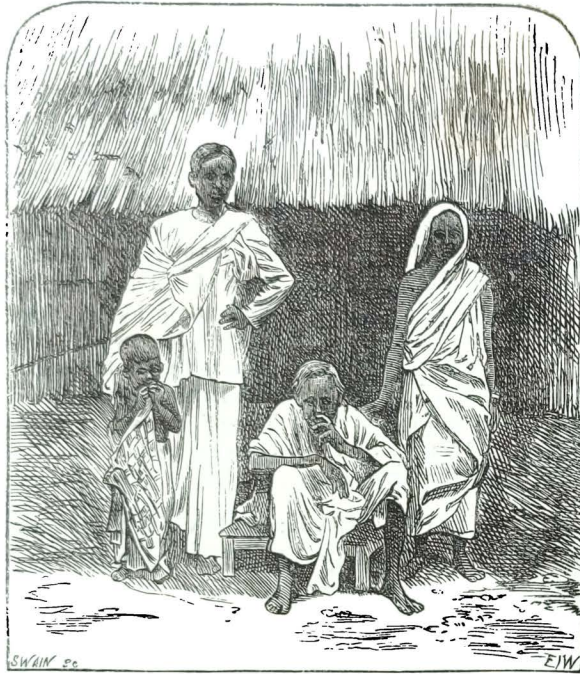
"Dangers, trials, sorrows, cares,—  
He has cleared the way through  
all;  
Retuge from a thousand snares,  
Hearer of the feeblest call.

"Mighty Saviour—Help Divine!  
At Thy throne our hearts we bow;  
Glory, honour, praise be Thine,  
From Thy saints assembled now.

"Some are gone—at home with Thee—  
Loved ones, 'present with the  
Lord;'  
We abide—still pilgrims we—  
Thus Thy mercies to record.

"With the opening year we ask  
Thee Thy Gospel's cause to speed;  
Work for souls, our loving task;  
Gift of souls, our joy indeed.

"If but Thou the standard raise,  
And Thine own strong arm make  
bare,  
Bright shall be the coming days,  
Close we them on earth or there!"



KALACHAND MONDOL, HIS SON GOPAL, AND GRAND-DAUGHTER.  
(From a Photograph.)

### Kalachand Mondol.

**K**ALACHAND is one of the pensioned preachers of the Society, and resides at Khari, the largest and most distant of what are called the "Southern churches," that is, the churches in the district south of Calcutta. Kalachand has written the following account of himself:—

"I cannot state when I was born, as I possess no horoscope. I was married in 1818. In 1828 I went on pilgrimage, as a Hindoo, to Gunga Sagar.\* There I met with a man whom I did not know, a preacher; he preached about repentance. I listened for some time, and understood him to teach that to trust in Christ is better than to trust in the Ganges. I stood a long time listening, and then the preacher gave me a copy of Matthew and John, and a catechism. I was very pleased to get these

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\* The Gunga Sagar festival is held every year in January at the mouth of the Ganges, on Sagar Island. Many have been led to Christ by the preaching heard and the books received there.

books, and took them home. I read them very carefully and attentively, and so did my brother, Gunga Narayan Mondol. We read the life of Christ, from His birth to His death, and learnt that by faith in Jesus Christ the Saviour we can obtain salvation. Resting assured of this, in the autumn of 1829 we embraced the Christian faith. A few months afterwards, Mr. W. Pearce appointed me to instruct two or three Christian families at Madpur, a village two miles from my own. Afterwards, in 1833, the terrible cyclone, with its inundation of salt water, caused great distress to the Christians, and Mr. W. Pearce appointed me to relieve them. He gave me a hundred rupees, and told me to distribute them, and to tell the people to return the money when their affairs were more prosperous. With some other Christian brethren I took a boat for this purpose. On the journey I fell from the boat into the water, but the merciful Lord who rescued Peter rescued me also. He put it into the mind of the manjee (the 'captain' of the boat) to throw out the anchor, so that I caught hold of the rope and was saved. Afterwards Mr. G. Pearce took me into his boarding-school at Shibpur, on the west side of the Hooghly; there I remained three years, and was afterwards sent by Mr. G. Pearce as preacher to Khari, where I engaged in the Lord's work for forty years. I think my age is about ninety."

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No native, as a rule, knows his age, nor do they generally remember dates; they simply know that an event happened before or after such and such a storm or other event. However, I give the narrative as our aged brother, who is now very infirm and must be near the heavenly rest, dictated it to his son. This son, Gopal Mondol, is seen in the picture, with his little daughter. He is the pastor of the Khari church, and has practically been so since the death, early in 1879, of Jacob Mondol, the old pastor, who was a good man above many. Kalachand's wife is standing by his side.

The narrative is very interesting as showing (1) how various agencies work together—preaching, distribution of books (which implies their previous preparation), Christian conversation, and so forth; (2) how "one man soweth and another reapeth"—that good preacher at Gunga Sagar probably never heard what came of those three books he gave away; (3) how the reading of God's Word can carry conviction of its truth.

Calcutta.

G. H. ROUSE.

## Work at Out-stations in the Delhi District.

THE following letter from Dr. Carey, of Delhi, gives a very interesting account of work in the Delhi district :—

“Delhi, India, 16th Sept., 1862.

“MY DEAR MR. BAYNES,—We have had recently three baptismal services, at Shahdera, Pahargunge, and Ghaziabad, when eighteen believers were received into the church.

“I propose giving a few particulars regarding each of these stations, to show how the work, commenced at them more than twenty years ago, is now giving most encouraging results.

“SHAHDERA.

“*Shahdera*, a small town situated on the east bank of the Jumna, was at one time a place of considerable importance. Even now, with its five or six thousand inhabitants, and connected by rail with both Ghaziabad and Delhi, it is no mean place. It was one of the earliest scenes of mission work. Mr. Smith and his colleagues, Mr. Broadway and Mr. Josiah Parsons, began by preaching in its streets, in 1838 or 1859. An elementary school was started, and a small church formed. In 1860, eleven believers were baptized, and a small chapel was erected, capable of accommodating about seventy worshippers. The following year six more were added to the church, but three were excluded from membership. Owing to removals, there was a slight decrease in the number of members during the following two years, which amounted to only twelve on the 1st January, 1864, but the general aspect of work at Shahdera was most encouraging. The missionaries speak of there being ‘several candidates for baptism,’ and of there being, ‘on the whole, more real progress at Shahdera than in any other part of the field

under their care.’ During the three succeeding years there was but one baptism annually, while two were restored to membership, and one died, leaving a total of thirteen members on the 1st January, 1870. The cloud hanging over this little church (in 1869), ‘causing much anxiety and trouble,’ happily soon passed away, and the harmony prevailing amongst the members, their regular attendance at the Sunday and week-day services, and their attempts at evangelistic work among the inhabitants of the surrounding villages, are referred to with feelings of deep thankfulness in the report for the year. On the 1st January, 1875, there were fifteen members and almost as many inquirers, seven of whom were baptized the following year.

“Since 1876 there has been steady progress. Under the fostering care of Khushi Ram, their pastor, the membership has increased to twenty-seven communicants, while from forty to fifty meet for worship at the weekly services.

“THE SHAHDERA BAPTISTERY.’

“About a mile distant from Shahdera is situated an estate belonging to Babu Kishen Ohand, a Pleader in practice at Delhi. In the centre of the large garden surrounding the house is a puckha tank, averaging in depth from four to eight feet. Having obtained permission from the Babu to use the tank for baptizing purposes, we repaired thither on the morning of Thursday, the 31st August. In a short time we were surrounded by a goodly number of natives, including

the nine candidates, their friends, and members of the Shashtra church. After an impressive address by Mr. Smith and the singing of a hymn, the candidates were baptized by me.

"With the exception of one who is the son of native Christian parents, all the nine candidates were converts from heathenism. They were all men belonging to the Chumar caste originally, a class of natives from which we draw our largest number of converts.

#### "PAHARGUNGE.

"*Pahargunge* is a large village and bazaar lying about a mile from the Ajmere gate, south-west of Delhi city. Work was begun here in 1859, and the following year we learn from the mission report that there was a regularly organised church of thirty-five members under the pastoral care of Kareen Bux. In 1861 there were twenty-five baptized, but the same number fell off. 'Some of these had never entirely renounced their old heathen habits, and others soon relapsed.' 'The cause was nevertheless promising,' and it was hoped that those left would remain faithful to the end. For the use of this little church a chapel was erected at the expense of J. C. Parry, Esq., manager Delhi Bank. Pahargunge is spoken in 1862 as 'by far the most promising of our stations.' The church numbered thirty-six members. This year a portion of land near the chapel was given to the mission by Government, on which the native Christians of the village erected houses. Alexander Christian, of Monghyr, generously aided the brethren with a donation of Rs.1,500. The year 1863 was a prosperous one in the history of the church. One Mohammedan was baptized and six restored to membership, three only being excluded. There were no addi-

tions to the church the next year, but preaching was kept up regularly, and the members raised Rs.33.4 for incidental expenses connected with the services. In 1865, Kareen Bux was removed to Delhi, and first Stephen, and subsequently Lal Das, was appointed to Pahargunge. But the change did not prove advantageous, and, while the number of nominal Christians attending the regular services was large, there was a falling off in the number of members. On the 1st January, 1866, there were only twenty-eight members, after deducting a few dismissed to the Delhi church. Pahargunge church 'caused much anxiety and trouble' in 1869, 'the chapel being the principal source of perplexity;' but it is soon after reported as 'having undergone a change for the better;' 'they conduct their own services with a good deal of regularity, and are in a fair way of becoming a thoroughly organised, independent church.' In 1872 this church, situated about a mile distant from Kalán Musjid *busti*, asked Chuni Lal, of the latter place, to take the pastoral oversight of Pahargunge in addition to that of the church in his own *busti*. He was to preach once at each place on the Sabbath, the members of each church engaging to conduct the remaining service themselves. This arrangement seems to have worked well—ten believers were baptized, the Lord's Supper was regularly administered, discipline enforced, and the attendance excellent. The incidental expenses of the church were met by the members.

"Since 1873, owing to Chuni Lal's being so frequently absent on itineration work, it has been found necessary to appoint several teachers in succession. Some of these have done well, while others have failed. This year

has been appointed Wallace, a man of great ability, both as a teacher and preacher. His influence is felt throughout the village; the Sunday and week-day services are very well attended, and not a few of the villagers are earnest inquirers after the truth as it is in Jesus. It was here that Mr. Smith baptized five believers on the 3rd of this month (September) in the presence of a very large and attentive gathering of natives. We humbly trust that the church at Pahargunge may steadily grow under the fostering care of its present leader.

“GHAZIABAD.

“The third station I wish to speak of is *Ghaziabad*, a place across the river, about twelve miles distant from Delhi. This place is the junction of the East India and Simla, Poonah, and Delhi Railways. Mr. Smith commenced work here in 1859, and the following year three believers were baptized. At the request of the railway officials an English service was also started, in 1865, for the benefit of the men employed on the line. This service, conducted once a month by Mr. Smith, was continued till arrangements were made for the permanent location, at Ghaziabad, of a clergyman of the Episcopal Church. Esai Das, supported by several of the railway staff, laboured amongst the natives at and near Ghaziabad from 1864 to 1867. At first the work appears to have prospered under his care, but latterly his inconsistencies resulted in much mischief, and it was found necessary to send Stephen, a man of high Christian principle and considerable preaching ability, to take his place. Stephen was, however, withdrawn the following year, and work suspended at Ghaziabad till last year, when, in response to the earnest entreaties of a large number of chumars resident

there, Mr. Smith was induced to re-open the school under Joseph. The school was doing well, when most unexpectedly Joseph disappeared and has not since been heard of. His place was taken by John Ellis, a man of undoubted piety and great teaching capacities, who, together with an assistant, has brought the school up to its present state of efficiency. There are now upwards of fifty pupils, many of whom can read well. Preaching is systematically carried on in the *dustis* and bazaar every week, and in the villages close by as often as possible. Our meetings are well attended, and apparently much interest is shown by those listening to the proclamation of the truth. There are several inquirers.

“On last Friday (8th September), Mr. Smith had the happiness of baptizing four believers at Ghaziabad. The ‘baptistery’ was a large public tank on the side of the main road, leaving from the station to the city, containing water from four to eight feet deep, and surrounded by several large peepul-trees. On the road side, just above the steps leading to the water’s edge, are three or four Hindoo temples resorted to by travellers from Ghaziabad. The place of baptism being in so public a spot, and the novelty of the scene, attracted a very large number of spectators—about 500—among whom were several Moham-medans and Brahmins. Mr. Smith delivered an impressive address, explaining the meaning of the rite about to be administered, and then immersed the converts, in the name of the Father, Son, and Holy Ghost.

“The aspect of work at Ghaziabad is very encouraging. May the Master bless the little church at Ghaziabad, and make it a power for good in the midst of the heathen darkness surrounding it.

“On some future occasion I hope



to give particulars regarding other portions of the Delhi Mission field.

"We have had, on the whole, a less trying year than is usually the case. We have all enjoyed fairly good health. You will be glad to hear that the change to Simla has done me good. I have been enabled to meet all my engagements, and can now preach regularly (as I have done for nine months) every evening without exhausting my strength. I have tried

to assist Mr. Smith to the utmost extent, and feel that my efforts have not been in vain. Each month I become more and more interested in the work, and long for fruit.

"It gave us unfeigned pleasure to see you in our midst last March, and your visit cheered us greatly. I am afraid we cannot expect 'a second benefit' for some years to come. Can we?"

"Delhi."

"W. CAREY.

## Mission Work in Rome.

### OPENING OF A NEW CHAPEL BEYOND THE TIBER.

JUST before going to press with the current number of THE MISSIONARY HERALD, we received the following letter from our brother the Rev. James Wall, of Rome:—

"Rome, 17th January, 1883.

"MY DEAR MR. BAYNES,—Last night we opened our new chapel beyond the Tiber. Although the rain fell heavily during the day and at the time of the service, the chapel was crowded and numbers stood outside in the drenching rain hoping to gain an entrance. Mr. Gibson, of Liverpool, took the chair. The American organ—which in part we owe to the liberality of yourself and Mrs. Baynes—reached us just in time, and seems to be just the instrument required. The chapel seats about three hundred, is very neatly fitted up, and, to meet the tastes of the *Trasteverani*, is coloured somewhat in the Pompeian style. The roof, which rests on iron columns, has a large opening, from which plenty of light falls by day, and where gas burns at night. The authorities sent the police, but there was no shadow of opposition on the part of the people of the neighbourhood. Most of the Evangelical ministers and workers in Rome were present. Sig. Dal Canto, Samia, Shaw, Taylor, Gavazzi, and myself took part. Sig. Gavazzi, who, not-

withstanding his advanced age and the wet evening, had desired to be present, congratulated us on having such a place in Trastevere. The last time he spoke in this part of Rome was thirty-four years since, on the great day of the siege of Rome, when the French troops were repulsed. Then he was the volunteer of Italy, now he came as the volunteer of Christ; and, supposing he might never be allowed to speak to them again, he gave the people a species of *ultimatum* which was listened to in profound silence or interrupted with explosions of applause. The premises which our Committee have had secured to them in Trastevere are, I consider, among the best situated in Rome for the work of our Mission. We are now holding special services in the new room, and anxiously praying that the Holy Spirit may thus lead many souls to the feet of Jesus. I must thank you personally, dear Mr. Baynes, for your kind sympathy and help in this work.

"Very affectionately

"Yours in the Lord,

"JAMES WALL."

## Work in the Agra District.

**T**HE Treasurer has kindly sent the following interesting letter from Mr. Potter, of Agra, for insertion in the HERALD:—

“DEAR MR. TRITTON,—As promised, I send herewith a short account of my first visit to a Hindoo mela with our native brethren.

“Agra is, as you are probably aware, the European name for what is still by the Hindoos called Akbar’s City. Everywhere in this city and its vicinity one sees the evidence of the greatness of the powerful and, in some respects, good King Akbar. One of the finest of these monuments of his greatness is seen at a place about six miles from the City of Agra, called Secundra, where he built for himself and his wives an immense tomb, as beautiful as it is large. Surrounding this tomb is an extensive park, enclosed by strong and high walls, and entered by a massive, lofty, and beautiful gateway. The tomb and park are in a good state of preservation, and form a frequent resort of visitors to the City of Akbar.

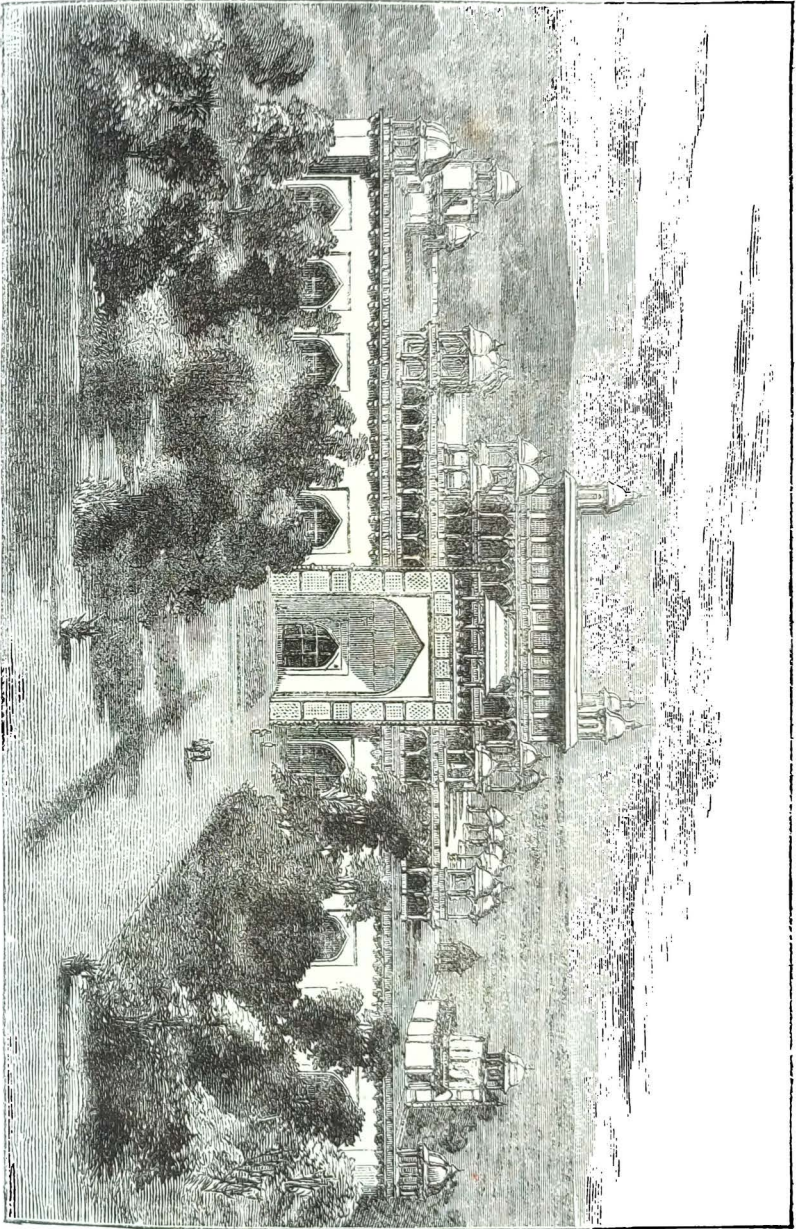
“Near to this tomb is a Hindoo shrine, which every year attracts large numbers of devotees from Agra City and its vicinity, and sometimes from very distant cities also. Monday, August 21st, was the mela day this year.

“Availing ourselves of the opportunity of preaching the Gospel to the multitudes who on mela days first visit the shrine in the interest of religion, and afterwards the tomb and park for the purposes of recreation (two things that appear to be very closely connected amongst the Hindoos), we also determined to spend the day at Secundra.

“Arriving there at about ten A.M., we had good time to look round us and select a suitable place for preaching purposes—viz., beneath the shade of a large tree situated to the right of the tomb, as seen on entering the gateway.

“At eleven A.M. we were ready to begin our work, and, having opened up our camp-table and covered it with portions of Scriptures and other books which we desired to sell, we commenced by singing a native bhajhan to a native tune, which I was happy to be able to accompany upon a small harmonium which we had brought with us.

“The music and singing soon brought the people around us, and, though the numbers varied somewhat and the faces changed frequently, the people continued listening to Gospel teaching and Gospel songs right on from eleven A.M. till half-past three in the afternoon, when we had almost exhausted the strength of our preacher, though not the interest of the people.



THE TOMB OF THE EMPEROR AKBAR AT SECUNDRABAD, AGRA.—(From a Photograph.)

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“Unable myself to join in the preaching, on account of my imperfect knowledge of the language, I could yet understand much of what was said. At certain times large numbers were listening with rapt attention, and I am glad to bear my testimony to the fact that they heard that which was worth hearing—namely, the way of salvation through Christ—plainly set forth.

“On leaving the park, as I neared the gateway I turned to look upon the scene, which was a most picturesque one. The tomb and the garden seemed alive with gaily dressed natives, and amongst the crowd garments of almost all the colours of the rainbow were discernible. Many women were present, and added to the gaiety of the scene by the beauty and variety of their wrist, arm, ankle, toe, ear, nose, and other ornaments. Passing through the gateway I saw such a variety of vehicles as never in my life before—ranging from the ekka of the poor, or rather lower middle-class, man on to the stately elephant howdah of the rich. On inquiry, I ascertained that at least 25,000 people were probably present at this, which, for India, is but a small and insignificant mela or religious gathering.

“Agra, N.W.P.”

“JAMES G. POTTER.

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## The Claims of Japan.

BY THE REV. S. G. M'LAREN, M.A., OF TOKIO.

THE JAPANESE ARE INDEED WELL WORTHY OF A SPECIAL EFFORT BEING MADE ON THEIR BEHALF.

Their patriotism, their politeness, their self-reliance, their high and splendid courage, their versatility and love of knowledge are acknowledged by all, and if only they were brought under the influence of Christianity we might expect from them a brilliant future, and a leading place among the nations of the East. It is the fashion to compare them with the Chinese, and to pronounce them inferior. I do not dispute the sterling qualities of the Chinese, nor deny the capability and potentiality of which their admirers speak. But while the friends of China speak of what she *can* do, Japan may point with pride to what she *has* done.

In an incredibly short space of time, an elaborate and highly organised feudal system, under which the masses of the people were held in bondage, and which it was the interest of the great feudal nobles and their military retainers to uphold, has been broken up, and the military class merged in the body of the people; and if, within the ten years now promised by the Emperor, a constitutional Government shall be established on a permanent

basis, as there is good reason to hope will be the case, a feat unparalleled in history will have been accomplished.

I believe it is a fact that China does not possess a single newspaper of native growth and under native management. In Japan they are numbered by the hundred. Address any of the leading dailies of the capital in English, French, or German, and your communications will be translated and published in the next issue. The principal newspapers keep themselves in communication with the outside world, and supply their readers with the latest news at home or abroad—it may be the last murder in Ireland or the most recent development in Egypt. The difficulties which are overcome in bringing out a newspaper in Japanese every morning reflect the highest credit on the enterprise and energy of the people. In newspaper printing the Chinese characters are largely employed, and this implies the habitual use of several thousands of the most common characters, and the occasional employment of several thousands more. What would an English compositor say to a case of type containing thousands of compartments? Indeed, the expression “a case of type” is, in Japan as in China, a misnomer. A Japanese compositor requires a whole room for the accommodation of a single fount of types.

Another enterprise, in which the Japanese energy and ability have been conspicuously displayed, is the post-office. In China there is no imperial post. A private company, in an expensive and cumbrous fashion, supplies the lack. In Japan the machinery of the post-office works with the smoothness and regularity of the English post, and from the first it has been developed and managed entirely by the Japanese themselves. In Tokio there are pillar letter-boxes in almost every street, sub-offices at convenient intervals, and delivery by smart letter-carriers in uniform nine times a day. The other day I posted a letter to my colleague, who lives in the city at some distance from me, and I received a reply by post the same evening. Not in every country in Europe is such punctuality and despatch attained, certainly not in America, where the post-office is almost the only thing that moves with slow and sleepy pace. In the year 1880 the number of letters, post-cards, and parcels which passed through the Japanese post-office was close on seventy millions. This year, judging from the rates of increase prior to 1880, the number will probably not fall far short of one hundred millions.

It is unnecessary to dwell on the more ordinary achievements of the Japanese under the present régime, such as their railways and telegraph system, the tramways which are laid down on their streets, the lighthouse which guide mariners along their coasts, their army and navy, their ship-

building, and their improved code of laws. Under all these heads, though much yet remains to be done, much has been accomplished. Their school system deserves a passing word of praise. The Japanese are by no means an uneducated people. It is comparatively rare to find a servant who cannot write and keep accounts. In the elementary schools of the country, beside the ordinary branches of education, instruction is now given in chemistry, physiology, geometry, book-keeping, and political and domestic economy. The Imperial University of Tokio furnishes a complete and comprehensive course of instruction in the higher branches of education, while the Engineering College, or rather Polytechnic Institution, until lately under the management of Mr. Henry Dyer, of Glasgow, is admitted to be the most complete institution of the kind in the world. In these two institutions the instruction is given principally in English. I regret to have to add that the pressure of financial difficulties, and the necessity for retrenchment, has compelled the Government to limit its grants for educational purposes, and even to shut up many of the higher schools.

In the department of the fine arts, the eminence of the Japanese is acknowledged throughout the world. Their rich and beautiful lacquer work, their pottery and porcelain, their handsome bronzes, their painted fans and screens, their artistic wall papers and wall ornaments, their magnificent brocades and silk stuffs, and their chaste and elegant jewellery, have attracted the attention of special connoisseurs, and enlisted in their praise more eloquent pens than mine.

I shall not attempt here a detailed estimate of the character of the Japanese. I have no wish to dwell on their faults and defects, and without this it would be one-sided and unfair to expatiate on their better qualities. I may permit myself, however, to point out two attractive qualities which they possess in a marked degree—love of flowers and love of children. These two characteristics are so prominent as to attract the attention of even the passing traveller. There is scarcely a house so poor as not to possess a flowerpot and a flower. Scarcely a day passes in which there is not throughout the year, in some part or other of Tokio, a flower show and flower market. A bouquet is an invariable concomitant of a public meeting, and even at the Lord's Supper the worshippers, while reminded by the bread and wine of God's love in redemption, are also put in mind, perhaps neither incongruously nor unfitly, by the presence of flowers, of God's goodness in creation. Their love of children is no less marked. Accompanied by my wife and children I often walk out to the principal street of Tokio—a handsome boulevard adorned with trees on either side, in Parisian style. While my wife chatters with the shopman, I seat myself on the

raised platform, open to the street, which serves the double purpose of a floor and counter, and on which the shopman, seated in tailor fashion, displays his goods to the inspection of the public. While watching the good-humoured crowd that is sure in these circumstances to gather around us, especially if we have our children with us, I sometimes take my little daughter, not yet two and a half years old, and who has not the slightest fear of a Japanese crowd or of strangers, *if they are Japanese*, on my knee, and begin a conversation with her in Japanese. As the crowd hear the familiar words, dropping in childish tones, but with perfect accent and pronunciation from the little one's lips, a broad smile lights up each dusky face, and the words "*Kawaii, Kawaii*" (*The darling, The darling*), are passed from lip to lip. A people who manifest two such attractive and amiable qualities must possess certain elements of refinement and gentleness of character which encourage us to hope that they are not far from the Kingdom of God.

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### Recent Intelligence.

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Recent tidings from the Congo Mission announce the settlement of Messrs. Moolenaar and Hughes; the former in association with Mr. Hartland at Manyanga, and the latter at Baynesville with Mr. Crudgington.

Both these young brethren have had their first attack of African fever. Mr. Hughes writes:—"We are both coming round again all right. The sky is clearing up and the sun begins to smile, and soon we shall be starting off for our life-work. We are in good heart, and feel the presence and help of the Master."

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Mr. Grenfell, under date of December 21st, writes:—"The s.s. *Mandingo* is just off Sierra Leone, and Mr. Doke and myself hope to go ashore and post this letter. We have had glorious weather ever since leaving Madeira, contrasting most favourably, I fancy, with what you are having in England. We are both well and truly happy, devoutly thankful for the goodness and mercy that follow us on our voyage."

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Writing from Aden, under date of December 22nd, the Rev. Francis James says:—

"The good s.s. *Amazon* has brought Mrs. James, myself, and children so far in safety on our way to China.

"I am glad to say that I have found some Chinese on board who can read; to these I have often spoken of Jesus Christ, and hope my words may be made useful. I cannot forget the farewell meeting at the Mission House on the 5th of December. The memory of words then spoken refreshes and cheers me much."