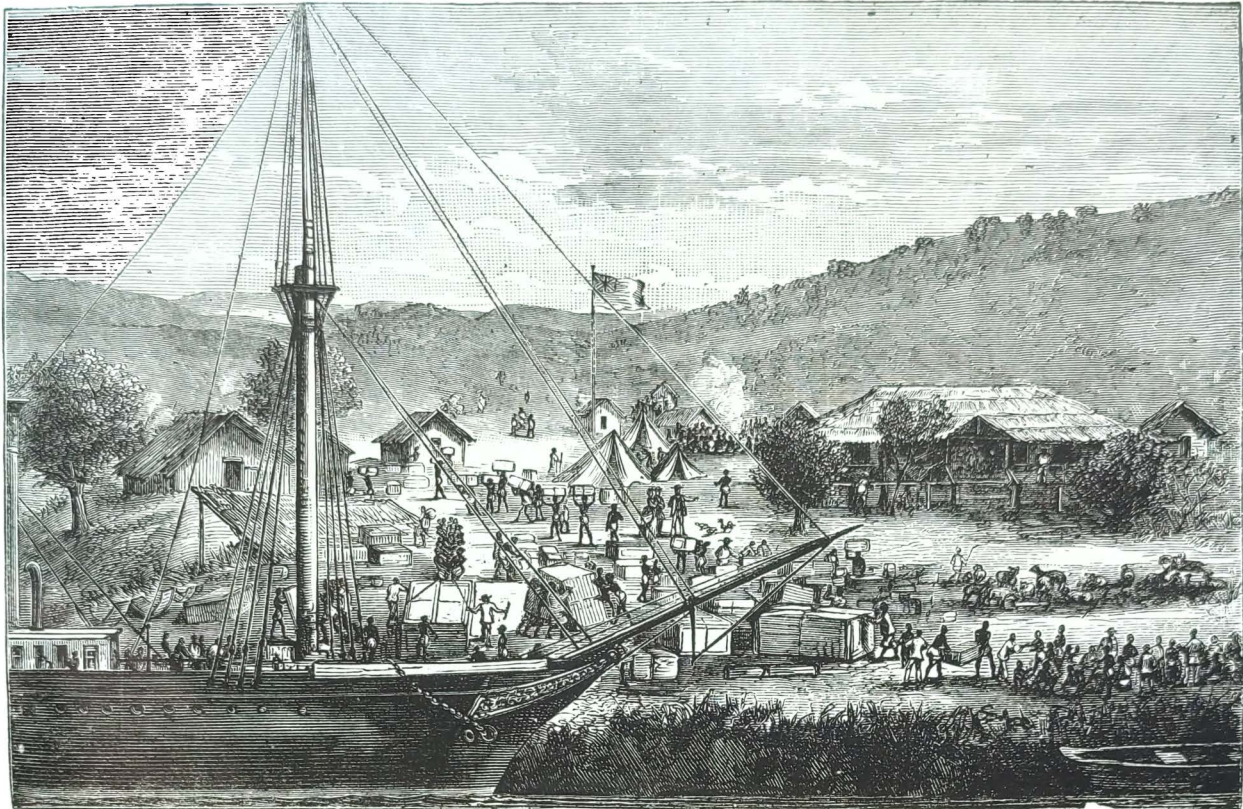


[THE MISSIONARY HERALD,  
JUNE 1, 1880.]



DISCHARGING THE PACKAGES OF THE S.S. "PEACE" AT UNDERHILL, OR WANGA WANGA STATION, CONGO RIVER.  
(From a Drawing by the late Mr. Duke.)

[JUNE 1, 1883.]

# THE MISSIONARY HERALD.

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## Christian Missions in India.

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THE TESTIMONY OF AN INDIAN STATESMAN.

*An Address delivered in the Cannon Street Hotel, on Tuesday Evening, April 24th, 1883, by Sir RICHARD TEMPLE, Bart., G.C.S.I., D.C.L., late Governor of Bombay, formerly Lieutenant-Governor of Bengal, and Finance Minister of India.*

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AT the Annual Soirée of the Baptist Missionary Society recently held in the Cannon Street Hotel, Sir RICHARD TEMPLE, Bart. (the Chairman), said :—" I have felt it my peculiar duty to be present on this occasion because, as Lieutenant-Governor of Bengal, I have been specially acquainted with the Baptist missions in that province. The names of Carey, and Ward, and Marshman, which you read about, are to me living memories, and not only to me, but to thousands of my fellow-countrymen in the East, and, what is more, to many millions of natives. These are memories of men who were the pioneers of civilisation and of humane refinement, the earliest propagators of Christian literature amongst the heathen. The results, indeed, of their work are to be counted among the peaceful glories of England and a portion of that national heritage which is splendid in the highest sense of the term. Again, the Serampore College, which you see mentioned in the earlier publications and in the later reports of this session, is to me a familiar sight—a place where I have distributed prizes, and where I have addressed meetings, not so great as this meeting, but still meetings inspired with equal enthusiasm. I have further thought it my duty to appear at the meeting, because I knew that of all the Protestant denominations in the East there is not one that, according to its means, its numbers, and its opportunities, does more than the Baptist denomination. Of all the Protestant denominations I have often said the Free Church of Scotland is equalled by few and surpassed by none; but there is one by which it is equalled at last, and that is the Baptist denomination. In reference to your

numbers and your wealth in this country, you must indeed be possessed with a real zeal for religion—for consider not only your stations in Asia and in the East, but also in every part of the world. Look at the map of the world, and you will see your stations dotted from hemisphere to hemisphere, from one quarter of the globe to another, with little bright spots which are indeed the focuses of religious light. I venture to say, too, that this meeting, which is so influentially and so numerously attended, is an earnest of the zeal which animates the community. I have seen many missionary meetings in all the chief cities of the North and West of England held on behalf of the Church of England and of other Protestant denominations, but nowhere have I seen a meeting which showed greater signs of real earnestness than the meeting I have the honour to address.

“Now, India presents the greatest of all fields for missionary exertion, greater even than China, for the reduction recently made in Chinese population statistics shows that India may be equal to China as regards numbers of population. Then, as regards our moral responsibilities before God and man, India is a country which of all others we are bound to enlighten with eternal truth. It is a happy thing that in India all the various Protestant denominations are acting together in brotherly sympathy. All their little difficulties about church organisation and the like are sunk before the heathen in the presence of the sovereign truths of the Gospel, and, happily, we may say that our spears are spiritual lances all pointed in one direction.

“I have just returned from a pilgrimage in Palestine; and, toiling laboriously, from sunrise to sunset, among the rocky paths of that mountainous region, I have seen the very landscape upon which the Divine eyes of the Saviour gazed, the very roads which His sacred feet trod, and the very rocks which re-echoed His words of more than mortal eloquence. And I ask you, my brother Christians, whether, of all the commands which He issued to us, there is any command more explicit than this, that we should preach the Gospel to all the world? If you believe in the Bible, if you are resolved to obey its ennobling dictates, then I ask you whether you are not bound, collectively and individually, to do your utmost to spread over the world, into its very utmost regions and among its most degraded tribes and classes, that light which emanated from Palestine? Look round and see whether there are any of the nations of the earth upon whom that responsibility more obviously and manifestly rests than upon the people of the United Kingdom. For remember we are proud of our empire, of our fleets, mercantile and naval, which cover the seas. We not only administer, in India, a vast empire directly, but over the Chinese empire we exercise

almost commercial supremacy. We take Asiatic Turkey under our protection; we have now spread our benign sway over Egypt. We dispute with other Powers the Valley of the Congo and the Island of Madagascar. We have establishments on the Niger. We take the South African tribes—the Zulus, Basutos, Kaffirs, the Bechuanas of the Transvaal frontier—under our protection. We establish a new East India Company, so to speak, in the Island of Borneo, and now we are inclined to anticipate the prospect of taking over New Guinea. We are extended over various islands in the Pacific Ocean. We are carrying communications right across North America from the Atlantic to the Pacific, which I have recently visited. We do all these things. You will have your own opinions, politically, as to whether all this is right or wrong, but it is done; and I ask you, do you believe that the act of Providence which permits us to do these things allows it merely for our national, our temporal, our secular aggrandisement? Can you believe it is permitted for any purpose but one—namely, the ultimate spread of the enlightenment of truth? And, as Christians, we believe that all ultimate truth must consist in religious truth. I press this argument not for the purpose of exciting imperial ideas in your mind, but merely for the purpose of enforcing upon your consciences the religious obligations under which you lie.

“Remember, too, that while we do these things, no doubt partly for our material benefit, or for the benefit, as we should say, of our labouring classes in this country—while we seek new fields for investment of capital, new markets for our manufactures, new communications for our commerce—we also, I am thankful to say, as a nation, remember that these imperial benefits carry with them imperial obligations. For certainly, wherever our influence extends, whether it be secured peacefully or in a warlike manner, there is no doubt as to the ultimate result for the good government and the worldly prosperity of the tribes or nations that come under our charge. And what is more, while the Government does its part in these matters, the Christian public never fails in doing its part—namely, in the spread of the truth which the Government, owing to its political obligations, is unable to spread. Therefore I say that, looking abroad over our foreign interests throughout the world, you also look upon growing and increasing fields for our missionary exertions. And remember that every island, every valley, every continent which we occupy politically we are bound to enlighten morally and spiritually. It should be a matter of thankfulness to us that, whereas you so often see in human history the grandest qualities of humanity devoted to profitless wars and to various political combinations, of which there is either no result or a disappointing

result, or in which among the actual results the harm preponderates over the good—yet in the British Empire you are thankful to find, from ordinary observation, that the results of our domination are, first, material progress and civilisation, and then moral and spiritual enlightenment. Therefore it is a matter of thankfulness to us to find that the British qualities, the valour and genius, the statecraft and policy, are, under Providence, overruled for the good of the human race. And of that good I venture to think, as a man of the world, as a politician, that one of the most potent instruments consists of these missionary exertions which we are here assembled to advocate and to encourage. I am not going to trouble you with statistics of the wonderful progress of missionary operations in the world. I would refer you, first, to the decennial report that was published ten years ago in India, and now to the still more interesting report recently published of the proceedings to the end of 1882. You will see from such reports a really mighty progress, to be measured by hundreds of thousands of persons gathered into the field of Christ. Progress such as that is found in India; and I know that these reports are true, that entire efficiency is secured in India from one end to the other for the missionary cause; and, further, I infer, with the utmost confidence, that similar results are also secured for you in China, in the West Indies, in Africa, in Australasia, and in whatever region may be reached by your missionaries.

“Very often, among Protestant denominations, doubts are cast upon the utility of missions, and many people, who ought to know better, come back from the East and bring disparaging reports. I am thankful to hear that these doubts do not exist among the Baptists, and that, at all events, our Baptist countrymen who come back from the East bring true reports. And these reports being true, I know myself that they must necessarily and inevitably be favourable. But may I remind you now of one or two points of a practical character which will confirm your faith and strengthen your resolve to do your duty? The religions in India—the old-established religions—are each of them waning and declining towards their ultimate fall; of that you may be sure. Buddhism is effete. Hindooism is gradually breaking up, like the clouds before the advancing sun. Mohammedanism, no doubt, will hold out much longer, for this reason—that it has a much more rational foundation than either Buddhism or Hindooism. Nowadays, the practice of Buddhism is a miserable superstition. I know that the humane and, comparatively, sound doctrine of the original belief of Buddha has become utterly overlaid by the most wretched, the most degrading superstition. Hindooism is still the religion of the million, no doubt

but only of the uneducated million. It is no longer the religion of the educated Hindoo. It is no longer the religion of those who have either theoretical enlightenment or practical knowledge. It is being gradually dissipated, like the mist, before the science of the nineteenth century—that science which is being freely distributed amongst the people through the agency of the Government. Caste, no doubt, still holds its rule over the masses of India. But with some it no longer exists as a religious institution; with them it is purely a political institution. It binds them with iron fetters still, no doubt, but these fetters are secular rather than religious. But what is the most important to you friends of missions, is this—that there is a large population of aborigines, a people who are outside caste, who do not belong to any old-established religions, who are not under the influence of bigoted and hereditary superstition. These aborigines offer a *tabula rasa*, by their minds and consciences, upon which the missionaries may operate. And, although they are humble people, no doubt, still they are brave, resolute, faithful, and truth-telling people. If they are attached, as they rapidly may be, to Christianity, they will form a nucleus round which British power and influence may gather. And remember that Hindooism, although it is dying, yet has force, and endeavours to proselytise amongst these people; and such tribes, if not converted to Christianity, may be perverted to Hindooism.

The character of your missionaries is everything, permit me to assure you everything that you could reasonably desire. I know people will say, Where is the genius of Carey and of Marshman now? Well, individual genius is an exceptional thing in all departments of public and of private life, as well as in missionary life; but I venture to say that in all probability the average of Protestant missionaries in India is improving year by year. I do not mean to say that there is greater zeal now than there was in the last generation. The piety of the present may not exceed the piety of the past. One important thing, however, is gained nowadays—namely, the technical, the professional training for the missionary work. Every denomination has now training colleges for the missionaries, and not only that, but there are missionaries of two kinds—those that have the superior training to argue dialectically with the principal classes of Hindoos, and those that have the practical and administrative training to look after the large and growing congregations in various parts of the empire. Let me assure you that the relations of the missionaries with the natives of India are most satisfactory. The missionaries are looked upon not only as angels of light, but as ministers of benevolence. When natives are in trouble or difficulty they send to the neighbouring missionary, and

in times of pestilence and famine it is the missionaries that have always marched in the very van of beneficence and of relief.

“The character of the native Christians is also, I venture to affirm, very satisfactory, and worthy of the care that has been bestowed upon them. For I say, and there are hundreds of magistrates and of merchants and other independent witnesses who will bear me out in my assertion, that the native Christians are thoroughly well behaved, and are all the better in every walk of life for the Christian education and training that they have received. You will ask, In what does this goodness consist? I say it consists in this: that they, without exception, educate their children, and that the children so educated receive enlightened education in the sharpest contrast to the morally unhealthy and the degrading education in which the heathen children are brought up. Remember that it is a difficult thing in any country, even in our European countries, to induce every man, even the poorest, to send his children to school. I declare that the native Christians in India, now to be numbered by hundreds of thousands—and, ere long, to be numbered by millions—send their children to school without any exception whatsoever. I venture to assert that in the attendance upon these churches the native Christian congregations are not surpassed in regularity of attendance by any congregations in Europe. You will also find statistically that the proportion of communicants is very considerable. You will further find that these native Christians are not, as some people will have told you, mere hangers-on upon the skirts of the missions, or only persons who live from hand to mouth. They are industrious peasant proprietors, owning their own little bits of land which they cultivate in their villages. They hold their Christian faith in hereditary tenure, as it were, from generation to generation. They have been often tried in times of mutiny and rebellion, but have never apostatised. Scandals arise occasionally in India as in other countries, but such scandals have never come from the native Christians. Take them all in all, these humble and unpretending people set an example worthy of consideration by their Christian brethren in Europe. They support their ministry, each and all. Though they are poor, yet they are industrious. They are people who never drink, who never run into any excess, who have their small savings. They have not the advantage of the organisation of friendly societies like we have in England, yet, nevertheless, every man saves a little; and of that little he gives to the support of his minister, to the building of his chapel, and to the organisation of his church in the broadest sense of the word. Remember, please, all this when measuring your opportunity and your responsibility. Likewise the system of State



education, as carried on by the Government, aids wondrously in India in enlightening the people ; the missionaries themselves following the example, or, perhaps, the Government are following their example, to educate largely. The fact that so many tens of thousands of natives who do not profess Christianity, nevertheless, without the slightest hesitation, intrust their children to the Christian missionaries, while all the time there are Government schools open to them, speaks volumes for the confidence our missionaries have inspired amongst the masses of the people. Remember that this education not only spreads amongst the great masses of the population, but it is working wonders among the upper and middle classes. It is leading men to look towards a religion of the monotheistic or theistic kind. It is leading them to abjure the faith of their fathers, if I may call it faith—I should say, the superstition of their fathers. It is leading men to open their consciences, their intellects, their faculties to the revelation of Divine truth. There is a sect called the Hindoo Theistic Reformers. I shall not trouble you with the vernacular names which this sect has in different parts of the country, but, as these operations now are extending among all the educated class, they constitute a most important moral and religious movement. And it is for you, my Christian brethren, to exert yourselves to attract that movement in the direction of Christianity. It is a difficult thing to attract it, because these people have considerable intellect. They are not easily reasoned with. They cannot possibly be talked over. They must be convinced by the power of Christian argument, and, we should say, by the still greater power of Divine grace.

“ While there is this vast spread of enlightenment amongst the men, the young men, and the boys, on the other hand the women and the girls of all ages, who once remained in darkness and in seclusion, are now gradually but rapidly emerging and striding into the light. For female education by the State has made not only a beginning, but a considerable progress. There are now thousands of girls' schools scattered over the country, attended by tens of thousands of female children, and within the next generation, no doubt, the great moral movement, the great instalment of progress to be expected, is the spread of female education, and that is a matter which ought to command the sympathies of every lady present. Remember it is a difficult thing to get schoolmistresses in India, because of the social prejudices, and because of the early age at which the girls are married. But there are, we grieve to think, large numbers of widows who, according to the Hindoo system, must lead a thoroughly miserable life without hope or occupation in the world, and for them the honoured profession of school-mistress opens an excellent career. But, ladies, especially ladies present,

I particularly commend to your increasing attention the cause of the Zenana Mission. The schools of which I have been speaking have been for the humbler kinds of girls; but the operations for which I venture to bespeak your best exertions, ladies, are those of the Zenana Missions, which are carried on, not in the villages, nor in the busy streets of the towns, but in the houses, in the apartments, of the middle classes and of the wealthy. It is most important that the enlightenment should spread among the upper classes of the women, in order that it may be the leaven which should affect the whole mass of female education throughout British India. But these benevolent operations in the inner apartments [of the women necessarily demand, I may say, a peculiarly delicate organisation—a sort of organisation which cannot be roughly attempted by us plain, practical administrators it requires all the gentle and patient thought which the educated women of England are peculiarly qualified to exercise. I am sure you cannot do better for the cause of Christianity than to continue these exertions on behalf of your Eastern sisters, in the full confidence that such educational enlightenment must be necessarily followed by the propagation of Christianity.

“I shall conclude by reminding you that, as patriotic people, you may be confident that the missions in India are doing a work which strengthens the imperial foundations of British power, and raises our national repute in the eyes of the many millions of people committed to our charge. You may be also confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation; and myself having also administered provinces which contain, from first to last, 105,000,000 of British subjects—that is, nearly half British India—I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department, and of all the hundreds, indeed thousands, of officers I had under my command—European officers and gentlemen—I have never seen a better body of men than the Protestant missionaries. I say also that, of all the departments I have administered, I have never known one in which a more complete result was obtained than in the department—the grand department—which is represented by the Protestant missions. You may say that you ought to have not only statistics and reports to convince you, but that you ought to have corroboration of all the fine things that are told you. Now, for all the statistics that are published by the missionaries you have absolute official verification that the census of the native Christians of India is as trustworthy as the census of the Europeans of British India

itself, and all the main facts upon which you rely when you give your subscriptions to the missionary cause are as certain as any financial, or commercial, or political, or administrative fact whatever. As regards the evidence, you have that of some among the greatest administrators, the bravest soldiers, and the most skilful politicians that have ever adorned the annals of the East. I wish that some of them could be present upon this platform to bear witness of what they have seen and known. They are men accustomed to make responsible statements which shall command the trust of their countrymen, and even the reliance of the Government itself. They are not men likely to be misled by prejudice or by enthusiasm; on the contrary, they are cool, calculating men. I wish they were here to bear evidence to-night. They are far better men to bear such testimony than I; but, having, as I say, administered the finances of India for several years, having governed in succession some of her largest provinces, having also by fate been cast among the troubles and difficulties of almost every part of British India, from north to south, from east to west—I have thought it my duty, without claiming any credit whatever for myself, to stand before you and give you my personal testimony, and to add to that testimony whatever weight I could by presiding over your deliberations this evening."

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#### IMPARTIAL TESTIMONIES TO THE BENEFITS OF MISSION WORK.

*Speech by the Right Hon. W. E. BAXTER, M.P., Chairman of Annual Meeting of the Baptist Missionary Society in Exeter Hall, April 26th, 1883.*

The CHAIRMAN said:—"On Thursday, April 26th, 1866, I had the honour of presiding at the annual meeting of the Baptist Missionary Society in this hall, and after an interval of seventeen years, during which, as Mr. Disraeli used to say, a great many things have happened, here I am again. Some of you may recollect that 1866 was the year in which took place the disturbances in Jamaica which excited both the religious and political world, and in which your denomination was more particularly interested. At present there is no equally absorbing theme on which I can address you; but the missionary work has been steadily going on all over the world, and it has begun of late to attract more attention on the part of thinkers and politicians outside the domain of the Christian societies. In the beginning, missionaries were opposed by the powers that be; then they were pook-pooked; afterwards they were sneered at as promoters of discord; but now men of the world have discovered that they are a real power, whose

influence it is necessary to take into account in reviewing the state of nations not yet civilised. I am a devourer of books of travel, and have made it a point for more than forty years to take note of everything that has been written by credible witnesses in nowise connected with any of the societies as to the effect and success of missionary operations among the heathen; and, as it is far more important that the general public should know what impartial travellers say about the missionaries than what they say about themselves, I ask you to allow me on this occasion to read a very few brief extracts, the publication and circulation of which may be of assistance to the good cause.

“Turning to the last volume of my commonplace book, I quote, first, from Mr. Margary’s journey in China:—‘People are apt to scoff at modern missionaries, with their comforts of house and home, but I have an opportunity here of seeing that they really do a vast deal of work, and diffuse a great deal of knowledge.’ Second, Mr. Parker Gillmore, in ‘The Great Thirst Land,’ writes regarding South Africa: ‘Some people say missionaries do no good. Before I came into the interior of this country I thought so too, but my belief is now exactly the reverse.’ Third, here is the testimony of Mr. Stonehewer Cooper, in ‘Coral Lands’: ‘I cannot agree with, perhaps, the majority of the missionaries in the Southern Seas; but, despite all differences of creed, I raise my hat in respectful homage when I think what these men have done. . . . I am no great admirer of the principles commonly attributed to Exeter Hall, but there can be no doubt of the enormous benefits which have followed the labours of Christian missionaries in the Pacific.’ Fourth, in his ‘Wanderings South and East,’ Mr. Walter Coote, F.R.G.S., says of Fiji: ‘To Wesleyan missionaries one must in great measure give the credit of this great change, and it would not be just to close this chapter without a word in praise of their great work. No one can deny them the highest admiration.’ The book, however, which has had the largest circulation amongst that portion of the upper class not likely to read the reports of societies is Miss Gordon Cumming’s charming account of her ‘Home in Fiji.’ ‘I often wish,’ she writes, ‘that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. . . . Can you realise that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations, that the schools are well attended, and that the first sound which greets your ear at dawn and the last at night is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer. . . . It is only forty years since the missionaries landed, and already they have won over to the new religion of peace and

love upwards of a hundred thousand ferocious cannibals.' A well-read and thoughtful young lady of my acquaintance had been reading this book, and I was much interested and amused when she told me, as something quite new, the marvellous changes that had taken place in the islands of the South Pacific; and this conversation proved to me—what I had long been convinced of—that the general literature, so to speak, of the question has been too much neglected by our missionary institutions, and that endeavours should be made to inform and interest in the work that portion of the enlightened public who do not attend meetings in Exeter Hall, and who have no opportunity of reading the reports of Christian agents abroad.

“Having myself visited the four quarters of the world, I have had some little knowledge and experience of what is going on, and I hope you will not think that I am detaining you too long while I say a word about India. I spent three months, the winter before last, and travelled more than six thousand miles, in that wonderful country; and one of my pleasantest recollections is of an afternoon in the garden of Lord Ripon's beautiful bungalow at Barrackpore, and looking across the Hooghly, where, directly opposite, are the once famous Baptist mission premises of Serampore, associated with the names of Carey and Marshman, and many events memorable in the history of missions. The last missionary meeting at which I presided was that of the Calcutta Auxiliary to the London Society, and on the evening previous to my departure from the capital of our Indian Empire I met upwards of a hundred native Christians, belonging to all sections of the Protestant Church, and listened to several speeches of such eloquence and power that it was no easy matter to gather up the thread of them and reply. Then I personally went to the idol-worship at Kali-Ghaut, and there beheld abominations of which I could not give this great assembly the faintest idea. The number of Government officials and other Europeans in India who underrate and minimise the effects of missionary enterprise is steadily decreasing; they are fast finding out that, although the avowed converts may be comparatively few, the sapping and mining process has been steadily going on, and that the whole fabric of heathen mythology—shaken to its foundation—may topple over any day. It is impossible to visit, as I did, the great schools and colleges established and most ably conducted all over the country by the various Christian societies without being impressed with the magnitude of the work that is going on, and the probability of a great religious revolution at no distant day. In the city of Calcutta, the Church of Scotland alone have 2,000 young people in their institution, and twenty-one of the youths educated there took the degree of B.A. at the last examination. The two greatest drawbacks on the Christian

side to the missionary work are, first, the proceedings of certain High Church dignitaries and their satellites, who treat other denominations as beyond the pale; and, second, the payment out of the State revenue—derived of course, principally from Hindoos and Mohammedans—of bishops, deans, and chaplains—a large proportion of whom have nothing to do with the soldiers, but preach to congregations of wealthy planters and merchants, who ought to be made to pay the salaries of their own clergymen. I was urged by influential deputations of Christians who do not participate in this spoliation, and of educated Hindoos and Mohammedans, to impress upon the British people how important it was to get quit of this ecclesiastical scandal, so injurious to the progress of Christianity, and so contrary to the spirit of the Queen's proclamation. You, living at home, can form but a small idea of the pleasure and profit to be derived from spending the winter in India. The invigorating air of the ocean between Aden and Bombay, always calm and placid in November and early March, the luxuriant tropical vegetation, the magnificent evergreen forest trees, the grand monuments of dynasties passed away—the Taj Mahal at Agra, the throne of the Great Mogul at Delhi—the worshipping myriads at early morning on the Ghauts of the Ganges at Benares, the appalling grandeur of the Himalayas as seen from Darjeeling, the soft beauty of the plains in the Presidency of Madras, the temples of Southern India, and the effect of railways and rapidly increasing trade combine to form scenes and studies which must delight every thoughtful man. We can hardly appreciate, far less exaggerate, the magnitude of England's task and responsibility in regard to her great Eastern dependency. There are hopeful signs, but there are terrible dangers. Be it ours to strengthen the hands of those who are working there for Him who is the King of Righteousness and the Prince of Peace. Nobly has the Baptist Missionary Society done its work in India and elsewhere. It is for you to look after its finances, to wipe off debt, to provide for enlarged support, and to let no cause for discouragement weigh down the energies of its agents at home and abroad."

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## The Congo Mission.—The Late Mr. W. H. Doke.

THE same mail that brought home the sad tidings of the death of Mr. Doke brought home a small rough pen-and-ink drawing of the unloading of the eight hundred packages of the Congo Mission steam-ship *Peace*, at "Underhill," or Wanga Wanga Station, sketched by the facile fingers of our devoted young missionary only a few days before he was taken home to his rest; and, feeling sure that all our readers would like to have a copy of this drawing, so graphic and instinct with life and energy, we have had it engraved, and present it with this number of the MISSIONARY HERALD to our friends.

With this drawing we also received the following letter, written by Mr. Doke just a fortnight before his death:—

"Underhill, Congo River, *January 31st*, 1883.

"DEAR MR. BAYNES,—If mercies past are prophecies of mercies future; if

'Each sweet Ebenezer we have in review  
Confirms His good pleasure to help us quite through;'

then there is a happy and prosperous future before the *Peace*. So far, the hand that has protected and arranged has been little short of daily visible.

"The protection given to us and to our people on the voyage, by ocean and by river; the safety from accident to life or limb in landing our heavy cargo; and the health we have enjoyed, are marks, we take it, of a Father's care. But even more apparent, more assuredly Divine, has been the arrangement of the whole. We, who keenly felt the difficulties, keenly felt the help.

"The cargo did not trouble us at Liverpool; all was done without us; but when we reached Banana the work was ours, or rather it was God's. The Dutch Trading House, our friends, have boats of various tonnage—sailing ships and steamers. These carry stores and cargo. They may be anywhere along the Southern coast; but, wherever they are, they are generally busy and fully occupied; to use the agent's words, 'We might come fifty times and find no vessel disengaged.' So, then, when Mr. Grenfell hurried back from shore to say that the *Prins Hendrick*, their finest river-steamer, was in the river and at liberty, what could we feel but that the God who had given us the *Peace*, and had given us a following of over seventy persons to help us—women, men, and children—had given us also this means of transit for the whole.

"We were soon at work discharging; the *Prins Hendrick* was lashed beside us, and the cases were rapidly transhipped. But for this unusual event of the *Prins* being idle at Banana, the cases must have gone ashore, must have been broken up at once, and so must have caused a large amount of trouble. We were prepared for that, but the trouble had been none the less; and then the dangers against which one cannot guard—the overturning of the boats, the breaking of the goods, and consequent risk of heavy loss—these, that might have been so serious, were *nil*.

"The sun set upon our work, and rose upon it; and that morning, before the

heat, we had all our stores, all the *Peace*, and all our people safely on board the *Prins*.

"The voyage up to Underhill was prosperous and pleasant; for though, to a novice, the rocks and whirlpools of the wild, roaring river were by no means reassuring, and it was mechanics *versus* Nature all the way, still Nature was not always an opposing force, and the scenery outrivalled fairyland.

"Underhill was reached in less than a couple of days, and there again we saw the arranging hand; for the height of the river was such that the steamer could be anchored close beside the beach, planks could reach her from the land; boats were consequently unneeded, and the dangers of their use avoided.

"Underhill is a pretty little settlement—it soon became a lively one. The hills rang again with shouts, and the hill-side swarmed with movement; seventy left the ship, to meet seventy just arrived from the interior with Mr. Crudgington. Discharging was soon in full swing, the beach grew white with cases, and the stores were filling rapidly. Up the hill a busy number were erecting tents, for the thunder and the lightning warned us to prepare for night. Here and there the smoke of cooking fires was rising, and at the houses greetings and questions seemed to know no end. We had a crowd of helpers, willing helpers; not a slip occurred; and now the vessel's hold is empty, and our stores are overflowing.

"Like Israel, we have seen this great work which the Lord has done for us, and our hearts are glad with thankfulness and hope; we set up our Ebenezer and rejoice.

"A. H. Baynes, Esq."

Yours sincerely,

"W. H. DOKE.

Mr. Grenfell, writing under date of February 17th, from Underhill Station, says:—

"Up to the 7th of February our dear brother Doke had enjoyed exceptionally good health. On that day, feeling a little feverish, he retired to rest early, and on the following day he was again compelled to seek his bed very early, his temperature having risen to 102 degrees.

"Happily and providentially, Mr. Crudgington was on the spot, and, from his medical knowledge and training, was well able to advise and prescribe, but, notwithstanding every care and constant and most vigilant attention, every effort was unavailing; and every attempt, by medicines, tepid spongings, and vapour baths, to induce a remission proved unavailing, Mr. Doke's temperature never falling again below the fever limit, except for an hour or two.

"During the earlier stages of his illness, when he could converse, he expressed himself as joyously acquiescent to the Divine will, whatever might be in store for him, being always confident all would be well. He was perfectly certain in the well-grounded assurance that He who had been so good to him in the past would order all things for the best; and when the end drew near, and he was unable to converse, in feeble tones he managed just to say, 'All well; oh, so well!'—and thus our brother passed away on the very day that completed the third week after his arrival in Africa, and just as he was entering upon a career for which he was so specially qualified, and to which he had so thoroughly and unreservedly consecrated his life.

"The following day, the 15th of February, Mr. Crudgington, Mr. Butcher, and myself committed his remains to the grave, which had been prepared in the little



valley which bounds the mission compound on its northern side, and not far from the point where we cross the valley on our up-country journey.

"To know him was to love him; working and living with him, as I have done for many months past, I could not but admire him; his sterling worth, unobtrusive devotion, and deep-seated piety made me feel he was specially qualified for our work out here. But he has been called higher, and our hearts ache and our eyes are full."

His sun has gone down while it is yet day; we had hoped much from his work, for he was specially well fitted for difficult and technical toil; but all is well. In his own words:—

"It may be I may only be used for a short while to draw others into this noble undertaking; if so, I am more than content—long or short, it is honour and privilege to engage in it, be it only in ever so humble a way."

And once again, writing to Mr. Baynes soon after his appointment to the Congo Mission—

"My heart is very full. In the joy of giving myself up wholly to this service my one desire now is to *live Christ*; pray for me that I may *LIVE Christ*—yes, live Christ out on the Congo, far away from home and friends—and then death, come when it may, must be gain. Then shall I be satisfied when I awake in His likeness."

"HE BEING DEAD YET SPEAKETH."

### "Good-bye till Then."

THE LAST WORDS OF MR. W. H. DOKE'S ADDRESS AT THE CONGO MISSION VALEDICTORY SERVICE, DECEMBER 5TH, 1882.

SO soon the earthly race for him is over;  
 SO soon has victory crowned a brave young life;  
 So soon the Master's "home-call" has been given,  
 And "death's bright angel" sent to end the strife.

But we had hoped for him long years of labour  
 And loving service in God's harvest-field,  
 That unto souls in heathen darkness lying  
 A God of light and love should be revealed.  
 Strange, to our earthly sight, so weak and human,  
 The earnest voice is hushed for evermore;  
 Strange that the willing feet and eager fingers  
 Rest thus so early on a foreign shore.

Yet not in vain the faithful, loving lessons  
 Which both by earnest word and life he gave;  
 Strange that, in following his bright example,  
 Others hereafter step o'er a new-made grave.

Our troubled, saddened hearts see but the shadow;  
 We cannot trace as yet the rainbow light  
 Shining above the clouds of disappointment;  
 But God knows best, and His way *must* be right.

Farewell! beside the Congo's rushing river  
 We leave him resting, ne'er to meet again  
 Until the daybreak and the scattered shadows  
 Herald the Resurrection morn—" Good-bye till then."

April, 1883.

H.

## Reinforcement or Recall—Which shall it be?

**T**HIS is the grave question that presents itself at the commencement of the new year.

The present financial position of the Mission forces this question into the forefront.

An actual debt of £2,910 7s. 8d. from last year, and a present permanent expenditure of more than £3,000 in excess of regular income, means that, unless a very large increase takes place in the receipts during the year current, the present debt will, on the 31st of March, 1884, have grown to a total of £6,000 at least, and, having regard to the additional expenditure involved in the *maintenance* of the many new brethren sent out during the last year, it may amount to a much larger total.

In this case *retrenchment* and *recall* may become an absolute necessity.

And yet, as we write these lines, the passionate, pleading cries for extension and enlargement are sounding in our ears from all quarters of the globe—India, China, Japan, Africa, all wide open to the Christian Church, and the command of the risen Lord, still peremptory, and obligatory upon the whole Church Catholic, and upon every individual Christian.

In many distant lands brave, faithful, heroic men have long been fighting the battles of the Lord, single-handed and in solitude.

These lonely toilers, uniting in one loud chorus of appeal, tell us, in words of pleading earnestness, of the grand and blessed prospects of Mission work to-day—of splendid opportunities passing by because they are not able to seize them—of a harvest waving golden at their very doors that they cannot gather; and, with weeping eyes and longing hearts, they urge the churches at home to send forth more labourers into the harvest.

And these pleadings and cryings come from no mere enthusiasts.

Needs that are words only at home are terrible and solemn realities in the lands far away. These grand opportunities coming and, alas! going, are ever present to the toilers on the field; and these men are not fanciful or visionary; these claims to them are absolute and solemnly real; they are God-created, and so at our peril only can they be neglected.

From brethren in the East, West, North, and South the cry rises up—"All lands are open, send us more labourers."

*And the labourers are ready and waiting.*

Never before in the history of the Mission were there so many promising, specially well equipped, and suitable young men offering themselves for mission work as to-day.

At the first meeting for business of the new Committee, last month, offers for mission service were received from

Two Candidates for the Congo Mission,

Two do. for the China Mission,

Two do. for the Indian Mission,

and there are several other suitable young men who are only waiting until the Committee have disposed of the cases now before them to offer their services immediately for this blessed work.

These brethren are longing to be sent forth. In the language of one of them—

“For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be—with the world wide open—toilers on all hands pleading and praying for ‘more labourers’—that the churches at home will decline to send the means to send out those who are waiting and longing and panting to go? Oh! do, I pray you, my dear Mr. Baynes, plead for us, and may the Lord incline the churches to find the funds.”

What is the Committee to say to these brethren? The answer must be given by the churches.

It surely cannot be that the utmost limit of giving for this blessed cause has been reached.

In many noble instances, doubtless, a loving self-sacrificing consecration has broken its alabaster box; but in how many other instances has the contribution been given “out of the abundance,” and never missed?

In the words of “*A Poor Widow*,” who sends two pounds, the proceeds of her hard-earned night needlework:—

“Oh! dear Mr. Baynes, if each individual Christian would, as in the *near sight* of the dear Lord who died for us, see what could be done without, what little comfort could be given up—for HIS SAKE—privation would become privilege, and even suffering would be sanctified.

“This little mite has been a real joy to me; and the Lord knows I have often suffered want to have the privilege of helping on, in ever so small a way, a work that I cannot help loving and praying for. Oh! it is so much more blessed to give than to receive.”

“Of a truth, I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.”

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## Frequent and Systematic Giving.

BY THE REV. J. B. MEYERS.

THE growing expenditure of the Society occasioned by its extending operations, especially in India, China, and Africa, necessitates a serious consideration of the question how best a corresponding increase in its income may be secured.

Our present contributions, not taking into account those obtained in the Sunday-schools, are raised almost entirely by means of annual subscriptions and congregational collections. Are not these means capable of development and improvement? The annual subscribers represent but a very small per-centage of the church membership, and, of course, a still smaller per-centage of the denomination; whilst the annual collections afford, as far as individuals are concerned, a too infrequent and unreliable opportunity for contributing. It is certain that the number are comparatively few upon whom we can depend for subscriptions in one payment of "ten shillings and sixpence and upwards." It is also certain that, taking the aggregate of the churches, a large proportion of individuals are absent, from various causes, when the annual collections are made; and it is further certain that, of those who are present, the great majority could contribute, and most probably are not unwilling to contribute, monthly or quarterly what they now give annually were the custom of frequent giving recommended, and some suitable mode devised by which it might become practicable.

We are encouraged to believe that the disciples of Jesus Christ are becoming more and more sensible of their responsibility to their heathen fellow-creatures, and are, consequently, becoming increasingly concerned to promote their evangelisation. If we are correct in this belief, we think it is likely new methods will be demanded by which the quickened conscience may express its loyalty, and the enlarged heart its Christ-like pity, in a more constant and an ampler generosity. The annual giving, unless in its amount it be felt to cover the claims of the year, will not satisfy the heart of him who is often mourning over the spiritual state of the heathen, who daily prays for the coming of the Kingdom of Christ, and who believes that the last commission of the Saviour of men calls for loyal and loving service.

We have thought that, in the present financial circumstances of the Society, and with the missionary spirit spreading in the churches, it might be useful if a detailed description were given of certain methods for raising increased funds which, in some few instances, have been put into operation.

We wish particularly to call attention to what may be called, for the sake of distinction,

#### THE ENVELOPE SYSTEM,

originated some time ago by the congregation meeting in Myrtle Street, Liverpool. As other churches have recently adopted this method with very satisfactory results, we shall describe its working in detail.

A missionary treasurer and secretary having been appointed, the chapel is divided into sections, more or less according to size. Each section is placed under the superintendence of a collector, chosen, if possible, from those sitting in the section itself. The collectors are provided with books, in which are entered the numbers of the pews, the names and addresses of each seat-holder and of other attendants, according to their respective divisions. These books also contain columns ruled for each month in the year. The contributions are collected by means of small envelopes, varied in colour to denote the particular section to which they belong. Monthly giving being desired, these envelopes are placed in the pews on a certain Sunday in each month. Should there be any individuals who prefer to give less frequently, their envelopes are supplied at the appropriate intervals. The contributors, having enclosed their subscriptions, deposit their envelopes in the weekly offering boxes, or in boxes provided for the purpose. These boxes are cleared each Sunday. Once or twice a-month, as may be thought well, the secretary meets the collectors at the close of a week-evening service, handing over the envelopes unopened for them to enter the sums they contain in their books. The money may be paid in by the collectors monthly or quarterly, their books being initialed whenever payments are made. The treasurer remits to the Mission House four times in the year. In some instances receipts are given month by month to every subscriber, being enclosed in the new envelopes; in others, receipts are given once a-quarter, with a reminder of arrears, should there be any; others, again, deem receipts unnecessary.

In adopting this method the distribution of a circular, signed by the pastor and officers, explaining and commending it has been found of great service. With these circulars slips are issued, upon which subscribers may enter the sum they propose to give, and state how frequently—whether monthly, quarterly, half-yearly, or annually—they would prefer to give it. In commencing this method we would advise, wherever it is practicable, a general canvass at the homes of the congregation, such as that which has recently been made at Rochdale, in which particular case the circular distributed in the chapel intimated that a friend would call in a few days to ascertain what help could be rendered to the Society, the personal ca

being made simply for the purpose of advocating the claims of mission work and securing promises of aid, the contributions being ingathered by means of the envelopes placed in the pews.

To sustain an intelligent and fervent interest in the Mission, every regular subscriber, of whatever amount, is supplied with a copy of the **HERALD**.

We are confident that this method, worked by an energetic secretary and sympathetic collectors, would be found pleasant and easy in its operation, and most certainly would yield very considerable results. Such is the testimony of experience. "The response to our appeal," says the secretary of the Bloomsbury Auxiliary, "has been so hearty that, instead of 98 subscribers, we have now 234, and the total of ordinary subscriptions has increased seventy-seven per cent.; and, what is more important, the interest in mission work has been quickened to a remarkable degree." At Heath Street, Hampstead, where this system was begun some six months ago, the result promises to be equally satisfactory. The number of the subscribers has increased threefold, and it is expected some £80 additional contributions will be obtained. The secretary at Denmark Place, Camberwell, writes in the same strain: "We only started in December last, and during this time we have enrolled the names of upwards of sixty new subscribers, and several others have, by adopting the monthly giving, thus increased their gifts." This testimony is further confirmed by the missionary secretary of the West Street church, Rochdale. He says: "It is perhaps early to speak of the success of this plan, as it has been in operation with us only six months; but, so far, it has worked exceedingly well, and there is reason to hope that it will work even better another year, when it is seen how much can be done by the collecting of small sums regularly and frequently given. I doubt not, when the result is made known at the end of the year, that others will be stimulated to give in the same way."

We should be delighted and thankful if these very satisfactory recommendations should induce our churches generally to try this method. If information on any point be desired, we trust communication will be at once made with the Mission House, where assistance in introducing the system will be gladly rendered, and envelopes and collecting-books freely supplied.

Whilst we are especially desirous the plan we have thus described should become general, it is possible that local circumstances may render some other scheme more suitable. We would, therefore, call attention also to two other methods by which frequent and systematic contributions may be secured.

## THE DISTRICT METHOD

has been adopted by several churches. This method divides the congregation, not into sections according to the seats occupied in the chapel, but into districts according to residence. One collector or, as may be preferred, two collectors are appointed to each district. After a circular, signed by the pastor and officers, has been distributed, and a statement has been made from the pulpit, a general canvass is made to secure promises of help; the collectors then call for the contributions monthly, or less frequently, as the subscribers may choose. If thought desirable, the small cash envelopes may be also used in working this plan, as is the case at Upper Holloway. At least once in three months the collectors should hand over their money to the secretary, so that as often it may be forwarded to the Mission House. If this scheme, or the one already described, is to prove successful, the smaller sums as well as the larger should be sought. We think there are many non-contributing individuals who would be prepared to give fourpence monthly—a penny per week—or more if there were friends who would be willing to call and receive their gifts. To those who may resolve to attempt this method of securing frequent and regular giving, books will be forwarded on application to the Secretaries of the Society.

The other plan to which we direct notice consists in the general circulation of

## MISSIONARY BOXES.

To show with what good effect the use of these boxes may be attended, we may refer to what is now being done at Highgate Road Chapel. The plan adopted there is as follows:—

1. The boxes are definitely *family* boxes, and not intended to supersede or interfere with any existing annual subscriptions or any public collections at the chapel.

2. The boxes are numbered consecutively, and have on one side a short address to stimulate missionary zeal, and the suggestion *that the boxes should be placed on the breakfast-table every Lord's-day morning* to receive the family offerings for the work of God among the heathen (in accordance with 1 Cor. xvi. 2). This is a cardinal feature of the plan.

3. The boxes are called for *quarterly at the houses* of those who have taken them (unless they prefer to bring them to the chapel) by collectors appointed for that purpose, as soon after each quarter as possible, who give receipts for the amounts received.

4. The collectors hand in the total amount received from the boxes in their districts to the mission-box secretary, who initials their receipt-book

counterfoils, and gives out the names of any new families to be called upon with the view of getting more boxes taken.

We may add that at Toxteth Tabernacle, Liverpool, upwards of £60 of the contributions are raised by means of these boxes. We shall be glad to forward from the Mission House any number that may be required for use in Christian families.

In conclusion, we desire respectfully, but very earnestly, to commend the above methods to the serious consideration of the pastors and officers of the churches. We feel sure there is a widespread desire that the Society should go forward in its blessed work. We believe that many hearts would be sad were the Committee to be compelled to restrict its operations. Surely this must not be! But, unless methods of some kind be widely adopted for obtaining frequent and regular contributions—not simply from the few, but from the many, the smaller as well as the larger offerings—the retrenchment which would be so deeply lamented may become an absolute necessity. Should the debt with which the past year has just closed be repeated at the end of the present year, and so the £3,000 swell into £6,000, it will be a question for the Committee to consider whether its expenditure—in other words, its holy and beneficent work—must not be curtailed. We feel that a crisis has arisen in the history of our Mission, created, let it be remembered, by the very success with which its operations have been attended. For this crisis may the spirit of faith and self-sacrifice in our churches be more than equal!

J. B. MYERS.

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### Recent Intelligence.

On May the 5th, Miss Clayton, of Maidenhead, and Miss Allen, of Bristol, left London in the s.s. *Glen Glarry* for Shanghai, the former to be married to Mr. Sowerby, of Tai Yuen Fu; and the latter to Mr. Whiteright, of Tsing Chu Fu, North China.

We are thankful to announce the safe arrival in England of the Rev. Thomas Martin, of Barisal, and of the Rev. W. T. and Mrs. Price, of Dinapore.

The Rev. George and Mrs. Kerry, of Calcutta, have been called upon to sustain a very heavy trial in the death of their much loved son, Mr. Thomas Farranden Kerry, B.A., on March 26th, after some years of broken health.

By a life devoted to earnest, but ever unobtrusive, Christian service, and, to the last, by a spirit of joyful submission to the Divine will, he has left behind him a beautiful testimony to the depth and reality of his piety. Most affectionately do we commend the sorrow-stricken parents to the prayers and sympathies of the churches.