

# MAP OF CHINA PROPER.

*Area of the Territory colored black. 1,300,000 Square Miles.*

*Population " " " 360,000,000.*

*Missionaries of Baptist Missionary Society, 6.*



*Area of England, sq. miles, 58,320.*

*Population of England, 22,712,266.*

*Baptist ministers, 1,885.*

*Baptist Evangelists, 3,247.*

# THE MISSIONARY HERALD.

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## Our Mission in China.

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### AN APPEAL FOR MEN AND MEANS.

*“There is much land still to be possessed.”*

WITH an area of one million three hundred thousand square miles, China “may be regarded as the greatest compact country in the world.” Its seaboard is two thousand five hundred miles long, its waters are studded with innumerable islands, and its Emperor loves to call himself “the Sovereign of the Ten Thousand Isles.” Eighteen vast provinces, with every variety of climate and production, constitute its political divisions; four thousand walled cities form the capitals of its departments and counties, and ten thousands of towns and villages swarm with four hundred millions of inhabitants.

Four hundred millions of human beings in China—and more than nine-tenths of them unreached by the Gospel.

The whole empire accessible to the missionary—a population ten times larger than that of the United States, one-third more than all the countries in Europe combined, and twice as many as are found on the four continents of Africa, North and South America, and Oceanica—thirty-three thousand of the people passing away every day! Well has it been said of the population of this vast empire:—

“Put them in rank joining hands, and they will girdle the whole globe ten times. Make them an army and let them move at the rate of thirty miles a day, week after week and month after month, and they will not all pass you in twenty-three years. Constitute them pilgrims and let them journey every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp, of the heavy, pressing, throbbing throng for twelve long years and eight long months.”

One-third of the human race—every third person who lives and breathes

upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heavens—are Chinese.

Is it surprising that our handful of brethren in China, in the actual presence of these vast masses of heathens, should constantly cry out—“Pray ye therefore the Lord of the Harvest that He will thrust forth labourers into His harvest”?

What wonder that one of them should write:—

“My only surprise is that the students in our colleges as they come forth do not enlist in this blessed service *en masse*, and that even the pulpits of our wealthiest city churches, and the professors' chairs of our best colleges, are not deserted, at least by their younger incumbents, in the overpowering desire and purpose to have a share in this sublime work. But, alas! either we missionaries are enthusiasts, seeing only delusive visions, or some people at home are blind, for it is certain we do not see things with the same eyes.”

In the whole population of this vast empire it is estimated there are fifty thousand Christians, or one Christian to eight thousand heathen. Of this immense mass of human beings thirty-three thousand die every day. Bury all the people of London in three months, and the rest of mankind would start aghast at the terrible event; yet we read with carelessness the statement that four times that number every year die in China.

Work done for China will certainly tell on the future of the world's history. The Chinese are an enterprising, hardy people. They are colonising Manchuria and Mongolia on the north, the islands of the Pacific and Indian Oceans, and they have made settlements on the shores of North and South America.

Christianised China has a noble history before her, and must become a mighty factor in the great political, social, and religious movements of coming generations. Whoever is permitted to bear the humblest part in securing her conversion, though his name and work may find no place on the historic page, yet he will surely send his influence down through the channels of human life, and do much to shape the destiny of the whole human family.

For years and years past there has been coming to the Committee and the churches across Asia a sustained and ever urgent appeal from China for more labourers.

Some of our brethren there have for long periods been fighting the Church's battle single-handed and in solitude, and during these years of lonely self-sacrificing toil, God has been giving His blessing to their endeavours in a very especial manner.

**No less than forty-two Christian churches have been formed in the**

province of Shantung alone, all of them self-supporting, and having their own native pastors; containing, in the aggregate, more than 800 members.

With a view to inform the members of the Committee, the Rev. A. G. Jones, of Tsing Chu Fu (now in this country), drew up recently, on his own behalf, and that of his brethren on the field, an elaborate report, presenting the claims and needs of the China Mission. The careful consideration of this report, and subsequent conferences at several deeply-interesting interviews with Mr. Jones, have produced a very deep conviction in the minds of the Committee that it is their duty to attempt a new departure in connection with this field of labour, the claims of which appear so urgent and pressing as to admit of no further delay.

And, first, in looking at this important question, it will be well to bear in mind that the Chinese Empire is no longer an unknown or untraversed land. The country can now be explored from north to south, and the minds of high and low are opening to inquiry and approach. The great iceberg of the nation may be said to be thawing. Of the vastness of the field and the dignity of this work there can be no question. Of the present and future importance of the Chinese people amongst the nations there can be no doubt—no matter in what aspect the question is regarded. It is a field to which we cannot be indifferent, even if we would. It is, alas! a country for which in itself there is NO HOPE, or which mere reforms without true Christianity can do virtually little or NOTHING.

In the second place, it may be asserted without any hesitation, with regard to the work of our missionaries in this empire, that the period of experiment and early weakness is past, our brethren being no longer misunderstood or contemned as they once were. They are now familiar with the country and its climate, the institutions, customs, and feelings of the people, with their language, beliefs, and idiosyncrasies. They have frequently travelled over and know well their fields of labour. They have preached the everlasting Gospel to not a few of the people, and gathered out churches of earnest men and women who are suffering for their faith, and active for the good of others. They have given aid to the sick and suffering, and in famine-relief they have been first and foremost. Native evangelists have been sent out, and a tract, half as large as England, has been the field of their journeyings. Friendly intercourse with the natives has been established. Books and tracts of all kinds and sizes have been issued. Knowledge and experience have been gained. In a word—God be thanked—our Mission has been a true success! It is His doing, and

surely it is marvellous in our eyes. It is what our fathers and we have prayed for, and, lo! it has come to pass in our day!

Consuls, merchants, and travellers all bear the same witness,—“China is moving at last.” On all hands our missionaries tell us of opportunities which they cannot seize, and of a harvest at their very doors that they cannot gather.

To such a task for years the Baptist Missionary Society delegated *one* missionary only; then, for a few more years, *two*; and at length, at the close of last year, the number was increased to *six*.

Six brethren for two vast provinces and three central stations, six hundred miles apart! Is it to be wondered that they should write, with “streaming eyes” :—

“We have sufficient work just here for *sixty* instead of *six*, and then, alas! it will be years before reinforcements can enter fully into the work, so the sooner they come the better. The whole empire is longing for deliverance and awakening from the death in which it now is. Our prayer constantly is: ‘May the Lord raise the dead!’ China needs the best men, for there is no man too good for China; indeed, we are none of us half good enough.”

Here is no mere religious fancy—no dream of enthusiasm or romance. *The needs that are words in England are realities in China.* These opportunities that are coming—and, alas, going—are facts that are staring our Missionaries in the face. Is it nothing to us? They speak not of matters impracticable, future or far off, but of what are feasible, present, and near their very doors; not fanciful or visionary extensions that have no warrant in common sense, but claims absolute and undeniable, of God’s own creating, around them; not the desultory occupation of unlimited territory, but the effective working of what they have around them in their own districts.

One of the missionaries on the field writes :—

“Shall we hand over our mission fields to others who *will* occupy them more effectively; or shall we leave Sü Chen to the Jesuits, who have come there now, after having wrecked Christianity in China by their perfidy? Shall we recall our brethren from those outposts that were occupied ‘in peril, toil, and pain?’ Shall we send the inquirer back into the darkness and abandon the half-enlightened to his idolatry?—at a stroke, evacuate whole departments and leave them destitute of a Gospel witness? Shall we say to the suffering, ‘Go away;’ or to the ignorant child, ‘I cannot teach you;’ or those who come not to us, shall we not go to them? For, after all, this is what it comes to: denial of the Light of Life to benighted man, and practically telling him, ‘You must die in your sins;’ and who can tell the eternal import of that to *him*, or the effect on *you* now in saying it?”

As the result of prolonged deliberations and repeated interviews with their brother, Mr. Jones, the following resolutions were presented by the

Eastern Sub-Committee to the quarterly meeting of the Committee on July the 18th, and by that meeting adopted, with a very deep conviction of their gravity and responsibility :—

“ a. That, in the unanimous judgment of the Quarterly Committee, the present position of the Society’s work in China imperatively demands increased attention, and a large addition of Missionary Labourers.

“ b. That, while painfully conscious that the present income of the Society is altogether inadequate to meet the demands of any INCREASED expenditure, the year just closed having left a heavy debt due to the Treasurer, the Committee nevertheless feel strongly convinced that the time has now arrived when a very decided effort should be made to reinforce the *China Mission, the wise consolidation of which, in view of present exigencies and the whole situation, APPEARS PEREMPTORY AND ABSOLUTELY NECESSARY.* The Committee, therefore, resolve that the suggested reinforcements urged so persistently by all the brethren at work in China, by letters, and in the person of their devoted and trusted colleague, Mr. Jones, be cordially sanctioned, in the confident hope that the numerous churches and friends not yet deeply interested in the China Mission will generously uphold and support the Committee in undertaking such very responsible and important forward steps.

“ c. That, in the judgment of the Committee, the FOURTEEN ADDITIONAL MISSIONARIES so earnestly appealed for by the brethren on the field is not a larger number than the work in China generally demands. Subject to the ADEQUACY OF THE FUNDS, therefore, the Committee resolve that during the next three or four years reinforcements to this extent shall be sent forth to China if possible.

“ d. The Committee further resolve that, at an early date, a clear statement of the position, needs, and claims of the China Mission be published in the pages of the MISSIONARY HERALD, and circulated throughout the churches, together with a special appeal pointing out the wonderful openings that to-day exist in China for the proclamation of the Gospel, the remarkable success already vouchsafed to the toilers on the field, and the urgent, beseeching cry for ‘*more labourers.*’ ”

Of course these large reinforcements will involve a heavy expenditure, which will be increasing, over a term of two or three years, up to an additional permanent expenditure of, say, nearly *seven thousand pounds per annum for China.*

With a view to acting upon these resolutions at an early date, most earnestly and urgently do the Committee of the Mission appeal to their friends and the churches to provide the large sum needed for the outfit and passage expenses of the proposed reinforcements, and so to increase their regular annual contributions as to meet the annual cost of the maintenance of the new brethren when they are placed on the field. Are there not one hundred persons among the Baptists of England who can give one pound per week for China, or one thousand persons who will give two shillings per week?

The need is urgent. The Committee think they are now plainly called upon to *Go Forward*, and, in confident expectation that the churches will contribute the needful funds, they make this earnest appeal for immediate help. All through the various stages of the China Mission enterprise, prayer has been so specially and wonderfully answered that the Committee feel, in the view of the work in the interior now being opened up, that He whose work it is will lead His children to provide the money so urgently needed. They therefore issue this statement, earnestly entreating the churches to make this matter a subject of special and importunate supplication.

And to this end, should we not all seek a deeper and more abiding sense of our individual responsibility as the servants of Christ, remembering always that each individual Christian has received the Gospel in trust to be communicated to all mankind; that He who said to His followers, "If ye love Me, keep My commandments," has relieved no disciple from responsibility as to the individual application of His last commission, "Go ye into all the world, and preach the Gospel to every creature;" that our duty and high privilege is to see that, as speedily as possible, to every creature is borne the glad message—"God was in Christ reconciling the world unto Himself, not imputing their trespass unto them," *and hath committed unto us the word of reconciliation?*

Well may every disciple bow his head in lowly gratitude, as from the outstretched hands, once uplifted for his redemption upon the Cross, now uplifted in blessing, he receives the great command, with the great promise annexed, "Lo, I am with you always," and then rises up for his life-work, an ambassador for Christ, to bear the message to the uttermost ends of the earth.

If, as John Foster tersely expresses it, "power to the last particle is duty," should we not well and seriously consider the immense power, and *therefore the immense responsibility*, which has been placed upon our highly favoured nation, to be pre-eminently a missionary people? Who knoweth whether "we are come to the kingdom for such a time as this"? What if it should be true of us in this nineteenth century, as it was of the ancient Jews in the first century, that we have our one grand foreign missionary opportunity! What if it should be true of us, as it was of them, that our existence, as a nation, depends upon the manner in which we execute this sacred trust!

Alas! what if it should be true also of us that we know not "the day of our visitation," and that, endeavouring in the self-seeking of our own pride to exalt our own Jerusalem, and refusing to carry the good tidings promptly

to others, we prove ourselves destitute of the essential life of Christianity, and so lose everything, our own Jerusalem included! The God of our Father teach us, as He taught them, the broader and wiser lesson, that "there is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant lands"!

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## China Evangelised.

**Y**E armies of the living God,  
 His sacramental host!  
 Where hallowed footstep never trod,  
 Take your appointed post.

Though China's sons, like Midian's, fill  
 As grasshoppers the vale,  
 The sword of GOD and Gideon still  
 To conquer cannot fail.

Truth error's legions must o'erwhelm,  
 And China's thickest wall  
 (The wall of darkness round her realm)  
 At your loud summons fall.

Though few, and small, and weak your bands,  
 Strong in your Captain's strength,  
 Go to the conquest of all lands,  
 All must be His at length!

The closest sealed between the poles  
 Is opened to your toils,  
 Where thrice a hundred million souls  
 Are offered you for spoils.

Those spoils at His victorious feet  
 You shall rejoice to lay,  
 And lay yourselves, as trophies meet  
 On His great Judgment-day.

1853.

MONTGOMERY.

We are indebted to the Rev. H. C. Leonard, M.A., for the above.

Mr. Leonard writes:—There are nineteen verses in Montgomery's hymn. These six make a hymn of singable length, which might find a corner in the HERALD.

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## In Memoriam.

### Robert Moffat, D.D.

BORN DECEMBER 21ST, 1795; DIED AUGUST 9TH, 1883.

**D**R. ROBERT MOFFAT, who was yesterday laid in the grave, has left an abiding name as a pioneer of modern missionary work in South Africa. He was born in 1795, a year memorable as that of the foundation of the London Missionary Society, and in 1816 he entered on his career as one of the Society's missionaries. His first purpose was to proceed to the South Seas, but his final choice was the vast and as yet unexplored field of the central region of South Africa. His chief work was among the Bechuanas. His picture of what they were when he first knew them would hardly now be recognised, so entirely have they changed, under the new influences which Moffat was among the first to bring to bear upon them. He found them mere savages, idol-worshippers, constantly at war among themselves and with their neighbours, ignorant of the arts of agriculture, and in the utterly degraded state for which we must seek a counterpart now in the more distant tribes whom the message of civilisation has not yet reached. It was Moffat's mission to civilise as well as to instruct, to free those with whom he was brought in contact from the curse under which they seemed to lie, to raise them to a higher life, and so to fit them to become recipients of the sacred message of good tidings which it was his main ultimate purpose to announce. His success within the limited field to which he confined himself—a field which has been now far overpassed by the subsequent labours of other devoted men, most notably by those of his own son-in-law, David Livingstone—was very marked. His first care was to make himself thoroughly master of the language of those to whom he was sent. For fifty years, he has declared, he had been accustomed to speak the Bechuana tongue; he reduced it to written characters, and, as an agent of the British and Foreign Bible Society, translated the Scriptures into it. The Bechuanas, under Moffat's guidance, became new men. Mission work grew and spread among them; what Moffat had begun to do was taken up by other hands; a permanent body of native pastors was created from among the Bechuanas themselves, and the whole region was raised out of the savage state in which Moffat had found it, and became in no small degree civilised as well as Christianised. To effect this and to

make it possible for others to effect it was the chief business of Moffat's working life. He went out to South Africa in 1816. He left it finally in 1870. During that long interval the dark continent was attacked and explored in all directions. Scientific travellers and missionary travellers were busy pushing their way into regions to which Moffat had never penetrated. It is Moffat's honour to have been among the first in the field ; to have laid, as it were, the stepping-stones by which his successors have been able to outstrip him ; to have borne the burden and heat of the day in early missionary work, and at once to have given an example of devotion to his noble cause and to have furnished proof that the ground was not barren, and that even in South Africa the good seed might be trusted to spring up and to bring forth abundant fruit.

It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilisation, as geographers, as contributors to philological research. Of those who have taken part in this, Moffat's name is not the best known. Moffat, it may be said, has laboured, and other men have entered into his labour. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the records of the South African church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words, it never occurred to him, while working among the Bechuanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the Gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilisation on its own account that they passed weary

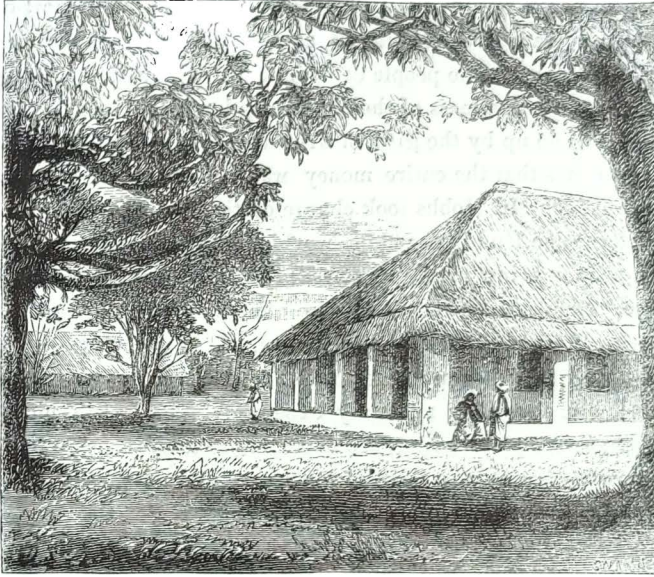
years labouring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo. One part of Moffat's work has been to prepare the way for others. He has given, so far, what promises to be a lasting stimulus. It is another question whether his own work will endure. He welcomed the annexation of the Transvaal by this country as the commencement of an era of blessing for South Africa. He saw in this the only possible guarantee for the safety of the Bechuanas from the greed and tyranny of the Boers. He has lived to see the Transvaal handed back, freed from English control, and sending forth once again the old swarms of adventurers to rob and plunder in Bechuanaland, bidding fair to undo his work, and to force the entire region back again into sheer barbarism. It would seem, indeed, that it is only by the agency of such men as Moffat and his like that the contact of the white and black races can be anything but a curse to the blacks. Even the arts of civilisation are of little avail by themselves. In some parts of the world their chief result has been to furnish the savage with means of enjoyment which have proved fatal to him. In others, the black man has been looked upon as fair prey. He has been forced into contact with a race superior to his own, not that he may learn from them, but that he may serve them, not that he may be raised to their level, but that he may be brought down to something even lower than before. It is the missionary alone who seeks nothing for himself. He has chosen an unselfish life. If honour comes to him, it is by no choice of his own, but as the unsought tribute which others, as it were, force upon him. Robert Moffat has died in the fulness both of years and of honours. His work has been to lay the foundations of the Church in the central regions of South Africa. As far as his influence and that of his coadjutors and successors has extended, it has brought with it unmixed good. His name will be remembered while the South African Church endures, and his example will remain with us as a stimulus to others and as an abiding proof of what a Christian missionary can be and can do.—From the *Times* of August 17th, 1883.

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**MAPS.**—Since issuing our map of Central Africa, we have published a sectional one, on a very large scale, showing our stations at Cameroons and Victoria, and also another of the Eastern Hemisphere.

The former is 5 feet 6 inches by 4 feet in size, and can be forwarded post-free for eight shillings and sixpence. The latter is 6 feet by 6 feet; the price, post-free, ten shillings.

We have copies of the map of Central Africa still in stock. Should there be sufficient demand, it is intended to continue these useful publications.



## The Soory Baptist Chapel.

(From a Photograph by Rev. G. H. Rouse, M.A.)

**T**HE Soory chapel is just what a native—perhaps *any*—chapel should be—suited in all respects to the people who have to worship in it. It is about 60 feet long by about 14 feet wide. Surrounded by a verandah, which adds much to its coolness in hot weather; the walls laterite, mixed with clay; the floor of solid masonry; the roof of wood and bamboo frame, thatched in with rice straw,—the building seems well adapted to a station where the heat, during part of the year, is intense even for Bengal. The external appearance is simple and neat, the whitewashed walls contrasting pleasantly than otherwise with the tarred doors and window-frames. White ants in Soory are omniverous; but they are unable to digest coal-tar, and retire in disgust when the swarthy refection is offered for their acceptance. Buildings like this, however, though economical of construction, are exposed to dangers of their own. Of these, storms are one and fire the other. Where the wind blows—as in the nor'-westers of Beerbhoom it is occasionally said to do—with a pressure of eight pounds to the square inch, it must be evident that no mere *katcha* building can be regarded as altogether safe. More than once, the fine old trees which shade the mission compound have saved the chapel from both storm and fire.

The Soory chapel was built ten years ago by the efforts, and during the incumbency, of the Rev. W. A. Hobbs. Its cost was a little short of £120. The missionary gave liberally himself, as also did our retired missionary, the Rev. F. T. Reed. The people contributed in various ways £35—a large sum for them, the smallness of their means and numbers considered. The balance was made up by the gifts of friends in the station and out of it. Mr. Hobbs states that the entire money was collected before any service was held. When Mr. Hobbs took charge of the mission, there was a good deal of internecine feud in the church, which it was found difficult to allay. A larger chapel being manifestly needed, the missionary resolved upon trying the “expulsive power of a new affection,” and set the people to building it. This seems to have succeeded. It is only just to our Soory brethren to say that they are never behind-hand with money for repairing the chapel, and for other necessary expenses. And *katcha* buildings in Beerbhoom, at the present time, are expensive to keep in repair. Not only is rice straw increasingly in demand for various purposes, including export fodder for cattle, but it is the poorest of thatching material possible, and is quickly destroyed by rain.

Many happy services has the writer, in the past four years, been privileged to hold, or attend, in this chapel. A quarter of a century ago, also, he worshipped for a short time in the old chapel. He thinks with affectionate respect of members of the Soory church much known to him—Israelites indeed—now passed away, who worship no longer midst toils and turmoils of earth, or in temples made with hands. And seeing what it is to “save a soul from death,” and how precious in the sight of Christ are even the least of those who have been redeemed by His precious blood, the retrospect of even a short period of the Beerbhoom Mission furnishes ample testimony that the work of the servants of the Lord has not been in vain in the Lord.

Soory, 1883.

A. McKENNA.

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### The Late Rev. Ed. Hewett, of Jamaica.

THE following letter corrects two errors in the minute published in last month's issue of the MISSIONARY HERALD relating to the late Rev. Ed. Hewett:—

“6, Rumsey Road, Stockwell, S.W., 9th August, 1883.

“MY DEAR SIR,—My attention has been called to the kindly and sympathetic minute adopted at the quarterly meeting of the Missionary Committee, on the 18th ult., with reference to my revered uncle, the late

Edward Hewett, of Jamaica; and I have been requested, as the representative of the English branch of the family, to point out to you two inaccuracies of fact in it, both of which are quite pardonable—one of them, however, being rather serious.

“1. My uncle, Edward Hewett, was the son of the late *John* Hewett, of Swaffham, not of *Jesse* Hewett. *Jesse* Hewett, of Tewkesbury (my father), was Edward Hewett’s elder brother.

“2. My uncle, Edward Hewett, was twice married. His first wife was *Eliza* Stower, my mother’s sister—(the two brothers married two sisters)—a woman of singular graces of person, mind, and manner, who is still affectionately and admiringly remembered by those who knew her. They were married by Mr. Stovel, at Prescott Street Chapel, February 5th, 1842, and immediately afterwards sailed for Jamaica, where the first Mrs. Edward Hewett died in 1846. She was an intimate friend of my dear bereaved aunt, *Esthranna* (then Miss Burchell, now Mrs. Edward Hewett).

“Perhaps you will be so good as to have the minute corrected in accordance with these facts. The record being a permanent, one may almost say an historical, one, it is a matter to which the family, for obvious reasons, attach some importance. We should be obliged also if you would either publish this letter in the next issue of the *MISSIONARY HERALD*, or insert a paragraph correcting the misapprehension to which the minute must give rise.

“I am, my dear Sir, faithfully yours,

“A. H. Baynes, Esq.”

“T. S. HEWETT.

## A Mela at Brindabun, near Agra, India, N.W.P.

BY THE REV. DANIEL JONES, OF AGRA.

THE following account has recently been received from the Rev. Daniel Jones, of Agra, and will doubtless be read with interest:—

“For some time I had been looking forward to going to this mela. Last year I had been successful in the sale of a good number of Scripture portions and other books, and I wished to do more in this way; as, in common with many others, I have a firm belief in great good being done by the distribution of God’s Word and the spread of true knowledge. And we need to be fully alive to the importance of supplying the people with pure literature, especially as we find that the desire to learn is so rapidly increasing.

### “THE HOLI FESTIVAL.

“The mela at Brindabun is held in connection with and at the close of the great ‘Holi’ festival. Nothing can be much farther from our ideas of what is *holy* than the abominations practised in the name of religion at this festival. It is a very significant sign of the times that many of the natives of India are sick and tired of these abominations, and have gone so far as to petition, in some places, the magistrate of the station to put a stop to the obscene songs sung along the

streets at this season. It would appear, from a very strong letter on this subject by an 'Educated Hindu' in a leading daily paper just to hand, that, though this festival is celebrated more or less throughout all India, North-west India surpasses all other parts in filthy and vicious song-singing at this time. We are told most distinctly that all this obscenity has no support whatever in the 'Shastras,' but has grown to its present dreadful dimensions through the exertions of certain 'lewd fellows of the baser sort.' I will very briefly state the origin of this festival; it will, I have no doubt, prove interesting, though sadly so, to our friends.

#### "THE ORIGIN OF THE FESTIVAL.

"Some many years ago there lived a monster king named Harin Kashgap, who had a sister named Doonda. She was an 'ogress'—a destroyer of children—and was greatly feared by the people. The king, who was a faithful devotee of the god 'Shiv,' had a son named Prahlád. This son, in a very wonderful manner, became a worshipper of Rám, to whom the king was greatly averse. The boy Prahlád, while at school one day broke his ink-bottle, and set off to the village potter to get a new one. The potter, who was at the time praying to Rám, was startled at seeing the king's son, and, when asked why, gave as his reason this reply: 'Seeing that I am praying to Rám, and that your father has given strict orders that all should pray to Shiv only, on pain of death, I was afraid lest you would expose me.' 'What are you praying to Rám for?' The potter explained that he had found out, when too late, what a great mistake he had made. His vessels were all ready to be put into the kiln

to be baked or tempered, but, without knowing to him, a cat had deposited two kittens in one of the pots. All had been put in the kiln, and now the old cat had come and was calling to her young ones; and they, as Prahlád could also hear, were calling out in reply. This was what the potter was praying for—that, seeing he could not save them, that Rám would do so. Prahlád is greatly struck with this, and tells the potter to send for him when the pots should be taken out, and he promised that if the kittens came out alive he would believe Rám to be the true god and not Shiv. Accordingly, after three days, the potter sent for the king's son, and he came. The fire was now out, and the vessels ready were being taken out; but in the centre of the oven were five vessels, still as they were when put in, and one in the centre of these five in which the kittens were quite alive and playing about quite unhurt. This was enough. A firm believer in Rám, the king's son goes to school and at once begins to erase the name of 'Shiv' from the boys' slates and to write 'Rám' instead. For this he is severely beaten; so much so, that the Pandit fears to beat him more, and runs off to tell the king the tale of his son's conduct. The king orders him to be brought, and placing him on his knee, inquires of him what he has been taught at school. 'That Rám alone is true, and that "Shiv" is false,' was the reply. The father, in great anger, throws him down, and gives orders that his hands be tied behind his back, and that he be thrown down a steep hill and thus destroyed. He is bound and thrown down, but the cords break and he is unhurt. The father next orders that he be torn by a wild elephant. The elephant is brought; but, when coming near to the boy, sees a tiger only, and

is so frightened that it runs away. So with several other elephants. The order is then given that he be bitten to death by serpents. This likewise fails. The father, not knowing what it would end in, gave orders that the boy be buried alive. This was done; but what was the horror of the king, on going home, to find his son at home already, and playing about. At this the king seriously began to contemplate putting an end to his own life, because of the disgrace brought upon his house by this unworthy son.

#### “THE KING’S SISTER.

“But now appears his sister on the scene. She graphically describes the attempts and failures to put the king’s son to death, but suggests a plan which *she* feels sure will succeed. She advises the king to erect a great pile of wood, on which she proposes to sit, with the boy Prahlád tightly clasped in her arms; the pile is to be fired, she is to escape, and the boy, of course, burned. The pile is erected and fired, and, of course, the boy is *not* burned, but the ugly old destroyer of children is; and the people were *so delighted* they began to shout and sing for joy, and to abuse the female demon, and to throw the ashes in the air. This is the origin of the ‘Holi’ festival. The great piles are annually burned, but long ere this the abuse in the songs sung is directed against all females, and the dust and filth thrown about is out of all proportion with what was done at first; and yet, compared with what was openly done here in Agra before the days of the mutiny, the place is a paradise! What could it have been *then*?

#### “SHRINES OF KRISHNA.

“It was a great privilege to be permitted to witness for God in the

midst of so much wickedness; to be able to stand up, just a few only, in the midst of the many thousands devoted to sensuous pleasure, and to cry aloud in the name of the ‘Lord God of Hosts.’ This place, ‘Brindabun,’ is the scene of the exploits of the god ‘Krishna,’ and is a noted place of pilgrimage. A very large number of Bengalee men and women come here on pilgrimage, and many have no greater ambition than to live and die at Brindabun. Muttra, Gokul, Brindabun, and Goverdlaui, are noted places of pilgrimage in connection with the worship of the god Krishna. Three native brethren and myself left Agra one evening at six o’clock, and arrived at Muttra by rail at nine. We had then six miles more to travel by horse conveyance. We took carriages, and put thereon a small tent, one good-sized box of books, and other luggage, and set off. Alas! when about half-way on our journey, we found that our poles for the tent were left behind. One man was sent back, and we pushed on, arriving at our destination at 11.30 p.m. I had the small tent spread out under a tree, in the form of a mattress, and soon fell asleep. About 2 a.m. the man with the poles arrived; our tent was soon up, and we were soon asleep again; got up by six o’clock. We had promise of a warm time, as the tent was very small and thin.

#### “AT OUR WORK.

“We set out, and find that we are in good time for the work we have come to do. We passed on, looking for a place at which to make a stand. By and by, we came upon a place where a man sat with a cock near his side, and people coming and going to make offerings. I made inquiries as to the meaning of this, and was told



that the 'Holi' was now 'cooling' down; that the people who came there first *worshipped* the cock, then gave some offerings of grain to feed it therewith, and then gave to the man seated there—who, by-the-bye, was a very low-caste man—a few pice, that he might offer up the cock as a sacrifice, they believing that all their sins and evil doings were transferred to this sacrifice. Mentioning this to a friend, he called our attention to the Grecian mythology, to the cock as sacred to Æsculapius, and ordered to be offered up by Socrates just before he died, because he had vowed to do so. Whether there is any real connection between the two we cannot say; but it is very probable that many of the gods and goddesses, and many of the practices of the idolaters of India, have a very close resemblance to that of the idolaters of many ages ago.

#### "A PERSONAL APPEAL.

"I was greatly moved at seeing the poor people thus giving something, as they thought, to God; and I was enabled to lift up my voice with considerable feeling, and tell them all what it was that God wanted them all to give, repeating the words, 'My son, give me *thy heart*.' These words were very well received, and numbers of people were set thinking and talking about this matter as they were walking along the streets. We soon came upon a place where we made a stand, and sang and preached. We were made to feel that we were near a stronghold of the enemy. Men were assembled from various parts, some who did not know much about us, others who were bitterly opposed to our teaching, and so we found our ground attacked, and we were not allowed to go unchallenged. We

made a stand at a silversmith's shop, where we continued for some time. We returned to our tent for breakfast, and during the middle of the day found the heat to be very great, and our small tent but a poor shelter. In the evening we again set out, and just as we made a stand I was saluted in English by what appeared to me to be a poor beggar. He spoke English *well*; had, he said, studied in a college in Bengal; quoted at length from some of the English poets; brought forth as arguments some logical axioms, and repeated several passages from Hamilton's *Metaphysics*. I felt great pity for him; asked him why he had come hither. He said he had lost his wife—his beautiful wife—who was all the world to him, some time ago, and the world then became a blank to him, and now he had forsaken the world. And then he would break forth into Hindi or Sanskrit or Urdu poetry. I listened to him for some time, and a great crowd thus came together, and we then preached the Gospel. After this, during the mela, I gave this very interesting and intelligent, but misguided, man a Gospel. God grant that he may find *the truth*.

#### "JOY IN THE WORK.

"The next morning we were again at our post, when one, in a very angry manner, spoke of Christ as *not* spotless, as we maintained He was. But it was cheering, on the other hand, to hear a Babu or Hindu speak out before the crowd in defence of Christ—that he was a 'Mahatma' ('great and noble'), but that we needed first to become clean and holy before we could become possessed of His spirit. In the afternoon we opened our box of books, and were greatly encouraged in our sales; our hearts were rejoiced,

as we felt that we should do well. Our brother Hari Rám was preaching and I was selling books, when we were covered with the coloured powder (abeer) which was suddenly thrown over us. We went on with our work. The next day was one of great rejoicing. We disposed of some complete New Testaments and other large portions, and many single gospels and other books. God gave His smiles, and we felt we had much seed sown, that we needed to pray God to watch over and bless. Thank God that His Word is going forth into distant homes. One of our Zenana workers told me, a few days ago, that she had seen one of the gospels that I had sold in one of the houses that she had visited, and the woman told her that her husband had bought it at the mela, and was very wishful that she should learn to read it. It was a cheering sign to see the number of eager young boys, with bright faces, coming to buy, and, in some cases, the mothers coming to buy for their sons. The next day, which was the last day of the mela, we got rid of all our Scripture portions, and were glad. We had done something towards bringing down this stronghold of the enemy.

#### “A SAD SIGHT.

“It was saddening, as we looked each day at the processions from the temple to the pleasure-garden of the god, whither they bore him each day. We were very struck, when reading the 7th verse in 46th of Isaiah, ‘they bear him upon the shoulder,’ &c.; this is what they did here every day. One day, the great ‘Rath,’ or car, was taken out, much in appearance like the car of Jagannath, very huge, and with much difficulty moved along. Still, one of the men with us—a Hindu—thought that it moved of itself. No

one dare throw himself beneath the wheels, as of yore; but, when the car had been pulled on for a distance, many fell on the ground and rubbed their foreheads on the tracks of the wheels, and covered their faces with the dust over which the wheels had passed. It is really astonishing how frantic and furious these people can become, who are generally so quiet and apathetic. There was, to finish up with, a grand display of fireworks, all at the expense of the great Baubee of Muttra, who is very rich; and it is a question as to whether this mela would be so well attended, if he did not lavish so much of his money on it. But there is so much of the ‘*tumáshá*’ in it—that is, show; so much of what we find in fairs at home. We firmly believe that many come to these places simply to see the ‘*tumáshá*,’ or show. Of course the god was carried with great blowing of horns and beating of drums, preceded by elephants, camels, and horses, all richly caparisoned with gold and silver coverings, and accompanied by a number of soldiers and a band of music, belonging to the Bhurt-pore Maharajah, in order that he might also see the sight. How full of meaning are the words: ‘that the Kingdom of God cometh not with observation,’ not with the pomp and show so essential to the existence of these humanly erected systems.

#### “SOMETHING FOR CHRIST.

“We came away, thankful for having been permitted to do ‘*something* for Christ.’ On the way home we had a very pleasant time, improved in numerous conversations with several at the railway-stations here and there, and in singing ‘Bhajans for the benefit of our fellow-passengers, who listened well. We were also able to speak of the Saviour Christ

to a railway carriage-full of people. We had thus a precious time of seed sowing. At home we continued our open-air Sabbath-evening meetings near our new chapel. Last Sabbath evening we had a large crowd of people, and then we get Hindoos and Mahomedans to come in and listen.

I am glad to be able to report a new school-house as nearly ready, which kind friends in *Agra* have enabled us to build, which will seat about two hundred boys.

Dear friends, pray for God's blessing to rest upon our work for Him in *Agra*.  
DANIEL JONES.

## Baman Gachi School, Howrah.

THE Rev. Charles Jordan, of Howrah, writes:—

“I have now the pleasure to send you some photographs of our four schools at Howrah. Their names are as follows:—Rankristopore School; Baman Gachi School; Sikia Para School; Tresidder School.”

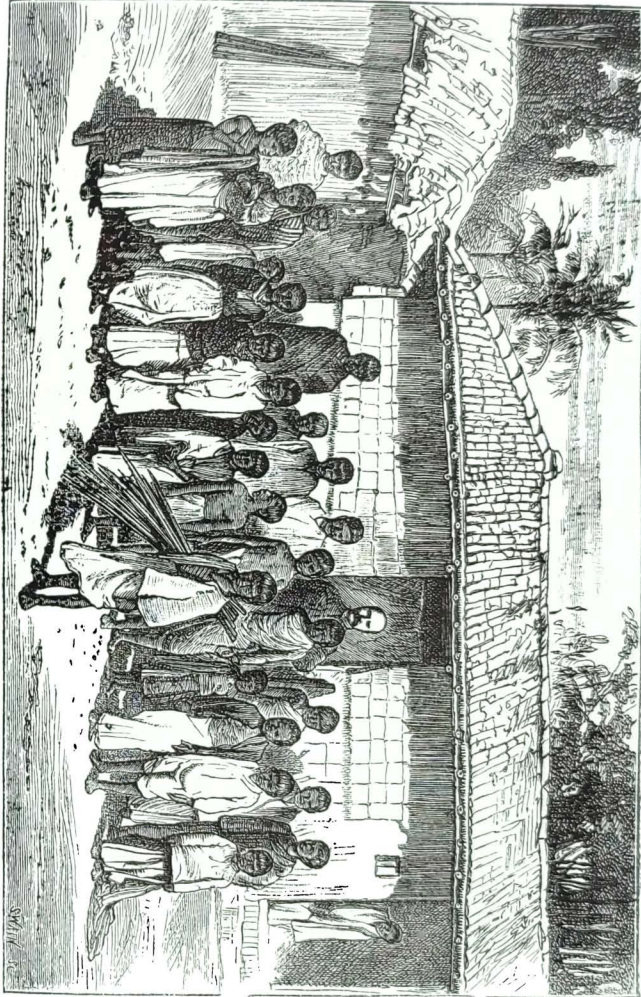
We give our readers, this month, an engraving of the second school mentioned by Mr. Jordan—the *Baman School*. Of this Mr. Jordan writes:—

“This school was established, many years ago, by the venerable Mr. Morgan, who laboured at Howrah for such a long season. It is a good school, and the boys do well; they all join my Sunday-school on Sunday mornings. The ‘*Tresidder School*’ is a Hindi school, built on the Howrah mission-house premises. Soon after I began work in Howrah I found there were some thousands of people living here who had migrated from the North-West, and spoke Hindi, with more than two thousand children who also spoke Hindi, and not a single Hindi school for them—not even a heathen school. I therefore felt impelled to make some suitable provision.”

## House and Store for the Congo Mission.

BY the last African mail steamer from Liverpool for the Congo River, the Committee sent out a complete wooden house and store, for the use of the Congo Mission, at Underhill Station, prepared by Mr. W. Hawkins, builder, of Beresford Street, Walworth, from drawings and specifications drawn up by Mr. Crudgington.

The house will be erected on iron columns let into the ground, resting on a foundation of solid masonry, and leaving from four to six feet of space between the ground and the floor, in order to secure free passage for air and freedom from damp. Mr. Crudgington expects to have the house put up and ready for occupation in about three months from the date of its discharge at Banana.



BAKAN GACHI SCHOOL, HOWRAH.—(From a Photograph by Rev. G. H. Rouse, M.A.)

THE MISSIONARY HERALD, ]  
- SEPT. 1, 1893

## The 1883 Leicester Autumnal Missionary Meetings.

WE desire to call the particular attention of our readers to the following announcement of the approaching Autumnal Missionary Services in Leicester, and to ask for their special prayers that these gatherings may be rich in blessing and memorable in result.

The Leicester friends have done all that kindness and wisdom can prompt to make the meetings a success, and have spared neither time nor trouble in the various arrangements now so nearly completed.

His worship the Mayor (F. HEWETT, Esq.) has intimated his intention of receiving the various friends visiting Leicester in connection with the Missionary and Union gatherings at a public reception on the Monday evening (October 1st), and has also most kindly undertaken to preside at the Public Missionary Meeting on the Tuesday evening.

We cannot refrain from most cordially thanking all the Leicester friends charged with the various arrangements for the meetings, specially the pastors of the Baptist churches in the town, for their considerate attention and their thoughtful kindness. May a rich blessing from on high attend all the forthcoming engagements.

*Monday Evening, October 1st.*

A PUBLIC RECEPTION

by His Worship the MAYOR OF LEICESTER.

*Tuesday, October 2nd.*

MISSIONARY SERMON TO YOUNG MEN

in CHARLES STREET CHAPEL, at half-past seven o'clock A.M.

*Preacher* : The Rev. R. HENRY ROBERTS, B.A., Notting Hill, London.

*At Nine o'clock,*

A PUBLIC MISSIONARY BREAKFAST,

on behalf of

The CHINA MISSION,

In the TEMPERANCE HALL, GRANBY STREET.

*Chairman* : ALEXANDER McARTHUR, Esq., M.P.

*Speakers* : Revs. J. J. BROWN, Birmingham; R. GLOVER, Bristol; and  
A. G. JONES, of Tsing Chu Fu, North China.

Tickets for this meeting—price one shilling and sixpence each—may be obtained of the Local Secretaries, Leicester, or of the General Secretary of the Mission at 19, Castle Street, Holborn, London.

*Twelve o'clock, noon.*

THE AUTUMNAL MISSIONARY SERMON

IN VICTORIA ROAD CHAPEL.

*Preacher* : The Rev. HENRY ALLON, D.D.,  
Union Chapel, Islington, London.

*Seven o'clock, evening.*

A PUBLIC MISSIONARY MEETING

IN THE TEMPERANCE HALL, GRANBY STREET.

*Chairman* : His Worship the MAYOR OF LEICESTER, F. HEWETT, Esq.

*Speakers* : The Rev. JAMES SMITH, of Delhi, on "Indian Missions";

The Rev. J. J. TURNER, of Pei Yang Fu, on "China Missions"; and

The Rev. J. J. FULLER, of Cameroons, on "African Missions."

Collections on behalf of the Missionary Society will be taken up after each service.

"The Lord Loveth a Cheerful Giver."

A VERY generous lady friend in the West of England, when sending a contribution of £20 13s. 11d. to the Society, writes:—"Oh! what a HERALD, dear Mr. Baynes, you have sent us this month. I read some extracts to my women's Bible-class yesterday; and one good woman said to me afterwards, 'Now that dear young man's death will do more than his life. Yes, and for the Africans, too, when they get to understand it.' I thought her spirit very nice, and hope her words may come true. We feel very much for you. These shocks, and the painful work they entail in connection with the bereaved families, must be deeply trying. May the good Lord sustain you! If these events do not move our churches to do more, I shall be ready to despair of any blessing coming to them in their home work."

From Walworth Road Chapel, Mrs. W. E. Beal, the devoted treasurer of the Mission Auxiliary, writes, sending £28 2s. 6d.:—"MY DEAR MR. BAYNES,—At the close of our July missionary prayer-meeting, after reading the MISSIONARY HERALD, it was proposed that we should make a special effort for the Congo Mission, and collect from a few friends during the month £25 and send you, as a small, but sincere, expression of our deep interest in the Congo enterprise and sympathy with you in its present difficulties. We have exceeded that amount somewhat, and I have much pleasure in sending you £28 2s. 6d. from Walworth Road Chapel Auxiliary."

The Rev. John Bloomfield, of Gloucester, writes:—"My good friend 'the Gloucestershire Working Man' last Monday evening once again brought me his year's contribution of £14 10s. for our beloved Mission, and I can assure you it is a great joy to send this sum on to you."

Mr. J. Jenkins, of Argoed, Mon., writes:—"Having the pleasure of reading your very interesting and beautiful MISSIONARY HERALD monthly, I believe the more that the churches know about the Society and the missionary labours the more they will give towards its support. I beg to thank the Committee for their very wise determination in sending out the HERALD more freely to the churches in hope that it will bring good and abundant fruit. Knowing that the expense of printing and circulating must fall rather heavily on the Society. I beg to enclose you a cheque for five pounds towards the expenses; also five pounds towards the debt."

A friend at Frome writes:—"I send the enclosed £2 8s. 3d. to the Missionary Society as the last gift from my precious mother, who was taken home in April last, being the contents of her purse at that time. She always took a vivid interest in the good cause. Quite near the close of her life, making the remark that she wished she could let her gifts to it reach the point of actual self-denial, she asked me what I could suggest she should 'do without' for its sake."

A lady at North Walsham, sending £5, writes:—"I feel deeply interested in the cause of missions, so, as the Lord, in His great mercy, has spared me to the age of ninety, I wish to help in sending out young men to help in bringing the heathen to Christ, so I enclose £5 to be used where most needed. I read the HERALD with the utmost pleasure. May the Lord bless you and enable you to work in His vineyard for a long time to come!"

A young lady in South Devon writes:—"Please put the £1 enclosed to the account of our Congo Mission—10s. from myself and 10s. given me for the purpose by a friend much interested therein—as a token of our deep sympathy at this time of loss and sorrow. I felt deeply grieved to hear of Mr. Hartland's death, and most warmly sympathetic for all whom it will affect so keenly—for his family and all friends to whom he was personally and *peculiarly* dear, may God Himself cheer and sustain them; for the mission of which he was such a devoted member; and for you, and all who with you bear the anxiety and responsibility of the mission at home. For him, of course, 'twas all joy, and I assure you, dear Sir, my tears—tears of joy, as well as deep sorrow—fell thick upon the pages of the HERALD as I read the soul-inspiring record of the mighty power of the love of Christ manifested in the closing scene of His devoted servant's life. It was my joy and privilege to attend the meeting held in Myrtle Street Chapel, Liverpool, in the spring of 1879—the evening before Messrs. Comber, Crudgington, Hartland, and Bentley sailed for Africa. I felt it to be a hallowed season, and well remember the few well-chosen and modestly expressed words in which our deceased brother spoke of his hope of glorifying Christ in Africa, and being faithful, if needs be, unto death. I have prayed constantly for the little band since then, and watched the progress of their work with an interest deeper than I can express. I feel we can only magnify the grace given to our dear brother gone home, and to his equally devoted comrades left, and trust Him, by this dark dispensation of His *love*, to quicken the hearts and hasten the steps of all to whom the Congo Mission is, for *His* sake, dear.

"I long to be able to send more help, and esteem it a privilege to want some things I might otherwise possess to send you what I do.

"I think the remarks of 'a young lady at Trowbridge' about seeking to



infuse a missionary spirit into our classes very important. How shall the youths and maidens be interested if their teachers do not seek to make them conversant with the doings of our missionary brethren?

"It was to seek to rouse such an interest in the very small school where I take a class of girls and young women that I sent to you for missionary boxes last spring. I find the girls *are* now much interested. No effort of the kind had been made before, and, though they are *all* poor—the children of agricultural labourers—I am much pleased to note how the box is remembered. That their interest may be increasingly sustained, I now get the *Juvenile Missionary Herald* for them.

"Excuse such a long note. I write in the hope that some others may be led to think it is worth while to introduce the subject of our missions where they have not been introduced before. Even if the monetary gain is small, the fact of an intelligent interest being awakened will be a great thing."

From Wedmore a friend writes:—"I have enclosed a small sum contributed by myself and class for the Congo Mission; it seems such a trifle, scarcely worth sending. Yet even that amount has caused some real self-denial, seeing we have our school mission boxes, and also one at home; but we thought we might make a little extra effort for so grand and good a cause. We find the MISSIONARY HERALD so full of interest, and anxiously look forward to it each month. Although we have sorrowed at the loss of our two dear brethren, Doke and Hartland, yet we have abundant cause to rejoice at the bright testimony they have left behind. I think if only more would read the HERALD, their interest would be so great, and their hearts would feel so stirred up to help onward this grand and glorious mission, that we should all be surprised."

To our true friend, Mr. William Olney, of the Metropolitan Tabernacle, who, a fortnight ago, greatly cheered our hearts by bringing us the noble contribution of £500 from "*A Friend*" for the *Congo Mission*, we are most devoutly grateful. We do indeed thank God, and take courage.

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### Recent Intelligence.

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We are glad to report the safe arrival in Shanghai of Miss Allen and Miss Clayton; and the marriage of the former to Mr. Whitewright, of Tsing Chu Fu, and of the latter to Mr. Sowerby, of Tai Yuen Fu, on Saturday, June the 23rd.

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Mr. and Mrs. Crudgington left Rotterdam, on August 11th, in the direct steamer belonging to the Dutch Congo Trading Company, on their return to Underhill, Congo River.

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Mr. A. Balfour, M.A., of Edinburgh, will, D.V., leave for Jamaica by the mail steamer *Moselle*, leaving Southampton on the 17th inst., to take up the duties of the important post of classical tutor in the Calabar College, Kingston.