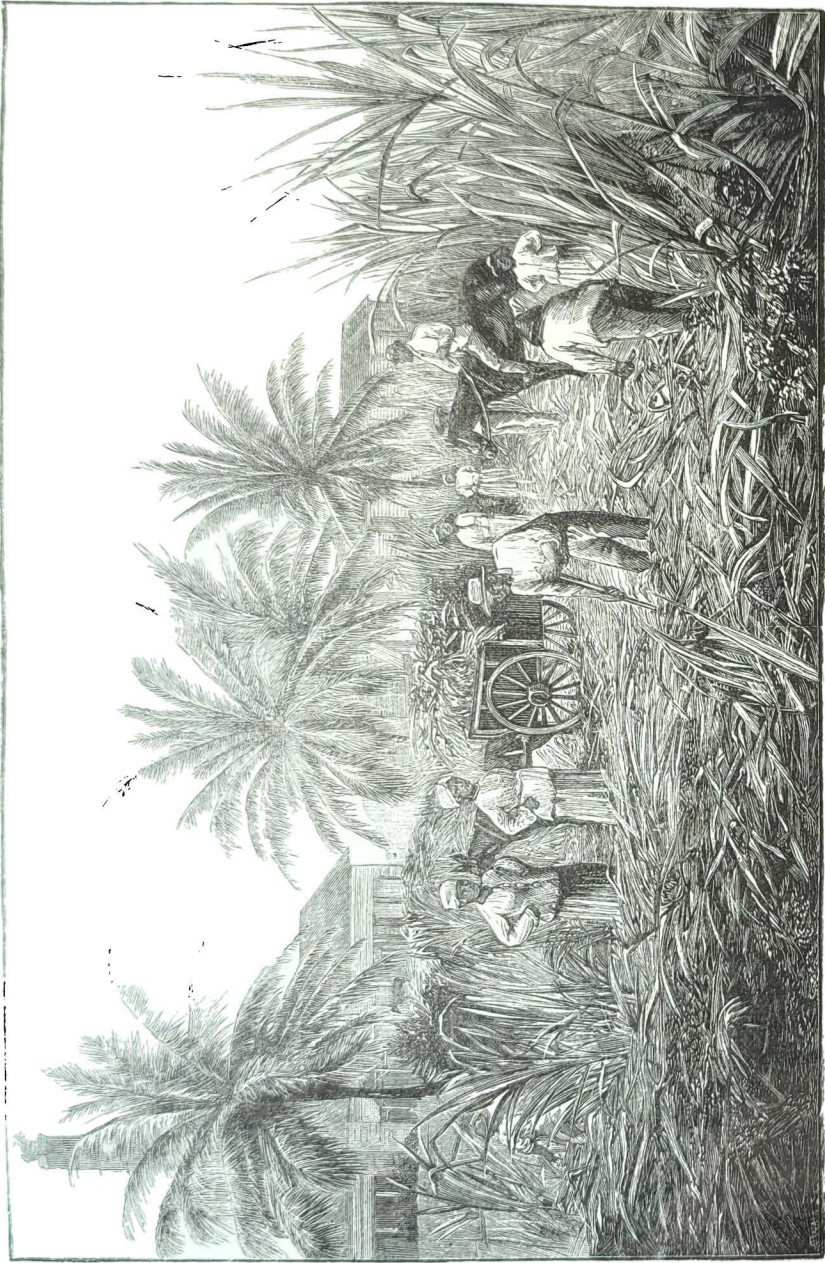


THE MISSIONARY HERALD,  
Dec. 1, 1883.



REAPING SUGAR-CANE ON AN ESTATE IN TRINIDAD.—(From a Photograph.)—(See p. 111.)

# THE MISSIONARY HERALD.

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## The Congo Mission.

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### THE RETURN HOME OF MR. HERBERT DIXON AND THE IMMEDIATE NEED FOR REINFORCEMENTS.

**T**HE following letter from Mr. Herbert Dixon tells its own unobtrusive story of heroic devotion to duty, and rare self-forgetfulness :—

“17, Douglas Road, Canonbury, N.,  
“19th November, 1883.

“MY DEAR FRIEND,—Although I shall find it impossible to explain in a letter all the circumstances and details which have led to my being invalided home, yet I should like to state briefly the facts of the case, as otherwise my sudden appearance at home may be misunderstood, or may possibly even aid to discourage the churches in the prosecution of what may well be called the noble enterprise of the Congo Mission.

“First then, let me state frankly that my breaking down was, humanly speaking, caused by our short-handedness and insufficiency for the work we had to do. Mr. Bentley wrote strongly on this subject in the October HERALD, and, looked at in the light of my present condition, it reads like prophecy. He writes: ‘Dixon *alone* at Underhill. . . . Must this high strain always last? . . . We must have “patience;” but patience just now means waste money, waste time, waste strength, waste life-energy, waste influence, lost opportunities. . . . Delay at this stage will surely cost us much more than we

reckon.’ And here am I to verify his statement. I have only just escaped with my life; I cannot even stand, and perhaps never shall stand again. Who knows?

“I was often obliged to be out arranging loads for carriage up country, when I should have been nursing myself in bed; and have had to turn out of bed during fever to arrange for unloading a steamer, and this, too, under a tropical sun. Of course I knew it was unwise, but there was no help for it; and I consoled myself by hoping that some day help would come, and then I could return to my own station at San Salvador, and take a part of the load from Mr. Weeks’s shoulders, for he, too, was overdone.

“And help did come, even sooner than I had hoped for, for Mr. Crudgington and his wife arrived quite unexpectedly on the 6th of September, but the help was too late to save me; they found me literally on my last legs. Violent pains in my back, accompanied by vomiting, had set in early in August, and was shortly afterwards followed by dropsy, which nearly cost

me my life. I then found my legs getting weaker and weaker, and rapidly wasting away, and, as if to add to my trouble, the violent vomiting had caused an obstruction in the bowels.

"And here, my dear Mr. Baynes, allow me to record my deep personal obligation to my friend Mr. Craven, who did his utmost for me during a few days which I spent at his house, in the hope of benefiting by a change of residence.

"On Mr. Crudgington's arrival he at once ordered me home, and though I could scarcely hope to reach England alive, yet I determined to fight for every inch of life, so as if possible to return again to poor dark Africa. I never knew how much I loved the work until I found myself torn away from it.

"It is needless to recount the difficulties of the journey home. I came by the Dutch steamer *African*, and received every kindness from the captain, and from all the gentlemen connected with the Dutch house. The weariness and pain of those days seem now like some hideous nightmare. The only gleam of light being the loving kindness of God, who kept me from once doubting His love and faithfulness—earth seemed to be past, and I was going home indeed.

"Since arriving in England I have received the greatest kindness and attention. My internal troubles are all at an end, and my legs are already much stronger. The questions as to when I shall get about again, and

Mr. Crudgington, writing with reference to Mr. Dixon, under date of Underhill Station, September 12th, says:—

"On my return to the Congo, after my visit to England, I found Mr. Dixon in a very serious condition of health. His immediate voyage to England was, beyond all question, imperative—a question of life or death."

Dr. Fred Roberts, of Harley Street, reporting to the Committee on the condition of Mr. Dixon, under date of November 9th, writes:—

"There can be no doubt that Mr. Dixon has had a succession of the most serious illnesses, and it is almost a miracle that he is alive.

whether or not I can hope to completely recover, I must leave the doctor to answer, the only reply I can elicit being the ever cautious 'I can't say.'

"One thing has cheered me greatly. I am so glad to hear that three new brethren have already left to reinforce our Congo band, and that there are more men in our colleges who are impatient to join us as soon as their studies shall have been completed.

"Now do not let our friends at home get depressed on account of recent losses in our band. The times of short-handedness are, I hope, past and gone, never to return. Already before I left Underhill I had seen the whole of the *Peace* despatched up country, and had heard of the first loads reaching Stanley Pool. Mr. Grenfell's health, too, had been restored. So while we must still expect difficulty, yet the work is progressing, and things look more and more promising. It is a hard battle, yet the battle is the Lord's; yea, it is the battle of the Lord God Almighty, so we will not fear what man shall do unto or against us.

"Writing, as you know, is very tiring to me just now, but I hope ere long to be able to get about, and will then be only too pleased to give our friends some details of my own particular work at San Salvador.

"Meanwhile believe me, my dear r. Baynes,

"Yours affectionately,

"HERBERT DIXON.

"A. H. Baynes, Esq."

“Not only was he abundantly justified in coming to England, but it seems to me to have been his only chance of recovery; and indeed, considering his present condition, he could have been of no use whatever in Africa.

“His general health is much improved, but his legs are very much wasted, and his feet are absolutely paralysed, so that he is quite unable even to stand.

“I need scarcely say that this is a serious state of things, and I feel somewhat anxious about the ultimate issue.”

Writing by the last Congo mail, Mr. Crudgington says:—

“From letters I have received this evening I am thankful to say that all the brethren up country are well, but I cannot tell you how anxious I feel for those *who are alone at stations*—Mr. Weeks at San Salvador, Mr. Hughes at Baynesville, and Mr. Butcher at Manyanga. I do hope our churches will take to heart Mr. Comber’s letter in the June HERALD. What provision have we in case of sickness? None whatever. If either of our brethren at the three stations I have named were ill they must either remain at their post without help and with the risk of dying, or leave the station, and so stop all our work. In either case the consequences would be most serious. My regret was that my short stay in England did not allow my visiting more of the churches, but the time of the year was unsuitable, as so many people were away. I do not think, though, the paucity of men and means arises wholly from lack of interest, for I was thankful to find at the churches I did visit a continued interest in our Congo Mission. But people at home do not fully realise the peculiar demands of our mission out here. Each one with any interest in missions needs to feel it his duty to do his utmost. Many, I know, *are* doing their utmost to help us, but others are content to hear news from time to time, to sympathise with those who are doing this work, and forget that they themselves are essential to the continuance of this work.

“I was deeply grateful to see the responses to Mr. Comber’s letter, and I pray that even greater encouragement may reach us ere long. I have heard of two or three men in our colleges who will be ready to come in a year or so; but help of this kind comes when it is too late sometimes, and only after lives have been sacrificed which might have been saved had help come sooner.

“Do not think, my dear Mr. Baynes, that we are discouraged; but we do want to look our difficulties full in the face, that we may be prepared to meet them.—Believe me, my dear Mr. Baynes, yours very sincerely,

“HENRY E. CRUDGINGTON.”

At the last meeting of the Western Sub-Committee on November 20th, very prolonged consideration was given to the case of Mr. Dixon, after which it was unanimously resolved to recommend to the General Committee:—

“That the Secretary be instructed to convey to Mr. Dixon, on behalf of the Committee, a very brotherly expression of sympathy and solicitude, assuring him that the Committee are devoutly thankful that he has been permitted to reach home in safety, and that since his arrival his condition of health has somewhat improved. They earnestly pray that by the blessing of God on the means employed for his recovery, he may be ere long restored to his usual health, and be in a position to resume

work which is so dear to him, and to which he has so joyfully consecrated his life."

At the same meeting of the Sub-Committee, the present position and pressing necessities of the Congo Mission were anxiously deliberated upon, and the following recommendations unanimously agreed to :—

"That the staff of the Congo Mission be immediately reinforced to such an extent as shall permit of at least two brethren being associated together at EACH of the five stations of the Society, it being, in the judgment of the Sub-Committee, of the highest importance that no SINGLE missionary should be settled at a station *without at least one colleague*. That in order to secure this, the General Committee be urged to send out at least one more missionary to the Congo before the close of the current year, thus increasing the total strength of the European staff on the Congo to thirteen missionaries, and by so doing providing *two brethren for each of the five stations existing*, setting Mr. Grenfell free for the reconstruction of the s.s. *Peace*, and permitting two to be absent, seeking recruited health by a change to England or elsewhere. That in the opinion of the sub-committee the staff of the Congo Mission should be further augmented by at least two more additional missionaries, as soon as ever the funds of the Society will permit ; thus increasing the staff of brethren on the Congo to a number only barely sufficient to cover all the risks of removals and changes on account of broken health, and to maintain two brethren at each of the regular stations of the Mission, after making due allowances for casualties that may arise."

These recommendations were unanimously adopted by the General Committee.

### An Appeal from China.

THE following appeal has been sent by our brethren in China, with an earnest entreaty for its widespread circulation :—

"Brother, we have an appeal to make to you. We are your missionaries in China, and we wish to speak with you about the work we are engaged in. We want you to know and *feel* that scores of millions of people in this empire are living in utter ignorance of the Truth, and of the promise and hope of Eternal Life.

"Brother, you have heard of the degradation of the heathen in general. Do you *realise* it? We fear not—neither its prevalence nor its intensity. You have not *seen* it. We feel you can hardly imagine a country where cheating is the rule of trade, justice the exception, and an appeal to custom, however evil, even more effective than the appeal to right.

‡ "You have never seen vice traced on the countenances of the young with that legibility and prevalence that we are happily strangers to in Christian lands.

“ Would you believe in an almost perfect system of police self-supported by extortion ; every public department rotten to its very centre ; and almost no sentence or verdict that is above the influence of bribery, from the very capital to the remotest hamlet ?

“ But far, far worse than all is the moral and spiritual darkness. A people victimised to the very extreme by ignorance, yet half-adoring the teachers who keep away the key of knowledge—dead to the real and the true—amenable only to the antiquated, the customary, and the formal—worshipping not even gold, silver, or marble, but, from the highest to the lowest, the ugly *mud* images that are universal. Every child with its charm, every street with its god, every resort with its sorcerers—a nation given over by God to a mind void of judgment.

“ While all, *in words*, acknowledge their dependence on Heaven for every mercy, yet there is not a single temple in this vast empire provided *by their own religion* where *the public* meet to manifest their gratitude to God. While they abound in literature on every conceivable subject, we have not been able to find a single book of praise to God, in use as such, neither ancient nor modern. While their literary men surpass those of most nations in exalting virtue, the Great Foundation of all virtue is neglected. Public worship is always reserved for deified heroes, and never given to God.

“ Oh ! brothers who live in Christian lands, *you* cannot know the preciousness of the light of truth ! You must enter into the darkness through which the Sun of Righteousness has never penetrated if you *would* fully know it.

“ Nevertheless, deluded and wicked as the Chinese are, yet they are, every one of them, the work of God's hands—the children of our common Father. All bring human hearts into the world with them—all have His conscience. Though they be untaught and, therefore, wilful ones, no less are they His offspring and His loved ones.

“ Moreover, mark this. With all the wickedness of China, there are in it, both among officials and people, some of the best men that ever lived. Not knowing any better remedy, they search for the best books their country possesses, and publish them for gratuitous distribution, in order to stem the evil which they see around them. There are others who pray to their gods to help them in saving mankind from their sins. They have what they esteem, or convictions and feelings that are to them revelations, and these they publish for the guidance of their countrymen. They travel from province to province in a way somewhat similar to what travelling from country to country in Europe would be. Some devote all their time, money, and influence to this work. Some are persecuted by the Government owing to this enthusiasm, thinking or fearing that it could not exist to this extent without evil motives. They suffer their lands to be confiscated—still they preach. Their bodies are imprisoned, but still they are the living centres of their sects ; and, nothing daunted, their followers, men and women, spring up everywhere, and say, ‘ We fear no death if we can save men.’ Of such it may again be said, ‘ The world is not worthy.’

“ Brother, will you not pity those weary, heavy-laden wanderers ? Will you neglect those whom Christ loves, or not pity those whom He compassionates ? Is there no remedy, or no way to apply it ? Yes, there is one, and only one—it is the Revelation which God has given for the healing of mankind—it is the religion which has come down from heaven to be the charm and balm of man's life on earth, be it for the few or for the many. Such is the work to which

Christ calls *you*—to open their blind eyes, and to turn them from darkness to light.

“Brother, have *you* no desire to join in the work—to put your *own* hand to an undertaking of such eternal dignity and glory? What!—no practical recognition of where your own blessings come from—no pity for those who are without them? Is there no deep, original prompting of your regenerated and reconsecrated feelings urging you to come and take your place among the scattered few in the teaching of the nations, as the worthiest expression of your gratitude and aspirations? When you think of the sacrifice of the heathen for their fellow-men, and think of Him who shall judge every man according to his light and according to his deeds, does it require much consideration to know who it is that will be beaten with many stripes? Or is it that you feel *all* this, and *yet* distrust it; put it away from you; fear yourself, your friends, or your engagements? Or think you that distance makes things less real?—or that the escape from responsibility is anything but temporary and unsatisfactory?

“Brother, you do well to fear. Christ told you to count the cost, and to serve Him here; but He never meant you to reckon the earthly and temporal cost against the heavenly and eternal value, the light weight of present difficulty against everlasting and unfading glory, the word and opinion of man against the will and word of God, or the words of well-meaning friends against the voice which thou shalt hear behind thee saying, ‘This is the way; walk ye in it.’

“No, brother; if you feel you ought to be a missionary—be you student, pastor, or layman—then *try to be one*. Subordinate everything to the voice of God within you. Decide it for yourself, for no one can decide for you what is and is not the call of God. Let friends wail as they like. Come *you* forth as one of the proconsuls of the Kingdom of Heaven. Think not of what you forsake, but whom you go to save.

“Oh, brother, open your eyes to the glorious vision which will lie before you if you devote yourself to work in China. Think of all these earnest heathens receiving the salvation that is of *God*. Imagine them all aglow with the love of God in Christ Jesus. Imagine them establishing places of worship in their villages and towns, singing the praises of the Redeemer until all around are captivated with the glad tidings of salvation. Imagine these places of worship spreading from city to city, from province to province, until the whole land is the Lord’s, the whole empire swept of idolatry, and millions upon millions, free from superstition, possessing eternal life.

“Yes, brother, decide to come yourself. Decide at once. Those called of God never find impossibilities. Everything becomes possible through Him whom they serve. Don’t think it can be done by deputy. *Men* are the want. No donation can atone for neglect. Without men, man must suffer—irretrievably suffer! Much can be done by faith, but these heathen must be saved by work.

“We make no secret of the fact that we call you to join in an undertaking as hazardous as it is high, nor fear we that *one* true heart will fail at the prospect. You must seize the opportunity, work for the future, and leave the consequences to God. Act up to your present convictions. Lower not your ideal to the measure of an ordinary faith or you will never come at all; for the arithmetic of the temporal is death to the projections of faith, and is in utter contrariety to the idea of suffering affliction with the people of God. Christendom shows you



sufficiently what *it* thinks when it lavishes nine-tenths of its religious offerings on the one-thirteenth of the human race that are at its doors.

"Brother, we are the spiritual children of those who died by gibbet, sword, and faggot to keep the truth. Will *you* risk nothing to spread it? Commit your way, we say, unto the Lord; trust also in Him, and He will bring it to pass.

"TIMOTHY RICHARD, "Tai Yuen Fu, "Tien 'Tsin, China.

"ALFRED G. JONES,

"J. TATE KITTs,

"J. S. WHITEWRIGHT,

"ARTHUR SOWERBY, "Tai Yuen Fu, "Tien 'Tsin, China.

"FRANCIS JAMES, "Tsing Cheu Fu, Chefoo, China.

"J. J. TURNER, "Tai Yuen Fu, "Tien 'Tsin, China."

### The Illness of the Treasurer.

**A**LL our readers will rejoice to learn that the condition of the honoured Treasurer of the Mission, Joseph Tritton, Esq., has undergone a marked improvement, and that this improved condition has been maintained for several days past, leading his medical advisers to express themselves hopefully as to his ultimate recovery.

From all parts of the country, and the Continent, and from Missionaries of the Society in the East and West communications have reached the Secretary making anxious inquiries, and expressing earnest solicitude and concern as to the Treasurer's condition, while reports of special and united prayer on his behalf have been received from almost all quarters, indicating in a very remarkable manner the deep respect and affectionate regard in which Mr. Tritton is held by all the friends of the Mission, the Denomination at large, and a very large circle beyond it.

At the last meeting of the Mission Committee the following Minute was recorded:—

"Resolved—That the Committee of the Baptist Missionary Society desire to place on record that, in common with the whole Denomination, and a large number of other Christians, they have watched with feelings of the profoundest anxiety and concern the progress of the very grave illness of their honoured friend and beloved colleague, the Treasurer of the Society.

"They are devoutly thankful to Almighty God that the valuable life of their dear friend has been spared, and that for several days past a marked measure of improvement has been maintained in his condition, and they earnestly trust that, as the result of further blessing on the means employed for his recovery, he may be again raised up, and permitted to

live for many years to come for the glory of the Divine Lord, the good of the Church, and the comfort and happiness of his family and friends.

“ The Committee desire to assure the Treasurer of their affectionate regard and loving sympathy, and specially would they wish to convey to Mrs. Tritton and the family an expression of their earnest prayers that they may be abundantly sustained and upheld in this season of sore anxiety and concern by the special presence and blessing of the Divine Saviour.”

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1884.

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### New Year's Day Prayer-Meeting.

ON Tuesday morning, January 1st, 1884, we hope to meet at eleven o'clock in the Library of the Mission House, Castle Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest and repeated supplication that the approaching gathering may be rich in blessing and memorable in result.

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### Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund.

THE Christmas Cards have already been sent out, and we now desire to call the special notice of our young friends to this most valuable Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society now sustains a very large number of native preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

*In 1877, the sum contributed amounted to £842. The sum raised last year for this purpose amounted to only £781. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and the thousand pounds will be secured without doubt.*

We shall be thankful to supply friends with cards who may desire to assist in this good work.

## Sacramental Collection for Widows and Orphans' Fund

ON THE FIRST SUNDAY IN THE NEW YEAR.

**T**HE appeal on behalf of this most important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and fatherless, and of missionary brethren who, by reason of long and devoted service in the heat and burden of the day, and oftentimes in shattered health, are compelled, amid the shadows of the evening, to withdraw from active work and quit the field. The receipts for this Fund last year fell short of the expenditure by

**£334 Os. 0d.,**

and, unless the receipts for 1884 show a very considerable increase, the fund will close *with a very heavy debt in March next*. Amid the glad associations of the new year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout all the churches.

They call for our tenderest sympathy; they claim our constant prayers; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

## Reaping Sugar-Cane on an Estate in Trinidad.

(See Frontispiece.)

**H**ERE you have a fair representation of the field work on a sugar plantation during the crop season, which begins in January, and ends about the end of May or the beginning of June. Sugar is one of the chief industries of the island of Trinidad, and in its cultivation and manufacture a large number of people are employed. Some of these people are members of our congregations and churches, while many of them, for lack of means, we are unable to reach. The whole process of sugar-making may be thus briefly described:—The canes are planted in holes about four or

five feet apart, grow to a height of ten and twelve feet, and are almost as thick as one's wrist. They require several weedings during their growth. When a cane piece is in arrow, it covers itself with a beautiful purple haze, while the tall canes under the influence of the breeze present to the eye a series of long shining waves. After about twelve months' growth, the canes are cut and carted to the mill, where the juice is extracted by means of heavy triple rollers driven by steam. Then the juice is boiled until it gradually thickens and becomes sugar, when it is put into large wooden coolers, where it soon becomes a solid mass. It is afterwards put up in hogsheads, tierces, barrels, and bags, and shipped to Great Britain and America.

In the picture you see many canes have been cut, stripped of their leaves, and heaped on the cart. To the left, behind a cocoa-nut tree, stands the mill where the sugar-making process is carried on, and its adjacent buildings. Beyond the three cocoa-nut trees a long, low, narrow building stands. It is called a barrack, and in such barracks most of the labourers on an estate live—five or six families, and sometimes more, often living in one barrack. The overseer on horseback superintending the work, and the men, and the women, with their dresses tucked up, complete the picture.

W. WILLIAMS.

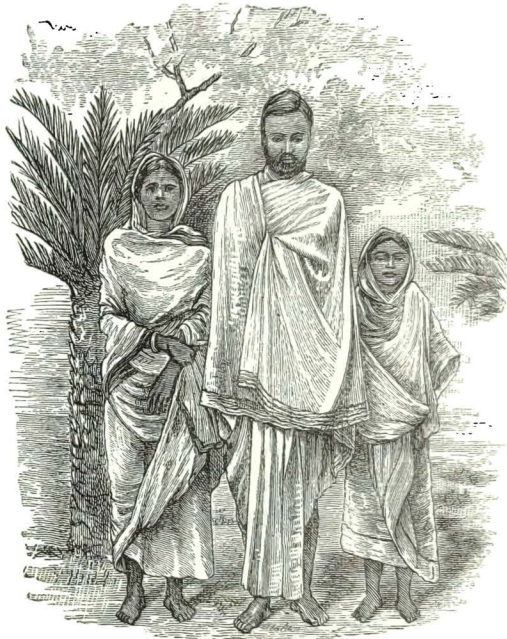
San Fernando, Trinidad.

## Kashi Nath Ghatak.

BY THE REV. G. H. ROUSE, M.A., OF CALCUTTA.

THE accompanying picture represents Kashi Nath, with his wife and child. At my request he wrote an account of himself, which is too long to give in full, but which I condense. "I am by birth a Kulin Brahmin [the highest class of Brahmins]. Our family occupation is to arrange marriages. We do not meddle with Sudras, but we arrange for the marriage of Brahmins, high or low, rich or poor. As we know all about the different families, and can represent them high or low as we please, the other Brahmins fear us and show us great honour. [Marriage among the Hindoos is always settled by these *Ghataks*, or go-betweenes. The father tells a Ghatak that he wants him to get a wife for his son, or husband for his daughter; and the man tries to supply a suitable article, and to pocket as much as he can himself from both sides.] On one occasion a poor Brahmin employed us, and, when I saw what straits he was put to in order to supply the necessary fees, I resolved that I would have

nothing more to do with such a business. I then commenced travelling about in search of work, and came to Calcutta. After some time I got employment at Bellaghata [an eastern suburb], and went on prosperously for two years. One day, on my way to Calcutta, I saw two persons preaching at the Ballghata Iron Bridge. They were Mr. Kerry and Babu Romanath Ray Chowdhry. They proclaimed that salvation can be obtained only through Jesus. Hearing this, I felt a sort of trembling; and, when the preaching was finished, I went to the Babu and asked him to give me a Bible. He told me to call at his house at Intally. I did so the next morning; and he gave me a Bible, and told me to read it, adding that



KASHI NATH, WITH HIS WIFE AND CHILD.—(From a Photograph.)

I should ask him the meaning of what I could not understand. I took it home, and my mind was so troubled that I could pay no more attention to my worldly business, but spent my whole time in reading the Bible. I had cloth to the value of a hundred rupees; this I sold, and thus supported myself. One day a friend came, and said, 'What is the matter with you, that for the last four months you have done no business?' I replied, 'My mind is always unsettled.' He said, 'You must be ill.' One night I was reading the Bible, when this friend came in; he at once snatched up the book and threw it into the canal. I was very grieved, and told the whole matter to Romanath Babu. He told me that if I had

taken care the man could not have thrown away the book. This made me very sad, and I asked him to get me a house near him, where I could stay and learn more about the Christian religion. He took me to Mr. Anderson, who gave me some teaching, and said the Babu would get a place for me to live in. I was afraid that when people saw me removing my things they would tear them away from me. But I believed the Lord would preserve me from evil. I got a bullock-cart and removed all my things to the small house which Romanath Babu had got for me. Mr. Anderson was about to leave for England; the day before he left he prayed with me, and said an old gentleman would occupy the house in his place. Four days after I called there on Dr. Wenger. He asked me if I had eaten with the Christians. I said I had heard that a man cannot become a Christian without eating beef and pork, and how can I do that? Dr. Wenger smiled, and pointed out my error. He then asked me why I wished to forsake Hindooism, and I told him that its gods and goddesses are all false; they can do nothing to save me. After some further conversation, I returned to my lodging and remained there a month. One day my brother-in-law suddenly came, bringing my wife with him. I was astounded to see her, and wondered what I should do, as my funds were now exhausted. Romanath Babu then took us both into his house, and I remained there some time. One day Dr. Wenger sent me to Mr. Pearce, who examined me and took me into his class at Kidderpore, my support being provided by Dr. Wenger. Shortly afterwards I was baptized, in 1871, at Intally, by Mr. Pearce. I stayed two years in his class, and when it was broken up, I was sent by Dr. Wenger's son on a tour to Tamlook and its neighbourhood. Mr. W. Wenger then stationed me at Khagra, in the Mutlah district, where an Oriya, and with him seven persons, were brought into the Lord's kingdom. I remained there seven years, and then removed to Boshonti, in the Sunderbund. While I was there, many of the Catholics returned to us, and I baptized altogether fourteen persons. Mr. Kerry and Mr. Rouse then told me to remove to Chittagong. I was very anxious, on my way there, to visit my mother and other relatives, whom I had not seen for nearly twenty years. I took a present for my mother, and Scripture portions for my relatives. When I saw them, I preached to them the Gospel which had saved me since I left my home. I was greatly rejoiced by my son resolving to cast in his lot with me. I took him to Chittagong; Mr. de Cruz was very kind to him, taught him, and, after some months, baptized him. I am very thankful that God inclined the hearts of Mr. Kerry and Mr. Rouse to allow me to visit my relatives, as otherwise I should not have found my son which was lost. I have now for some time

been working at Chittagong with Mr. de Cruz. God has in His mercy sent me to work with just the kind of missionary that I prayed I might be permitted to work with."

Calcutta.

G. H. ROUSE.

## Indian Melas.

BY THE REV. THOMAS EVANS, OF MONGHYR.

THE term "mela" must have become pretty familiar to the readers of the MISSIONARY HERALD, for it is often used by missionaries writing home about one of the most useful branches of mission work. The word means pretty much the same as our English word "meeting," this being the grand occasion on which Hindoo friends meet for special religious services at specially sacred places.

### LESSONS FROM MELAS.

One essential qualification to an Indian mela seems to be water, and of course a shrine at which offerings are made. Washing, as in the Jewish ritual, is one of the chief elements of the worship of the Hindoo, and he never enters the temple of his god before he bathes, nor does he ever approach the idol *empty-handed*. What a lesson this is to us Christians to draw nigh to God with a clean heart, and to present to Him the offering of pure love!

Melas offer to the missionary *peculiar advantages* for the dissemination of Gospel truths—not so much in preaching the Word as in the *distribution* of it through books. When I came to India some twenty-eight years ago, the Hindoos disdained the thought of taking Christian books from us when we would offer them to the people without any charge; but now thousands of them gladly purchase copies of Christian tracts and Gospels, while

some will buy complete copies of the New Testament.

### ADVANTAGES OF PURCHASING THE SCRIPTURES.

At the melas the people are all more or less on the move, and few will stand long to listen to the preached Word, while many hear it for the first time, and can therefore make but little sense of it; while the books they buy are taken to their homes and read and studied at leisure, not only by the person who buys the book, but by all his family who can read; and who can tell the extent to which the fruit of one single gospel may reach in the course of two or three generations? The great use of *selling* the books is the value which a native puts upon any article *in which he has invested money*, while they think but little of anything given them for nothing. We have a saying: "Lightly come, lightly go," and the natives of India say: "Free goods are lightly valued." But only get a Hindoo to give a penny for a book, and he will do his best to get twopence out of it.

There are two great advantages at melas for the distribution of God's Word. One is, that here we meet with thousands of people that otherwise the missionary could never reach—people who flock together in multitudes from all parts of India, most of whom come from remote regions where the voice of the missionary has never been heard.

And, further, at melas all the people come not only to bathe and worship, but also to *buy*. Here, as a rule, the country people lay in a stock of certain goods for the year; here the country retailing shops replenish their stock from the wholesale dealers, and parents purchase some toy or other for the little ones left at home, so that all bring money in their girdles, and, when they see nice books selling for less than half the usual market price, they are often induced to invest in a little reading material to take home with them, and I have good reason to know that in not a few cases the books have proved the silent messengers of God to lead souls to the Saviour's feet. Think also of the fact that, through the means of the melas, so much good seed can be sown at such *little cost* of time, of money, or of labour. Suppose the missionary were to try and visit himself all the towns and villages to which books sold at one single mela are often taken. Why, it would take him a year to do what he can accomplish at a mela in a few days.

#### CHANGES TAKING PLACE.

I have lately visited no less than three of these melas successively at different places more or less distant from Monghyr, one to the north, another to the south, and another to the east, while not long ago I was at another to the west.

I am not going to give a detailed account of each festival and the work we did there, as that would be tedious to the reader, but I shall give a few of the most striking facts that may be interesting.

One fact in connection with these journeys is this: the *railways* greatly help us in the work. *Melas* that would take ten or fifteen days to reach from Monghyr twenty years ago

can now be reached in as many hours, with much less cost and much less trouble. So much for the help which steam gives the Gospel in India.

This fact has another aspect. It has in a large measure reduced the reverence which Hindoos had for sacred places, and has seemed greatly to shatter the fetters of caste. Before the railway was made the journey was all done on foot, which involved long time, great trouble, and much money, so that comparatively few could afford to go, and those few, perhaps, only once in a lifetime. But now, when the journey is so quick, so cheap and easy, visiting sacred places has become *common*, and, in a large measure, the *charm* is broken and the *merit* is gone. Further, the greed of the Hindoo, though he be rich and of high caste, will not allow him to travel in any but the *cheapest* railway class, and the consequence is that the boasted Brahmin often finds himself seated side by side with low-caste people the very touch of which renders him unclean. Often does he exclaim with horror, as he is pushed into a railway carriage: "Ram! Ram! I am defiled." And a low-caste traveller delights to teaze the lofty-minded Brahmin, and say: "Never mind, great king, we are all one caste *here*, as we all hold a third-class ticket. The railway has erased all our social distinctions, and the Brahmin and Sudra are on a par here."

It seems a pleasure to the "lower orders" to quiz the "lords of creation" in the train, and the first thing a Brahmin does after he leaves a railway carriage is to bathe his body, get his clothes purified, and atone for the impurity he contracted in the train.

The railway is thus a grand leveller of caste, and travelling by train will do more to break the fetters of caste in India than any other organisation.



READINESS OF THE PEOPLE TO  
LISTEN.

Another fact full of interest in connection with melas is this: the *readiness* with which so many people hear the Word preached, and purchase copies of Scripture.

Many of these people listen to the Gospel for the *first* time—to them it is all *new*, their curiosity is excited, and many of them ask: "What is this?" "Who are these people?" "Why have they come, and what do they say?"

Many years ago in Muttra, as I preached in the bazaar, I saw a gang of about fifty pilgrims being led by two Brahmans to the various shrines devoted to the god Krishna. As they came up to the place where I preached, they seemed quite astonished, and it was evident that they had never before seen a missionary preaching. I took advantage of their curiosity to tell them who and what I was, and what a foolish errand they had come upon. I said: "Would you travel a hundred miles from home to come to Muttra to see the sun?" To which they said: "No, sir; why should we, when we can see it in our own village?" "Well," said I, "if Krishna is the 'lord of the world,' who, like the sun, is everywhere, why have you come *here* to have a look at him?" After a while they were so far persuaded that I was right, that, after a short conversation between the two leading men, they all turned back towards their homes, when the enraged Brahmans began to vent their wrath, in no measured terms, both on them and on myself; for they had lost their expected forage.

READINESS OF THE PEOPLE TO BUY  
BOOKS.

As to the great change in the readiness of the people to purchase books,

I would mention a fact which to me seems full of promise. Though the Hindoo loves his money dearly, and is most careful to get the full value of his cash, yet the people now buy Christian books freely, and an incident took place at the Caragola mela this year which I consider to be not only a *new* thing, but also an evident token of progress in the attitude of the Hindoo mind towards Christian literature. As I was leaving our preaching stand, a Hindoo followed me to my tent, and asked me if I would not let him have some of my Christian books for sale. I at first thought he was joking, but found that he was in earnest, and I gave him a number of gospels and tracts, for which he paid cash down, and said: "I shall sell these books at double the price you do, and profit by it."

Now, when a Hindoo begins to invest in Christian books as the means of making money, I think it is evident that he feels pretty sure that the article will *take* with his countrymen; and this shows that the old prejudice against our Christian books is rapidly vanishing away among the Hindoos—a change for which we feel truly thankful.

THE RESULT OF READING.

One more incident in connection with the distribution of God's Word at melas is this: we frequently meet with instances in which men have been brought to the knowledge of the truth through reading the books they have got at melas.

Our colporteur lately met with a learned and holy *guroo*, or Hindoo teacher, who had a copy of the New Testament, which he not only read himself, but which he also read to others. He told our brother, Bhar Haran Das, that this book had opened his heart to receive Christ as his only

Saviour; that he read it and taught it to all he met with; and that the reason why he did not openly profess Christ was that that would destroy his power to introduce the Glad News of a Saviour to those who now gladly listen to the Word of God. He had by him a *chela*, or disciple, who also said that he believed in the Lord Jesus; and my deliberate belief is that there are *many*—it may be thousands—in India who, like these men, are secret disciples, true at heart, though not able to stand out and publicly profess Christ, who have received their knowledge of God by the quiet study of His Holy Word, copies of which they have been able to get at some *mela* or other.

A CALL TO BROTHERS AT HOME.

Thus, then, we see that the very

gathering of the heathen to sacred places to worship idols gives the missionary a splendid opportunity to reach the masses of the people, and to sow broadcast the good seed, which, in due time, will spring up into eternal life. Let our friends at home pray that the Bread of Life thus cast upon the waters may be found after many days. Yea, and let our devoted young men see the need of self-consecration to the great harvest-field, where the work is so large, and the labourers so few. Dear Albert Williams and many others are gone to their rest and reward. What devoted brother from Wales—*gwlad y breintian mawr*—will take up the standards fallen from their hands, and carry it for Christ?

THOMAS EVANS.

Monghyr.

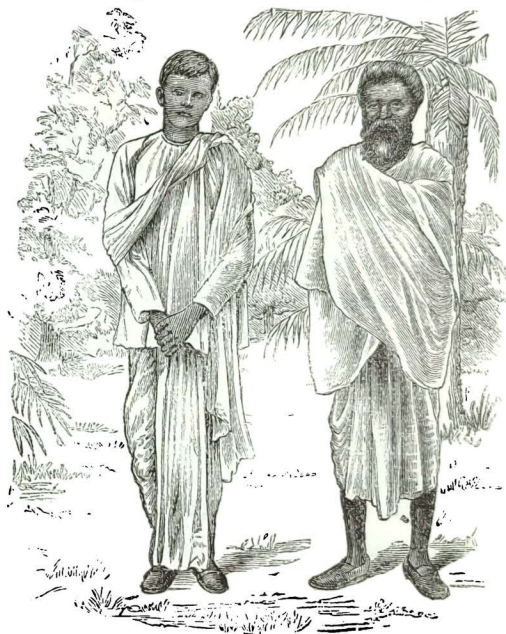
## John Sirdar and Haradhon Singh.

BY THE REV G. H. ROUSE, M.A., OF CALCUTTA.

THESE are two preachers of the Mutlah Mission, whose field of labour is in the district east of Calcutta, about twenty or thirty miles distant. John, the taller of the two, with his hands crossed, is the son of a Christian, and has been for many years a preacher in that district, or among the villages to the south of Calcutta. Haradhon, the man with a beard, is convert from heathenism; he belongs to one of the numerous aboriginal hill-tribes, from which Christianity has gained so many converts. The following is the account which, at my request, he has written of himself:—

“My father died whilst I was young, and my mother kept a small shop to support herself and me. My parents worshipped idols, mountains, &c. When I was thirteen years old I stole my mother's goods and gave them to a Vaishnava [a man belonging to a particular Hindoo sect]. He took me to Nuddea [a centre of Hindoo influence], shaved my head, and made me his disciple. I followed the teaching of the sect, and one day was taken to one of their meetings, but witnessed there such conduct between men and women that my mind was shocked. I went to my teacher and said, ‘This religion is not good if it permits such conduct.’ The teacher became

angry with me, and told me not to give utterance to such opinions. I said nothing, but soon returned to my home. I then made inquiries of a respectable man of our village, and he said he had been on pilgrimage to many places, but found satisfaction in none of them—only in the Christian religion can the mind find peace. Then I went to a missionary at Ranchi. He asked why I had come. I replied that I wished to know about the Christian religion. Then he told me about the life and miracles of Christ, and my mind began to believe on Jesus. But, two months after, the Mutiny broke out, and my mother and I fled to Bengal. We settled in the village of Harishpur [a few miles from Calcutta], and I took service



JOHN SIRDAR AND HARADHON SINGH.—(From a Photograph.)

under a Hindoo. I did not say I believed in Christianity; but when I was told to do any work on a Sunday I said I was not well, and at night I used to pray. Thus two years passed away. Then my mother and I were attacked with cholera; I recovered, but she died. Afterwards I went to the Hurwa mela [fair], and saw four men preaching there. I went and spoke to them, and they gave me some teaching regarding Christ. I went home and prayed to God, and from that day began to inquire what Christians there were in the neighbourhood. I found there were Christians at Bagmari [one of the stations of the Mutlah Mission], and began to attend the service there every Sunday. One day I met Mr.

Kerry there, and said to him, 'Sir, I wish to know how I can become a Christian.' Mr. Kerry was pleased, and said, 'Certainly; I will pray for you.' Then I said, 'I wish to be baptized.' I felt that God had heard my prayers, and, although I could not read or write, yet I knew that He is the Friend of sinners. Afterwards I went to Calcutta, and asked Mr. Kerry to baptize me. He was very pleased, and, after a week's probation, he baptized me. I asked that he would arrange for my getting some learning, and he sent me to Mr. Pearce's Bible-class. I remained there three years, and received Scripture teaching on various matters. As a man with a very flat nose looking in a glass sees what he is like,\* so by three years' study of the Scripture I learnt how black my heart is, but I also learnt to know Him who is the Teacher of the foolish and the Saviour of the sinful."

Since leaving Mr. Pearce's class Haradhon has been engaged as a preacher in connection with the Mutlah Mission. He is nothing of a scholar, but he has the straightforwardness, simplicity, and readiness to endure hardship which the aboriginal races manifest so much more than the subtler Hindoo. He goes about to villages and markets telling of the Saviour he has found, and is specially useful in visiting the Christians who are scattered about in the very sparsely populated jungle which abounds in the Mutlah district.

G. H. ROUSE.

Calcutta.

## Mission Work in Naples.

THE following letter has just been received from the Rev. W. K. Landels, and will, we are sure, be read with great interest:—

"MY DEAR MR. BAYNES,—As we are now fairly settled in Naples again, I am in a position to give you some idea of the present state of our work in Southern Italy.

"AN ITALIAN BAPTIST UNION.

"Let me, in the first place, however, call your attention to the formation of the Baptist Union of Italy.

"You will remember that when in England I told you how some of us had been attempting to get this Union formed, but that, owing to the great difficulties we had to encounter, the

question for the time being had been allowed to drop.

"On our journey south we stayed a few days in Turin, and Mr. Walker and I talked the matter fully over, and it was decided that he should come down to Rome with us, and that we should make another attempt to get the matter fairly started. We then drew up a draft constitution to submit to the brethren in Rome. Two days after our arrival in the capital we had our first meeting, consisting of Messrs. Taylor and Eager, of the American

\* Our brother speaks from experience.

Baptist Committee; Mr. Shaw, of the English General Baptists; and Messrs. Wall, Walker, and myself, representing our own Society. At this meeting most of our difficulties were cleared away, and in those that followed the constitution was freely discussed, and, after considerable alteration, was finally accepted. We then constituted ourselves personal members by paying an annual subscription, and proceeded to elect the office-bearers and committee. They are as follows:—President, James Wall; vice-president, G. B. Taylor, D.D.; treasurer, N. H. Shaw; secretary, J. H. Eager; committee, R. Bertola, A. Dalcanto, A. Petocchi, Sig. Omegna, A. Chieva.

“We have thus been able to lay the basis of a Union which will doubtless be of great service to the work of the Lord in Italy. It is, of course, too soon to say much about its practical working; that I must reserve for a future letter, when we shall have had time to commence operations.

#### “THE WORK IN NAPLES.

“The second thing I wish to write about is our work in Naples. I am happy to say that, during our absence, things have been going on in a highly satisfactory manner. The meetings are well attended, and since the month of June no less than twelve persons have been received into our membership. Among these is one entire family, consisting of a father, mother, daughter, and two grown-up sons. The only thing that seems to have suffered during the hot season is the Sunday-school. I trust, however, that a little extra work will soon raise it to a more flourishing condition.

“We are now looking forward most hopefully to the winter’s campaign. The printing-office we are about to establish will be of great service to us, and will render our work more efficient than it has ever been. You will observe from the enclosed list of con-

tributions, which I would be glad if you would kindly insert in the HERALD, that we have at present about £120 at our disposal for the press. With this I have been able to purchase a good fount of assorted types, the furniture necessary for our office, and also an excellent jobbing machine, which is capable of printing handbills, notices, circulars, or small tracts. We still, however, need a large hand-press for posters and for printing a monthly paper. In order to set this up, we shall require some forty pounds more, and I trust that some of your readers will feel sufficient interest in our work to contribute this sum towards completing our printing-office. I am sure that there are some friends, in London especially, whom, unfortunately, I had not time to visit, who will gladly help us in this matter.

#### “THE WORK IN CASERTA.

“The work in Caserta is also giving us considerable encouragement. Signor Libonati has lately been able to get hold of a considerable number of soldiers, some of whom had already been evangelised by Signor Cappellini in Rome. There are now some thirty who are desirous of joining our church in Caserta, and it is probable that a number of them will ere long be baptized. On Saturday evening last I had the pleasure of meeting with twenty-three of them at a *soirée*, which was got up to welcome us home. Some of them were exceedingly interesting men. There was one of them who spoke English with considerable fluency, having been employed for some years in a bank in Lombard Street; a second presided at the harmonium; while a third played some selections on the flute. What pleased me most about them all was that they seemed thoroughly convinced of the truths of the Gospel, and to love each other as Christian brethren.

“It has been a cause of great joy to

us to find on our return such evident signs of progress in nearly all the branches of our work, and we trust that during this winter the Lord will vouchsafe to us a rich abundance of His blessing.

"I am,

"Yours affectionately,

"WILLIAM KEMME LANDELS.

"PS.—In addition to the list sent to you, I have promises for the press fund amounting to £7 13s.—viz., Dr. Landels, £3 3s.; Mr. Henissy, per Dr. Landels, £2; and Mr. and Mrs. G. Love, £2 10s. And here I would take the opportunity of thanking most heartily all those friends who have helped us in this matter."

### "The Lord Loveth a Cheerful Giver."

**L.** N. R.," when sending £100, writes:—"I send the enclosed cheque towards the funds of the Mission, more especially for China, where there seems to be so much need for earnest workers."

"G. S. A." sends a small box of jewellery—guinea-pieces and old trinkets—and writes:—"Having read in the HERALD of many friends sending extra gifts, I have been thinking what I could send in addition to my annual subscriptions; the result is the enclosed articles, which I greatly value."

"A Mother" writes:—"A few years ago a beloved child was called 'home,' since which time I have annually put into his Mission box, on his birthday, the sum which, had he lived, I should have spent on a little present. I intended to ask that the amount found in it, at my death, should be forwarded to the Baptist Missionary Society, but, knowing its urgent need of funds, I send at once its present contents, £2 10s. Are there not many others who would thus like to remember their dear ones who have 'gone before,' that thus their death may prove the spiritual life of others?"

"Two Friends," sending £10 10s. each, write:—"We hope the Committee will soon be able to see their way to send one or more colleagues to Mr. White, of Japan; his constant appeals are most stirring and pathetic."

The Rev. P. Griffiths, sending the proceeds of Missionary boxes from Shirley, says:—"One of the contributors, whose box has supplied thirteen shillings, is a very poor charwoman, totally deaf; she never gets more than three days' employment in the week; this amount of thirteen shillings is given entirely out of her scanty earnings, and I cannot think how she has been able to give so much."

"A Servant Girl" sends £1 for the Congo Mission.

The Rev. H. J. Tresidder, sending a sum of £5 from Merriott, writes:—"This £5 must be looked upon as the fruit entirely of the MISSIONARY HERALD. The donor is an old man almost unable to read, but for the past year I have read extracts to him, and at the missionary prayer-meeting as well; and as the result he sends this, and I hope he will continue to help."

"An Aged Friend," per H. T., sends a small diamond and pearl ring for the Congo Mission.

A very liberal supporter of the Society writes, sending £50:—"Some few

weeks ago I asked one of the oldest members of our church if he would try and see what he could do in going round and collecting; to-day he handed me the enclosed cheque for £50. I am indeed most thankful to have started so successful a collector."

"A Student," writing from the Island of Colonsay, and remitting 10s., says:—"The Lord loveth a *cheerful* giver,' but how much of the money collected has to be *begged!* and how much is given in order to win the plaudits of men! The donor of the enclosed, a widow with a young family six in number, asked me to forward it anonymously, as she gave it to the Lord. The unique circumstances under which it finds its way to the 'Mission House' treasury are so encouraging that I cannot refrain from briefly mentioning them. While staying here for health and study, I have been privileged to conduct a service in English—most of the services are in Gaelic—every Lord's Day; and, being deeply interested in Missions, last Sabbath I spoke on the 'Claims and Needs of Foreign Missions.' As a 'Thank-offering' for blessing received at those services, I was asked to accept the enclosed to purchase a book or other needful; but, having been abundantly rewarded by the exceptional kindness previously shown me, I could not but decline. 'Well, then,' she said, 'send it to the Mission, that the Gospel may gladden other hearts.' It therefore represents love to Christ, self-sacrifice, and gratefulness. It is given by a follower of the Lord—not a Baptist—out of a full heart, in token of her gratitude. Would that *all* who love the Lord, when they are the recipients of special blessings, followed this noble example and gave *spontaneously*, even to the sacrificing of coveted luxuries, for the advancement of Christ's Kingdom. Then, truly, the treasury of the Lord would be full. I rejoice to be the medium of transmission, and though I *cannot* give money for the same worthy object, I have given myself, and trust, D.V., to be one of the fourteen to be sent to China within the next three years; though presently I weep that I am not *now* ready, I pray that, when my college course is finished, I may be found as a vessel meet for the Master's use."

"A Friend," Liverpool, sends £300, half for the China Mission and half for the Congo Mission, saying—"I wish I could do this oftener than at present seems likely, but, having the opportunity now, I am delighted to avail myself of it. I send it with the very greatest pleasure."

"S. C.," an old friend, has sent £200 for the General fund; Mr. James Nutter, of Cambridge, £50; M. S. R. L., £20; Mr. Guy Medley, £10; F., £20; Mr. T. Shaw, Huddersfield, £20; Mrs. Whitley and her sister, Miss Agnes Rooke, the outfit and passage expenses—£100—of Mr. Whitley, who has just sailed for the Congo Mission; and "A Postman" forwards ten shillings, with the words,—“Since I began to save up for the Congo Mission, I seem to understand, as I never did before, that it really is much more blessed to give than to receive.”

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## Recent Intelligence.

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The sale of work held annually in connection with Camden Road Sunday-school Missionary Association will take place on the afternoon and evening of Tuesday and Wednesday, December 11th and 12th, in the schoolroom. Stalls will be furnished with useful and fancy articles supplied by the scholars' working party and by the contributions of friends.

The sale being specially in aid of the Congo Mission, readers of the HERALD may be glad to assist it by attending and making purchases.

A musical or other entertainment will be arranged for each evening.

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A much respected friend of the Society writes :—

“The MISSIONARY HERALD is read by me with unabated interest, and I trust that the circulation of it is vastly increased. Its reception every month reminds me of my promised monthly contribution, which I give, through a collector, with great joy. For the past few years I contributed £10 a year, now I give £1 1s. every month; a like increase of subscription from all would go far to make up the additional amount required to cover the yearly deficiency. Could not the amount, £1 1s., be converted into 2s. 6d. per month all round?”

“B.”

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We are thankful to report the safe arrival in Calcutta of the s.s. *Rewa*, “on November 25th, all well,” after a very speedy passage.

Our readers will remember that Mr. and Mrs. Anderson and their family, Mr. Alfred Teichmann, and a large party of Zenana Mission ladies sailed in this ship.

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We have also received tidings of the safe arrival in Kingston, Jamaica, of Mr. James Balfour, M.A., “in good health.” Mr. Balfour has entered upon his duties as classical master in the Calabar College with great earnestness, and writes saying that he is perfectly happy in his work.

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On Wednesday, November the 14th, Mr. H. G. Whitley, of Enfield, left Liverpool in the African Royal Mail steamship *Corisco*. Mr. Baynes and several Liverpool friends, including Messrs. Lockhart, Mounsey, David Jones, Atkinson, Fletcher, and others, were present on the landing stage to say farewell and bid him God speed.

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On the previous Sunday, in the Baptist Chapel at Enfield, a valedictory service was held, presided over by the Rev. G. W. White.

Addresses were delivered by Mr. White, Mr. Whitley, and by Mr. Baynes, the Secretary of the Missionary Society, to a large and most attentive congregation, evidently much attached to the new missionary proceeding to the Congo.