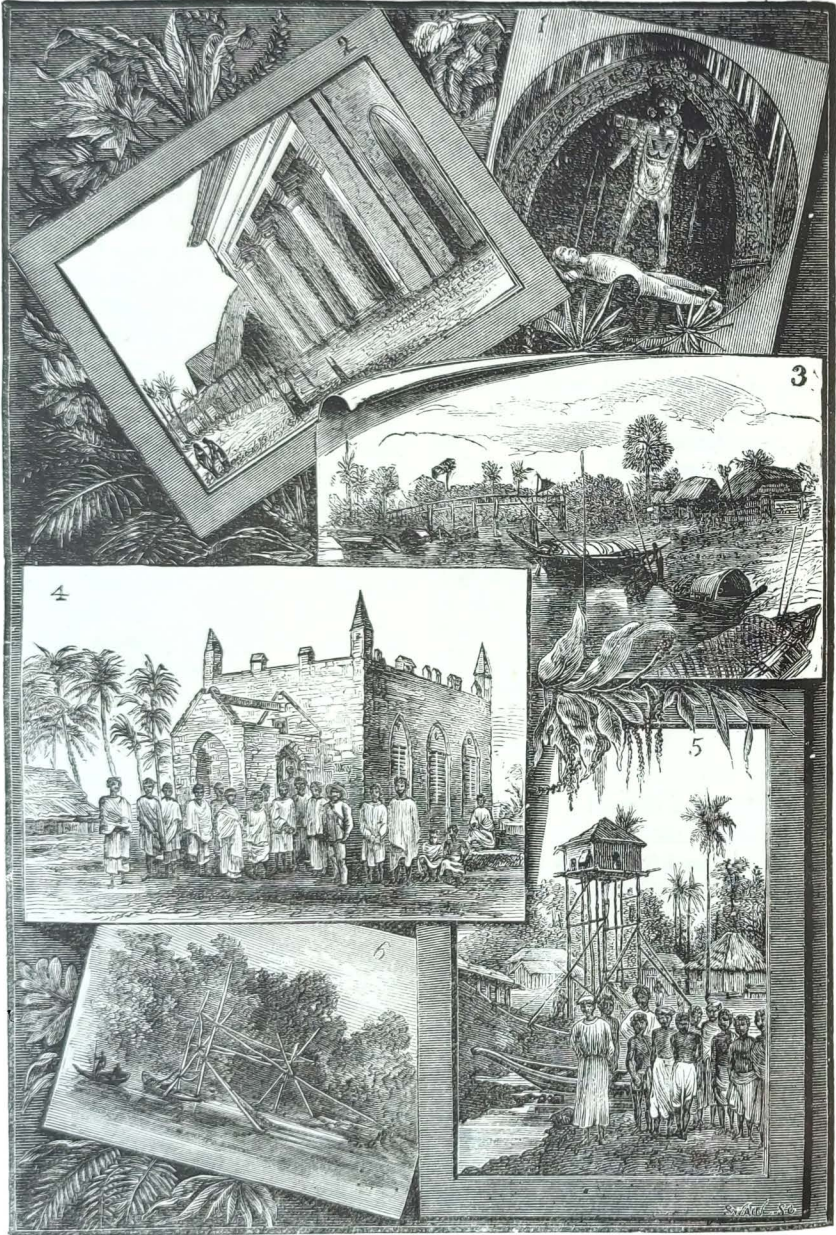


THE MISSIONARY HERALD.
FEB. 1, 1894.



VIEWS IN EASTERN BENGAL.

(From a Photograph taken by the REV. T. R. EDWARDS, of Barisal.)—See p. 49.

THE MISSIONARY HERALD.

Africa for Christ.

THE CONGO MISSION.

DEATH OF THE REV. H. W. BUTCHER.

“VERILY, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”—JOHN xii. 24

“IN this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service.”—DAVID LIVINGSTONE.

MOST of our readers will already have become possessed of the sad tidings of the death of the Rev. Henry Wakefield Butcher, at Manyanga station, Congo River, on Monday, October 15th, from intermittent or bilious fever.

Mr. William Hughes, one of his colleagues, writing from Manyanga, under date of October 19th, says:—

“It appears that Mr. Butcher suffered from fever occasionally for two or three weeks previously, but, owing to his great courage and vigorous constitution, he sought no help, and paid very little attention to his illness. When Mr. Malloney, the seaman in charge of the mission-boat *Plymouth*, arrived at Manyanga on October 6, he found Mr. Butcher seriously ill from successive and heavy attacks of fever, with much vomiting, which had commenced about three days before his arrival. He at once applied the needful remedies, and succeeded, in the course of three days, in effecting a great improvement. On Thursday morning, October 11, they decided that Mr. Butcher should be moved to Bayneston, but, at the last moment, Mr. Butcher declined leaving Manyanga, saying, ‘I must stop here and see to my work.’ The boat, however, was sent off in charge of Shaw to bring me up, and I reached Manyanga on October 16, to find, to my intense sorrow, that my dear colleague Butcher had passed away on the previous evening to join Hartland and Doke, whom he had nursed so tenderly and loved so fondly. Mr. Malloney met me on the beach, and it was arranged that we should bury Mr. Butcher that afternoon at four o’clock. On my way up I saw his grave

made ready, situated about 150 yards from the beach. When I reached the house I took a long look at the body of my dear colleague, cold and still, and could not but feel bitterly grieved that I had arrived too late for a word to pass between us. At the appointed hour we buried him, amid tears and sorrow, and there he lies in his grave by the waters of the Congo, awaiting the resurrection of the just. There were present three gentlemen connected with the International Belgian Expedition, four or five native chiefs, with many of their subjects, some ten of his school-boys, and twenty or thirty other native boys, the grand fact of his coming to this far-off land and dying here, in his efforts for Christ and the benefit of the people, being a touching sermon to the natives assembled round his grave; and it was evident to us all how tenderly he was loved and how greatly he was mourned."

Only a few weeks after the death of his much loved colleague Mr. Hartland, Mr. Butcher wrote to Mr. Baynes:—

"Four years of toil and exposure seem a very short life's work, but time surely is not the measure of work done. John Hartland was grandly faithful to his splendid trust, and had worked hard and faithfully. He has now been called to that higher service and reward of heaven. Oh! for a more consecrating grace, a stronger faith, and a simpler trust in the inexhaustible resources of our Father's love. It may be that some of us who are now left single-handed may be very near spirit-land. Well, be it so; the Master we try to serve make us faithful to the end, whether that end be near or distant."

Of the spirit in which he gave himself to his work the following extract from a recent letter to the Rev. G. D. Evans, of Bristol, will testify:—

"Mr. Comber writes me, on hearing of the death of Mr. Doke, 'This means all the more work for *you* and for *me*, and for *all of us*. "Whatsoever thy hands find to do, do it with thy might."

"From this you can see the spirit of the men out here, for this, I am bold to say, is the spirit of us all: whilst we have life, all our efforts, all our thoughts, all our prayers, will be—FORWARD.

"We have come out to Africa to DO, and, if God so wills it, to DO and DIE. We have nothing to hold back, and, praise be to God, with His help *nothing shall hold us back*. Go on praying for us, dear brother, for whilst holy hands are held up for us in supplication the cause of truth and Heaven MUST prevail.

"My candle is nearly burnt out, and I am weary, what with building, ferrying, palavering, teaching, the heat of the day, &c.

"God bless dear old Bristol! My thoughts often wander there, and fancy paints fair pictures, whilst memory recalls dear scenes and friends in the far-off home-land.

"Remember me very kindly to all in the college. I have just received the 1882 Report. I shall be thankful if you will tell Dr. Gotch I feel daily indebted to him for his ever wise and genial instruction, and cannot but count it the happiest portion of my life which was spent at his feet in the dear old college in the Croft.

"I shall try and collect some things for the college museum before I come home, *if I shall live ever to come home*. Yes, thank God! I am full of hope,

though sometimes I walk the night watches through the midst of the sleeping forms of Africa's swarthy sons in sorrow and loneliness, and bitter tears follow each other fast as I think of HOME and loved ones ; but that is only when I am at my weakest. When I am myself I pant for victory and yearn for the coming of the time when the wilderness shall blossom as a garden, and the night-shroud of error and superstition shall lift and roll away before the light-creating words of our blessed Daysman."

But few will ever know how earnestly and unreservedly he gave himself up to the manifold and pressing labours of his station. Often amid fever and weakness he would rise from his bed to carry on his work.

Writing to his cherished college companion the Rev. Alfred C. G. Rendell, of Earls Barton, under date of Manyanga, June 27th, he said :—

"No one will, I think, credit the amount of work one has to do. Yesterday I could scarcely find time to eat ; and now correspondence, accounts, building, teaching, bartering, palavering, carriers' caravans live all about me, with strong voices calling out ever to one pair of hands, 'Come, work !' I cannot read ; I cannot study. I really have no time to get sick. When I get fever I go to bed for an hour, and then up and at it again. Where are my home-dreams now ? I thought I should rub up Greek, theology, mathematics, and all sorts of things. My only satisfaction is, *God knows what I do*, and I think more than likely I shall never live to tell to others how I have been occupied during the time of my sojourn in this land. Never mind ! *this one thing I do*."

And thus, just on the threshold of his life-work, just as he had acquired the language and endeared himself to the natives, just as he had matured noble plans and high purposes, just at such a moment has our dear brother been called up higher to join the white-robed company of the redeemed and to engage in the more perfect service of the Father's House.

In the memory of such a life—brief, indeed, and yet more full of high and noble lessons than many a life prolonged—well might the Committee, at their last meeting, record their

"deep sense of the heavy loss that has fallen upon the Mission by Mr. Butcher's early death, their affectionate appreciation of his faithful and heroic service, and their earnest prayers that this sad event—so sudden and lamentable—may be overruled by the Divine Lord for the extension of His Kingdom and the furtherance of His Gospel in the benighted regions of the vast Congo water-way.

"The Committee desire very affectionately to assure the sorely stricken parents and relatives of their departed brother of their sympathy and solicitude, and they earnestly commend them to the grace and support of the Divine Saviour in this season of heavy loss and sore trial."

IMMEDIATE REINFORCEMENTS.

Already we are thankful to report there are indications not a few that the early removal of Mr. Butcher is regarded by many as a solemn and touching appeal for reconsecrated sacrifice and whole-hearted service.

From all parts of the country communications have been received urging the Committee to prosecute the Congo Mission with renewed vigour and still further zeal.

A very generous contributor writes:—

“ This Congo Mission is, I am confident, dearer to us to-day than ever ; instead of being discouraged by our losses, let us rejoice that our brethren have been counted WORTHY, let us all seek a baptism for the dead, and let us all remember that now we are specially encompassed with a great cloud of *witnesses*—our Congo brethren included.

“ I pray you, dear Mr. Baynes, be not discouraged, but rather lead us on to further efforts and to a more real self-denial ; this Congo Mission must be supported with no grudging hand. I shall double my subscription at once, and get all my friends to do the same. What a privilege it is to be permitted to help it on, even in ever so small a way.”

Many like communications have been received, urging the despatch of immediate reinforcements, and promising special and enlarged contributions.

In more than one of our colleges also Mr. Butcher's death has led to decision, with regard to mission work, on the part of many of the students.

One of these young brethren, writing about mission work upon the Congo River, says:—

“ What a solemn and heart-searching call this is ! I feel I cannot now be silent. A voice comes to me from the mighty waters of the mysterious Congo, and speaks of the lofty privilege of self-forgetful service : ‘ Neither count I my life dear unto me.’

“ Instead of discouragement I feel that in Mr. Butcher's death we have a fresh call and an all-conquering appeal. ‘ He being dead, yet speaketh.’

“ No, we *must not, we cannot*, give up this blessed enterprise.

“ Why, the International Belgian Society, I am told, has lost *thirty European* agents on the Congo—our Mission three—and to-day there are ten men offering for every one vacancy in the International staff upon the Congo.

“ The Lord help us all to see that the path of suffering and sacrifice is ever the path of success.”

The following resolution, unanimously adopted by the whole Committee at a very large quarterly meeting on the 16th of last month, distinctly sets forth their conviction as to the right step to take:—

“ *Resolved*, That, in view of the lamented decease of Mr. Butcher, and of the urgent and pressing call for further reinforcements for the staff of the Congo Mission, the Committee decide to carry out at once their resolution of November 20th, 1883, and without further loss of time send out two *additional brethren* to the Congo River, it being, in their judgment, absolutely needful to strengthen the Mission *at once*, so that for the future no station be left in charge of one European missionary only, two brethren, at least, being associated together at every station.”

In pursuance of this resolution we confidently anticipate that two addi-

tional brethren will be sent out to the Congo Mission during the current month.

We, therefore, earnestly commit this weighty and important matter to the special prayers of the churches that the Committee may be guided in the selection of specially well-qualified brethren, and that the brethren so selected and sent forth may be preserved and upheld, and be made in every way faithful missionaries of the Lord Jesus Christ.

Memorials of a Consecrated Life.

BY THE REV. W. R. SKERRY, OF WOODBERRY DOWN, LATE OF
COUNTERSLIP, BRISTOL.

AS no one was more intimate than myself with Mr. Butcher during the years of his Christian service, I have thought that a few memorials of him may be interesting in themselves and useful in leading others to follow in his footsteps. The conditions of his life and the elements of his character were such that his conduct may well become a copy to any young man in whom the love of Christ is an abiding impulse; as I look back upon it now his whole course seems but a brilliant example of ordinary gifts raised to their highest level through simple, wholesome consecration to Jesus Christ.

About eleven years ago Mr. Butcher, then only a lad, entered the city of Bristol to seek a living and make his way in the world. He was without friends or letters of recommendation, but not without keen, practical sagacity and abounding courage and perseverance. He speedily found employment as a builder's errand boy, for which service he received a few shillings a week. Living at this time to him must have meant bare existence. By the good providence of God he was directed to the house of one of the members of the Counterslip Church, and there he found kind hearts, Christian influence and many helps to piety: notably one, the son of the good woman with whom he lodged, attended one of the Bible classes in connection with Counterslip School, and he speedily induced Butcher also to become a member. The influence of this class and its teacher left ineffaceable marks on his character.

About this time an incident occurred which indicates the "rising beam" of that missionary spirit that was one day to lead him to noble service and early death amongst the heathen. In connection with the Annual Mission Service at Bristol there is a large gathering of the schools on Sunday afternoon to hear an address from the missionary; to this service Butcher accom-

panied his class. The day previous he had received a welcome surprise from his employer in the shape of a hearty commendation of his conduct and an addition of two shillings extra to his wages. He had carefully put the two shilling piece in his pocket and with it the small contribution for the missionary collection the next day, the only monies he possessed; when leaving the service, on Sunday afternoon, he found the silver coin gone and the copper remaining. This sudden diminution of his small exchequer for a moment startled him; but when his companion urged him to return and inform the collectors of the mistake, he smiled and said—"No, never! it could not have gone to a better object." This was so like the generous spirit of the boy as I knew him for years that I cannot refrain from recording the simple, almost prophetic act.

A few months after the commencement of my ministry at Bristol, one Sunday evening there came into the vestry two youths who wished to tell of their decision to become followers of Christ. One of these was Butcher. The circumstances of that evening are so vivid in my recollection as if they had occurred yesterday. The bright, ingenuous face, on which the ardent spirit cast a holy glow, seems to be looking on me now. Few words were needed to reveal the simple trust and fervid love that led to confession, and the name that is now upon the martyr roll was entered in my list for baptism and church membership. The motto I wrote on his baptismal card I remember was, "Be thou faithful unto death and I will give thee a crown of life," and I think he was true to the motto, and feel assured that he has won the crown. Never had a church a more loyal, bright, brave son than he. From the hour of his consecration to Christ to the day that he went to the land where his grave is he never caused an hour's pain or anxiety.

Again, after the lapse of a few months, I was preaching on Sunday evening on the consecration of youth to the service of Christ, especially alluding to the needs of the great heathen world, and exhorting some to give themselves to missionary labour. I realised that evening the force of Mr. Browning's words—

" God answers sharp and sudden in some prayers,
And thrusts the thing we have prayed for in our face."

Awaiting me in the vestry was Butcher; his first words were these: "I come to offer myself for mission work"! With great thankfulness of heart, yet with much trembling, I said, "Harry, if this be of God it will come to pass, but there must be much training and much testing of character and ability before the step you wish can be taken." I further said: "Where would you like to go?" He said: "The Congo." I replied: "Leave that to God, and now get to work on the thing that lies nearest to you."

This conversation was followed by three or four years of Christian service, in connection with the various branches of church work at Counterslip, that abundantly proved to me the fine qualities of the youth who was in training for hard and noble work in Africa. I think his fervid temperament must often have chafed at the hindrances placed in his course as tests of temper, stability and perseverance, but his loyalty and submission never once failed.

At length he was recommended to the Committee of the Bristol College and accepted as a missionary student. His stay in college was brief, the exigencies of the Congo Mission demanding men; but his two and a half years' residence was sufficiently long to enable him to secure many solid advantages of education, to benefit much from the culture and spirit of Dr. Gutch, of whom he ever spoke in terms of deep affection, and to win the esteem and love of all his fellow-students.

Butcher's temperament was too active and restless and his early education too deficient to enable him to become a close student in the ordinary sense, but he read with avidity everything that related to Africa and mission work there: he laboured in season and out of season to spread mission fervour and intelligence and create missionary organisations in the country churches around Bristol; and he prepared himself for the work of a pioneer and, picking up every scrap of practical knowledge that came in his way, he was ever the busy, ardent, genial spirit working towards the end which had become the master-passion of his soul. I shall never forget the day when he told me of his acceptance for Congo work by the Committee of the Baptist Missionary Society. It was almost impossible to restrain the exuberance of his joy. "At last," he said, "there is an open course between me and the ambition of my life."

Animated by this spirit, he said farewell to us all as he set forth to what has proved so short a day of toil; under the inspiration of this spirit he laboured, as his letters testify, "whilst it was day"; and, held by the holy restraints of the same spirit of lofty consecration, he refused to quit the post of duty, though danger was so imminent, preferring to be "faithful unto death" in the arduous task to which the Master had called him.

It is a sad, very sad, pleasure to me to write these memorials of him I loved so well, I had such high hopes of him and his work in the dark continent to which he carried the Light of Life. It is still more sad to mark how these quivering points of light, planted by our mission on the Congo, are being blown out one after another by the mouth of death. In this hour of eclipse may we remember that Christ, who is the "light of the world" "abideth for ever," and that Africa belongs to Christ. May the potent, mystic voice of the Spirit call fit men to fill the gaps and enlarge the ranks of brave but weary toilers in a stupendous task and in a lonesome land.

Good News from China.

TRANSLATED BY REV. A. G. JONES.

AT a time when our Churches are rallying to the reinforcement of our China Mission, it will be grateful to them to have the following encouragement laid before them.

This "good news" consists of a series of selections from a letter of Pastor Ching at 'Tsing Cheu Fu, addressed to myself in England. The original is, of course, in Chinese, and measures nearly four feet long by nine or ten inches in width.

After a few columns of introductory matter, he tells Mr. Jones that :—

"During 1883 some ten new places of Christian worship had been opened in the district, the stations and sub-stations now amounting to fifty-four; that the baptisms, in 1883, amounted to two hundred and twenty-two, bringing the total membership, in the district, up to nine hundred and nineteen, nett—a result that will not only gladden our churches, but shed joy over the heart of the man to whom originally, under God, this result is due, our brother Richard in Shan-si."

"UNLEARNED AND IGNORANT MEN.

"At the village of Pêng family, in the south east of I-Tu county, there is a church-member called Pêng Sz Wên, about thirty years of age. He was, originally, a working peasant, and in former times could not even read. In 1879, after he became a Christian, he gave a great deal of attention to learning, and preached the way of truth with fervour.

"The year before last, the members at 'Chên Kib Tien Tsz organized a sub-station, and asked Pêng to go and help them, by undertaking what was virtually pastoral duty. Last year the members at Nieh Kia Ho, having formed themselves into a church, also wanted his services. Now the two places were ten miles apart, so they agreed to have him in turns—one place on those moons with odd numbers, such as first, third and fifth of the year; the other, on the even numbered moons, so that thus, in each place, he might preach for them and manage their church affairs. The week days go in study and teaching the children. When the 'pastor' is with the people of the 'Chea village, the children go with him from the Nieh village, and when he is residing at the Nieh village, the children from the 'Chên village follow him also.

"The members of the two stations, men and women, are only twenty-nine, but they all rejoice to receive his ministrations and gladly and efficiently support him. Truly he is a man they can love and reverence.

"ENDURING THE CROSS AND DESPISING THE SHAME.

"In the county of Lin' Ku there is a village called Nan Chên 'Teu, where the soil is very poor, and the people support themselves, for the most part, by selling firewood; besides which, it must be stated, they are rather a turbulent lot. Last winter there was a man called Sun Mo 'Tsing, came into the city, got Christian books, and went home again. He soon exhorted his fellow villagers to become Christians, and it ended in two places for public worship being established; and in the day time every one being about his business; and at night, all meeting for reading and worship, all resting from labour on the Lord's-day.

“ The neighbours soon began to look on this with a malicious eye, and persecution of the Christians daily increased, cursing them openly to their face, secretly hindering them, but above all, by night, laying wait for them, to beat them and injure them.

“ Among the Christians were two men whom they especially persecuted, so that their lives were hard to answer for, and at last the persecutors arranged it with the local police that they should wink at their provoking a public row with the Christians, and on the strength of the result take an action against them, and so bring the church there to nothing.

“ At this stage the matter came before Mr. James, who on the one hand comforted these poor folks as best he could, and on the other, saw the county magistrate about it, so that the matter subsided.

“ Happily, though they endured so much, and so frequently these severe trials, about one hundred of the adherents continued firm in the faith ; and this autumn (1883), we received into the church, of men and women, about forty-five in all, of whom we are persuaded that they are sincere in their repentance, zealous in their labours of love, and in all important matters, public and private, that they work together with one heart and will, mutually succouring one another. How clearly it may be seen, that the difficulties of the life of faith are what, indeed, perfect God's will in us ; and that the riches and power of the world conduce to the injury of virtue. Well say the classics, ‘ Gold untried, is gold impure ; piety untried, is piety uncertain.’ Saints and prophets, past and present, all witness alike. Fidelity must ever suffer.

“ GLADNESS AND SINGLENESS OF HEART.

“ In the south-west of I-Tu county, there are now five places of worship, all traceable to the efforts of Nieh Tung Ngan, Wu Kien 'Cheng, and the members of another village called Wang 'Yuan, all of whom adhere faithfully to the ways of the church, give themselves to learning, are acceptable and successful in their exhortations, and mutually helpful to one another.

“ Although the Gospel has not been preached more than a year and a half in that quarter, the members in the district number sixty-one.

“ Having regard to the conduct and fruit of the workers there, I can say they all, generally speaking, have some work or other of benevolence that can be recorded in their favour.

“ Perhaps the most remarkable of these villages is the one Wang Yuan comes from. Originally they were not all of the same surname there, nor old residents closely connected ; but, from the time they became Christians, they have opened doorways in the partition walls between their yards, and all come and go, backwards and forwards, as if all of one family, helping one another in a cheerful spirit, so that I cannot with words describe their joy.

“ As an incident, I may mention that last summer, when the time came for baptizing, they were in a sad plight. The village is situated among the hills, indeed well up on the acclivity, while water is drawn from the little brook in the valley with great difficulty, even in small quantities. There was the baptisetry ready, but no water, and neither mules or donkeys to draw it up in quantity, as with the well-do-do. Must they go and carry it up in pailfuls ? Hard, they thought. However, the day before the baptism, down came a great pour of rain the spring behind the house burst out, the water was got, and when the baptism was over, the spring stopped.

“ ‘ Ah, see ’ they said, ‘ we did not think that God conformed to man’s wish but now we see, when man follows the mind of heaven, then heaven helps the troubles of man. Truly, the common and unbelieving could never hope for such aid as this.’ ”

“ I WILL FEAR NO EVIL, FOR THOU ART WITH ME ; THY ROD AND THY STAFF, THEY COMFORT ME.

“ At Pi Kia Chwang, in the county of Sheu Kwang, there was a brother in the faith called Tung—a man of more than ordinary piety in his every-day life—about fifty, and in all his relations with men as careful as he was honest. He had formerly been many years a Roman Catholic, but some years since joined us and had public worship in his own house every Lord’s-day.

“ In the spring before last he took sick and medicine was of no avail. His appetite gradually became less up to the third Sunday in the first moon of the year, when he went to the usual meeting to meet the brethren and speak and worship with them ; but during the whole time, from beginning to end, he said but five words, ‘ I am going to die.’ This, however, was early in the day.

“ After he had eaten he went over to the bed, which was in the room where worship was held, and, kneeling down before it, engaged apparently in prayer. A long time passed and yet he did not rise. His daughter went over to look a him, but he had ceased to breathe—led by the Lord to His heavenly kingdom, bearing this last testimony to the faith, and praised by all his fellows with one voice.

“ A RIFT IN THE CLOUDS.

“ At Tsiang Kia ’Kiao in the county of Lin’-Kü, there was a woman of the family of the Wangs, who had married a person of the name of Nieh.

“ She was about sixty, and was formerly a believer in Buddhism. She had four sons and two daughters-in-law living with her, and was a very industrious woman, who regulated her household extremely well.

“ A few years ago, having herself come to believe and accept the truth, she led these two daughters-in-law also to repentance, and when all were received into the church, a new rule began. It was this. Every evening—no matter whether they were busy or not—every one in the house was assembled for family worship, and before any one was permitted to go to bed.

“ Last spring, however, this old lady was taken with a severe illness, being utterly unable to speak about household affairs, although her whole mind seemed yet given to silent prayer.

“ One day the two daughters-in-law saw her breathing was becoming very difficult, and the poor woman almost insensible. They stood around the bed, and called to her for a long time to awake her. She awoke, turned her eyes on them, and said, ‘ Why are you making such ado ; I feel I have left earth ? I see an endless number, clad in shining raiment, all unknown faces of fairest feature stretching out their hands with rejoicing to welcome me. My love, indeed, is with you all ; and so, when I heard your calling, I felt I must return to charge you. O, wait a little ! I still want to go. On no account call me again.’ ”

“ Her words were ended. The eyes were closed. Faithful to the last, she passed away to be with her Saviour for ever.

(Signed) “ CHING YUH JEN.”

O, reader, I know the valleys and villages where these things happened,

where these people lived, where they died, and where their bodies rest. It is all real. Its reality strikes awe into me. Is it all nothing to you? Has it no claim on you? Has it no fascination for you? Can you fold your arms with a vision like this in your heart, and do nothing to aid the work of Christ in China? Surely not.

A. G. JONES.

Views in Eastern Bengal.

(See *Frontispiece*.)

THE views engraved on the frontispiece to this number of the MISSIONARY HERALD were photographed by our Backergunge missionary, the Rev. T. R. Edwards, who has also kindly supplied the following explanations.

For many weeks past Mr. Edwards has been prostrated by violent fever, brought on by his overwork in the Barisal district. We are thankful to report that recent advices indicate improvement, and the doctors hope that ere long he may be well enough to take a short sea-trip to Ceylon or Madras with a view to the re-establishment of his health.

No. 1.—THE GODDESS KĀLI.

This is a picture of the most terrible and vile of all Hindoo objects of worship—the goddess *Kalee*. It is said that this goddess, after destroying a giant who had threatened the destruction of the gods, was so elated that she danced for joy until the earth shook to its very foundations. The gods in terror sent her husband, Shib, to stop her, and he could hit upon no better plan than casting himself among the dead at her feet. When Kalee perceived she was trampling upon the prostrate form of her husband she was so ashamed and surprised that she put out her tongue to an unusual length, and stopped dancing. So the world was saved. All Hindoo women, when surprised or ashamed, immediately put out their tongues.

Just listen to a description of this unearthly fury:—“Kalee is represented as a very black female. She wears two dead bodies for ear-rings, and a necklace of skulls, and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her tresses fall down to her heels. Having drank the blood of the giants she has slain in combat, her eyebrows are bloody, and the blood is falling in a stream down her breast; her eyes are like those of a drunkard. She stands with one leg on the breast of her husband, Shib, and rests the other on his thigh.”

In the picture on either side of her are two cannibals who have gorged themselves well with human flesh in the war. One is holding a human being up by the heels, intending to make a meal of him. Kalee wears a

gorgeous crown to look at, but it is only of tinsel. At her back is a lot of ornamentation of the same kind.

In former times human sacrifices were made to this fury. "It is said that the blood of a tiger pleases her for one hundred years; and the blood of a deer, a lion, or a *man* for a thousand. But by the sacrifice of *three men* she is pleased 100,000 years." This is the goddess worshipped by the Thugs and other robbers before going forth on their bloody work of pillage and murder. In her worship men are required to present their own flesh and blood. A person burning his own body is very acceptable to her. Those who drink themselves mad drunk and even eat human flesh in her presence may be sure of her blessing.

Let this suffice. My heart sickens within me to think of these enormities, and how the people "have changed the truth of God for a lie," "and have changed the glory of the incorruptible God for the likeness of an image of corruptible man."

I thank God that, although this fury is still worshipped, the people are restrained from committing these horrors by Christian laws, Christian education, and Christian influence, and I pray God that He will speedily overthrow this and every other idol in the land.

No. 2.—TEMPLE OF THE GODDESS KALI.

This is a temple of the goddess Kallee. In front of it are to be seen the sacrificial blocks in which the heads of goats are fastened and then chopped off. There are two—one for large and one for small goats. They are simply pieces of wood fastened in the ground, and made open at the top like the space between the prongs of a fork. The animal's neck is fastened between these forks by a peg which is passed over it. A man then pulls the creature at the heels, while the executioner, with one blow of a heavy axe, cuts off the head. It is considered a bad omen if the executioner has to repeat the blow. The bleeding head is then carried into the presence of the goddess.

Often in preaching we point out to the people that their own customs point out the necessity of a sacrifice for sin; but the blood of bulls and goats cannot take away sin, nor could the blood of any man avail. However, the goodness of God has provided us with a sacrifice in the person of His own dear Son Jesus Christ, who, being holy and without sin, offered up His life as an atonement for the sins of the world.

No. 3.—BAOPHOL STATION.

This is a picture of a sub-station of Backergunge. It is called *Baophol*, and is very pretty, with its trees, and bazaar, and bridge. This place I have

visited three times, and have been greatly encouraged in both preaching and selling books. The first time I went, almost every man in the bazaar bought a book. The postmaster, police daroga, and other officials bought several. I was also invited from house to house by the native gentlemen residing here, and was requested to sing and preach about Jesus. I thoroughly enjoyed myself, and it was late before I could get back to my boat. It is many years since the natives of the place have heard the Gospel, and hence their great eagerness. God bless His Word in this village! The police daroga and postmaster had many interesting conversations with my native assistant, Nilhambul, and were men of very liberal views. I trust and pray that a careful study of the books they have bought will lead them to our blessed Saviour.

No. 4.—CHAPEL AT DHAMSHOR.

This is a photograph of the chapel at Dhamshor, visited by our beloved Secretary, Mr. Baynes, two years ago. It is a solid brick building, and was built at a cost of about 1,200 rupees (£120). You see the Christians have allowed the porch to get into a sad state of repairs, but it is only fair to say that they keep the chapel itself in a very good condition. A short time ago they repaired it at the cost of 132 rupees. The preacher of this church is called Ram-Chondro. The figures in the picture are, first, myself; then on my right-hand side is John, the good old assistant missionary, who has spent a long life ever since the time of the Serampore missionaries in mission work; now he has grown gray-haired in the Master's service.

Next to John is Ramdoyal, who is a most wonderful man in his way, and his way is singing. He is generally put to sing the solos, which occur pretty frequently in Bengali services of song, and this he does by shutting his eyes, clasping his hands round his head as if to keep it from bursting, and then he sings in a most piercing shrill voice.

Next to Ramdoyal is a preacher called Alok, who is one of our great singers and composers. He has improved several services of song on the Creation, the Fall, Joseph, and of Christ. He has some nice little boys who sing remarkably sweet, and can beat the tom-toms with wonderful skill.

These, I think, are most of the worthies present. Very few of the congregation were present when the photograph was taken.

No. 5.—A NATIVE BAND-STAND.

This is a high platform, put up at *pujas*, marriages, and fairs, from which lofty position a band of musicians regales the public with music of the most shrill description. Such music attracts great crowds, and, no

doubt, answers for the organ-grinding at English country fairs. Any fair or marriage without one of these platforms, and a band to perform therefrom, is quite incomplete. On these occasions the clashing of cymbals, the beating of drums, and the shrieking of bagpipes are almost deafening. There is nothing to compare with the soul-stirring music of English bands.

No. 6.—A BHESHAL, OR FISH-TRAP.

This is a contrivance used for catching small fish. It is called a *bheshal*. Such contrivances are to be found very thickly in small channels and streams, but not in large rivers. It is composed entirely of bamboo poles. Though simple in construction, it is difficult to describe. First of all upright poles are driven into the bed of the stream at the three corners of a triangle; these are then firmly bound together by cross poles; upon these, two long bamboos, tied together at one end but stretched wide apart at the other, are nicely balanced so as to lift up and down easily; between these two poles where stretched wide apart a net is placed; this being done, all that is necessary is to lower it into the water; this is done by the fisherman pushing up the end of the poles where they are bound together. The contrivance then assumes the position in the picture. By looking closely, the fisherman may be seen sitting directly under the head of the poles. When he thinks sufficient fish have come within compass of the net, he simply gets up on top of the poles and presses them down. This raises the net and fish out of the water, when they are emptied into a boat kept in readiness.

By means of this contrivance, great quantities of fish are caught. The rivers, and channels, and streams swarm with fish; and, what is more wonderful, although the whole Bengali nation eats no other flesh but fish, the fish never seem to grow less. How wonderful is the providence of God! And how ungrateful and wicked is man in forgetting that bountiful God, and worshipping dumb idols instead!

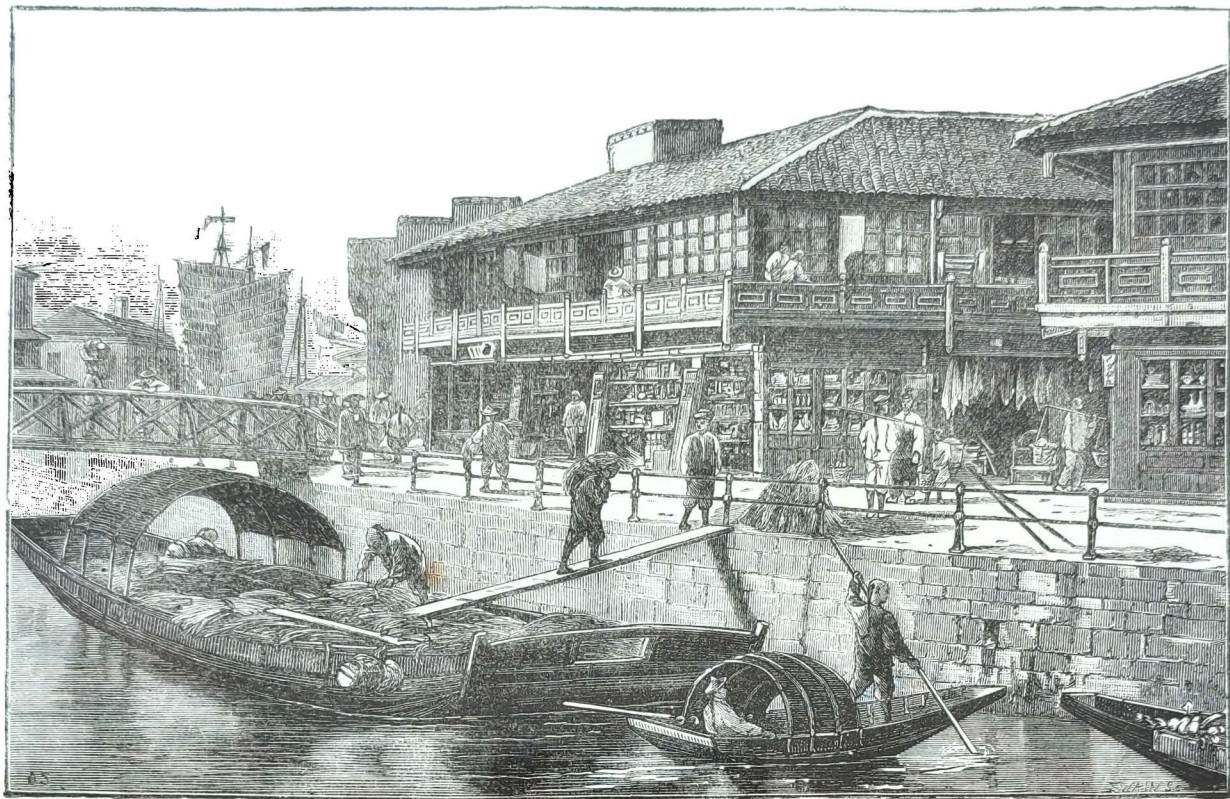
Barisal.

T. R. EDWARDS.

The Right Hon. the Earl of Aberdeen, K.T., has kindly promised to preside at the Annual Missionary Soiree of the Society, at Cannon Street Hotel, on Tuesday evening, April 29th, and the Rev. George Gould, M.A., of Bristol, to speak. The Rev. Hugh Price Hughes, M.A., of Oxford, will be one of the speakers at the Annual Public Meeting in Exeter Hall.

We are thankful to report the safe arrival in Africa of Dr. Sidney Comber and Mr. W. Ross, in "splendid health." The former is now at San Salvador, associated with Mr. Weeks, and the latter at Manyanga, temporarily associated with Mr. Holman Bentley, until such permanent arrangements can be made as will admit of Mr. Bentley's return to England for a season of urgently needed rest and change.

THE MISSIONARY HERALD.
FEB. 1, 1884.



CHINESE SHOPS IN THE YANG-KING-PANG, SHANGHAI, MID-CHINA.—(From a Photograph.)

Chinese Shops in the Foreign Settlement, Shanghai.

EUROPEANS and Americans have not unlimited freedom as to residence in China for purposes of commerce and intercourse. The Chinese Government have, however, allotted some eighteen or twenty foreign settlements at large trading ports. Shanghai is the most important of these, situated about mid-way on the coast-line of China, between north and south. It is some twelve miles from the large estuary of the famous river YANG Tsz KIANG.

Most people conceive of Shanghai as a wretched place; but the truth is, there are two Shanghais—the old Chinese Shanghai, a miserable, narrow-streeted, walled-in town; and also the modern foreign city, composed of the French, English, and American concessions. Of these concessions, the English is by far the grandest, being faced by a fine embanked wharf, planted roadway in front, and lined with a row of splendid commercial buildings, a mile or more in length, all detached, and planted round with semi-tropical trees.

Landwards, the city is laid out in streets, crossing one another at right angles, with fine houses of a semi-Oriental type, and some very fine shops. Farther in, towards the country, come the parts frequented by the Chinese, composed of low, two-storied houses, such as appear in our engraving; some few having creeks running in the centre of the streets, as in the sketch.

The street here shown is in the French settlement, and you can see a native lighter which has come freighted with straw or hay. These native quarters are estimated to contain a quarter of a million of people, whereas the foreigners do not amount to over a few thousands.

The Chinese living in these places are generally of the most degraded natures, though, of course, there are some honourable and well-conducted business firms. But nowhere could worse examples be found as to what is the result of one nation adopting the social and commercial advantages and practices of another without having communicated to it that Gift of Life which is the Root and Foundation of all. Myriads delivered from the restraints of their own country, but destitute of the spirit of another.

A. G. JONES.

New Year's Day Prayer Meeting.

ON the morning of Tuesday, January the 1st, being New Year's Day, according to usual custom, a special meeting for prayer on behalf of Foreign Missions was held in the library of the Mission House, Castle Street, Holborn, at eleven o'clock, presided over by the Rev. J. P. Chown,

of Bloomsbury, in the absence through illness of the esteemed Treasurer of the Missionary Society. There was a large attendance. The following letter from Mr. Tritton, read by Mr. Baynes, was felt to be a source of great pleasure and comfort :—

“Bloomfield, Upper Norwood, S.E., Dec. 13, 1883.

“MY DEAR MR. BAYNES,—Though compelled to be absent from to-morrow's meeting, you will believe that I am with you in heart. I earnestly pray that much of the presence and power of the Divine Spirit may be enjoyed by all present, and that the meeting may result in great blessing to the various missionary agencies of the Church at large. Let me wish yourself and my colleagues also a prosperous and happy new year.

“J. TRITTON.”

Letters were also read from numerous representatives of other missionary and kindred bodies, expressing deep regret at being absent. Prayer was offered by the Revs. W. L. Lang, M.A., of the Church Missionary Society ; R. S. Ashton, B.A., Secretary of the Evangelical Continental Society ; James Smith, of Delhi ; J. J. Fuller, of Cameroons, West Africa ; G. W. M'Cree, S. H. Booth, and Dr. Underhill.

Mr. Baynes made touching reference to the loss of another of the Congo band of missionaries—Henry Wakefield Butcher, of Bristol College—who, after two years of earnest and thoroughly consecrated toil, had been called to his rest and reward.

The following address was then delivered by the Rev. J. P. Chown :—

“We have an advantage in our meeting that is not always felt when we come to the throne of grace, and that is, that we know what we are seeking is in accordance with the Divine will, and for the furtherance of the Divine glory. Our prayers are but an expansion of that of the Lord. ‘Thy Kingdom come.’ Our desire is but for the carrying out of the Divine command, and our warmest wish but for the fulfilment of the Divine promise. It is well that we should so meet, too, in connection with our great work, because God has made prayer one essential element of its power and a Divine factor in its prosperity. We look back upon the past history of our Society, and, while it was cradled in prayer at its beginning, it has been in answer to prayer its noblest life has been sustained and its noblest victories have been won.

“Thinking of the past year, there is very much for which prayer and praise may well be blended together. It is not only that the life of former years has been maintained, but in some respects there has been a distinct and decided advance. It is so in the number of men sent out, as, if we take the Congo alone, the number of our brethren has been almost trebled since our meeting of two years since. The year just closed has yielded a large proportion of these, and though some precious lives have been smitten down, and we have to think of one dear brother sadly prostrated at home, and are called to weep over a new grave at Manyanga, where the dust of our dear friend Mr. Butcher has been laid, as though to take possession in the name of the Lord ; yet, looking at the work altogether, we may well thank God and take courage. While this has been so for Africa, we all know what has been felt about China ; and the resolution to which the Committee has been impelled, to add in due time fourteen to the inadequate

staff for that vast country, is one to which we believe they have been led by the Divine guidance, and in which they will be cheered by the Divine blessing. Scenes of unusual interest have been witnessed in this room when we have come to wish God-speed to bands of brethren and sisters whom we follow with our earnest sympathy and loving prayers. We cannot think of these meetings without remembering the kind and gracious presidency of our beloved Treasurer, under which they have been held, and the cessation of which for a time may well be mentioned, to acknowledge the answer to our united prayers, in which the dear life has been spared, and to tender the devoutest wishes in which we trust it may long be continued and abundantly blessed.

“Another feature of the year of great interest has been the endeavour to deepen the interest and elicit the aid of the churches on a scale such as had not before been attempted, and with a result that is most hopeful. The reports in our HERALD for this month are such as cannot but be cheering, and point us on to the Divine Word, that ‘to Him shall be given of the gold of Sheba, prayer also shall be made for Him continually, and daily shall He be praised.’ It does not need to be said that, while we speak in this way of our own Society, we think of it only as one of all who are working for the Master, and for whose prosperity we pray. We rejoice in the resources and consecration and successes God has given to them, and feel that we are members of one body that must all rejoice or sorrow together. We have shared with honoured brethren, during the past year, in the anxiety that has come to them about Madagascar, and, with the whole Church of Christ, have in spirit stood around the spot where the remains of Dr. Moffat have found a resting-place.

“And so, dear friends, we meet for prayer, for which there are so many calls. Our brethren in the field must think of this meeting with interest, and, while we rejoice in all that is apostolic in their character and work, we know their request may well be apostolic too, as they say, ‘Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you.’ Honoured men of prayer have been taken from us during the year, among whom we may mention Acworth, Green, Stovel, and Millard, who were all closely allied with us, and in one case in actual attendance up to a brief period before his departure; and, thinking of all our losses in this respect, we may well feel that additional privilege and responsibility is laid upon us. The dear Master, too, shows us, by example, invitation, and promise, what shall be in connection with prayer, which is His own appointment, and that He will never fail to honour. We want the showers of Divine blessing upon lands that are barren and desolate. It was while the prophet was prostrate on the Carmel heights, and sending his servant to look and watch, that the little cloud appeared that was the forerunner of those that covered the sky and poured out their treasures upon the earth. We want to receive the Divine recognition and commendation for the work. It was as our Lord rose from the baptismal water in the act of praying that the heaven was opened, the Holy Ghost descended like a dove, and the voice came which said, ‘Thou art My beloved Son, in whom I am well pleased.’ We want that our organisation should be, not a mere mechanism, but a living reality, filled with Divine power, and flushing with Divine glory. It was with Jesus ‘as He prayed’ that the Divine light streamed from Him. His very ‘raiment was white and glistening,’ and again the Divine recognition and commendation were given. We want, above

all, the power of the Spirit, by whom alone, and not by might nor by power, the great work can be done, and it was when the disciples were all united 'in prayer and supplication' that Pentecostal power descended on them, and there was the beginning of missionary work, as all the people heard in their own tongue the 'wonderful works of God.' It is with this feeling, then, that we enter upon another new year at the throne of the Divine grace; not merely entering upon it, we trust, but to continue it in the same spirit. Let there be this, and then there may be the looking for the blessing which will never fail. Not only looking, but in confident assurance of the faithfulness in which God shall deal with His people. Not only feeling this, but 'expecting' it, as Carey taught us ninety years since, expecting 'great things,' moreover, as we may from the 'exceeding great and precious promises' of His Word, and then 'attempting' the great things in which the blessing shall be found. Let it be, and 'God shall bless us, and all the ends of the earth shall fear Him.'"

Candidates for Mission Work in North China.

AT a recent meeting of the Mission Committee it was decided—in view of the importance of candidates for mission work in China becoming possessed of at least some measure of special and accurate knowledge with regard to China and the Chinese, their religious and social customs, their national polity, history, and manners, &c., and other allied subjects, BEFORE offering themselves to the Society for work in China—that public announcement be made that for the future candidates for work in China will be expected to become practically acquainted with the following works:—

1. "The Middle Kingdom: a Survey of the Chinese Empire and People." By Samuel Wells Williams, LL.D. Fourth edition. In two volumes.

2. "The Life and Teachings of Confucius; with Preliminary Essays and Explanatory notes." By Jas. Legge, D.D., LL.D. Crown 8vo, cloth, 10s. 6d. 338 pages.

3. "The Dhammapada: Texts from the Buddhist Canon, and accompanying Narratives." Translated from the Chinese by S. Beal, B.A. Post 8vo, 7s. 6d. 176 pages.

4. "The Speculations of the Old Philosopher, Lantsze, the founder of Taoism." Translated from the Chinese, with Introduction, by John Chalmers, M.A. Fcap. 8vo, 4s. 6d. 62 pages.

(The above can be had from Trübner & Co., London.)

The Committee have also resolved that copies of these works shall be sent to the libraries of all the denominational Colleges, and copies also placed in the Mission House Library belonging to the Society.

Foreign Notes.

CHITTAGONG.

Mr. De Cruz sends the following account of a recent baptism :—"On the 26th ultimo we had a very interesting baptismal service here. Baboo Shoshee Bhooshon Chowdry, a fairly educated young man of twenty-one years of age, belonging to a respectable Hindoo family, was baptized on the occasion. After the usual singing and prayer and the address, the convert gave an account of his conversion to God. Then after another hymn and prayer I and the convert went down into the water and I baptized him. The account of our brother's conversion was very interesting and encouraging to Christian workers engaged especially in educational work. The convert said that, eight years ago, while a student at Dacca College, he sometimes attended the services held in the Baptist chapel in that station, and on one occasion heard a very impressive discourse, on the Atonement of Christ, preached by Professor Livingstone. This convinced our brother of the absurdity of worshipping idols, and he began to pray to the true God, who has made the heaven and the earth, though not yet through Jesus Christ our Lord. In 1880 he removed to this station before it was re-occupied by our Society, and the following year I came here and built our present chapel. The convert soon found out this new place of worship, and became a regular attendant at the services, and one Sunday evening, at an after meeting, came forward as an inquirer. The following Sunday he came again, and I asked him if he believed in Jesus Christ. He said he was an inquirer, and was trying to find out the true religion. I gave him a tract entitled 'Napoleon Buonaparte's Testimony to the Divinity of Christ, and asked him to read it prayerfully. He did so, and became convinced that Jesus Christ is our only Saviour. Then, after undergoing further instruction for a few months, in November last year he desired to be baptized, but, unfortunately his relatives got hold of him and smuggled him off to Bickrampore, near Dacca. But God, who had begun a good work in our brother's heart, would not leave him alone, but increased his desire to be baptized, and last month he came back to us and was baptized. He promises to be a useful Christian, and is boldly preaching Christ in the bazaars and busties here. It is very encouraging to find this brother coming from a distance of 180 miles to be baptized, especially so soon after the disturbance that took place here last August on account of another baptism."

HAYTI.

The Rev. Alexander Papengouth, writing from Jacmel, under date of December 28th, says :—

"Our position here is very much about the same, except that many strangers and women and children have left the city, seeing what an irrepressible bombardment has taken place, and that most of our buildings have been greatly injured.

"Our mission-house has suffered immensely, and my life has been much threatened by the bombardment.

"Our field for usefulness and spreading the Gospel has, however, greatly

increased, inasmuch as I have been urgently entreated by the authorities to heal the sick and wounded in my capacity of medical man as well as missionary.

"Through this many have become more religious, pious and steady, in this unbearable trial of revolution. I have witnessed many ardent prayers to God for peace and soul salvation. I have ninety cases which I heal medically every day, and to all of whom I take the Gospel.

"Our large chapel harmonium has been broken to bits by cannon balls of the enemy, benches broken, the roof of the old house blown away, and many of my things greatly injured or destroyed.

"Food is getting unbearably expensive, and many die from starvation.

"I see sad, sad sights daily. Our city medical men have all shut themselves up within thick walls for fear of being killed by shot and shell, and in this way my medical mission work is greatly increased; indeed, my work is much more than I can do. Many ask me for New Testaments, and seem anxious about their soul's salvation.

"I will write again when I have opportunity."

Recent Intelligence.

The Rev. Robert Spurgeon, of Barisal, reached London on Thursday, the 18th of last month, in the s.s. *Rewa*. Mr. Spurgeon's health has greatly benefited by the voyage home.

Mr. Jones, of China, desires to acknowledge, with many thanks, the receipt of a large number of instructive prints, per parcels post, bearing post-mark "Argyll Street, Glasgow, [but without other advice], Jan. 14." Also, from Bristol, a roll of Religious Tract Society's prints—post-mark "Jan. 11;" no other advice received.

Mr. T. Sharman, of Balham Hill, makes the following suggestion, which we commend very heartily to our readers:—

"I perceive that strenuous efforts are being put forth to increase the funds of the Baptist Missionary Society; and it has occurred to me, that a considerable amount might be raised by the adoption of a systematic plan, which I am not aware has hitherto been tried. Whilst staying for several weeks at a boarding house in Warrior Square, St. Leonard's, some few months ago, a missionary box was passed round the table to the guests, immediately after breakfast, on *each successive Sunday morning*. The contributions were usually one penny, although anyone could deposit more if they chose so to do; but I observed that each visitor became a contributor. Now, if such a course was adopted throughout the various lodging and boarding houses in *all* the places visited by travellers, I think great pecuniary results would follow. I doubt not that both ministers and people connected with the denomination would willingly canvass the different places, and, where practicable, leave a missionary box for that purpose. I simply throw this out as a suggestion, and shall be glad to learn that, if not the practice adopted already, the suggestion may commend itself to your judgment."