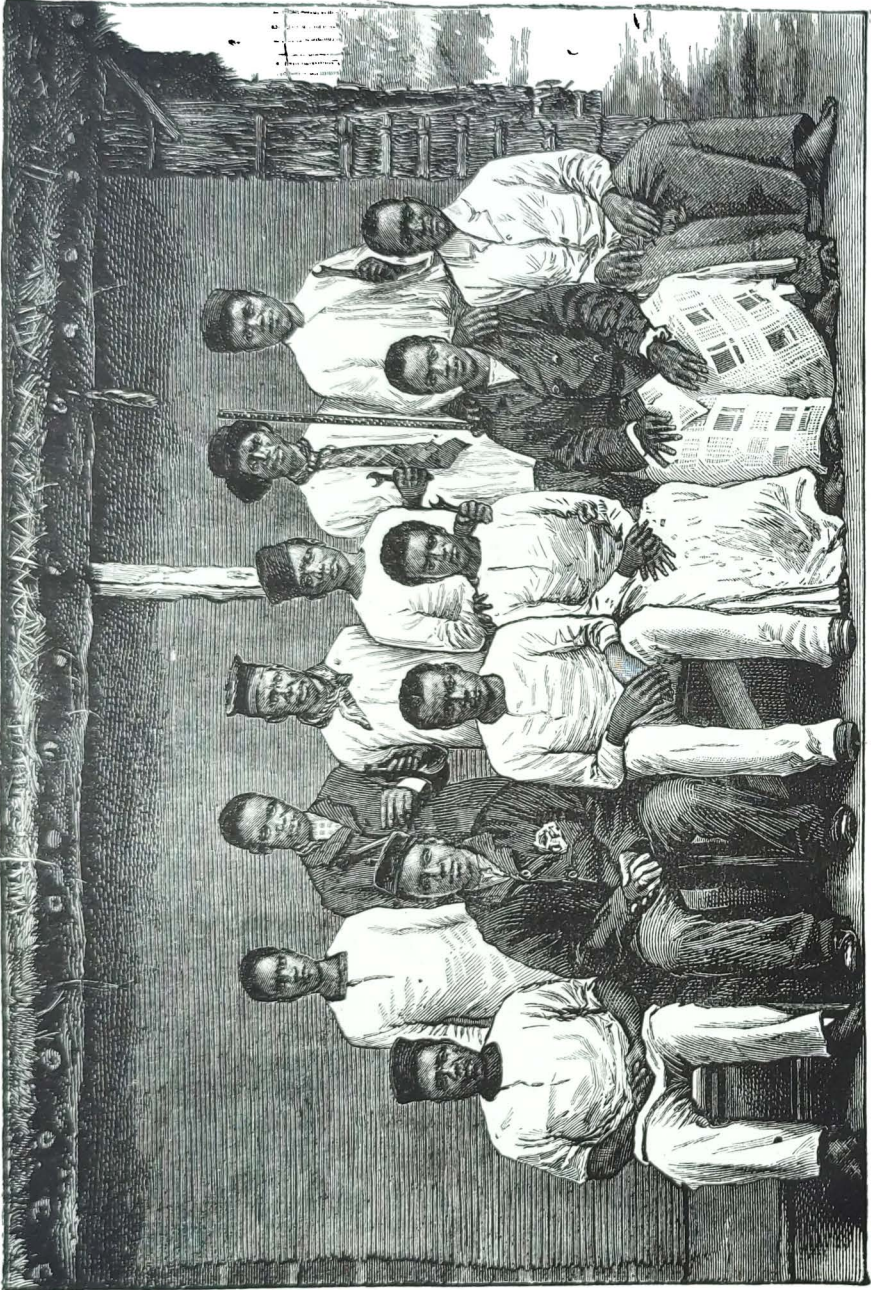


[THE MISSIONARY HERALD,
JULY 1, 1884.



MISSIONARY ARTIZANS AT STANLEY POOL.—(From a Photograph.)—See page 244.

THE MISSIONARY HERALD.

An Appeal to Young Men.

IN the MISSIONARY HERALD for last month Mr. Comber makes a very earnest and urgent appeal for immediate reinforcements—

“Brethren, come over and help us! The road is ready, and the path made straight. Come, come at once, to the help of the Lord—to the help of the Lord against the mighty.”

In a more recent letter Mr. Comber repeats the appeal in the following words:—

“One thing is increasingly clear to us: our dear Lord and Master has committed to His servants this Congo Mission enterprise to carry through.

“Granted this, then there surely can be no whisper even of relinquishing it. Some say, perhaps, the time is not yet ripe for it, and Europeans are not physically able to cope with the climate. But let me assure you that among the stations and men of the Association Internationale Africaine (Mr. Stanley’s expedition) there have been, and are, men living single at stations far away from their fellows, with barest supplies, enduring hardships and running risks, which we know nothing of; one of them, a Scotchman, at Stanley Falls, 1,000 miles above Stanley Pool, and 600 miles above the preceding station of Ikelemba. As yet not a single European has died at stations beyond Stanley Pool in the interior (except from accident by drowning), all the agents of the International Association keeping healthy and strong, in spite of often short commons and very poor diet.

“As to the missionaries, although some have proved themselves unable to stand the climate, yet it is not universally so. Our dear brother Bentley, with all his work, has had during later years very good health.

“Brethren Weeks, Hughes, and Moolenaar have all shown themselves to be able to live and work in Africa.

“Grenfell and myself have, on the whole, good health. It is five years this month since I left England, and although I am not able to do so much work as I wish, yet I have had better health this last than any previous year. If we, then, have proved ourselves able to live and work in Equatorial Africa, there is no doubt that others can be found as able in this respect as we. My brother Sidney reached Manyanga about three weeks ago in capital health, and seemingly none the worse for his 230 miles. For a new comer to have done so much walking, and be thoroughly well after it, certainly speaks well for his physical endurance.

“Brethren at home need not be frightened by the climate or country;

and as for the WORK, why, I wonder they do not offer for it in tens and twenties, instead of by ones or twos.

“ True it is, we often feel OUR hands are weak and feeble, but then we clasp the hand of the Almighty, and our

hearts feel strong. Our trust is in Him, and all must be well.

“ Brethren at home, I plead with you. The harvest is at hand: come over and help us. Come quickly.”

Four additional missionaries are immediately needed for the reinforcement of the Lower River staff only, while very speedily a much larger number will be required for the establishment of the interior stations on the Upper River, the first of which—*Lukolela*, 300 miles towards the interior from Stanley Pool—has been already fixed upon, and to some extent occupied.

Are there no young men with sanctified capacities, and good constitutions, ready to offer themselves for this noble enterprise ?

In the words of David Livingstone—“ I say to able, gifted, heroic young men at home, Come out here, my brothers, and find scope and field for your noblest energies. Work suited to the very best of you. Work that, with all its anxieties and all its dangers, is so inspiring and so captivating that words cannot fully tell its magic force. In darkest hours and saddest days, the ‘ Lo ! I am with you,’ gives truest confidence and brightest hope.”

The following letter from the Rev. W. Holman Bentley, on this all-important question, we commend to the serious and prompt attention of such as may feel drawn to this blessed enterprise :—

“ June 20th, 1884.

“ MY DEAR MR. BAYNES,

“ At this time, when we are looking so anxiously for answers to your appeal in the *HERALD* for more men for the Congo, a thought occurs to me. What with the needs of India, China, Japan, and Ceylon, beside the Congo, we cannot hope to find enough men in readiness in the colleges. It is always taken for granted that your appeals are also to pastors of churches. Are there none such who will help us now ?

“ It strikes me, however, that there is a class of men devoted, earnest, able, willing, who nevertheless consider such high service as that on the mission field as too great an honour to be for them, and who would scarcely think even of answering your appeals.

“ Are there not many young men throughout the denomination, whose parents, being in comfortable circumstances, have given them a first-rate education; who are zealous in all good works, a power in their Sunday-school or Bible Class; useful, perhaps, in mission rooms, loved and respected by all who know them—men who are magnetic; in business shrewd, of good tact and judgment, who can manage men, whose energy and ability will win for them high places at home; men who would get on anywhere, and win the hearts of those about them? Such men would be invaluable on the Congo. It appears to me that many such need only to have the matter brought before them as an appeal to them, to awaken a ready response. It is a matter that might specially be

brought before the gentlemen of the committee and pastors of churches, that they might give it their attention, and use their influence. There is scarcely a church without some such almost indispensable men. People will say, 'He is doing such good work at home that——.' But I trust that those who have influence with such will use it wisely, and in view of the present urgent need. An act of such self-denial on the part of some churches might redound to their blessing spiritually, even when they lose an earnest worker. Such men would render important work in this time of need.

"There may possibly be a misunderstanding on some points, and especially in reference to the difficulty of acquiring an African language, and as to the unhealthiness of this climate. As to the former: some would fear the acquirement of a language whose very name they stammer out with difficulty. Now, as a rule, there is no need to stammer over strange words; a little attention to the letters is all that is needed.

" KONGO.

"The Kongo language, of which we hope to publish shortly a dictionary and grammar, is as simple and musical in its sounds as Italian, the simplest and most musical of European languages.

"Every syllable ends in a vowel, and never contains two consonants, unless the preceding consonant is a nasal (n or m). Thus, KINKUTU, kin-ku-tu, a coat, is surely nothing difficult to read or learn. Every letter has its definite straightforward sound. We find the language to be most regular and expressive. There are no irregular verbs. Altogether, it would be a more serious undertaking to learn

French than to learn the Kongo language, when properly prepared.

"Of the languages of the interior we must speak when we know more about them. We do know something about several of them; they are all allied to the Kongo language, and we have no reason to expect greater difficulties with any of them.

"It was difficult to take down the first language, as at San Salvador, but that stage is past. To acquire a written African language is nothing serious on the spot. Kongo children laugh at our irregular language and eccentric spelling, and wonder why we cannot be as sensible as they.

" AS TO THE CLIMATE.

"The late trouble may incline some to regard the country as very deadly, but if those who fear on that score will acquaint themselves with the particulars, they will judge otherwise.

"We have not the oppressive heat that so severely tries Europeans in India, while dysentery, which is there so great a scourge, is almost unknown on the Congo. True, Mr. Hartland succumbed to it, but his is the only case I know of where serious dysentery has been contracted there; considerable intestinal disturbance had existed for some time before that subvened. With due care there is every reason to hope that the Congo will prove as healthy as many much more unlikely places in Africa, while the Upper Congo has, so far, the best report possible. Wherever we have had special trouble, there has been found something sufficient to account for it.

"The Rev. J. Smith, who has laboured so long in Delhi, expressed his conviction the other day that local circumstances would account for our troubles in the past, and from what he

could learn of the climate and fever, there was no reason to regard the Congo as more sickly than India; and who would refuse a good appointment in India on account of its climate?

“As for due care, those of us who have been in the pioneer party, and so ill-supported, have scarcely been able to take decent care of ourselves; and yet, with all the roughness and hardness of the life, we have stood it well. Others in Africa, who have had harder times and poorer fare than we, are enjoying good health. Mr. Comber has prepared and printed careful notes on the treatment of African fevers, etc., and all going out have this with them. We have plenty of good medicine handy, and several of us have had medical training.

“I am sure that this question of risk has been too prominent. As to constitutional fitness, a man who has ordinary good health, [whose organs are in sound condition, is so far fit, and would be passed by the physician. The class of men here indicated is large, and I believe that, if they realised that the call is to them, you would not have to deplore such an apparent indifference to the condition of the heathen world.

“Are there not, too, some who have been preparing for work abroad, for the Indian Civil Service, perhaps, or

for the medical or other learned professions, who would be willing to devote to the best advantage the talents given to them?

“At such a time as this, when large extension is contemplated, when so many are needed, and we hear on all sides of progress and opportunities unparalleled, ought not young men to pause and consider when is ‘heard the voice of the Lord saying, Whom shall I send, and who will go for Us?’

“And now, my dear Mr. Baynes, in conclusion, I do not know what more to say; you need no urging, but the young friends at home—would that they realised the opportunities, the need!

“By the last mail my brethren were six men for five stations; two others were on the way out, but they knew nothing of this. No one at home can realise what this means, the terrible strain, weariness, and anxiety.

“Mr. Grenfield was then in charge of Arthington Station, and beside all the station work, was busy with the construction of the *Peace*.

“Help is urgently needed, delay may bring disaster. Surely the Congo Mission will not appeal in vain for help.

“Very sincerely and affectionately
yours,

“W. HOLMAN BENTLEY.”

There are also other mission fields needing further and immediate reinforcements.

The places rendered vacant in India by the retirement of veteran brethren such as the Revs. James Smith, of Delhi, and Thomas Martin, of Barisal—the acceptance of the Circular Road Pastorate by the Rev. Charles Jordan, and the death of Mr. McCumby; all these important vacancies need to be filled up at once.

In Ceylon the removal of the Rev. H. A. Lapham from Kandy to the Cinnamon Gardens Pastorate in Colombo, calls for a new missionary for that island at the earliest possible date.

The pastorate of the English Baptist Church at Allahabad is still vacant, while other similar spheres are calling loudly for helpers. For Bethel Station, Cameroons, Western Africa, a Missionary with special Medical knowledge, is also urgently needed, the Committee having resolved to send out such a brother immediately, should a suitable offer be received.

Are there no young pastors at home, with two or three years' ministerial experience—young in years, but rich in gifts and graces, with good constitutions—ready to offer themselves for some of these vacant places? Brethren, we plead with you, the harvest whitens all over the Mission field, the prospects never before were so stimulating or so hopeful—the tears, the seed-sowing of years gone by, to-day are bearing fruit. Brethren, we beseech you, give yourselves to this work—and do so now!—"Say not ye there are yet four months and then cometh harvest, Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest."

A Noble Example.

WE have requested leave to print in *THE MISSIONARY HERALD* the following letter from Mr. Thomas White, feeling sure there must be many who may be induced by its perusal to follow Mr. White's example, and become their own executors.

To-day the Mission is hampered and restrained by want of funds from *onward movements*, while marvellous openings in all directions, especially in India, Africa, and China, call loudly for extended agency and enlarged operations. Forwarding a cheque for £2,000, Mr. White writes:—

"Avon Bank, June 6th, 1884.

"DEAR MR. BAYNES,—I have left in my will £2,000 to the Baptist Foreign Missionary Society, but God, in His gracious providence, has placed me in a position to pay the sum now.

"I have read the account of your recent Annual Meetings with a very large amount of pleasure and delight.

"Praying for a yet larger measure of the Divine blessing on all your many efforts,

"I am, yours very truly,

(Signed)

"THOMAS WHITE-

"To A. H. Baynes, Esq."

Letter from Rev. George Grenfell.

WORKERS ON "S.S. PEACE" AT STANLEY POOL.

(See *Frontispiece*.)

MY DEAR MR. BAYNES,—I suppose it is of no use for me to send over a photograph of a couple of rows of black faces if I do not say something more about them than I said in the line or two I wrote yesterday. The upper row commences at the right hand with a portrait of Ebokea, or Hanbury Hill, one of Mr. Fuller's boys, who came down with me to Congo last year. He gets his name from the Church at Hanbury Hill, Stourbridge, which kindly supplied Mr. Fuller with money for his training. The next is Samuel Johnson, one of our Sierra Leone work-people, a good, kind-hearted fellow, who is always at the head of a caravan if walking, and always to the forefront if there's any hard work about. Not at all a bad cook on a journey, a capital hand at pitching a tent and making a bed. Unlike most of our people, however, he is unable to swim, an important consideration where there are so many bridgeless streams to cross; however, he climbs like a monkey, and more than once I've seen him cross among the branches above when the waters below have been too deep and strong. His time is up to-day to go home, but he stays another year, to help us put the *Peace* together, as a "holder up" to the rivetter. Last evening he came to me to get £2 on account of his wages, to send to his "granny" by one of his companions, who has started to go home this morning. The youth standing by the verandah post is Jonathan Scott, from Fernando Po. He is trying to learn to be a blacksmith, under Allan, who figures to the extreme left on the bottom row. The man next to Jonathan, and who has a Scotch cap on his head, is Peter Taylor, who came down from Sierra Leone a year ago. When a boy, he was sold from the Congo as a slave, but the slave-ship in which he was being taken away, falling into the hands of a British man-of-war, he was liberated, and became a settler at Sierra Leone. His knowledge of his native language, which he has not forgotten, makes him very useful. The next figure is that of Joe Macauley, belonging to the Timmaner tribe, of the interior of Sierra Leone. To the left of the upper row is Fiau, a San Salvador boy, belonging to Mr. Comber's staff; his special province is the buying of the cassada puddings and dried fish for the work-people, and bundles of grass and rope for thatching; the money he uses being chiefly brass rods, twenty-five inches long and one-sixth of an inch in thickness. Next to Allan, the blacksmith, is Robert, the station carpenter, and, like Allan, an Accra man; next to him, again, is Shaw, a Sierra Leone carpenter. He is a shrewd, capable fellow, and, as we have

been so short-handed, he has been of great help to us in general station and forwarding work. He was in charge at a couple of our forwarding camps when sending up the *Peace*, and had to look after Manyanga Station affairs during a portion of the time poor Butcher was ill; he also had to be left to look after Bayneston while Hughes went on his sad mission to Manyanga, arriving just in time to bury our departed brother. Commencing on the right hand of the lower row, we have another of Mr. Comber's household; then come Frank and Catria, two of my household, hailing from Cabinda. Frank is "linguista" and "comprador," and Catria is "lava-deiro," or "Jack Wash."

You will see, my dear Mr. Baynes, that although it is scarcely correct to call our picture the "*Peace*" group, yet seven out of the twelve are directly engaged upon that special work.

Two others ought to have figured in this group—James Showers, from Victoria, and John Greenhough, from Cameroons—but the former has just left us for a visit to his home, from which he has been absent more than three years; and the latter, when the picture was taken, had not then arrived from his journey to England in attendance upon our invalid brother, Dixon; though he has since safely reached us, and is now engaged upon the engineer's house. He has wonderful stories to tell about his strange experiences.

Our new school-house is rapidly approaching completion. I will try to send you a photograph when it is finished.

GEORGE GRENFELL.

Stanley Pool, Congo River.

The Congo Mission.

"Speak unto the Children of Israel that they GO FORWARD."

THE following article appeared in the issue of the *Christian World* for June 12th:—

IMPORTANT CONCESSIONS.

Our readers will be glad to learn that during the past week very substantial advantages have been secured for the Congo Mission. At the earnest request of the Committee of the Baptist Missionary Society, Mr. A. H. Baynes, the General Secretary of the Mission, has visited Brussels, and been honoured by a prolonged interview with His

Majesty the King. As the result of negotiations with His Majesty and the International Association of the Congo, two important agreements have been entered into between the Society and the International Association, by which perpetual tenure of the land at present occupied by the missionaries of the Society at Stanley Pool has been secured, instead of only

a seven years' lease. Land also has been secured at a nominal rental in perpetuity at Lukolela, 300 miles towards the interior from Stanley Pool, upon which to form a new station, and other new stations are contemplated in the very heart of the Continent. Our readers are well aware of the Royal generosity of the King, at whose personal expense the International Congo Association has been maintained. It may not be known, however, that one of the great objects contemplated by the International Association is the creation of an independent international State in Equatorial Africa, embracing the entire region of the Congo River, based upon Free Trade principles, and absolute religious freedom to all religious bodies alike, and recognised and guaranteed by the great European powers. In the words of General Strauch, the President of the International Association, it is pre-eminently desirable that the whole territory should be free to the commerce of all nations, with no customs or vexatious export or import duties along the whole line, and with perfect equality, without any distinction of nationality, to all traders alike, provided only that the laws and regulations of the proposed State are respected. Should the establishment of such a State become an accomplished fact, it would doubtless prove

the most satisfactory settlement of the Congo question that could possibly be arrived at; for, without giving predominance to any one European power, it would open Equatorial Africa to all the world, and by a European recognition and guarantee would secure equal rights for all nationalities. The successful issue of the negotiations conducted by Mr. Baynes ought surely to be regarded as a further earnest call to our churches to prosecute this enterprise with redoubled vigour. The practical opening up of the whole Congo waterway into the interior of the Continent, and the readiness of the people to receive missionaries of the Cross, surely constitute a loud call to our churches to go forward. In the words of Mr. Comber, in the *MISSIONARY HERALD* for June, it may indeed be said with truth: "Already with the eye of faith and hope we may see the grand and noble idea of the Congo Mission realised." "The road is ready and the path made straight. All we need is reinforcements. Brothers at home, come over and help us. Come to the help of the Lord against the mighty." We earnestly trust that the response given will be prompt and enthusiastic, and that our missionaries on the Congo may be cheered and gladdened by the speedy arrival of right-minded colleagues.

LETTER FROM MR. ARTHINGTON, OF LEEDS.

"There is much land still to be possessed."

The following letter from Robert Arthington, Esq., of Leeds, was laid before the Committee of the Mission at their last meeting:—

"Thou reliest on thy sword and on thy spear."

"My trust is in the Lord God Omnipotent."

"Thine is an arm of flesh."

"I find my strength made perfect in weakness, by the Spirit of the Lord."

"To the Committee of the Baptist Missionary Society of London, England.

"Dear Sirs and Brethren,—In the work of the Congo and other missions, the great object placed before me is to effect the moral conquest of Africa in such wise that the Christian Church can command the entire continent, so as to proclaim the Gospel over its whole area, and gather out the saved in the Lord with great diligence and without delay. I rejoice that Mr. Grenfell has proceeded to the Equator, but there is further work to do. We were to advance toward the Albert Nyanza by the Mburu River, and meet the London Missionary Society coming northwards. It may turn out that the Muta Nzige is a distinct lake from the Albert, and that the Aruwimi River affords a direct water-way to the Albert Lake, the Mburu River being the proper approach to the Muta Nzige. I do not think it will be difficult to effect every necessary communication between the Muta Nzige, the Albert Lake, and the Tanganyika.

"Perhaps Captain Foote, or some other explorer, shortly, may go by the *Good News*, with Captain Hore, from the north end of Tanganyika, past the first lake, to the south end of the Albert. But let us lose no time in opening up the routes to the Albert and to the Muta Nzige, respectively by the Aruwimi and the Mburu Rivers, very carefully selecting the best sites for a few stations. Perhaps one at the mouth of the Aruwimi, and one or two in line, extending to the Albert, notwithstanding 'rapids;' one at the mouth, or highest navigable point or populated place eligible, on the Mburu River, and one or two, if possible and available, between that point and the western shore of the Muta Nzige, would be the best.

"I am also desirous to reach the Shari River and Lake Tsad from the Congo. This may be done, perhaps, in connection with some other society; and if you place your second station on the Aruwimi line, on the western shore of the lake, situated on or about the twenty-fifth meridian, it will be a helpful measure every way. Especially I want us to use these stations on the Aruwimi, somewhat as the Rosetta Stone was used—that is, as places where, by a meeting of peoples or persons of various nationalities, and of languages of Northern Africa, north of the Congo, which do not belong to the Bantu family, the Church of Christ can the more readily communicate the all-precious Gospel widely in the southern parts of Northern Africa. And yet, again, with longing heart and hope, I desire to reach the Albert Lake, that we may not only gather out the elect of God, but that we may meet the members of the Freedmen's Aid Society on the lake, they having their regular course to its northern shore, by the Nile; and so, for our part, effectually check, and gradually destroy, the terribly-cruel slave trade.

"The region embracing the tributary rivers debouching to the south or left bank of the Congo, to their highest navigable points, I think you will remember, was to be your principal field; but I should not advise expending much in or for stations, as the s.s. *Peace*, together with the coming ever-increasing means of communication and intercourse, shortly will, in all probability, afford facilities and enable the missionaries to visit a great number of settlements of populations, where they will be welcomed, with but little outlay on each occasion. The region of the rivers coming from the south, above referred to, may extend, in respect of some of the

longer rivers, to the twelfth parallel of south latitude, where, let us hope, we may some day welcome those devoted, foremost men—Coillard and Arnott—of the Barotse Mission.

“If, on prayerfully considering this plan, you should heartily adopt it with determined purpose, the Lord willing, to carry it out forthwith, I propose at once to forward to you two thousand pounds towards its execution; and as this sum is for an especial object, to be of very judicious organising, I should like a detailed account to be fraternally presented to the Christian Church, how it is ex-

pected. It is, of course, understood that if geographical discovery should affect some of the possibilities of this plan, yet the evident purpose herewith, in all the particular parts, shall be kept steadily and perseveringly in view. Strong faith, high hope in God, caution, courage, and love can enable the workers on the scene of action to do wondrously.

“The Lord keep us ever to the glory of God, and of our Lord Jesus Christ.

“ROBERT ARTHINGTON.

“To A. H. Baynes, Esq.”

After careful deliberation, the following resolution was unanimously adopted:—

Resolved—“That the Secretary be requested to acknowledge with grateful thanks the receipt of this further proof of the practical and large-hearted interest taken by Mr. Arthington in the opening up and evangelisation of Central Africa, assure him of the grateful appreciation of the Committee of the Baptist Missionary Society of his generous proposal, and inform him that the Committee are quite prepared to accept the conditions laid down in his letter, and to use their utmost endeavours to comply with them by putting them into practical operation as soon as circumstances will render such action possible.”

Beggar Women, Pilgrims of Juggernath.

IT is very instructive for us to notice the variety of the methods which are adopted by the followers of false systems of religion, in order to get rid of the burden of sin, and to find peace. The sense of need, the yearning after something yet unattained, is *world-wide*; the plans tried to gain this blessing are as varied as the different countries of the earth, and the peoples which inhabit them. There is something overwhelming in the thought of the thousands who, at this moment, are following out a thousand different devices to find rest for their souls; and one longs for the power and opportunity of telling them the glad news of a salvation “without money and without price.”

When we consider, however, that to the unregenerate heart of man the heaviest burden and severest penance are easier than the acceptance of such

a salvation—a salvation which means a *change of heart*, and not simply a change of outward forms—even when it has been offered, we cannot marvel that left to himself man should weary himself in seeking for deliverance. In a heathen country like India, we see many of the varied plans which



PILGRIMS OF JUGGERNATH.—(From a Photograph.)

men adopt, and the numberless gods and goddesses, whose shrines are constantly besieged by their worshippers. There are several distinct orders of religious mendicants among the Hindoos, who follow different rules and

practise various austerities, in order to lay up merit for their own benefit in the future world. Some of them wander about continually, without a home, and refusing to sleep under a roof. Others place themselves in painful and unnatural positions, remaining in them for *years*, until the extended limb becomes rigid, and the muscles refuse to act. There are others who make a vow to visit certain shrines, perhaps several hundred miles distant, measuring the whole distance, by lying full length on the ground, making a mark on the spot where the head rested, then rising and again lying down, placing the feet where the head lay.

Amongst these *sadhus*, or religious mendicants, there are a good many women. They are generally widows, or women who, on account of some offence against caste, forsake the world and its pleasures, and spend their time in visiting sacred shrines, seeing all the temples, and worshipping each idol in turn. In order to accomplish these long and wearisome journeys with greater ease, many of the pilgrims adopt the costume of men. The Hindoos consider charity to pilgrims as a work of merit, and give away much more to them than to the poor, so that they generally get enough to live upon. These persons may frequently be met with in India, counting the beads of their rosary, while repeating incessantly the name of some Hindoo god. Benares, Muttra, and Juggernâth-Poorie are favourite resorts of pilgrims, and the rich worshippers who visit them contribute to their support.

Very often persons who have neglected religious ceremonies, because they have been too much engrossed in worldly occupations, when they become old, sell all they have, and go on pilgrimage to some shrine, hoping to reach the sacred waters of the river, there to wash away the stains of sin, and by one last act of self-consecration to atone for the neglect of a life-time. The two beggar-women in the picture at the beginning of this account are engaged in some such journey. Perhaps hundreds of miles from home, they are still pursuing their weary way to some sacred shrine, carrying their worldly possessions in the bundle slung over their shoulders, and vessels for drawing water in their hands.

Some time ago, when visiting one of our mission pupils who lives near Calcutta, we were told that the head of the family, an old gentleman, was not at home. We inquired where he was, and were informed that he was gone "*to work out righteousness*;" or, in other words, gone on pilgrimage, because he was old. We had heard that this family were very careless about their religious duties, and asked the daughter-in-law if this was true. She replied, "O yes; my husband and I are too busy; *we have no time for religion*. When we become old, we shall go on pilgrimage, and all will be well." "But," we asked, "suppose you do not live to be old?" "If

that should happen," she answered, "all we need do is to send for the priest; he will repeat the prayers for the dying in our ears, perform the proper ceremonies, and *it will be all right.*"

Alas! how many of these poor pilgrims who set out on their journey to some shrine never live to reach it. Overcome by the inclemency of the weather, or stricken by some fatal disease, they fall down by the road-side and *perish*, their skeletons alone left to mark the spot where they fell. It is, perhaps, about fifty years ago since Dr. Sutton, one of the Baptist missionaries in Orissa, was called out by his servants to witness one of these sad sights. On going to the place, he saw a poor pilgrim-woman lying *dead* by the side of the road, while beside her played a little girl. Not one of the Hindoos round would touch the body of the dead woman, not one would take the little friendless orphan. No one knew whence they had come, and *no one cared*. Ah, yes! the heart of the missionary was moved with compassion. He had the body decently buried, and took the child home to his wife, and they brought her up as their own. Years afterwards, when Dr. and Mrs. Sutton had passed away, their adopted daughter lived to labour as the wife of an honoured native missionary belonging to the Free Church of Scotland.

May the sight of these misguided pilgrims incite us to more earnest prayer and effort, that they may speedily be led to Him who alone is "*the Way, the Truth, and the Life.*"

L. M. ROUSE.

Tidings from San Salvador.

BY the mail just delivered, we have received the following encouraging letter from the Rev. J. H. Weeks, relating to work at San Salvador:—

"The work of the past year has been especially hard, because I have been for the most part by myself, and during the whole of that time, all the work has fallen to me—building, doctoring, printing, teaching, and preaching, together with a lot of et-ceteras, which would fill a sheet of paper, have all had to be kept going.

"ALONE.

"To give them the attention they all demand has frequently brought on fever, and consequent despondency. It is about a year ago since my col-

league, Mr. Dixon, left me for 'six weeks' to try and open the up-country road; those 'six weeks' have, for reasons with which you are acquainted, expanded into twelve months, and for all this long time I have been without a colleague. Dr. Sidney Comber arrived here in December last, but the very next carrier brought a letter recalling him to the river to take charge of Baynesville station.

"In reviewing the past year of loneliness, I must say God has indeed been with me in a very marked manner, and many a promise of the Divine

Master has been fulfilled in my experience.

“THE WORK.

“In the school, we have about the same number of boys in regular attendance, all of them in real earnest to gain knowledge. I think it speaks well for our school that we get so many boys in a town where Portuguese papal padres are all teaching the Portuguese language, the trading language of this part of the country.

“Services are held on Sunday as regularly as health will permit. How I should like, dear Mr. Baynes, to have you present to notice the deep earnestness with which they listen, Sunday after Sunday, to what is said. The fuller the address is of Christ, the deeper their attention; they seem so to love ‘the old, old story.’

“One of my boys (about seventeen years old) professes to have found peace in believing. And I have never found, after the closest observation for more than six months past, that his actions belie his words. He teaches in our school, interprets for me on Sundays, and has been a great help to me during the last twelve months of solitude. I think, dear Mr. Baynes, the angels in heaven have already rejoiced over his conversion, and should not we also? I look upon this as the fruit, not of the past year only, but of all the years that have preceded this, the harvest of past labours.

“FETICHISM.

“I am sure you will join me in praying that the fruit may be more abundant, and the harvest plenteous. Fetichism has a strong hold on the hearts of these people; it is in their thought by day, and in their dreams by night; it is mixed with all their customs, and forms a great part of

their daily life. They are married to it, and the longer they live the more attached they become to it, and the more bound by its evil spell.

“Now, to rid their hearts of this superstition, to change their thoughts and customs, and to dissolve this unholy union, will need months and years of quiet, earnest preaching and teaching, holy living and prayer; and, judging the future by the progress made in the past, our work is surely full of hope.

“During the past year I have not been able to do any itinerating, because being by myself I have found Sunday-school, adult service and teaching the king on Sunday evenings quite enough to tax my strength for the day.

“THE KING.

“These private conversations with the king have not been without good results, for, besides pressing the Gospel truths home personally upon him, it often happens that a good number of his people are present, who again hear the word and not infrequently ask questions respecting the subject of my conversation with his Majesty; and these Sunday evening tasks give him the opportunity of asking how he should act in difficult circumstances, and on special and trying occasions.

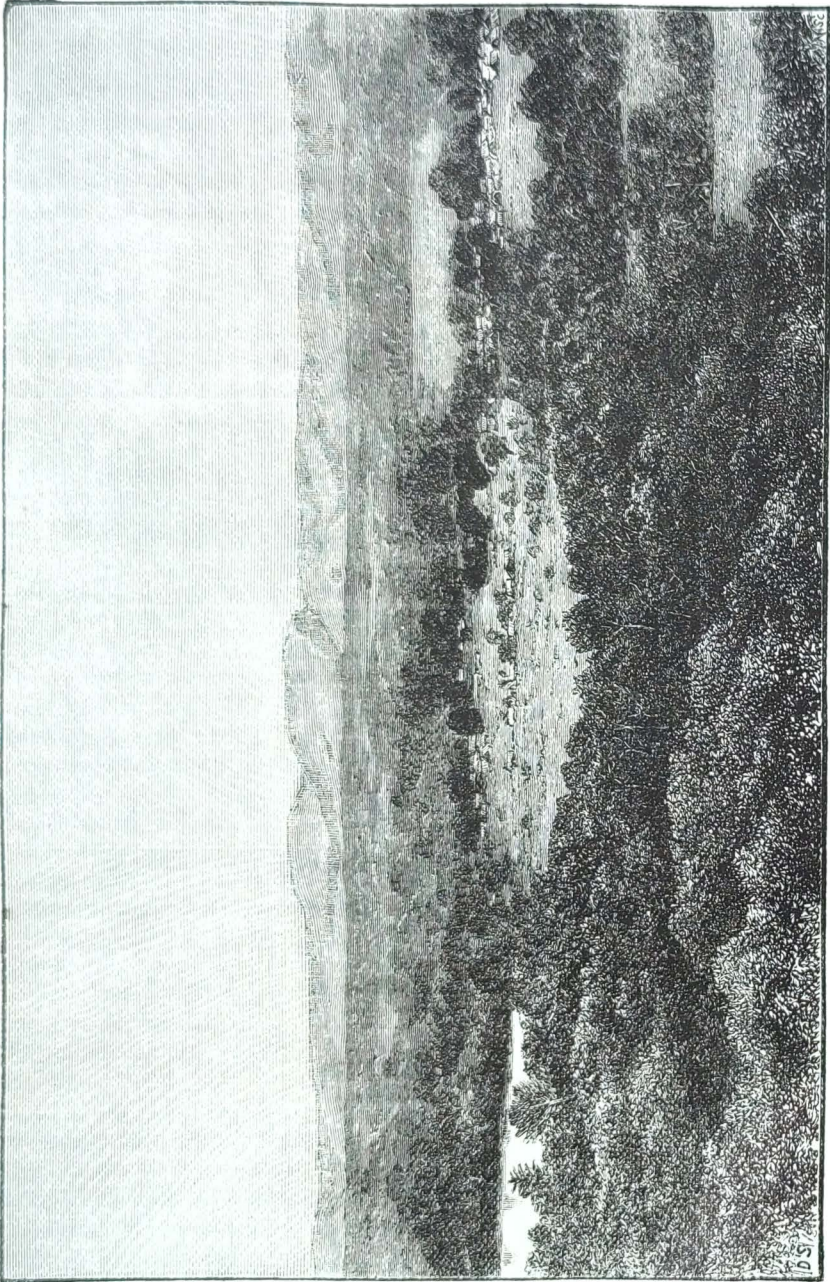
“The work here, thank God, is progressing; and although I am quite alone, without the help and sympathy of a colleague, yet the Lord Himself is with me, and with Him all must be well.

“Brethren at home—young men in our Colleges—come over and help us; you will never regret it, for to touch this work in any humble way is joy intense. ‘The Harvest is plentiful but the Labourers are FEW.’

“J. H. WEEKS.

“San Salvador, Congo River,
March 15th, 1884.”

[THE MISSIONARY HERALD
JULY 1, 1884.



NTAMU, OR KINTAMBU, STANLEY POOL. (From a Photograph.)

Ntamu, or Kintambu, Stanley Pool.

NTAMU, or Kintambu, is the name of a district on the south bank of the Upper Congo River at the extreme western end of Stanley Pool.

After a clear flow of 1,020 miles from the far Stanley Falls, the Great River here commences its wild descent from the plateau level, 1,100 feet above the sea, plunging down the Ntamu Falls, which the natives call Mpuru-mpuru (angry-raging).

On the last piece of low ground is the large native town, which is generally called after the district. On the hill which rises a few hundred yards nearer the cataract is built our Arthington Station and Leopoldville of the Association Internationale du Congo.

Our illustration is a view from our station looking almost due east. The native town lies in the plain, 200 feet below and about half a-mile distant. To the left of the picture a little piece of the Pool appears, Ntamu Bay.

The artist has represent fairly the distribution of the houses but not the number of them. Had he depicted every house visible there would yet be a large part of the town hidden by the trees. There is a great deal of wood on the plain before us, and much of open grass land. Far away stretch the lofty hills which surround the Pool, thickly wooded in some parts; while the precipitous sides of the broken hills in the centre gleam silver white in the sun, and we can see with our glasses that they are of the same formation as the Dover Cliffs—the purest of white sand. ¶

Ntamu is really a collection of towns of some ten chiefs, and is more properly a colony of Bateke and Bayansi traders. There is a story that some time ago the whole country belonged to the Bateke, who enslaved the Bawumbu, who live now on the south-western hills. Small-pox appeared and so decimated the Bateke that the Bawumbu threw off their yoke, and enslaved their old masters, resuming the lordship of the soil.

However that may be, to-day the Bawumbu are the recognised owners of the country. From time to time Bateke and Bayansi have obtained permission to build; the Bateke remain, but the Bayansi return when they have sold their produce.

The Bawumbu, on the hills, acted as middlemen between the Bateke and Bayansi traders, from the Upper River, and the Bakongo, who, buying at Stanley Pool, carry the trade to the coast.

The senior chief is Nkaku, an old man of whom Mr. Stanley heard as a very potent individual under the name of Itse. His power and riches have waned before Nga Liema, an upstart of a few years.

The old man's greatest ambition now seems to be to obtain a knife, an empty meat-tin (as a drinking mug), and a looking-glass; he never fails to ask for these whenever we meet, urging his hospitality and kindness to us when Mr. Crudginton and I first reached the Pool, for we slept in his compound. He has been supplied several times with these articles, but is always in the same needy condition.

Nga Liem or Nga Liema is the most important man. His people lived in a town somewhere on the north bank up river, but were attacked and killed. Nga Liema and his brother escaped to Nshasha, a town about six miles from Ntamu. There fresh trouble came, and his brother was killed in a drunken brawl. Nga Liema then ran away to Ntamu, and begged the Bawumbu to allow him to build there. He would trade and sell all his stuff to them. He was very successful, and was soon trading direct with the Bakongo, and he was able to snap his fingers at his protectors. He has had much fighting to maintain his position, especially with Nshasha.

The next in position to him is Makabi, a runaway slave from another town in the neighbourhood. The other of the Bateke chiefs are of minor importance.

Many Bayansi and Abuma traders come down from the Upper River, build rough huts on the banks of the river at Ntamu, staying two, three, sometimes nine months, until they are ready to go back for more trade.

By this means we have come in contact with many from a great distance up river.

The Bayansi huts do not appear in the illustration; they are hidden among the trees. They are built in streets, or, more properly, round a quadrangle, thus being more easy of defence in case of a row. Kongo houses are scattered about the towns with generally not much arrangement, while the Bateke build round a circular enclosure, the houses parallel with radii.

The houses of the better class Bateke are very neat and clean, built of stakes, wattled and lined with grass, and thatched with a very short grass. The smoke from the fire in the house tends further to mat it, and it makes a good, water-tight roof. The walls and floor are covered with mats, and a neat clean hearth is made in the centre. A shallow pan with clay at the sides whitened with pipe clay. A raised bed at the end of the house, and behind it, in a secret place, a store for his goods.

W. HOLMAN BENTLEY.

The Lord Loveth a Cheerful Giver.

THE Rev. M. Duncan, writing from Glasgow, when forwarding a remittance of £1, says:—"I had the pleasure, while in Colonsay last year, of transmitting to you the thankoffering of a widow for spiritual blessing received. Recently the same generous-hearted soul gave 12s. to a deacon of the Baptist church there to forward to me. In consequence of his not knowing my address there was a short delay. He therefore added the compound interest of 8s., thus making £1, which I remit herewith for the *China Mission*. Do not forget that it comes from the extreme north-west of the Highlands of Scotland—the lonely island of Colonsay. Surely it should be gratifying to all those who can and do nobly contribute to the grand and God-given work of spreading the light of the Gospel midst the darkness of heathendom, to know that they are being heroically imitated in the love-gifts of this self-sacrificing widow. What a stimulus there is to go forward in preparation for the vast mission field in knowing that the claims of China are being pressed home to the hearts of the children of God, and producing sympathy, prayer, and practical support—that they are awakening the spirit of self-renouncing love. It is this spirit of self-sacrifice for the sake of truth, man, and God that all our churches need to be baptized with. Society debt and missionary fears would vanish as mist before the rising sun if only every Baptist in Britain, conscious of the personal responsibility attached to 'Go ye,' loyally took up the Cross and followed Jesus. Now is the 'well-acceptable' time for entering the fields that are white unto harvest. 'Already he that reapeth receiveth wages and gathereth fruit unto life eternal.' May the riches of Divine Grace be abundantly vouchsafed to all who are 'holding the ropes' at home as well as to those who are digging with unabated zeal in the mines abroad."

"A. R.," Bournemouth, sends for the Congo Mission a gold chain, locket, and other small articles as a small thankoffering for the recovery of her husband from serious illness.

A *Governess* sends a gold ring, feeling "she cannot wear it knowing the heathen are without the knowledge of the Gospel, and the Society burdened with debt."

A Friend, at Rosebank Villa, Burley, sends £10, writing, "No cause is so dear to me as this blessed mission enterprise. Oh, that we might learn by the sweet constraint of the Cross to DENY ourselves more and more for the mission cause."

An Inmate of the Incurable Hospital, Putney, sends a small gold pencil case—"the only valuable thing I have, and doubly valuable as it belonged to my dear mother, now in glory. How I long to be rich for the sake of this blessed mission work!"

The Rev. G. H. Haynes, sending a remittance from Bolton, writes:—"One of our young men used to be an assistant to a barber, but now works in one of our mills. After he has finished his day's work there, however, he cuts hair, charging twopence each, and gives all he gets in this way to the Mission, thankful if he can help, if it be only in ever so small a way."

Mr. F. Higgs, of Denmark Place Chapel, Camberwell, sending £3, writes:—"You really need a permanent annual addition of £15,000 to your income."

Surely there are in our denomination 5,000 young men like myself who could, and would if it were only put before them, subscribe £3 per annum, and the thing is done. I will gladly make one. Cannot this plan be suggested?"

The Rev. W. Emery, of Ipswich, sending a gold ring, writes:—"The enclosed ring was put into my hands at the close of our missionary prayer-meeting last evening, with a note in which the giver says: 'Will you please forward this ring—the much prized present from my dear father, who has this month been dead twelve years—in aid of the China Mission, of which we have heard such interesting accounts. As I have not money to give, I wish to give this in acknowledgment of the great mercies of God to me in fulfilling His promise, "I will be a Father to the fatherless, and a Husband to the widow."' The offerer is in a humble position in life, and the ring may not be of much intrinsic worth; but you will, I am sure, feel its chief value is the evidence the gift of it affords of deepening interest in our beloved Mission."

A generous friend writes:—"In the MISSIONARY HERALD for December, 1883, there were a few lines among the article, 'The Lord Loveth a Cheerful Giver,' which raised some thoughts in my mind. They were about 'a mother' who sent to the Baptist Missionary Society the amount of the sums she would have spent for her child's birthday presents had he been living. In reading this, another thought struck me: If God gives a child, He gives also the means of bringing up and caring for it; when He takes it back, why should we not spend the annual sum our child would have cost for food, clothes, school, &c., in helping either another little one, or doing good in some other way? In withdrawing our treasure, God has not withdrawn the means—why should we spend them on the survivors? I cannot speak from experience; we have only two boys, who I pray may become missionaries in due time; but this we have resolved—should they be taken from us, all we are laying by for their future education is considered as sacred, and will be for helping some one else who has decided to show the heathen the Way of Life. I pray these few lines may be blessed to the readers of the MISSIONARY HERALD, 'for it is more blessed to give than to receive.'"

Simla Baptist Mission.

BY REV. GOOLZAR SHAH.

BAPTISM OF FOUR CONVERTS.

OUR blessed Lord compares His Gospel to leaven which leaveneth the whole lump. This leaven is at work here, and is spreading fast among the inhabitants of the villages in the Umballa district through our itinerant preachers and colporteurs, as well as our brethren of those villages who have received it.

THE FIELDS WHITE UNTO HARVEST.

In our late preaching tour, we found the field white unto harvest; everywhere we found earnest listeners and considered ourselves their debtors, so as much as in us lay we were ready to preach the Gospel to them, while exclaiming, "The harvest truly is great, but the labourers are few." Our sole

desire is to lead men to Jesus, that they may become new creatures in Jesus, and walk in Him and live in Him. Accordingly, when we beheld the steadfastness of some of our village brethren, and their desire to spread the savour of our blessed Redeemer's name, we thanked God and took courage.

Of the four young men who are to be baptized now, one is the nephew and another the son of our converts of previous years, and according to the light in them they have each brought their relatives to the feet of the blessed Lord. The other two are the fruit of the labours of our preachers in the mela at Annundpur.

Following is a brief account of the conversion of these young men:—

THE FIRST CONVERT.

1. *Baroo* is a Hindoo Combo (cultivator), twenty-two years of age. He is an inhabitant of the village *Raji Majra*, near *Bonoor*, and a nephew of our brother *Neela*, of *Porowl*, who often spoke to him regarding the welfare of his soul. At the end of last month he came to see the mela in *Muni Majra*, called the *Munsha Devi's* mela. Our preachers went to preach the Gospel there, and *Baroo* was arrested by the message that we have all sinned and come short of the glory of God. An exposition of the Ten Commandments was the means of convincing him of his wretched condition as a sinner. He also heard that the Lord Jesus has suffered for our sins. He expressed a desire that he might be a disciple of the Lord, and came here to learn the way of salvation. *Baroo* knows himself to be a sinner, and knows also that Jesus is a mighty Saviour, who has saved him from his sins, and accordingly he now desires to obey the Lord's command—to be baptized.

THE SECOND CONVERT.

2. *Narain*, age sixteen, is the son of our convert *Bhoora*, of the village *Tenoura*, near *Khurur*. His father has instructed him, and he has made up his mind to join the church by baptism. He states that he felt that spiritual life began in his heart on the day (about two months ago) he heard his father speaking on religious subjects with two friends, who came to see them from a distant village. They asked his father what he gained by becoming a Christian, and his father gave an account of his own conversion. The discussion which followed afforded *Narain's* father an opportunity of speaking on the love of Jesus. *Narain's* heart was touched, and he prayed to God to make his father's God his God too, and so, with his father's permission, he has come to *Simla*, and wishes to be buried with the Lord in baptism, and to be raised with Him to newness of life.

THE THIRD CONVERT.

3. *Gopee*, age twenty-one, is a Hindoo Combo (cultivator). He is a resident of *Muluckpura*, in the *Hoshyarpur* district. He went to the mela at *Annundpur*, which was held in the beginning of last month, and heard the Gospel preached there by our preachers and colporteurs. He heard the account of the birth of our Lord, of His life, miracles, atoning death, and resurrection. The loveliness and perfection of our Saviour's character, His meekness in suffering, His death in the room and stead of guilty sinners, were brought to his notice, and he made up his mind to receive the blessed Saviour as his personal Saviour. He accordingly came up to *Simla*, and has been confirmed in the faith. He now knows that Jesus is able to save to the

uttermost all that come unto God by Him. He knows that Jesus is holy, harmless, and separate from sinners, and has been declared to be the Son of God with power by His resurrection from the dead. Gopee is therefore now ready to receive baptism in the name of the Father, the Son, and the Holy Ghost.

THE FOURTH CONVERT.

4. *Dheroo*, age eighteen, is also of the same caste as Gopee, and a resi-

dent of the same village, Muluckpura. He also went to the Annundpur mela with Gopee, his uncle, and has been brought to the feet of the Saviour in the same way.

May the Lord bless these four young disciples, and enable them to know Him and love Him more and more, and be His brave soldiers in rescuing many souls. Amen.

GOOLZAR SHAH.

Simla, *April 20th*, 1884.

Recent Intelligence.

We are thankful to report the safe arrival in this country of Dr. W. Carey, of Delhi; Mrs. Quintin W. Thomson, of the West Coast; and Miss Gertrude Fletcher, from Victoria.

Miss Fletcher has been compelled, by positive medical advice, to relinquish her work for a time in consequence of broken health. The voyage to England has, however, resulted in considerable good, and it is confidently anticipated she may be able to return to the West Coast ere long and resume the work she so much loves, and in which she has been so successful.

The Rev. Herbert Dixon acknowledges with grateful thanks the gift for the Rev. J. H. Weeks, of San Salvador, Congo River, of a magic-lantern and slides illustrating "The Prodigal Son" and "Joseph," by C. Wood, Esq., of Plymouth, being proceeds of lecture at Y.M.C.A.

The Rev. J. J. Fuller, of Cameroons, who left by the West India Mail steamer of the 17th ult. for Jamaica, on a visit to his aged mother, writes:—

"DEAR MR. BAYNES,—Will you kindly insert a few lines in the MISSIONARY HERALD expressing my heartfelt thanks to all the ministers and friends of all the churches without exception I have visited, for their kind hospitality and sympathy in our great work in Africa?"

"While crossing the sea to my native home (Jamaica) I have every reason to believe that I shall share in their prayers. And I do hope I shall be spared to return to my loved work in Africa.

"I do feel grateful to them all for the reception I have met with, and trust that the interest awakened in missions will be abiding, and lead to a still further consecration to the Master's service."

The Rev. W. H. Bentley acknowledges with sincere thanks the receipt of a parcel of chromo-lithographs for the Congo Mission, the gift of Edward Robinson, Esq., of Bristol.