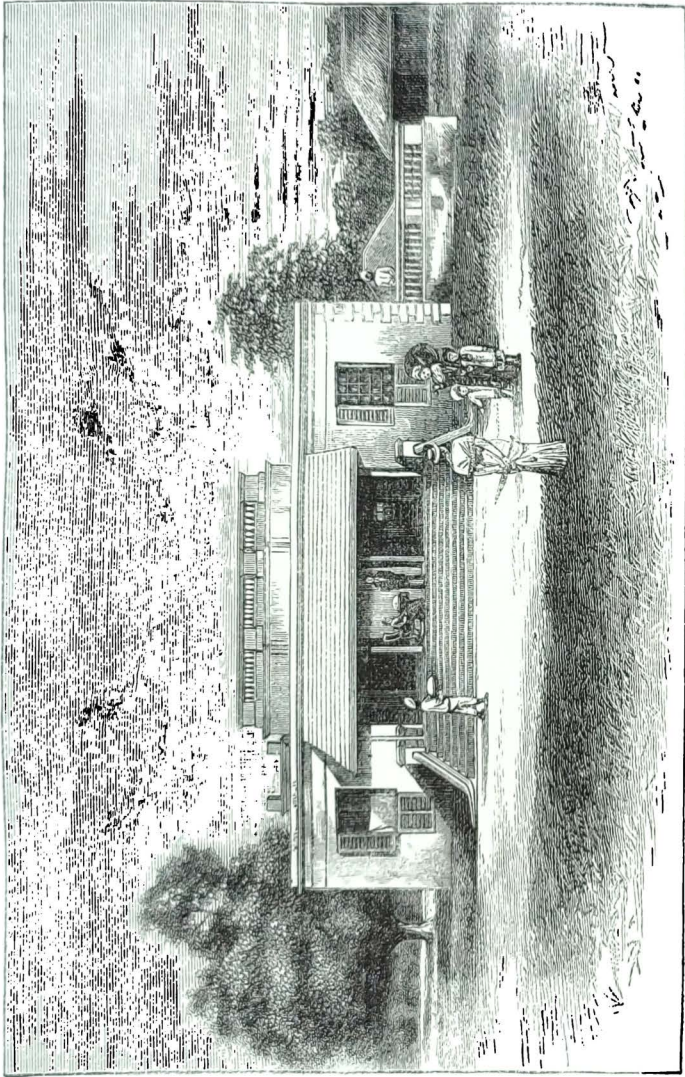


[THE MISSIONARY HERALD.
SEPTEMBER 1, 1884.]



MISSION HOUSE AT DINAGOPORE.—(From a Photograph.)—(See page 317.)

THE MISSIONARY HERALD.

Calabar College, Kingston, Jamaica.

THE following account of a visit recently paid by the new Governor of Jamaica, Sir H. W. Norman, K.C.B., to the Calabar College, will doubtless be read with considerable interest. It is taken from the *Jamaica Tri-Weekly Gleaner* :—

“ On Tuesday, May 20th, His Excellency the Governor honoured this Institution with a visit. By his express desire the schools were occupied in the usual routine work of the hour, according to the time-tables. His Excellency first inspected the Model Day School, passing from class to class, and examining each in reading, writing, arithmetic, writing from dictation, and geography, listening with much apparent interest to a collective gallery lesson in Scripture History. On entering the school-room, His Excellency was received by the singing of the National Anthem; on leaving it, the anthem ‘ God bless the Prince of Wales ’ was sung. Having visited the spacious chapel adjoining, and looked with interest at the mural tablets to the memory of deceased missionaries who had laboured in connection with the East Queen Street Baptist Church, the Governor proceeded through one of the college class-rooms to the east school-room, where the girls were assembled for needlework under the superintendence of the sewing mistress, examining with special approval the plain needlework which was being done.

“ From the schools His Excellency proceeded to the college hall, where he made a careful inspection of the dormitories and dining-room, the library and the class-rooms. Having gone into the high school, he was introduced to the several classes engaged in various exercises, and heard the Latin accidence class. On returning to the library, the students in residence were introduced to His Excellency. The course of study in both the Theological and Normal school departments, with the text-books in use, having been explained, the Governor, at the request of the president and Normal school tutor, kindly distributed the certificates awarded to students who have left the college and are now engaged as schoolmasters in different parts of the Island.

“ The following address was read by the president :—

“ ‘ To His Excellency Sir Henry Wylie Norman, K.C.B., C.I.E., Governor of Jamaica and its dependencies, etc., etc., etc.

“ ‘ May it please your Excellency—

“ ‘ The tutors and students, with the scholars of the high school, and the

masters and scholars of the general day school of boys and girls, desire to offer to your Excellency a cordial welcome, on this your Excellency's first visit to the institution.

“ ‘Your Excellency may be interested to know that the institution was commenced on the north side of the Island in 1843, and was removed to Kingston, as being a more eligible position, in 1869. Among its founders are the honoured names of Knibb, Burchell, Philippo, Dendy, Tinson and Clark, men who have left their mark, not only on the mission with which they were associated, but on the country in which they laboured, some of them for over fifty years.

“ ‘The Institution was established under the auspices of the Baptist Missionary Society in England, which provides for the erection and structural repairs of the college buildings, and for the salaries of the tutors, while the Baptist churches in Jamaica, aided by the friends of education (among whom special mention may be made of your Excellency and your Excellency's predecessors, the trustees of the Taylor Trust Fund, and those of the Dendy Trust Fund, together with the ladies of the Birmingham Negroes' Friend Society, and the Myrtle Street Juvenile Missionary Society in Liverpool), provide for current expenses incident on the board and residence of the students.

“ ‘The Institution comprises four departments: 1. Theological, for preparing young men for the Christian Ministry, either in Jamaica, or the neighbouring islands, or in Africa; 2. The Normal School, for the training of young men as day school teachers; 3. The Elementary Day School, which serves as the practical training ground of the latter; and 4. The High School, for those who seek for their sons a more advanced education than the elementary schools usually supply. The

teaching staff consists of the president and theological tutor; the tutor of the Normal school, and superintendent of that department; the classical tutor, and the master of the elementary school; with assistant teachers in special subjects. From the commencement of the Institution, fully 150 young men have been received as students in the Foundation. Several hundreds have been admitted to the High School, and between one and two thousand to the general day school. There are now resident in the college hall twenty-two young men, preparing for the work of day school teachers, or of ministers of the Gospel; twenty-nine scholars in the High School, which was suspended for several years, and was only resumed in January; and 204 in the day school for boys and girls. Except the theological, all departments of the Institution are conducted on strictly undenominational principles, no distinctive sectarian views being allowed to be taught.

“ ‘We hail your Excellency's presence among us with much satisfaction, as an expression of your Excellency's interest in the work of education, and generally in the social progress of the people, with whose government our gracious sovereign has been pleased to entrust you. And while expressing our loyal sentiments to our beloved Queen, we may assure your Excellency personally of the high regard which you have already won, and of our confidence in the wisdom and equity of your future administration.

“ ‘Praying that your Excellency may be favoured with the help and blessing of Almighty God, in the discharge of your high office, and that all good may ever attend Lady Norman and the family of your Excellency,

“ ‘We are, your Excellency's

“ ‘Most obedient servants,

“ (Signed) D. J. EAST, President; J.

SEED ROBERTS, Tutor and Superintendent of the Normal School; JAMES BALFOUR, M.A., Classical Tutor; T. B. STEPHENSON, Master of the General Day School.'

"At the close of the address, His Excellency acknowledged the cordial welcome he had received and the good wishes expressed for himself and his family. Having inquired for the students preparing for the Christian ministry, he regretted that the number was not larger, and hoped that it would be increased. And making special mention of Mr. Pusey, of Turks Island, whose acquaintance he had made, and whose work he had seen, said he was sure there was ample room for many such Christian workers. Sir Henry spoke in high terms of Baptist

institutions, especially of those in connection with the Metropolitan Tabernacle in London, and of Mr. Spurgeon as ranking amongst the greatest living of preachers. He then declared his deep interest in the cause of education, the high satisfaction he felt in the work which he had that day witnessed, and his earnest hope that the institution might be an increasing power for good. Before taking leave, his Excellency urged both students and scholars to improve the advantages they so evidently had, and as a stimulus to their endeavours generously promised annually to give a donation of £5 to be distributed in prizes, on the scheme of subjects being presented to him at the close of each year."

Synod of the Reformed Church of France at Nantes.

THE Rev. Alfred Llewellyn Jenkins, of Morlaix, sends the following account of the recent meetings of the National Reformed Church of France:—

"MY DEAR MR. BAYNES, — The general Synod of the National Reformed Church of France met at Nantes on the 11th of last month, and as I have had the pleasure of attending that important assembly, as a representative of our Society, I now send you a short account of my visit, which has been of a most pleasant kind.

"NANTES IN 1685 AND IN 1884.

"This Synod, as you may be aware, is the third which has been held in France since the Revocation of the Edict of Nantes, in 1685. From that time onwards every government had persistently refused to sanction these great assemblies, and it was only in

1872, when Thiers was in power, that they were allowed to meet for the first time. A special interest attached itself to it from the fact that it met in the city whose name is connected with the two most important dates of the French Reformation. It was at Nantes that in 1598 Henry IV. signed the edict which granted the Huguenots freedom of worship, and put an end to the religious wars; in 1685 the Revocation of the Edict of Nantes was sanctioned by Louis XIV., who wished thereby to stamp out the very name of Protestantism, and then began that long period of persecution and suffering, which lasted until the Revolution of 1789.

"Everyone present felt that in

meeting this year at Nantes, just two hundred years after the Revocation, the Synod came not only to transact its ordinary business, but to give the world a grand testimony to the vitality of the Reformed Church of France. Two centuries of persecution had passed over it since Louis XIV. had set himself to the task of destroying it; but it had outlived him and his Royal House, which had been swept away; the Church of Rome also had lost its immense power, and now the sons of those Huguenots it had persecuted met in that very city of Nantes, under the protection of the law, to praise God for his faithfulness in the past, and to rejoice in the consciousness of their growing power, and of the bright future opening before them.

“Nantes, which is the chief town of Brittany, is ten hours’ journey by rail from Morlaix; but the scenery through which you pass, with occasional glimpses of the sea, is so varied and picturesque, that the journey is far from being wearisome; in this case it appeared very short, as I had met at Quimper my friend Rev. Jenkyn Jones, who was also going to the Synod, and who gave me a very interesting account of the work he is carrying on at Pont l’Abbe. On reaching Nantes we were met by Pasteur Boufineau, whose guests we were to be during our stay, and at his house we saw several pastors and delegates who had arrived in the course of the day.

“GATHERING OF THE SYNOD.

“The Synod held its opening meeting in the large and spacious Protestant church of the town, which had been conveniently fitted for the occasion, the centre of the building being reserved for the members of the Synod, the sides and galleries

for the public. The sight which the assembly presented was interesting and impressive. On the pulpit desk, in a conspicuous position, just above the moderator’s chair, a large folio Bible had been placed, whose open leaves, exposed to every eye, reminded one that, in that assembly at least, the supreme authority of God’s Word was acknowledged, and that it is under its presiding inspiration that all our decisions are to be taken. Below the pulpit stood the platform and moderator’s chair, and on its right and left six secretaries, three pastors and three laymen. In front of these, facing the assembly, stood the tribune from which the speakers addressed the delegates and members of the Synod, among whom were to be seen men whose names are familiar not only in France, but in England, such as De Pressense, Bersier, Meyer, Pedezert, Frossard, &c.

“Pasteur Dhombres, of Paris, having been elected moderator, the session was formally opened, and, during nine consecutive days, sittings were regularly held morning and evening, in which questions of great interest were discussed, and sometimes with a good deal of animation. At the beginning of each sitting the foreign delegates were introduced, and I had the pleasure of seeing there the representatives of the Presbyterian churches of Scotland, England, and religious bodies of Switzerland.

“ADDRESS BY MR. JENKINS.

“In due course I was called upon to address the assembly, which I did in a few words of congratulation on behalf of the Baptist Missionary Society and of our mission in Brittany. ‘We rejoice,’ I said, ‘to see the Synod meeting under such bright auspices in the town of Nantes, and trusted it

would prove to be a blessed landmark in the history of the Reformed Church of France, closing for ever the era of suffering and persecution, and opening a new period of peace and religious prosperity. The name of the Baptist Missionary Society might, perhaps, be unknown to some in that assembly; but I ventured to say that that society had nobly done its part in the evangelisation of a dark corner of France, and well earned the honour of being represented in their midst. It was now fifty years since our mission had been started by the Welsh churches, and during the greatest part of that time it had been entirely supported by the Baptist Missionary Society, which had enabled us to give the Breton people the Gospel in their own tongue, and to establish in their midst a mission which, though still in its infancy, had taken deep root in the country, and had a bright prospect before it. We could not forget, however, that if we had succeeded so far in our efforts, we owed it in a great measure to the protection which the Reformed Church of France, and more especially the Church of Brest, had extended it at a time when the laws of the country allowed Dissenters no legal existence. Our committee and ourselves fully recognised our obligations, and we were glad to avail ourselves of the present opportunity to express to them, and more especially to the Church of Brest, our deep sense of gratitude for their good offices in the past. Our object was not different from their own, we longed for the time when the French nation would know and love the Lord according to His Word, and we earnestly prayed that their deliberations might be abundantly blessed to that end, and to the strengthening of all their churches.'

“REPLY OF THE MODERATOR.

“The moderator, in a few gracious words, referred to my father, whom he had known, and whose memory was honoured, he added, by all those who had known him. He thanked in the name of the Synod, the committee of the Baptist Missionary Society for their cordial salutation and their good wishes. They rejoiced at what the Society had been able to do for Lower Brittany, and they hoped it would continue to co-operate with them in the evangelisation of France.

“It would be tedious to go into the detail of the questions which were examined and discussed in the Synod, as they were numerous and varied; but I was glad to see the thoroughly Christian spirit which pervaded the assembly, and the unanimity with which a wise decision was arrived at on all the points at issue. The question of evangelisation was uppermost in the minds of all, as was shown by a vote of thanks which was proposed and carried unanimously for Mr. Macall and his fellow-labourers of the home mission in France; but no sympathy was expressed for the methods of the Salvation Army, which are generally disapproved. The question of disestablishment was examined in its bearings on the prospects of pastors and churches. No apprehension was manifested at an event which may be close at hand, and which may sadly disturb the present state of things, but the Synod was prepared to accept disestablishment as soon as the State wished it, and seemed to have no misgivings as to the capacity of the churches for self-support.

“We had several remarkable speeches from MM. de Pressensé and Bersier, and very stirring sermons from the latter, Pasteur Dhombres, and Soulie, of Bordeaux; and when

on the 19th the Synod closed its session, everyone felt that the days spent together had been a time of refreshing and of divine blessing. As to myself I cannot speak too highly of the kind, brotherly welcome that was given my friend Mr. Jones and myself, by the friends at Nantes and the members of the Synod. We were

treated, not as members of a separate body, but as brethren in Christ, so that our visit will ever remain associated in our minds with the sweetest and most pleasant recollections.— With kindest regards, believe me, my dear Mr Baynes,

“Yours sincerely,

“ALFRED LL. JENKINS.”

“Come over into Tipperah and help us.”

A LETTER FROM THE REV. ARTHUR JEWSON.

“Comillah, *April 24th*, 1884.

“MY DEAR MR. BAYNES,— You doubtless know that Comillah is within five miles of the State of Independent Tipperah. There are 27,000 people who speak the Tipperah language, into which no part of the Word of God has ever been translated. Many of them, from frequently visiting Bengali markets to sell firewood and other mountain produce, can speak a little Bengali, so we are able to converse with them. Let me tell you a few facts about this poor and neglected people, that you may know them and long for them, and make efforts for their salvation.

“Their King is descended from a very old and noble family; he is, moreover, an educated gentleman, and understands English, and can speak several Indian languages; he also takes a great interest in printing, photography, and astronomy. He belongs to the kingly caste; but his servants eat fowls, which are regarded by the Hindoos as unclean; and as the King eats what his servants have touched, he has been outcast, and other members of the kingly caste in different parts of India will not eat with him, or form marriage contracts with his family. He lately forbade his subjects to eat fowls, and tried to induce the leaders of the Hindoos to take him

into society again, but the attempt ended in a very humiliating defeat for the royal family. You will remember that this is the King whom our assistant missionary, Ananda Duffada, of Dacca, visited last year. The King accepted a Bible, and told Mr. Duffada that if Christian evangelists informed him of their intention of visiting his kingdom he would always bid his officers afford them protection.

“The Tipperahs sacrifice birds and animals in honour of the gods of the elements, of the forests, and of the earth. Their women are not kept in seclusion, like Bengali women, but have an open, frank manner, combined with womanly modesty.

“Last month, during an itinerancy, I and two preachers mixed freely for a few days with a party of Tipperahs, and when we were leaving them they said, ‘We are sorry you must go, for our hearts have been melted, and have become one with yours.’ Last Saturday we visited a small town in Independent Tipperah, and stayed two days to preach at a small fair. One of the King’s officers placed a house at our disposal, and in the King’s name sent us a present of fowls, butter, flour, and milk.

“An official named Bharab Thakur, who is distantly related to the King, told us the following story to illustrate

the reliableness of the people. He said, 'A few years ago the King was giving four of his daughters away in marriage on one day; so I arranged four vessels full of gold and silver ornaments for the youthful brides, and, leaving them in an upper room, I bade a Tipperah not to let anyone go upstairs till I returned. I then went to call the King to inspect my present, but, it being dinner-time, we arranged to go after dinner. When I arrived I found the King had preceded me, and was in vain trying to pass my guard, who was telling him that as long as he had life he would resist his progress, and said he would not be unfaithful to his master to please his King. On coming up I began to reprove the man sharply, but the King forbade me, and said, "No; the man has well done; I am more pleased with the trustworthiness of my subjects than with any deference they can show to me."'

"The police inspector said, 'There is hardly any crime here, and we have scarcely any need for witnesses. The people don't know how to tell a lie, and are always ready to make an atonement for their sins. Sometimes they come of their own accord and confess, and say, "I have done so and so, now do what you like with me."'

"So great is their sense of sin that, a little more than a year ago, they

offered up an old man as an atonement. The King got to hear of it, and inquired into the matter. The old wife confessed that she consented to it, and the other villagers confessed the various parts they took in the transaction, and they were all sentenced to various terms of imprisonment.

"When Mr. Gogon Chunder Dutt, of Khoolnea, was here, he and some of his preachers went and preached the Gospel to some Tipperahs. After hearing it they were astonished, and said, 'We are only a mountain tribe, and when we die we shall become mountain beetles.'

"At the fair last Saturday we met several Tipperahs who can read Bengali, and who gladly bought our books. One of them had several conversations with us, and said he should return home and read the books to his neighbours; and he asked us if we would go to his village and preach if he came to Comillah to fetch us. He was very pleased when we promised to do so.

"It seems to me, dear Mr. Baynes, as though all the men of Tipperah are standing and beseeching our Society, and saying, 'Come over into Tipperah and help us.'

"I am, my dear Mr. Baynes,

"Yours truly,

"ARTHUR JEWSON."

The Mission House, Dinagepore.

(See *Frontispiece*.)

THE Dinagepore Mission House originally belonged to Mr. Ignatius Fernandes, a wealthy merchant of Portuguese extraction. Towards the close of the year 1796 this gentleman visited Mahepaldighi, a place well known in this district in connection with the labours of Mr. John Thomas, the pioneer of our Indian missions.

During his stay there he heard the Gospel preached for the first time in his life. He had previously received from the missionary some religious

books, which were blessed to him, and now his soul yearned to know more of the way of salvation. His visit was but a short one; he passed the Sabbath with Mr. Thomas and his fellow-worker, Mr. Fountain, of Muduabatty, and then returned home; but not before he had formed a life-long attachment to these men of God, whose work he was destined to carry on when they should be no more. This intercourse with the missionaries gave him a deep and lasting interest in their work, and he exercised all his influence to further it. Before the close of the following year, a chapel was built near his own house, and at his own expense, the opening services of which were conducted by Mr. Thomas and the celebrated William Carey, then of Muduabatty. The Gospel was preached on this occasion both in English and Bengali, and it was arranged that henceforth one of the three missionaries should visit the town and preach in the new chapel on the first Sunday in every month. The house of Mr. Fernandes was to be their home as long as they remained in the station, and, strangely enough, two of the three closed their earthly career under its roof.

In the course of a few years important changes took place in this small Christian community. Carey and Fountain left for Serampore, and, although the latter returned in the following year, it was not for long. He had intended settling down at Mahepaldighi to carry on the work commenced by Thomas, who had now left the place; but, by the time he reached there, his health had suffered so much that he had to be removed to the house of Mr. Fernandes, where shortly afterwards he fell asleep in Christ. Some fourteen months later Thomas was laid low with fever at Sadamahal, and he, too, had to come into the station for a change; but his course had been run, and he was taken to his reward. In a small plot of land not far from the mission-house were interred, side by side, the mortal remains of these servants of Christ, who had been the first to proclaim the glad tidings of salvation to the people of Bengal.

Dinapore was now left without a single missionary, and Mr. Fernandes felt that he must devote his time more than ever to the service of the Lord. He began to preach to the numerous people who worked in his factories; he established schools, employed preachers, and often went out himself into the district to preach the Word of God. For thirty years he continued his labours, and was privileged to see them crowned with success.

Early in the year 1806 he had the pleasure of taking two converts to Serampore to be baptized. We may well imagine with what joy they were received, coming as they did from the district where Carey had laboured so hard and under so many difficulties, and where his brethren had lost their lives while striving for its welfare. These were the first converts who embraced Christianity in Dinapore; others soon followed. Year after

year their number increased, so that in 1829 Mr. Fernandes had under his care a Christian community numbering one hundred and eighty-eight persons. Many of these he himself taught, watched over, and supported, by employing them in his factories.

After a long life of great usefulness, he died on December 27th, 1830, and left his house and other valuable property for the use of our mission.

Dinagapore.

W. BOWEN JAMES.

The Congo Mission.

RECONSTRUCTION OF S.S. "PEACE"

THE following letter from the Rev. George Grenfell gives the latest tidings relating to the reconstruction of the Congo Mission steamer "Peace":—

"Stanley Pool, Congo River,
"10th May, 1884.

"MY DEAR MR. BAYNES,—It is Saturday afternoon (our workpeople's half-holiday for washing their clothes), and, as I am not so tired as I usually find myself after a whole day's work on the 'Peace,' I shall take advantage of the opportunity to write a note to let you know we have completed the important stage marked by the putting of the boiler and machinery on board. The hull had already been tested and found watertight, and we have just had steam up in the boiler, and all its many joints have proved perfectly sound. I feel, in accomplishing so much, that we have made distinct progress, of which you will be glad to be informed—such progress as brings us within a measurable distance of the end. Another week, I expect, will finish the deck; by the same time, too, the woodwork will have made considerable progress—the past week has in part been devoted to its preparation for being fixed. The woodwork, as you will easily imagine, has suffered severely during its long overland transport of 250 miles, and is giving us a lot of trouble to make

'ship-shape' again; the time it will yet take is rather an uncertain problem, but I do not doubt that by the time you get this the 'Peace' will be ready for the water.

"THE LAUNCH.

"If God blesses our efforts during the coming weeks as He has during the past seven since the keel was laid, Midsummer will find our work waiting for an opportunity to launch. Unfortunately, the time will be unsuitable, as it will be that of our lowest water. At the present moment the height of the river would allow of the launch; but, as the fall will be sure to commence in a day or two, we shall be compelled to wait till the close of September, or early October. By that time I hope our strength will be such as to allow of our taking advantage of the facilities we shall have for pushing ahead; for, as you do not need to be told, my dear Mr. Baynes, at the present moment it is, and indeed for some time will be, impossible to do so.

"WORDS OF COMFORT.

"That we are so far and so well through more than the worst half of

our work is a cause for great thankfulness, and I trust that our expectations of a successful termination will be realised. One of my kind friends, without knowing what discouragements were in store for me, has sent me the quotation from Jeremiah xxix. 11, 'I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end.' You will easily understand how opportune such gracious words have proved themselves, and how much strength and encouragement I have drawn from them.

"FELLOW-WORKERS.

"My principal assistant in this work has been Shaw, the Sierra Leone carpenter, who came down the coast with me last year. Allan, the Accra blacksmith, too, has rendered important service. John Greenhough, Hanbury Hill, and Jonathan Scott, three youths from our Cameroons Mission, complete the list of those who have rendered skilled or intelligent service. John has done the lion's share of the riveting, and, as is usual with him, whatever he may have in hand, he has done it faithfully and well. John is the youth who accompanied Mr. Dixon to England in October last. James Showers was looking forward to helping with the work, but family matters called him home to Victoria in December last; however, I am now looking out for his return, and am expecting his help when we go up river.

"MR. COMBER.

"I am hoping soon to see Mr. Comber back again at the Pool; for since the commencement of the year, with the exception of a month, I have, like most of my brethren, been alone so far as brotherly help and counsel is concerned. But I know so well the importance of his mission down country, that I would not for a moment hurry his return, much as I desire his coming. I am afraid, however, if he does not succeed in returning soon, he will only do so in time to pack up and prepare for his journey home to England; and seeing that, hurry as best he may, he cannot now make his absence from the 'old country' much less than six years, it is on every account desirable that he should run no further risk by reason of delaying to seek his way homeward.

"Like many of my friends, you too, my dear Mr. Baynes, will be wondering how it is you have heard so little from me during the year. My long journey up river followed immediately by my being left alone with the work of the 'Peace' on my hands, is the excuse I must urge; and I trust you will allow its validity, and that my friends will cease to think hard things of me because so many kind letters have remained so long unanswered.

"With my kindest regards,

"Yours very sincerely,

"GEORGE GREENFELL.

"To A. H. Baynes, Esq."

Superstition in Brittany.

THE Rev. V. E. Bouhon, writing from St. Brieuc, Brittany, under date of June 20th, says:—

"This country seems to be a stronghold of superstition. At *Moncontour*, a small and ancient town, eighteen miles E. of St. Brieuc, a 'pardon'

has just been held in honour of Saint Mathurin. Crowds flock there from all parts, and some of the pilgrims say prayers on their bare knees; consequently in their progress round the shrine, it is not astonishing to see the ground smeared with their blood! Quantities of little leaden figures of this famous saint are sold, and the devotees who buy them wear them on their persons. It is thought that this superstition recalls the ancient worship of the sun, because of his influence on the ripening corn. At *Dinan*, where Romanism is wealthy and powerful, one of our members, a haberdasher, has sold since the beginning of the year 220 almanacks of 'good counsels' (an evangelical annual published by the Paris Tract Society).

"Not far from *Dinan*, at *Euran*, a farm maidservant, subject to fits, has been making some stir, pretending to be favoured with visions of the Virgin Mary. Unpleasant revelations against individuals seemed to be her forte. On the first of May she announced that to prove her visits to her, the Virgin would bring and leave at her lodging a 'crucifix.' Curiosity brought crowds, some coming from *Becherel*, *Combours*, *Dinan*, and *Dol*. That evening 2,000 people came to-

gether. Gendarmes also came, but in private clothes, and two officers hid themselves behind a piece of furniture to watch proceedings. At the appointed time the people were seen coming in, and she, pretending to awake out of sleep, affirmed that she had seen the Virgin. As to the crucifix, she said it must be on the table. The gendarme then went in search and found it on the table, but he could with difficulty refrain from laughter, as he told the crowd who he was, and what he and his comrade had done. They had noticed, in the darkness of the evening, the girl leave her room, and quickly deposit the crucifix on the table, then return, to make it believed that this article had been given her by the Virgin in a vision. The silence observed by the clergy on such occasions proves that they are not sorry that religious zeal is kept up even by such means. If spoken to on the subject they bewail the scepticism of the times; or when, as in this case of a pretended vision, detection reveals absolute fraud, they declare that some sin committed has caused the favoured person to forfeit the blessing, and even to be the cause of religious belief vanishing away, for many say they have no religion now."

Work in Khoodna.

THE following letter, dated May 8th, has been received from Gagon Chunder Dutt:—

"Khoodna, May 8th, 1884.

"DEAR MR. BAYNES,—I herewith enclose an article published in the *Indian Christian Herald* regarding our work in connection with the magic-lantern. Our first magic-lantern was given to us by Peckham friends; it was a very small one, and slides were

also small. Our people finding in the exhibition a useful means to give religious instruction, they bought a very large and powerful lantern and some slides. We are extremely grateful to our Peckham friends for the gift of the first magic lantern. To keep up the work we want more

religious, historical, and moral slides. I shall feel obliged if you will kindly reproduce in the *MISSIONARY HERALD* the enclosed article, that we may get a good supply of slides of all kinds from our kind English friends.

"I am preparing myself to visit the Southern churches. We have opened two new stations near Bagerhaut, where three Christian families have been settled, and the work of preaching is carried on by laypreachers, who support themselves by their secular employment. I do not know how far I will succeed in making these self-supporting stations.

"The veranda of my house is now a regular dispensary. After my morning spiritual exercise, I find people, both Hindoos and Mohammedans, waiting to receive homœopathic medicine from me. After prayer and

The article from the *Indian Christian Herald* referred to by our good brother is as follows:—

"LOOK AT KHOOLNA.

"When the history of real, matter-of-fact Christian work done by Bengali Christians on their own account comes to be written, the part borne by our Khoolna brethren is bound to occupy an important place. We should not presume to characterise the contributions made by our dear brother who leads them, to the growth and diffusion of vital Christianity. Brother Gogon Chunder Dutt has had the privilege of starting what may fitly be described as a standing revival meeting. This meeting has been acknowledged and strikingly blessed of the Master. Under its gracious influences have sprung up a band of workers who, while charging themselves with their own sustenance, have adopted Christian work as the primary business of life. They pursue their respective callings to an extent barely sufficient to enable them to

preaching, I dispense medicine. Sometimes I tell every one who comes for medicine individually what Christ has done for him.

"Last Friday we spent at Goalpar, being invited by the villagers to preach the Gospel and to heal their sick. It was a splendid work, and we felt that we followed the footsteps of our Lord and His apostles. The villagers entertained us at their own cost, and paid all our travelling expenses. The command of our Lord was to the apostles, 'Preach the Gospel, and heal the sick.' The gift of healing was given to the apostolic church, like other gifts, and all gifts were employed for the glory of God and His Kingdom. Modern churches have corresponding gifts, which should be consecrated for the Master's service."

hold flesh and bone together, reserving their best energies for the propagation of the Gospel. They preach with power, largely utilising the *kirtan* as an agency of evangelisation. They arrange for an annual *mela*, at which they secure the attendance of many thousands for days and days at a run, and go in for sustained all-day preaching with an effect admittedly remarkable. Two of these brethren have just been out touring with a view to raise contributions for the forthcoming *mela*. The plan they pursue is eminently evangelistic. They carry with them a pretty powerful magic-lantern, which they exhibit for a small consideration, the amount collected going to the *mela* fund. The slides are mostly of the Gospel type, and they take occasion to improve the illustrations by a homely presentation of saving truths. The lantern has, in a few instances, been instrumental in

touching unconcerned souls in the Church and winning them over effectually to the Saviour. On Wednesday night, in the house of a Bengali Christian gentleman, it was exhibited to a pretty fair gathering of Zenana ladies, who seemed to be deeply interested, and expressed a desire to have the exhibition and *exposition* repeated in their own homes. Thus

preaching is made to pay, and while funds are raised the Gospel is preached. We are sure our brethren will have the prayers of all the churches, and the good work they have begun, at no small self-sacrifice, will bear abundant fruit to the glory of the Lord. The example they have set is truly commendable, and we hope it will draw out many more."

The Needs of China.

MY DEAR MR. BAYNES,—I gladly use the permission you give me to say a few words in the *HERALD* on our China Scholarship Fund. You need men for China; we need help to train them. The Fund, therefore, concerns us both.

Six months ago a friend, who has a large knowledge of the needs of China, offered us, through our friend the Rev. James Lewitt, £250 towards the formation of a Scholarship for China, on condition that we try to obtain at least £1,000, so as to have always in training one student for that vast field. His feeling is that, while there is room there for all earnest Christian workers, it is specially important to have men well trained—who can take their place in preparing translations of Scripture, in creating a Christian literature, and in training pastors who may preside over self-sustaining native churches. Vigorous, successful preaching, and the speedy training of a native ministry, are quite compatible; and, if both can be secured, the combination will prove a great blessing.

At our breakfast meeting in May an admirable address was delivered by Professor Legge, of Oxford, in which he strongly insisted on the need of such trained men, and urged that a fund should be raised large enough to have in training, not one student, but three or four. Dr. Underhill supported the same views, as missionaries in China have already done, including our friend Mr. A. G. Jones, whose appeals for more labourers have stirred many hearts.

The need of a special fund arises from two facts. First, a considerable part of the income of the College arises from funds not properly available for foreign work; and, secondly, students for China need, during the last year or two of their college career, special instruction in subjects for which an ordinary college curriculum does not provide. We have made a good beginning. The sum of £674 has been promised, and I warmly urge that the balance of £330 should be at once raised. If we were to try and make the Fund £2,000, so as always to have at least two men preparing for this blessed work, who can say that we could not raise it, or that it would be too much?

Contributions will be very welcome, and can be sent either to the Mission House or to the College.

Yours very cordially,

JOSEPH ANGUS.

To A. H. Baynes, Esq.

The following sums have been received :—

		£	s.	d.			£	s.	d.
A Friend, by Rev. Jas.					Mr. C. Hull - - - -		1	0	0
Lewitt - - - -	250	0	0		Mr. Ed. Rawlings - - - -	20	0	0	
Mr. J. Howard Angas - -	100	0	0		Mr. J. J. Smith - - - -	50	0	0	
Dr. Underhill - - - -	10	0	0		Mr. E. S. Robinson - - - -	20	0	0	
Dr. and Mrs. Angus - -	20	0	0		Miss Brawn - - - -	1	0	0	
Mr. Jas. Pullar - - - -	10	0	0		Mr. W. Middlemore - - - -	3	3	0	
Mr. W. E. Lilley - - - -	10	0	0		Messrs. R. S. and J. F. - -	1	10	0	
Mr. J. Dafforne - - - -	1	0	0		Mr. M. Martin - - - -	10	0	0	
Mrs. Rushton - - - -	3	3	0		Mr. W. L. Smith - - - -	3	3	0	
Mr. W. Fletcher - - - -	10	0	0		Mr. G. Tomkins - - - -	5	0	0	
Mr. Hugh Rose - - - -	5	0	0		Mr. S. R. Pattison - - - -	5	0	0	
Mr. Wm. Merrick - - - -	5	5	0		Rev. E. Medley - - - -	1	1	0	
A Friend (Miss S.) - - -	5	0	0		Mr. C. J. Angus - - - -	3	3	0	
Mr. Jos. Tritton - - - -	10	0	0		Mr. F. J. Chapman - - - -	5	0	0	
Mr. Jeffrey - - - -	1	1	0		Mr. A. Gurney Smith - - - -	3	3	0	
Mr. J. Grant - - - -	2	2	0		Mr. Alfred H. Baynes - - - -	3	3	0	
Mr. J. Wales - - - -	1	1	0		Mr. J. W. Clark (<i>annual</i>) - -	2	2	0	
Mr. E. Tarbox - - - -	1	1	0		A Friend, Silver Street,				
Mrs. Steane - - - -	5	5	0		Taunton - - - -	10	0	0	
Mr. T. Micklem - - - -	5	5	0		Mr. J. Outhwaite (<i>probably</i>				
Mr. Geo. Pedley - - - -	1	1	0		<i>annual</i>) - - - -	1	1	0	
Mr. Geo. Prestige - - - -	0	10	6		Mr. E. Schiess (<i>for 4 years</i>)	10	10	0	

The following sums have been promised :—

		£	s.	d.			£	s.	d.
Mr. Jas. Nutter - - - -	5	0	0		Rev. Dr. Todd (<i>paid</i>) - - -	10	0	0	
Mr. Joseph Wilson - - -	20	0	0		Mr. T. Pavitt - - - -	1	1	0	
Mr. J. E. Tresidder - - -	2	2	0		Mr. J. Cowdy - - - -	1	1	0	
Mr. J. C. Parry - - - -	5	0	0		Mr. P. Terry - - - -	2	2	0	
Rev. Is. Lord - - - -	10	0	0		Mr. W. H. Bacon (<i>annual</i>)	1	1	0	
Mr. C. A. Windeatt (<i>paid</i>)	5	0	0						

Tidings from North Italy.

THE Rev. Robert Walker, of Genoa, writing from Turin, reports as follows :—

“ The Lord is at work in our midst. We have the witness of it in our own souls, and we see it in the meetings. These have been gradually increasing, and the last two have been the best we have had for a long time—forty at each—and the attention so close that not a word seemed to be lost. The Lord has stood by me and enabled

me to preach Christ crucified, and we are constrained to pray constantly for a revival. Last night I saw about a dozen who came on Tuesday night for mere curiosity, so far as I could judge; last night they paid the closest attention to every word, and the people seemed loth to leave the sala, although I had preached about forty-

five minutes. Praise the Lord for these tokens of His favour, and please join your prayers with ours that the outpouring of the Spirit may soon be vouchsafed unto us. The tract work goes on under Sig. Mattoi's care very satisfactorily. Clearly his talent lies in that direction rather than in preaching. I might mention a pleasing incident (although time must prove the depth of the man's sincerity) which I look on as a result of my sermon on Zaccheus last night. I had a letter this morning, before I was out of bed, from a man whom I believe to be a sincere Christian in spite of one or two falls he has made. He is just now employed in selling tickets at the Turin Exhibition for the grand lottery that is to take place at the close of the Exhibition. Yesterday it was on

my mind to speak to him about it, and I let the matter go by. Last night he was present, and, although I had not the least thought of him specially in my mind while preaching, the Spirit evidently laid it on his conscience, for he writes to say that he would rather become a crossing-sweeper than continue against conscience in that work. I thank God for it, and hope yet to see that man useful in the Lord's work. He was an evangelist at one time, but fell, and was dismissed, and has had great suffering to go through, yet the hand of the Lord has never let him go, and I now fondly hope that the time of his redemption is come. I have known him for nearly a year, and have dealt most faithfully with him. Now the Spirit is working, and will, I trust, restore his soul."

The Missionaries' Cry.

"COME over and help us,"
We unitedly cry,
For the heathen around us
In "gross darkness" lie.

"Come over and help us,"
While yet it is day,
Lest night should o'ertake us,
And we're summoned away!

"Come over and help us"—
'Tis God who doth call;
Then come, and work with us,
Whatever befall.

"Come over and help us"
And on Jesus rely
For grace to sustain us,
Till He calls us on high.

Balham Hill.

"Come over and help us"
To scatter around
Those truths which will teach us
In love to abound.

"Come over and help us;"
The seed's taken root;
Then come and assist us
To gather the fruit!

"Come over and help us"
The rich grain to secure;
'Twill bless and enrich us,
While life shall endure.

"Come over and help us,"
Till our labour shall close,
Then, at last, may He take us
To Heaven, for repose.

J. SHARMAN.

Buying "Kwanga" at Arthington.

"KWANGA" is a starchy, doughy preparation of cassava, and, under different names, is eaten over large parts of Africa. It takes the place out here of bread in England. After the cassava has been soaked for several days, it is dried, pounded, and boiled, when it is called "kwanga." It is sold here in round puddings, tied up in leaves, each pudding weighing from seven to nine pounds. I think I once described "kwanga" as tasting something between glue and batter pudding. Some Europeans pronounce it nice, but, personally, I can't say that I like it, or often eat it. However, the further one goes up the river, the better it seems to get. Coast and S. Salvador "kwanga" have an abominable smell, which sickens one at the first, and a European scarcely ever tastes Kamerons mionda (as it is called there), or mbala, or "kwanga" of S. Salvador. However, here at Stanley Pool, our plantains not yet yielding, we consume about thirty of these puddings daily (I don't mean Mr. Grenfell and I, but all our people), the rations being four pounds per day.

In the picture the "kwanga" are seen on the ground, tied up in sticks and baskets; the vendors sitting and standing are Baurembu men and women. The missionary buying is trying to lower the price, at which one man is evidently looking perplexed, while another scratches his head.

These "effects," however, do not usually come out well in engravings.

The money paid is in the form of brass rods (Upper Congo currency), a few of which one of the men holds in his hand.—Yours faithfully,

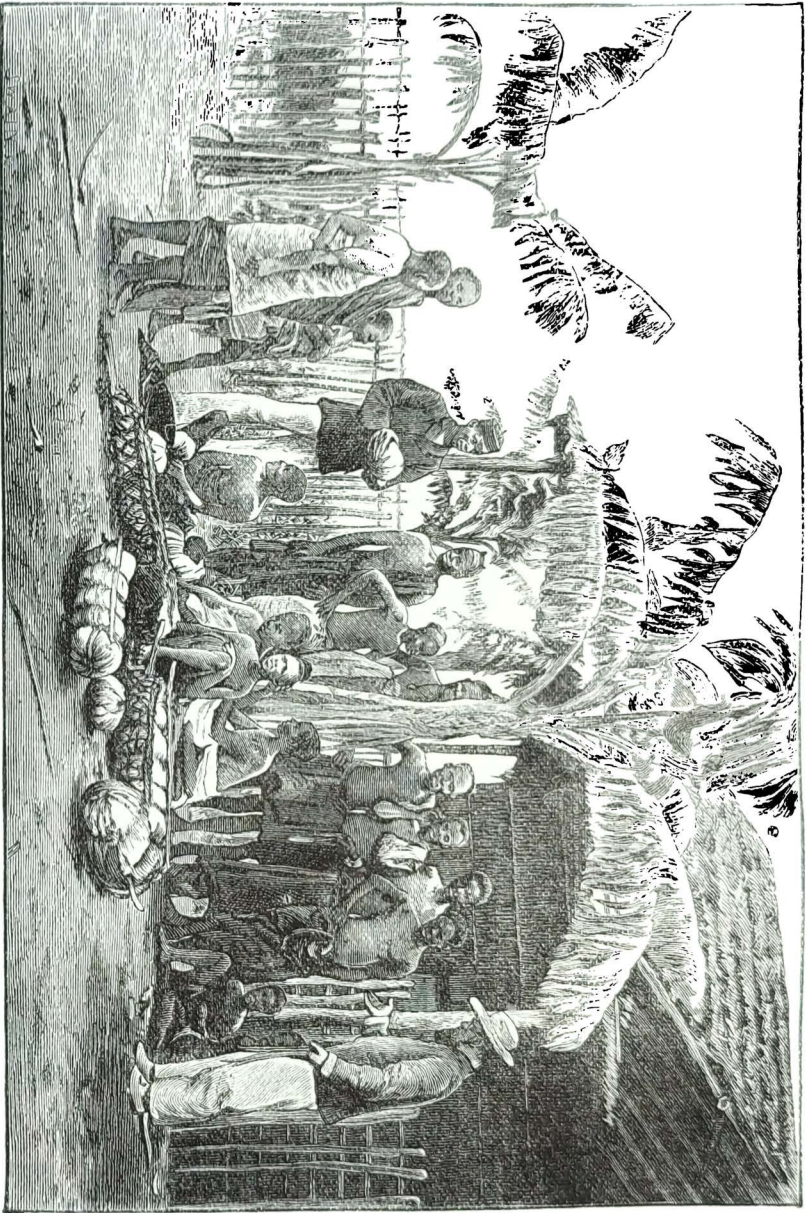
T. J. COMBER.

A. H. Baynes, Esq.

Good Examples.

WE have received, with great pleasure, the following letter from William Stead, Esq., of Harrogate, a very generous friend of the Society, and would respectfully commend its perusal to our readers, in the earnest hope that many may be led to follow such a good example. If present subscribers could see their way to make their annual gifts as much again, as Mr. Stead proposes to do, the Committee would be greatly relieved, and sufficient funds would be furnished to meet the heavy outlay connected with the proposed forward movements of the Society in India, Africa, and China:—

"MY DEAR MR. BAYNES,—I had just finished reading in the *Times* an interview with Mr. Stanley, when the *HERALD* came to hand. I have read therein the determination of the Committee respecting the Congo Mission. God, in His providence, appears in a most striking and unmistakable manner to be opening up that vast country for missionary labour, and I feel I must congratulate you on the bold step resolved upon by the Committee. The response want to see is *increased annual* subscriptions, and, as a little encouragement,



BUYING KWANGA AT ARHINGTON STATION, STANLEY POOL.—(From a Photograph.)

[THE MISSIONARY HERALD.
SEPTEMBER 1, 1884.

I have decided to make my subscription, in future, £50. By these means I am hoping to see the income augmented to some extent, at any rate, commensurate with the increased outlay."

A liberal friend in Scotland writes:—

"MY DEAR MR. BAYNES,—I note with great pleasure the resolutions of the Committee to send out more missionaries to China and the Congo, when the needful funds are forthcoming. I shall very gladly contribute £100 extra myself towards such a really worthy object. The longer I live, the more deeply am I impressed with (humanly speaking) the terrible injustice of doing so much for the thousands at home who have so many opportunities of hearing of Christ, and accepting Him as their Saviour, at almost every street corner, and so very little for the millions abroad, who never have heard of His blessed name. Ought we not all of us to be up and doing?"

Female Medical Mission Work in China.

THE following is from the pen of Mrs. Kitts, of Tsing Chu Fu, North China, and gives an interesting account of Female Medical Work in connection with the Tsing Fu Mission:—

"MY DEAR MR. BAYNES,—Our plan of seeing female patients in this city, of which I wrote you last year, like our former ones, was soon doomed to alteration; not, however, I am thankful to say, as a failure, but rather as too great a success.

"A MULTITUDE OF SICK FOLK.

"Last winter was an unusually severe one. The roads were quite impassable for several weeks, owing to the heavy snowstorms which followed each other in quick succession. This, with the Chinese New Year's festivities, made it impossible for women to come to us for medicine, except those who lived quite near. As soon, however, as the snow disappeared, and travelling was practicable, the numbers steadily increased until April, when they came in such numbers that we could not possibly attend to all, and many had to go home without medicine, some having come the day before from distant villages, and had waited all day long hoping to be seen. We were very loth to send them away thus, but we

were helpless. Some of these women actually spent the night on our doorstep that they might be in good time for a ticket of admittance the next morning. By four a.m. the doorway would be crowded by some two to three hundred women, and the gatekeeper and servants had no more rest; they were obliged to get up and open the door. We gave tickets on entrance, so that the patients might be seen in the order they came; but, as all came together, and it was known that the number of tickets was limited to one hundred, there was a dreadful rush for them, and the tickets were often torn in halves; consequently, we were obliged to allow two persons to pass instead of one, not knowing which was the rightful owner. After one hundred had been admitted the gatekeeper was instructed to allow those who had previously had medicine, and possessed a dispensary ticket, to come in; but of these even we were obliged to send away from twenty to fifty each week unseen.

“COMING TOO LATE.

“One morning the disturbance was so great that Mr. Kitts had himself to go and keep the gate before 4 a.m. On telling one woman that I was sorry she had come too late to be seen she replied, ‘How can you say that I came too late when it was so dark that I could not see my way without a lantern.’ Well, I replied, there are others who came even earlier than you, and having tickets, they must be seen first. Many of these women sat patiently in the courtyard from early morning until almost dark, having their meals brought to them from a restaurant; others, becoming restless, would want to be attended to before their turn. Sometimes I was obliged to say that if they were not quiet and orderly I should be unable to see any. A woman who had just come in time to secure a late ticket gave a sigh of relief on entering the little room where I saw them individually, saying, ‘This is the fourth time I have come, having been sent away three times through being too late; my home is fifty li from the city.’ She had hired a barrow each time, besides spending the two days coming and going. It was quite usual to see the street lined with barrows waiting to take the patients home, and sometimes a sedan, so that although the medicine, &c., was given gratis, some, at least, had to spend money in order to receive treatment.

“THE MAGISTRATE’S WIFE.

“I might mention here, that in March the chief magistrate of this city sent his card, with a request that I would visit his wife, who was sick, which I did the following day. They sent their own sedan and bearers, besides servants to escort me to the ‘ya mén.’ On arriving, I was conducted by two ladies’ maids into the inner-

most court, where two of the magistrate’s wives (he has three), with several other ladies, were waiting for me. We all entered the ladies’ apartments, where tea and confectionery soon appeared on the scene. I was treated with the greatest kindness and courtesy. The ladies asked a number of questions about the ‘Western countries,’ &c., and appeared to be quite interested with all I told them.

“After we had talked over our tea for some time, and I had written down the diagnosis of some six or seven patients, I arose to take my departure. They insisted that I should stay to take the evening meal with them, assuring me that I should be duly escorted home; and it was only on the plea that I had left about fifty patients waiting for me that they allowed me to depart.

“THE EX-MAGISTRATE’S WIFE.

“I invited them to visit me, which they seemed most anxious to do, asking if they might see the magic lantern views if they came. I sent a card in a day or two asking them to come, but they declined under the plea of ill-health. They reported progress a few times, and sent for me again; but the magistrate having to leave home suddenly on business, they excused themselves on the ground of Chinese propriety, and we have not heard from them since. This was soon known throughout the city, and the result was that we had patients from several good families in the city, who had hitherto kept quite aloof from the ‘foreigner.’ We are, at present, treating the wife of the late ex-magistrate of an adjoining county, she is about seventy years of age, and, unlike most Chinese ladies, educated. She has visited me several times. On one occasion, while sitting in our room, she took up a New Testament

and, opening it at the beginning of the book, commenced reading it. After she had read a few verses, she exclaimed, 'I do not understand this.' I turned over a few leaves, and stopping at Matt. v., she read through the Beatitudes. I asked, do you understand that? She replied 'Yes, I do, and it is very beautiful.' Mr. Kitts had prescribed for her late husband on several occasions during the last year or two, and was again called in a few months ago. The nature of the disease, however, required an operation; this he refused to undergo. This being so, all that could be done was to relieve his sufferings as long as he lived.

"A DAY'S WORK.

"The total number of different cases treated during last year was 1,094, total number of patients 1,721. The greatest number seen in one day was 143. This was a hard day's work for all who took part in it. We usually commenced at 7 a.m., and continued until 5.30 p.m., with the exception of a few minutes' interval at noon for lunch. Mrs. Kuo's time was occupied in giving out the medicine as Mr. Kitts sent it from the dispensary in the inner court, besides giving directions, binding up wounds, &c. Thus I was left alone with the diagnosing. The Chinese women are very fond of giving their family history as far back as they can remember in answer to the question, 'How did this disease begin?' and it is exceedingly difficult to get a simple answer to a simple question; not that they misunderstand, but that they wish to tell their story in their own way.

"HABITS OF THE PEOPLE.

"The worst annoyance, however, was the dreadful odour from their breath; for, although these patients

are, for the most part, too poor to indulge in the 'fleshpots,' they are particularly partial to 'the leeks, the onions, and the garlic,' especially the latter! The examination of so many unhealthy wounds, too, is far from refreshing when one is tired, with some of which it was perfectly impossible to remain in the same room. One woman complained of an uncomfortable state of the skin. On examination, we inquired, 'When did you last wash yourself?' She replied, 'Well, I have not washed since the autumn!' (it was now spring, and about time to put off the winter wadded clothes). We recommended a warm bath. She asked, 'Shall I take it to-night or to-morrow morning?' Mrs. Kuo laughingly replied that probably she would receive no harm if she took one on both occasions! This woman, on returning the following Saturday, with a beaming countenance, said, 'You were quite right, I felt better directly I had taken my bath!'

"Notwithstanding so many were seen and successfully treated, the ill-feeling caused by those who were unavoidably sent away without medicine, some of whom had made several fruitless journeys to the city (and the number of whom was rapidly increasing), became so strong as to compel us once more to alter our arrangements.

"NEW PLANS.

"We could think of no plan which would allow of our seeing more patients without running unwarrantable risks with our own health. Added to this, the thermometer was rising daily; and, considering the trouble and sickness we had passed through the previous summer, and the extra work devolving upon us owing to the absence of Mr. and Mrs. Jones,

we decided to drop the work for a time, and go to Chefoo for a rest and change. While at the coast we thought of reducing the number of patients by making a small charge for the medicine on our return; but, as neither our colleagues nor the leading native Christians could see their way clear at that time to endorse our proposal, we gave that thought up for the time being, and decided, on our return, to see women patients twice a-week at the dispensary, viz., on Tuesday and Friday afternoons, at which times we would see female patients only. This is the plan we have followed since our return from the coast, and which, so far, promises to answer well.

“There is a large waiting-room, where they all congregate. A gate-keeper is constantly at the front gate, and allows none but women to enter. A second gatekeeper is stationed at the door leading from this to the inner court, where Mr. Kitts has had a room fitted up for me, and which is the opposite side of the court from the dispensary, where my husband waits for the written diagnosis of each case. The medicine is sent in to me, with instructions written in Chinese on a printed form; and the patients, having received their medicines, pass out by another door to the street.

“DIFFICULTIES OF RELIGIOUS WORK.

I mentioned last year some of the difficulties with regard to the more strictly religious work amongst the

patients. During this year several have asked for Christian books, have attended the Sunday services, and, eventually, my classes. I have had two classes weekly, as regularly as circumstances would permit, one on Wednesday afternoons, when most of the time was taken up by hearing the women repeat what they had learned during the week; the other a Bible-class on Sunday afternoons. Both classes have been very encouraging, and the numbers have increased greatly.

“Some time ago I asked the women in my Sunday class if they would not like to have an opportunity of telling others about the Saviour they had found, proposing that they, in turn, should go to the dispensary on Tuesday and Friday, and talk to the patients who were waiting to be seen. They all joyfully agreed to do so, and although I have not since mentioned the subject, I have always found some of them there, very earnestly trying to gain the attention of all, and doing their best to tell them something of God’s love to them, and the way of salvation. They delight in the work, and it promises much of blessing.

“Hoping that this may prove interesting to ladies in England who, by their prayers and gifts, are helping to carry on this and similar works in heathen lands,

“I am, dear Mr. Baynes,

“Yours very sincerely,

“M. ANNIE KITTS.

“A. H. BAYNES, Esq.”