

THE MISSIONARY HERALD  
DECEMBER 1, 1894.



A FAREWELL SCENE AT SERAMPORE COLLEGE.—(From a Photograph.)—See page 432.

# THE MISSIONARY HERALD.

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1885.

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## New Year's Day Prayer-Meeting.

**O**N Thursday morning, January 1st, 1885, we hope to meet at eleven o'clock, in the Library of the Mission House, Castle Street, Holborn, for special prayer in connection with mission work all over the world.

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

We hope that our honoured and beloved Treasurer, Joseph Tritton, Esq., will be in such a condition of health as will permit of his presiding at this deeply interesting service.

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## Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

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

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

**£343 19s. 7d.,**

and, unless the receipts for 1885 show a very considerable increase, the

will close *with a much larger debt in March next.* Amid the glad associations of the new year we plead for a place for the widow and fatherless.

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

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

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

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

**T**HE Christmas Cards are being now sent out, and we therefore desire to call the special notice of our young friends to this most valuable and important Fund.

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

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

*The sum raised last year for this purpose amounted to £918. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and the thousand pounds will be secured without doubt.*

We shall be thankful to supply friends with cards who may desire to assist in this good work. Very earnestly do we plead for a liberal and large response to this appeal.

## The Late Mrs. Rouse.

IT occasioned a thrill of sorrow throughout the Baptist Churches of Great Britain when it was known that Lydia Miriam Rouse, wife of the Rev. G. H. Rouse, M.A., of Calcutta, had been called from the earthly service to the heavenly rest.

She went into Devonshire to address a series of meetings on behalf of the Zenana Mission early in October, the last of these being at Plymouth and Devonport. At each of them she spoke with even more than her usual power; but there were evident tokens of feeble health. Soon after fulfilling her last engagement—which was to address a mothers' meeting at Lower Street Mission Room, Plymouth—graver symptoms appeared. As though she had a presentiment that the end was near, she said to one of the friends at whose house she was staying, "Do you think I shall recover?" Medical aid was obtained, but no lasting improvement took place. An attack on the brain occurred, and after lingering for a week, with only some brief gleams of consciousness, she fell asleep on Sunday morning, November 9th.

Her remains were laid to rest in the burial-ground attached to George Street Chapel, Plymouth, where so many of God's saints, and some she had known and loved, are buried. In the course of an address at her funeral, the Rev. Samuel Vincent said: . . . . "Faithfulness in work is most apparent when it is *done*, and the life is complete. It was when the alabaster box of ointment was broken that the sweet odours filled the house. And the fragrance of our sister's life will now, more than ever, go abroad and linger long both in English churches and Indian zenanas . . . ."

Such lives help to bind England and India together, as well as to unite India to Christ. . . . In this greatest work of our century our sister bore a gracious part . . . . And here amongst us the fragrance of her memory will linger longest, and for many a year we shall point out, in our quiet ground that grows more sacred, her peaceful resting-place. At Lower Street, where she spoke last, no doubt her eye rested on the promise, "Be thou faithful unto death, and I will give thee a Crown of Life." And now the head that knew such pain wears that Crown. Her removal leaves some hearts specially sad. When a mother dies there is a "mother-want about the world" for ever! . . . .

And we think, but can hardly speak, of one afar. One of our most scholarly and devoted missionaries, separated for the work's sake, from wife and children, but hoping for the happy time when God should give him a complete home again—a joy now postponed to other worlds. By his messages we know his faith; we foresee his redoubled diligence; but, in view of weary, lonely desolate hours, we cry to Christ to comfort him."

There is no need to ask for loving sympathy and earnest prayers for her bereaved husband, toiling at his sacred work in a far-off land, or her children and other relatives who mourn for her at home.

Mrs. Rouse was the daughter of the late Rev. W. H. Denham, of Serampore, an honoured missionary of our society. She was born in India, in 1839, and spent her early life there. With the exception of some seven years, during which she lived at Haverfordwest, Mr. Rouse being then a tutor at the college—years occupied, on her part, with many kinds of Christian service—she has laboured with singular devotion for the spiritual good of the land of her birth.

It is difficult in two or three pages to give even the barest outline of her manifold and incessant labours. She is, perhaps, best known to the churches in this country as the advocate of Zenana Missions. Her deep and tender sympathy with the women of India, her graphic descriptions of their wrongs and sufferings, and her persuasive appeals on their behalf are widely known.

She superintended the Zenana Mission in Calcutta in 1875, and again in 1878-9. Whilst in England she addressed many meetings on behalf of the mission, and gave valuable assistance to the ladies who conduct its affairs. The Hon. Secretary writes, "I have always felt it a great assistance and benefit to consult with her about our agents and work, as she possessed, beside deep interest in it all, a singularly calm, just, and kindly judgment. Most unobtrusively has she laboured, and it was all real, earnest work." Whilst giving her chief attention to the Zenana Mission of our own society she kept herself informed of, and was in hearty sympathy with, similar work done by other sections of the Christian Church.

But though she devoted so much energy to Zenana missions she was known, and will long be remembered with affectionate gratitude in India, for her work amongst soldiers and sailors.

Noticing some soldiers attending Circular Road Chapel, Calcutta, she spoke to them and invited them to her house. Soon they brought their comrades, the numbers increased, social meetings, Bible classes, and Evangelistic services were held for their benefit, and many were brought to Christ. As one regiment was removed, and another took its place, the good work was continued, and the same blessed results followed.

With equal devotion Mrs. Rouse gave herself to Christian work amongst sailors. Accompanied by three other ladies she sought them out in the low grog-shops of Calcutta, haunts of the vilest and darkest sin—sang hymns, offered prayer and spoke words of earnest warning and entreaty to the degraded revellers. Many were rescued from their wicked life, and became earnest Christians.

The story of this Christ-like work would fill a volume. Two brief

extracts must serve as illustrations. Mrs. Rouse writes: "After singing the hymn,

" ' Art thou weary, art thou languid ? ' &c.,

one fine, manly fellow responded, saying, ' I am weary, I want to come to Jesus.' We directed him to the Saviour, and left him rejoicing in the pardon of his sins. Another time when singing . . . our attention was drawn to a young officer, who looked quite out of place there. He sang most heartily, and the tears flowed freely down his face. Then followed the confession of a [mother's prayers and a father's counsel disregarded. . . . He was induced to attend service that evening, and gave himself to the Saviour."

Mrs. Rouse's labours were specially blessed to the crews of Her Majesty's ships *Serapis* and *Osborne*, at the time when H.R.H. the Prince of Wales visited India. Each of those vessels carried back to England many who had found the Saviour through her ministrations, and large numbers were led to give up intoxicating drinks.

In addition to her many other kinds of service, her pen was incessantly employed. She wrote tracts and appeals for the Zenana Mission, tracts for the natives—to be translated into Bengali. Articles from her pen often appeared in our MISSIONARY HERALD and JUVENILE HERALD (some of them not bearing her name). She was a frequent contributor to the *Indian Witness, On Guard* (a temperance magazine, published in India), the *Bengal Christian Herald*, and other periodicals.

As an instance of the activities with which she filled up every available space of leisure time, it may be mentioned that during the last few months, in spite of failing strength, she has folded and sent out to India three thousand letters for the Christmas Letter Mission. A more consecrated and active life than hers has seldom been witnessed, and it is hoped that it will have some permanent memorial, that, with God's blessing, its inspiring lessons may quicken the earnestness of those who survive her in the earthly service of the Lord she so faithfully served.

This brief sketch cannot be more fitly closed than in some of her own words, in one of her touching appeals for the Zenana Mission:—"As time passes on, some early helpers have been called from their labours on earth to their rest in heaven, and others are needed to fill their place. Let us not delay, but take for our motto the following words:—

" ' I must work the works of Him that sent me, *while it is day.*'

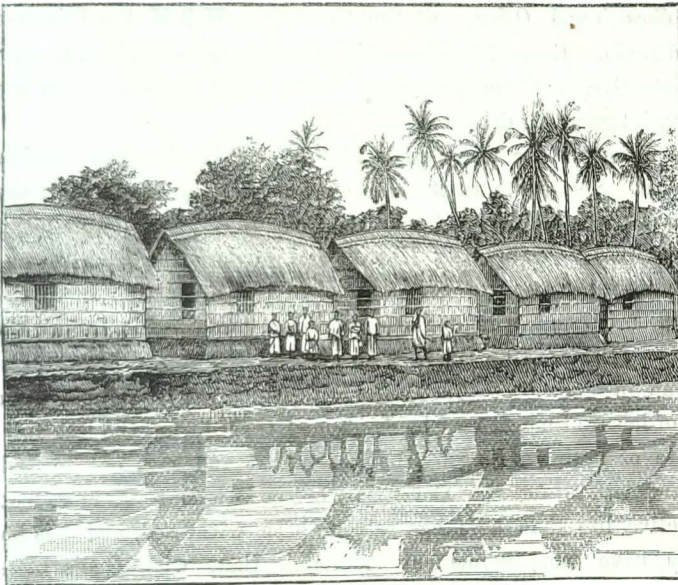
" ' Whatsoever thy hand findeth to do, do it *with thy might.*' "

Plymouth.

BENWELL BIRD.

## A Farewell Scene at Serampore College.

THE frontispiece to this month's MISSIONARY HERALD is an illustration of Chondro Koomar Sirca taking leave of his fellow-students at Serampore College, ere leaving to take up work in connection with our mission in the Barisal District. The Theological Class has been established now nearly three years, and Chondro is the first young man it has sent forth to preach the Gospel. During his stay at the College we have been very pleased with him and entertain great hopes of him in his work. He is a very earnest and graphic preacher; his addresses being generally full of striking illustrations and listened to with great attention.



HOUSES OF THE NATIVE THEOLOGICAL STUDENTS, SERAMPORE.  
(From a Photograph.)

He says that for a long time it has been his very earnest desire to be independent of foreign aid and to throw himself entirely upon the hospitality of the people to whom he will preach. However, his wife, with a rapidly increasing family, has not the same amount of faith, and in consequence of this he has been obliged to secure provision for their sustenance. Still, he has asked us very earnestly to pray that the Lord will speedily make the way clear to him to carry out his wish. He originally came from Barisal, where his father, Bhojon, is a preacher. He has been appointed by Mr.



Anderson, now in charge of that district, to a very important post. We feel sure he has been called to the work and will be blest of God.

The group includes most of the students, with the exception of a few who had left for their homes, it being in the holidays. They hail from various parts of Bengal. Barisal, as it should be, is most largely represented. Then there are two Garrows, from the wild Garrow hills. One hails from Assam. Another from Mymensingh. One from Serampore; and two from the churches to the south of Calcutta.

Some of these are young men of great promise, all of them are diligent students. These are but an earnest, we devoutly hope, of those who shall come in time from all parts of Bengal to be trained for the native ministry. The great cry of missionaries now everywhere is for well-educated, earnest native young men. And never were such more needed than they are at the present time.

Serampore College.

T. R. EDWARDS, Missionary.

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## Hostility to Mission Work in Indore.

THE following letter from the Rev. William Bell, M.A., of Bombay, with regard to the hostility of the Maharajah, H.H. Prince Holkar, and the Indore Durbar, to mission work will be read with painful interest. Mr. Bell writes:—

“You will doubtless be aware that for sometime a struggle has been going on at Indore, Central India, between the authorities there and our brethren of the Canadian Mission, with regard to mission work. I have gleaned the main facts of the struggle from some pamphlets published by the Canadian missionaries, and send them to you in case you might think them interesting to the readers of the HERALD. The struggle has now reached an important stage, and it is just possible the friends of Christian missions in England may be asked to co-operate in guiding the issue of it.

“The struggle dates back to the year 1870, when a school belonging to the Canadian mission in the City of Indore

was closed by order of the Durbar, or native council, because the missionary, Mr. Douglas, would not promise that no Christianity should be taught in it. When the missionary resident at Indore now, Mr. Wilkie, arrived in this country shortly after that event, he tried to obtain a copy of the order, which was said to be in existence, forbidding mission work in the city, but failed; and neither the British Agent Governor-General nor any of the Indore officials could give him information on the point. Not believing, therefore, that such an order had been issued, he hired a house in Indore city, out of the way of the traffic, with a deep verandah, around which benches were placed for the

people to sit on. The audiences which he managed to gather here were broken up by the police, who even entered the house, tore up tracts which had been distributed, and threatened to imprison any of the people outside should they come near. The Durbar immediately after sent a letter to the Agent Governor-General, Sir Lepel Griffin, asking him to prevent preaching in the city. Sir Lepel mildly remonstrated; but, though the preaching was not stopped, it was made practically useless, for whenever bodies of people assembled to hear, the policemen, with drawn batons, would drive them away. After some time Mr. Wilkie communicated with the Agent Governor-General, and, through his influence with the Durbar, these disturbances ceased.

“This was in 1881. The following year the attitude of Sir Lepel Griffin toward the mission at Indore seems unaccountably to have changed. When Mr. Wilkie purposed starting a high school, and communicated with him with a view to having it put under Government inspection, that it might receive a Government grant, he dissented, and even refused to allow a mission school to be started within Residency limits. Preaching was tolerated in that part of the city where peace had been secured in the previous year; but when work was begun in another part of the city the police again interfered, and the old scenes were repeated. It will show on whose side the blame lay for these disturbances when it is stated that the missionaries, on being interfered with in front of their hired house, retired to a vacant piece of ground in the neighbourhood, quite away from the traffic, and that they were followed thither by the police, and their audience forcibly dispersed. A complaint sent to Sir Lepel Griffin with

reference to this treatment was met by a refusal to interfere.

“The missionaries then felt that they must appeal direct to the Viceroy, which they did in September, 1882, stating briefly the facts of the case. Eight months afterwards, in the May of the following year, their petition was returned to the officiating Agent Governor-General (Sir Lepel Griffin not being at that time in the country), that he might report upon it. Accordingly, the missionaries were invited to meet representatives from the Durbar, with a view to investigate and, if possible, settle the whole question. A compromise was proposed, in which it was stated that the native prince, H.H. Maharajah Holkar, was willing to concede some rights to the missionaries provided they would become his subjects, and cease complaining to the British Government. The missionaries knew too well what it meant to be subjects of a prince who held it to be within his right to refuse liberty to his subjects to listen to street-preaching. Besides which, the proposition was absurd; for how could British-born subjects cease to be subject to British law?

“Shortly after this, when Mr. Wilkie was inquiring about a site on which to build a house for the lady missionaries connected with the mission, he was informed by the Agent Governor-General that H.H. Maharajah Holkar strongly objected, not only to his preaching work, but to mission work in any form in the city, and his application for a site was left unconsidered.

“Toward the close of 1883 a reply was received from the Government of India to the petition sent up by the missionaries more than a year before. There it was stated that, while the Government of India would require for British subjects in native States

perfect liberty of religious opinion and the right to practise their religion, it could not exercise the same interference on behalf of the subjects of native States as it could in the case of its own. It promised, however, that the Agent Governor-General would 'take an early opportunity of pointing out to the Indore Durbar the immunity from molestation which obtains in British India in regard to missionary work,' and it concluded by saying, 'It is hoped that His Highness may be inclined to approve a more conciliatory policy than he has hitherto considered it necessary to adopt.'

"The missionaries waited to see how this letter from the Government of India would influence H.H. Maharajah Holkar. Meanwhile, their position did not improve. In a pamphlet which they issued in March of this year they give us an account of continued grievances. Last February they sent out a large tent to a village about six miles from Indore, where a *méla* was to be held. They tell us, 'During the *méla* we were forbidden to preach, except in our tent, and wherever we went our small congregations were dispersed always in a rude way, sometimes with a horse-whip. All other sorts of gatherings were freely allowed, if not actually encouraged. The snake charmers, filthy song singers and actors, nautch women, the native spirit seller, &c., &c., all had perfect freedom to gather the people together as they best could. Upon Christianity only was any ban put.

"At length, about the middle of May, Mr. Wilkie received a copy of a letter sent to the Agent Governor-General by the Indore Durbar, communicating the terms on which H.H. Maharajah Holkar was prepared to permit the prosecution of mission work

in Indore city. The letter stated: 'Fullest toleration from molestation is afforded to all the Christians, who are the subjects and servants of the Durbar, in the exercise of their religion, but his highness is not prepared to permit the Christian missionary to preach in public streets in a manner which is sure to give offence to and wound the feelings of the professors of other religions.' This plea for the prevention of street preaching is manifestly false, for it is a well known fact that the police, and not the audiences, have been the disturbers of the peace all along. Mr. Wilkie is permitted to acquire a house in the city 'provided he is willing to submit to the jurisdiction of the Durbar,' and 'on this condition Mr. Wilkie will be permitted to carry on his teaching work within the compound of his house in the city.' Mr. Wilkie is admonished to impart religious teaching only to adult persons, and not to minors without the express permission of their parents or guardians. It is clear enough from this letter that Mr. Wilkie is forbidden to do any aggressive Christian work in the city of Indore; and it is not unlikely that the Indore Durbar will do its best to prevent its subjects entering the compound of his house in the city.

"Thus the case stands. Important questions have been raised which it may soon be urgent for the Government to settle. May not full religious toleration be required for the subjects of native states which are bound by Treaty regulations to the Government of India? Ought not the same privileges to be granted to Christian missionaries in these states as are granted to Hindoos and Mohammedans? In other matters not provided for by Treaty regulations the British Government has interfered in the administration of native states, may it not

interfere in this case? That it has the power to secure for the missionaries the liberty they desire is evident from the fact that, when Sir Lepel Griffin, the British Agent Governor-General, remonstrated with the Durbar in the year 1881, the missionaries were allowed to prosecute their work in peace. And if Maharajah Holkar is at liberty to stop missionary operations at Indore, why may not other native princes, in whose states missionaries are labouring, follow his example?

In an article on this subject in the *Indian Baptist* for September, the Editor writes:—

“India is wonderfully open to missionaries. Spite of every attempt to prove that the preaching of Christianity in India must result only in the destruction of English power, at the present time in every large town in India missionary work is carried on in the most public way without any disturbance whatever unless the police create it. The people warmly welcome such preaching for the most part, at the worst simply ignore it. But there is still one little principality where a petty prince has power to prevent preaching, and where he still claims the old barbaric right to exercise sway not only over the bodies but over the consciences of his subjects. In fact, his power over the consciences of his subjects seems more readily admitted than his power over their property. The enlightened Maharajah Holkar claims that his people are his for him to teach them what religion he pleases. They may feed on the garbage of Hindooism or on the filth of Mohammedanism, but woe to the unhappy wretch who purchases a Christian book or listens to a Christian preacher. Just think of it! Five rupees is to be paid as a fine by each abandoned wretch who wishes to hear of Jesus.

“Mr. Wilkie has been endeavouring to enlist the sympathy and help of various missionary conferences throughout India in regard to this matter, and the conferences at Calcutta, Bombay, and elsewhere have promised to aid him. No course of united action has yet been resolved upon; but if further concessions are not granted by the Indore Durbar to the Canadian missionaries, matters can hardly remain where they are.”

Any unhappy Christian found in the city on one occasion was to be liable to be beaten five-and-twenty times with a shoe. The Canadian missionaries may, if they will promise to become subjects of this intelligent and tolerant Maharajah, sit in a house from which every Hindoo and Mohammedan who may seek their instruction will be driven away with blows and insults. The Maharajah, a dependent on English power, may through his officers personally assault Europeans, but that does not matter so long as they are only missionaries. If a European got into trouble with the natives when engaged in the most improper purposes, doubtless Colonel Bannerman would set all his machinery into motion to save him from the consequences; but meddling missionaries have only themselves to thank. For three long years this strife seems to have been going on. We are glad that the missionaries have not given up; we hope that they will not. It is time that the struggle was carried to another field. Men like Lepel Griffin and Colonel Bannerman are not even likely to attempt to do justice in such a case. Indeed, the obstacles thrown in the way by the latter as recounted

in the memorial of the missionaries to the Foreign Secretary of the Government of India are anything but creditable to his character. The missionaries have refused and rightly, we think, to be played with by him any more. But we are afraid that nothing will ensure success, but to put the facts of the case clear before the public and then before the Government in England. It seems intolerable that men in the position of this Maharajah should be allowed to coerce in this way the consciences of those who have shown by their behaviour that they at least wish to know something about Christianity. What barbarism

is this that is not only unchallenged but seemingly fostered by English officials. We hope that the Foreign Secretary will be able and willing to set the matter right, and if the Maharajah cannot be persuaded in India to refrain from throwing dirt upon the religion of his own Suzerain, that the question will be taken up by the missionary bodies in London. Meantime we hope that this persecution, with all its vexations, is only preparing the soil for a glorious harvest. Let the workers wait in patient prayer and they will not fail of their reward."

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## Letter from the Native Pastor of the Cameroons Church.

**T**HE following letter from Joshua Dibundu, the Native Pastor of the Church at Bethel Station, Cameroons, who is wholly supported by the Native Church, will be read with interest:—

"MY DEAR MR. BAYNES,—I am very anxious to let you know something about the cause of Christ among us. You are aware that some of our members are in the habit of visiting the neighbouring towns on Sundays, and we have reasons to rejoice in the Lord for the large success that has followed their efforts. It is very pleasing to see some six or eight young men with their faces towards different places, going every Sunday, and often in the week, to speak about Christ to people who never think of coming to our meeting. They have toiled hard in some places, but now we begin to see the fruit. The people gladly came to listen from the first, but now they seem very *anxious* to hear the Word of God and to understand it. At one of these places

the people have determined to build a little meeting-house in which to receive the teachers and hear the Word. This meeting-house will be finished this week, and next Sunday we hope to offer up unto the Lord a spiritual sacrifice within it. This is a great encouragement to us, and our hearts are glad. I hope you and all the people in England will continue to pray for us and the success of Christ's kingdom. The work is prospering, and superstition is giving way to the Gospel. The work of a few years has done a wonderful change, and there is clearly a good time coming.

"When Dr. Underhill was out here he had the pleasure of baptizing some people at Bell Town. Among the can-

didates was a woman whose family was very superstitious, and who was to be baptized by the Doctor. But the family were so much against it that they came forward and carried her away when they were going down to the water. Dr. Underhill will rejoice to know that she has by this time broken the fetters, and was baptized by me on the first Sunday of this year. Believe me, my dear Mr. Baynes, superstition is rapidly disappearing,

and it *must* go before the light of the Gospel. We look on the past with great pleasure, and we look forward for greater revelations of His power among us in the future.

“Earnestly hoping you will pray God on our behalf,

“I remain,

“Yours very sincerely,

“JOSHUA DIBUNDU, Pastor.

“Bethel Station, Cameroons,

“October, 1884.”

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## Now and Then.

**I**N the MISSIONARY HERALD for May last will be found the following :—

“But little more than eighty years ago William Carey wrote from Bengal :—

“The people here hate the very name of Christ, and will not listen when His name is mentioned.”

To-day the Rev. W. R. James, of Serampore, writes to the Rev. G. H. Rouse, at Calcutta :—

“By all means, see to it that the name of Christ is plainly printed on the title-page of every book or tract that we print. We have now arrived at that point of time in the history of Christian Missions in Bengal when the name of Christ is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a Life of Jesus Christ in preference to any other book.”

In a recent letter from the Rev. W. R. James to Mr. Baynes, he writes :—

“I suppose it was you, my dear friend, who put the contrast so pointedly in the May HERALD between the spirit with which the natives regarded the *name of Christ* in the time of Carey and in our day. Much use has been made of that remark. There have been very few meetings attended by me where someone did not refer to that contrast. I never thought that any use would be made of it when I wrote to Mr. Rouse; and how often is it true that frequently the best service for Christ is done unconsciously, if not unintentionally.

“Many a time have I stood up in the open air, after preaching in India, to offer books for sale to the people, when many of them would ask for a book containing the life of Christ in preference to any other book. Sometimes they would be offered the history of Moses; but the people would say, ‘No, we do not want that.’ Then they would be offered little books containing the life of Daniel, Elijah, or Joseph, and frequently they would say, ‘No, we know nothing about these men; we want the life of Christ. No other book will suit us.’ And right glad they would be to get a copy of the Gospel written by Matthew, Mark, Luke, or John.”

## Simla Baptist Mission.

### BAPTISM OF ELEVEN CONVERTS.

BY THE REV. GOOLZAR SHAH.

**O**UR responsibility in connection with the tide of conversion that has set in is very great. Wave after wave of blessing has set in, and we have simply given further instruction to our brethren and sent them back to their own villages as recipients of a present salvation. But while Paul may plant, it is for Apollos to water. Consequently, it is our duty to feed the lambs and the sheep of our Blessed Redeemer's fold, in order that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

#### "FEED MY SHEEP."

For this we need more men planted as village pastors and evangelists. Our brethren that have been baptized here and are now to be baptized are left to their own resources, and the Lord Himself alone will watch over them. They do the will of God, by the which will they are sanctified by the offering up of the body of Jesus Christ once for all. But is it not the duty of the Lord's people to devise means for feeding these feeble sheep who go back to meet persecution in the name of the Lord? If the Lord's people are not alive to their own responsibility in this respect we deplore the fact. If the Lord has graciously said "Enlarge the place of thy tent" (Is. liv. 2), and if in point of fact our tent is enlarged from Simla to the villages in the Nalagurh, Umbala, Sudhiana, and Putiala districts, we expect the Lord's people to provide under-shepherds, so that the tents so enlarged may have

proper provision for watchmen who shall protect from wolves the sheep who dwell in these tents. Are these sheep to be left without a shepherd? The utmost we can do is to visit these brethren once or twice in the year in their own villages, and send round our itinerant preachers from time to time. Resident evangelists and pastors are devoutly to be wished, and we therefore still pray to the Lord of the Harvest to send forth more labourers into His harvest. Is it possible for the handful of labourers now engaged in this mission to cope with the work as it is now developing day by day, and where can we leave these brethren but in the hands of the Lord? The Lord will raise many from amongst the brethren to take care of His sheep, if we can take measures to train them up. May He in His own good time incline the hearts of His people to place us in a position to keep His Divine command, "Feed My lambs; feed My sheep." The sheep and lambs being now scattered over a vast tract of country, about one hundred miles, it is imperative that proper provision should be made; and for this provision we again appeal to the Lord's people.

#### HISTORY OF CONVERTS.

A brief account of the converts now about to be baptized is as follows:—

1. *Ram Ditta*, village Balleun, age 32, caste Mazhi Sikh, nephew of our blind brother Bodhawa.
2. *Lodi*, age 28, another nephew of Bodhawa.

Brother Bodhawa was baptized here in March last. After his return

home he has preached the Gospel in his own and surrounding villages, and especially to them of his own household. Bodhawa has been persecuted, and many have taunted him for having forsaken his ancestral faith; but he has told them that by the grace of God he knows that Jesus Christ His own self bore our sins in His own body on the tree. Bodhawa has, since his baptism, consecrated himself to the work of the Lord and still earns his livelihood as a doctor. He had to combat the prejudices of his fellow-villagers, who were under the impression that converts from Hindooism are made to eat beef, and converts from Mohammedanism are made to eat pork. The words spoken by Bodhawa have been impressed on the minds of his hearers, and his two nephews have now made up their minds to cast in their lot with the people of God. Being a Punjabi himself, his words have been accepted by his fellow Punjabis, and he humbly trusts that his labour among his own people has not been in vain, but that many more will in due time be gathered into the fold of the Blessed Redeemer. Ram Ditta and Lodi have learnt the Ten Commandments, the Lord's Prayer, and a few suitable texts of Scripture and Hindi hymns, and Bhajans also; and, confessing themselves to be sinners, have taken refuge in Him who has said, "Him that cometh unto Me, I will in no wise cast out."

3. *Kapura*, age 28, village Kukrali, in the Umbala District, caste Mazbi Sikh.

4. *Atra*, age 25, cousin of Kapura.

5. *Bansi*, age 24, village Lutheri, caste Mazbi Sikh.

These three also have been brought to the Lord by our blind brother Bodhawa. By simple faith they have taken hold of Christ Jesus the Lord,

so, in order to grow in Him and walk in Him, they must also continue in faith. They know that they have committed the keeping of their souls unto Christ as unto a faithful shepherd. They have said to Him, "Into Thy hands we have committed our spirits and trusted in Thee—we shall never be ashamed."

6. *Nika*, age 24, village Krali, in the Umbala District, caste Mazbi Sikh, profession weaver.

7. *Mungal*, age 35, village Futteh-gurh, caste Mazbi Sikh, cultivator.

8. *Jumman*, age 26, village Pamaur. He is a Mohammedan, profession cotton spinner.

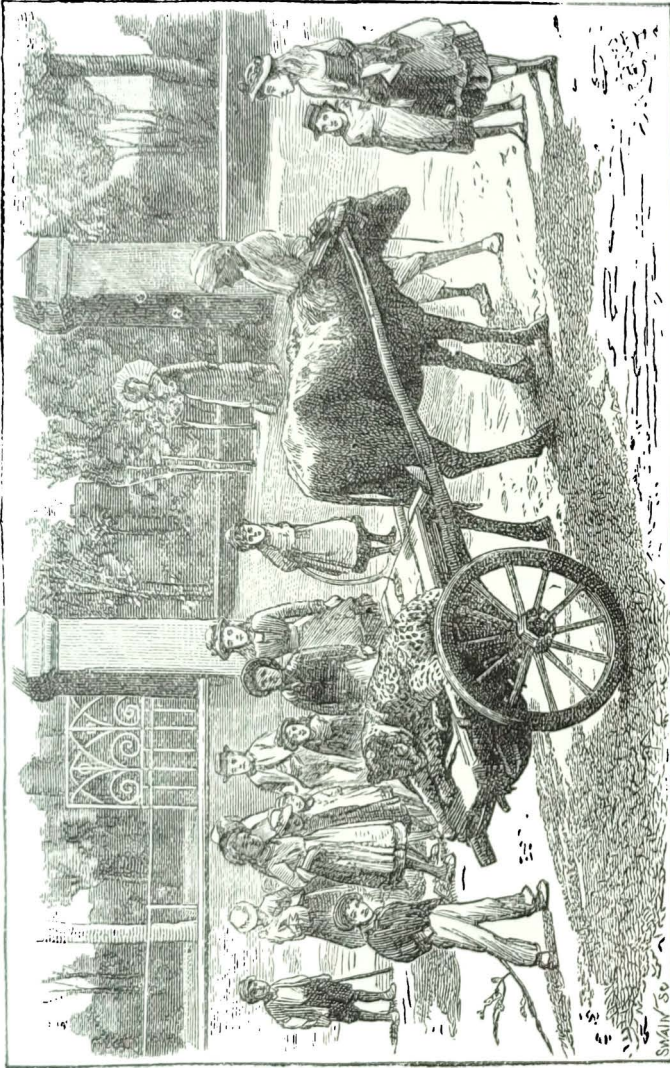
These three have been brought to the Lord by our brother Amar Das (Sadho), who was baptized in August, 1863. These three have been taught the principles of our most holy faith, and desire to go on to perfection. They know that Christ died for our sins, the just for the unjust, in order to bring us to God; they have committed their souls to the Lord, and desire to make an open profession of their faith. They desire to be united to the Lord by a living faith, and look to Him as their "All in All."

9. *Ram Singh*, age 25, village Tangrali, caste Boney, cultivator.

This disciple has been brought by our brother Attur Das, who was baptized here in May last. Ram Singh has received instruction in his own village as well as in his way to Simla. He has believed that Jesus Christ is the Son of God and desires to be baptized in His name. Brother Attur Das was a Sadho before, and can read the Word of God in the vernacular. On his way to Simla he was resting under a tree near the house of Ram Singh, and was reading from the New Testament and singing a hymn. Ram Singh heard of Jesus Christ and expressed a desire to make an open



[THE MISSIONARY HERALD  
DECEMBER 1, 1884.



TAME LEOPARD CHAINED ON CART.—(From a Photograph.)

profession of his faith, and followed him to Simla.

10. *Dewa*, age 26, village Porowl, in the Umbala District, caste Mazbi Sikh.

11. *Maha Singh*, age 25, cousin of Dewa.

These two have been brought by our old brother Neela, of the same village, who was baptized in February, 1883. Dewa is the son of Chuha, who was baptized here in March last. He has heard the Gospel from the lips of his father as well as from Neela.

Maha Singh has learnt the Ten Commandments and the Lord's Prayer. He has known the Saviour. Both these brethren know themselves to be sinners, that idols cannot save, and that Jesus Christ is the only Saviour of sinners, who is able to save to the uttermost all that come unto God by Him.

May the Lord bless and protect these disciples and sanctify them to the glory of His own Blessed name. Amen.

G. СНАН.

Simla, August, 1884.

## Tame Leopard Chained on Cart.

MANY wild beasts, such as tigers, leopards, bears, etc., are caught in India and preserved in cages in various government gardens, and also in the private gardens of wealthy native princes. Sometimes leopards, bears, etc., are owned by private individuals, who obtain small sums of money by exhibiting them about from house to house. Bears, monkeys, etc., are often made to play different tricks, and thus afford children much amusement; but as the leopard is not so tractable, a look at him chained, when he can do no harm, is considered a pleasure worth paying for. How different will the nature and condition of these animals be, when the happy time spoken of in Isaiah shall have come!—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid" (Isaiah xi. 6).

Poona.

A. DILLON.

## Mission Station in Via Consolazione, Rome.

THE Rev. James Wall sends the following account of a year's work in one of his new stations in the city of Rome:—

"This station was opened in 1883. It is situated at the foot of the Tarpeian Rock in a densely-populated district, to which agricultural labourers come from various parts of Italy in great numbers during nine months of the year.

These people return in the evening from work outside the gates and fill the little room, which has often been too small to hold the congregation.

"During the first year, the financial responsibility of which I assumed, I received unsolicited assistance from

several friends, who, being on the spot, saw the need of the work.

“Dr. A. Pearce Gould, of London, sent us a beautiful harmonium for use in this *locale*, which has been of great service.

“The preaching has been carried on by the Evangelists of Lucina.

“The small Sunday-school has been directed by a member of the church, brought to the Lord about two years’ since.

“Mrs. Wall commenced a medical mission at this station in October (1883). Two English ladies, who reside in Rome, have rendered very efficient help in this branch of the mission.

“During this first year’s effort a great change has come over the people in that quarter in their bearing towards us. Many have declared themselves Evangelicals, and from a considerable number who asked for membership, *seven* have been accepted by the church.

“The number of attendances marked at the various meetings are as follows:—

|                        |       |                |
|------------------------|-------|----------------|
| Meetings for Preaching | - -   | 10,031         |
| Sunday Morning School  | - -   | 1,069          |
| Medical Mission        | - - - | 1,219          |
|                        |       | Total - 12,319 |

“This station is peculiarly encouraging, because there is no difficulty in getting the people to listen. Not only is it possible to get the room full every night in the week all through the year, but even in the morning; so great is the population, that when the doors are open and the harmonium is heard, persons quickly gather and listen to what is preached.

“Our needs in this part of Rome are more sitting-room and more Christian workers. The present room is low, badly ventilated, and much too small. One of the houses in this poor quarter *might be bought for little*, and if gutted would give us all we want, and save the heavy rent we pay for the present place. The amount of work opened up by a little flourishing station like ‘*Consolazione*’ is great indeed. The school, tract work, home visitation, medical mission, attending the sick, all could be carried on in this part of Rome by ladies here who know the language; and my experience during long residence in Italy is strongly in favour of such assistance. We are trusting to the Great Head of the Church to supply all the needs of this work among the poor country people who crowd this part of Rome. JAMES WALL,

“September, 1884.”

## The Lord Loveth a Cheerful Giver.

**I**N response to the appeal in last month’s issue of the MISSIONARY HERALD from the Rev. J. G. Kerry, of Barisal, Backergunge, we have received the following:—

MY DEAR MR. BAYNES,—I notice a letter from Mr. J. G. Kerry, of Barisal, in this month’s HERALD, in which he asks someone to give him a medicine chest or a magic lantern. If no one has anticipated me, I should like to meet his wish in regard to the last-named, and shall be pleased to order a “Pamphengos” and accessories to be sent to you, if you will undertake the charge of it, and will see to its reaching him about Christmas or the New Year.—

Yours very sincerely,

T. GEO. ROOKE.

Rawdon College, near Leeds, 6th November, 1884.

MY DEAR MR. BAYNES,—A member of the church at Mutley has just sent for me to say she will be glad to give the box of homœopathic medicines Mr. Korry asks for in the HERALD this month, if it has not been already given.—  
Ever yours sincerely,  
BENWELL BIRD.

Wychbury, Mannamead, Plymouth, November 6th.

By the time these lines are in the hands of our readers, both these gifts will be on their way to Barisal.

Most gratefully do we thank our friends for their generous and prompt response.

M. A. W. sends a gold ring, and writes :—“ I send the enclosed ring for the mission cause. Please make what you can of it, and place the same to any fund you like. My late dear wife, whose it was, went home at Easter in the year 1830. I have worn it in her memory ever since, and feel some difficulty in parting with it ; but my desire to give something to the Lord’s work abroad impels me to offer it for your acceptance. Should you name it in the HERALD, only put the letters M. A. W. I cannot send you money, or I would gladly do so. I pray for the glorious work.”

We have also received at the hands of the Rev. J. J. Fuller, on his return from his recent visit to Jamaica :—Four articles of jewellery, made in West Africa ; one gold locket and throatlet chain ; from K. A. H., Brown’s Town, Jamaica, the proceeds to be divided between the Rev. J. J. Fuller, Cameroons, and the China Mission. Six articles of West African gold workmanship and a carved ivory fan from Panama, from “ H. E. C.,” Brown’s Town, Jamaica, the proceeds to be devoted to the work of the Rev. J. J. Fuller, Cameroons, with the accompanying lines :—

“ Shall I keep them still, my jewels ?  
Shall I, can I, yet withhold  
From that living, loving Saviour,  
Aught of silver or of gold ?  
Gold so needed, that *His Gospel*  
May resound from sea to sea ;  
Can I know Christ’s service lacketh,  
Yet forget His ‘ unto Me ! ’

“ No ; I lay them down, my jewels,  
Freely on the altar now.  
Stay, I see a vision passing  
Of a gem-encircled brow ;  
Heavenly treasure, worn by Jesus,  
Souls won through my gift outpoured.  
Freely, gladly I will offer  
Jewels thus to crown my Lord.”

Mr. B. W. Hayman, writing from Totnes, reports, when sending up a gold locket and brooch :—“ At our recent missionary meeting a servant girl, who is deeply interested in the Society, and especially in the mission of Mr. Couling to China, took off her gold chain, and placed it in the collecting basket. She has since handed to me her locket and brooch, which I forward to you per registered letter. This young person is a valued and trusted servant in a

Roman Catholic family, she is a member of our church, and her deep love for the Saviour and true interest in the Baptist Missionary Society has led to these liberal offerings. I wish that all the members of our church were stimulated to like missionary zeal, our Society would then be able to do all that it is so anxious to do with means enough and to spare."

Mr. J. M. Powell, of Charles Street, Milford Haven, sends £1, and writes:—" Could we not all of us, as a denomination, set apart, each family, sacredly, the usual amount spent at the near approaching Christmas time in the way of rejoicings and luxuries, 'for the Lord's work in foreign lands?' The amount so received would, I am confident, be a very large sum; would free the beloved Society from debt, and enable it at once to send out the full reinforcements recently agreed upon to India, China, and Africa. To begin with, we sacredly place at your disposal, dear Mr. Baynes, the amount usually spent by us on Christmas fare. May the gracious Master be pleased to accept it." Will our readers give this suggestion their prayerful thought?

We desire also to acknowledge most thankfully the receipt of the following very welcome contributions:—N. N., £120; Rev. S. Murch, for Congo, £50; Mr. J. P. Dunning, Falmouth, £50; Friends at Brockley Road, £42; Mr. J. W. Clark, Leicester, £25; Mr. A. Robinson, Bristol, for Congo, £25; The King's Business, £20; Mr. J. P. Bacon, £20; Miss E. P. Leonard, Bristol, £20; M. S. R. L., for China and Congo, £10; E. G., Hertfordshire, £10.

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## First Experiences of a Young Missionary.

THE following letter is from the Rev. J. Ellison, who, in pursuance of a recommendation of the Indian Mission Conference, was requested to take up work in Mymensing, a densely-populated part of Eastern Bengal. The work in this district is largely supported by contributions received from friends connected with the Victorian churches of Australia, who take a deep interest in this Mission field.

Mr. Ellison writes:—

" Baptist Mission, Mymensing, August 24th, 1884.

" I did not arrive here until December. After staying a few days in Mymensing, I started on a journey to the Garo Hills, in order to learn the Garo language. After a few days' rough journeying, I arrived at Tura, where the American missionaries live. Two days after I arrived I started with Mr. Philips on a two-months' tour among the Garo churches. He told me I should pick up the language quicker among the people, which I found to be true. We travelled almost every day, sometimes five, sometimes ten or fifteen, and, occasionally, twenty miles a day, up hills and down valleys almost constantly. After a few days, we met a young man who had just

come out from America to join the Mission there; so we three travelled together a long time, two of us learning the language as best we could. I saw a great many churches, and I was very pleased with the Garos. After about a fortnight's time I began to stammer out a few words of Garo to little boys, and before the end of the journey I could converse a little. I felt it very hard to begin tugging at another language, after I had learnt Bengali so that I could preach, and I often longed to get back to Bengalis and Bengali-preaching. I found the Garos a very well-disposed people, kind and affectionate; and sometimes said I envied those who had the privilege of working among them. They get far more converts in proportion than we do among Bengalis. After two months, I came back to Duragapoor, and stayed there nearly a month, teaching the Christians daily, and preaching daily among Bengalis and Garos, and learning Garo as I had opportunity. I found the Garo language of the plains different from the Garo language of the hills. This was disappointing; but I consoled myself with the idea that I had got a root idea of the language, and that I had received explanations of idioms from Mr. Philips which, perhaps, I should never have understood if I had not gone to the hills.

“ Well, after doing a good work at Duragapoor, I started for Mymensing, and I arrived about the middle of March. I stayed in Mymensing until the beginning of June. I preached along with the preachers almost daily in the bazaar, in the evenings, and held a Bible class daily for a time; for the Christians went through, very carefully, about ten chapters of Matthew; in addition to this, I had my Garo language to learn at mid-day. At the beginning of June, I went on my first preaching tour, as far as a place called Subamakoollee. On the way we found many markets, and sold a great number of Scriptures—so many that I determined to go to Dacca and fetch up a good stock. So I went and brought up five boxes of books, and hired two boats, one for myself, and one for the preachers. I stayed in Dacca a week, preaching daily. I also preached in the English chapel on the Sunday. On the way to and from Dacca we (*i.e.*, I and my preachers) preached and sold Scriptures. After staying in Mymensing a few days we started on another tour, as far as Manickharchar, a place at the foot of the Garo Hills. We found two very large places on this journey, called Jamalpoor and Shirpoor. At these two places we sold a great number of Scriptures and books. After returning from this tour I had a sharp turn of sickness, but soon recovered (through the great mercy of God), and, after a few days, I went on a tour of three days to a large place called Hoosunpoor. There I went to see the Government school, and called on the leading magistrate—a native—and discussed with him about two hours about Hindooism, Mahommedanism, and Christianity, all of which he maintained were good. He is a Brahma.

“ I am now returning from a mela at a large place called Kishorgunj, a division of the district. I have with me one preacher. We have been at this place four days; have been well received, and have preached twice daily, and sold a great number of Gospels.

“ ‘ What shall the harvest be ? ’ I often ask. A young man came into the boat, and asked what he ought to do to be saved—said that he wanted to be a Christian. He said that the Hindoo religion was vanity. He longed for something to give him rest and peace. He seemed to be sincere. There is a Christian young man at the place, so he will be able to go to him for instruc-

tion. Of course, I am far from satisfied with the results of our work; but our attitude is well expressed by the words of the well-known hymn:—

“Put thou thy trust in God,  
In duty's path go on;  
Fix on His Word thy steadfast eye,  
So shall thy work be done.”

“A Christian gentleman, a Government officer, has come here, and helps us in various ways; he is keeping a colporteur to sell Christian books. By his coming I do not feel so lonely as I did.

## Mission Songs.

“There is a river the streams whereof shall make glad the City of God.”—Ps. xli. 4. “And He showed me a pure river of water of life; clear as crystal proceeding out of the Throne of God and of the Lamb.”—Rev. xx. 1.

“THE *s.s. Peace* has been reconstructed and launched on the mighty river, and is waiting to be sent with messengers of mercy to the regions beyond.”—Rev. George Grenfell, THE MISSIONARY HERALD for October.

FEW eyes marked the little vessel  
Launched upon the waters wide;  
Not 'mid sounds of this world's music  
Did it reach the flowing tide;  
Like God's Peace, calm, flowing ever,  
Reached this little bark the river.

Yet to faith how bright the vision,  
Looking forward through the years,  
What a spreading sea of glory  
Even now shines through her tears;  
Floating onward, forward ever,  
Down the mighty Congo river.

Floating onward, bathed in sunshine,  
Rides the little bark of Peace,  
Not to carry war's own weapons,  
But to bid its conflicts cease;  
O flow onwards glorious river,  
Peace upon thy bosom ever!

Every piece of this small vessel,  
Carried safely o'er the sea!  
Not one missing! O ye workers,  
In this fact God's lesson see!  
All your efforts through this river  
He will prosper—bless for ever!

O brave workers! few and hidden,  
Far away from this world's praise,  
ift your hearts e'en now, God's  
heroes!

To the King your voices raise;  
See God's peace flows like a river,  
To His promise cleave for ever!

Though no crowd stands by applaud-  
ing,  
See God's King, now by your side,  
Hear the music of His angels,  
Though the world your work deride;  
Glory gilds the Congo river,  
Yours through Christ and yours for  
ever!

Mark God's river how it spreads it,  
Through those nations, hidden, lost;  
Buried long in death's own darkness,  
Torn by sin, wild, tempest tost;  
Hear their music rising ever  
Drinking life from God's own river!

Christians mark this Congo river,  
Bearing God's own Ark of Peace,  
Let your wealth now bravely float it,  
Bidding hell's dark conflict cease;  
Let your gold shine through love's  
story,  
Live and spread a sea of glory!

You who have no gold to offer,  
Still have wealth which *can* ascend,  
Through those prayers which bring  
God's blessing,  
While they cheer each distant friend;  
Thus can all reach God's own river,  
Share its fruit and joy for ever.

W. POOLE BALFERN.

Brighton.