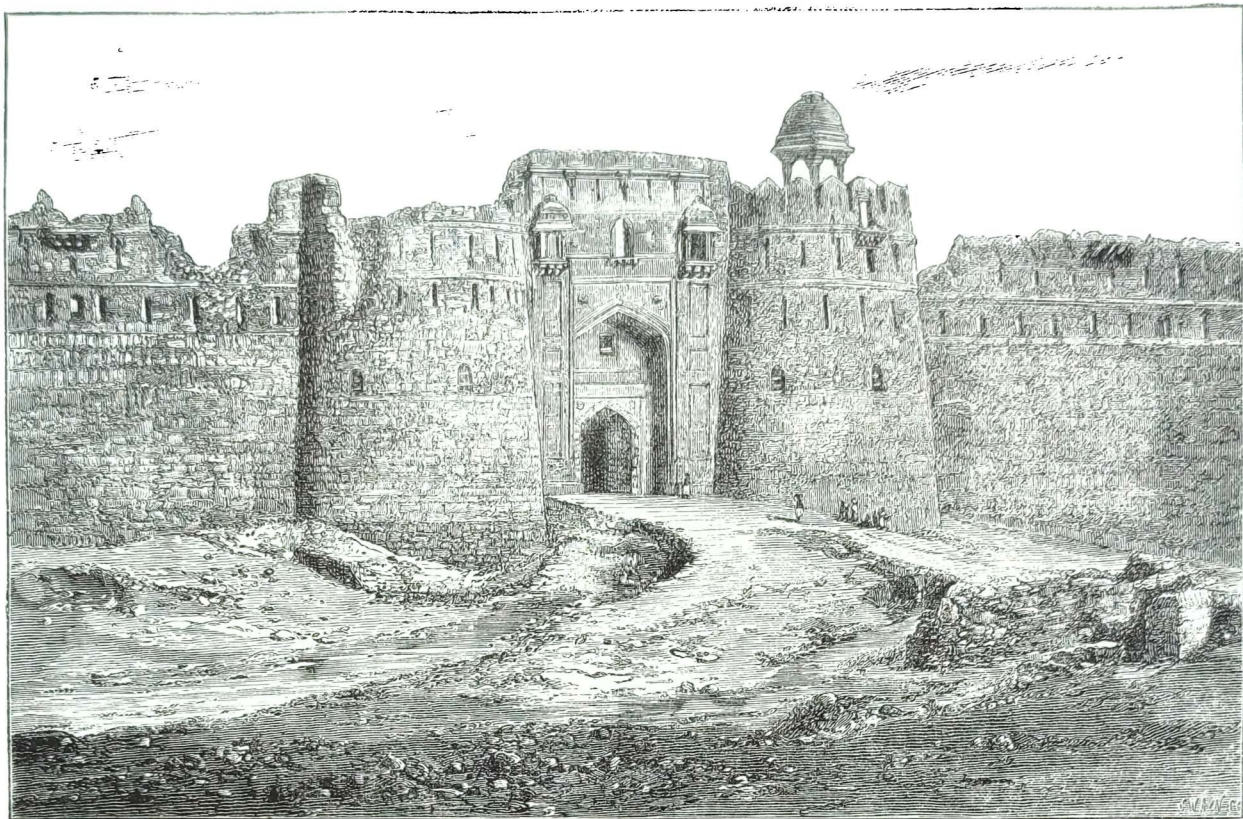


THE MISSIONARY HERALD, ]  
JANUARY 1, 1883.



POORANA KILLAH—OLD FORT, DELHI.—(From a Photograph.) (See page 8.)

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# THE MISSIONARY HERALD.

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## The New Year.

BY THE REV. J. B. MYERS.

THE sentiments appropriately prevailing in the good man's heart, as he passes from one annual period to another, are those of reverent and joyful thankfulness for the manifold mercies of the past; and of holy desire after a completer consecration and a worthier service in the days that may be to come. Whether it be in the secret place of devotion, where communings with one's own soul upon the Divine faithfulness and forbearance excite grateful wonder, and constrain to renewed dedication; or in the family circle, where the presence once again of welcome friends and the spared lives of darling children—for whose innocent merrymaking the festivities of the season seem most of all to come—remind of the obligations which the continued blessings of home and friendship do not fail to bring; or whether it be in the House of God, where Christians blend their fervent thanksgivings as they review the way the Lord their God hath led them, and take upon themselves afresh the vows of their discipleship—the desire of the good man will be to sanctify the closing of the old year with thankful acknowledgments of the lovingkindnesses and tender mercies hitherto received, and to enter upon the new year with the hopeful determination that, as the days and weeks pass along, they shall witness an ever-increasing progress in all that is good and true. Such, in whatever aspect we consider our life, we know to be the suitable state of mind with which to recall the past and anticipate the future.

In being permitted to begin another volume of the MISSIONARY HERALD, how fitting it is that our readers should feel grateful for the grace and mercy which have marked the work of the Society through another year, as shown in the measure of success vouchsafed abroad and in the increasing sympathy existing at home; and, in view of the extending operations of the Society, necessitating heavier responsibilities, how important it is that they should remind themselves afresh of their obligations to their Master in relation to the heathen world! For the encouragement of this desirable disposition, we will briefly refer to the reasons which the past year furnishes for gratitude; and then to the claims arising out of the present circumstances of the mission for a still more prayerful and generous devotedness.

It is a matter for profound thankfulness that *the lives of all our European missionaries have been preserved*. In no part of the mission-field has our staff been weakened by means of death. When we reflect how very serious have been the losses our brethren of other societies have been called to suffer, and how we ourselves, in previous years, have sorrowed over those too early removed, as it seemed to us, from scenes of promising toil, we cannot but gratefully record the sparing goodness of the Lord thus signally displayed:

*The encouraging accounts many of our missionaries have been able to report of their labours*, afford further ground for joyful praise. We shall not attempt to enumerate the successes with which faithful labour has been attended, but that Christ, according to His gracious assurance, has been with His servants, their communications abundantly attest. Without entering at any length into detail, we may say, it has been with peculiar pleasure we have received satisfactory intelligence of our six brethren—viz., Messrs. Ellison, Jewson, Kerry, Potter, Thomas, and Tucker, who began their missionary life in India a week or two before the past year commenced; and of our other two brethren—Messrs. Sowerby and White-wright—who had previously arrived in China. We may be thankful that, in mental and spiritual fitness, as in physical strength, they give the promise of useful service.

During the old year the Congo Mission has made very material progress. The three stations *en route* to Stanley Pool, and that at the Pool itself, are now all established. The five brethren—viz., Messrs. Weeks, Butcher, Moolenaar, Hughes, and Doke, required to complete the minimum number necessary to carry on the mission, have all been sent forth. And on the 10th ult. our steamer "*Peace*," the object of so much interest, as of such sanguine expectation, was at last shipped for the West African coast. The success with which the preliminary steps in connection with the Congo Mission have so far been attended calls most loudly for thankful recognition.

And no one, we think, who has had the opportunity to listen to the description Mr. Thomson has been able to give of the remarkable progress of the Gospel in Cameroons River and Victoria, but must have been moved to exclaim, "The Lord hath done great things for us, whereof we are glad."

We may note, too, with satisfaction the recent acquisition of the admirable premises in Naples for the labours of our devoted brother, Mr. W. K. Landels, a possession so advantageous to our operations in that important city.

And if there is cause for gratitude in the condition of the mission abroad, there is equally so in the *missionary spirit prevailing amongst the churches at home*. We do not think that this spirit is as prevalent or as intense as it should be—we have, alas! reason for sorrowful regret, that here and there there seems to be little or no concern for the pitiable condition of the benighted heathen, but these, we are happy to say, are exceptional instances. During the past year we have had abundant proof how deeply interested the great majority of the churches are in the operations of the Society. It is well known that a few months ago a circular representing the urgent needs of the mission, and appealing for larger help, was sent to all the pastors and deacons in the denomination, the numerous replies to which have expressed in most cordial terms the kindly feeling with which the Society is regarded. Some of these replies we have ventured to publish in recent numbers of this periodical, and for the sake of the stimulus thus supplied we will add to what has already been reported, though our space will not allow of all that might be inserted.

Advantage was taken of the annual meetings in the Huddersfield district to canvass for new and increased subscriptions. The Rev. J. Porteous accompanied the deputation to friends connected with the church at Lockwood, the result being that in nearly every case the calls proved successful. The Rev. Dr. Stock, of Salendine Nook, was equally cordial. The North Road Church purposes with this new year to start a subscription list; whilst at two places in the district—viz., Golcar and Scape Goat Hill, for the first time public collections were taken. At Mount Pleasant, Swansea, the Rev. J. Owen and one of the deacons rendered similar service, and with the same gratifying effect; at Llanelly, the Rev. R. Evans invited his friends to remain after the Sunday evening service for consultation; and at Neath and Zion Chapel, Ebbw Vale, steps are being taken to increase the contributions. The following letter from Maryport reaches us as we go to press. Hitherto little has been done by the church in this town, but with change of circumstances a hearty missionary spirit has been aroused. "At last," writes the Rev. H. C. Bailey, "I am able to tell you with something like definiteness the result of my canvassing, although I have reason to hope more may be done than has been promised. To begin, two of our Sunday-schools have agreed to have a box for each class, the third will want one box for the girls and another for the boys (this school is only in its infancy), making altogether *forty-two*. In addition to this, *twenty-two* of our people want boxes for their homes (*i.e.*, one for each family), so that there are sixty-four boxes specifically and already asked for, and I have reason to think that others will be asking when they know that

the boxes are being used. Then, in addition to this, I have obtained *twenty-eight* definite promises of annual subscriptions, besides several others who, without specifying any particular sum, have promised that when the collectors call they will give what they can. Of these *twenty-eight, nineteen* are subscribers of 10s. and upwards. . . . Please send what we want in time for us to start fair with the New Year."

Mr. Richard Watson, of Rochdale, writes: "We are going to organize a new method of collecting by gathering monthly subscriptions." At several places, both in London and in the provinces, special meetings have been held with a view to organization, and secretaries and collectors have been appointed. Our friends at Hampstead have under their consideration the envelope plan, worked with such success at Myrtle Street, Liverpool, at Bloomsbury, and in other congregations. From Highgate Road an application has come for 100 boxes, most of which have already been distributed, collectors being deputed to call for the contents once a-quarter. At Abbey Road Chapel, St. John's Wood, a recent canvass sent up the subscriptions by ten guineas. "For your encouragement," writes Mr. Whittard, of Salem Chapel, Cheltenham, "I may add that there is a fair prospect of good resulting from our meeting on Thursday. Those who were present unanimously expressed themselves as feeling pleasure and interest. Some subscriptions have been increased, fresh ones obtained, and several have signified their willingness to help in the carrying out of the new organization suggested." At Devizes an auxiliary, with its proper officers, has been established. And how can we forget the outburst of enthusiastic generosity at the recent autumnal session of the Baptist Union in Liverpool!

We state these particulars—and many more of a like kind could be furnished—to awaken those feelings of thankfulness which such sympathetic co-operation demands. May the gracious God of missions, in return for all the help afforded by His servants, supply their every need out of His riches in glory by Christ Jesus!

*And now with respect to the work of the Society in the future.*

Remembering the Society finds its charter in the Divine commission, which enjoins the preaching of the Gospel to *every* creature, it is obvious that, so long as the world continues in its present unenlightened condition, it must be ever aiming to extend its operations. But this it can only do as the churches continue to supply larger means. The Society, let it be distinctly stated, exists for the sake of the churches, as an organization through which they may endeavour to carry into effect their Saviour's will; and if, in answer to the prayers of the members of these churches,

great and effectual doors are being opened, as is most conspicuously the case in the present day, through which access may now be gained to millions of unreached heathen, the principles upon which we commonly act, require that we should utilise these answers to prayer by proceeding to send forth the preachers of the Gospel. "How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall men preach except they be sent!"

The extension of the operations of the Society, especially in Africa and China, will most certainly test the real strength of the missionary faith and zeal in the churches. It cannot be too clearly understood that a mission like that upon which we have entered on the Congo River must involve considerable expenditure. We have said the *minimum* number of men required to work the mission has been supplied. As the enterprise succeeds, reinforcements will be absolutely necessary. At present, should illness incapacitate any one of the brethren, progress will be so far delayed. Let our supporters carefully contemplate and adequately realize the necessities of this mission; let them bear in mind that the personal expenses of the brethren are not by any means the whole of the outlay; and then let Christlike love and compassion prompt to such large-hearted giving as shall leave the Committee free from pecuniary anxieties to prosecute their beneficent career. God seems to be saying just now to His people, "You have been praying that all nations may be enlightened, that ancient superstitions may be overturned, my kingdom come and my will be done on earth as in heaven. I have heard and am answering your prayers. In my providence I am making it possible for my servants to enter into countries long closed to the ambassadors of the Cross. Are you ready to go where I invite? Is your spirit of consecration sufficient to lead you to make the most of the facilities I afford? Will you sustain the messengers whom I call, and whose way I prepare?" With all reverence, we say it appears to us that in some such tones as these the Hearer and Answerer of prayer is speaking at the present time to the Churches, "He that hath ears to hear, let him hear."

We trust that during the three months remaining before our accounts shall be closed, our friends will bestir themselves to do their very utmost, and that the meetings yet to be held be made the occasion of loving and liberal effort. May this New Year witness throughout all the churches a spirit of devotedness beyond that of any preceding year. As the retrospect of past mercies and successes in the mission field abroad, and of past expressions of sympathy from Christian brethren at home, excite our joyful gratitude, let the anticipation of ever growing needs and the prospect of the brightening future call forth, both in prayer and in contributions, our most consecrated service.

## Poorana Killah—Old Fort, Delhi.

**P**OOORANA KILLAH, or Old Fort, as it is now usually called by the people, is situated about three miles to the south of modern Delhi, near the supposed site of Indrāprustha, or Indrāput, founded in the year 1450 B.C. by King Yudishthira, a period of time when England was wholly unknown to the then civilised world, and its inhabitants were living in a state of barbarism.

No ruins mark the ground where Indrāprustha once flourished; even on its supposed site, cities have since appeared and disappeared, but it is interesting to know that this "old Fort," of which we give an illustration (*see page 2*), was in more modern times repaired by the Emperor Humāyun for the special purpose of affording shelter to religious Mohammedans. The city was for long "the asylum of wise and intelligent persons, and therefore called Din Panah."

This fort is an irregular oblong of three furlongs by one and a half furlongs. It has three gates; that on the west, the only one now open, is seen in the picture. On each of the four corners of the city there is a formidable-looking bastion, and between the two corner bastions in the western wall there are *seven* bastions, including those which flank the gateways. The reader can thus form some idea of the length of the wall. The top of the wall is protected by embattled balustrades. Within a few hundred yards of this notable fort or refuge is the splendid mausoleum of Humāyon, the founder. We hope on some future occasion to present our readers with an illustration of it, for we are sure that everything concerning Delhi must interest them.

"The field of labour in Delhi is large, the extent of ground covered is as large as an English county. . . . the object of these labours are amongst the lowest of the population," thus wrote the recent Deputation, adding, "We can only repeat what Mr. Lewis has stated—'The distinguishing features of our Delhi mission are its open-air (or *basti*) meetings and its ragged schools. These two are intimately allied to each other. The courtyard before the schoolhouse is in some cases the place of meeting! These schools are in small part subsidised by the Government and Municipality, and of course are subjected to inspection.'"

We read in the last published report that there are *forty-two* stations (*see page 122*) where these *basti* meetings are held, and schools conducted not by *heathen* but by *native Christian* teachers. There are 700 scholars in these schools, inclusive of eighty children of native Christians. From these



schools three students have passed into the Medical College at Agra, under Dr. Valentine, a medical missionary, and they are reported to be "doing well."

Now within the walls of Poorana Killah, rightly called Din Panah, will be found one of these forty-two stations. A native Christian community, consisting of poor chumārs, or shoemakers, have found a "refuge" there. They have built and keep in repair their own chapel, contribute to the support of their own pastor, conduct their own basti meetings, and otherwise manage their own church affairs, having occasionally the supervision and counsel of their Bishop James Smith, or his able colleague, Mr. Guyton. Nor are the boys and girls of this suburb forgotten. An efficient boys' school existed there, and we shall never forget the delightful visit we paid to this Zenana outpost on one occasion, some fourteen years ago, accompanied by Mrs. Smith. We were not expected by the female teacher, but we could not fail to perceive that she as well as her little pupils were highly gratified. They read from one of the Gospels and sang very melodiously our favourite hymn—

Ara haura mun Yesho ko jupnā.

(Oh! my soul, adore and honour Jesus only.)

With the exception of travellers of an inquiring mind, few Europeans ever visit Poorana Killah, as it is rather out of the way. The fact of a sahib being there who was *not* a Padree sahib attracted a concourse of men and women. In reply to our inquiries, they expressed satisfaction with their native Christian neighbours, although excluded from their caste, because they were "industrious, honest, and not abusive;" and they felt particularly grateful that their children were being so carefully taught by the *Padree sahib's* teachers.

We conclude with the opinion expressed of the Delhi mission by a brother missionary visitor: "The advantages of native Christians dwelling amongst the people and freely mixing with them in the concerns of life are so apparent that the wonder is that every missionary does not set his face against the compound and village system. How can our converts be what the Apostolic converts were expected to be—viz., blameless and harmless, the sons of God without rebuke *in the midst* of a crooked, perverse nation, and shining *among them* as lights of the world—if to a large extent they are cut off from contact with their heathen neighbours? I could wish to see the Delhi plan everywhere observed in connection with mission work."

Weybridge.

J. C. PARRY.

To the foregoing very interesting sketch of the "Old Fort" by Mr. Parry, it may not be out of place to add that on Monday, the 27th of February last, in company with the Rev. James Smith, I paid a visit to Poorana Killah.

I found in the Fort a very neat little chapel, and in the chapel compound, or ground, a substantial native house was being built for the pastor's occupation.

The schoolmaster appeared a fine, bright, intelligent young man, with a school of more than fifty boys. In my presence Mr. Smith examined the scholars in the New Testament in Hindi and Urdu. Afterwards the native Christians, to the number of over fifty, gathered together for the purpose of welcoming the "*Secretary sahib*," and enjoying a service of song.

We spent more than an hour in singing hymns to native words and music, and marvellously plaintive and strange was the blending of native instruments and voices, while the enjoyment of all present was most strikingly manifested by their beaming countenances.

A few words of brotherly affection and sympathy were addressed to the assembled friends by Mr. Smith and myself, which were most warmly responded to by several present by hearty reciprocal expressions of joy and delight, and I left with the conviction that in Poorana Killah we have some of the truest and best of native Christians in India.

The story of the work of God in this place is deeply interesting, and some day I hope it will be fully told by our veteran missionary who first started it.

More than twenty years ago Mr. Smith had the joy of baptizing three converts on this spot, all now gathered to the heavenly home, but the seed so lovingly and prayerfully sown years ago is now springing up on all hands, and the present prospects of the church in the Old Fort were never before so promising.

One feature of the Delhi work is that the native chapels are generally used all the week through for school purposes, and so are utilised to the fullest possible extent. In the Poorana Killah chapel the Christian school is now conducted; and it is certainly worthy of mention, as a proof of the real and deep-seated piety of the schoolmaster, that, in order to have devote himself entirely to teaching the truths of the Christian religion, he voluntarily relinquished a Government appointment which he previously held at a salary of Rs.30 per month for his present post, in which he only receives Rs.10 per month.

It should also be added that this work is largely supported by contributions received from the West Croydon Sunday-school (Rev. J. A. Spurgeon's), and the cost of building the pastor's house will also be met from the same source.

A. H. B.

## Roshkhali, South Villages, Calcutta.

**R**OSHKHALI is the halfway-house to Lukyantipore or Khari. When the missionary visits either of those places he has to pass Roshkhali, and it is frequently necessary for him to spend the night there. There is but one Christian family living there besides the two preachers of the Society. The mission-house has mud walls and a thatched roof, like most houses in that part of the country. To the right and left are seen the two preachers' houses. In front, the school children are standing. A date-palm tree stands on the bank, and in the khâl (water channel) is the canoe in which we travel. The district to the south of Calcutta is somewhat peculiar. It is covered during the rains with two or three feet of water, in which the rice grows. Hence something is needed in which to



ROSHKHALI.—(From a Photograph.)

go about, but a boat would draw too much water, especially when the fields begin to dry up. Canoes are therefore used. These are of two kinds : one is made of the trunk of the *tal* palm-tree ; it is somewhat rounded, small, and will only carry the man who propels it, and he needs careful practice or he would soon over-balance himself. By far the most common canoes are called *saltis*, being made of the trunk of the *sal* tree. These are made for the most part, I believe, in the neighbourhood of Nepaul. The *salti* is oblong in shape, and varies in size from a very small one which will hardly take more than one or two persons, to large ones which will contain a considerable amount of rice or other produce. The *saltis* which the

missionaries use are of medium size. One, two, or three men propel the salti by pushing a long bamboo stick against the ground at the bottom. They do not go fast. As we are sitting down in one, and hear the noise made by the front striking the water, it seems as if we were going at a good rate, but we look out and see a man comfortably walking along the path by our side just as fast as we are going. For the sake of protection from the sun by day, and the damp cold by night, and also for protection from rain in the rainy season, we need to have a covering, made of reed, fastened by bamboo sticks and poles. This covering, which is called a *choi*, and may be ten or twelve feet long, occupies the middle part of the salti. It can be lifted off and on as required. In simply taking a day journey, in the cold weather, when the sun is not very strong, we may dispense with the *choi*, and the salti will look like the second one in the picture.

Calcutta.

G. H. ROUSE.

## Farewell Meeting.

ON Tuesday evening, December 5th, on the invitation of the Treasurer and Secretary, about two hundred friends assembled to meet the Rev. Q. W. Thomson, of Victoria, and to take leave of the Rev. Francis and Mrs. James, proceeding to China; Mr. C. H. Richardson, returning to Bakundu; and the Revs. George Grenfell and W. H. Doke, proceeding to the Congo Mission.

After tea and coffee, a public meeting was held in the library, presided over by the Treasurer, Joseph Tritton, Esq. After the singing of a hymn, Mr. J. Herbert Tritton read a portion of Scripture, and the Rev. W. Fuller Gooch offered prayer.

The Chairman said: Allow me, dear friends, on behalf of Mr. Baynes as well as myself, to thank you for the kind response which you have given to our invitation. It is a great pleasure to us to feel that this place is, from time to time, a centre of social interest as well as of holy fellowship in the work of the Lord. You are all aware of the object of this meeting—to bid farewell to those brethren of our African mission who have been for a season at home, together with one young brother who goes forth for the first time as a recruit in the Lord's great army on foreign service. We have also to include among these the

names of our esteemed friends—Mr. and Mrs. James, formerly connected with the China Inland Mission, but now in connection with our own Society, who leave to-morrow on their way to China. In speaking of our African missions, I am reminded of two farewell services. Close upon forty years ago, I was one of a party who went down the river accompanying to the ship our first missionary brethren to the coast of Western Africa, when the pioneers had secured an opening for the preaching of the Gospel on the shores of the island of Fernando Po. On that occasion I witnessed a scene which told me

something of the sacrifices which they make who leave land and home and kindred and friends for the kingdom of God's sake. I was witness to the parting of a mother with her daughter, a scene I shall never forget, and as I recall it I feel as if the words, "What mean ye to weep, and to break mine heart?" might have been spoken as truly at Gravesend as at Cæsarea. These brethren went not, wept not, worked not in vain. On the foundations they laid others built, and now on the mainland, to which our missionaries were driven subsequently, we have a growing civilisation, an extending knowledge, an influential example, and a moral and spiritual elevation. We have the Word of God translated into the tongue of the country by one who rests from his labours, but whose works do follow him—the sainted Alfred Saker. The Lord has been glorified there in the salvation of heathen souls. To these shores our friends—Mr. and Mrs. Thomson—are returning, not immediately, but in the course of a few weeks, and for them Mr. and Mrs. Richardson set sail on Saturday next. I am sure I may convey to them, as well as to Mr. and Mrs. James, the assurance that you will bear them in mind with hearty sympathy and interest. Turning from the Cameroons to the Congo, I am reminded of another farewell meeting, when our friend Mr. Grenfell, himself one of the pioneers, had opened the way for the preaching of the Gospel in the Congo country, and our brother, Mr. Comber, with his band, took leave of us. How much of mercy has rested on our mission since that memorable evening! Side by side with it there has been another mission, the Livingstone Inland Mission, under the auspices of our friend Mr. Guinness and his mar-

vellously gifted wife. In the providence of God they had been called upon to mourn the loss of eight, if not nine, labourers, while we have only had to deplore the loss of one, the young and gentle wife, who sleeps in Jesus at San Salvador. Mr. Grenfell, as you are aware, was recalled from Congo at the instance of the committee to assist them by his mechanical genius and African experience in the construction of the little vessel, the *Peace*. He is returning with our friend Mr. Doke. Mr. Doke will be a worthy addition to the little band—a little band in contrast to the "great multitude of the disciples" in early days, but, like them, "all of one heart and one mind," and they carry the "*Peace*" with them. It seems rather the reversal of the natural order of things that in this case the brethren carry the ship, and not the ship the brethren. Most devoutly do we hope that both will be transported in safety to the banks of the Congo, and that the little *Peace*, once launched, may, in the highest sense of the term, "walk the waters like a thing of life;" carrying, as she will, the messengers of mercy, the messengers of peace, whose feet shall be beautiful upon the streams no less than upon the mountains; carrying the messengers with the tidings of salvation into the dark places of that dark land. I cannot conceal that the perils are many, but God is our refuge and our strength. Let us not say that our brethren go with their lives in their hands. No, their lives are in the hands of their Master. We may say, as we have often said and often sung,—

"Not a single shaft can hit,  
Till the God of love sees fit."

And so we speak our farewell words and breathe our parting benedictions with all cheerfulness.

After a brief address by Mr. Baynes, giving interesting details with regard to the various missionary brethren, and cheering words from the

Hon. J. Cust, of the Church Missionary Society, and Messrs. Thomson and Richardson, the Rev. Francis James said—

He would mention two things for the audience, as illustrating the hold which idolatry still retained on that country. Thirty millions sterling were spent every year in China upon idolatry. In a city where he was just before leaving, he saw being built a large temple to Confucius, which was to cost between £60,000 and £70,000. These things proved that the system was not dead or helpless. They had most powerful forces against them. He did not want to magnify difficulties, but he hardly thought that he could if he were to try. They had to deal with an acute and ingenious people. They found the same objections raised by them against Christianity as were raised by the keenest modern sceptics in America and England. The Chinese classics were interpreted by materialistic commentaries, which hardened the people's hearts against the Gospel. The effect of the Taeping rebellion, too, told powerfully against them. The rebels, who were imperfectly instructed in the truths of Christianity, used the names of God and Christ amidst all their outrages, and the result was that in many districts the mention of this

*God-religion*, as it was scornfully called, set the people in arms against them. None of them knew what a trial it was to be hissed and insulted as *foreign devils* whenever they showed themselves in a city. But he had had his faith strengthened over and over again by the most wonderful instances of preservation and protection. He had been preserved from drowning, from robbers, from famine, from fever, dangers by the way, and in his solitude. He was accustomed to dangers, but let him ask them to pray for their continued preservation. The sense that they were praying for them in England would uphold them amidst their trials, and make their work fruitful and abound to every good work. Mr. Jones would be home before long, and he would be able to tell them far more than he could of the success of their mission. It was a growing success. They only wanted more men, and they must remember that one man to-day in China could do more in one year than two or three could ten or fifteen years ago. This ought to encourage all young men who felt an impulse to join them.

A hymn was then sung, and the Rev. George Grenfell said—

That some of his friends had been twitting him because, as the time drew near for his departure, his spirits seemed to grow lighter, but to all intents and purposes Africa was his home, and, seeing his business had been prolonged to twice its expected length, he was anxious to get back again. Perhaps, however, his lightness was partly the result of having despatched from Chiswick a large series of huge cases, the contents of which had been weighing very heavily

upon his mind. He had had when in Africa some little experience of machinery, and therefore he knew a little about the needs of the case before them. So it had been deemed advisable that he should come to England to help forward the construction of the steamship *Peace*. The problem was a difficult one. Steamers were not adapted for climbing cataracts, so that they had to arrange for their boat to be taken to pieces so that its various portions could be transported overland.

There was also a difficulty in the matter of draught. Congo, above the cataracts, stretched sluggishly away into a breadth of miles, dotted with thousands of islands, and of course was proportionately shallow. They had, therefore, arranged that when the *Peace* was fully laden it would only draw twelve inches of water. Then, again, they might remember how Stanley had told them that the natives had pertinaciously taken every opportunity of attacking him. Now, they were not anxious to become food for cannibals, so they had to provide the means of running away. It would be difficult, however, to apply powerful machinery to a boat which only drew twelve inches. All these difficulties, however, had been grappled with by Messrs. Thorneycroft, to whom he might say the Society was most deeply indebted for the skill, patience, and thought which they had applied to the construction of their little vessel. Not a suggestion had been overlooked, and he might say that the expense would not nearly be met by the cheque which had been forwarded to them. The construction of the ship had occupied a year, and as to its transport they might consider themselves fortunate if they succeeded in getting that done in the same period. It was a five weeks' journey to the mouth of the Congo; then they had a voyage of 110 miles by river to their first station. There the cases would be unshipped and placed in the mission store, waiting the carriers. The first stage was sixty miles further on at Manyanga, and from thence to Stanley Pool; the third and last stage was between eighty and 100 miles. The carriers, under the guidance of one of their head men, marched in caravans, sometimes stretching to a mile in length, so that there was risk of some of the packages being lost or stolen. To

avoid risk of that, they had every package sewn up in canvas and numbered, so that a duplicate could be sent from England at once if the original happened to go astray. An inventory was to be given to the head man at the start, and the production of that and the packages at the end of the journey would ensure his payment. The country to the Congo, though a table-land, was not monotonous. The river ran through a great ravine, and surrounding land was seamed with the ravines of inflowing tributary streams so steep that, in some instances, they would have to use ropes and pulley to get their packages across. Another obstacle was the grass, which was ten or eighteen feet high, and only cut up into narrow tracks. They had three available classes of carriers—the Krumen, the men of Loango, and the natives of the country themselves. The first were the best, as they were the best workers, and they were so far from home when on the Congo that they could not run away; but their services were the dearest. The Loango men cost about a half less, but they were not so reliable. The natives were the cheapest, but also the most troublesome. The pay was given in red calico, or white-handled knives, of a certain quality. The rate of pay came to about one penny per pound per 100 miles. That was after they had thoroughly organised a route. At first it might be as much as threepence a pound. From the coast, where the route was not organised, the price was somewhat dearer. Sometimes the men, like the enlightened British workmen, struck, and they (the missionaries) were sometimes separated from their supplies by long periods of time. They could not hope for anything like such favourable terms for the transport of the *Peace* till they had the San Salvador route

into working order. As to the time which the transport would occupy, from the first river station to Baynes-ton, sixty miles, would occupy each caravan some ten days. Their steamer would take some fifteen or twenty caravans for the first stage, so that would give six months for the first stage alone. The second stage would require another six, and the third was so long and so difficult that they could not hope that it might be done in much less than a year. But they hoped to have all these three stages run concurrently, so that, instead of two years, they trusted to begin the building of their steamer long before the last loads had reached the river-side. They had already sent out to Stanley Pool a good supply of tools, &c., and then the work would begin. Many people rather objected to missionaries doing such rough work, because it did not bear directly upon the mission. None would rejoice more heartily than he would when they got more direct mission work, but he believed it would be found that the result would more than justify the time and labour bestowed. It was expensive. One gentleman had written to him that he was appalled at the cost of this Congo Mission, its heavy expenses, and its risk of life. Well, it was their turn to become appalled at the risk rather than it was for friends in England to become

appalled at the cost. After awhile they looked forward to having some of the appliances of civilisation at command, and then the risk of life would be lessened, for he could assure them that at present missionaries led a very Robinson Crusoeish life. Their houses were simply four posts with bamboo walls and a reed roof, and their tables were just four sticks with a top made from broken boxes. As to the appalling cost, what did it amount to? Fourpence per head per annum of the members of the Baptist denomination. Their squadron for the suppression of the slave traffic cost about a quarter of a million a year. He believed that that quarter of a million would produce infinitely greater results if applied to the furtherance of Christian missions. The squadron was doubtless doing useful and good work, but why not supplement what it was doing by preaching and teaching Christ over the vast interior of that land? He had to thank them for their kind reception, which had cheered his heart. The memory of that meeting would strengthen and stimulate them in the work that lay before them. They had fears and difficulties to encounter. The French trade might delay them a little, but they would certainly succeed in the end, and obtain success because they were doing the will of the Master.

Mr. W. H. Doke, son of the Rev. W. Doke, of Chudleigh, and recently a student in Regent's Park College, was the last speaker. He said—

“That before they separated he just wished to have a mutual good-bye. The work to him was all new; the veil lay across the future and hid it all; but, thank God, it was not thick enough to hide the light that shone on the path, and even on the veil itself they could read in words of bright promise, ‘I will never leave thee, nor forsake thee.’ The reflection of the

past was thrown upon the future. They saw shadows—sad shadows; they saw signs of difficulty, even death, but these were only shadows, and the bright promises of God were solid and substantial. They knew these would last, and perhaps the shadows would never come. They had the grand assurance of God's help, and of God's omnipotent protection, but this did not



at all lessen the need of prayer. With all his heart he said, brethren pray for us; 2,000 miles of river lay before them on their long journey; the banks were thick with villages thronged with men, and to these they took the message of the Gospel. They were cruel, warlike, treacherous in the extreme. How could they reach them? How but by the mighty power of God? Let them pray for them, that God's grace would watch over them, that their lives might be preserved through years of work; that their own souls might be kept; afar from the house of God,

from the company of Christian friends, in the midst of heathen customs that were foul and hateful, kept while there was round them everything that was sad and Unchristian. They, perhaps, might never meet again. He might come home again; if so, good-bye till then. It might be that death's bright angel might call him to higher work, and perhaps they might never meet till before the throne; if so, good-bye till then."

The closing hymn was then sung, after which Rev. J. P. Chown engaged in prayer, and the meeting terminated.

Referring to this gathering, the editor of the *Christian World*, when sending £10 10s. 0d. for the Congo Mission, wrote—

"No report will convey to people not present any adequate idea of the hallowed and inspiring spirit which pervaded the meeting throughout. A more genuine and deep-toned missionary gathering it was never our good fortune to be at; and though it consisted only of about two hundred people, there is certain to go out from it a spiritual influence of no ordinary kind. The impressions that must have been produced on the minds and hearts of all present cannot fail to bear good fruit in days to come. The prayers, the hymns, and the speeches were all calculated alike to lead to increased zeal and intelligent interest in the cause of missions to the heathen. Could there have been thousands present to listen to the modest, devout, and manly addresses of Mr. Thomson and Mr. Grenfell, a great addition

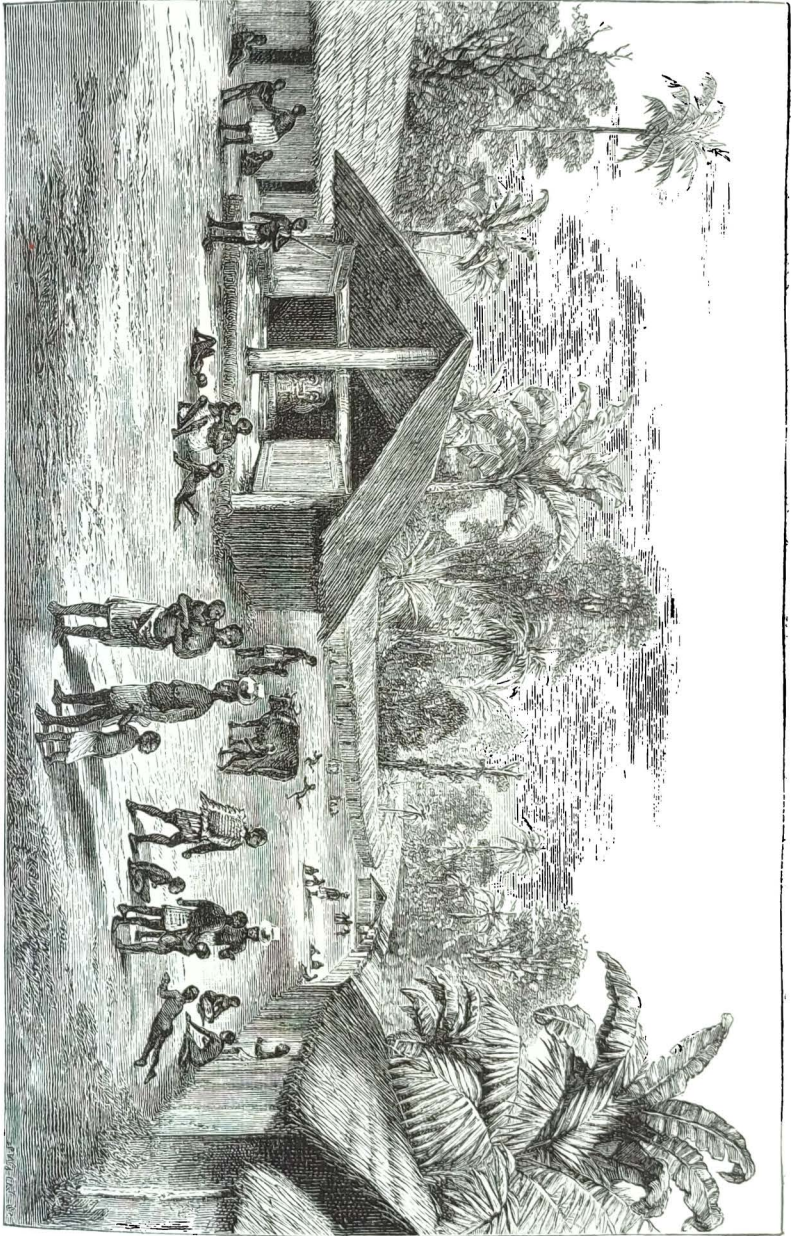
would surely have been made to the funds at the disposal of the Society for the promotion of the work in Africa, especially that so hopefully and heroically begun on the Congo. The story of the building on the Thames of the little steamer, the *Peace*, now on its way, in pieces, to 'Stanley Pool,' there to be put together, and to become a messenger of light and mercy to the swarming villages of savage and miserable people along a coast of two thousand miles, is adapted, if aught can be, to stir the hearts of English Christians, and to draw forth their sympathies and liberality. The romance of missions has assuredly not ceased as yet; nor can cease while Africa remains to be evangelised, and there are men left like those who were taken leave of at this gathering to give themselves to the work."

## Bakundu, West Africa.

BY REV. Q. W. THOMSON.

ONE night, in the spring of 1877, I sat down in a lonely native hut surrounded by my carriers and guides, greatly dejected and perplexed. We had been travelling for a week, and for two days had simply been checkmated at every point at which we sought to advance. That morning, after spending twenty-four hours at Balumbi-ba-Kotto in vain efforts to advance inland from there, we bent our steps in another direction, hoping to advance on that side. Here again we met with a signal failure, and had been trying another direction when we were obliged to seek the shelter of the lonely hut we were in for the night. While the supper for the people was being prepared, one of my men and myself were outside talking with the two men who lived at the hut. They had raised our hopes by promising to take us the next day by another road through the forest, past the people that had stopped us, to the large town beyond where we had wished to reach.

After supper, when our men had lain down on the ground to sleep, we resumed our conversation, but found that all the readiness to help had vanished. It was impossible to get in the way we wanted to go. Then we tried them as to a town, the name of which I had in my note-book, in another direction. No; they did not know it—had never heard of such a place. Well, what people lived in the direction pointed? Oh, nobody—it was all wild forest, there were no roads, and no people; but, said one, there's such a people in another direction. I noted that voluntary bit of information, for our guides were there, and I had been suspicious before that they were secretly working against our advance. Now I felt sure of it, and had resolved, come what might, to get rid of them. So, leaving all to get to sleep, I spent the weary hours in anxious thought and prayer for guidance. In the morning the principal guide had a bad cold and wanted to go back. I agreed to his wish, but said I should not go back. He then said the other two youths who were with him must return with him. I said, "Very well; I should pay them and let them go." He seemed greatly disturbed at this; but I said there was a place, the men in the house had told us the night before they knew about, and I was going there. The men of the house said they only knew the name, they did not know the people, and they did not know how to go to the town. In the conversation, however, one of our guides said the Masoni people went to that Bakundu; but neither these people in the house nor themselves knew the way to



IAKUNDU, WEST AFRICA.—(From a Photograph).

[THE MISSIONARY HERALD,  
JANUARY 1, 1883.

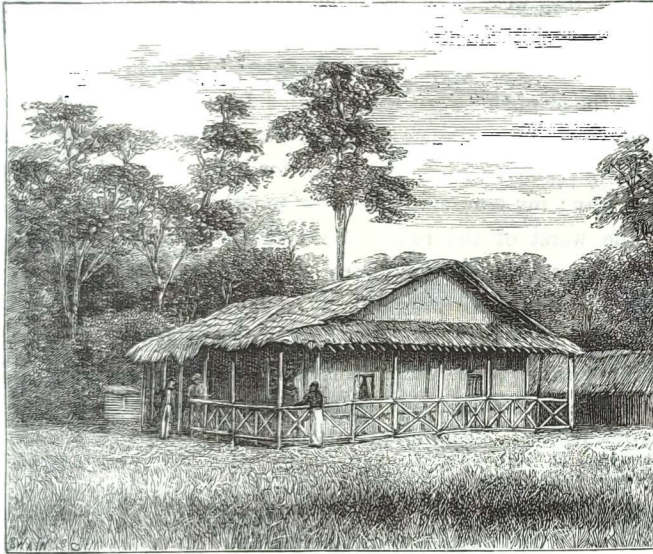
Bakundu. I remembered that Masoni was a small town they had once before said they knew, and they had pointed to the direction in which it lay; so I said, well they must show us into the road for Masoni, and we should go ourselves. The result was, one of the young men took us to Masoni, left us there, and went off home. Now we were alone, and hoped to persuade the people to help us on with guides. All the afternoon and night the people gave us no hope of being able to take us to Bakundu; they knew the place, but said it was a long way. It was through wild forests; the elephants were about in great numbers, and had so disturbed the paths that they were afraid they could not find the way. However, by nine o'clock the next morning, two men had accepted the pay, and were ready to lead us. We found the road quite as bad as the people said. For two or three hours the elephants were heard on all sides, and sometimes seen gliding among the trees. There was no defined road. We walked in elephant tracks over our ankles in soft clay and puddles, for it was the rainy season. My boots gave way; my trousers were held together by pins before we got through the worst of the road. Then in the middle of the forest the guides became convinced they were wrong—they had lost their tracks. By the aid of the compass we were able to show them the direction Masoni lay, and the direction Bakundu lay. So they struck out in those directions till they came again on the marks that they recognised. Towards five in the evening we came into well-trodden roads and native farms, and shortly after had the pleasure of marching into the fine African village shown on the engraving.

The head man—Nambili, a very old man—received us kindly, gave us a house to sleep in; had supper cooked for us, and gave us guides to other places on the following days. We found there was a road from Bakundu of four miles' length to the Mungo River, by which we could travel by water to Cameroons or Victoria. We found also that rarely a day passed without large companies of interior tribes passing through Bakundu to sell their produce lower down the river. After several other visits to Bakundu—one of which was made by boat from Victoria—we thought this a favourable point at which to begin our interior mission.

The arrival of the Rev. T. L. Johnson, with his brother-in-law, Mr. Richardson, enabled us to commence work at Bakundu in the early part of 1879. Mr. Johnson's health not being sufficiently robust for the country, he retired, but not until Mrs. Johnson had succumbed to the debilitating effects of the climate. On Mr. Johnson's departure, Mr. Richardson took up the work of the station, and persevered—among depressing influences and difficulties, which are known only to those who

live through the early years of a new mission station—till the return of an old complaint necessitated a visit to England for surgical assistance. He is now fully recovered, and in much hopefulness returns, with Mrs. Richardson, to the work at Bakundu.

It is too soon yet for us to speak of spiritual results from such a station as this. We have every reason to hope that the Gospel is making its way, and that the people are beginning to understand the object a missionary has in view in coming among them. One of the indirect results of our mission being established at Bakundu is that King Bell, of Cameroons, has



BAKUNDU MISSION HOUSE, WEST AFRICA.

used his influence with the two large tribes on the river-way which opposed our going by water, and has secured a free water-course for us on the understanding that we are to begin branch missions among these tribes similar to our Bakundu Mission. He has also opened up the river for Cameroons trade the whole way to Bakundu, which is quite twice as far as the Cameroons traders had ever gone before.

The large house in the foreground of the picture is a country-fashion house—a sort of Freemasons' lodge. The people are divided into companies or societies, and each company has its own house. There are three such houses in Bakundu. Two of them are seen in the picture; the other is at the other end of the town. The mission-ground is close to the town fence, between the town and the beach. The mission-house is of clay walls, thatched with bamboo mats.

## Letter from Mr. Grenfell, of the Congo Mission.

THE following letter from Mr. Grenfell will be read with interest by all friends of the Congo Mission.

“Liverpool, Dec. 9th, 1882.

“MY DEAR MR. BAYNES,—I am just on the point of going on board, and having time only for a short note to bid you adieu once more. I must at the same time ask you to acknowledge for me favours which certainly should have received a more direct response. You will easily understand how, during the last day or two, I have been living at high pressure, and how it is that, at the last, I am left without time for doing all I had intended.

“On our behalf, my dear Mr. Baynes, please acknowledge the kindness of the scholars of the Camden Road Schools who furnished the *Peace* with the very nice medicine chest which you saw at the Mission House a few days ago. It is very beautifully fitted up, and is a marvel of compactness.

“The dispatch-box given by the Belle Isle Mission scholars will prove a very useful addition to the steamer ‘outfit,’ furnishing as it does a secure place for any documents of value, and also all the conveniences of a writing desk. It is very strong, and is furnished with Hobb’s locks; but though strong, it is very nicely finished, and is both a useful and a handsome present.

“You must please also acknowledge the gift of a Bible from Mrs. J. Hawkes, of Halesowen, a filter from Mrs. Lawson’s class at Lancaster, and three table-cloths from Mrs. Lewis of Stratford Road, Birmingham. Please acknowledge also a box of clothing from Mrs. Hayes, which came in just as I was leaving London.

“Not only have I to ask you to thank these friends on my behalf, but you must please convey to my many kind friends who have cheered me by their hearty reception, and by their sincere sympathy during my stay in England, my heartiest reciprocation of all their good wishes.

“I shall be sure to tell my colleagues of the kindly message sent from our Farewell Meeting on Tuesday evening last; they will be greatly cheered thereby. The memories of the loving hearts that intercede on our behalf are a source of strength to us in times when things seem to be against us.

“Thanking you, too, my dear Mr. Baynes, and the Committee also for kind consideration, prayerful sympathy, and loving counsel,

“Once more, good-bye. We are on board the steamer and are just leaving.

“I remain, yours very sincerely,

“GEORGE GRENFELL.”

Mr. Richardson writes—

“DEAR MR. BAYNES,—Will you kindly acknowledge, in the *HERALD* of January, the following articles given us for our work in Bakundu:—

“Mrs. A. Hines, of Maryport, Cumberland, a music box; Miss Ward, of High Wycombe, Bucks, a box of clothes; Mrs. Bunting, of Swaffham, Norfolk, a package of goods; Mrs. Brown, of Maryport, Cumberland, an accordion for our native teacher now in charge at Bakundu; Mr. Yates, of Stockport, a box of tropical seeds; the Bible-class and Sabbath-school of King Street Chapel, Wigan Lane, a magic-lantern and good stock of slides.

“Yours truly, C. H. RICHARDSON.”

Writing from on board the ss. *Mandingo*, December the 9th, Mr. Richardson says—

“We are now safely on board the African mail steamer, the weather is favourable, and we are thankful to be off to resume our much loved work in Africa.”

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### Foreign Notes.

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#### WELCOME TO REV. A. WOOD, HAVELOCK CHAPEL, AGRA.

A warm friend to the Mission in India sends us the following :—

“You will be glad to hear that Mr. Wood, from Mr. Spurgeon’s College, was set apart as pastor of the Havelock Chapel, in Agra, on the 13th of November, at an interesting service over which Mr. Evans, of Monghyr, presided.

“After tea, the public service commenced, when addresses of hearty welcome were delivered by Mr. Evans, Mr. Jones, Dr. Valentine (Presbyterian), Mr. Curtes (Methodist), and Mr. Potter, who had been a fellow-student with Mr. Wood in Mr. Spurgeon’s College.

“The Chairman, Mr. Evans, gave an interesting account of the rise and progress of the Baptist churches in Agra—one in the civil lines and one in the cantonments. He said that the first English Baptist missionary to visit Agra was the apostolic John Chamberlain, and that the first chapel was built by the late worthy Lieut. Parry in the year 1828. To Mr. Parry Mr. Evans paid a high tribute of praise, as a most devout and holy man of God, who had brought up a large family in the fear of God, and whose children live to call him blessed. Subsequently a larger chapel was put up by the then Capt. Havelock in 1832—and for years a worthy Christian soldier, the late Rev. Richard Williams, was the pastor of the church, and a missionary of the

Baptist Missionary Society as well. The present beautiful chapel was built by the Rev. J. G. Gregson, some twelve years ago, as a memorial chapel to the late General Havelock ; whose name will ever be as sweet incense in India, and who was as much of a model Christian as he was a model soldier. Mr. Evans said he was glad that the appointment would set the missionaries entirely free for native work, and he hoped that Mr. Wood’s career would prove long and useful.

“Mr. Wood, when called upon to speak, told the church how he was led to God, and how he had been led to the work of the ministry in India. All were favourably impressed with the young pastor, and wished him God-speed in the important field of labour to which he has consecrated his life.

“The English Baptist churches in India have much to be thankful for to the Baptist Missionary Society for all the kind aid given them from time to time, both in funds and the labour of their missionaries, and the churches surely should do all they can to help on the work in which the Society is especially engaged by becoming *thoroughly practical missionary churches* to the millions of heathen around them in this land of darkness and death.”



THE MISSIONARY HERALD, ]  
FEBRUARY 1, 1883.



VIEW ON THE MUNGO RIVER ABOVE BAKUNDU.—KROO BOYS COOKING BREAKFAST.—(From a Photograph.) (See p. 41.)

# THE MISSIONARY HERALD.

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## TEN YEARS OF Missionary Progress in India.

THE Fourth Decennial Statistical Tables of Protestant Missions in India, Burmah, and Ceylon have just been published in pamphlet form Messrs. Thacker, Spink, & Co., of Calcutta. These tables were prepared, at the request of the Calcutta Missionary Conference, by the Revs. H. P. Parker, M.A., and J. E. Payne, and are the result of an amount of patient and painstaking labour which none but those who have attempted such work can appreciate. The work has been, on the whole, well done, and, where defects are observed, it will usually be found that the fault is with those furnishing the information rather than with the compilers.

The general result, as shown in these tables, is highly satisfactory. After making every reasonable deduction for errors, the unquestionable fact remains, that *Christianity is making steady and rapid progress in India*. Counting by decades, it is nearly impossible to be misled by exceptional movements in single districts, especially when so wide a field as India and Burmah is embraced in the statistics. The ratio of increase far exceeds that of the churches in England and America. It is especially noteworthy that the ratio of increase rises with each decade. Thus, in the decade 1851 to 1861, it was about 53 per cent.; from 1861 to 1871, about 61 per cent.; and from 1871 to 1881, it was 86 per cent. The relative increase of communicants is higher even than that of the nominal Christian community. In Ceylon, the decennial increase is about 70 per cent.; and in India, more than 100 per cent. The following figures will show the progress in India, Burmah, and Ceylon, with the aggregate for all three divisions.

		NATIVE CHRISTIANS.			
		1851	1861	1871	1881
India	.. ..	91,092	138,731	224,258	417,372
Burmah	.. ..	No returns.	59,366	62,729	75,510
Ceylon	.. ..	11,859	15,273	31,376	35,708
Total		102,951	213,370	318,363	528,590

## COMMUNICANTS.

India	..	..	..	14,661	24,976	52,816	113,325	
Burmah	..	..	..	No returns.	18,439	20,514	24,929	
Ceylon	..	..	..	2,645	3,859	5,164	6,843	
Total				..	17,306	47,274	78,494	145,097

Reckoning by provinces, we find, to our surprise we must confess, that the largest relative increase has been in Bombay; the pamphlet is in error in putting the Panjab at the head of the list. The rate of increase of the various provinces for the decade is as follows:—

Bombay	..	..	..	..	..	180	per cent.
Panjab	..	..	..	..	..	155	„
Oudh	..	..	..	..	..	111	„
Central India	..	..	..	..	..	92	„
Madras	..	..	..	..	..	86	„
Bengal	..	..	..	..	..	67	„
North-West Provinces	..	..	..	..	..	64	„
Burmah	..	..	..	..	..	27	„

The largest aggregate increase has been in Madras, where 299,742 Christians are reported, against 160,955 in 1871. The present number of Christians in the various provinces is as follows:—

Madras	..	..	..	..	..	299,742
Bengal	..	..	..	..	..	83,583
Burmah	..	..	..	..	..	75,510
Ceylon	..	..	..	..	..	35,708
Bombay	..	..	..	..	..	11,691
North-West Provinces	..	..	..	..	..	10,390
Central India	..	..	..	..	..	4,885
Panjab	..	..	..	..	..	4,672
Oudh	..	..	..	..	..	1,329

The most surprising, and perhaps the most significant, increase has been in the department of women's work. Not only have four new ladies' societies entered the field since 1871, but there has been an amazing development of indigenous workers. In 1871 there were 947 "native Christian female agents" engaged in missionary work. In 1881 there were no less than 1,944. The number of European and Eurasian ladies reported in the tables is 541. Some of these were no doubt the wives of missionaries, but, when it is remembered that very many married ladies who do active Christian work were not reported at all, there can be no doubt that the successors of Lydia and Priscilla, and Phebe and Persis and the daughters

of Phillip, already outnumber the 586 men who, not many years ago, monopolised the use of the title "missionary." The progress of Zenana work has been astonishing. Ten years ago, Bengal had more Zenana pupils than all the rest of India put together. Now the North-West Provinces have the largest number of this class of pupils. The total number of female pupils has increased from 31,580 to 65,761.

Sunday-schools appear in these tables for the first time, and hence we cannot compare the present figures with those of any past date. It is evident, however, that there has been an enormous development of this department of missionary labour. No less than 83,321 pupils are taught in Sunday-schools, of whom one-fourth are non-Christian children. This is a little more than one-third the total number of pupils of both sexes enrolled in mission schools, from which it will be seen that there is still ample room for a very great expansion of this interesting work.

These statistics, as a whole, are full of encouragement, and afford abundant food for most careful and earnest thought. A new power is rising in the East, and, before many years, some startling problems will be forcing themselves upon our attention. It is exceedingly probable that the ratio of increase of the Christians in India will rise rather than fall for the next ten decades. There are many persons now living who will see from ten to fifteen million Protestant Christians in India before they get their release from toil in this earthly vineyard. For what God has wrought, and for all His wonderful promises for the days to come, let unceasing praise arise from all our grateful hearts.—From "*The Indian Witness*," December 16th.

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## Mungo River, West Africa.

(See *Frontispiece*.)

THE Mungo River is a stream of water which, dividing into several branches before it reaches the coast, contributes to both the Cameroons and Bimbria Rivers. By these tributaries we have ready access from out-stations at both Victoria and Cameroons to the Mungo River. This is of considerable importance to us, as this river is the waterway to our Bakundu station, and a way by which we hope to reach still farther into the country.

The picture gives not only a very truthful representation of the Mungo River about ninety or one hundred miles from the coast, but gives an illustration of our manner of travelling and way of living when up country on a boat journey. The boat, it will be seen, is anchored alongside a sand-bank; while the boys, with evident interest, are doing what they can to hurry on breakfast.

On these journeys we usually have breakfast about eleven o'clock; then the boys pull until between five and six, when we get alongside another sandbank or the river bank, and preparations are made for supper. After supper, and the men have enjoyed their smoke, all get into the boat, which is shoved off into deep water and anchored. We then gather together to the stern-sheets and commit ourselves to God's care for the night, thanking Him for the blessings and preservations of the day, and—far away from all human beings, the sky overhead brilliant with manifestations of God's glory, and the forests on each side resounding with evidences of His power and wisdom—we lie down in peace and safety, for HE is with us.

Q. W. THOMSON.

## “Come Over and Help Us.”

### A CRY FROM CHINA.

THE following touching story of anxiety and trial cannot fail to call forth the sympathy and prayers of all our readers:—

“Tsing-cheu-fu, Nov. 1st, 1882.

“MY DEAR MR. BAYNES,—While we were expecting Mr. Richard here from Tai-yuan-fu, we were pained to receive a letter from him, saying that he was laid aside with an attack of dysentery on his way, at Tsi-nan-fu, the capital of this province, and could not come on for some time. On receipt of this news, Mr. Kitts decided to start next day for Tsi-nan-fu to take care of Mr. Richard, and come back with him when well.

“SAD TIDINGS.

“The day after Mr. Kitts started another messenger came in with the news that Mr. Richard was improving, which, for the time, set our minds completely at rest. However, we were not allowed to continue thus long, for, just a few hours after the arrival of the news that he was improving, another messenger came in, who had travelled at his utmost speed, bringing a note, scrawled on rough

Chinese paper, saying: ‘Farewell, my dear brethren; bury me at Tsing-cheu-fu. A few words will be found in my note-book.’

“You may imagine how our hearts sank when we read these words, though we could not persuade ourselves that one who had done such splendid work for China should thus be cut down in the very midst of his usefulness. As soon as the native Christians got the news, they gathered about the yard in little groups, talking about ‘*Li-Ti-mo-ti*’ (Mr. Richard), whom they all esteem and love so deeply; for, if there is a man loved by the Chinese, it is Mr. Richard. One man, not a Christian, burst into tears when he heard that Mr. Richard was dying.

“On the back of Mr. Richard's note were a few lines from Mr. Kitts, telling us that he had met the messenger, and was hurrying on with all speed.

“Mr. Jones being detained in Tsing-cheu-fu by the illness of Mrs. Jones, I

was the only one left free to go on to Tsi-nan-fu. A cart was hired at once with good mules, the driver engaging to go day and night, stopping only to feed the animals, and I got a start about eleven o'clock at night. Before leaving, Mr. Jones called together a few of the native Christians, and we knelt and prayed together that, if God willed, the life of our dear brother might be spared for the work where he is so much needed.

#### "A MEMORABLE NIGHT.

"I am not likely to forget the scene at the gate as I started that night. The little group of sorrowful Christians, and poor Jones—utterly cast down, his wife dangerously ill, and his old friend and colleague believed to be dying—scarcely able to speak to me, or give a last message for his friend, if I should see him alive.

"It was a gloomy enough night as I went on in the darkness, a lantern hanging by the side of the cart just giving light enough to show the way. All through the night the words of Mr. Richard's letter, 'Farewell, my dear brethren; bury me at Tsing-chou-fu,' kept ringing in my ears. It was in Tsing-chou-fu that he did some of his most important work. It was he who began the great work which has grown so much during the last years; and here, and in this neighbourhood, he is known and loved by thousands of Chinese as no words can tell.

"Since coming to China, I have heard Mr. Richard spoken of in the warmest terms by Chinese, outsiders as well as Christians. I have often been stopped on the street by some one who wanted to know how he was, and if he was coming back here again. A whole village has been known to turn out to bid him welcome, when they knew he was passing through. He

seems to be regarded by all who know him with the greatest affection and respect. He is loved by all.

"It was sad enough to think that such a man, one who saved the lives of thousands during the famine, should have to die all alone, without a friend near him, in a cheerless Chinese inn. He knew that there was no one with him who knew anything about medicine, or who knew how to treat him in any way. Before starting, I had consulted with Mr. Jones as to how his body should be conveyed to Tsing-chou-fu, should I not find him alive, and how to proceed with the officials should there be any difficulty with regard to removing it. Mrs. Jones being in a dangerous condition, Mr. Jones was very anxious that Mr. Kitts should come back as soon as possible, if he could be of no further use with Mr. Richard, as his medical knowledge was sadly needed in Tsing-chou-fu.

#### "HOPE AND LIGHT.

"It was with such thoughts as these that I began the journey. I need not say anything about it; we stopped only to feed the animals, and got over the distance, 120 miles, in thirty-seven hours, a marvellously quick rate for China.

"As we got farther on the way, I began to feel somewhat bright; Mr. Richard's previous excellent health, and his strong constitution, gave me hope that he might rally. But, when we arrived at the city, my heart went down again, for I was afraid of the news that might meet me there. As soon as we reached the inn, I inquired of the landlord how Mr. Richard was, and you may be sure my heart was filled with gladness and thankfulness when I heard him say, '*hoo lu,*' 'well.' On going in, I met Mr. Kitts, who had arrived the day before, and

had the good news confirmed; and, on going in to Mr. Richard's room, was glad to find him, though, of course, very weak, still looking a man who had a chance of life.

"It happened that both the missionaries of the American Presbyterian Society stationed at Tsi-nan-fu were away, so there was no other foreigner in the city. We got Mr. Richard removed, however, to the house of the Rev. J. Murray, which was far better for him than the inn. We did not hesitate long about taking possession of the house, as we were very sure that our missionary brother would only be too glad for us to use it. It happened just at this time that the city was crowded with thousands of the *litterati*, who had come up to one of the great triennial examinations, and, the weather being hot, the overcrowding made the city very unhealthy; the foul odours of a large Chinese city being more than usually offensive.

#### " FURTHER TROUBLE.

"However, all appeared to be going on very well, and we hoped before very long to get back to Tsing-cheu-fu. But, two days after my arrival, Mr. Kitts began to get unwell, and, getting worse every day for four or five days, at last was dangerously ill. I was very much afraid that it was a return of the illness he had a year ago at Chefoo, as many of the symptoms were similar. To make matters worse, I found, on the day that Mr. Kitts was at his worst, that I had an attack of dysentery myself; so, with two sick men on my hands, and sick myself, it was not a very easy position. As soon as I found I was ill myself, I saw that prompt steps must be taken on behalf of Mr. Kitts, as his life, if the high fever, &c., which had set in continued, would be in serious danger, so I at once despatched two messengers,

one to Tsing-cheu-fu, and the other to the nearest medical missionary (who was two days' journey off), asking for help.

"Next day, after sending these messengers, Mr. Kitts took as rapid a change for the better as he had the previous day for the worse, the fever going down very suddenly; so I sent off two other men, asking that no one might come on, as travelling during the hot season is far from safe, as we had all found, and we did not wish to risk the health of any one else.

"The second messenger, fortunately, met Dr. Porter, the medical missionary to whom I had written, just as he had started, so he turned back. The messenger to Tsing-cheu-fu met Mrs. Kitts and our native doctor when fifteen miles on the way; but they did not turn back, as Mrs. Kitts was doubtful of her husband's speedy recovery.

"There is hardly anything more to tell. Mrs. Kitts, I am glad to say, was none the worse for her journey, though two of the Chinese with her were very ill by the time they arrived. After some days, we made a slow journey back to Tsing-cheu-fu, where, I am thankful to say, we all speedily found ourselves fit for work.

"We have all to express our heartfelt gratitude to God for His great goodness and mercy in bringing us out of our difficulties.

#### " COME OVER AND HELP US.

"From all that I have written above, there is only one conclusion to be drawn, and that is that our mission in Tsing-cheu-fu is undermanned. It was because of this that Mr. Richard had to leave Tai-yuen-fu during the hot season to come to help us in Tsing-cheu-fu. This, as I have above related, nearly cost him his life. His illness made it necessary for Mr.



Kitts and myself to go to his assistance, which resulted again in the sickness of us both, and, in Mr. Kitts' case, very dangerous illness. This, again, resulted in Mrs. Kitts having to risk her health by travelling at a time when even the natives do not stir unless compelled. And all this, as I have stated, simply comes back to this—that, as an interior station, we are undermanned.

“The purport and meaning of this letter is that of all our letters—WE WANT MORE MEN. There is a glorious work going on here, but more men are wanted to carry on what has been begun. Surely there must be many in the colleges at home who, if the needs of China and the opportunities

for work that will tell on thousands of souls were put before them, would gladly come to our assistance.

“We are earnestly hoping that, when Mr. Jones reaches England, and puts the needs of China and the special claims of our China Mission before the churches, there will be a very hearty and quick response.

“We are rejoiced to hear that one new missionary will soon be on his way, and trust that many more will soon follow.

“With kindest regards,

“I am,

“My dear Mr. Baynes,

“Yours very heartily,

“J. S. WHITEWRIGHT.”

## New Year's Day Prayer Meeting.

THE special meeting for prayer on behalf of Foreign Missions on the morning of Monday, New Year's Day, in the Library of the Mission House, was a season of hallowed enjoyment and quickened impulse, and will not soon be forgotten by those who were privileged to be present.

As in former years, the gathering was of a *truly catholic character*, and nearly all Evangelical Foreign Missions and other kindred organisations of the metropolis were represented.

The respected Treasurer of the Society, Joseph Tritton, Esq., presided, and delivered the following address:—

“This, our New Year's Day meeting for praise and supplication, has special reference to one special branch of the Lord's work. It is not that we are unmindful of personal mercies or personal needs. Deeply conscious of the one, and devoutly grateful for the other, we respond with gladness to the inspired call, ‘O bless our Lord, ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved’ (Ps. lxvi. 8, 9). Nor is it that we have no acknowledgments

to render for blessing upon labours at home, and no felt necessity for seeking continued Divine aid, whether we contemplate efforts for the spiritual good of the land at large, or of this million-peopled city, with its abounding sin and its multitude of known or unknown sorrows. Far-reaching and firm is the golden thread of the sympathy of saints, able to entwine itself round many an object of holy interest. But we have to go out in thought to other lands, other cities, other scenes, and ‘men of other tongues,’ and in

fellowship with all Evangelical missionary operations in foreign fields, to raise the song of thanksgiving and breathe the prayer of desire. And I am sure, whatever sections of the Church are represented here to-day in this our happy missionary union, honoured parts of the one thrice-honoured whole, and whatever form of agency may commend itself to our individual prayerful remembrance, be it the translation or circulation of the Holy Scriptures, the instruction of heathen youth, the opening up of the long-closed Zenana, or the direct preaching of 'the everlasting Gospel,'—we shall all feel it no less a privilege than a duty to join in rendering homage to Him who is the source of strength. I am reminded of the words of the Apostle (Acts xxvi. 22), 'Having therefore obtained help of God, I continue unto this day.' 'Help of God,' then, is the secret of all past blessing, the confidence of all present endeavour, and the hope of all future success. Let us gratefully acknowledge the help already received, and seek a continuance of the same, never more needed than now, with the openings before us, and the burdens upon us, and the influences against us; and, brethren, if we are to come 'to the help of the Lord,' 'the help of the Lord' must come to us. Having referred to the source of our strength, let us think for a moment on the character of our service. The Apostle goes on to say, 'Witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that He should be the first that should rise from the dead.' 'Witnessing.' The earthly ministry of the Master Himself was a 'witnessing.' 'Behold, I have given Him for a witness to the

people' (Isa. lv. 4). 'Witnessing' is the work of the Spirit of God: 'He shall testify of Me' (John xvi. 26). So with the saints of old: 'Ye are My witnesses, saith the Lord' (Isa. xliii. 10). So with those who gathered round the Master to receive His last earthly benediction: 'Ye shall be witnesses unto Me . . . unto the uttermost part of the earth' (Acts i. 8). Brethren, the Church of to-day, if true to her calling, is a witnessing Church, and every missionary she sends forth goes as a witness for Christ. And what is his testimony? It is 'the Word of the truth of the Gospel' (Col. i. 5), to be regarded as universally applicable, 'witnessing to small and great,' as essentially Scriptural, 'saying none other things than those which the prophets and Moses did say,' and as supremely Evangelical. 'That Christ should suffer' the sacrifice for sin, and that 'He should be the first that should rise' the Victor of death! 'First' of a long procession of such as out of every land should thereafter 'be risen indeed' with Him, now in the life of the renewed soul, by-and-by in the life of the re-animated dust. Let us pray that all missionaries, multiplied a thousand-fold, may be more and more witnesses for Jesus, preaching salvation to all, holding fast by 'the Word of God that liveth and abideth for ever,' and inscribing on their banner, in indelible lines, the true missionary motto for all ages: 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ' (Gal. vi. 14). The same Scripture that tells us of the source of our strength and the character of our service, tells us also of the crown of our work, that He 'should show light unto the people and to the Gentiles.' The missionary of the Cross is only a light-bearer, carrying the Gospel into 'the dark

places of the earth,' and only a light-reflector, 'showing forth,' visibly as well as vocally, in life as well as with lip, 'the praises of Him, who hath called us out of darkness into His marvellous light' (1 Pet. ii. 9). But with whom rests the power to make effectual the displaying of 'the Light of Life'? Who shall kindle on the cold, dark altar of the human heart the fire that 'shall never go out' (Lev. vi. 13)? He alone, who said in the power of His omnipotence, 'Let there be light: and there was light' (Gen. i. 3); He who in the day of His humiliation still could cry, 'I am the Light of the world' (John viii. 12); He, 'the bright Morning Star' (Rev. xxii. 16);

He, 'the Sun of Righteousness . . . with healing in His wings' (Mal. iv. 2). Christ shows light by the revelation of Himself, and so let us pray for His promised manifestation, that in every field of our spiritual husbandry, through the power of His spirit, the preaching of His Word, and the agency of His servants, the cry may be raised, 'Arise, shine, for Thy light is come and the glory of the Lord is risen upon thee' (Isa. lx. 1), till 'the set time' shall arrive for the manifestation of His visible presence, 'when He shall come to be glorified in His saints, and admired in all them that believe' (2 Thess. i. 10), seen, welcomed, crowned Saviour and Lord of all!"

Prayer was offered by Dr. Underhill; the Rev. Dr. Marmaduke Osborn, of the Wesleyan Missionary Society; Mr. James Benham, of Bloomsbury Chapel; the Rev. Q. W. Thomson, of Victoria, West Africa; Mr. Walker, of Ceylon; the Rev. W. H. Jones, of the London Missionary Society; the Rev. Canon Wigram, M.A., of the Church Missionary Society; and the Rev. Dr. Green, of the Religious Tract Society.

Amongst the hymns which were sung was the following, composed by the Treasurer specially for this service:—

"Passed away another year,  
Meet we in our wonted place,  
Ebenezers fresh to rear  
To our God, the God of grace.

"Dangers, trials, sorrows, cares,—  
He has cleared the way through  
all;  
Retuge from a thousand snares,  
Hearer of the feeblest call.

"Mighty Saviour—Help Divine!  
At Thy throne our hearts we bow;  
Glory, honour, praise be Thine,  
From Thy saints assembled now.

"Some are gone—at home with Thee—  
Loved ones, 'present with the  
Lord;'  
We abide—still pilgrims we—  
Thus Thy mercies to record.

"With the opening year we ask  
Thee Thy Gospel's cause to speed;  
Work for souls, our loving task;  
Gift of souls, our joy indeed.

"If but Thou the standard raise,  
And Thine own strong arm make  
bare,  
Bright shall be the coming days,  
Close we them on earth or there!"



KALACHAND MONDOL, HIS SON GOPAL, AND GRAND-DAUGHTER.  
(From a Photograph.)

### Kalachand Mondol.

**K**ALACHAND is one of the pensioned preachers of the Society, and resides at Khari, the largest and most distant of what are called the "Southern churches," that is, the churches in the district south of Calcutta. Kalachand has written the following account of himself:—

"I cannot state when I was born, as I possess no horoscope. I was married in 1818. In 1828 I went on pilgrimage, as a Hindoo, to Gunga Sagar.\* There I met with a man whom I did not know, a preacher; he preached about repentance. I listened for some time, and understood him to teach that to trust in Christ is better than to trust in the Ganges. I stood a long time listening, and then the preacher gave me a copy of Matthew and John, and a catechism. I was very pleased to get these

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\* The Gunga Sagar festival is held every year in January at the mouth of the Ganges, on Sagar Island. Many have been led to Christ by the preaching heard and the books received there.

books, and took them home. I read them very carefully and attentively, and so did my brother, Gunga Narayan Mondol. We read the life of Christ, from His birth to His death, and learnt that by faith in Jesus Christ the Saviour we can obtain salvation. Resting assured of this, in the autumn of 1829 we embraced the Christian faith. A few months afterwards, Mr. W. Pearce appointed me to instruct two or three Christian families at Madpur, a village two miles from my own. Afterwards, in 1833, the terrible cyclone, with its inundation of salt water, caused great distress to the Christians, and Mr. W. Pearce appointed me to relieve them. He gave me a hundred rupees, and told me to distribute them, and to tell the people to return the money when their affairs were more prosperous. With some other Christian brethren I took a boat for this purpose. On the journey I fell from the boat into the water, but the merciful Lord who rescued Peter rescued me also. He put it into the mind of the manjee (the 'captain' of the boat) to throw out the anchor, so that I caught hold of the rope and was saved. Afterwards Mr. G. Pearce took me into his boarding-school at Shibpur, on the west side of the Hooghly; there I remained three years, and was afterwards sent by Mr. G. Pearce as preacher to Khari, where I engaged in the Lord's work for forty years. I think my age is about ninety."

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No native, as a rule, knows his age, nor do they generally remember dates; they simply know that an event happened before or after such and such a storm or other event. However, I give the narrative as our aged brother, who is now very infirm and must be near the heavenly rest, dictated it to his son. This son, Gopal Mondol, is seen in the picture, with his little daughter. He is the pastor of the Khari church, and has practically been so since the death, early in 1879, of Jacob Mondol, the old pastor, who was a good man above many. Kalachand's wife is standing by his side.

The narrative is very interesting as showing (1) how various agencies work together—preaching, distribution of books (which implies their previous preparation), Christian conversation, and so forth; (2) how "one man soweth and another reapeth"—that good preacher at Gunga Sagar probably never heard what came of those three books he gave away; (3) how the reading of God's Word can carry conviction of its truth.

Calcutta.

G. H. ROUSE.

## Work at Out-stations in the Delhi District.

THE following letter from Dr. Carey, of Delhi, gives a very interesting account of work in the Delhi district :—

“Delhi, India, 16th Sept., 1862.

“MY DEAR MR. BAYNES,—We have had recently three baptismal services, at Shahdera, Pahargunge, and Ghaziabad, when eighteen believers were received into the church.

“I propose giving a few particulars regarding each of these stations, to show how the work, commenced at them more than twenty years ago, is now giving most encouraging results.

“SHAHDERA.

“*Shahdera*, a small town situated on the east bank of the Jumna, was at one time a place of considerable importance. Even now, with its five or six thousand inhabitants, and connected by rail with both Ghaziabad and Delhi, it is no mean place. It was one of the earliest scenes of mission work. Mr. Smith and his colleagues, Mr. Broadway and Mr. Josiah Parsons, began by preaching in its streets, in 1838 or 1859. An elementary school was started, and a small church formed. In 1860, eleven believers were baptized, and a small chapel was erected, capable of accommodating about seventy worshippers. The following year six more were added to the church, but three were excluded from membership. Owing to removals, there was a slight decrease in the number of members during the following two years, which amounted to only twelve on the 1st January, 1864, but the general aspect of work at Shahdera was most encouraging. The missionaries speak of there being ‘several candidates for baptism,’ and of there being, ‘on the whole, more real progress at Shahdera than in any other part of the field

under their care.’ During the three succeeding years there was but one baptism annually, while two were restored to membership, and one died, leaving a total of thirteen members on the 1st January, 1870. The cloud hanging over this little church (in 1869), ‘causing much anxiety and trouble,’ happily soon passed away, and the harmony prevailing amongst the members, their regular attendance at the Sunday and week-day services, and their attempts at evangelistic work among the inhabitants of the surrounding villages, are referred to with feelings of deep thankfulness in the report for the year. On the 1st January, 1875, there were fifteen members and almost as many inquirers, seven of whom were baptized the following year.

“Since 1876 there has been steady progress. Under the fostering care of Khushi Ram, their pastor, the membership has increased to twenty-seven communicants, while from forty to fifty meet for worship at the weekly services.

“THE SHAHDERA BAPTISTERY.’

“About a mile distant from Shahdera is situated an estate belonging to Babu Kishen Ohand, a Pleader in practice at Delhi. In the centre of the large garden surrounding the house is a puckha tank, averaging in depth from four to eight feet. Having obtained permission from the Babu to use the tank for baptizing purposes, we repaired thither on the morning of Thursday, the 31st August. In a short time we were surrounded by a goodly number of natives, including

the nine candidates, their friends, and members of the Shashtra church. After an impressive address by Mr. Smith and the singing of a hymn, the candidates were baptized by me.

"With the exception of one who is the son of native Christian parents, all the nine candidates were converts from heathenism. They were all men belonging to the Chumar caste originally, a class of natives from which we draw our largest number of converts.

#### "PAHARGUNGE.

"*Pahargunge* is a large village and bazaar lying about a mile from the Ajmere gate, south-west of Delhi city. Work was begun here in 1859, and the following year we learn from the mission report that there was a regularly organised church of thirty-five members under the pastoral care of Kareen Bux. In 1861 there were twenty-five baptized, but the same number fell off. 'Some of these had never entirely renounced their old heathen habits, and others soon relapsed.' 'The cause was nevertheless promising,' and it was hoped that those left would remain faithful to the end. For the use of this little church a chapel was erected at the expense of J. C. Parry, Esq., manager Delhi Bank. Pahargunge is spoken in 1862 as 'by far the most promising of our stations.' The church numbered thirty-six members. This year a portion of land near the chapel was given to the mission by Government, on which the native Christians of the village erected houses. Alexander Christian, of Monghyr, generously aided the brethren with a donation of Rs.1,500. The year 1863 was a prosperous one in the history of the church. One Mohammedan was baptized and six restored to membership, three only being excluded. There were no addi-

tions to the church the next year, but preaching was kept up regularly, and the members raised Rs.33.4 for incidental expenses connected with the services. In 1865, Kareen Bux was removed to Delhi, and first Stephen, and subsequently Lal Das, was appointed to Pahargunge. But the change did not prove advantageous, and, while the number of nominal Christians attending the regular services was large, there was a falling off in the number of members. On the 1st January, 1866, there were only twenty-eight members, after deducting a few dismissed to the Delhi church. Pahargunge church 'caused much anxiety and trouble' in 1869, 'the chapel being the principal source of perplexity;' but it is soon after reported as 'having undergone a change for the better;' 'they conduct their own services with a good deal of regularity, and are in a fair way of becoming a thoroughly organised, independent church.' In 1872 this church, situated about a mile distant from Kalán Musjid *busti*, asked Chuni Lal, of the latter place, to take the pastoral oversight of Pahargunge in addition to that of the church in his own *busti*. He was to preach once at each place on the Sabbath, the members of each church engaging to conduct the remaining service themselves. This arrangement seems to have worked well—ten believers were baptized, the Lord's Supper was regularly administered, discipline enforced, and the attendance excellent. The incidental expenses of the church were met by the members.

"Since 1873, owing to Chuni Lal's being so frequently absent on itineration work, it has been found necessary to appoint several teachers in succession. Some of these have done well, while others have failed. This year

has been appointed Wallace, a man of great ability, both as a teacher and preacher. His influence is felt throughout the village; the Sunday and week-day services are very well attended, and not a few of the villagers are earnest inquirers after the truth as it is in Jesus. It was here that Mr. Smith baptized five believers on the 3rd of this month (September) in the presence of a very large and attentive gathering of natives. We humbly trust that the church at Pahargunge may steadily grow under the fostering care of its present leader.

“GHAZIABAD.

“The third station I wish to speak of is *Ghaziabad*, a place across the river, about twelve miles distant from Delhi. This place is the junction of the East India and Simla, Poonah, and Delhi Railways. Mr. Smith commenced work here in 1859, and the following year three believers were baptized. At the request of the railway officials an English service was also started, in 1865, for the benefit of the men employed on the line. This service, conducted once a month by Mr. Smith, was continued till arrangements were made for the permanent location, at Ghaziabad, of a clergyman of the Episcopal Church. Esai Das, supported by several of the railway staff, laboured amongst the natives at and near Ghaziabad from 1864 to 1867. At first the work appears to have prospered under his care, but latterly his inconsistencies resulted in much mischief, and it was found necessary to send Stephen, a man of high Christian principle and considerable preaching ability, to take his place. Stephen was, however, withdrawn the following year, and work suspended at Ghaziabad till last year, when, in response to the earnest entreaties of a large number of chumars resident

there, Mr. Smith was induced to reopen the school under Joseph. The school was doing well, when most unexpectedly Joseph disappeared and has not since been heard of. His place was taken by John Ellis, a man of undoubted piety and great teaching capacities, who, together with an assistant, has brought the school up to its present state of efficiency. There are now upwards of fifty pupils, many of whom can read well. Preaching is systematically carried on in the *dustis* and bazaar every week, and in the villages close by as often as possible. Our meetings are well attended, and apparently much interest is shown by those listening to the proclamation of the truth. There are several inquirers.

“On last Friday (8th September), Mr. Smith had the happiness of baptizing four believers at Ghaziabad. The ‘baptistery’ was a large public tank on the side of the main road, leaving from the station to the city, containing water from four to eight feet deep, and surrounded by several large peepul-trees. On the road side, just above the steps leading to the water’s edge, are three or four Hindoo temples resorted to by travellers from Ghaziabad. The place of baptism being in so public a spot, and the novelty of the scene, attracted a very large number of spectators—about 500—among whom were several Moham-medans and Brahmins. Mr. Smith delivered an impressive address, explaining the meaning of the rite about to be administered, and then immersed the converts, in the name of the Father, Son, and Holy Ghost.

“The aspect of work at Ghaziabad is very encouraging. May the Master bless the little church at Ghaziabad, and make it a power for good in the midst of the heathen darkness surrounding it.

“On some future occasion I hope



to give particulars regarding other portions of the Delhi Mission field.

"We have had, on the whole, a less trying year than is usually the case. We have all enjoyed fairly good health. You will be glad to hear that the change to Simla has done me good. I have been enabled to meet all my engagements, and can now preach regularly (as I have done for nine months) every evening without exhausting my strength. I have tried

to assist Mr. Smith to the utmost extent, and feel that my efforts have not been in vain. Each month I become more and more interested in the work, and long for fruit.

"It gave us unfeigned pleasure to see you in our midst last March, and your visit cheered us greatly. I am afraid we cannot expect 'a second benefit' for some years to come. Can we?"

"Delhi."

"W. CAREY.

## Mission Work in Rome.

### OPENING OF A NEW CHAPEL BEYOND THE TIBER.

JUST before going to press with the current number of THE MISSIONARY HERALD, we received the following letter from our brother the Rev. James Wall, of Rome:—

"Rome, 17th January, 1883.

"MY DEAR MR. BAYNES,—Last night we opened our new chapel beyond the Tiber. Although the rain fell heavily during the day and at the time of the service, the chapel was crowded and numbers stood outside in the drenching rain hoping to gain an entrance. Mr. Gibson, of Liverpool, took the chair. The American organ—which in part we owe to the liberality of yourself and Mrs. Baynes—reached us just in time, and seems to be just the instrument required. The chapel seats about three hundred, is very neatly fitted up, and, to meet the tastes of the *Trasteverani*, is coloured somewhat in the Pompeian style. The roof, which rests on iron columns, has a large opening, from which plenty of light falls by day, and where gas burns at night. The authorities sent the police, but there was no shadow of opposition on the part of the people of the neighbourhood. Most of the Evangelical ministers and workers in Rome were present. Sig. Dal Canto, Samia, Shaw, Taylor, Gavazzi, and myself took part. Sig. Gavazzi, who, not-

withstanding his advanced age and the wet evening, had desired to be present, congratulated us on having such a place in Trastevere. The last time he spoke in this part of Rome was thirty-four years since, on the great day of the siege of Rome, when the French troops were repulsed. Then he was the volunteer of Italy, now he came as the volunteer of Christ; and, supposing he might never be allowed to speak to them again, he gave the people a species of *ultimatum* which was listened to in profound silence or interrupted with explosions of applause. The premises which our Committee have had secured to them in Trastevere are, I consider, among the best situated in Rome for the work of our Mission. We are now holding special services in the new room, and anxiously praying that the Holy Spirit may thus lead many souls to the feet of Jesus. I must thank you personally, dear Mr. Baynes, for your kind sympathy and help in this work.

"Very affectionately

"Yours in the Lord,

"JAMES WALL."

## Work in the Agra District.

**T**HE Treasurer has kindly sent the following interesting letter from Mr. Potter, of Agra, for insertion in the HERALD:—

“DEAR MR. TRITTON,—As promised, I send herewith a short account of my first visit to a Hindoo mela with our native brethren.

“Agra is, as you are probably aware, the European name for what is still by the Hindoos called Akbar’s City. Everywhere in this city and its vicinity one sees the evidence of the greatness of the powerful and, in some respects, good King Akbar. One of the finest of these monuments of his greatness is seen at a place about six miles from the City of Agra, called Secundra, where he built for himself and his wives an immense tomb, as beautiful as it is large. Surrounding this tomb is an extensive park, enclosed by strong and high walls, and entered by a massive, lofty, and beautiful gateway. The tomb and park are in a good state of preservation, and form a frequent resort of visitors to the City of Akbar.

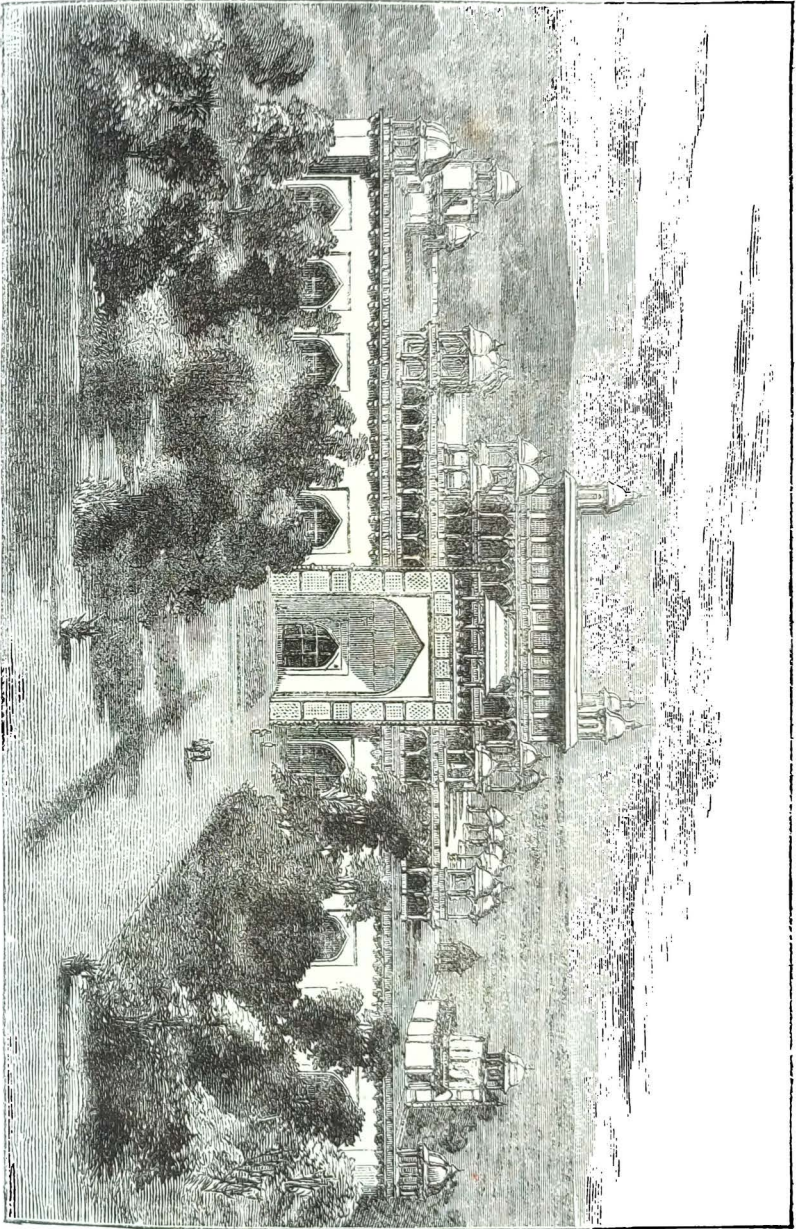
“Near to this tomb is a Hindoo shrine, which every year attracts large numbers of devotees from Agra City and its vicinity, and sometimes from very distant cities also. Monday, August 21st, was the mela day this year.

“Availing ourselves of the opportunity of preaching the Gospel to the multitudes who on mela days first visit the shrine in the interest of religion, and afterwards the tomb and park for the purposes of recreation (two things that appear to be very closely connected amongst the Hindoos), we also determined to spend the day at Secundra.

“Arriving there at about ten A.M., we had good time to look round us and select a suitable place for preaching purposes—viz., beneath the shade of a large tree situated to the right of the tomb, as seen on entering the gateway.

“At eleven A.M. we were ready to begin our work, and, having opened up our camp-table and covered it with portions of Scriptures and other books which we desired to sell, we commenced by singing a native bhajhan to a native tune, which I was happy to be able to accompany upon a small harmonium which we had brought with us.

“The music and singing soon brought the people around us, and, though the numbers varied somewhat and the faces changed frequently, the people continued listening to Gospel teaching and Gospel songs right on from eleven A.M. till half-past three in the afternoon, when we had almost exhausted the strength of our preacher, though not the interest of the people.



THE TOMB OF THE EMPEROR AKBAR AT SECUNDRABAD, AGRA.—(From a Photograph.)

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“Unable myself to join in the preaching, on account of my imperfect knowledge of the language, I could yet understand much of what was said. At certain times large numbers were listening with rapt attention, and I am glad to bear my testimony to the fact that they heard that which was worth hearing—namely, the way of salvation through Christ—plainly set forth.

“On leaving the park, as I neared the gateway I turned to look upon the scene, which was a most picturesque one. The tomb and the garden seemed alive with gaily dressed natives, and amongst the crowd garments of almost all the colours of the rainbow were discernible. Many women were present, and added to the gaiety of the scene by the beauty and variety of their wrist, arm, ankle, toe, ear, nose, and other ornaments. Passing through the gateway I saw such a variety of vehicles as never in my life before—ranging from the ekka of the poor, or rather lower middle-class, man on to the stately elephant howdah of the rich. On inquiry, I ascertained that at least 25,000 people were probably present at this, which, for India, is but a small and insignificant mela or religious gathering.

“Agra, N.W.P.”

“JAMES G. POTTER.

## The Claims of Japan.

BY THE REV. S. G. M'LAREN, M.A., OF TOKIO.

THE JAPANESE ARE INDEED WELL WORTHY OF A SPECIAL EFFORT BEING MADE ON THEIR BEHALF.

Their patriotism, their politeness, their self-reliance, their high and splendid courage, their versatility and love of knowledge are acknowledged by all, and if only they were brought under the influence of Christianity we might expect from them a brilliant future, and a leading place among the nations of the East. It is the fashion to compare them with the Chinese, and to pronounce them inferior. I do not dispute the sterling qualities of the Chinese, nor deny the capability and potentiality of which their admirers speak. But while the friends of China speak of what she *can* do, Japan may point with pride to what she *has* done.

In an incredibly short space of time, an elaborate and highly organised feudal system, under which the masses of the people were held in bondage, and which it was the interest of the great feudal nobles and their military retainers to uphold, has been broken up, and the military class merged in the body of the people; and if, within the ten years now promised by the Emperor, a constitutional Government shall be established on a permanent

basis, as there is good reason to hope will be the case, a feat unparalleled in history will have been accomplished.

I believe it is a fact that China does not possess a single newspaper of native growth and under native management. In Japan they are numbered by the hundred. Address any of the leading dailies of the capital in English, French, or German, and your communications will be translated and published in the next issue. The principal newspapers keep themselves in communication with the outside world, and supply their readers with the latest news at home or abroad—it may be the last murder in Ireland or the most recent development in Egypt. The difficulties which are overcome in bringing out a newspaper in Japanese every morning reflect the highest credit on the enterprise and energy of the people. In newspaper printing the Chinese characters are largely employed, and this implies the habitual use of several thousands of the most common characters, and the occasional employment of several thousands more. What would an English compositor say to a case of type containing thousands of compartments? Indeed, the expression “a case of type” is, in Japan as in China, a misnomer. A Japanese compositor requires a whole room for the accommodation of a single fount of types.

Another enterprise, in which the Japanese energy and ability have been conspicuously displayed, is the post-office. In China there is no imperial post. A private company, in an expensive and cumbrous fashion, supplies the lack. In Japan the machinery of the post-office works with the smoothness and regularity of the English post, and from the first it has been developed and managed entirely by the Japanese themselves. In Tokio there are pillar letter-boxes in almost every street, sub-offices at convenient intervals, and delivery by smart letter-carriers in uniform nine times a day. The other day I posted a letter to my colleague, who lives in the city at some distance from me, and I received a reply by post the same evening. Not in every country in Europe is such punctuality and despatch attained, certainly not in America, where the post-office is almost the only thing that moves with slow and sleepy pace. In the year 1880 the number of letters, post-cards, and parcels which passed through the Japanese post-office was close on seventy millions. This year, judging from the rates of increase prior to 1880, the number will probably not fall far short of one hundred millions.

It is unnecessary to dwell on the more ordinary achievements of the Japanese under the present régime, such as their railways and telegraph system, the tramways which are laid down on their streets, the lighthouse which guide mariners along their coasts, their army and navy, their ship-

building, and their improved code of laws. Under all these heads, though much yet remains to be done, much has been accomplished. Their school system deserves a passing word of praise. The Japanese are by no means an uneducated people. It is comparatively rare to find a servant who cannot write and keep accounts. In the elementary schools of the country, beside the ordinary branches of education, instruction is now given in chemistry, physiology, geometry, book-keeping, and political and domestic economy. The Imperial University of Tokio furnishes a complete and comprehensive course of instruction in the higher branches of education, while the Engineering College, or rather Polytechnic Institution, until lately under the management of Mr. Henry Dyer, of Glasgow, is admitted to be the most complete institution of the kind in the world. In these two institutions the instruction is given principally in English. I regret to have to add that the pressure of financial difficulties, and the necessity for retrenchment, has compelled the Government to limit its grants for educational purposes, and even to shut up many of the higher schools.

In the department of the fine arts, the eminence of the Japanese is acknowledged throughout the world. Their rich and beautiful lacquer work, their pottery and porcelain, their handsome bronzes, their painted fans and screens, their artistic wall papers and wall ornaments, their magnificent brocades and silk stuffs, and their chaste and elegant jewellery, have attracted the attention of special connoisseurs, and enlisted in their praise more eloquent pens than mine.

I shall not attempt here a detailed estimate of the character of the Japanese. I have no wish to dwell on their faults and defects, and without this it would be one-sided and unfair to expatiate on their better qualities. I may permit myself, however, to point out two attractive qualities which they possess in a marked degree—love of flowers and love of children. These two characteristics are so prominent as to attract the attention of even the passing traveller. There is scarcely a house so poor as not to possess a flowerpot and a flower. Scarcely a day passes in which there is not throughout the year, in some part or other of Tokio, a flower show and flower market. A bouquet is an invariable concomitant of a public meeting, and even at the Lord's Supper the worshippers, while reminded by the bread and wine of God's love in redemption, are also put in mind, perhaps neither incongruously nor unfitly, by the presence of flowers, of God's goodness in creation. Their love of children is no less marked. Accompanied by my wife and children I often walk out to the principal street of Tokio—a handsome boulevard adorned with trees on either side, in Parisian style. While my wife chatters with the shopman, I seat myself on the

raised platform, open to the street, which serves the double purpose of a floor and counter, and on which the shopman, seated in tailor fashion, displays his goods to the inspection of the public. While watching the good-humoured crowd that is sure in these circumstances to gather around us, especially if we have our children with us, I sometimes take my little daughter, not yet two and a half years old, and who has not the slightest fear of a Japanese crowd or of strangers, *if they are Japanese*, on my knee, and begin a conversation with her in Japanese. As the crowd hear the familiar words, dropping in childish tones, but with perfect accent and pronunciation from the little one's lips, a broad smile lights up each dusky face, and the words "*Kawaii, Kawaii*" (*The darling, The darling*), are passed from lip to lip. A people who manifest two such attractive and amiable qualities must possess certain elements of refinement and gentleness of character which encourage us to hope that they are not far from the Kingdom of God.

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### Recent Intelligence.

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Recent tidings from the Congo Mission announce the settlement of Messrs. Moolenaar and Hughes; the former in association with Mr. Hartland at Manyanga, and the latter at Baynesville with Mr. Crudgington.

Both these young brethren have had their first attack of African fever. Mr. Hughes writes:—"We are both coming round again all right. The sky is clearing up and the sun begins to smile, and soon we shall be starting off for our life-work. We are in good heart, and feel the presence and help of the Master."

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Mr. Grenfell, under date of December 21st, writes:—"The s.s. *Mandingo* is just off Sierra Leone, and Mr. Doke and myself hope to go ashore and post this letter. We have had glorious weather ever since leaving Madeira, contrasting most favourably, I fancy, with what you are having in England. We are both well and truly happy, devoutly thankful for the goodness and mercy that follow us on our voyage."

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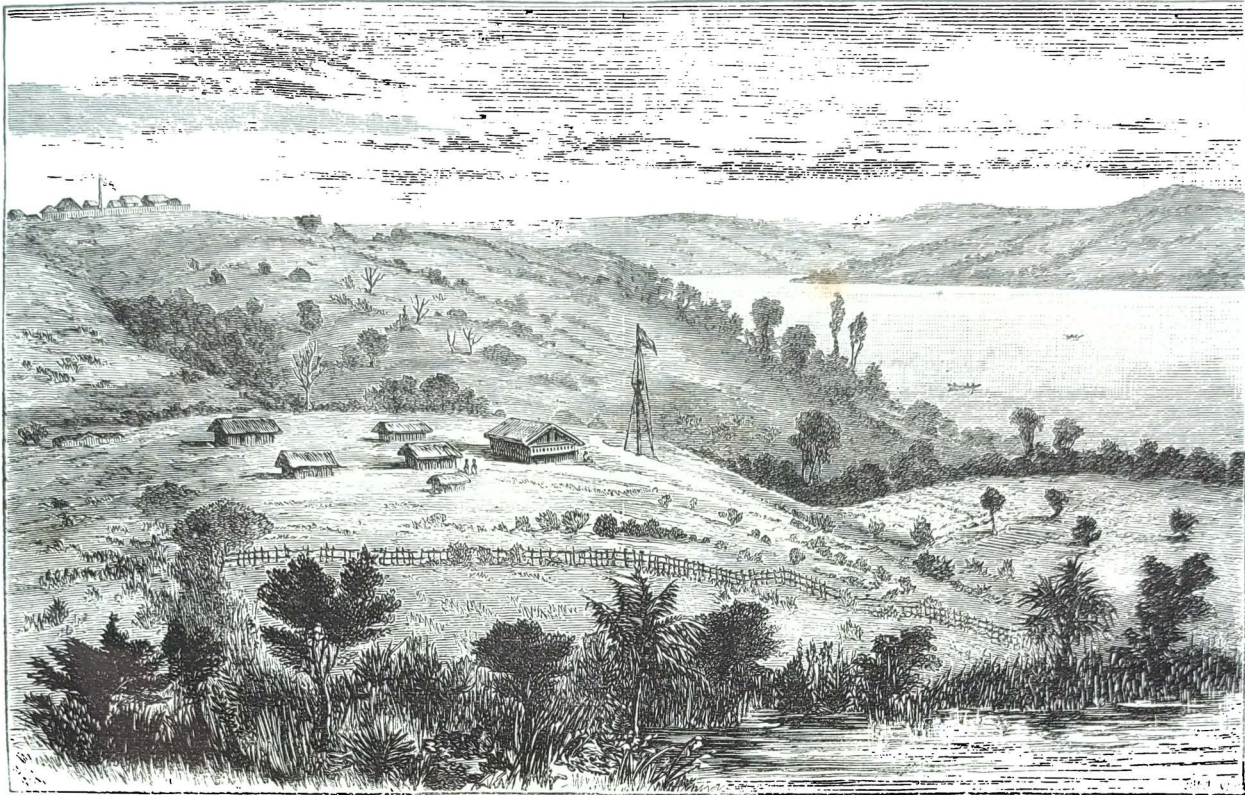
Writing from Aden, under date of December 22nd, the Rev. Francis James says:—

"The good s.s. *Amazon* has brought Mrs. James, myself, and children so far in safety on our way to China.

"I am glad to say that I have found some Chinese on board who can read; to these I have often spoken of Jesus Christ, and hope my words may be made useful. I cannot forget the farewell meeting at the Mission House on the 5th of December. The memory of words then spoken refreshes and cheers me much."



THE MISSIONARY HERALD, ]  
MARCH 1, 1883.



MANYANGA, OR WATHEN STATION, CONGO RIVER

(showing the Baptist Mission Station in the foreground, and the Belgian Station on the hill).—From a Drawing by M. Van de Velde, of the Belgian International Society.

# THE MISSIONARY HERALD.

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## THE CONGO MISSION.

### TIDINGS FROM STANLEY POOL.

“THERE IS MUCH LAND STILL TO BE POSSESSED.”

THE following letters from Mr. Comber and Mr. Bentley, just received, dated October and November, 1882, cannot fail to encourage and cheer all friends interested in the Congo Mission.

Under a still more recent date, December the 8th, in a very brief note, Mr. Comber, writing from Arthington Station, Stanley Pool, reports:—

“All is going on here most encouragingly; warm and almost affectionate relations exist between myself and the natives. They cheerfully help me in my work, and I have some very promising boys who are on the verge of entering the mission-house to be regularly taught. I am thankful to say I am quite recovered from the effects of my recent severe illness.”

It will be seen from Mr. Comber's letter that the brethren of the Congo Mission have resolved to perpetuate the names of two of the warmest and most generous friends of the Congo enterprise by calling the new Manyanga station, on the south bank of the Congo River, WATHEN STATION; and the new Stanley Pool settlement, at Leopoldville, ARTHINGTON STATION.

Under these circumstances, it is proposed to call the first Interior Congo River settlement beyond Stanley Pool, LIVERPOOL STATION, instead of the Stanley Pool station, in commemoration of the generous gifts contributed at the mission-breakfast in Liverpool in connection with the October autumnal gatherings in that city.

We earnestly trust that our readers will regard the marvellous manner in which the way into the very heart of the long-neglected and slave-ridden continent of Africa is being now opened up, as a fresh call for increased and deepened consecration of effort and means.

In the words of the great pioneer missionary-apostle, David Livingstone:—“Every fresh door opened is but heavier responsibility and nobler and loftier privilege. Would to God that the churches at home could only realise this, as those do who are face to face with these splendid opportunities.”

Mr. Comber writes:—

“Arthington, Leopoldville, Congo River  
“(Stanley Pool), Africa,  
“28th October, 1882.

“MY DEAR MR. BAYNES,—It is with much satisfaction and thankfulness that I send you this, my first letter written at Stanley Pool. I am sorry I was not able to write by the return of the first caravan, but a fever which I had on the road up made me feel so limp upon arrival that I had to take a complete rest. Now, however, I feel somewhat recovered.

“I arrived here four days ago, after a very satisfactory journey of seven marching days from Manyanga, and found the man Malonda, whom, three months ago, we had left here in charge, quite well, and on very friendly terms with all the people. He had been living upon what fat of the land he could find in this very lean country, but had altogether neglected work (of clearing, cutting, thatching grass, &c.) which we had left him to do. Now the boys of my caravan have gone back (except four or five, who stay to help me build) I have a little time to look about me and dwell on the situation.

“Bentley will, I hope, have written to you at length about our visit to Ngombi Makwekwe, so very pleasing and gratifying, both in its experiences and results. He will also, probably, have explained to you the delays in the occupation of Stanley Pool; and you yourself will be able to understand that our anxieties to occupy would not allow us to make any delay, from the disagreeable necessity of one man again having to go forward and commence a fresh station alone.

“Last year this was done by Mr. Bentley, and you perhaps may remember my letter of disappointment, after recovery from a fever which

threatened most seriously my life, that I had to relinquish my own claim to this duty and honour.

“Bentley and Grenfell made an intrepid little run through the Basundi. Grenfell left Bentley alone with his tent, a few boys, some tools, and three months' supplies at Manyanga, and returned to his station below; and, encompassed with hosts of difficulties, Bentley made a good and substantial station.

“Being all ‘out of it’ last year, I have been looking forward to it this year with special and hopeful anxiety.

“I came up from Manyanga, this time on the south side, and stayed three days in Lutete's town, off Makwekwe. One of Lutete's ‘big’ men—Mbonga—accompanied me all along, and gave very satisfactory explanations about us in all the towns. He said—

“‘The English have come to mend or make the country and to put everything straight. God has sent them; they've got His Book, and will teach you all His words. They will teach all your boys to read and write, and to speak English, and will train them into all good habits. They have thousands of medicines too, with which they know how to heal all sick people.’ So emphatic was Mbonga over this last that the people sometimes asked me if I could put a stop to dying.

“On the fourth day from Manyanga we crossed, in canoes, the Nsundi River (Stanley's Great Cataract River), which is much larger than either the Mpozo, Luvu, or Kivilo. Where we crossed it, it was a deep river of about sixty yards in breadth, and with a current of about three miles an hour.

“Through the Basesse we had to pass as quickly as possible; it is a very poorly populated country, and food difficult to be obtained.

#### "STANLEY POOL.

"It was very pleasant to at last reach Stanley Pool, and at the Belgian station of Leopoldville to receive a kind and thorough welcome from Lieut. Grang—the gentleman in charge. Mr. Grang has lent me two small rooms—bed and store room—until I get up a small house of my own, for which courtesy I am very grateful.

"And so, my dear Mr. Baynes, at last our efforts are crowned with success, and we are at work at Stanley Pool. If this object had been easily attained, as we hoped four years ago, we should not so strongly appreciate the value of our success; but the trials, disappointments, and wearying efforts of the last three years have made the goal peculiarly welcome and sweet.

#### "STATION NAMES.

"Subject to your approval, we have called our mission station here 'Arthington,' after our generous friend and missionary enthusiast. Being upon part of the ground of Leopoldville, which is leased to us by the African International Association, the proper address is 'Arthington Station, Leopoldville, Stanley Pool, Congo River, care of A. de Bloeme, Esq., Banana, South-West Coast, Africa.' Also subject to your approval, we have bestowed a name upon our Manyanga Station, calling it after a hearty supporter of our Congo and other missions—Mr. Charles Wathen, of Bristol. Truly Bristol has done gloriously this year. Such thoroughness and vigorous earnestness cheer our hearts amazingly out here.

"Our river stations, therefore, in order run thus:—Underhill, Baynesville, Wathen, and Arthington. None of us like the change to Baynesville, and would much prefer the station's being called Baynesville.

"We are all very glad to find that

the balance of our reinforcements is at last made up. Mr. Hughes will be placed with Mr. Crudgington—who at present is alone at Baynesville—Mr. Moolenaar will assist Hartland at Manyanga or Wathen, and set free Bentley to join me here. Mr. Doke will be Grenfell's assistant with the steamer. This will still leave Butcher alone at Underhill, and leave unsupplied the places of one or two brethren who may be compelled to go to England next year; so, if any suitable applicants present themselves, please do not put them off with the idea that we are filled up; and please bear in mind that, *immediately the steamer is ready and afloat at Stanley Pool, the way is open to go forward and form new stations—* always provided we have the men.

#### "TRYING SEASON.

"The season in which I have arrived here is a bad one, and I much wish it could have been six months ago. The rains have just begun, the heat is very oppressive, and the grass needed for thatching is burnt nearly everywhere. Mosquitoes in myriads make writing at night utterly impossible, except under a mosquito house, while *yinkufu* (a small black fly) by day are almost as troublesome and terribly irritating. Building, which I have already begun, is very difficult here at present. I have only four men besides my Accra carpenter and a few smaller boys. We have to go five miles to cut our timber, and carrying it is weary work; two or three miles to get the little grass which I have, after two days' search, succeeded in finding; palm ribs and bamboo sticks (so very useful for building purposes) are almost *nil*, &c.

#### "DEARNESS OF FOOD.

"Food at Stanley Pool, too, is difficult to obtain, and, in consequence of the great demands of Kintambu and the Bayansi down here to sell

their ivory, and the large numbers of Zanzibaris, it is very dear. Everything costs two or three times as much as in San Salvador, Baynesville, or Wathen; and cloth, brass rods, knives, beads, &c., which the farther we go into the interior should have the greater value, are found here to be at a discount. The people, in consequence of their ivory trade, are surfeited with fine cloth, and even small boys have their store of brass rods, &c. Brass rods are the chief currency here, and, being a heavy article, the transport would be expensive; so I am trying to buy them here with cloth and other articles less heavy to bring up from the coast. I think, by the exchange of handkerchiefs, &c., for brass rods, I can diminish transport of barter goods for here by *two-thirds*—a considerable reduction; this besides making a gain upon original cost. I brought here from Manyanga three gross of small silvered bells, invoicing 10s. 6d. per gross. The first rush to get these bells was tremendous, and in three days I have exchanged this 31s. 6d. of bells, weighing, perhaps, 6 lbs., for 54s. worth of brass rods (the currency), weighing 90 lbs. The great advantage is apparent, especially in the difference of weight. The sons of the chiefs would come and purchase fifty at a time, to hang round their waists while they danced. All our food, any wages to Stanley Pool men (if we can persuade them to work), will have to be paid for in these brass rods, of which from fifty to eighty will buy a goat; three to six, a fowl, two eggs, one cassava pudding, &c. Kintambu being such a metropolis, and cultivating nothing—all its supplies being bought—we have to get our food from a distance. Every few days, boys have to go fifteen miles to buy food, which, in going and returning, takes up two days.

“The site for Arthington Station is splendid. M. de Brazza reports Stanley Pool as low, unhealthy, and without a suitable site for a European residence, so he is reported to have spoken. He could not have noticed the splendid hill chosen by Mr. Stanley for Leopoldville, which is as desirable a site as could be wished for. Measuring the height to-day, I find it to be 250 feet above the river.

#### “OUR NEW STATION.

“The Belgian station—built under great difficulties, the builders harassed by crowds of armed and painted savages, anxious to get up a fight with Mr. Stanley—is only about fifty feet above the water level, on a terrace cut out of the side of the hill, and within easy access of the steamer and boat anchored below. It is very close and oppressive in the hot season, and gets very little of the fine westerly breeze. The site for Arthington, on which I have commenced building, is on top of this hill, 250 feet above the Pool, and 1,400 above the sea (taking Mr. Stanley’s altitude of the Pool as correct). The frontage will look out upon the Pool, Dover cliffs, and the fine hills beyond—a splendid and comprehensive view; to our left we see the rapids just above the falls, and to our right the large villages of Kintambu, Kinshasha, &c., only about ten feet above the river level, and as lively a place for mosquitoes as could be found. It is certainly unhealthy among the towns, but Arthington will doubtless be one of the healthiest among our five stations.

#### “CONCERNING THE PEOPLE.

“And now about the people. I am writing upon the sixth day after my arrival, and considering that I have been four times into the town, and have had crowds of people all day long

and every day in my room, choking up the doorway and excluding light from the windows, I can form some idea of what they are like. Divided according to nationality, they are as follow:—First, a sprinkling of Bakongo from Congo, Zombo, Makuta, &c.—chiefly slaves brought up and sold, together with cloth, powder, guns, &c., to Nga-Liema, for ivory. Secondly, Bawumbu, quiet, well-behaved, and nice in manner. Thirdly, Bateke from Kintambu and other towns; the tribal mark of some dozen or so deep cuts down each cheek, hair fastidiously dressed into glossy bunches of grapes, tassels, chignons, &c., occasional red, yellow, and white streaks encircling one or both eyes, giving a very sinister appearance; more as to their manners presently. Fourthly, a plentiful sprinkling of Bayansi from up above the embouchure of the Kwango or Ibari-Nkutu. These are, as a rule, tall and well-formed. Carrying in their hands their splendid spears and knives, curious and interested but not noisy and boisterous, they form a contrast to the Bateke of Kintambu. Their hair is generally finished off with two horns, one coming out from each side of the head, and sometimes two projecting from above the forehead. If a small beard is boasted, that is also twisted into two horns or points. All their eyelashes being extracted, their eyes have a glaring, nightmare, savage sort of appearance; paint also is used as a further decoration, chiefly round the eyes, and a red parrot's feather is generally quaintly stuck into the hair. Coming down in large numbers in their canoes to sell ivory, they bring their wives and children with them, at least some of them. It is, however, chiefly the Bateke and Bawumbu with whom we have to do. One of the first things we noticed about these people, especially the Bateke, is, that they are not bashful:

boisterous, noisy, troublesome, fingering this, dancing up to look at that, wanting to buy your tents, your tin trunks, mechanical toys, chairs, guns, &c., &c., and noisily interested in all you do. When 'he Zanzibar steward comes to tell me breakfast or dinner is ready, it is difficult to clear my room of them. 'Ingleze, what's in that box?' 'Ingleze, I want to see Stanley's book about us.' 'Ingleze, let me see the portrait of your sister which you showed to Ngawokimi,' &c., &c. 'Mbazi, mbazi' (to-morrow), I have to say, 'Mara, mara' (clear out). This is, of course, in a sense, gratifying, and I am glad they come to see me. Yesterday (Sunday) I managed to get a select little party and talk to them a little about good things; they like to be talked to—that is, provided they also may talk. 'Twenda tumakana' (let's have a little chat) is a very common request.

#### “NGA-LIEMA.

“The King of Kintambu (Nga-Liema) and his chiefs are a set of strong-headed savages, delighting in their physical strength, wild and wayward. At times Nga-Liema will seem a little docile, and, putting his hand in mine, entwining his fingers, or with his arms round my waist, will be very friendly. It is evident he does not believe in my protestations of our work and object. 'What have you come to do?' he is always asking. 'I've told you several times, friend Nga-Liema,' say I; 'when you have known me for six months you will perhaps believe what I say.' I've often said to him, 'Ah, our acquaintance is only six days old; when as many months have passed, I shall know you and you will know me.' Nga-Liema is very avaricious, and begs a great deal. I have given him nothing yet but a small musical box. I tell him when my house is

finished I shall remember who sent me grass, palm ribs, &c., and shall know who are my friends, and act accordingly.' He speaks a great deal of what Mr. Stanley gave him, says he is a very big chief, and that I must give him guns, cloth, a house, &c. I tell him (first) in my country a big chief never begs; (second) that Mr. Stanley buys ivory, and when I buy ivory I will also give him guns, &c.; but that I shall never do. That there are three things we can never give or sell—rum, guns, and powder—and that I am here for the benefit of himself and town. 'When did Mr. Stanley teach his boys to read, or call all his people who were sick to take medicine?' But Nga-Liema thinks more of what he would like to have than of my reasoning, and he doesn't like to argue.

#### "THE SONS OF NGA-LIEMA.

"Nga-Liema has three sons, the eldest of whom is much like his father, and is a very important man in Kintambu. Although only perhaps seventeen years old, he does most of the ivory trading for his father. 'Njuele' (a dream) is coarse—like his father—in appearance, but can be nice in manner when he chooses. I wish much we could have got at him five years ago; it is rather late to begin now to try to train him. The other two sons have more of the boy about them, and I am hopeful that we may make something of them. Directly my temporary house is finished (and we are working at it hard and rapidly), I shall commence school; but, being alone here, I shall have my hands very full, and shall be very glad to see Bentley, which will be, I hope, in less than a month.

#### "THE LANGUAGE.

"And now as to the language. As I have, I think, already told you, the

language of Congo—spoken most nicely and carefully at San Salvador—will carry you along the coast, from Loanda to Loango, and up the river, and across country in Boma, Isangila, Manyanga, Makweke, Sesse, Nsundi, Mpumbu, Makuta, Zombo, &c. Of course, there are dialectic differences, specially noticeable at Oabinda, Loango, Sundi, and Manyanga; but a sharp ear will catch them, and hitherto I have been nowhere where I could not make myself understood by speaking Kikongo. Here, however, is the boundary line, in the *Kiteke* language. I was hoping that there would be a certain similarity between Kikongo and Kiteke, and that the association between the two would be an interesting philological study; but it is not so, and we have in the Kiteke language of Kintambu, Kinshasha, Mfwa, &c., an altogether different language—in fact, differing from Kikongo as much as the Mpongwe of Gaboon or the Dualla of Cameroons. During these few days that I am here, I am collecting a few words, and have about 300, nearly all of which have only remote resemblance to their equivalents in Kikongo. So we have a great task before us to learn this new language. Being of the Bantu family, however, we shall not have so much difficulty in learning it, accustomed as we are to Bantu formations. There are some awkward explosive aspirates, in such words as *fhuma*, *mp-hung*, &c.; the spelling of which we must discuss. There are so many Zombo slaves and Bawumbu here, and in fact, so much Kikongo spoken, that we shall probably very speedily learn the new language.

#### "MEDICAL WORK.

"I have already begun a medical practice, and have some half-dozen people every morning. The other day,



Makabe—the chief who, upon Crudgington and Bentley's visit, made sinister remarks about the Krooboys having 'plenty of salt in them' (*i.e.*, being good to eat)—came to me with a pain in the back. Being rubbed down with soapliniment was by means unpleasant, and so his wife and each one of his followers were troubled with pains in the back. In two days this ailment was a mania, until I said that I would treat all cases but pains in the back. Makabe also had some Epsom salts, and, after drinking half of it, he passed it on to his wife, and she on to some one else. The following day he came for more, evidently thinking it a morning draught; and, wishing him to get a dislike for medicine, I put some quinine in it; but even this failed to cure him of the mania. So you see the people are not superstitiously afraid to take medicine."

"Arthington, 15th Nov., 1882.

"Since writing the above I have had another of those serious attacks of fever such as Crudgington nursed me through in September, 1880, and Grenfell in July, 1881. On this occasion I have been without any of my dear colleagues; but through dangerous symptoms, two days' delirium, and very great prostration I have been tended and guarded by a loving Father's care, and I am now quite out of danger,

though skinny and haggard and feeling it very difficult to move about. Mr. Grang, of the Belgian Expedition, has been very kind to me; and had it not been for the attention of my dear boys from San Salvador and Gaboon I sometimes think I should not have recovered.

"The alarming symptoms of violent hæmaturia gave way, as on other occasions, before large doses of gallic acid and Dover's powder. When I felt it coming on, I called my boy and made him weigh up my medicine and instructed him well what to do. I am afraid it will be still two or three weeks before I am as strong as usual.

"And so, once again, dear Mr. Baynes has my life been preserved in perils of great sickness. It is His doing, and for the sake of His work, for the which I do pray that He will make me more worthy and more devoted.

"I have nothing more that I am able to write about now. My hand is very weak for writing, and I can't yet sit up for long.

"So, with loving esteem for you and trusting the Master's blessing will be more than equal to the needs of our Congo Mission,

"I remain,

"My dear Mr. Baynes,

"Yours affectionately,

"T. J. COMBER.

"A. H. Baynes, Esq."

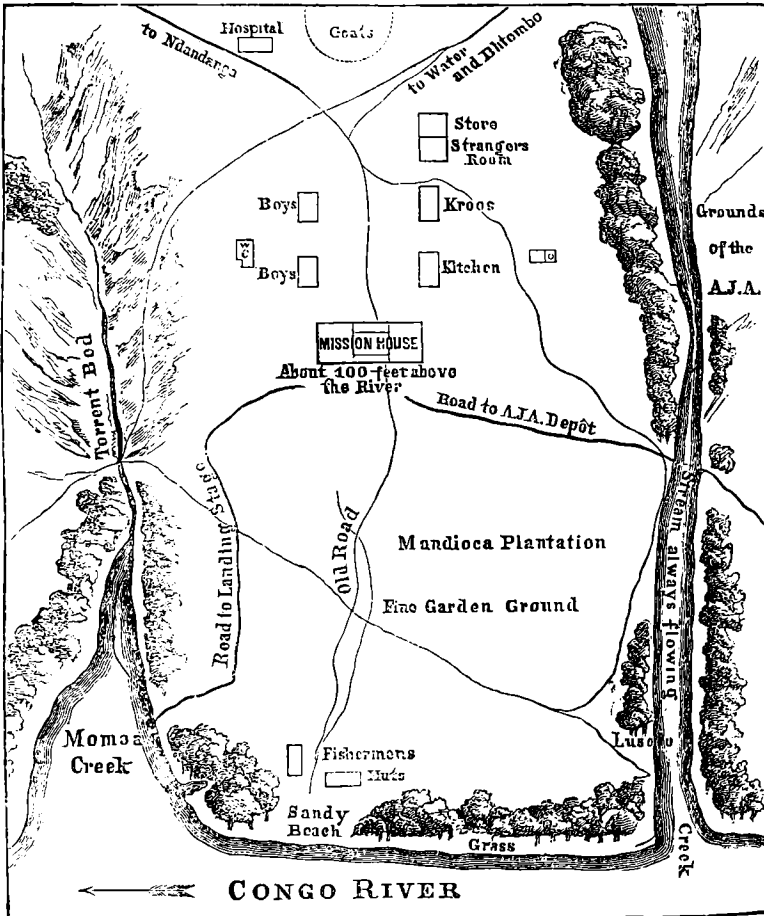
Mr. Bentley writes from the new station of Manyanga, on the south bank of the Congo River, henceforth to be called "*Wathen*." The chain of stations is therefore now complete from Banana to Stanley Pool, all of them being situated on the south bank of the mighty Congo.

By the kindness of one of the Belgian officers, M. Van de Velde, we are able to give our readers a very accurate drawing of "*Wathen Station*" at Manyanga. (*See Frontispiece*.)

We are able, also, to supply a ground plan of the land belonging to the Baptist Missionary Society upon which the Mission buildings stand, Mr. Bentley having forwarded a sketch in his letter. The freehold of this land

was purchased from the chiefs by Mr. Bentley, on behalf of the Society, on the 12th of April, 1882; and a deed duly reciting the terms of purchase, and legally executed and attested, has been signed, and a copy of it sent to England.

It will be at once seen from a reference to the plan given below that the



PLAN OF MANYANGA STATION, CONGO RIVER (NOW CALLED "WATREN" STATION).—Drawn by *W. Holman Bentley*.

land is most admirably adapted for a Mission settlement, having a very extensive river frontage, a good beach, plenty of garden ground, and a good creek for the harbourage of boats, &c. The Belgian station is on the other side of the Luselo Creek, on the top of the hill.

“Wathen Station, Manyanga,

“Congo River,

“November 16th, 1882.

“MY DEAR MR. BAYNES,—You will, perhaps, have learned of the murderous attack by the people of Mowa on the caravan of Dr. Pechnel-Loxche, who had succeeded Mr. Stanley in command of the Belgian Expedition. The reason of the attack was the fear that their trade in ivory would suffer from the Expedition; accordingly, they laid an ambuscade with the intention of killing the doctor. Ten guns were discharged at him from as many paces, and he received a slug through the muscles of his arm; his cook fell dead on the spot.

“The road was soon cleared, and the caravan passed on to Stanley Pool.

“Mr. Comber and I had passed up and down that road a few weeks before; and although we had seen no further signs of a hostile or sullen spirit on the part of the people beside a shouting from one town on a ridge parallel to our road near Zinga, yet, from our knowledge of the district gained during the first journey, we felt that if anywhere there might be trouble it would come from Zinga or Mowa. There seemed to be an inkling of this idea in the minds of the Zanzibaris with whom we travelled, judging by a few extra precautions we noticed, perhaps only instinctive in those old campaigners.

“After the attack, we felt that the northern route was safe only to strong and well-armed caravans. We did not wish to run risks, neither did we wish to be utterly dependent on the protection of the Zanzibaris. We desire never to forget that we have to assume a very different character and standpoint from the Belgian Expedition;

and in our caravans, as in all other matters, we wish to be independent.

“But the SOUTHERN ROAD was not then open. About twenty miles east of Manyanga, and on the south bank, is a very important market, Konzo Makwekwe. The chief of Ngombi, Lutete, and his friend Makitu, had shown a disposition to attack the caravans, and actually did so last April, which resulted in the burning of part of his town by the Belgians. When they came to make peace, I made their acquaintance and friendship, and they wished me to visit them.

“On my return from Loango in quest of boys, Lieut. Valcke, of the Belgian Expedition, had arrived with 180 fresh Zanzibaris. He was commissioned to make a road by the SOUTHERN BANK to Stanley Pool. He had just commenced when a messenger came from Makitu to call us to pay the long-promised visit. Mr. Comber started October 6th. We were very well received, and spent three and a-half days very pleasantly among them.

#### “LUTETE OF NGOMBI.

“Ngombi is about twenty miles east of this station, and near to one of the most noted markets of the country.

“Lutete, the chief, has a large town. Makitu is the son of a Nteke, who has a high rank in the district in his mother's right. He has just recently begun to build a town for himself and followers. We were invited by, and stayed with, Makitu. Although a young man (perhaps twenty-five years), he has a great name. When he went to the coast in June of this year, it is said that a thousand people joined his caravan.

“We had brought medicines, and several came to be treated, among whom was Nteke, Makitu's father, who was blind. We had constantly a

crowd of people about the house, to talk to us, to wonder at some play-things, such as spring-tops, compasses, watches, burning lens, &c. The boys were delighted to lead us down to their fine bathing pool, to show us how to dive.

"It was a most pleasant time. Although they feared the Belgian people, they knew us from report, and still more by the kindness to their little captives, and the acquaintance made at this station. They had no fear of us, but seemed to cling to us.

"Makitu came for a little private talk in the evening, and learned then more than we had been able to teach him in the hurry of his visit here.

"The son of Ntaba, a Nteke chief on the NORTH SHORE of Stanley Pool, was in the town; he saw all, and could take back, before us, the news of the English. We paid him some special interest. Seldom have we had such a pleasant, encouraging time as we spent among them. We had won their good-will, and felt that at any rate the road was safe for us.

"Returning, we met Lieut. Valcke, who told us that he intended building a station in Lutete's town.

"The road was therefore apparently quite safe, and the last letters from home promised that our new brethren, Hughes and Moolenaar, should arrive by the mail steamer due then in a few days. We were some weeks later than the time we had expected to return. So, on looking at things all round, we ventured once more the dangerous experiment of one man going forward alone.

"October 14th Mr. Comber started up for Leopoldville, and on the 31st the caravan returned with the news of Mr. Comber's safe arrival. The gentlemen in charge of Leopoldville for the African International Association, kindly placed two rooms at his

disposal; but during the two days that the boys had remained, there had been time for little more than a glance round.

#### "NGA-LIEMA.

"Nga-Liema, the great chief of Ntamo, had been expecting as large a present as Mr. Stanley had given, but Mr. Comber told him, once for all, that he *must distinguish between our mission and the Belgian Expedition. We did not come to buy ivory and to trade; we came to teach his people about God, to give medicine to the sick, to teach the children, and to be his good friends.* He should have a present, but it was useless to expect from us such as the Expedition would give. After a long talk, he left the chief apparently satisfied.

"Food is dear and difficult to obtain in good quantity; but at present it is impossible to tell the future prospects.

"The caravan started back from the Pool on the 4th inst., nineteen of our people and fourteen natives. This is the first time natives have carried for the white men to Stanley Pool, and we are anxious that they should be satisfied and pleased, so that we may have good help from the natives in the terribly heavy transport for Stanley Pool.

#### "MANYANGA PEOPLE.

"They are strange people here, so that for six months we may not be able to speak surely of the prospects of carriage. The men who are gone up may demand four times the pay they have agreed to, and be very dissatisfied if they don't get it (which they certainly will not). It was a great surprise that fourteen were obtained, but now the ice is broken, and if the people of one town see others getting cloth, they will want to know why they cannot.

"In addition to our own station, the Belgians have also built at Lutete's

town, and they are running two caravans of thirty men each, and we have one; so that there are three caravans on the road, and performing the journey up and down in about fifteen days. Every four or five days the natives see a caravan, and this will tend much to the security of the road. Food is the great constant difficulty, and these people are so very slow, and foolish. They ask exorbitant prices. Where cloth is plentiful, it has a low value; where it is scarce, it is not needed, except at an impossible price. Their heavy blue beads are the currency, and the advent of thirty strangers quite upsets the equilibrium of supply and demand.

"Some at home might think that they would at once plant largely; their great-grandchildren may. Those who look for great and sudden changes among this people, forget how slowly the world works at home. THE CHILDREN ARE THE HOPE OF AFRICA.

"MR. COMBER.

"A few days ago a caravan of the African International Association brought me a letter dictated by Mr. Comber. He has had another of those terrible hæmaturic fevers. He had the drugs all handy, and told his Congo boy what to do when he became delirious.

"The hæmaturic symptoms had abated, leaving him very weak. To-day another caravan arrived with another dictated letter. There has not been another return of the hæmaturia, but he cannot reduce his temperature from 101°. This news fills me with anxiety. Mr. Hartland and Mr. Moolenaar are down river with the *Plymouth*. They are expected daily. Mr. Moolenaar is now making his second journey with the boat. I do not expect that he will care to take entire charge of the boat until he has made

one more journey with Mr. Hartland. For that only do I wait here.

"When they arrive I am ready now to start at a day's notice, nearly everything is packed. I am so troubled and anxious. We have not moved rashly each time that we have run these risks; we have done so only when actually obliged to do so, and have always found that, had we not done so, we should have been landed in greater difficulties. I cannot explain and exemplify this statement in this letter, and now; but we know too well that it has been our prompt, sharp moves at the right time that have helped us so much, and by which we have been able to steer through many difficulties, and perhaps what might have been worse.

"The work of the station goes on well, and, comparing the general prospect now with this time last year, the outlook is much more promising.

"MEDICAL WORK.

"In our hospital are two Zanzibaris, one recovering from a gun-shot wound, the other in consumption; an old man from near Makwekwe, and a woman from the same district. Two young men from a town near here; they were brought here as a last resource, after spending much on native doctors; they have had very large ulcers, but are now progressing favourably. Other people in the towns come sometimes for medicine.

"This is a great help in acquiring the confidence and respect of the people, and really we have won that to a large extent. In all the troublesome times we have just passed through here, no one has had a bad word to say for us. *In their trouble, they have come to us for advice.* If they feared, that fear has been removed on our assurance that it was groundless. They looked to us to help them in

making peace. They are really anxious and careful that we should have food, and have shown in many ways that they like us. I don't mean that they have all become 'angels,' but, although they are foolish and greedy sometimes, they have a very real regard for us. Considering how wild and foolish they are, it is to us all a great wonder that we have so much influence over them. One matter may be interesting as an instance of this, although, perhaps, it is premature to talk.

#### "SUPERSTITION AND WITCHCRAFT.

"The terrible superstitions as to witchcraft are of course rife here as elsewhere. But while elsewhere they do call in a witch-doctor to find the supposed witch, here, if any one is sick and dreams of any person, that person is believed to be the witch.

"Such being the custom, any one being sick, and wondering who is witching them, is very likely to dream of some one or other. At any rate, whether they really dream of any one or not, it is a fine way to pay out an old grudge or other wickedness. Every few weeks some one is poisoned, and burnt, ere dead, for this.

"A secondary chief or notable of Ndandanga has been rising in importance lately—his name Matuza Mbongo. His wife has just died in childbirth, and they say she dreamt of Ta-wanlongo, the great chief. Of course Matuza Mbonga is making use of it to clear away his last obstacle to the chieftainship. The people are bad, and only too glad to have another execution to look forward to, and it would be great fun to see their chief reel and fall under the influence of the copious draught of 'ukasa,' and then to throw him into the fire. Of course the poor chief knows that he is innocent, and is ready to take the ordeal

in the belief that his innocence will be established.

"As soon as I heard of it, I expressed my displeasure pretty freely, and sent a message by my linguister that, if he liked to run away, I would send him down river in the *Plymouth*. He thanked me, but while, no doubt, he feared to take that which he had seen fatal to so many, he replied that if he ran away all would say that he was guilty, and therefore ran; accordingly, he declines. 'If I vomit, I shall be declared innocent; if I die, God knows all.' Indeed the witch palaver is about all that they have to do with Uzambi (God). It is believed that God will help an innocent man, and that He decides the action of the ordeal. They will not allow that it is a poison.

"A day or two ago Ta-wanlongo called me up to the town. I went up and sat under the tree where we were fired at a few months ago. I knew that there was nothing to fear, and that even that piece of cowardice was not intended for me.

"He had been arranging his matters in the prospect of death, and all the chiefs and great men wished to ask me some questions privately in the town about some other palaver. Having them all present, I seized the opportunity to talk about the witchcraft affair, reasoning with them a bit about the foolishness of the superstition. Fowls, goats, all animals, trees, &c., die, and don't men? Then, telling them of our short term here before an endless future, that our lives were in God's hand, and so forth, I urged them on all these counts to do nothing to their chief, and because he was my friend, and a great man with the white men; in fact, everything I could think to urge.

"To Matuza himself, I asked, in a whisper, why he pressed such an

affair. To-day we hear that Ta-wanlongo is a witch, he must take 'Ukasa' and die; to-morrow we shall hear the same of Mатуza Mbongo. Why was he so foolish as to do this wickedness? He hushed me, lest any one should hear, and his hand trembled as he sat there for some time. I also expressed the same sentiment to all in council, avoiding personalities.

"Some around began to say that they would make him take it, other began to mutter the magic word 'usatu' (hunger), and finally the principal chief promised me that, after what I said, they would not press the 'ukasa,' but if they let him off I must give them a goat to make a feast and a dance. That I said I would do, but 'take care you don't eat my goat and then go and kill Ta-wanlongo; if so, don't you come to visit me any more.' They promised not to do that. I believe that they will let him off. Then we shall have a good handle to work Ta-wanlongo, and perhaps to check much of that devilry. It can be turned to good account.

"Every one assures me that if I had not gone up, Ta-wanlongo would be a dead man by this time.

"So really we have an influence already, although we have no prestige of gunboats, neither does the prestige of the large force of the African International Association help us.

"The patient, changeless kindness that has won its way hitherto has served us here, and in this we have encouragement, that we be not weary in well-doing.

#### "NEWS FROM STANLEY POOL.

"Nov. 21. Our caravan has returned to-day, and brings news from Mr. Comber, and letters which are just in time to catch the Belgian boat, which will enable us to send off by this mail.

"The native carriers seem to have

liked much their visit to the famous Mpumbu, and there seems a good prospect of native carriers for the future. This is a promise of grand help for us.

"I hope to start for Stanley Pool by the third caravan from now—i.e., about thirty-three days. It is a great pleasure to see how the great difficulties that beset our path have been one by one overcome. There are others yet remaining on the ground covered, and many doubtless, ahead but in all these things we are strengthened and encouraged to do and dare more, and yet more, for Him whom we serve, and who gives us such evidence of His presence and blessing.

#### "APPEAL FOR RE-INFORCEMENTS.

"I see that Mr. Comber, in his letter, is urging that if possible further additions to the mission staff be made as soon as possible. Might I suggest one reason for the speedy despatch of more help? It was not so very difficult for us to make a footing in Congo, where there was some knowledge of a European language; but, on the Upper, it will scarcely be wise for new brethren to be sent from home to be dropped straightway alone among the wild savages of the Upper River.

"The chances of their being eaten up under such circumstances are not the most remote. Older men cannot be taken off the intermediate stations, which, having so large a transport to manage, and here such difficult people to deal with, might very likely cause a collapse and closure of the line of communications. Men for forward stations must have had six months' experience at the very least, if possible twelve months, and a knowledge in some measure of the Kiteke or Kiyansi languages.

"If this Mission is to be worked worthily of the Master we serve, several

*men should be ready for forward stations by the time the 'Peace' is afloat.*

"The Belgian Expedition are planting their second station above the Pool, and there is no reason why we should not begin at once to plant stations among the friendly disposed people, who seem to be ready to-day to receive a missionary among them. A man with a little experience and common-sense might go among them and make good headway, but a new man unused to language and customs, might easily make a mistake, and bring about a great disaster. If such men are at hand, stations might be planted, and the *Peace* might carry us forward, and yet forward, to fresh fields; and while she is yet in her prime she may lay the chain of stations up to the great Mburu River. It will be a great pity if she has to lie idle waiting for men to put into promising openings, and only begin to do her real work when she is old and shaky.

"Further, it will be a lasting disgrace if the Belgian Expedition, hunting for ivory and rubber, forsooth, gets ten years ahead of the Baptist Mission, seeking to win jewels for a Saviour's crown.

"My dear Mr. Baynes, I do earnestly wish we could have a stronger confidence in the earnestness of the enthusiasm at home for the Master's work on this vast continent. We have constantly to feel that there is but a faint perception at home of the enormous possibilities before us, on the thousands of miles of waterway now open to us and of which the Arthington Station is the key and gateway.

"We cannot expect to have the joy of greeting you out here, I fear, so soon after the fatigues and pleasures of India. But the people who sent the Belgian

Expedition are pushing rapidly forward, and at great expense, after the richest they think may be found out here. What shall be done for the perishing souls we know to be here? What can be done more to bring home a fuller and deeper realisation of the churches' duty?

"In our anxiety and perplexity we can but plead with the Lord of the Harvest to thrust forth yet more labourers. It seems almost an impertinence for me to try to urge Mr. Comber's plea, but what else can I do, my dear Mr. Baynes, when this is the waking thought in the morning, the burden on the mind all day, when this work and this field have our hearts, our lives, our every energy? I know that you will feel the need we urge; yes, and do all you can to urge it upon the churches.

"If we had *settled on the coast*, as at Gaboon, intending to do what we could, it would be a different matter.

"But the Congo Mission has higher aims. We have to make Arthington (not Banana) a *base* for mission work along the vast and unknown waterways of the Upper River.

"If it is to be a puny effort, why all this expense of steamer, boats, and communications? If we are going to do the work in right worthy earnest, why should we not set about it at once? There is no advantage in delay—delay has been centuries too long already. Delay will mean money, energy, life, used to little purpose. It is natural to consider one's own department the most important, but is there not some right this time?

"Believe me,

"My dear Mr. Baynes,

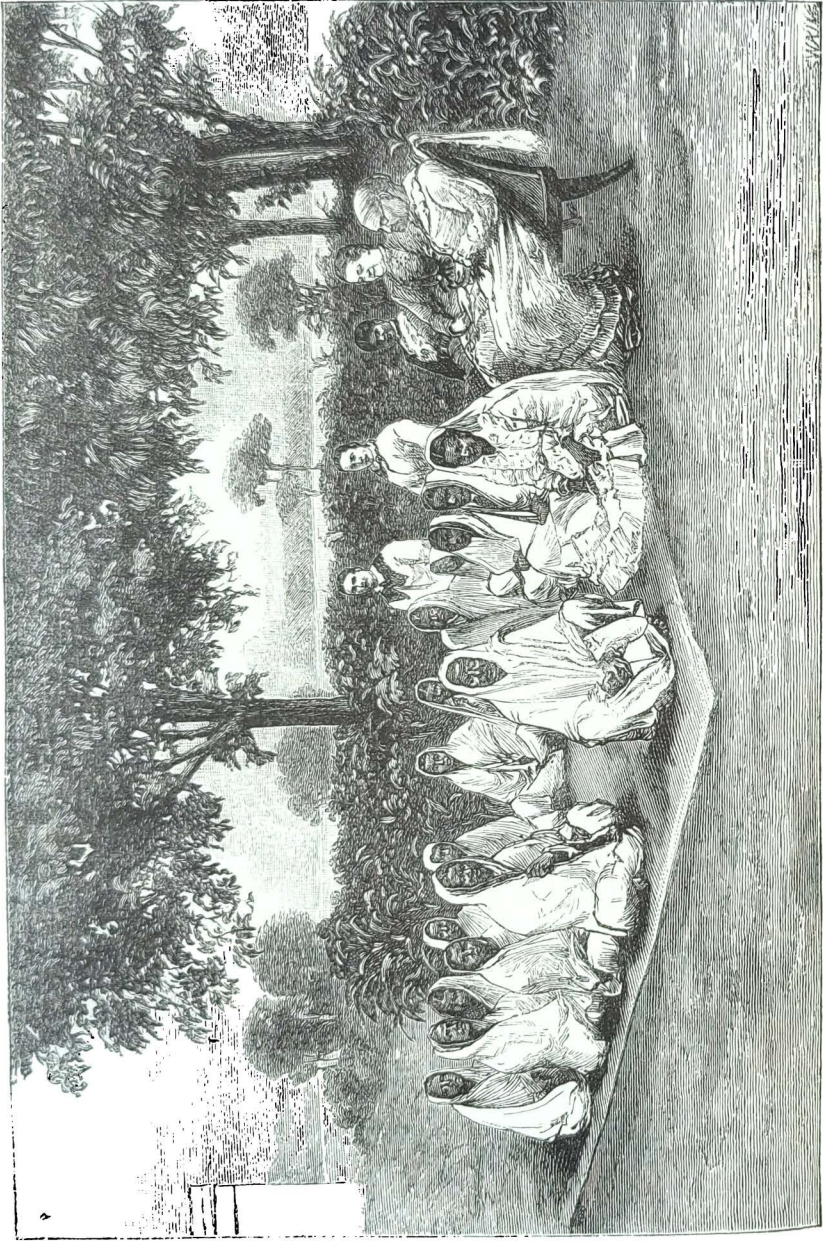
"With kind regards,

"Yours very affectionately,

"W. HOLMAN BENTLEY."



THE MISSIONARY HERALD. }  
MARCH 1, 1883.



GROUP OF ZENANA MISSIONARIES, EUROPEAN AND NATIVE, CALOUTTA.—(From a Photograph by Rev. G. H. Rouse, M.A.)

## Group of Zenana Missionaries, Calcutta.

BY MRS. ROUSE.

A PLEASANT scene is brought before us in this picture—a group of Christian workers gathered together amid the beauties of an Indian garden. A refreshing green spot it is amid the dust of the city, and it is a relief to turn one's eye to it from the dazzling glare of the tropical sun; it is a fitting emblem, too, of the daily work of those who are seated there. For these are not easy-going pleasure-seekers, but Christian workers, all engaged in a hard struggle with sin and evil—striving to bring to homes, spiritually as arid as the dusty lanes of the city, that Divine grace and peace which can transform them into the “gardens of the Lord,” so that the promise may be fulfilled: “The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.”

The work carried on by Zenana missionaries is not one that makes much show; at present it is rather a patient laying of the foundation and sowing of the good seed, and time is needed to complete and mature it. “Line must be given upon line, precept upon precept, here a little and there a little,” and then will come the harvest.

If we could visit the Zenana Mission Home in Calcutta, to which this garden belongs, between ten and eleven a.m., we should see a far different scene from the one now before us. By that time each of the missionaries is prepared for her day's work. She has a bag containing the books to be used, and a box supplied with canvas, wools, patterns, and various other materials for work, and then sets out on her round of visits, which lasts generally five hours, until about four o'clock, when she returns home hot and weary. In the evening and early morning there are many matters connected with her work to be prepared and arranged, so that, altogether, her life is a busy one. It will be interesting to accompany one of the ladies, and hear a little about some of the homes which she visits.

1. “We visited this morning at M. L.'s. The family belong to the Brahmin caste, and are strict Hindoos; some of them object to Christian books. The father-in-law, the head of the household, had gone to Juggernath Pooree (a sacred place) on pilgrimage, ‘to perform righteousness,’ as the women told us, ‘because he was getting old.’ We had heard the son and his wife did not pay any attention to the daily worship of their gods, and inquired if it was true. ‘Yes,’ replied the woman, ‘it is quite true. We have no time for these things; I have my children, and my husband has his business, but when we are old we will attend to our souls.’ ‘But suppose you do not live to be old?’ ‘Oh, then we must send for the priest when we are dying, and he must say the prayers for the dying in my ear, and that will be all right!’”

2. "In this house there is only one pupil, a little girl of seven. Her husband is a blind young man, and, some time ago, his mother, who is a widow, and has only this one son, said there was a good deal for her to do in consequence of his affliction, and she would get him married so that she might have a daughter-in-law to help her. The match-maker was sent for, and soon found a girl, whom she recommended as active and strong, who, she said, was nine years old. The marriage ceremony was performed, but when the poor little bride was brought to visit her mother-in-law she found they had been deceived, and she was a very little girl of *seven*, too young to be of any use to her. It need not be added that the poor child received anything but a warm welcome in her new home; but the mischief could not be undone, and it had one good result, at any rate, for the mother said, 'As she is too young to work, I will have her taught to read and sew, and perhaps it will make her all the more useful afterwards.' I could not help feeling deep pity for the forlorn-looking little stranger, who was beginning life under such trying circumstances, and hoping that she might early learn to know and love the Saviour as her heavenly Friend."

3. "Called at the house of S., and heard good news of her. Her mother offered her ten rupees to go on pilgrimage to atone for her sins, because she has been so negligent of her religious duties. This S. refused to do, and one of the women present said, 'What would be the use of her going to the shrine of Jugernath? She is a Christian at heart; it would do her no good.' When they complained to her father, he said, 'Leave S. alone. I do not see that what they have taught her has done her any harm; she is always obedient; it is a good thing for her to believe in such a religion.' Thus her dutiful conduct at home has made an impression on her father's heart. When the father returned from a subsequent visit to some holy place he brought holy relics and beads for all his family, except S., and wisely remarked, 'It is no use to give one to a person who has no faith in them.'"

4. "In this house the Baboo has two wives. The first and forsaken wife has no children, but the second one proudly displayed her little son, who was adorned with handsome gold jewels. How many such sad cases we meet with in visiting—hidden away, unnoticed, within the walls of the Zenana—and how it makes one long for the time when true religion shall make its power felt in these homes! One of these women seemed too happy, and the other too sorrowful, to take much interest in the teaching."

5. "An old pupil from the suburbs is now on a visit to Calcutta on account of her sister's illness, and we went to see her. She belongs to a Brahmin family; all the sisters can read. They got their brothers to teach them when they returned from school, and now this young lady is reading

the Bengali New Testament. When our teacher was first asked to visit this family they were so bigoted that B. and her sisters would not sit near her nor touch her, for fear of defilement, but now she sits quite close to us on the same mat on the ground, which is our only seat. B. is a remarkably intelligent woman; she can read Sanskrit, and is now learning English. She chose the fifth chapter of Matthew to read to-day, saying she liked that and the account of the Crucifixion best of all. She asked many questions, hardly passing over a verse without some remark, and sometimes quoting a sentence from some of their own sacred books which it recalled to her mind."

6. One more instance before concluding this brief account. A Zenana missionary in the North-West speaks thus of one of her pupils:—"Perhaps the most attentive listener there is a poor cripple, a tiny little thing, as thin as possible. She is quite paralysed in her lower limbs, though she can raise her hands to shell a kind of grain which they grind to make their pancake-like bread. She listens earnestly, and her remarks are intelligent. Oh, that she may learn of the Great Physician, who will heal her soul! She has learnt two hymns very nicely indeed, and she told me that often at night, when she cannot sleep, she sings them over to herself."

The needs and the sorrows of the women of India have been often and forcibly described, and yet how little are they realised by Christians at home! There are twenty-one millions of widows alone in India, and half of these have never been removed from their parents' houses, having lost their betrothed husbands while they were children, and even they have to drag out the rest of their lives amidst the trials and restrictions of Hindoo widowhood. Surely, if we could only bring home to our hearts the true state of the case, there would be no need of appealing for money to send the light and truth of the Gospel to these captives. A little help from every one of the highly favoured Christian sisters in this land would be sufficient to extend the work in all directions, and enable the workers to enter the many doors which now stand open before them; and we should no longer have to listen to the wail of helpless ones, whose sorrowful feelings have been expressed by one of themselves, who, knowing nothing of the true Comforter, had committed to paper a prayer to the unknown God, in which this sentence occurred:—"O God! I pray Thee let no more women be born in our land. Why hast Thou created us to suffer thus? From birth to death sorrow is our portion. While our husbands live we are their slaves, and when they die we are still worse off. The English have abolished *suttee* [burning of widows], but, alas! neither the English nor the angels know what goes on in our homes."

L. M. R.

## Our Finances.

SEVERAL very cheering communications have been received during the past month in response to the appeal that appeared in the February issue of the MISSIONARY HERALD.

In this appeal, it will be remembered, it was stated that "In May last the Secretary reported that, so far as could then be ascertained, an increase in the year's Receipts of **£5,000** would be needed to cover the greatly augmented *permanent expenditure* consequent upon the recent large additions to the Missionary Staff in India, China, and Africa, and nothing has yet transpired to alter this estimate. Inasmuch, therefore, as the Receipts up to the 31st of December last show only an increase of **£1,000** over the Receipts for the corresponding period in 1881, it will be seen that a further sum of **£4,000**, over and above the ordinary Receipts, is urgently needed between *the date of this issue and the close of the Financial Year on the 31st March.*"

A few days after the appearance of this statement George Edward Foster, Esq., of Brooklands, Cambridge, sent **£100**, and Charles F. Foster, Esq., of Panton House, Cambridge, a like contribution of **£100**, with the earnest hope that "the fear of a deficiency in the funds of the Society might prove groundless." A few days afterwards, William Johnson, Esq., of Fulbourn, Cambridge, forwarded a similar donation of **£100**, with "earnest desires for the progress of the great work so efficiently carried on by the agents of the Society."

"Two Sisters" forward a cheque for **£200** as "A Thankoffering;" **£100** for the *Zenana Mission*, and **£100** for the general work carried on by the Baptist Missionary Society. Mrs. Kemp, of Rochdale, sends **£20**; and the Misses Kemp **£50**.

"A Governess," at Orpington, sends **£1** and a case of jewellery, with gladness of heart that, in this way, she is able "to consecrate something dear to her for the Lord's service." **£2 10s.** has been received from a small Sunday-school in Constantinople; and, when remitting this, Mr. William Sellar writes:—"In our little school we have but twenty-five to thirty scholars. During the past year we have collected **£11**, part of which goes to the Khoordish Armenians, and part to the Baptist Missionary Society. I always successfully engage the interest and sympathy of our children by reflecting light borrowed from your monthly MISSIONARY HERALD, and generally the rays from the Congo Mission prove the most attractive. Our missionary Sunday is always our brightest and best of days."

The current financial year of the Society will close on the 31st of the present month ; but, in order to meet the exigencies of some of the country auxiliaries, the books will be kept open until Tuesday, April 10th, when they will be finally closed.

Most earnestly and respectfully do we urge the pastors and deacons of our churches, and the treasurers and secretaries of our numerous auxiliaries, to do all they can to collect and remit to the General Secretary, Mr. A.H. Baynes, all the contributions they can possibly secure by the date named

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### Recent Intelligence.

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At the last meeting of the Mission Committee, on the 28th of February, the decease of the following much esteemed and beloved fellow-workers and friends was reported :—

JAMES HARVEY, Esq., of Hampstead, on February 9th ;

The Rev. ALBERT WILLIAMS, Principal of Serampore College, on February 14th ;

Mrs. WEBLEY, of Jamaica, widow of the late Rev. W. H. Webley, of Hayti, on January 5th ; and

Mrs. ALFRED L. JENKINS, of Morlaix, wife of the Rev. A. L. Jenkins, of Brittany, on February 13th.

The Secretary was instructed to convey to the bereaved relatives and friends of the deceased the sincere and heartfelt sympathy of the Committee, and assure them of the earnest prayer of the Committee that they may abundantly realise the supporting grace and presence of the God of all consolation in this time of sore trial and loss.

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By the decease of Mr. James Harvey the Mission has lost one of its warmest friends, and one of its most generous but unobtrusive supporters. Few who were present at the Public Missionary Soirée in the Cannon Street Hotel in April last will forget his wise and stimulating words :—“ Brethren, let us more fully appreciate the dignity and privilege of being permitted to take part in the service of the King of kings and Lord of lords, in promoting His Kingdom throughout the world ; let us neither faint nor fear, but go boldly on in the strength of the Lord, trusting in His word and promise ; let us be sure that our work is of the Lord, and that the means we employ are of His appointing, and shall succeed. While we are not to be too anxious for immediate results, yet we may well note and take courage from facts accomplished, and these are neither few nor small. From every quarter comes the testimony that men are ready to listen to the Gospel ; old superstitions and idolatries are crumbling to the dust, and Christ is being recognised as the only rightful King of men. The time will come, for the Lord hath declared it, when every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God. We may not live to see that day, but we may unite our humble efforts to hasten

its coming. Let us not be discouraged, therefore, because of the little we can do individually, but rather be encouraged by the thought that the general manner of working of the Almighty is to accomplish great results by a multiplicity of small agents. Every one, old or young, who enters the ranks and enlists under the banner of Christ is working to the grand result, the final coming of the Kingdom of God on earth. Although we may not live to witness this, yet we may be permitted in another sphere—and we none of us know how soon—to unite in the grand chorus, Hallelujah, ‘The kingdoms of this world are become the kingdoms of our Lord and of His Christ.’”

“Blessed are the dead that die in the Lord.” In thankful remembrance of his life and labours, we would say, in the appreciative words of one of his most trusted friends:—“Doubtless the Lord has in His storehouse ample provision for His people, but not the less is such a loss as that we have just experienced felt to be a real calamity. The energy which was for a lifetime concentrated in him will burst out elsewhere afresh, mayhap in the line of direct descent. In looking at his character and career, we are reminded of the saying of the angel to David—‘Those that know their God shall be strong and do exploits.’”

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By the early removal of the Rev. Albert Williams, the Mission has lost a devoted and able worker. For many years he laboured in Calcutta as pastor of the Circular Road Baptist Church, and only relinquished that post for the Principalship of Serampore College, at the earnest invitation of the Mission Committee. After some three years of service in this important sphere, he returned to England about the middle of last year in seriously impaired health, which necessitated an immediate change to a cooler climate. Early in February Mrs. Williams and her children reached England, just in time to be with her husband in his closing days of great suffering and weakness. On the evening of the 14th of February he passed to his rest, the end being almost sudden, and on Monday, the 10th, his body was interred in the quiet village of Llangendeirn, near Ferryside, Carmarthen—where he first saw the light—by the side of his father and mother. Most affectionately do we commend to the sympathy and prayers of all our readers the sorely stricken widow, and the eight young fatherless children, the oldest being under fourteen years of age.

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In addition to the announcement made in the HERALD for last month of the approaching anniversary services, we are now able to report that the Annual Meeting of the Bible Translation Society will be held in Bloomsbury Chapel, on Monday evening, April 23rd, at half-past six o'clock, James Barlow, Esq., of Accrington, in the chair, when addresses will be delivered by the chairman, the Revs. F. Trestrail, D.D., Isle of Wight; T. Martin, of Barisal; W. Hill, secretary of the General Baptist Missionary Society; and Thomas Morgan, late of Howrah.

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On Wednesday morning, April 25th, the Annual Breakfast of the Zenana Mission will be held in the Cannon Street Hotel, Arthur Briggs, Esq., of Rawdon, in the chair, when it is hoped that the Rev. John Aldis, of Westbury; the Rev. James Smith, of Dehli, N.W.P.; and others, will speak.



THE MISSIONARY HERALD.]  
APRIL 1, 1898.



SCHOOL AT WANG CHIA FENG.—(From a Photograph by Rev. A. Saverby.)

[APRIL 1, 1883.]

# THE MISSIONARY HERALD.

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## MISSIONARY ANNIVERSARIES, 1883.

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*TUESDAY EVENING, APRIL 17th.*

**YOUNG MEN'S MISSIONARY ASSOCIATION.**

**THE MEMBERS' MEETING OF THE ASSOCIATION**

**WILL BE HELD AT THE BAPTIST MISSION HOUSE.**

**H. M. BOMPAS, Esq., Q.C., will preside. Chair to be taken at Seven o'clock.**

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*THURSDAY MORNING, APRIL 19th.*

**BAPTIST MISSIONARY SOCIETY.**

**INTRODUCTORY PRAYER MEETING,**

**MISSION HOUSE, CASTLE STREET, HOLBORN.**

**The Rev. JOHN BIGWOOD, of Brighton, will preside, and deliver an Address.**

**Service to commence at Eleven o'clock.**

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*MONDAY EVENING, APRIL 23rd.*

**BIBLE TRANSLATION SOCIETY.**

**ANNUAL MEETING,**

**At BLOOMSBURY CHAPEL, at Half-past Six o'clock.**

**Chairman—JAMES BARLOW, Esq., of Accrington.**

**Speakers—Revs. F. TRESTRAIL, D.D., Isle of Wight; T. MARTIN, of Barisal, East Bengal; W. HILL, Secretary of the General Baptist Missionary Society; and THOMAS MORGAN, late of Howrah.**

LORD'S DAY, APRIL 22nd.

BAPTIST MISSIONARY SOCIETY.  
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. A. J. Parry ..	Rev. A. J. Parry
Acton .. .. .	Rev. B. Bird ..	Rev. N. Dobson
Addlestone .. .. .	Rev. E. F. Cossey ..	Rev. E. F. Cossey
Alperton .. .. .	.. .. .	Collections in May
Arthur Street, Camberwell Gate	Rev. E. G. Gange ..	
Arthur Street, King's Cross ..		
Balham, Bamsden Road ..	Rev. W. H. Mayers	Rev. H. Wilkins
Barking .. .. .		
Battersea .. .. .	Rev. J. Haslam ..	Rev. W. Barker
Battersea Park .. .. .	Rev. W. W. Sidey ..	Rev. T. G. Tarn
Belle Isle .. .. .		
Belvedere .. .. .	Rev. J. H. Shake- speare, M.A.	Rev. J. H. Shake- speare, M.A.
Bermondsey, Drummond Road	Rev. Isaac Ward ..	Rev. Isaac Ward
Bexley Heath, Trinity Church Old Chapel ..		
Blackheath, Dacre Park ..		
Bloomsbury .. .. .	Rev. J. P. Chown ..	Rev. Jas. Smith
Bow .. .. .	Rev. W. G. Fishbourne	Rev. G. D. Evans
.. Blackthorne Street ..	Rev. J. R. Cox ..	Rev. J. R. Cox
Brixton Hill, New Park Road	Rev. C. A. Davis ..	Rev. R. H. Roberts, B.A.
Brixton, Wynne Road ..	Rev. J. C. Brown ..	
.. Gresham Chapel ..		
.. Cornwall Road ..		
Bromley, Kent .. .. .	Rev. A. Tessier ..	Rev. A. Tessier
Brompton, Onslow Chapel ..	Rev. J. Bigwood ..	Rev. T. H. Holyoak
Brondesbury .. .. .	Rev. J. Crouch ..	Rev. J. Crouch
Camberwell, Denmark Place ..	Rev. H. C. Leonard, M.A.	Rev. J. Aldis
.. Cottage Green ..	Rev. H. J. Tresidder	Rev. H. Trotman
Camden Road .. .. .	Rev. A. Mursell ..	Rev. S. Vincent
Castle Street (Welsh) .. ..		
Chadwell Heath .. .. .	[B.A.]	
Chalk Farm, Berkley Road ..	Rev. G. W. Humphreys,	Rev. J. Douglas
Chelsea, Lower Sloane Street	Rev. J. Mostyn ..	Rev. W. Burton
Clapham Common .. .. .	Rev. T. Hanger ..	Rev. W. Norris
Child's Hill .. .. .		
Clapton, Downs Chapel ..	Rev. A. G. Jones ..	W. P. Lockhart, Esq.
Commercial Street .. .. .		
Crayford .. .. .		
Crouch Hill .. .. .	Rev. J. T. Marshall, M.A.	Rev. J. T. Marshall, M.A.
Croydon .. .. .		
Dalston Junction .. .. .	Rev. J. J. Brown ..	Rev. W. H. Burton
Dartford .. .. .	Rev. A. Sturge ..	Rev. A. Sturge
Deptford, Octavia Street ..	Rev. D. Honour ..	Rev. J. Spanswick
Dulwich, Lordship Lane ..		
Ealing .. .. .		

PLACES.	MORNING.	EVENING.
East London Tabernacle . . . . .		
Edmonton . . . . .	Rev. W. Hanson ..	Rev. W. Hanson
Eldon Street (Welsh) . . . . .		
Enfield . . . . .	Collections	in August
Erith . . . . .	Rev. R. E. Chettleborough ..	Rev. R. E. Chettleborough
Esher . . . . .	Rev. A. Bird ..	Rev. A. Bird
Forest Gate . . . . .	Rev. A. F. Riley ..	Rev. A. F. Riley
Forest Hill . . . . .	Rev. W. Burton ..	Rev. W. H. C. Anson
Greenwich, Lewisham Road ..	Rev. J. Drew ..	Rev. J. Drew
Grove Road, Victoria Park ..	Rev. G. D. Evans ..	
Gunnersbury . . . . .		
Hackney, Mare Street ..	Rev. J. P. Barnes ..	Rev. T. W. Davies, M.A.
"    Hampden Ch. . . . .	Rev. W. T. Adey ..	Rev. C. Chambers
Hammersmith, West End . . . . .	Rev. T. Michael ..	Rev. W. J. Mayers
"    Avenue Rd. . . . .	Rev. T. H. Holyoak	Rev. C. Graham
Hampstead, Heath Street ..	Rev. W. Brock	H. M. Bompas, Esq. Q.C
Hanwell . . . . .	London Mission	this year
Harlington . . . . .	Rev. J. S. Wyard ..	Rev. J. S. Wyard
Harrow-on-the-Hill . . . . .		
Harrow, Station End . . . . .		
Hawley Road, St. Paul's Ch.	[P.H.D.]	[P.H.D.]
Hendon . . . . .	Rev. T. Price, M.A.,	Rev. T. Price, M.A.,
Henrietta Street . . . . .		
Highbury Hill . . . . .	Rev. J. M. Stephens,	Rev. R. Sampson
Highgate, Southwood Lane ..	Rev. J. Hanson [B.A.]	Rev. E. Spurrier [B.A.]
Highgate Road . . . . .	Rev. W. P. Lockhart	Rev. J. M. Stephens,
Hornsey Rise . . . . .	Rev. F. M. Smith ..	Rev. G. W. Humphreys,
Hornsey, Campsbourne Ch. . . . .	Rev. W. Whale ..	Rev. W. Whale [B.A.]
Hounslow . . . . .		
Ilford . . . . .		
Islington, Cross Street . . . . .	Rev. A. Tilly ..	Rev. A. Tilly
"    Salters' Hall . . . . .	Rev. R. Sampson ..	Rev. T. M. Morris
James Street, Old Street . . . . .		
John Street . . . . .	Rev. T. E. Williams	Rev. J. Bloomfield
"    Edgware Road . . . . .	Rev. C. A. Fellowes	Rev. J. O. Fellowes
Kilburn, Canterbury Road . . . . .		
Kingsgate Street . . . . .	Rev. W. R. Jeffrey ..	Rev. W. R. Jeffrey
Kingston-on-Thames . . . . .	Collections at	later date
Lee . . . . .	Rev. W. H. Payne ..	Rev. W. H. Payne
Leyton . . . . .	Rev. J. Brown ..	Rev. J. Williams, B.A.
Leytonstone . . . . .		
Little Wild Street . . . . .		
Lower Norwood, Chatsworth Rd.	Rev. J. Bloomfield ..	Rev. C. A. Davis
Maze Pond Ch. . . . .	Rev. J. Owen ..	Rev. J. J. Brown
Metropolitan Tabernacle . . . . .	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
New Barnet . . . . .	Rev. J. B. Myers. . . . .	Rev. J. B. Myers
New Cross, Brockley Road . . . . .	Rev. S. Vincent ..	Rev. J. A. Anderson
New Malden . . . . .	Rev. J. Harvey ..	Rev. J. Harvey
New Southgate . . . . .	Rev. D. Gracey ..	Rev. D. Gracey
North Bow, Parnell Road . . . . .		
North Finchley . . . . .	Rev. E. Spurrier ..	Rev. J. Hanson
Norwood, Gipsy Road . . . . .	Rev. L. J. Shackelford	Rev. L. J. Shackelford
Notting Hill, Ladbroke Grove	Rev. E. Glover ..	Rev. A. Mursell
"    W. London Tab.		

PLACES.	MORNING.	EVENING.
Peckham, Rye Lane .. ..	Rev. J. T. Briscoe ..	Rev. J. T. Briscoe
„ Park Road .. ..		Rev. E. G. Gange
„ James' Grove .. ..	Rev. J. Dann ..	Rev. J. Dann
„ Hatcham Chapel .. ..	Rev. T. J. Cole ..	Rev. J. Mestyn
„ Underhill Road .. ..		
Penge .. ..	Rev. T. M. Morris ..	Rev. T. M. Morris
Pinner .. ..	Rev. F. Wells ..	Rev. F. Wells.
Plumstead, Conduit Road .. ..	Rev. J. Spanswick ..	
Ponders End .. ..		
Poplar, Cotton Street .. ..	Rev. J. Douglas ..	Rev. W. T. Adey
Putney, Union Ch. .. ..	London Mission	this year
„ Werter-road .. ..	Rev. W. Hetherington	Rev. W. Hetherington
Regent's Park .. ..	Rev. J. Smith ..	Rev. J. Owen
Regent Street, Lambeth .. ..	Rev. E. Mason ..	Rev. E. Mason
Richmond, Duke Street .. ..	Rev. N. Dobson ..	Rev. J. Harrison
Romford .. ..	Rev. J. Lewett ..	Rev. J. Lewett
Romney Street, Westminster .. ..		
Shooter's Hill Road .. ..	Rev. J. E. Marten ..	Rev. J. E. Marten
Shoreditch Tabernacle .. ..	Rev. W. Cuff ..	Rev. W. Cuff
Spencer Place Ch., Goswell Road		
Stockwell .. ..	Rev. H. Wilkins ..	Rev. T. Michael
Stoke Newington, Devonshire		
„ Square Ch. .. ..	Rev. J. Williams, B.A.	Rev. J. Brown
„ Bouverie Road .. ..	Rev. Daniel Jones ..	Rev. C. A. Fellowes
„ Wellington Road .. ..		
Stratford Grove .. ..		Rev. G. W. Fishbourne
Streatham .. ..	Rev. H. Trotman ..	Rev. H. J. Tresidder
Surbiton .. ..		
Sutton .. ..	Rev. W. E. Foote ..	Rev. W. E. Foote
Tottenham .. ..	Rev. J. Green ..	Rev. A. MacDonald
„ West Green .. ..	Rev. A. MacDonald	Rev. Daniel Jones
Twickenham .. ..	Rev. W. H. Elliott ..	Rev. W. H. Elliott
Upper Holloway .. ..	Rev. J. R. Wood ..	Rev. A. G. Jones
Upper Norwood .. ..	Rev. J. Trafford, M.A.	Rev. J. Trafford, M.A.
Upper Tooting .. ..	Rev. J. Howe ..	Rev. J. Howe.
Upton Chapel .. ..	Rev. W. Barker ..	Rev. B. Bird
Vernon Chapel .. ..		
Victoria Ch., Wandsworth Road	Rev. T. G. Tarn ..	Rev. W. W. Sidey
Waltham Abbey .. ..	Rev. T. Morgan, 29th	April, Evening
Walthamstow, Wood Street .. ..	London Mission	this year
„ Markhouse Common		
Walworth Road .. ..	Rev. J. Aldis ..	Rev. R. Glover
Walworth, East Street .. ..		
Wandsworth, East Hill .. ..	Rev. J. Teall ..	Rev. J. Teall
Westbourne Grove .. ..	Dr. Underhill ..	Rev. H. C. Leonard, M.A.
Wood Green .. ..	Rev. J. L. Bennett ..	Rev. J. L. Bennett
Woolwich, Queen Street .. ..		
„ Charles Street .. ..		

## JUVENILE MISSIONARY SERVICES.

The following Services for the Young will be held on Sunday, the 22nd April, 1883. The Services, as a rule, commence at *three o'clock*, and terminate at a *quarter past four*. The Hymns and Tunes are printed in this month's *Juvenile Missionary Herald*.

HENRY CAPEEN, *Sec. Y. M. M. A.*

NAME OF SCHOOL.	SPEAKER.
Abbey Road, N. W. ... ..	Rev. C. M. Longhurst.
Acton ... ..	Mr. S. Cheshire.
Arthur Street, W. C. ... ..	Rev. B. C. Etheridge.
Balham ... ..	Rev. C. Kirtland.
Battersea ... ..	
Battersea Park ... ..	
Belle Isle, N. ... ..	
Bermondsey, Drummond Road ... ..	Mr. J. E. Cracknell.
Bloomsbury ... ..	Rev. J. Smith.
Bow ... ..	Mr. S. Watson.
Brentford ... ..	Mr. W. H. D. Robinson.
Brixton, Gresham Chapel ... ..	
Brixton, Wynne Road ... ..	Mr. W. Appleton.
Brixton Hill ... ..	Mr. W. Tresidder.
Bromley, Kent ... ..	Mr. W. H. Buckland.
Brompton ... ..	
Brondesbury ... ..	Mr. C. Barnard.
Camberwell, Arthur Street ... ..	
Camberwell, Charles Street ... ..	Mr. R. H. Tregillus.
Camberwell, Cottage Green ... ..	Mr. A. M. Hertzberg.
Camberwell, Denmark Place ... ..	Mr. J. Gogerly.
Camden Road ... ..	
Chelsea ... ..	Mr. S. P. Yates.
Clapham Common ... ..	Rev. R. Webb.
Clapton ... ..	Rev. A. G. Jones.
Cromer Street ... ..	(Unites with John Street.)
Croydon ... ..	Mr. W. Bishop.
Dalston Junction ... ..	Mr. T. Pavitt.
Dartford ... ..	
Ealing ... ..	Mr. A. J. Faulding.
Esher ... ..	Mr. W. T. Lea.
Finchley ... ..	Mr. F. E. Tucker.
Forest Gate ... ..	Mr. J. M. Davies.
Forest Hill ... ..	Mr. W. T. Weekes.
Goswell Road ... ..	Mr. J. P. Bruce.
Greenwich ... ..	
Grove Road, E. ... ..	Mr. J. Mann.
Hackney, Mare Street ... ..	Mr. H. G. Gilbert.
Hackney, Hampdon Road ... ..	
Hammersmith ... ..	
Hampstead ... ..	
Hatcham ... ..	Rev. T. J. Cole.
Highbury Hill ... ..	
Highgate ... ..	
Highgate Road ... ..	Mr. H. W. Priestley.
Holborn, Kingsgate ... ..	Mr. H. Johnston.
Islington, Cross Street ... ..	Mr. J. Cornish.
Islington, Saltors' Hall ... ..	
James Street, E. C. ... ..	Mr. J. Evans.
John Street, W. C. ... ..	Mr. J. Milton Smith.
Ladbroke Road, N. W. ... ..	
Lambeth, Regent Street ... ..	Mr. W. Vinter.
Leo, High Road ... ..	
Lewisham Road ... ..	
Little Alie Street ... ..	Mr. A. Wood.

NAME OF SCHOOL.	SPEAKER.
Lower Edmonton ... ..	Mr. J. H. Noole.
Lower Norwood ... ..	Rev. W. F. Gooch.
Lower Tooting ... ..	Mr. F. W. Pollard.
Maze Pond ... ..	
Metropolitan Tabernacle (senior)... ..	
Metropolitan Tabernacle (junior)... ..	
New Wimbledon ... ..	Mr. Wm. Friend.
Peckham Park Road ... ..	
Peckham, Rye Lane ... ..	Mr. S. P. Carey.
Penge ... ..	Mr. H. H. Birt.
Poplar ... ..	
Regent's Park ... ..	Col. Griffin.
Romford ... ..	
Rotherhithe ... ..	
St. Peter's Park ... ..	Mr. J. Williams.
Shoreditch Tabernacle ... ..	
Stockwell ... ..	Rev. W. Norris.
Stoke Newington, Devonshire Square ... ..	Mr. P. Comber.
Stoke Newington, Wellington Road ... ..	
Stratford ... ..	Mr. A. G. Shorrock.
Streatham ... ..	
Tottenham, High Road ... ..	
Tottenham, West Green ... ..	Mr. W. B. Mimmack.
Underhill Road, S.E. ... ..	
Upper Holloway ... ..	Rev. J. R. Wood.
Vernon Chapel, King's Cross ... ..	
Walthamstow, Markhouse Common ... ..	Mr. H. Capern.
Walworth, East Street ... ..	Mr. H. Potter.
Walworth, Ebenezer ... ..	(Joins with Walworth Road.)
Walworth Road ... ..	Mr. A. Sims.
Wandsworth, East Hill ... ..	Mr. J. A. Curtis.
Wandsworth Road ... ..	
Westbourne Grove ... ..	Mr. H. G. Stenbridge.
Westminster, Romney Street ... ..	
Woolwich, Queen Street ... ..	Mr. W. Barker.

TUESDAY MORNING, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock, by ED. MOUNSEY, Esq.,  
of Liverpool.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society are entitled to attend.

TUESDAY EVENING, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

PUBLIC MISSIONARY SOIREE,

At the CANNON STREET HOTEL.

Sir RICHARD TEMPLE, K.C.S.I.,

Late Governor of Bombay, to preside.

Addresses will be delivered by Revs. W. J. HENDERSON, of Coventry;



ARTHUR MURSELL, of Birmingham; T. MARTIN, of Barisal, East Bengal; and W. NORRIS, of Calcutta; and S. DANKS WADDY, Esq., Q.C., M.P., of London.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING at Seven o'clock.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Castle Street, Holborn.

☞ NOTE.—As a large attendance is anticipated, it is requested that early application be made for Tickets.

WEDNESDAY MORNING, APRIL] 25th.

THE ZENANA MISSION IN INDIA;  
ANNUAL MISSIONARY BREAKFAST,

At the CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Chairman—ARTHUR BRIGGS, Esq., of Rawdon.

Speakers—Revs. JOHN ALDIS, of Westbury; JAMES SMITH, of Delhi, N.W.P.; and others.

Admission by Ticket only, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 25th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MISSIONARY SERMON,

At BLOOMSBURY CHAPEL.

Preacher—Rev. HUGH STOWELL BROWN, of Liverpool.

Service to commence at Twelve o'clock.

THURSDAY EVENING, APRIL 26th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING,

In EXETER HALL.

Chair to be taken at Six o'clock by the Right Hon. W. E. BAXTER, M.P., of Dundee.

Speakers—Revs. LL. BEVAN, LL.B., D.D., of Highbury; JAMES SMITH, of Delhi, N.W.P.; A. G. JONES, of North China; and SAMUEL VINCENT, of Plymouth.

## Schools in China.

THE engraving forming the frontispiece to this month's "HERALD" is from a photograph sent home by Mr. Sowerby, accompanied by the following letter :—

"MY DEAR MR. BAYNES,—I am sending you just a few lines to advise you that I am forwarding by this mail a copy of a photograph of one of our schools.

"These boys are country lads, and with their teacher, Chao Hsien Sheng, live at a village, Wang Chia Feng, about three miles from the city. On the first Sunday in every month they come into the city and are examined in what they have learnt. We have four such schools, and by this means have between forty and fifty boys under regular Christian instruction. The expense is a mere trifle, as we pay nothing for the support of the boys.

"In the photograph the lad standing on my right hand, and the one sitting down in front of him, are both employed at Mr. Richard's. The one standing up, Erh wa tz, is a nice bright active lad; his father is servant to some Buddhist priests, but is very anxious that his son should learn the 'tao li,' or Christian doctrine.

"I am thankful to say that everything is going on well here, and I am continuing as much aggressive work as is possible with the men and means at my command. If we had but more men here we might carry on a far more effective campaign, but at present it is terribly hard work. We are in Shansi *less than one man to a million*; if God were not with us, we could not keep on.

"Believe me, dear Mr. Baynes,

"Yours very truly,

"Tai Ynen Fu, Shansi."

"ARTHUR SOWERBY.

## Baptism at Simla.

A BRIEF ACCOUNT OF THE CONVERSION OF THE TWELVE  
PUNJABEE HINDOOS WHO WERE BAPTIZED IN THE  
SIMLA BAPTIST CHAPEL ON OCTOBER 29, 1882.

BY THE REV. GOOLZAR SHAH.

KHAJAN SINGH, aged seventy years, is a cultivator, a resident of Busuntpura, in the Nullagarh district. His two sons, Hurnam and Khurkoo, were baptized here in June, 1880. He was pre- sent at their baptism, but then he did not see his duty to forsake his false religion and accept the Saviour. Since then he came to us several times and heard the Gospel, but was quite unconcerned about his

eternal welfare till, about two months ago, our colporteur, Bholā Singh, went to his village, spoke to him seriously, and prayed earnestly for him, when he was awakened. Our gracious Lord heard that prayer, and softened the hard heart of Khajan Singh. He then saw the necessity of believing in Christ, but was in difficulty of at once forsaking his caste, which was so dear to him. He has now, by the grace of God, been able to overcome that difficulty, and has given himself entirely to the Saviour. He has come to us a few days ago and expressed his mind to be baptized. His knowledge is little, as he is unable to read, but his faith and hope seem genuine, and we trust he has been accepted by the Lord.

*Second.*

NUNDOO, a young man of twenty, is a cultivator of the village Govind-pura, in the Puttialah district. He first heard the Gospel from our convert Dayaram, his brother, who was baptized here in October last year; but it was only three months ago that he made up his mind to be a disciple of Jesus Christ, when our brother Nehaldas Sadhoo, on his way to Simla, went to his village, sang hymns with his *setara*, and spoke to the villagers on the love of Christ. Among the audience Nundoo was much affected, and made up his mind to come here with Nehaldas. Since he has been with us he has diligently learnt the principal doctrines of our most holy faith, and is now ready to receive baptism. He is an intelligent young man, and is trying also to learn to read. We trust he will be, by the grace of God, a useful Christian in his village.

*Third.*

HEERADAS, aged thirty years, is a resident of the village Tansi, in the

Umballa District, by profession a weaver. His father died many years ago, and he became a follower of *Shadhooos*, or devotees, who taught the doctrines of Gurn Nanuk. Our brother Nanuk, who was also a Shadhoo, but was baptized here in November, 1880, met Heeradas in his village, and read to him in the Punjabee language a paper which contains the Ten Commandments and the Lord's Prayer. This at once arrested his attention, and he wanted to know more of the religion of Jesus Christ. Nanuk told him about the birth, death, and resurrection of the Saviour, which induced him to become a Christian. He also heard the Gospel at the house of our brother Premdas, of Khandoot. Since he has been with us he has learnt the way of Salvation very diligently, and we believe he has truly accepted the Saviour and become his sincere disciple.

*Fourth.*

GUJJAR, age twenty-five, is a cultivator, and resident in the village Salamutpura, in the Umballa District, near Khurur, by caste a Hindoo Kahar. He often heard the Gospel from his uncle Lukha, who was baptized here in October, 1879, also from our brother Sewuk Singh, of Paintpura. About three months ago he made up his mind to follow the example of his uncle Sukha and become a Christian. He has, therefore, come to us a short time ago, and has taken pains to learn the principles of our religion, and though he is rather dull of understanding, yet we believe he has sincerely repented for his sins and accepted the Lord Jesus as his only Saviour.

*Fifth.*

GUREEDAS is the son of our brother Premdas Sadhoo, of Khundooli, in the Umballa district. He is a young man, eighteen years old. His father's

instructions and good examples have been blessed to his conversion. When our evangelist and colporteurs went to his house last month, he received much encouragement, and made up his mind to come up here for baptism. We believe he is a sincere convert, and will be a useful assistant to his father in spreading the truth of the Gospel in his village.

*Sixth.*

SAWNOO is also a young man, eighteen years old. He is a resident of the village Panitpuras; a cultivator. He has been a candidate for baptism for about four years. In October, 1878, when Sewuk Singh of his village was baptized, he also expressed his desire to join him, but we then thought proper to delay his baptism. Last month, when he was at the mela, at Manickpore, which is about four miles from his village, he found our evangelist and colporteur preaching in that mela. He at once expressed his desire to come to Simla with them. He remained with them all the time they were in the mela, and then followed them here. We believe he has understood the Gospel, and sincerely accepted the Lord Jesus as his Saviour.

*Seventh.*

BHOORA, aged forty-two years, is a cultivator, of the village Tensevara, near Khurur, in the Umballa District. He was present at the Manickpore mela, and heard the preaching of our brethren. He was then convinced that his gods and goddesses cannot save him from sin, and from the wrath of God; but that Jesus Christ, who died for sinners, can alone save him. He also followed our brethren from the mela to receive baptism. He is rather dull in understanding, and a very simple man; but we believe that, by the grace of God, he has been

truly convinced of his sad condition as a sinner, and of the power of the Lord Jesus to save him. He says that the Lord has given him grace to suffer any persecution that may follow his baptism.

*Eighth.*

BUDDUM SINGH, age thirty-four years, is a resident of the village Mahrolia, Umballa District, near Kapur. He has also received the Gospel at the Manickpore mela. There he was listening attentively to the preaching and singing of our brethren, and the text, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," entered his heart with such power that he did not think of returning home till he became a believer in the Lord Jesus. Accordingly, he came here direct with our brethren, and is now ready to be baptized in the name of the Lord.

*Ninth.*

NITHOO, age twenty-four, is a resident of the village Sunana, in the Ropur District. He is a weaver by profession, but for some time past he joined a band of professional singers. He has also heard the Gospel in the Manickpore mela. His attention was arrested by the words, "Jesus died for sinners." He also left his band of singers, and left them for ever, as a company of wicked men and women. He now desires to revert to his own profession of weaver. His knowledge is also very limited, but we believe he sincerely repents for his sins, and has accepted the Saviour who died for him.

*Tenth.*

GHISSO, age twenty-six, is a resident of the village Sialva, near Khurur, by profession he is a contractor. Our

brother Debidatta, of the same village, often joins in business with him, and finds opportunities to speak to him on the necessity of believing in the Lord Jesus Christ. Ghisso has lately made up his mind to forsake his caste and to become a Christian, and accordingly he has come up with Debidatta to receive baptism. We are glad that the number of Christians is increasing at Sialva, and we trust that three or four of the same village will, by the grace of God, be able to spread the light of the Gospel by united prayers and good works.

*Eleventh.*

PROTOP, age twenty-five, is a cultivator, of the village Mahsnudpura, in the Umballa District. He is a nephew of our convert Naram Singh, who was baptized here in August last. He came to Simla about two months and a half ago with our convert Koroo, but he had then no intention to become a Christian, nor did he understand anything till a few days ago, by constantly hearing of the sad condition of sinners, and of their salvation by the death of the Son of God, Jesus Christ. He is a very simple man, but we believe the Lord has given him grace to repent and believe.

*Twelfth.*

HUREE SINGH, age thirty, is a resident of the village Poroud, Umballa District. He is a trader in cattle. He comes to Simla occasionally to sell his goats, cows, &c. We made his acquaintance first in the year 1880. He then heard the Gospel very attentively, but did not think of becoming a Christian. This year the Lord has graciously worked in his heart, and convinced him of the necessity of believing in the Lord Jesus Christ. He came here about a fortnight ago to sell his goats, and

desired to stay with us and to learn more of the Saviour. He seems to be a very straightforward, practical man. He says, "I am an ignorant man; I know nothing of the Hindoo Shasters nor of the Christian Shasters. This I know, that I am a great sinner, and the gods and goddesses and gurus whom I have worshipped all my lifetime have not and cannot save me. I have heard of the Lord Jesus as the Son of God who died for sinners and rose again; I feel He is the true Saviour and have taken refuge in Him, and I desire to obey His command to be baptized." We believe the Lord has accepted him, and we find no hesitation in administering to him the rite of baptism.

*Conclusion.*

It appears from the above description of the twelve candidates now before us that different means have been adopted by our Lord in drawing sinners to Himself. Of the twelve, three have been drawn by the mela preaching; four by the efforts of their relatives, who have been baptized before; one by hearing the Lord's Prayer and the commandments read to him by one of our brethren; two by hearing the Gospel at this place, and two by the efforts of our brethren, who sang hymns and preached in villages.

Though these men are not educated or well instructed in Scriptural knowledge, yet we sincerely believe, from what we have seen of them after daily conversation for some time, that they have received the grace of God in their hearts, and understand clearly the step they are going to take. They know well that they will be considered outcasts by their relatives, and be subject to persecution. In the face of such knowledge on their part of the consequences of forsaking their caste and re-

latives, and of their assuring us that they are prepared to suffer for Christ, we feel no hesitation in administering to them the rite of baptism. The heart-searching God only knows what is in their minds. But we feel that the Lord has graciously drawn them by His mighty power, and made them willing to obey Him; and thus the word of

the Lord is fulfilled: "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning."

May the Lord bless them, and make them useful servants in His Kingdom. Amen.

GOOLZAR SHAH,

Simla, N.W.P.

## An Appeal from Trinidad.

THE Rev. W. Williams, of San Fernando, Trinidad, sends us the following appeal:—

"MY DEAR MR. BAYNES,

"Will you kindly insert in the MISSIONARY HERALD an appeal to its readers for means to purchase a magic-lantern and a good stock of slides for the advancement of our Mission work in Trinidad? The complete apparatus, of good quality, including a large selection of slides, will cost nearly £100. By this means we have every reason to believe that we shall be able to do good to many whom we could not otherwise reach, and we shall also be able to obtain

funds to defray expenses incurred in renovating old and in building new chapels; and, by having a special series of slides on the subject of baptism, we hope to lessen to some extent the prejudice that exists against the true mode of baptism in what may be called an intensely Roman Catholic island.

"Any friend, whose heart and purse the Lord may open, should of course send his donation to you.

"Yours truly,

"W. WILLIAMS."

## Village Work in the Agra District.

BY THE REV. J. G. POTTER.

TIME was when the journey between Agra and Muttra, though only thirty-four miles, was both long and tedious; the choice being between the public conveyance, a cart drawn by camels, and a small native cart, without springs, called an Ekka, or possibly a Ghari—an Indian, and certainly not an improved edition of the English four-wheel cab. Within the last few years all this has been altered, and any one can now travel from Agra to the sacred city of Muttra by rail. True, the time occupied in

travelling is not quite according to English ideas (the thirty miles or so of railway travelling occupying about as much time as 130 on any English main-line of railway). Still, as one can travel in safety and comfort at about one-third of the English parliamentary fare, pilgrimages to the sacred Hindoo city, associated with the life of Krishna, are now made easy to all devout Hindoos; and, what concerns us far more, easy access is afforded to the Christian missionary, who goes to tell of One who became

incarnate, not to *destroy*, but to *save* sinners.

#### THE START.

Availing ourselves of the railway, we started away from Agra on Tuesday, December 12th, 1882, taking with us only such things as we could easily have with us in the train—viz., a small tent, food for about three days, Christian books for sale, and a few other articles. Passing by one small station, we soon arrived at a place called Achneyra, a junction on the railway, about twelve miles from Agra. Having so few things with us, they were soon arranged, and we had the greater part of the day before us. Twice we visited the village, which we found to be both large and flourishing. Both times many gathered round us, and listened attentively to the story of God's love in the gift of His Son. The evening we spent on the station premises, and found plenty of work to do amongst the station employés, who gladly came to converse with us about religion.

After a good night's rest we were ready next morning to start off early, and, whilst it was yet cool, had made our way to a small village, about three miles distant, where we found out the principal man; and, having entered the courtyard of his house, were soon seated, with a number of the man's servants, friends, &c., surrounding us. We sought to preach Jesus to them, but, the man being a Mohammedan, we found more opposition than we should have received from a similar company of Hindoos. Desiring to preach rather than to argue, we bade farewell to our host, and made our way to a village near by. Seeing but few people, and desiring to collect more, we commenced to sing a Christian native hymn to a native tune, and had soon gathered a

crowd of people, who listened attentively whilst we preached unto them Jesus.

#### MARKET DAY.

The afternoon of the day was spent in the village near where we were staying, and, it being market day, we found the streets crowded with people. Taking our stand under the shade of the sacred peepul-tree, and in front of a Hindoo place of worship, a little off the main road, we spread out our books for sale, and commenced to preach to the crowd who gathered round us; and, by means of preaching and singing to them the Gospel kept them interested for a long time. Many books had been sold, and much had been said, and we preparing to go, when a company of men gaily dressed appeared on horseback, and all eyes were turned in that direction. At first, I, being inexperienced, wondered what all the commotion was about, but soon ascertained that it was a wedding procession, which, as you know, in Eastern countries is (when the parties are rich) a very grand, or, at least, gaudy affair.

Desiring that many of the shopkeepers and others who could not come to listen to the preaching might hear something of the Gospel message, we walked slowly through the marketplace singing; I accompanying the same on my concertina, and stopping at the end of each verse, that one of the native preachers might explain the words of the hymn to the crowd of listeners who gathered round us each time we stopped, and followed us as we walked along.

The hymn we sang was to this effect—

1. The Lord of the three worlds (heaven, earth, hell), became incarnate; and suffered boundless pain and sorrow.

*Chorus* (repeated after each verse)—Why should I not sing the praises of Jesus?—there is no such friend in all the world.

2. For the sake of the world He gave His life : there is no such beloved one in all the world.
3. For the good of His enemies He came and dwelt amongst them ; practising deceit, they persecuted and slew Him.
4. No one will give his life for his friend ; but Jesus gave His life for His enemies.
5. Come to Jesus, O sinner ; He is, without doubt, the world's Saviour.
6. A thousand times I am calling Him blessed ; may Thy name, O Lord, ever be adored.

A conversation with the superintendent of police, and some further conversation with our friends connected with the railway, concerning the claims of the Lord Jesus, ended our happy day of work for Him.

#### CHRIST THE SAVIOUR.

Next morning, taking another road, we made our way to a large village called "Baiha." The music, the singing, and the preaching all combined to bring around us a large number of people to listen to the Gospel message of salvation. Trying to use my small vocabulary in telling out that message, I was repeating the well-known text in Hindi: "This is a faithful saying, and worthy of all acceptance," &c., when one of the audience interrupted me by suggesting that I had said that Christ Jesus came into the world to *save* sinners, and that he supposed I had meant to say *destroy* instead of *save*. How glad I was to tell him that Christ Jesus—in contrast to all the incarnations with which the Hindoos are familiar—whilst hating sin, had come into the world to *save* sinners,

by putting away their sin, through the sacrifice of Himself.

After returning to our tent, and taking a little rest and refreshment, we started off to a village in another direction, called Ardyah, where we had a somewhat large and attentive company, who listened for a long time to the story of the Cross.

#### NATIVE HOSPITALITY.

Next day, early, having packed up our boxes, and sent them forward two stations further on towards Muttra, we ourselves stopped at the intermediate station, Perkhram, and the villages near by. Having inquired of the stationmaster, and also consulted our map of the district, we found that there was a village called Peengree four miles distant ; so, whilst we were yet fresh, we walked on to this village, and, having collected the people, told them the good news of the Gospel. The people were more indifferent here than they had been at the other villages ; so we moved on to another place, hoping that others, though in that same village, might hear us gladly. Finding a native school, we called upon the teacher, and were provided by him with a charpoy, or native couch, to sit down upon, and we soon entered into conversation with him and the head men of a neighbouring village who came to visit us. Here, again, the crowd who gathered round us were somewhat noisy, but as soon as we began to sing to them, and accompany our singing with music, they became quiet, and listened nicely. Being tired after our long walk in the sun, and having taken no food since the early morning, and, moreover, finding nothing that we could buy in the village, I asked the pundit whether he could provide us with any food. He hesitated at first, wondering, I suppose, whether we would eat the



coarse bread which the natives of this country make; but soon, acting upon my suggestion, two loaves, or cakes, were brought out, which, I found, were well buttered; and, to the great surprise, and, I think, pleasure of the many onlookers, I commenced to eat, and made a fairly good meal. After a little rest, we started upon our return journey, when, to our great delight, we were invited by some of the head men of the village to stay and converse with them. We accepted the kind invitation, and a very long and interesting conversation on the truths and claims of Christianity was the result. Thus refreshed, we started once again, and safely arrived at the village near the railway station, from which we were to proceed on to the next station, where our baggage had already been sent. In this village, as in the others, we found a large and interested audience, and kept up the preaching until thoroughly tired out, when we adjourned to the railway station to wait the arrival of the train, only to be once again called back, this time by the head man of the police, with whom we conversed for some time concerning Jesus and His love.

#### A WARM WELCOME.

Next day, having arrived at our destination overnight, we started, as usual, to preach in a large village, a few miles from the railway station; but, finding a smaller village on our way there, stayed for a while to tell out the old, old story. At first, it seemed as if there were scarcely any people in the village, but, hearing the singing and music, they soon came around us, and, after listening attentively to our message, showed their appreciation by bringing us milk and sweetmeats, and buying nearly all the books we had with us. The village pundit and the owner, or head man of

the place, were especially kind, the one buying a copy of the gospels and Acts, as well as other books; and the other, after buying books, and providing us with light refreshment, offering us dinner if we would wait whilst it should be prepared. With glad hearts we went on our way, thanking God for having thus prepared our way before us. At the next village we found, as usual, numbers to listen to our message, amongst whom were many women, who stood in a place by themselves, not daring to mix with the crowd, but anxious to hear all that was said, and also see what was going on.

#### MUTTRA, THE SACRED CITY.

Thus going from village to village, we at last reached the Hindoo sacred city of Muttra. Here we preached several times, and had many listeners, but found the interest much more difficult to awaken and sustain than in the villages. This city of temples, blessed for so many years with some small measure of Gospel light, appears, like so many other Hindoo strongholds, to be far less prepared for the Gospel than other and less privileged places. Here almost every shop has its niche in which one or more idols are placed, so that even the passer-by may see them; and one meets with finely carved stone temples almost as frequently as they would find gin palaces in London or one of our provincial towns. Monkeys (themselves objects of reverence) were seen everywhere, and the whole place seemed given up to idolatry.

One pleasing incident, however, occurred before we left this city to return home. Preaching at a street-corner, near the river side, a message was sent to us from a native gentleman, occupying a beautiful house by the river, and, at his request, we paid

him a visit; and in his room, which was arranged very much after the European style, we conversed about the Scriptures, a copy of which he had purchased, read, and seemed deeply impressed with, and also sang our Christian bhajhans, and offered prayer.

Time would fail to tell of all the traces and relics of idolatry we met with during our short preaching-tour, such as sacred bulls, wayside temples, and images, &c. Still, we saw enough to tell us that idolatry was very far

from being a worn-out system of religion that was fast passing away.

Idolatry is still a mighty power in the land, but, thank God, so is the Gospel of our Lord and Saviour Jesus Christ; and, albeit that the great image rises imposingly, towering towards heaven, and millions bow down before it, the stone cut out of the mountain, without hands, shall yet raze it to the ground, and itself become a great mountain and fill the whole earth.

J. G. POTTER.

Agra, January, 1883.

## A Century and a Half of Missionary Work.

**T**HE Moravian Church has cause for devout gratitude to God for permitting it to originate modern Protestant missions to the heathen, and then for enabling it to see so much accomplished during the course of a century and a half. The hundred and fiftieth anniversary of its foreign missionary work was suitably celebrated by the Moravian Church at the close of last year.

"A century and a half ago," says the *Moravian*, "our church was practically the first and only one, as such, engaged in foreign missions; now there is scarcely a Christian church that is not engaged therein. Then Leonhard Dober and David Nitschmann were practically the first and only missionaries of Protestantism; now there are in the various fields about 5,800, with 14,000 native helpers. Then the six dollars which Dober and Nitschmann had between them when they left on their mission represented about all the Protestant church, as such, had ever given for the conversion of the heathen; now 8,000,000 dols. is its yearly gift for that purpose. Then

there was not one native Protestant communicant; now there are about 540,000 in all the mission fields. All this in one hundred and fifty years! Give to our God the glory.

"On August 21st, 1732, the first two missionaries of the Moravian church of the *Unitas Fratrum* to the heathen in foreign lands set out from Herrnhut, in Saxony, on their way to the Island of St. Thomas, West Indies. In 1782 there were 27 mission stations, served by 165 missionary brethren and sisters. In 1832 the work comprised 41 stations, with 40,000 persons in charge, served by 209 brethren and sisters; while during the first century 1,199 persons (740 brethren and 459 sisters) had been sent as missionaries. In July, 1881 (the statistics for 1882 are not yet printed), there were 98 main stations, and 15 out-stations, in all 113 stations; 315 missionaries (165 brethren and 150 sisters), among these 30 native missionaries, and in addition 1,471 native assistants; there were 112 schools with 16,437 pupils (in addition, 89 Sunday-schools with 6,651 children and 6,219 adult scholars);

while the number of persons under the care of the missionaries was 74,440, of whom 25,298 were communicant members, the remainder being chiefly baptized children (26,836) and adult candidates for full membership (14,477). The total number of missionaries, brethren and sisters, who have been

sent out by the Moravian Church during these 150 years, is upwards of 2,170."

Does not this record inspire all of us to greater faith in missionary work, and to a renewed determination that speedily the Gospel shall be preached "under the whole heavens"?



A SOOCHOW LADY.—From a Photograph.

### Chinese Costumes—A Soochow Lady.

**W**E doubt whether in any country in the world there is the same amount of quiet vanity displayed as among Chinese females. Their pipe, often of very costly silver and jewelled, and their little pocket toilet-box, containing a looking-glass in the lid and other small parapher-

nalía in its hold, are inseparable from them ; and the small-footed are invariably attended everywhere by a female servant, whose duty it is to see that the one and the other are placed on the table within their reach. The arrangement of the furniture of a Chinese reception-room is very formal. The stiff-backed cane-seated or wooden chairs are placed in rows opposite to each other, but each having a small square table at its side for the use of its occupant ; and it is difficult to get any Chinaman to have his portrait taken without such adjuncts, if they be at hand. The houses of the better classes are generally built round a succession of courtyards, the end and the centre rooms being usually for the family and receiving guests ; the side rooms being devoted to the ladies, nurseries, and offices, domestic or otherwise. The ladies very rarely leave home except on special occasions ; and most of them amuse themselves either with embroidery and gaming or some other frivolous employment, though there are a good many who study instrumental and vocal music, poetry, and painting, and a few who dip into the abstruser learning within their reach. To their apartments men are not admitted, so that, with the exception of a very few foreign ladies, no strangers from the West have seen them *en famille*. But there is nothing very attractive in their boudoirs, if we may credit the testimony of ladies who have had the privilege of visiting them. The toilet occupies fully as much of their time as it does that of the most fastidious worshipper of the fashions with us ; and no lady of the Western world, be she ever so enthusiastic a devotee at the altar of youth and beauty, appropriates more care and time to personal adornment. The Soochow and Shanghai style of head-dress is very neat and becoming. The hair, gathered into a tight coil at the back of the head, falls flat from the parting over the temples, and is there ornamented by a curious arrangement—a kind of rosette of small yellow flowers on each side ; the back hair being fastened by handsome gold or jewelled pins, or other contrivance. The young lady depicted in our present issue had a most beautiful string of pearls passing threefold over the crown of the head from the one floral ornament to the other, presenting a very rich appearance. In the picture it looks as if she wore a cap, but the rich yellow flowers and the lustrous pearls made fine contrasts to her jet-black hair and fair face. She objected to the foreign furniture ; but, as there was no Chinese at hand, she would not dispense with the table altogether, but insisted on arranging the flower-pot, the pipe, the teacup, and toilet-box upon it just as she liked ; and, what is more, she took the book from her servant, who carried it for her, and posed herself just as she sits.

J. T. KITTS.

Tsing Chu Fu, North China.

## Our Finances.

THE publication of the following letter from Colonel Croll, of Reigate, will, we hope, induce other like-minded generous friends to come to the help of the Society before the *financial year finally closes on the 10th inst.* :—

“Beechwood, Reigate, *March 12th*, 1883.

“MY DEAR SIR,—When you have ascertained the receipts of the Missionary Society for the current year, made up to the 10th of April, you will oblige me by sending the results, and I will send you in return a cheque for a tenth part of any deficiency that may be then shown. Should, however, the receipts balance the expenditure, it is my intention to send a cheque for £100.

“I am very pleased that the executive did not hesitate to meet the claims so pressing made upon them for additional missionary efforts. And I am sure that the confidence thus placed in the liberality of the churches will meet with the approval of the brethren, as I have no doubt will be evidenced by increased subscriptions in the future.

“I am, my dear Sir,

“Yours very truly,

“Alfred H. Baynes, Esq.”

“A. ANGUS CROLL.

Many most cheering and welcome gifts have been received during the past month accompanied with warmest expressions of deepened interest in the work of the Mission. One friend writes, when sending £100 :—

“I never remember any period in the long and eventful history of our much-loved Society so full of hopeful promise as the present. Doors open on all hands; earnest, devoted, well-equipped brethren offering themselves for the work; appeals for more Missionaries of a most urgent sort from China, India, Africa, and Japan; the only thing lacking being the funds to send them forth and support them. Surely there is a very heavy and sacred responsibility resting upon all God's people to enter in and possess the land for Christ. Do we, any of us, give to this grand enterprise to the point of real self-denial?”

“C. P. H.” sends a gold chain, with the words :—

“I send this as it is something I can do without. I have been reading the last number of the MISSIONARY HERALD, and feel I must do something for this most blessed work.”

A pastor in the Isle of Wight writes :—

“My wife and I have been feeling deeply anxious concerning the financial needs of our beloved Missionary Society. It is indeed clear that there is a loud call for extension on every hand, and we cannot continue to pray that the Lord would open doors of access to the heathen unless we are prepared to enter into those already opened.

“We have been much grieved that we are unable to send an offering in money just now, our income being smaller than at any time in our married life. This being the case, my dear wife has felt that she cannot wear or keep mere ornaments when the Lord's cause is in such need, so, at her request, I send by this

post a case of gold ear-rings, which we beg you to dispose of for the Society's funds."

A lady at Southsea sends £20 "in loving memory;" Mr. Marcus Martin, of London, £20; Mr. J. Short McMaster, of Mitcham, £50, and "A Friend, Norwich, *in memoriam* the Rev. George Gould," £100.

Mr. Thomas White, of Avon Bank, Evesham, writes:—

"I have read with deep concern of your anticipated deficiency on Foreign Mission Account as set forth in the MISSIONARY HERALD for March, and am thankful to learn some good friends have come to your help. I earnestly hope many more will do so.

"In order to render some little aid I enclose a cheque from my father, Thomas White, for £100, and a similar cheque for £100 from myself. I earnestly hope you will be able to commence your new financial year with a clear balance-sheet."

Mr. E. Lejeune, of Manchester, sends £20; Mr. W. Johnson, of Fulbourn, Cambridge, a further donation of £100, in addition to £100 sent last month; Mr. William Thomas, J.P., of Llanelly, £100; Mrs. H. Ness, of Newton Abbot, £100; and "A Friend at Perth," £25.

Many smaller contributions have also been received, several bearing unmistakable marks of rare self-denial and consecrated sacrifice. "A Widow" sends 5s, her "hard-earned savings for ten weeks;" and "An Orphan Girl" £1, "earned by night work with her needle," for the work she "loves beyond all words." Miss Janet Wood, of Camden Road, writes:—

"DEAR MR. BAYNES,—I enclose 4s. in stamps for the General Fund of the Society. It is the offering of a poor woman dying of cancer, who, since her conversion a year ago, has been very much interested in missionary work, and is a constant reader of the HERALD. About nine months ago she began to put by what she could, saying, 'I want to do something for Him, for He has done so much for me;' and so the other day she gave the enclosed to me to be forwarded to you."

Earnestly and prayerfully would we plead with our friends to do all they can to avert a deficiency on the 10th inst., *when the accounts of the Mission must be finally closed*, and, above all, we commit this matter into His hands whose work it is, and to whom belongs the silver and the gold.

### News from Agra, India.

MY DEAR MR. BAYNES,—You will be glad to hear that our new chapel on the corner plot of ground is now opened, and services are regularly held therein. We had an opening service on Sabbath-day, February 4th. We have been very materially aided by friends in India in the matter of funds, and feel very grateful that we have been permitted to erect such a building in such a convenient place. As you may remember, it is bordering on four roads, and our desire has been to get Hin-

doos and Mohammedans to come in and hear the Word of Life. Last Sabbath afternoon we had an open-air evangelistic service. I only wish you had been there; we had ample proof that there are a great many natives coming and going along this road, and living about the place. A great crowd gathered round us while we sang, Mr. Potter accompanying us on his concertina, and I then preached to them Christ. After this meeting was over we gave them all a hearty welcome to come in, and a large number came in, and others came into the verandahs near the doors and windows. This, I trust, is the beginning of great things. Our hearts are greatly cheered by this and many other tokens. I wish I could convey to our many friends all I feel in connection with our work. We have not made a mistake about this building, I feel sure. It is not anything *churchy* in appearance, but more like a dwelling-house; and this, I trust, will incline the outside people to come in. I hope to send a photograph of the place by next mail. A friend of ours has promised to pay for three large signs—to be of sheet iron—and quite a number of Scripture portions in Urdu and Hindi to be inscribed on each, and invitations to all to come and hear the Gospel, so that he who runs may read, or rather that they will stand to do so. In the building where we formerly held our services we have opened a school for our native Christian children and the better boys of our other schools. We hope for great things from this school. We have about fifty children altogether belonging to our community, and we have a great work in training all these to be Christian men and women. We needed a school sadly, and now we shall watch prayerfully the growth of this one. You will be also glad to hear that our poor people are continu-

ing their weekly offerings. In 1882, they collected in this way Rs. 32.7; and at the Communion services they collected Rs. 35. This is better than I have known them do before. They now are about to get a subscription-book for collecting among themselves; and I have told them that they must provide a servant to look after the new chapel, and keep it clean, &c., and they are making these arrangements on their own account. Thus, by degrees, we are getting our people to do what seems to be so difficult for them—to help themselves. How we, who are here, wish our churches were self-supporting! But our people have not only to learn, but also to unlearn, and this is more difficult to do than to learn. How I have enjoyed open-air preaching of late! There seems to be a wonderful change coming over the people, so many are eager to listen. We have such large, attentive congregations. Yesterday, and again to-day, we have had large crowds; and so last week and the week before. Yesterday being a holiday, I had five young Mussulmans to visit me—medical students—and we had very profitable conversation. I saw one of them to-day in the crowd as I was preaching. On Saturday last, two other Mussulmans came to talk with me, and I trust God will bless the Word then spoken. I feel that the seed now sown will bring forth abundant fruit, and that, with God's Spirit to bless the Word, we shall have a great work of salvation going on here soon. At Christmas time we had a grand season with our school-boys and our Christian brethren. I baptized three persons on the 24th of December, making six during the year. There are others waiting to be baptized. We had a very good time at Batestwar fair this year; sold a great many books. Many friends will be glad to hear that Mr.

Potter was with us, and worked hard at selling scriptures, and also in preaching to the heathen in their own language. I am glad to say that he passed his first examination satisfactorily, and is now hard at work preparing for the second. After coming back to Agra, Mr. Potter went out with our brethren into the district, and had a very profitable and enjoyable time.

We are working away busily. Our Zonana work is full of promise, and

Miss Johnston hard at work in her dispensary. She had more than 6,000 patients last year. This is a grand work! We are oftentimes weary, and pushed for time, and not able to write. We have a number of friends who look to us for news, and we have it to give, but often cannot do as we would wish in this matter; but our work is moving on, and God is blessing it. Pray for more blessing.

Yours very sincerely,  
DANIEL JONES.

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### Recent Intelligence.

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While calling the early attention of our readers to the announcement of our approaching anniversary services, we would earnestly appeal to them to make these gatherings the subject of importunate prayer, that they may be memorable and blessed because marked by special tokens of the Divine presence and favour.

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We gladly give insertion to the following notice:—"The meeting and breakfast of the Institution for the Education of the Daughters of Missionaries, Sevenoaks, will be held on Saturday, May 12th, at the Cannon Street Hotel, at 10 a.m.; chairman, George F. White, Esq."

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We are thankful to announce the arrival in England of the Rev. A. G. and Mrs. Jones, of Tsing Chu Fu, North China, somewhat benefited in health by the voyage home.

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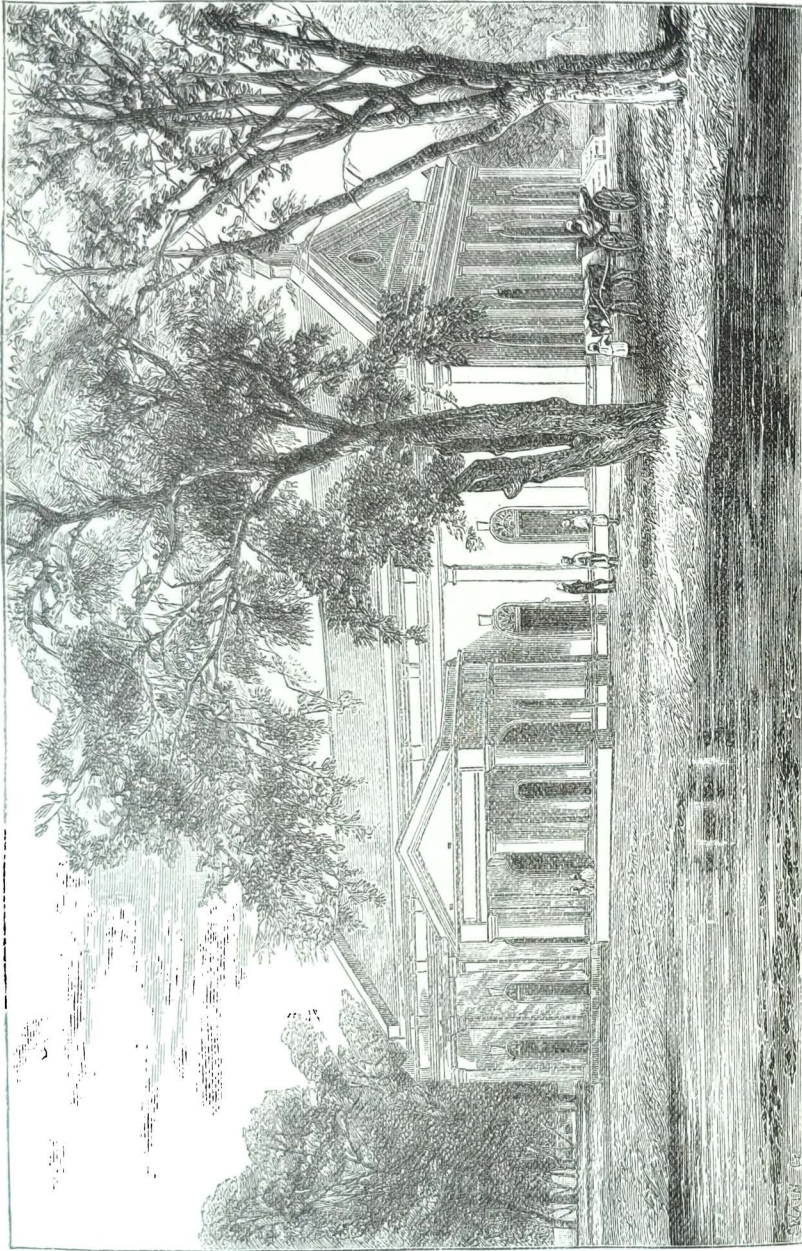
Writing from Sierra Leone, under date of February 24th, on board the African Mail steamer *Lualaba*, the Rev. Q. W. Thomson writes: "Thank God we are all well, and so far we have had a very enjoyable voyage. We are all hopefully anticipating our Mission work."

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The Rev. Francis and Mrs. James reached Shanghai on January 21st, after a very comfortable voyage. They will settle at Tsing Chu Fu, and carry on the work hitherto so ably conducted by Mr. Jones, who has just arrived in England.



THE MISSIONARY HERALD.  
MAY 1, 1889.



HAVELOCK BAPTIST CHAPEL, AGRA.—(From a Photograph.)

# THE MISSIONARY HERALD.

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## NINETY-FIRST REPORT.

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SEVENTY years ago, writing from the banks of the Hooghley to Andrew Fuller, William Carey said :—

“Just now God seems to be opening up a great door in the East ; doubtless in answer to the earnest prayers of His faithful people in England. Soon, I begin to think, all India may be open to the preachers of the Gospel. How marvelously God works in this matter.”

Fifty years later, David Livingstone wrote :—

“The door is opened wide into Central Africa. For years past Christians at home have been praying for this. I sometimes wonder if they expected the prayer would be answered so soon. Now God has sent the answer in a truly wonderful fashion, and the solemn responsibility of entering in and possessing this vast continent for Christ rests upon the whole Church catholic, and so, of course, upon every individual Christian.”

To-day it may be said *the whole world is open* to the missionaries of the Cross, for to-day, with a few very trifling exceptions, the Christian missionary may preach and teach in all lands.

In sending forth this Ninety-first Report of the Baptist Missionary Society the Committee feel that no words seem so fittingly to describe the present position of the Mission enterprise as those of the Divine Master Himself :—

“ *The harvest plenteous,  
The labourers few.*”

From all lands the cry resounds—

“ COME OVER AND HELP US.”

From *India*—the first, and by hallowed memories of saintly and devoted lives, perhaps the most cherished of all our Mission fields—comes the following appeal, the earnest, pleading, beseeching cry of five hundred Christian toilers, met recently in conference in Calcutta :—

“ This gathering of missionary workers is deeply impressed with the vastness

of the work which remains to be performed before India can be won for Christ. Even in the great centres of population, where there is the largest number of missionaries, there are far fewer labourers than are imperatively required; while many districts, with millions of inhabitants, are left to the care of but one or two; and other tracts of country, equally populous and yearly becoming more accessible, have not a single Christian missionary resident among them. From all parts of the Indian Empire the cry is heard that there are abundant openings for labour. The whole land is free to the missionary, but no labourers ready to take it up; and the numerous representatives from all parts of the mission field in India, Burmah, and Ceylon who are here present feel that an earnest appeal must be made to the churches in Europe and America for far more missionaries, both men and women. They therefore earnestly commend this subject to the prayerful attention of all the home churches and societies; and, in the great Master's name, they urge with all the emphasis in their power the necessity of every effort being made to send forth a largely increased number of labourers into this vast and most important field, which is 'already white unto the harvest.'

From *China* the appeal comes—

"Forty years ago China was a sealed country. Then, no missionary durst stand up in any city in China to preach Christ, and even twenty years ago there were only five spots in the whole of the empire on which the foreigner might pitch his tent.

"To-day *the missionary may go and preach the Gospel in every province*, and in almost every city, town, and hamlet of the land.

"Forty years ago there were only six church members in the whole of China; to-day there are twenty thousand, and a Chinese Christian community of from thirty to forty thousand.

"The entire Protestant Church gives to China about 300 missionaries—less than one missionary to a million of souls.

"We must plead and pray, and appeal for more men, while we have any pleading power left."

From *Africa* our own brethren on the mighty Congo write:—

"To-day Central Africa lies wide open before us 1,400 miles of navigable water-way right into the very heart of the continent. We are only just now starting upon the unknown reaches of the mighty Congo. Trade and commerce have already passed on before us, and trading depots are already established towards the interior. Shall traders, palm-oil, and rubber hunters dare and do more than men who long to win jewels for the Saviour's crown? Will the churches at home allow this grand opportunity to slip by? The whole land open to the heralds of the Cross, and but a handful of missionaries!"

Other equally importunate and stirring appeals might be quoted from Ceylon, Japan, and Italy.

Surely, in the presence of such facts as these, the Christian Church stands in a new position of power and responsibility in respect to the evangelisation of the world. The work spreads out before us as it never

did in the olden days—a field white for harvest at our very doors. New obligations are surely and swiftly springing up; it will not suffice to make our past efforts the standard and measure for the efforts of to-day; our opportunities are unexampled, and our efforts must correspond.

To-day it is within the power of the Christian Church to publish the glad tidings of salvation all the world over, so that speedily the blessed message may fall upon every human ear. *To-day* it is possible to do this, not after generations have passed into darkness and beyond the grave, but now—within the limit of a few years only. Statistics amply justifying this statement might easily be given, but they would scarcely aid us in grasping the practical problem. Did commerce need it, a mercantile agency would be established in every centre of human life in less than ten years; and cannot Christianity, with its far loftier motives and sublimer consecration, outrun mere trade and worldly greed?

As individual Christians, surely to-day our own personal fidelity to our Master is brought to the test. To stand with the Gospel in our hands, the Saviour's last command ringing in our ears, and the whole world lying in darkness before us—face to face with such grand opportunities and such sublime privileges, content with the meagre measure of past efforts and past sacrifices—this surely is faithlessness to Christ and cruelty to our brother. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

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## EASTERN MISSIONS.

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### INDIA.

Undoubtedly the close of the year 1882 will be memorable in future days from the gatherings of the Decennial Conference of Missionaries of all Denominations and from all parts of India and Ceylon, which commenced its sittings in Calcutta on December the 28th under the presidency of Sir Henry Ramsay, K.C.S.I. One of our missionaries writes:—

"This great Conference was by far the largest assemblage of missionaries which the world has ever seen. Including members of the Calcutta Missionary Conference, nearly five hundred workers were present. The members belonged to a large number of different denominations; they came from all parts of India, with varying religious views, personal idiosyncracies, and strong convictions as to modes of work, yet there was not a word spoken or an act done that was inconsistent with Christian love.

"It was no part of the object of Conference to pass resolutions on any of the many

subjects that came under discussion, but *one* resolution it did pass. An earnest appeal from the whole Conference to the home churches and missionary societies to send out more labourers to the great Mission field of India. Not only is it a field which, entrusted to us as it has been by Providence, we are bound to cultivate; but it has begun in many places to yield rich and astonishing results. Very touching were the words of Mr. Bennett, the father of the Conference, when with a full heart he spoke of what God had wrought since he came to India fifty-three years ago, and what might be confidently hoped for and expected in the future. He had found on his first arrival only a few missionaries, among whom were Carey in Serampore, and Judson in Burmah, and he had been spared to see a host of workers and a larger amount of fruit than he could ever have hoped to see reaped in his time.

In connection with the gatherings of this Conference a most important volume of Decennial statistics for 1871-1881, relating to Protestant mission work in India, Ceylon, and Burmah has been issued.

The facts reported in these tables are most cheering and stimulating. Seed sown long years ago by heroic, self-sacrificing men is springing up in many directions, and to-day is bringing forth fruit.

Taking the whole field covered by these statistics—viz., India, Ceylon, and Burmah—the results may be thus summarised:—

*“Native Christians: Ratio of Increase.”*—The general summary of results given below shows an advance all along the line, and in some of the most important items on a progressing ratio of increase. The number of native Christians in India, Burmah, and Ceylon was—

In 1851 . . . 102,951		In 1871 . . . 318,363
In 1861 . . . 213,370		In 1881 . . . 528,590

In India alone there were—

In 1851 . . . 91,092		In 1871 . . . 224,258
In 1861 . . . 138,731		In 1881 . . . 417,372

The rate of increase in India from 1851 to 1861 was about 53 per cent.; that from 1861 to 1871 was 61 per cent.; that from 1871 to 1881 has been 86 per cent.

*“Church Members.”*—The number of church members is, perhaps, the best test of progress. In India, Burmah, and Ceylon the numbers stand thus:—

For 1851 . . . 17,306		For 1871 . . . 78,494
For 1861 . . . 47,274		For 1881 . . . 145,097

In India alone the numbers are—

For 1851 . . . 14,661		For 1871 . . . 52,816
For 1861 . . . 24,976		For 1881 . . . 113,325

Thus the number nearly doubled between 1851 and 1861; it more than doubled between 1861 and 1871; and again it has more than doubled between 1871 and 1881.

*“Stations and Missionaries.”*—The number of central stations in India has increased in the decade from 423 to 569, the foreign ordained agents from 488 to 586, and the native ordained agents from 225 to 461. This increase of foreign missionaries is worthy of more special notice, because in the previous decade their number was almost stationary, and the compilers of the 1871 tables regarded this

fact as 'a sign of diminishing interest in Indian Missions.' They instanced the five societies that had the largest number of Indian missionaries, and showed that those societies had 27 fewer foreign missionaries in 1871 than in 1861, and, but for the new societies, the number of foreign missionaries in India would have diminished in that decade. In this decade no such ground exists for apprehending 'diminished interest in Indian Missions' on the part of those five societies: their foreign missionaries number 23 more in 1881 than in 1871, and their native missionaries are 279 in 1881 against 140 in 1871—that is, the number of their native missionaries has about doubled in the decade. The following table shows the foreign and native missionaries of these five societies, not including native evangelists:—

	1861.		1861.		1871.		1881.	
	For.	Nat.	For.	Nat.	For.	Nat.	For.	Nat.
Church Missionary Society ... ..	64	7	103	28	102	67	95	110
Society for Propagation of the Gospel	35	4	43	16	41	37	41	57
London Missionary Society ... ..	49	2	46	7	44	27	46	37
Baptist Missionary Society ... ..	30	...	39	4	26	3	40	49
Wesleyan Missionary Society ... ..	13	...	31	4	22	6	38	26
<b>TOTAL</b> ... ..	<b>191</b>	<b>13</b>	<b>262</b>	<b>59</b>	<b>235</b>	<b>140</b>	<b>260</b>	<b>279</b>

*Native Christian Contributions.*—Nearly two rupees, or four shillings sterling, a-year is shown to have been contributed for church purposes by every church member in the native churches."

In their Report for 1881-82 the Committee stated, in connection with the visit of the recent deputation to India and Ceylon, that they had not, up to that date, had opportunity for deliberating upon various important matters referred to the examination and report of their Secretary during his travels in the East. They are now, however, in a position to say that two or three of the most weighty and difficult of these questions have been deliberated upon and settled—viz., the Indian Mission Secretariat, the Calcutta Mission Press, and the College at Serampore.

On these subjects detailed reports were presented to the Committee, and, as the result of careful consideration, the Committee resolved to separate the duties of the Indian Financial Secretariat from the conduct of the Mission Press, and laid down certain plans of action for the future, which, in their judgment, they confidently believe will prove of much advantage to the work of the Society in India. In accordance with these plans the Rev. George Kerry has been appointed Indian Financial Secretary, and the Rev. J. W. Thomas Superintendent of the Mission Press.

With regard to Serampore College—in view of the urgent and pressing need of a thoroughly well equipped institution for the education and training of NATIVE Christians for the work of evangelists, school teachers, and pastors in Bengal—the Committee have resolved to relinquish the college

classes as at present constituted (for the preparation of students for the University examinations), to give up the heathen teachers at present employed on the college staff, and to make the institution, for the future, mainly and avowedly a *Native Christian Training Institution* to be presided over by an experienced Vernacular speaking missionary.

It is also intended that the native Christian students shall have the practical advantage of becoming personally familiar with evangelistic and itinerant work by association with the president of the College in bazaar and village preaching, and so be the more fully prepared for their life work by actual contact with it while under training and preparation.

In taking this step the Committee believe they are only acting upon some of the main lines laid down by the illustrious men of Serampore who founded the College.

Dr. Carey, in the first record that can be found relating to this institution, writing to Dr. Ryland in 1817, says :—

“We have bought a piece of ground adjoining the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto us. But we should be glad to see, before our removal by death, a better house erected. I conceive that the work of duly preparing as large a body as possible of *Christian natives of India* for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. The pecuniary resources and the number of missionaries required for the Christian instruction of the millions of Hindustan can never be supplied from England, and India will never be turned from her grossness of idolatry to serve the true and living God *unless the grace of God rest abundantly on converted natives to qualify them for mission work*, and, unless by the instrumentality of those who care for India, they be sent forth to the field. In my judgment, therefore, it is *on native evangelists* that the weight of the great work must ultimately rest.”

And many other extracts to the same effect could be quoted, if needful.

When the requisite plans are finally arranged, the Society will have in India two institutions specially designed for the education and equipment of NATIVE CHRISTIAN youth—viz., one in the North-west, at Delhi, under the care of the Rev. R. F. Guyton for Hindoo and Urdoo speaking young men, and the other for Bengalis at Serampore.

In this connection it should also be reported that the College Council has recently been filled up by the appointment, by the Rev. J. Trafford, M.A., and Meredith White Townshend, Esq. (the only surviving members), of the three following gentlemen, viz. :—

HENRY MASON BOMPAS, Esq., Q.C.

EDWARD RAWLINGS, Esq., and

ALFRED HENRY BAYNES.



The Council therefore now consists of five members, the full number provided for by the Royal Charter of Incorporation.

For the arduous and noble work that Serampore College has done during a long and memorable past the Committee feel they cannot be too thankful; for the faithful and devoted services of a long line of specially qualified and gifted men who have been at its helm they bless God, and they desire to treasure the remembrance of their names and toils as a sacred trust, calling upon their successors to emulate their labours and continue their struggles, not, perhaps, on precisely the same lines, for the "order changeth," but yet with precisely the same aims and spirit.

Without at all entering into the question of the relative importance of what is known as the higher culture in Christian colleges as compared with other branches of missionary enterprise, the Committee desire to point out that in the great matter of education India has undergone a vast change during the past twenty-five years.

What the outcome of the recently appointed Royal Commission on Education that is now sitting, and which has been engaged in taking valuable and important evidence all over the continent of India, may be, is, of course, uncertain; but it is most certainly to be hoped that one result will be a reversal of the policy represented by the present division of the education vote, and the apportionment of a much larger sum for primary and elementary education, leaving, to a large extent, the higher collegiate and university education to be paid for by those who are well able to do so, and should be compelled to do so.

Undoubtedly, one great need of the Christian Native Church in India to-day is a well-equipped native ministry. One of our missionaries writes—

"What are the native Christian churches, associated with our Mission, to do when their present pastors pass away? There are no agencies at present at work to train and prepare suitable successors, or to furnish either evangelists or school teachers. Our urgent, pressing need is a good native training institution where this special work shall be carried on, for without it it will be, I think, almost impossible to consolidate and extend the Native Christian Church in Bengal."

The Committee feel, therefore, that, in making the arrangements now contemplated with regard to the future of Serampore College, they are only endeavouring to meet one of the pressing needs of the Native Church, to longer neglect which will only mean to imperil the noble work already achieved.

All the reports of the past year from the missionaries at work in Bengal and the North-West, the Committee are thankful to say, indicate progress.

One special feature common to Upper and Lower India alike is the increasingly large numbers of Scriptures and Scripture portions sold to the

people. In many districts there is a marked and growing spirit of inquiry, and a manifest desire to read the "sacred book of the Christians," and in not a few cases the people have brought difficult passages from the Scriptures with an earnest request that the missionary would "make them plain."

The Rev. Robert Spurgeon, of Barisal, writes :—

"Brother James and I sold large quantities of gospels and distributed tracts by the hundreds daily in the streets and squares. Almost every evening we disposed of 160 gospels. This we did in the following way :—We would stand at a street corner with our hands full of books and sing some sweet Bengali hymn ; after which a short address about Jesus would be given, and then the books would be offered for sale. The people would very frequently reply, 'You go on singing and we'll buy the books.' And they were as good as their word. So we continued singing and selling, selling and singing, until we sold all we had and the people had been supplied. If all had been supplied, we would move to another street corner and work in the same manner. Thus we went from street to street, selling and preaching and singing continually, until, in a little more than a fortnight, we disposed of a very large number of gospels."

Mr. Evans, of Monghyr, reports the SALE of 2,800 copies of the gospels and 7,200 tracts ; these were eagerly purchased, and more than Rs 180 were realised by their sale. Over 76,000 Christian tracts have been issued from the Monghyr press. Referring to this work, Mr. Evans writes :—

"At the great *Kumbh Mela* at Allahabad, with Mr. Bate and his party, we sold in a few days no less than 1,000 gospels and 3,000 tracts. I consider the selling of Scriptures and tracts THE work to be most of all attended to in *Melas*, where the people have little or no time or inclination for quietly listening to preaching, though both works should be attended to."

Systematic and repeated itinerant evangelistic work has also been carried on with most cheering results.

With regard to the importance of *system* and *method* in this kind of aggressive work, an experienced missionary writes :—

"No one who is acquainted with the darkness in regard to spiritual things that enshrouds the heathen mind, and the strength of their attachment to idolatry, expects much immediate fruit from the occasional presentation of Divine truth to heathen auditors. In the great majority of cases it requires repeated hearings of the truths of Christianity before a heathen learns to apprehend the *new ideas* which the familiar words of his own language are intended to convey to his mind. The Christian ideas of sin, of salvation, of happiness, of misery, of the future life, of God and worship, are all so different from those connected with these words in the heathen mind that the hearers need to be *educated* in the new ideas before they in any measure apprehend them. And until they come to understand these new ideas, they will not affect their hearts. For Christianity affects the heart by the enlightening of the mind. As the heathen have no just conception of the holiness

and majesty of God so they have no adequate conception of the nature of sin. Indeed, the hearers must get the idea of the true God, the Creator and Preserver of all things, before they can get the first idea of their obligation to fear and worship Him; for hitherto they have believed in and served those which, though called gods, are not gods. They must then be convinced that these gods which they have worshipped are vanity.

And the experiences of many of our most successful and devoted missionaries confirm the truthfulness of this statement.

Mr. Bion, of Dacca, who may most fittingly be termed the "Apostle of Eastern Bengal," calls special attention to this matter, and urges strongly that "districts should be regularly and repeatedly visited, so that the message of light and life may be as 'line upon line, and precept upon precept, here a little and there a little,' as it is only by the *frequent reiteration* of the 'old, old story' of the love of God in giving His Son to die for sinners that we can confidently hope that the rays of Divine truth will enter into the darkened minds of the peoples of India."

Our native missionary Brojo Nath Banerjea, of Jessore, reports that

"in one of my regular preaching tours I remained in the town of Bongong for a fortnight, during which time we preached the Gospel in the bazar and houses, and in the surrounding villages and markets. A young man named Beepin Beharry Haldar heard the Gospel of our Lord; his heart was opened by the blessed Spirit of God; he came one morning to our lodging and expressed his desire to become a Christian.

"After a few days we came to Jessore from Bongong, when Beepin Babu followed us, and, after careful examination, I baptized him; this young man suffered much persecution from his relatives and friends, but I am glad to report that from the time of his baptism he has been leading a devoted Christian life, and is a good example to our people and to the Hindoos and Mohammedans.

"I am very glad to write something which happened after the baptism of our dear Beepin Babu. His father-in-law, a very rich man who lives in a village about sixteen miles to the south of Jessore, took him to his house and showed him all his money and other things which he has, and told him that if he denied Christ he would give him all his money and everything which he had, as he had no other son. Beepin told his father-in-law that he could not deny his Saviour; if his father-in-law were to allow him to live at his house as his son, and not object to his confessing his Saviour, and allow him to preach the love of the Saviour in the nearest market, he would have no objection to take those things. His father-in-law would not consent, and shut him up in a room for twenty-one days as a prisoner for Jesus Christ. On the last day of his imprisonment he saw the key of the room through a venetian, and at midnight of the same day he opened the door and came to my house just like a man who comes from a prison."

From Barisal, Mr. Martin writes—

"We spent two months and a-half among the church during the rainy season,

and had ample opportunities of witnessing their attachment to their Lord and Saviour. On Sundays we had overflowing congregations. The people evinced no lack of interest in religion, and many of them gave proof of their love to Christ by a cheerful submission to the ordinance of baptism. 162 men and women 'professed a good profession before many witnesses,' and put on Christ by baptism. At Koligram, thirty-eight were baptized; and at Chocksingha, twenty."

From Delhi, Mr. James Smith reports—

"The weekly services have increased to about forty, and the attendance, on the whole, has been both steady and encouraging. The schools have grown both in numbers and usefulness; they now contain nearly 1,000 pupils, 150 of whom are the sons of native Christians. The boarding school has 25 scholars, and the preparatory normal classes will, we hope, soon supply material for a regular training school, capable of supplying teachers, evangelists, and pastors equal to the increasing wants of the extensive field we are trying to cultivate. Thirteen passed the lower standard at the last Government examination, a larger number than on any former occasion. The churches have grown towards maturity; three of them have chosen pastors by unanimous votes, one of whom will be sustained entirely by his people; the other two are schoolmasters. This is a step we have long desired to see taken, and trust it will, ere long, be followed by others. Forty-six have been baptized, and the cases where discipline had to be exercised have been few. On the whole, the churches appear to be in a peaceful, healthy state, and give good promise of future prosperity."

With regard to Scripture translation and literary work during the past year, Mr. Rouse reports

"That he is engaged upon the Bengali New Testament Commentary commenced by the late Dr. Wenger, and has brought out a revised edition of Mark.

"That for the Calcutta Tract Society he has prepared during the past year a new Elementary Catechism, one or two tracts in English and Bengali, and commenced a series of tracts for Mohammedans, written in simple Bengali, with a small amount of Mussulman phraseology, chiefly religious."

The monthly Bengali magazine, *Kristeya Bandhab*, has been much appreciated and largely circulated.

In the North-West, Mr. Bate, of Allahabad, in addition to much Scripture translation and revision work, has prepared a valuable work entitled an examination of "*The Claims of Ishmael as viewed by Mohammedans*;" and Mr. Etherington, of Benares, has been engaged upon a revision of the Hindi Commentary.

"On all hands," writes a veteran brother, "there are most encouraging signs; the intelligent, thoughtful natives are fast losing faith in their heathen systems, and turning their careful attention to the truths and the claims of the Christian religion. Soon, very soon, I believe, there will be a marvellous upheaval in this land. The temples everywhere are crumbling to pieces. New ones are seldom built, and never by the united efforts of the people. The great festivals are less numerous attended; idols are regarded, not, as formerly, with devout veneration

and unmingled awe, but with a suspicious superstition which must soon give way to contempt and indifference.

“‘ I see the dawn and long for the day.’”

Keshub Chunder Sen, the head of the Theistic movement in the East, said, in a lecture delivered during the recent sittings of the great Missionary Conference in Calcutta :—

“It is no longer a question, how India shall be taken for Christ, for it is already His.”

This is by far too favourable a view to be accepted by Christians ; but, nevertheless, the progress of Christianity in India is truly remarkable. Christianity has become so prominent, and is spreading so rapidly, that it has in very many districts become a matter of thought and inquiry to the native mind.

More than eighty years ago, before a single convert had gladdened his heart, William Carey wrote :—

“India for Christ ; the day may be far distant, but it surely will come. My path seems hedged round with difficulties ; my fellow-countrymen here oppose, suspect, and hate me ; but I care not, for above all and over all GOD REIGNS, and my trust is in *Him*.”

India has two hundred and sixty millions of souls. What shall their future be ? Their faith in their old religions is being gradually undermined, the heathenish customs of thousands of years are rapidly and irrevocably passing away. Caste, that formidable barrier to social progress, and to the advancement of Christianity, is yielding to the mighty and persistent forces brought to bear against it. The youth of the best Hindoo families annually cross the ocean to England for their education, and by so doing break their caste ; but on their return, to be the doctors, barristers, and magistrates of the land, are still tolerated within the pale of Hindooism, because Hindooism cannot do without them. She gladly draws to herself any element of apparent strength to stave off what, after all, is inevitable. Hindooism is honeycombed with infidelity.

A new and Western civilisation is struggling with an old and Oriental civilisation for supremacy. The result is certain—the old, and with it all that goes to make it up, must disappear. Whether the new will be a blessing or a curse depends on the efforts of the Christian Church and her missionaries. Civilisation without religion is a curse, as it only increases men's capacity for wickedness ; but civilisation springing from true religious principles and sound morality, is the highest type of national existence. Shall this be given to India ? This is the aim of the Church, and she has grand encouragement in her noble enterprise.

But we need patience and persistence. It took more than two hundred years for Buddhism to conquer India, although it called to its service missionaries whose zeal, self-sacrifice, and heroic daring were equalled only by the servants of the Cross, while in numbers they were immeasurably more. It is a stupendous work to upset the faiths and traditions of a country ten times the size of our own.

A beautiful legend runs current in India to-day to the effect that, at the close of the present century, the vast Ganges River is to lose its sacred character, which will be transferred to the great Nerbudda, or some unknown stream much farther west.

May we not indulge the hope that, in some dim and prophetic fashion, this legend, so common and wide-spread, may point to that more blessed river of God's grace, clear as crystal, proceeding out of the throne of God and of the Lamb, which already during all these nineteen centuries has made glad the hearts and lives of God's children, and which yet to the millions of India shall bring rest and purity and peace?

#### CEYLON.

The reports from our missionaries in Ceylon indicate steady and solid progress.

The plan adopted a few years ago of native evangelists going out "two and two" on preaching tours has been greatly blessed of God, and in many districts the seed of the Kingdom sown in this manner has sprung up and brought forth a rich harvest.

The school work has also greatly prospered.

Writing of the Colombo district, the Rev. F. D. Waldock reports:—

"We have 2,212 scholars in our day-schools, as compared with 1,965 last year; of these, 609 are girls and 1,603 boys; the large majority are children of Buddhist parents. The Sunday-school work, also, in connection with the native churches has much increased, and we have a much larger number of teachers as well as scholars."

In connection with these *day-schools* in Ceylon it should be remembered that they are thoroughly *Christian schools*, and that all the scholars are well grounded in the Scriptures and the great facts of the Christian faith; they are indeed most powerful and direct *missionary* agencies, and cannot fail to produce rich and blessed results. Between three and four thousand children are in this way brought under direct Christian instruction, while, through the influence of the teacher over his scholars, a way is often opened up for visitation in their homes, and opportunity secured for pressing home upon the parents the claims of the Gospel.

Mrs. Waldoek, writing of her Native Girls' School in Colombo, says:—

“The progress of the girls in their studies during the past year has been remarkably good. Ninety-three per cent. of passes were obtained at the recent Government examination, six standards being presented, and we have since received a most favourable report of the school from the Government examiners.

“Best of all, however, we have to rejoice that several of the dear girls have sought and found the Divine Saviour. Five were baptized in November last, and there are still others who desire to be baptized. It is pleasant to be able to state that three of those baptized are the daughters of our native evangelists; the father of another is a Buddhist, and her mother a Roman Catholic, but she has since died, trusting simply in Christ for salvation, having been led to Jesus principally through her daughter's reading the Bible to her during a long illness.”

At Grand Pass—so long associated with the devoted labours of Mr. James Silva—it has happily been found practicable to maintain the independence of the native church by the election to the pastorate of Mr. J. G. Ratnayake, a son-in-law of the late Mr. Silva. The native church at Mattakkuliya, also within the bounds of Colombo and on the same side, has been associated with Grand Pass, under one pastorate. Sixteen natives have been baptized during the past year at Grand Pass, “and there are at present many inquirers;” and new girls's schools have been opened at both places.

At Batagama a new sub-station has been established and a new girls' school with fifty-five on the rolls.

At Madampe, Mr. Waldoek writes:—

“The contributions of the people have been larger than in past years; the people have resolved to bear the expenses of the preaching tours amongst the surrounding heathen for next year; they have opened a subscription for building a mission-house, and established a society for the relief of the poor.”

From the Kandy district, Mr. Lapham also reports encouraging success. Kandy may be described as the great stronghold of Buddhism; but even in this district “many have been brought to Christ, and made a public profession of their faith in Him by Christian baptism, while the special evangelistic efforts put forth by the native churches have been the means of carrying the Gospel of Christ into many towns and villages where the name of Christ has scarcely ever been heard before.

From Ratnapura, the centre of the Sabaragumawa district, Mr. Pigot reports:—

“The year just closed, though not without its disappointments and griefs, has yet been one of much encouragement and blessing. Our congregations are larger than ever, and a spirit of friendliness towards ourselves and our work largely prevails.

“The new chapel is near completion, and we trust it may be opened ‘free

from debt.' The new girls' school-house is fast rising up. The schools are all well attended. Large numbers of Scriptures and Christian books have been sold and circulated, and on all hands the work is expanding and hopeful."

Since the departure from the island of the Rev. T. R. Stevenson, the pastorate of the English Baptist church in Colombo has been vacant. Early in the current year, however, Captain R. Townshend Passingham, of Dover, very generously consented to take charge of the church for a season pending the appointment of a permanent minister. Already much of blessing has attended the labours of Captain Passingham, and the church is in a very prosperous and united condition, notwithstanding the cloud of financial depression that hangs over the island consequent upon the repeated failure of the coffee crops.

### CHINA.

In a recent article on "China and the Chinese," Consul Medhurst writes:—

"Only let an intelligent Christian spirit once take hold of and possess the millions of China, and you shall secure a permanent investment of highest good for all mankind; for, although slower and less docile than the Japanese, harder to win by far than the soft islanders of the Pacific, and less sensitive and responsive than the African, the Chinese have vastly more depth and stability than any of these."

Work done for China will most certainly tell on the future of the world's history, for the Chinese are a most enterprising, hardy people, and have very fittingly been styled "the colonisers of the world." Their endurance of all climates, ranging from the icebergs of the North to the most malarious countries of the Tropics, is superior to that of any other race of men. If the hard work of the world were to be farmed out to the lowest bidder, with political protection and honest pay, it seems likely that the Chinese race would take the contract. They defy all competition of other inferior races. No others can live on less, or make more of a little; none have so much hardihood or such persistent industry; none require less police regulation or restraint; none are more patient under abuse; and yet few races have more stamina or clearer conceptions of their rights.

At the close of last year the Committee thankfully reported that the staff of the Society in China had been reinforced by two new brethren, Messrs. Sowerby and Whitewright, and, during the year now under review, the staff has been further augmented by the appointment of the Rev. Francis and Mrs. James, formerly associated with the China Inland Mission.



Mr. and Mrs. James have just reached Tsing Chu Fu, Shantung, where they will for the present be located with Messrs. Kitts and Whitewright, and carry on the work hitherto undertaken by the Rev. A. G. and Mrs. Jones, recently returned to England for much needed rest and change.

Referring to the departure of Mr. Jones for England, the brethren in China, writing to the Committee, say :—

“The return of our dear brother Jones to England awakens in our minds two very different feelings. The first is a deep regret that we don't have him to guide the growing church in Shantung, where God has so abundantly blessed his self-denying labours in the past; the other is a sincere hope that the advantages gained for our work in China will be such as, in a few years, to far outweigh the immediate loss of his returning.

“We are very thankful to the Society for all the help that has been given us and for sending us more men in answer to our former appeals, but still the rapid changes which are taking place in China, and the vastness of the field, dwarfing our kingdoms at home, make us feel that our Mission ought to be put on a *far more efficient basis*.

“For weeks before our brother's departure we discussed together various methods for the better furtherance of mission work in China, and he now, fully acquainted with our views, goes home to lay before you these methods.

“We feel well assured you will give to the representations which, on our behalf, Mr. Jones will lay before you, your most careful consideration, and we hope that you will enable our brother speedily to return with a large staff of most efficient and devoted men who mean to live and die to win China to Christ.”

With regard to the principles underlying the missionary policy of our brethren in China, the following extracts written by one of the workers on the field will be read with interest :—

“In our judgment, paying foreign money, or giving any equivalent for the preaching of the Gospel within the range of native church action, seems to be the way of procuring the extension of the truth most surely tending to attract the worst people to it. Use foreign money for what it was given—to plant; and, once planted, use no more.

“China can never be evangelised but by fearlessly telling the inquirer from the very beginning it is his duty, not only to spread the Truth, but to support teachers of it in such a way as his spiritual instincts and appetites dictate to him.”

“It is contrary to our principles, therefore, to use the funds of the Society for local church purposes. We leave the expense and trouble of teaching to those Christians whom God raises, qualifies, and moves to it. We use the Society's money for those things that concern China at large; or such parts as have no organised church.

“We have recognised that, as in the case of civilisation with different forms in each country, so the Christian religion may naturally take different expression and form in various countries, while maintaining its essence pure and intact.

"We have, in our teaching, tried to adapt the teaching of Scripture to Chinese circumstances, to exhibit it in Chinese forms of thought and language, content if the true idea got there, without coining terms barbarous to them, or rejecting their old thought-moulds; rather seeking to rescue and vitalise them once more."

Since his arrival in England Mr. Jones has already had more than one interview with the Committee, and appealed most earnestly for a large and immediate reinforcement for the China Mission.

Writing to the Committee, he says:—

"We must have seven or eight men at once, and seven more to follow quickly. This number is very, very moderate—meanly moderate, we consider.

"My colleagues and myself notice that the interest of the churches in China is decidedly *low*—China is not *pushed*. We feel that the claims of China will stand *weighing* as well as *counting*, and we desire to consent to nothing small, petty, or trifling for her."

Reporting on the work of the past year in *Shantung*, Mr. Jones writes:—

"In the county of I-To, where we have our main work, the Christians have pushed out some five new sub-stations. During the summer there were received into the church about 130 persons, of the same stamp, pretty much, as in former years, except that, on the whole, as years advance we generally get a better prepared candidate, and one whose ideal of the Christian Church is something purer and more unmixed than it was to those entering before him.

"This year, for the first time, I can report branches of the church in *five* counties with regularly established worship, and at our Presbytery or Union we had visitors and delegates from *eight* counties."

After reporting on many other deeply interesting matters, Mr. Jones proceeds:—

"The *contributions of the native Christians* for the year are, doubtless, quite up to the average of former, and may be in excess of past, years, but, as I am writing this on ship-board, I have not the actual returns by me.

"But far, far above contributions in value, stand the faith and patience, the zeal and endurance, that these Christians exhibit.

"We know full well that they can have no motives of a worldly character; we know that, as missionaries, all we can do for them is indeed very, very little, and whatever of advance in Christian virtue there is must be from some source which is hidden with God above. You cannot account for it in any other way that I know of. Yes, indeed, years as they pass are only showing more and more of the power of God's truth and spirit, and every thoughtful review can only end in a deepened conviction that the work is of God.

"No one can meet these simple, truthful villagers and see them unite in the worship of the true God, no one can watch them as they hear His Word applied to themselves, without being deeply convinced that they are men who are citizens of another and a better country. Yes; weak, despised, forsaken on earth, pilgrims in semblance, but possessed with that Divine ideal and enthusiasm which have ever and alone made Christ's Church 'all glorious within' among all the organisations of the earth."

Writing from Tai Yuen, in the North, on the work of the Mission in *Shansi*, Mr. Sowerby says:—

“Mr. Richard left us in July last to superintend the Mission work in Shantung during Mr. Jones’s absence. He has not yet returned (January, 1883). The management of the work of this station, therefore, has fallen to the lot of Mrs. Richard and myself.

“We have done our best to maintain the work as if he had been here.”

Mr. Sowerby reports most hopefully of the Mission, and gives many interesting illustrations of the patient and devoted labours of the Chinese evangelists.

As the result of these labours, he says:—

“Many are at present under Christian instruction and joining regularly in worship who, at first, bitterly opposed the doctrine. In many villages there are numerous inquirers—among others, two Buddhist priests, who are most anxious to be taught the way to heaven. Many are waiting to be baptized, and the prospects are most cheering.”

Referring to one of the Chinese evangelists in particular, Mr. Sowerby writes:—

“Last summer I went with him for a short trip to the north of Tai Yuen, and I was really amazed by the tender patience of this good brother; his good humour never once failed. He was often weary and hungry, but he still kept on answering the questions of the crowds that came to hear him with untiring patience. He is a most reverent, devout, simple, earnest, and straightforward preacher. In six of the villages where he visits there are little groups of men learning the truth, and some nine or ten will be baptized in the spring, I hope.

“If these numbers seem small, you must please remember that the work here in the North is of a *pioneering* character, and that the difficulties in our way are enormous. Of these, not the least, certainly, is the intense ignorance of the country people, many of them not having the faintest idea of God, and do not even understand what is meant by their own expression ‘*tienti*’ (heaven and earth), and are only saved from absolute materialism by their faith that *everything* has its appropriate ‘*shen*’ (or spirit), and by their belief in *devils*, classing all foreigners amongst the latter.”

During the past year Mrs. Richard has devoted herself with untiring energy to special work amongst Chinese women, and has been greatly cheered in her labours; while school work, the circulation of the Scriptures and suitable religious books, and medical work have been carried on with large and hopeful promise of success.

Reviewing his first year’s work in China, Mr. Sowerby writes:—

“It is with profound gratitude to Almighty God that I look back upon my brief past here, and with great hopefulness I look forward to the future.

“In this dark Northern province of *Shansi* there are indeed evident signs of

awakening, and, from intercourse with experienced missionaries, I judge that never before was there so much real ground for hopefulness. The work that lies before us is immense; as I pore over the map of Shansi, and think of its teeming millions, and so few, so very few, to make known to them the Way of life, my heart almost sinks down within me. Can you not send another brother who, in a year or two, might be ready to go north with me and take up a fresh position with me in the front? Are there none ready to do battle for Christ with the same bravery and devotion that were lately exhibited by our troops in Egypt? We do indeed most pressingly need more help, but, till it comes, God help us to battle on alone in His strength as bravely as we can."

**MORE LABOURERS!**—this is the cry that is sent across the sea by all our brethren in China. This is the one great burden of the appeal of Mr. Jones to the Mission Committee and the churches of our land. **MORE LABOURERS**, specially for the Chinese; for, in the words of Mr. Jones,

"They have but few to speak for them. The African and the Hindoo have princes and nations to take their part. Brethren, we rejoice in the work of our Society in India and Africa. China, India, Africa! But India has the energy of the British Empire working for it, and the Negro has had for one hundred years the sympathies and efforts of the whole Teutonic family. Let me show you that **YOUR LABOURS WILL NOT BE LOST ON CHINA**. I know that the emotional characteristics of the Negro are most engaging, but we scan his country in vain for the evidence of weight or greatness. No monuments, no literature, no chronicles, no institutions to carry on the past or guarantee the future; no laws, no rights, no national spirit nor no social framework.

"**IN CHINA YOU HAVE ALL**—a Civilisation and a History, a people and their sages excelled by none but the Hebrews; not the clinging of the vine, but the massive proportion and durability of the oak. A people in the fulness of their vigour, and never manifesting it more than now. Such is the people and such the task to which the Baptists of England are called."

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### J A P A N.

One of the greatest of modern authorities on Japan asks—

"Can Japan go on in the race she has begun? Can a nation appropriate the fruits of *Christian civilisation* without its root? I believe not. I cannot but think that unless the people be thoroughly educated, and a far mightier spiritual force replace Shinto and Buddhism, little will be gained but a glittering veneer of material civilisation with the corroding results of foreign vices and sins. Thank God, however, silently, but surely, a new sun is rising on Japan; gently, but resistlessly Christianity, is leavening the nation.

"With these mighty forces that centre in pure Christianity, and under that Almighty providence which calls up one nation and casts down another, I cherish the confident anticipation that Japan will in time take and hold her equal place amongst the foremost nations of the world, and that in the onward march of civilisation which follows the sun, this 'Sun Land' of the Orient may lead the

nations of Asia that are now so prominently appearing upon the theatre of universal history."

And the course of recent events appears to confirm this view of the great future that lies before Japan. On all hands the people are giving indications of a spirit of inquiry into the truths of the Christian religion. They are in many parts losing faith in the old, and longing for something better.

Our one solitary labourer there, Mr. White, reports :—

"The authorities here no longer regard the Christian missionary with distrust; for, on the contrary, there is every clear indication that they are beginning to recognise in the *Christian work he is doing a substantial good to their country*; and not a few Japanese who are in no sense Christians are coming to see that Christianity is the only sure basis upon which the true and lasting civilisation for which Japan so earnestly longs must be reared.

"Just now, while I write, the Minister of Commerce has given permission to a committee of missionaries and others to use a large Government building for the purpose of lecturing upon Christianity. This certainly may be taken as indicating the spirit of those in authority towards the teachings of Christ. It indeed fills me with gratitude to think that here in Japan—famous for her persecutions and for the fierce opposition to Christianity which was manifested only a few years ago—we can preach without let or hindrance the pure Gospel of our Lord Jesus Christ. The Lord hath done great things for us here in Japan, whereof we are indeed glad."

Mr. White reports most encouragingly of the work during the past year. The native evangelist has had great success following his labours; many have been converted, and many more appear to be "very near the Kingdom."

The members of the native church are also earnestly at work, each one deeming it "*a duty and a privilege to be a missionary.*"

With regard to the work of Christian ladies in Japan, Mr. White writes :—

"Both my wife and myself feel the importance of women's work in connection with our church and general missionary operations. Ladies are able, in many instances, to accomplish a great work and produce great results. I may mention as an instance the work of Miss Sands, a lady missionary of the American Baptist Mission. Miss Sands, besides conducting school work, has been the means, under God, of building up a church which numbers about forty members. This is the result of her own personal work entirely. The place is Chôgo, about a day's journey from Yokohama. Decidedly *now* is the time for lady labourers to be thrust into this part of the great mission field."

The one earnest, repeated appeal of Mr. White is for further help. He writes :—

"I am often discouraged at what seems like a lack of interest shown by the

churches and friends at home in this part of the vast mission field. Five years ago I commenced the mission here in Japan ; is it not time I had a colleague ?

“ May Jesus, the Divine Lord of missions, constrain the churches to give of their means, so that this, together with the whole of the vast field of the world, shall be filled with labourers.

“ Do, I earnestly pray you, send me a colleague. This has been my cry for years past ; still I must plead and appeal ; I cannot help doing so. Will the churches at home always turn a deaf ear ? Would my poor words could secure a response : but the Lord knows all, and I wait on Him.”

In the words of one of the most devoted missionaries of the American Board, referring to the marvellous progress of Mission work in this land of the “ Rising Sun ” :—

“ Never before has the Gospel wrought such great and speedy changes as during the past seven years in Japan. It is not only the most remarkable chapter in the history of modern missions, but there is *nothing in the history of the world to compare with it !* We talk about the early triumphs of Christianity, but the early records of the Church, bright as they may be, pale in the light of what is taking place before our eyes at the present time. Even Madagascar offers nothing to compare with Japan ! ”

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## WESTERN MISSIONS.

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### WEST AFRICA.—CAMEROONS AND VICTORIA.

Early in the year the Rev. Q. W. Thomson, of Victoria, was compelled, by failure of health, to leave his work for a few months and voyage to England. During his brief visit to this country he has been most untiring in his labours to deepen and increase the interest of the churches in the important work of the Mission on the West Coast, and not a few can bear glad testimony to the power and inspiration of his impressive addresses.

With a view to provide further help for Bethel Station, Cameroons, the Committee, after conference with Mr. Thomson, resolved to secure the services of an experienced missionary school teacher. They also took steps to provide a substitute for Mr. Dixon, of Victoria, compelled by family circumstances to relinquish his work early in the current year and return to England ; and, finally, they resolved to send out a third female school teacher, to help in case of sickness, and occupy the post of either Miss Saker or Miss Comber, at Bethel or Victoria, during needful change to this country to recruit health. For these positions, in the good providence of God

they have been led to accept the offers of service from Mr. Samuel Silvey, of Manchester, Mr. Thos. Lewis, of Haverfordwest College, and Miss Gertrude Fletcher, of Liverpool; and, in company with Mr. and Mrs. Thomson, these friends left Liverpool early in February for the West Coast, and, by tidings received only a few days ago, the Committee are thankful to learn they have safely reached Cameroons. At the close of last year, also, Mr. and Mrs. Richardson returned to their work at Bakundu.

During the visit of Mr. Thomson to this country the Committee, after prolonged consideration, arranged for a re-adjustment of the financial affairs of the West African Mission in accordance with the plan so successfully adopted in the Indian Mission, and Mr. Thomson has been appointed Local Financial Secretary. The Committee anticipate that the new arrangements will tend much to the efficient and economical working of the West Coast stations.

From the actual labourers on the field encouraging reports have been received, indicating a remarkable measure of blessing and success. The Rev. J. J. Fuller writes from Bethel Station, Cameroons:—

“In almost every department of our work during the past year have we had special encouragement.

“A growing desire to know the truth has sprung up on all hands, and a spirit of active inquiry awakened. I have recently baptized nineteen persons here. We have a large inquirers' class, and Sunday and day schools are well attended.

“The native church, too, has been doing good aggressive work. They have recently put up, by voluntary labour, a building in a neglected part of the station for preaching in; and these services are well attended, and conducted entirely by the members of the native church. The church contributions amount to over £50, and, after paying all worship expenses, a good balance is left in hand. It is cheering also to see King Acqua always in his place at all our services.”

From Mortonville, Jabari, Dibombari, and Bakundu, the reports are also encouraging; many during the past year have confessed Christ by baptism, and the schools are very prosperous.

Miss Saker has continued her self-denying labours in connection with the Bethel school, and has had evident proof that her efforts are producing cheering results. Following in the steps of her heroic and consecrated father, she finds increasing joy in her work, and only wishes she “had more strength and energy to give to it.”

It is also matter for special thanksgiving that the road into the interior seems to be opening up in a very promising manner. Mr. Fuller reports:—

“The water way is now quite open as far as Bakundu, and, by the desire of King Bell, a station is just about being formed at Balung. A plot of land having been given for this purpose to the Mission, I am sending a suitable native teacher

to occupy it ;—work towards the interior, so long delayed, seems now most promising—the road is open and the way made plain.”

From Bell Town, or Townhead Station, Mr. Shred reports large and attentive gatherings to hear the Gospel, many inquirers, and increasing attendances at day and Sunday Schools. “1882,” writes Mr. Shred, “has been most richly blessed by God, and 1883 dawns upon us with the brightest of prospects.”

At Victoria, Miss Comber and Mr. Dixon have carried on their school work with earnestness and success; their schools have been largely attended, and there is a marked improvement in the scholars—“not a few of them giving hopeful indications of a change of heart.” On all hands the future is full of promise, and it seems as if the seed sown in former years was about to produce a fruitful harvest.

#### THE CONGO.—CENTRAL AFRICA.

In the Report for last year the Committee narrated the steps that had been taken to secure and send out six additional Missionaries to the Congo—in accordance with the urgent appeal of Mr. Crudgington, who had been sent to England, in the name of his brethren, for this especial purpose. At that date three of the six were still needed; during the past year, these have been “thrust forth” by the Lord of the harvest, and Messrs. Moolinaar, Hughes, and Doke have been appointed by the Committee to this difficult, but noble, enterprise.

The entire staff of the Congo Mission now consists of eleven brethren, occupying the following stations:—Mr. Crudgington at Underhill, or Wanga Wanga Station; Messrs. Butcher and Hughes at Baynesville, or Vunda; Messrs. Hartland and Moolinaar at Wathen, or Manyanga; Messrs. Comber and Bentley at Arthington, or Stanley Pool; and Messrs. Dixon and Weeks at San Salvador, with Messrs. Grenfell and Doke to superintend the transit of the steam-launch, *Peace*, from Banana to Stanley Pool, and her reconstruction at the latter station, as soon as her eight hundred sections shall all have been safely transported thither.

It will be remembered by many that, early in December last, a farewell meeting was held in the Mission House to take leave of Messrs. Grenfell and Doke, who left for Africa a few days afterwards in the mail steamship, *Mandingo*, taking with them the novel and specially constructed steam-launch, *Peace*, the generous gift of Mr. Robert Arthington, of Leeds.

On that occasion Mr. Grenfell said:—

“The construction of the ship had occupied a year, and as to its transport they might consider themselves fortunate if they succeeded in getting that done in the same period. It was a five weeks’ journey to the mouth of the Congo; then they



had a voyage of 110 miles by river to their first station at Underhill or Wanga Wanga. There the cases would be unshipped and placed in the Mission store, waiting the carriers. The first stage is overland to Baynesville, a journey of sixty miles, from which place our next station, Manyanga, a further distance of sixty miles, is reached by water, there then remains the fourth and last stage to Stanley Pool, a journey overland of between eighty and 100 miles. The carriers, under the guidance of one of their head men, marched in caravans, sometimes stretching to a mile in length, so that there was risk of some of the packages being lost or stolen. To avoid risk of that, they had every package sewn up in canvas and numbered, so that a duplicate could be sent from England at once if the original happened to go astray."

Once safely launched upon the Upper Congo, at Stanley Pool, she will have an uninterrupted course of nearly fifteen hundred miles right into the very centre of the vast continent, carrying her precious missionary freight into the regions beyond.

During the past year good progress has been made all along the line of the Mission, and to-day, as the result of the sanctified toil of our missionary brethren, our chain of stations is complete from the mouth of the Congo at Banana to the waters of the Upper River at Stanley Pool.

Ground for all the stations, except Stanley Pool or Arthington, has been purchased from the head men of each district, and rough buildings erected. At Stanley Pool a most suitable plot of land, with good harbourage for the steam launch *Peace*, has been leased, on very favourable terms, from the Belgian International Association.

In all their work our missionary brethren have been most anxious to make the one great object of their lives perfectly clear. They have carefully and persistently refrained from identifying themselves in any way with trading or commercial enterprise. In the words of Mr. Comber:—

"We desire never to forget that we have to assume a very different character and standpoint from the Belgian Expedition: *our aim is the salvation of the natives, not commerce.*

"Nga-Liema, the great chief of Ntamo, had been expecting as large a present as Mr. Stanley had given; but I told him, once for all, that he *must distinguish between our Mission and the Belgian Expedition. We did not come to buy ivory and to trade; we came to teach his people about God, to give medicine to the sick, to teach the children, and to be his good friends.* Our one desire was to teach the people better ways, and make them nobler and happier; we could not do as the traders did, for we were missionaries of Jesus Christ."

The one cry of the brethren to-day is for further help. In the words of Mr. Bentley:—

"*If this Mission is to be worked worthily of the Master we serve, several men should be ready for forward stations by the time our steamer is afloat.*

"The Belgian Expedition are planting their second station above the Pool, and there is no reason why we should not begin at once to plant stations among the

friendly disposed people, who seem to be ready to-day to receive a missionary among them. A man with a little experience and common-sense might go among them and make good headway ; but a new man, unused to language and customs, might easily make a mistake, and bring about a great disaster. If such men are at hand, stations might be planted, and the *Peace* might carry us forward, and yet forward, to fresh fields ; and while she is yet in her prime she may lay the chain of stations up to the great Mbura river. It will be a great pity if she has to lie idle waiting for men to put into promising openings, and only begin to do her real work when she is old and shaky.

“ In our anxiety and perplexity we can but plead with the Lord of the Harvest to thrust forth yet more labourers. What else can we do, when this is the waking thought in the morning, the burden on the mind all day—when this work and this field have our hearts, our lives, our every energy ?

“ If we had *settled on the coast*, as at Gaboon, intending to do what we could, it would be a different matter.

“ But the Congo Mission has higher aims. We have to make Arthington (not Banana) a *base* for mission work along the vast and unknown reaches of the Upper River.

“ If it is to be a puny effort, why all this expense of steamer, boats, and communications ? If we are going to do the work in right worthy earnest, why should we not set about it at once ? There is no advantage in delay—delay has been centuries too long already.”

From San Salvador the tidings from Messrs. Dixon and Weeks are also very cheering. “ The attendance at the day and Sunday schools is increasing—many of the boys are giving hopeful indications. The people hear gladly the message of the Gospel, and the surrounding tribes welcome the missionaries.”

The one disturbing element, causing anxiety and apprehension, is the presence of the Portuguese Jesuit fathers, who are putting forth their most strenuous efforts to excite a feeling in the minds of the king and his people adverse to our brethren, and who, in the pursuit of this object, have adopted the most unscrupulous and reprehensible courses.

Portugal, true to her traditions and history in the past, is to-day little more than a tool of the Vatican, and the Cabinet of Lisbon is largely dominated by the Papal See.

Under these circumstances it will not be wondered at that the Committee have regarded with the greatest apprehension the reported negotiations of the British Government with the Cabinet of Lisbon with a view to the recognition by Great Britain of the assumed right of Portugal to the sovereignty of the Congo River and adjacent territories, and that, in the memorial which the Committee recently addressed to Her Majesty's Principal Secretary of State for Foreign Affairs, the Right Hon. the Earl Granville, they stated :—

"That, having in view the history of Portuguese rule in Africa, especially in the Congo country three hundred years ago ; the deep-seated hatred of the natives of the Congo district to Portuguese authority ; and the terrible wrongs inflicted by the representatives of the Portuguese Crown for a long series of generations on the South-west Coast of Africa in connection with the slave trade, and in other ways, the Committee of the Baptist Missionary Society cannot but view with feelings of the gravest apprehension the proposed action of the Government of her Britannic Majesty in this matter.

"So far as the Committee of the Baptist Missionary Society can ascertain, her Majesty's Government for a long term of years have uniformly refused to acknowledge the assumed right of Portugal to the sovereignty of the Congo River, maintaining that any presumed right connected with priority of discovery in the fifteenth century has long since lapsed, Portugal having ceased for more than two hundred years to occupy the territory in question ; nor have recent events in connection with Portuguese action in this part of Africa tended in any way to alter or modify the judgment of the Committee of the Baptist Missionary Society as to the wisdom and righteousness of the position hitherto maintained by her Majesty's Government on this question.

"The Committee of the Baptist Missionary Society therefore venture to hope that her Majesty's Government will decline to recognise the assumed right of Portugal to the sovereignty of the Congo River and adjacent territory, and to re-affirm, in the words of Lord Clarendon's despatch of 1853, that 'it is manifest and notorious that the African tribes who inhabit the coast line claimed by Portugal between 5° 12' and 8° S. lat. are in reality independent, and the undersigned must repeat the declaration of her Majesty's Government that the interests of commerce imperatively require it to maintain the right of unrestricted intercourse with that part of the coast of Western Africa extending between 5° 12' and 8° S. lat.'

"In the judgment of the Committee of the Baptist Missionary Society, the true interests of Christian civilisation and legitimate commerce in the Congo district demand that no treaty should be recognised sanctioning the annexation by any Power of the district in question, and the Committee therefore respectfully appeal to her Majesty's Government to take such steps, in concert with other Powers possessing interests on the Congo River, as may secure the free navigation of this great waterway, and preclude any one nation from obtaining exclusive sovereignty or control over it, or over the territories adjacent thereto."

The Committee are very thankful for the recent debate on this subject in the House of Commons, which, in their judgment, justifies the hope that no treaty of the kind indicated will be entered into by the British Government with the Cabinet of Lisbon.

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## THE WEST INDIES MISSION.

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### THE BAHAMAS, SAN DOMINGO, HAYTI, TRINIDAD, AND JAMAICA.

The Rev. Daniel Wilshere, of *Nassau*, has but a very sombre report to give of the many small churches situated upon the rocky Bahama group of coral islands. Writing of the past year, he says:—

“The evils we have to combat arise mainly from the great poverty of the people putting aside the salt, trade failure, which we, as a colony, have no control over. This distress is largely due to the growth of the precarious sponge trade, hundreds of young men giving themselves to it, and leaving only children and the very aged to till the ground. The sponge-fisher is away from home and all control, living while on his voyages, it may be, fairly well, and on gains as uncertain as a gambler’s; a few years of hardship, severe exposure and reckless living, and he soon falls into the grave, leaving his wife and children to struggle on as best they can. Unlike Jamaica, which has *soil*, the Bahama Islands are rock, *nowhere covered by a foot of soil*. Digging tools here are crow-bar and rock hatchet.”

Yet, notwithstanding this dark picture, the membership of the churches has increased by nearly four hundred, and, Mr. Wilshere adds:—

“We are everywhere received with joy; the Mission yacht has voyaged 2,100 miles, and at all the out-islands I have been most warmly welcomed; out of their deep poverty the people have shown great kindness.”

The church at *San Salvador* has, during the year, suffered a great loss, owing to the retirement from the pastorate of Mr. Bannister, who, for many years past, has devotedly ministered to the people, and by “life as well as lip has preached the glorious Gospel of the blessed God.”

From *Peurto Plata, Santo Domingo*, the Rev. R. E. Gammon, reports that—

“Thirteen have been baptized during the year, and the attendance at our Sunday and day schools is most encouraging; while the local contributions in aid of the work have been considerably larger than in past years.”

From the *Turks and Caicos Islands*, Mr. Pusey reports:—

“Notwithstanding deaths, great poverty, and many disappointments, the past year has been one of great blessing, and we have abundant reason to raise our Ebenezer, and write upon it, ‘Hitherto hath the Lord helped us.’ More than forty-seven have been baptized.”

In *Hayti*, Mr. Papengouth has been much encouraged since his return

to Jacmel by unmistakable indications of the Divine blessing upon his labours. He has had the joy of baptizing many who appear to be truly converted, and many more are inquiring after the Gospel. There is a manifest spirit of hearing amongst the people; and he reports that "his spirit is much refreshed, and his joy increased by this state of things."

From *Trinidad* the Rev. W. H. Gamble writes from Port of Spain:—

"On Sept. 24th we were privileged to open our new or enlarged chapel, and the following Wednesday I had the pleasure of baptizing twenty-four persons. To give you an idea as to how varied is our church membership, I may mention that of these twenty-four the majority were Creoles, two Germans, two Portuguese two Spanish. In the last twelve months I have been permitted to baptize forty-two persons."

During the past year the Rev. W. Williams, of Port of Spain, was compelled, by serious failure of health, to voyage to England with Mrs. Williams, who also urgently needed rest and change.

The Committee are thankful to report a considerable improvement in the condition of both Mr. and Mrs. Williams, sufficient to justify the hope that they will be able to resume work in Trinidad during the coming year.

Mr. Webb, a native evangelist left in charge of the work at Port of Spain, under the general Superintendence of Mr. Gamble, during the absence of Mr. Williams, writes:—

"The work here is going on well, and the blessed Master continues to smile on our efforts. I have recently baptized eight converts, and the Churches all round seem to be having a season of refreshing from on high."

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#### JAMAICA.

At the time of going to press with this Report the statistics of the Jamaica Baptist Union for the past year have not been received. The Committee, therefore, are unable to supply the usual analysis.

In a letter received by the last Jamaica mail the Rev. D. J. East, of Kingston, writes:—

"Our Jamaica Baptist Union Meetings were held this year at Browns Town, and were very numerously attended—thirty-five ministers and about thirty delegates being present. The services were very effective and refreshing, and a hallowed spirit pervaded all our gatherings. In due time you will receive the Union Report and Statistics."

During the past year, in response to the earnest request of the second

Baptist church, in Montego Bay, so long and ably presided over by the Rev. J. E. Henderson, the Committee consented to undertake the responsibility of finding and sending out a successor to Mr. Henderson, incapacitated for regular work by increasing infirmities.

For this important post the Committee have selected the Rev. J. H. Sobey, of Helston, and they are thankful to report his safe arrival in Jamaica, with his wife and family, after a somewhat stormy and prolonged voyage, on the 28th of February last. The Committee trust that this settlement will prove a blessing to the Montego Bay church, and to the Island churches generally.

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### CALABAR COLLEGE.

From the thirty-ninth Report of this valuable institution it appears that there are at present twenty-one students in the theological class—the largest number for many years past.

With a view to render efficient assistance to the much-respected President—for more than thirty years devoted to work in Jamaica—the Committee have resolved to appoint a Classical Tutor on the College Staff, and they are glad to report that for this important post they have in view a gentleman, in the judgment of the Committee, specially well fitted for the work in question, whose services they hope to secure.

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## EUROPEAN MISSIONS.

### NORWAY, BRITTANY, AND ITALY.

#### NORWAY.

From *Norway* the reports for the past year indicate quiet, steady progress, and a growing desire for extended evangelistic work. Mr. Hubert, at Skien, writes of “a very marked revival in the Church,” and of many conversions, while the brethren at work in other parts give encouraging details of conversions and additions to the churches.

#### BRITTANY.

From Saint Brieuc, *Brittany*, the Rev. V. E. Bouhon writes:—

“Preaching has been most constantly carried on, and a very extensive Scripture

colportage as well. We have *sold* over five hundred portions of the Word of God. Our schools, Sunday and day, are thriving, and the seed is springing up."

At *Morlaix*, the scene of the labours of the Rev. Alfred Ll. Jenkins, and at the Madeleine, a village adjoining, active efforts have been put forth. Mr. Jenkins is also engaged in building a small house for mission services at Lanneason, where, for some time past, a good work has been carried on.

The year just closed has been one of special sadness and trial to Mr. Jenkins. Early in February, after many months of suffering and weakness, Mrs. Jenkins was called to her rest, leaving her sorely stricken husband and a large circle of friends to mourn her early removal.

Notwithstanding his heavy trials, Mr. Jenkins feels much encouraged by the present aspect of his work in Brittany, and there are many indications that seed sown long ago is about to spring forth. "Weeping may endure for a night, but joy cometh in the morning."

From *Tremel* Mr. Le Coat writes:—

"Until of late years Brittany has been a part of the country entirely closed to the outer world, to new ideas, or new inventions.

"The Breton-born longed only to remain in Brittany, ignorant and careless of all the forms of life. The young men taken away for the army have often been known to die of grief—pining for Brittany.

"Now another wind altogether seems to blow over the land, and all the men want to emigrate. This has now reached such a pass that no workmen can be found here; all go to Paris, or Havre, or elsewhere, leaving here only wives and children. It is most sad to see what utter demoralisation this has resulted in—vice, disease, and other consequences."

It is a matter for thankfulness that, notwithstanding many difficulties, our brother is able to report "larger congregations, increasing attendances at day and Sunday schools, and several conversions." Of the work at Brest he writes:—

"This is a most important station. At one of our places of meeting the room has become much too small; long before I arrive the room is quite full; all the windows are kept open for people to hear outside. We much need a larger meeting-place. The people belong chiefly to the working class. Our work in Brest is very promising."

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## ITALY.

**NORTHERN ITALY.**—During the past year the Committee, with a view to revive and render more efficient the work of the Mission in Turin, carried on hitherto by Signor Mattei, have approved of the removal, for a time, of Mr. Walker from Genoa to this important centre. As one result of this

arrangement the Committee are thankful to report that a much more suitable meeting-place has been secured in a far more important and central position, and at no increase of cost to the Society. Mr. Walker writes very hopefully of the work in Turin, and reports several inquirers and increasing congregations.

At *Genoa*, the city hallowed and memorable from the life, labours, and death of John Landels, Signor Jahier has had a year of much blessing; "crowded and attentive meetings, a large accession of members, many inquirers, and a warm, affectionate, brotherly spirit amongst all." In his own words:—

"We cannot but thank the Lord for the very and special manifest favour with which, from the first, He has regarded this work."

During the past year arrangements have been made for leasing the present *locale* or meeting-place for a term of years. This is a most important advantage gained, as the building is in the very heart of the city, and, by position and arrangement, admirably adapted for the work of the Mission.

FROM CENTRAL ITALY comprising Florence, Leghorn, Civita Vecchia, Tivoli, and Rome, the tidings are all cheering.

Signor Barratti, in addition to his labours in Leghorn, has largely itinerated in the numerous villages and towns of Tuscany, between Leghorn and Florence, and sold and distributed a large number of Bibles and Testaments.

At Florence Signor Borzi has reaped the advantage of his new *locale*, and has had many indications of blessing on his toils; while at Civita Vecchia and Tivoli Signors Le Grand and Fasulo have done good work.

In Rome the past year has been memorable for the opening of Mr. Wall's new Mission premises in Trastevere, beyond the Tiber.

Under date of January 17th, Mr. Wall writes:—

"Last night we opened our new chapel beyond the Tiber. Although the rain fell heavily during the day and at the time of the service, the chapel was crowded, and numbers stood outside in the drenching rain hoping to gain an entrance. Mr. Gibson, of Liverpool, took the chair. The chapel seats about 300, is very neatly fitted up, and to meet the tastes of the *Trasteverani*, is coloured somewhat in the Pompeian style. The roof, which rests on iron columns, has a large opening, from which plenty of light falls by day, and where gas burns at night.

In all his manifold labours Mr Wall is nobly seconded and sustained by his wife, who, during the last few years, has added a most important medical work to the many other agencies employed for the good of the Italians.



Of this effort, Mr. Wall writes :—

“In a missionary field like this of Rome it is needful not only to present the Gospel to such as seek it, but also to devise means of bringing such as do not come, and of taking it to those by whom the value of it is not felt. The Medical Mission, while it offers the Gospel to such as desire it, brings many within its sound who otherwise would not come, and affords sufficient reason for visiting many families.

“The number of persons brought in this method to hear the truth is equal to that of the same amount of labour put forth in any other direction, while the door thus opened is greater and more effectual. So many things combine to help the Medical Mission. It demands but little of the patient—no mental effort—no giving up of prejudices or overcoming scruples ; consciences need not be disturbed, or social sacrifice made. It is enough for him to doubt the skill of the native doctor or the quality of his medicines, or to be unable to procure them. The ache, the pain, a feverish pulse suffices to turn his thoughts and direct his steps to the Dispensary, Before entering the consulting room he hears that pain has its roots and draws its strength from sin ; that the removal of sin insures the end of suffering ; that pardon of sin in his case, as it would save him from eternal pain, would help him to bear present infirmity, and probably facilitate his recovery. His case is laid before the Lord and healing sought. He is surprised and hesitant, but his heart joins in the supplication. He hopes it may be heard, and when health returns believes it has been. Thus a whole system of prejudice and ignorance is undermined and destroyed. In the consulting room, while the doctor's finger touches the evil, or brings ominous sounds from within, or the secrets of his life are being whispered in the silence of the stethoscope, the music of the psalm, the voice of prayer or the pleading of the preacher sweeps with strange power through his soul. The Gospel uttered amid this variety of disease and sorrow seems to be more of the other world even than when uttered in the catacomb or the great congregation, so that many go away as from something more solemn than their sacraments, and more powerful than the voice of their Church.”

During the past year 4,899 cases have come under treatment in connection with the Medical Mission work at Trastevere.

Writing of the condition of Rome to-day, Mr. Wall says :—

“The population of Rome is now more than 300,000, and continues to increase rapidly. New quarters, which, for size and beauty, equal many other Italian cities, are now in construction. Immense public works, undertaken by the municipality and the Government for the transformation of the whole city, attract workmen in great numbers from surrounding places. This noisy, seething mass of humanity is kept in continual agitation under the influence of social, political, and other great questions. The religious question is carefully avoided by all parties, even by many Catholics ; but this reluctance to deal with it arises rather from fear of the result than from real indifference. I refer to this because missionary work in Rome can only be appreciated in proportion as this state of things is known. The crowds have broken loose from Popery and from all religious control ; and, if means proportionate to the end were put into operation, masses of them might be brought under the influence of the Gospel ; but, when

we have concentrated and put forth all our strength, we are constrained to ask—and that not without occasional discouragement—what is this compared with the work to be done?”

Reporting on the work in Lucina, Mr. Wall writes:—

“We think that every one in the church should be a worker, and not merely be occupied with his own salvation. The church has recently had long deliberations on these matters, and has nominated one of the oldest members as a ruling elder, and six other brethren as ‘helps’ to the deacons.

“We have a number of persons in the *catechumen* class, of whom nine have been baptized during the past six months. One of the baptized is a student at the university, who gives some promise of being useful; and one of the candidates employs a considerable number of men, to whom we hope to preach the Word.”

#### SOUTHERN ITALY.

The Rev. William K. Landels, in reporting upon the work of the year, writes from Naples:—

“In looking back we find much to be thankful for and to encourage us in the future.”

Early in the year the new Mission premises were opened. Referring to this, Mr. Landels says:—

“Perhaps the most successful of our opening services was the meeting of the Young Men’s Association. The chapel was filled with young men of the student class, and Signor Greco gave a capital lecture on ‘Liberty and Brotherhood.’ Among the audience I was glad to see three priests, one of whom came to speak with me afterwards, and he is now regularly attending our English class. To-night Signor Greco is to give a second lecture, and after he is finished we are to have the pleasure of hearing a few words from M. Fermaud, the Secretary of the International Committee of Young Men’s Christian Associations.”

Adverting to the many and special difficulties of the work in Naples, Mr. Landels writes:—

“The longer I live in Italy the more I feel the need of hard, untiring work and of constant earnest prayer. Without the former nothing can be done; and, if we fail in the latter, the Holy Spirit does not manifest Himself with power, and, in consequence, our efforts, having too much of the human and too little of the Divine, are utterly useless.”

In Caserta a good work is being carried on, and Signor Libonati has laboured there during the past year with great earnestness; while Signor Nardi Greco has done much to assist Mr. Landels in his arduous labours in the priest-ridden city of Naples.

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## The Missionary Staff.

During the year just closed the Committee have been able to send out three new missionaries to the Congo, Messrs. Doke, Hughes, and Moolenaar; three to West Africa, Messrs. Silvey, Lewis, and Miss Fletcher; two to India, Messrs. Wood and Bell; one to China, Mr. James; one to Jamaica, Mr. Sobey, and to pay the passage of Captain Passingham to Ceylon, who has very kindly undertaken temporarily to supply the pulpit of the English Baptist Church in Colombo.

The Revs. R. F. Guyton, Isaac Allen, and Gogon Chunder Dutt have, after a season of change and rest in this country, resumed their Mission work in India, and the Revs. Q. W. Thomson and George Grenfell have returned to Africa.

Our veteran brethren, the Revs. Thomas Morgan, of Howrah, and H. Heinig, of Benares, after nearly half-a-century of faithful and devoted service in India, have been compelled by increasing age and enfeebled health to retire from active work.

Of those "fallen asleep" during the past year should be mentioned, first, the Rev. Albert Williams, for many years pastor of the Circular Road Church in Calcutta, and for the past three years principal of Serampore College. He returned to England about the middle of last year in seriously impaired health, which necessitated an immediate change to a cooler climate. Early in February Mrs. Williams and her children reached England, just in time to be with her husband in his closing days of great suffering and weakness. On the evening of the 14th of February he passed to his rest, the end being almost sudden; and on Monday, the 20th, his body was interred in the quiet village of Llangendeirn, near Ferryside, Carmarthen, by the side of his father and mother. He has left a widow and eight young children to mourn his early removal, and the Committee desire earnestly to commend Mrs. Williams and her fatherless family to the affectionate prayers and sympathy of the churches. Although the work of Mr. Williams was for so brief a space only at Serampore, yet he had greatly endeared himself to the students, who, in their own words, "loved him as a father," while amongst his missionary brethren and a large circle of friends he was greatly esteemed and respected.

Early in January the Committee received the tidings of the decease of Mrs. Webley, of Jamaica, who, for many years with her husband, devoted herself to Mission work in the Republic of Hayti; and shortly

afterwards the wife of the Rev. Alfred Jenkins, of Morlaix, passed to her rest, in comparative youth, after many months of suffering and weakness, leaving her bereaved and sorrow-stricken husband to mourn the loss of a truly gentle and sympathetic wife, and a rare and self-sacrificing helper in Mission work.

At home the losses by death have been more than usually severe. Early in the year the decease of the Rev. Edward Steane, D.D., was reported, after many years of retirement from active ministerial life.

Nearly sixty years ago, Dr. Steane commenced his ministry in what was then a village in the suburbs of London. He gathered there a large and prosperous Church, which numbered among its active members one of the former secretaries of this Society, and one of its most honoured treasurers, with a large number of generous friends of the Mission and its Missionaries.

For thirty years he was a most active member of the Committee, distinguished alike by his wise counsels, his winning gentleness, and by his bold and energetic support of the extension of its work. When it was resolved, on the appeal of Mr. W. H. Pearce, to send ten new missionaries to India, and later ten new missionaries to Jamaica, he was among the first to support these appeals, and to commend them to his friends. Nor is it without interest to add that it was largely through his influence that Dr. Wenger became an agent of this Committee, as previously, he had taken an active part in sending forth Mr. Oncken on that work in which he has done more, perhaps, for the promotion of evangelical religion on the Continent of Europe than any other Christian worker of modern times.

Nor less noteworthy was the efficient service rendered by Dr. Steane in the controversy which arose in consequence of the withdrawal by the British and Foreign Bible Society of the help they had given for more than forty years to the translations of sacred Scripture made by Baptist Missionaries. He took an active part in all the discussions of the Committee; prepared a most able memorial to the British and Foreign Bible Society; and, when that Society persisted in withdrawing their help, he was a chief mover in the formation of the Bible Translation Society, of which he became the first Secretary, and subsequently its Treasurer.

To the last Dr. Steane was most warmly attached to, and deeply interested in everything that concerned the welfare and progress of the great Mission enterprise.

On November the 11th, after many months of suffering and prostration, the Rev. William Sampson, Secretary of the Baptist Union, was called to his rest and his reward. From 1855 to 1865 Mr. Sampson was one of the most esteemed and devoted of the Society's missionaries in India, labouring

chiefly in connection with the College at Serampore. His clear intelligence in matters of practical importance, his sympathetic interest in all kinds of missionary work, the geniality of his disposition, the unselfishness of his spirit, the persistency of his application, and the devoutness of his piety, endeared him greatly to those with whom he was closely associated, and gave him much influence beyond his own denomination. After failure of health had obliged his return to England, and necessitated his remaining here, he continued to render much service to the Mission both as a deputation to the churches—to whom his advocacy of its claims was ever acceptable—and as a member of the Committee—to the business of which he gave constant and interested attention. The confidence inspired in this last relation led to his appointment, with the Rev. J. Aldis, as a Deputation of the Society to India in 1879, and in conducting the business—of no small difficulty or importance—devolving on him, the affection of his brethren was increased, and the confidence of the Committee justified.

By the death of Mr. James Harvey, of Hampstead, early in February, the Society lost one of its warmest friends, and a ever generous but unobtrusive helper. Few but those intimately associated with the conduct of the affairs of the Mission are aware of the many proofs he gave of the warm hold the Society had upon his sympathy and support. In his own words, “he had confidence in the Mission because it had a grand work to do, and did it; instead of only talking about it.”

“Blessed are the dead that die in the Lord.” In thankful remembrance of his life and labours we would say, in the appreciative words of one of his most trusted friends, ‘Doubtless the Lord has in His storehouse ample provision for His people, but not the less is such a loss as that we have just experienced felt to be a real calamity. The energy which was for a lifetime concentrated in him will burst out elsewhere afresh, mayhap in the line of direct descent. In looking at his character and career we are reminded of the saying of the angel to Daniel—“Those that know their God shall be strong and do exploits.”’

Just as the foregoing lines were being written, the sad tidings of the early death of Mr. Doke, of the Congo Mission, were received. No detailed information—a few lines only from Mr. Crudgington written on board the s.s. *Corisco* on her homeward voyage, and dated, “Gaboon, March 7th.” Mr. Crudgington says:—

“I can hardly bring myself to tell you of our terrible blow. Mr. Doke died at Underhill Station, Congo River (Wanga Wanga), of continued fever, on February 14th, just three weeks after arriving at our station. We cannot as yet believe it. Hitherto we have been so mercifully spared; the blow is, perhaps, all the more crushing.”

It seems but as yesterday we heard his tender, touching, farewell words, when, early in December last, he started on his much loved work so full of hope and joy :—

“They, perhaps, might never meet again. He might come home again ; if so, good-bye till then. It might be that death’s bright angel might call him to higher work, and perhaps they might never meet again till before the throne ; if so, good-bye till then.”

It appears a strange and mysterious Providence that one so well qualified to render special and efficient service, at a time when, apparently above all others, his special qualifications were urgently needed, should so early be removed.

But, a few weeks before he left England, he wrote :—

“I am full of joy in the near future of my work in Africa ; but yet the Master may have other work for me to do ; so I try and live only by the day.”

And now, the same blessed Master has called him from the pioneer ranks of the Church militant on earth, to the nobler and more perfect service of the Church glorified above, leaving to his comrades in arms the stimulating remembrance of his trustful devotion and self-sacrificing zeal.

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### Finances.

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In the last Report the Committee announced, with feelings of great anxiety, a debt due to the Treasurer of £6,273 9s. 3d. on General Account, and £712 15s. 3d. on Widows and Orphans’ Fund, or, say, in round numbers, Seven Thousand Pounds.

It is matter for profound thanksgiving that, without any special general appeal, the whole of this large sum has been liquidated. The Treasurer more than paid the debt on the Widows and Orphans’ Fund, and by other large and generous gifts, including more than £1,000 from Bristol friends and help from other sources, the whole of the debt to the 31st March, 1882, was extinguished.

During the year the Committee have given careful and prolonged attention to the important and vital question of how best to secure a large and permanent increase in the regular income of the Society.

Careful estimates revealed the fact that, in consequence of the great enlargement of the operations of the Society, especially in Central Africa, India,

and China, during the past two years, an increase in the ordinary receipts of at least **£5,000** per annum was absolutely needed to avoid the annual recurrence of a large deficiency.

In view of this fact, a letter was forwarded early in the year to the pastors and deacons of all our churches, appealing for assistance and support in a united effort to raise the sum needed by new and increased periodical subscriptions.

In this appeal, the Committee and officers stated that they felt strongly a crisis had arisen in the history of the Mission.

“Never, as in our day, were there so many great and effectual doors open through which to bear the tidings of great joy. The question is whether we are able to enter in where God, in His providence, invites. We believe we are able, and shall continue to cherish this belief until the churches assure us of our mistake. It cannot be that we have yet reached the limit of our resources.”

It was proposed that, by special deputations, the growing claims of the Mission should be enforced at public meetings, and that, to such an extent as might be found practicable, personal appeals should be made for individual subscriptions.

Of the results of these efforts, reports have appeared from time to time in the pages of the *MISSIONARY HERALD*. Most of the Associations generously responded by resolutions expressive of hearty sympathy and willing co-operation, and many hundreds of pastors volunteered earnest personal efforts amongst their own churches and congregations.

From all directions assurances of a most cheering and helpful character were received, affording abundant and most gratifying proofs that the Mission never had a warmer place in the hearts and sympathies of the churches than to-day.

Never before in the history of the Society has so large a total income been received in any one year as in the one just closed.

Including Special Donations for the Debt of last year and Special Funds, the total amount received from all sources has been

**£60,722 9s. 10d.**

Or more than **£8,000** in advance of the gross receipts of any previous year.

Included in this large total of **£60,722 9s. 10d.** is a sum of **£6,986 4s. 6d.** in liquidation of last year's debt, **£2,531 0s. 3d.** for Widows and Orphans' Fund, and **£3,485 3s. 1d.** for special funds, leaving **£47,720 2s. 0d.** for the General work of the mission.

While, however, the Receipts for the General purposes of the Mission have shown such a gratifying increase, the Expenditure, in consequence of the great enlargement of the work, has reached a higher figure, being **£6,540 16s. 0d.** in excess of the expenditure for the year before.

In explanation, of this large increase, it should be stated that it is mainly due to the recent additions to the staff of the Mission in India, China, and Africa—during the past two years a larger number of new missionaries having been sent out than in any similar period of the history of the Society—involving, of course, a large annual addition to the regular outgoings of the Mission beyond the heavy initial cost for outfit and passage.

The expenditure of the year, as compared with that of the year before, shows an increase on account of—

India .. .. .	of <b>£1,968 0 0</b>
Africa, West .. .. .	of <b>£1,403 0 0</b>
Africa, Congo River .. .. .	of <b>£3,012 0 0</b>
China .. .. .	of <b>£604 0 0</b>

With regard to the increase in Africa, however, it should be stated that, it having been found wise and desirable to send out, by Mr. Grenfell and Mr. Thomson, stores in *advance*, involving an expenditure of about **£2,000**, the balance-sheet for the past year may be considered as favourably affected to that extent.

At the commencement of the year it was calculated that an increase of at least **£5,000** in the ordinary income of the Society would be absolutely necessary to meet the additional liabilities incurred by the occupation of new and promising openings; and the actual figures of the year's Balance Sheet now presented amply substantiate the correctness of the estimate, for, adding the extra expenditure incurred in connection with the West African Mission, and, allowing for decreases in some of the smaller sources of receipt, the total increase of expenditure agrees exactly with the estimate. As the result of this increase the Balance Sheet now presented shows a deficiency on the past year's General Account of **£4,575 17s. 10d.** reduced to **£2,575 17s. 10d.**, after allowing for stores on new year's account, and on the Widows and Orphans' Fund of **£334 9s. 10d.**, or a total debt of **£2,910 7s. 8d.**

One of the most gratifying facts shown by the figures now presented undoubtedly is that the ordinary contributions for the General work of the Society show an increase of

**£3,612 9s. 9d.** (inclusive of a Special Donation of **£1,000**),



is compared with the ordinary contributions of the previous year. And although this increase does not reach the £5,000 so earnestly appealed for, yet it must not be left out of sight that many churches that have recently adopted more systematic plans of organisation, and canvassed for new and regular contributions, are only just beginning to reap the benefits arising from such efforts, the ripened fruit being reserved, in many cases, for the coming year.

In view, however, of the pressing and urgent calls, on all hands, for extension and reinforcement, the present financial position of the Society loudly calls for further and united efforts. The existence of a debt undoubtedly tends to check the onward policy of the Committee; and it is earnestly to be desired that this incubus should be speedily removed.

Through the generous kindness of a Friend, £300 has been promised towards the liquidation of this debt in the hope that the balance will be raised within the next two months, and the Committee trust that this desirable result may be secured.

The results of the recent appeal for new and increased periodical gifts clearly indicate, that it is in this direction that the permanent additional support so imperatively needed must be looked for.

Last year the Society lost by death, or inability to continue their usual gifts, nearly three hundred subscribers, many of them most generous helpers, contributing annually nearly £600.

What is most urgently needed throughout all the churches is more thorough and systematic local organisation, which shall evoke and gather up SMALL as well as LARGE WEEKLY, MONTHLY, QUARTERLY, AND ANNUAL SUBSCRIPTIONS.

One penny per week and one shilling per quarter FROM EACH CHURCH MEMBER in our home churches would furnish nearly THREE TIMES AS MUCH as the present total receipts of the Mission from the churches.

In one small church, where such a plan has been put into vigorous operation during the past year, the subscriptions have increased FIVE HUNDRED PER CENT.

There are reported to be in communion with our churches, exclusive of the General Baptists, 259,000 members. Deducting from this total the 10,600 now subscribing in some form or other to the Society, there will remain 248,400 who do not contribute by regular subscriptions. One penny per week from these would give an additional income of £50,000 per annum, a sum sufficient to admit of a very large extension of mission work and entire freedom from debt.

How is this result to be secured? One of our most valued supporters writes:—

“Let the pastor and mission secretary in each of our churches publicly and persistently urge that all should subscribe—of course heading the list themselves—and appoint collectors to gather up regularly the sums promised, however small or large.”

Above all, what is most urgently needed is a deeper sympathy with the Lord Himself, and a more constant and individual realisation of His presence and power throughout the churches.

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Of the ultimate triumph of the Gospel, thank God, there can be no doubt.

The grand idea of evangelising the world for Christ is no chimera—it is Divine. Christianity must triumph, for it is equal to all it has to perform.

We, who gaze only and intently upon small segments of the mighty cycle of God's providence, imagine failure where is often truest success. Could we only but see the larger arc, we surely should oftentimes rejoice where now we weep, and triumph where we now despair.

“Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.

“And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and they shall become one flock, one shepherd.”

Not a few who cherished this missionary enterprise with a living and loving spirit have during the past year gone from us. Across their graves, and from the empty places they have left beside us, they solemnly appeal to us to urge it on, and to fight yet more bravely, with the energy of faith and love, this glorious battle for the truth of God.

Let us not delay—let us rise above the old measure of our faith, and, with a fuller sympathy with the infinite love of the Divine Saviour, and a more sustained and devout enthusiasm kindled at the Divine altar, take our individual part in building up that enduring Kingdom that, through the efforts of His servants, Christ is raising up—not in the East and West only, but all over the world.

Yes, the vision may tarry; but yet shall it come. We may neglect to

avail ourselves of the sublime privilege of helping it on. We may decline to give ourselves or our substance on its behalf. We may turn a deaf ear to the agonising cry for help that night and day rises up to heaven in mournful monotony; yet shall the earth be filled with "the knowledge of the glory of the Lord as the waters cover the sea," and

"HE SHALL HAVE DOMINION FROM SEA TO SEA, AND FROM THE RIVER  
UNTO THE ENDS OF THE EARTH."

## Havelock Chapel, Agra, N.W.P.

(See *Frontispiece*.)

WE are glad to be in a position to give our readers a very faithful representation of this handsome and commodious chapel. During the past year the Committee have sent out, to fill the office of pastor of this church, the Rev. Arthur Wood, of the Pastors' College, Newington, and recent tidings give most cheering accounts of his acceptance and usefulness. The congregations have increased, and the whole aspect of the church is hopeful and cheering.

## Resolution on Finances.

AT the Annual Members' Meeting of the Society on Tuesday, April the 24th, the following very important resolution was adopted.

### RESOLUTION.

"That this meeting, while grateful to the Giver of all good for the measure of liberality shown by our churches during the past year, is deeply impressed with the need for a still larger increase in the income of the Society, and pledges itself to co-operate with the Committee in completing the organisation of systematic contributions for the support of the missionary enterprise."

This resolution was moved by the Rev. Charles Williams, of Accrington, seconded by John Houghton, Esq., of Liverpool, and carried unanimously and we now ask for it the liberal and hearty support of all our friends in all parts of the country. With their cordial co-operation and practical sympathy the needed increase in the funds of the Mission can be secured, and the present pressing financial anxiety speedily removed. Most earnestly, and trustfully, therefore, do we plead with them to come to the help of the Mission at a time when it never was more hopeful and never more needing their efforts and their prayers.

## List of Members of New Committee of the Baptist Missionary Society for 1883-84.

### *London (within 12 miles of St. Paul's).*

Bacon, Mr. J. P.  
 Baynes, Mr. W. W., J.P., D.L.  
 Benham, Mr. James.  
 Bompas, Mr. H. M., Q.C.  
 Bowser, Mr. A. T.  
 Brock, Rev. W.  
 Chown, Rev. J. P.  
 Harvey, Mr. Alfr. Jas.  
 Kirtland, Rev. C.  
 McMaster, Mr. J. S.  
 Pattison, Mr. S. B.  
 Rickett, Mr. W. B.  
 Templeton, Mr. J., F.R.G.S.  
 Tymms, Rev. T. V.  
 Wallace, Rev. R.  
 Wood, Rev. J. B.

### *Cambridgeshire.*

Nutter, Mr. J.

### *Derbyshire.*

Millard, Rev. J. H., B.A.

### *Devonshire.*

Bird, Rev. Benwell.

### *Dorsetshire.*

Trafford, Rev. J., M.A.

### *Durham.*

Hanson, Rev. W.

### *Essex.*

Spurrier, Rev. E.

### *Gloucestershire.*

Bloomfield, Rev. J.

### *Hertfordshire.*

Smith, Mr. J. J.  
 Marnham, Mr. J.

### *Lancashire.*

Brown, Rev. H. S.  
 Maclaren, Rev. A., D.D.  
 Snape, Mr. W., J.P.  
 Williams, Rev. Chas.

### *Leicestershire.*

Greenhough, Rev. J. G., M.A.

### *Norfolk.*

Wheeler, Rev. T. A.

### *Northamptonshire.*

Brown, Rev. J. T.

### *Northumberland.*

Stephens, Rev. J. M., B.A.

### *Nottinghamshire.*

Medley, Rev. E., B.A.

### *Somersetshire.*

Evans, Rev. G. D.  
 Glover, Rev. R.

### *Suffolk.*

Morris, Rev. T. M.

### *Sussex.*

Barker, Rev. W.

### *Warwickshire.*

Brown, Rev. J. J.  
 Henderson, Rev. W. J.

### *Wiltshire.*

Short, Rev. G., B.A.

### *Yorkshire.*

Hill, Rev. G., M.A.  
 Upton, Rev. W. C.

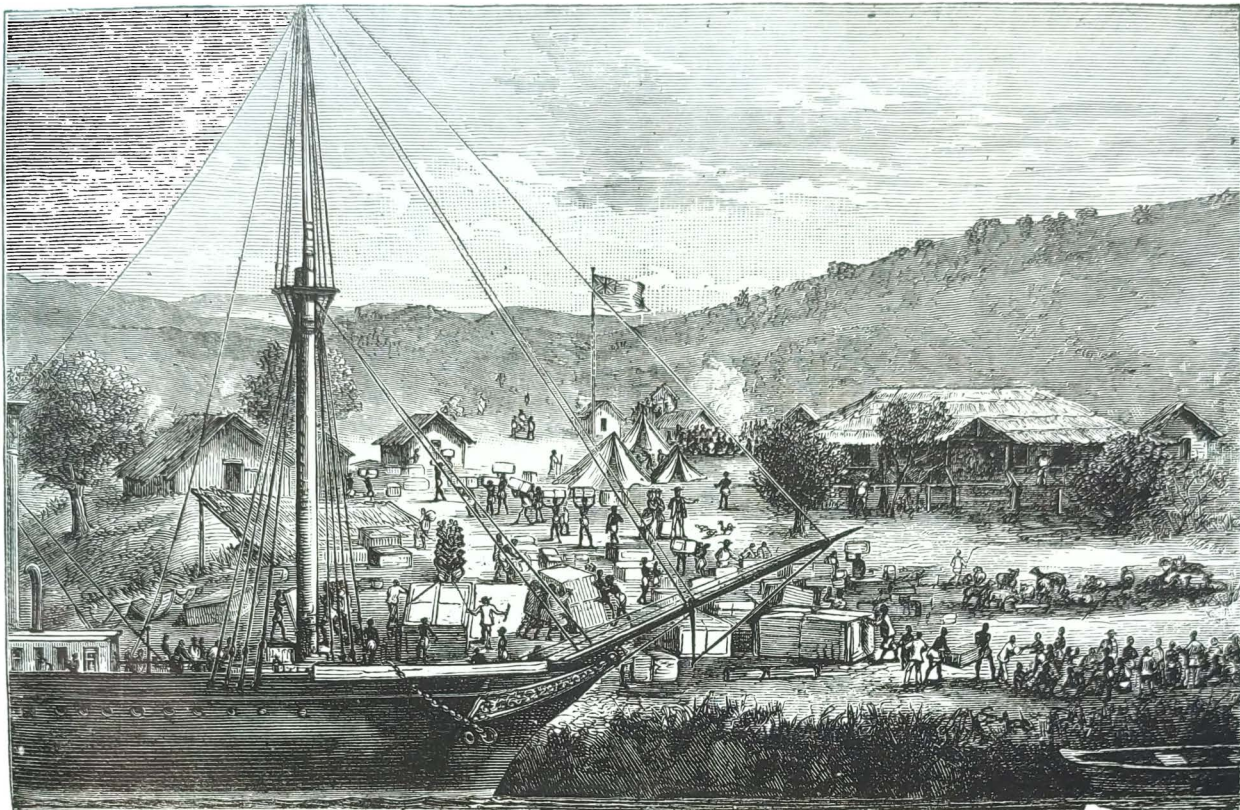
### *South Wales and Monmouthshire.*

Lance, Rev. J. W.  
 Price, Rev. T., Ph.D.  
 Tilly, Rev. A.

### *Scotland.*

Bowser, Mr. Howard.  
 Landels, Rev. W., D.D.

[THE MISSIONARY HERALD,  
JUNE 1, 1880.]



DISCHARGING THE PACKAGES OF THE S.S. "PEACE" AT UNDERHILL, OR WANGA WANGA STATION, CONGO RIVER.  
(From a Drawing by the late Mr. Duke.)

[JUNE 1, 1883.]

## THE MISSIONARY HERALD.

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### Christian Missions in India.

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#### THE TESTIMONY OF AN INDIAN STATESMAN.

*An Address delivered in the Cannon Street Hotel, on Tuesday Evening, April 24th, 1883, by Sir RICHARD TEMPLE, Bart., G.C.S.I., D.C.L., late Governor of Bombay, formerly Lieutenant-Governor of Bengal, and Finance Minister of India.*

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AT the Annual Soirée of the Baptist Missionary Society recently held in the Cannon Street Hotel, Sir RICHARD TEMPLE, Bart. (the Chairman), said :—" I have felt it my peculiar duty to be present on this occasion because, as Lieutenant-Governor of Bengal, I have been specially acquainted with the Baptist missions in that province. The names of Carey, and Ward, and Marshman, which you read about, are to me living memories, and not only to me, but to thousands of my fellow-countrymen in the East, and, what is more, to many millions of natives. These are memories of men who were the pioneers of civilisation and of humane refinement, the earliest propagators of Christian literature amongst the heathen. The results, indeed, of their work are to be counted among the peaceful glories of England and a portion of that national heritage which is splendid in the highest sense of the term. Again, the Serampore College, which you see mentioned in the earlier publications and in the later reports of this session, is to me a familiar sight—a place where I have distributed prizes, and where I have addressed meetings, not so great as this meeting, but still meetings inspired with equal enthusiasm. I have further thought it my duty to appear at the meeting, because I knew that of all the Protestant denominations in the East there is not one that, according to its means, its numbers, and its opportunities, does more than the Baptist denomination. Of all the Protestant denominations I have often said the Free Church of Scotland is equalled by few and surpassed by none; but there is one by which it is equalled at last, and that is the Baptist denomination. In reference to your

numbers and your wealth in this country, you must indeed be possessed with a real zeal for religion—for consider not only your stations in Asia and in the East, but also in every part of the world. Look at the map of the world, and you will see your stations dotted from hemisphere to hemisphere, from one quarter of the globe to another, with little bright spots which are indeed the focuses of religious light. I venture to say, too, that this meeting, which is so influentially and so numerously attended, is an earnest of the zeal which animates the community. I have seen many missionary meetings in all the chief cities of the North and West of England held on behalf of the Church of England and of other Protestant denominations, but nowhere have I seen a meeting which showed greater signs of real earnestness than the meeting I have the honour to address.

“Now, India presents the greatest of all fields for missionary exertion, greater even than China, for the reduction recently made in Chinese population statistics shows that India may be equal to China as regards numbers of population. Then, as regards our moral responsibilities before God and man, India is a country which of all others we are bound to enlighten with eternal truth. It is a happy thing that in India all the various Protestant denominations are acting together in brotherly sympathy. All their little difficulties about church organisation and the like are sunk before the heathen in the presence of the sovereign truths of the Gospel, and, happily, we may say that our spears are spiritual lances all pointed in one direction.

“I have just returned from a pilgrimage in Palestine; and, toiling laboriously, from sunrise to sunset, among the rocky paths of that mountainous region, I have seen the very landscape upon which the Divine eyes of the Saviour gazed, the very roads which His sacred feet trod, and the very rocks which re-echoed His words of more than mortal eloquence. And I ask you, my brother Christians, whether, of all the commands which He issued to us, there is any command more explicit than this, that we should preach the Gospel to all the world? If you believe in the Bible, if you are resolved to obey its ennobling dictates, then I ask you whether you are not bound, collectively and individually, to do your utmost to spread over the world, into its very utmost regions and among its most degraded tribes and classes, that light which emanated from Palestine? Look round and see whether there are any of the nations of the earth upon whom that responsibility more obviously and manifestly rests than upon the people of the United Kingdom. For remember we are proud of our empire, of our fleets, mercantile and naval, which cover the seas. We not only administer, in India, a vast empire directly, but over the Chinese empire we exercise



almost commercial supremacy. We take Asiatic Turkey under our protection; we have now spread our benign sway over Egypt. We dispute with other Powers the Valley of the Congo and the Island of Madagascar. We have establishments on the Niger. We take the South African tribes—the Zulus, Basutos, Kaffirs, the Bechuanas of the Transvaal frontier—under our protection. We establish a new East India Company, so to speak, in the Island of Borneo, and now we are inclined to anticipate the prospect of taking over New Guinea. We are extended over various islands in the Pacific Ocean. We are carrying communications right across North America from the Atlantic to the Pacific, which I have recently visited. We do all these things. You will have your own opinions, politically, as to whether all this is right or wrong, but it is done; and I ask you, do you believe that the act of Providence which permits us to do these things allows it merely for our national, our temporal, our secular aggrandisement? Can you believe it is permitted for any purpose but one—namely, the ultimate spread of the enlightenment of truth? And, as Christians, we believe that all ultimate truth must consist in religious truth. I press this argument not for the purpose of exciting imperial ideas in your mind, but merely for the purpose of enforcing upon your consciences the religious obligations under which you lie.

“Remember, too, that while we do these things, no doubt partly for our material benefit, or for the benefit, as we should say, of our labouring classes in this country—while we seek new fields for investment of capital, new markets for our manufactures, new communications for our commerce—we also, I am thankful to say, as a nation, remember that these imperial benefits carry with them imperial obligations. For certainly, wherever our influence extends, whether it be secured peacefully or in a warlike manner, there is no doubt as to the ultimate result for the good government and the worldly prosperity of the tribes or nations that come under our charge. And what is more, while the Government does its part in these matters, the Christian public never fails in doing its part—namely, in the spread of the truth which the Government, owing to its political obligations, is unable to spread. Therefore I say that, looking abroad over our foreign interests throughout the world, you also look upon growing and increasing fields for our missionary exertions. And remember that every island, every valley, every continent which we occupy politically we are bound to enlighten morally and spiritually. It should be a matter of thankfulness to us that, whereas you so often see in human history the grandest qualities of humanity devoted to profitless wars and to various political combinations, of which there is either no result or a disappointing

result, or in which among the actual results the harm preponderates over the good—yet in the British Empire you are thankful to find, from ordinary observation, that the results of our domination are, first, material progress and civilisation, and then moral and spiritual enlightenment. Therefore it is a matter of thankfulness to us to find that the British qualities, the valour and genius, the statecraft and policy, are, under Providence, overruled for the good of the human race. And of that good I venture to think, as a man of the world, as a politician, that one of the most potent instruments consists of these missionary exertions which we are here assembled to advocate and to encourage. I am not going to trouble you with statistics of the wonderful progress of missionary operations in the world. I would refer you, first, to the decennial report that was published ten years ago in India, and now to the still more interesting report recently published of the proceedings to the end of 1882. You will see from such reports a really mighty progress, to be measured by hundreds of thousands of persons gathered into the field of Christ. Progress such as that is found in India; and I know that these reports are true, that entire efficiency is secured in India from one end to the other for the missionary cause; and, further, I infer, with the utmost confidence, that similar results are also secured for you in China, in the West Indies, in Africa, in Australasia, and in whatever region may be reached by your missionaries.

“Very often, among Protestant denominations, doubts are cast upon the utility of missions, and many people, who ought to know better, come back from the East and bring disparaging reports. I am thankful to hear that these doubts do not exist among the Baptists, and that, at all events, our Baptist countrymen who come back from the East bring true reports. And these reports being true, I know myself that they must necessarily and inevitably be favourable. But may I remind you now of one or two points of a practical character which will confirm your faith and strengthen your resolve to do your duty? The religions in India—the old-established religions—are each of them waning and declining towards their ultimate fall; of that you may be sure. Buddhism is effete. Hindooism is gradually breaking up, like the clouds before the advancing sun. Mohammedanism, no doubt, will hold out much longer, for this reason—that it has a much more rational foundation than either Buddhism or Hindooism. Nowadays, the practice of Buddhism is a miserable superstition. I know that the humane and, comparatively, sound doctrine of the original belief of Buddha has become utterly overlaid by the most wretched, the most degrading superstition. Hindooism is still the religion of the million, no doubt

but only of the uneducated million. It is no longer the religion of the educated Hindoo. It is no longer the religion of those who have either theoretical enlightenment or practical knowledge. It is being gradually dissipated, like the mist, before the science of the nineteenth century—that science which is being freely distributed amongst the people through the agency of the Government. Caste, no doubt, still holds its rule over the masses of India. But with some it no longer exists as a religious institution; with them it is purely a political institution. It binds them with iron fetters still, no doubt, but these fetters are secular rather than religious. But what is the most important to you friends of missions, is this—that there is a large population of aborigines, a people who are outside caste, who do not belong to any old-established religions, who are not under the influence of bigoted and hereditary superstition. These aborigines offer a *tabula rasa*, by their minds and consciences, upon which the missionaries may operate. And, although they are humble people, no doubt, still they are brave, resolute, faithful, and truth-telling people. If they are attached, as they rapidly may be, to Christianity, they will form a nucleus round which British power and influence may gather. And remember that Hindooism, although it is dying, yet has force, and endeavours to proselytise amongst these people; and such tribes, if not converted to Christianity, may be perverted to Hindooism.

The character of your missionaries is everything, permit me to assure you everything that you could reasonably desire. I know people will say, Where is the genius of Carey and of Marshman now? Well, individual genius is an exceptional thing in all departments of public and of private life, as well as in missionary life; but I venture to say that in all probability the average of Protestant missionaries in India is improving year by year. I do not mean to say that there is greater zeal now than there was in the last generation. The piety of the present may not exceed the piety of the past. One important thing, however, is gained nowadays—namely, the technical, the professional training for the missionary work. Every denomination has now training colleges for the missionaries, and not only that, but there are missionaries of two kinds—those that have the superior training to argue dialectically with the principal classes of Hindoos, and those that have the practical and administrative training to look after the large and growing congregations in various parts of the empire. Let me assure you that the relations of the missionaries with the natives of India are most satisfactory. The missionaries are looked upon not only as angels of light, but as ministers of benevolence. When natives are in trouble or difficulty they send to the neighbouring missionary, and

in times of pestilence and famine it is the missionaries that have always marched in the very van of beneficence and of relief.

“The character of the native Christians is also, I venture to affirm, very satisfactory, and worthy of the care that has been bestowed upon them. For I say, and there are hundreds of magistrates and of merchants and other independent witnesses who will bear me out in my assertion, that the native Christians are thoroughly well behaved, and are all the better in every walk of life for the Christian education and training that they have received. You will ask, In what does this goodness consist? I say it consists in this: that they, without exception, educate their children, and that the children so educated receive enlightened education in the sharpest contrast to the morally unhealthy and the degrading education in which the heathen children are brought up. Remember that it is a difficult thing in any country, even in our European countries, to induce every man, even the poorest, to send his children to school. I declare that the native Christians in India, now to be numbered by hundreds of thousands—and, ere long, to be numbered by millions—send their children to school without any exception whatsoever. I venture to assert that in the attendance upon these churches the native Christian congregations are not surpassed in regularity of attendance by any congregations in Europe. You will also find statistically that the proportion of communicants is very considerable. You will further find that these native Christians are not, as some people will have told you, mere hangers-on upon the skirts of the missions, or only persons who live from hand to mouth. They are industrious peasant proprietors, owning their own little bits of land which they cultivate in their villages. They hold their Christian faith in hereditary tenure, as it were, from generation to generation. They have been often tried in times of mutiny and rebellion, but have never apostatised. Scandals arise occasionally in India as in other countries, but such scandals have never come from the native Christians. Take them all in all, these humble and unpretending people set an example worthy of consideration by their Christian brethren in Europe. They support their ministry, each and all. Though they are poor, yet they are industrious. They are people who never drink, who never run into any excess, who have their small savings. They have not the advantage of the organisation of friendly societies like we have in England, yet, nevertheless, every man saves a little; and of that little he gives to the support of his minister, to the building of his chapel, and to the organisation of his church in the broadest sense of the word. Remember, please, all this when measuring your opportunity and your responsibility. Likewise the system of State

education, as carried on by the Government, aids wondrously in India in enlightening the people ; the missionaries themselves following the example, or, perhaps, the Government are following their example, to educate largely. The fact that so many tens of thousands of natives who do not profess Christianity, nevertheless, without the slightest hesitation, intrust their children to the Christian missionaries, while all the time there are Government schools open to them, speaks volumes for the confidence our missionaries have inspired amongst the masses of the people. Remember that this education not only spreads amongst the great masses of the population, but it is working wonders among the upper and middle classes. It is leading men to look towards a religion of the monotheistic or theistic kind. It is leading them to abjure the faith of their fathers, if I may call it faith—I should say, the superstition of their fathers. It is leading men to open their consciences, their intellects, their faculties to the revelation of Divine truth. There is a sect called the Hindoo Theistic Reformers. I shall not trouble you with the vernacular names which this sect has in different parts of the country, but, as these operations now are extending among all the educated class, they constitute a most important moral and religious movement. And it is for you, my Christian brethren, to exert yourselves to attract that movement in the direction of Christianity. It is a difficult thing to attract it, because these people have considerable intellect. They are not easily reasoned with. They cannot possibly be talked over. They must be convinced by the power of Christian argument, and, we should say, by the still greater power of Divine grace.

“ While there is this vast spread of enlightenment amongst the men, the young men, and the boys, on the other hand the women and the girls of all ages, who once remained in darkness and in seclusion, are now gradually but rapidly emerging and striding into the light. For female education by the State has made not only a beginning, but a considerable progress. There are now thousands of girls' schools scattered over the country, attended by tens of thousands of female children, and within the next generation, no doubt, the great moral movement, the great instalment of progress to be expected, is the spread of female education, and that is a matter which ought to command the sympathies of every lady present. Remember it is a difficult thing to get schoolmistresses in India, because of the social prejudices, and because of the early age at which the girls are married. But there are, we grieve to think, large numbers of widows who, according to the Hindoo system, must lead a thoroughly miserable life without hope or occupation in the world, and for them the honoured profession of school-mistress opens an excellent career. But, ladies, especially ladies present,

I particularly commend to your increasing attention the cause of the Zenana Mission. The schools of which I have been speaking have been for the humbler kinds of girls; but the operations for which I venture to bespeak your best exertions, ladies, are those of the Zenana Missions, which are carried on, not in the villages, nor in the busy streets of the towns, but in the houses, in the apartments, of the middle classes and of the wealthy. It is most important that the enlightenment should spread among the upper classes of the women, in order that it may be the leaven which should affect the whole mass of female education throughout British India. But these benevolent operations in the inner apartments [of the women necessarily demand, I may say, a peculiarly delicate organisation—a sort of organisation which cannot be roughly attempted by us plain, practical administrators it requires all the gentle and patient thought which the educated women of England are peculiarly qualified to exercise. I am sure you cannot do better for the cause of Christianity than to continue these exertions on behalf of your Eastern sisters, in the full confidence that such educational enlightenment must be necessarily followed by the propagation of Christianity.

“I shall conclude by reminding you that, as patriotic people, you may be confident that the missions in India are doing a work which strengthens the imperial foundations of British power, and raises our national repute in the eyes of the many millions of people committed to our charge. You may be also confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation; and myself having also administered provinces which contain, from first to last, 105,000,000 of British subjects—that is, nearly half British India—I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department, and of all the hundreds, indeed thousands, of officers I had under my command—European officers and gentlemen—I have never seen a better body of men than the Protestant missionaries. I say also that, of all the departments I have administered, I have never known one in which a more complete result was obtained than in the department—the grand department—which is represented by the Protestant missions. You may say that you ought to have not only statistics and reports to convince you, but that you ought to have corroboration of all the fine things that are told you. Now, for all the statistics that are published by the missionaries you have absolute official verification that the census of the native Christians of India is as trustworthy as the census of the Europeans of British India

itself, and all the main facts upon which you rely when you give your subscriptions to the missionary cause are as certain as any financial, or commercial, or political, or administrative fact whatever. As regards the evidence, you have that of some among the greatest administrators, the bravest soldiers, and the most skilful politicians that have ever adorned the annals of the East. I wish that some of them could be present upon this platform to bear witness of what they have seen and known. They are men accustomed to make responsible statements which shall command the trust of their countrymen, and even the reliance of the Government itself. They are not men likely to be misled by prejudice or by enthusiasm; on the contrary, they are cool, calculating men. I wish they were here to bear evidence to-night. They are far better men to bear such testimony than I; but, having, as I say, administered the finances of India for several years, having governed in succession some of her largest provinces, having also by fate been cast among the troubles and difficulties of almost every part of British India, from north to south, from east to west—I have thought it my duty, without claiming any credit whatever for myself, to stand before you and give you my personal testimony, and to add to that testimony whatever weight I could by presiding over your deliberations this evening."

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#### IMPARTIAL TESTIMONIES TO THE BENEFITS OF MISSION WORK.

*Speech by the Right Hon. W. E. BAXTER, M.P., Chairman of Annual Meeting of the Baptist Missionary Society in Exeter Hall, April 26th, 1883.*

The CHAIRMAN said:—"On Thursday, April 26th, 1866, I had the honour of presiding at the annual meeting of the Baptist Missionary Society in this hall, and after an interval of seventeen years, during which, as Mr. Disraeli used to say, a great many things have happened, here I am again. Some of you may recollect that 1866 was the year in which took place the disturbances in Jamaica which excited both the religious and political world, and in which your denomination was more particularly interested. At present there is no equally absorbing theme on which I can address you; but the missionary work has been steadily going on all over the world, and it has begun of late to attract more attention on the part of thinkers and politicians outside the domain of the Christian societies. In the beginning, missionaries were opposed by the powers that be; then they were pook-pooked; afterwards they were sneered at as promoters of discord; but now men of the world have discovered that they are a real power, whose

influence it is necessary to take into account in reviewing the state of nations not yet civilised. I am a devourer of books of travel, and have made it a point for more than forty years to take note of everything that has been written by credible witnesses in nowise connected with any of the societies as to the effect and success of missionary operations among the heathen; and, as it is far more important that the general public should know what impartial travellers say about the missionaries than what they say about themselves, I ask you to allow me on this occasion to read a very few brief extracts, the publication and circulation of which may be of assistance to the good cause.

“Turning to the last volume of my commonplace book, I quote, first, from Mr. Margary’s journey in China:—‘People are apt to scoff at modern missionaries, with their comforts of house and home, but I have an opportunity here of seeing that they really do a vast deal of work, and diffuse a great deal of knowledge.’ Second, Mr. Parker Gillmore, in ‘The Great Thirst Land,’ writes regarding South Africa: ‘Some people say missionaries do no good. Before I came into the interior of this country I thought so too, but my belief is now exactly the reverse.’ Third, here is the testimony of Mr. Stonehewer Cooper, in ‘Coral Lands’: ‘I cannot agree with, perhaps, the majority of the missionaries in the Southern Seas; but, despite all differences of creed, I raise my hat in respectful homage when I think what these men have done. . . . I am no great admirer of the principles commonly attributed to Exeter Hall, but there can be no doubt of the enormous benefits which have followed the labours of Christian missionaries in the Pacific.’ Fourth, in his ‘Wanderings South and East,’ Mr. Walter Coote, F.R.G.S., says of Fiji: ‘To Wesleyan missionaries one must in great measure give the credit of this great change, and it would not be just to close this chapter without a word in praise of their great work. No one can deny them the highest admiration.’ The book, however, which has had the largest circulation amongst that portion of the upper class not likely to read the reports of societies is Miss Gordon Cumming’s charming account of her ‘Home in Fiji.’ ‘I often wish,’ she writes, ‘that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. . . . Can you realise that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations, that the schools are well attended, and that the first sound which greets your ear at dawn and the last at night is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer. . . . It is only forty years since the missionaries landed, and already they have won over to the new religion of peace and



love upwards of a hundred thousand ferocious cannibals.' A well-read and thoughtful young lady of my acquaintance had been reading this book, and I was much interested and amused when she told me, as something quite new, the marvellous changes that had taken place in the islands of the South Pacific; and this conversation proved to me—what I had long been convinced of—that the general literature, so to speak, of the question has been too much neglected by our missionary institutions, and that endeavours should be made to inform and interest in the work that portion of the enlightened public who do not attend meetings in Exeter Hall, and who have no opportunity of reading the reports of Christian agents abroad.

“Having myself visited the four quarters of the world, I have had some little knowledge and experience of what is going on, and I hope you will not think that I am detaining you too long while I say a word about India. I spent three months, the winter before last, and travelled more than six thousand miles, in that wonderful country; and one of my pleasantest recollections is of an afternoon in the garden of Lord Ripon's beautiful bungalow at Barrackpore, and looking across the Hooghly, where, directly opposite, are the once famous Baptist mission premises of Serampore, associated with the names of Carey and Marshman, and many events memorable in the history of missions. The last missionary meeting at which I presided was that of the Calcutta Auxiliary to the London Society, and on the evening previous to my departure from the capital of our Indian Empire I met upwards of a hundred native Christians, belonging to all sections of the Protestant Church, and listened to several speeches of such eloquence and power that it was no easy matter to gather up the thread of them and reply. Then I personally went to the idol-worship at Kali-Ghaut, and there beheld abominations of which I could not give this great assembly the faintest idea. The number of Government officials and other Europeans in India who underrate and minimise the effects of missionary enterprise is steadily decreasing; they are fast finding out that, although the avowed converts may be comparatively few, the sapping and mining process has been steadily going on, and that the whole fabric of heathen mythology—shaken to its foundation—may topple over any day. It is impossible to visit, as I did, the great schools and colleges established and most ably conducted all over the country by the various Christian societies without being impressed with the magnitude of the work that is going on, and the probability of a great religious revolution at no distant day. In the city of Calcutta, the Church of Scotland alone have 2,000 young people in their institution, and twenty-one of the youths educated there took the degree of B.A. at the last examination. The two greatest drawbacks on the Christian

side to the missionary work are, first, the proceedings of certain High Church dignitaries and their satellites, who treat other denominations as beyond the pale; and, second, the payment out of the State revenue—derived of course, principally from Hindoos and Mohammedans—of bishops, deans, and chaplains—a large proportion of whom have nothing to do with the soldiers, but preach to congregations of wealthy planters and merchants, who ought to be made to pay the salaries of their own clergymen. I was urged by influential deputations of Christians who do not participate in this spoliation, and of educated Hindoos and Mohammedans, to impress upon the British people how important it was to get quit of this ecclesiastical scandal, so injurious to the progress of Christianity, and so contrary to the spirit of the Queen's proclamation. You, living at home, can form but a small idea of the pleasure and profit to be derived from spending the winter in India. The invigorating air of the ocean between Aden and Bombay, always calm and placid in November and early March, the luxuriant tropical vegetation, the magnificent evergreen forest trees, the grand monuments of dynasties passed away—the Taj Mahal at Agra, the throne of the Great Mogul at Delhi—the worshipping myriads at early morning on the Ghauts of the Ganges at Benares, the appalling grandeur of the Himalayas as seen from Darjeeling, the soft beauty of the plains in the Presidency of Madras, the temples of Southern India, and the effect of railways and rapidly increasing trade combine to form scenes and studies which must delight every thoughtful man. We can hardly appreciate, far less exaggerate, the magnitude of England's task and responsibility in regard to her great Eastern dependency. There are hopeful signs, but there are terrible dangers. Be it ours to strengthen the hands of those who are working there for Him who is the King of Righteousness and the Prince of Peace. Nobly has the Baptist Missionary Society done its work in India and elsewhere. It is for you to look after its finances, to wipe off debt, to provide for enlarged support, and to let no cause for discouragement weigh down the energies of its agents at home and abroad."

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## The Congo Mission.—The Late Mr. W. H. Doke.

THE same mail that brought home the sad tidings of the death of Mr. Doke brought home a small rough pen-and-ink drawing of the unloading of the eight hundred packages of the Congo Mission steam-ship *Peace*, at "Underhill," or Wanga Wanga Station, sketched by the facile fingers of our devoted young missionary only a few days before he was taken home to his rest; and, feeling sure that all our readers would like to have a copy of this drawing, so graphic and instinct with life and energy, we have had it engraved, and present it with this number of the MISSIONARY HERALD to our friends.

With this drawing we also received the following letter, written by Mr. Doke just a fortnight before his death:—

"Underhill, Congo River, *January 31st*, 1883.

"DEAR MR. BAYNES,—If mercies past are prophecies of mercies future; if

'Each sweet Ebenezer we have in review  
Confirms His good pleasure to help us quite through;'

then there is a happy and prosperous future before the *Peace*. So far, the hand that has protected and arranged has been little short of daily visible.

"The protection given to us and to our people on the voyage, by ocean and by river; the safety from accident to life or limb in landing our heavy cargo; and the health we have enjoyed, are marks, we take it, of a Father's care. But even more apparent, more assuredly Divine, has been the arrangement of the whole. We, who keenly felt the difficulties, keenly felt the help.

"The cargo did not trouble us at Liverpool; all was done without us; but when we reached Banana the work was ours, or rather it was God's. The Dutch Trading House, our friends, have boats of various tonnage—sailing ships and steamers. These carry stores and cargo. They may be anywhere along the Southern coast; but, wherever they are, they are generally busy and fully occupied; to use the agent's words, 'We might come fifty times and find no vessel disengaged.' So, then, when Mr. Grenfell hurried back from shore to say that the *Prins Hendrick*, their finest river-steamer, was in the river and at liberty, what could we feel but that the God who had given us the *Peace*, and had given us a following of over seventy persons to help us—women, men, and children—had given us also this means of transit for the whole.

"We were soon at work discharging; the *Prins Hendrick* was lashed beside us, and the cases were rapidly transhipped. But for this unusual event of the *Prins* being idle at Banana, the cases must have gone ashore, must have been broken up at once, and so must have caused a large amount of trouble. We were prepared for that, but the trouble had been none the less; and then the dangers against which one cannot guard—the overturning of the boats, the breaking of the goods, and consequent risk of heavy loss—these, that might have been so serious, were *nil*.

"The sun set upon our work, and rose upon it; and that morning, before the

heat, we had all our stores, all the *Peace*, and all our people safely on board the *Prins*.

"The voyage up to Underhill was prosperous and pleasant; for though, to a novice, the rocks and whirlpools of the wild, roaring river were by no means reassuring, and it was mechanics *versus* Nature all the way, still Nature was not always an opposing force, and the scenery outrivalled fairyland.

"Underhill was reached in less than a couple of days, and there again we saw the arranging hand; for the height of the river was such that the steamer could be anchored close beside the beach, planks could reach her from the land; boats were consequently unneeded, and the dangers of their use avoided.

"Underhill is a pretty little settlement—it soon became a lively one. The hills rang again with shouts, and the hill-side swarmed with movement; seventy left the ship, to meet seventy just arrived from the interior with Mr. Crudgington. Discharging was soon in full swing, the beach grew white with cases, and the stores were filling rapidly. Up the hill a busy number were erecting tents, for the thunder and the lightning warned us to prepare for night. Here and there the smoke of cooking fires was rising, and at the houses greetings and questions seemed to know no end. We had a crowd of helpers, willing helpers; not a slip occurred; and now the vessel's hold is empty, and our stores are overflowing.

"Like Israel, we have seen this great work which the Lord has done for us, and our hearts are glad with thankfulness and hope; we set up our Ebenezer and rejoice.

"A. H. Baynes, Esq."

Yours sincerely,

"W. H. DOKE.

Mr. Grenfell, writing under date of February 17th, from Underhill Station, says:—

"Up to the 7th of February our dear brother Doke had enjoyed exceptionally good health. On that day, feeling a little feverish, he retired to rest early, and on the following day he was again compelled to seek his bed very early, his temperature having risen to 102 degrees.

"Happily and providentially, Mr. Crudgington was on the spot, and, from his medical knowledge and training, was well able to advise and prescribe, but, notwithstanding every care and constant and most vigilant attention, every effort was unavailing; and every attempt, by medicines, tepid spongings, and vapour baths, to induce a remission proved unavailing, Mr. Doke's temperature never falling again below the fever limit, except for an hour or two.

"During the earlier stages of his illness, when he could converse, he expressed himself as joyously acquiescent to the Divine will, whatever might be in store for him, being always confident all would be well. He was perfectly certain in the well-grounded assurance that He who had been so good to him in the past would order all things for the best; and when the end drew near, and he was unable to converse, in feeble tones he managed just to say, 'All well; oh, so well!'—and thus our brother passed away on the very day that completed the third week after his arrival in Africa, and just as he was entering upon a career for which he was so specially qualified, and to which he had so thoroughly and unreservedly consecrated his life.

"The following day, the 15th of February, Mr. Crudgington, Mr. Butcher, and myself committed his remains to the grave, which had been prepared in the little

valley which bounds the mission compound on its northern side, and not far from the point where we cross the valley on our up-country journey.

"To know him was to love him; working and living with him, as I have done for many months past, I could not but admire him; his sterling worth, unobtrusive devotion, and deep-seated piety made me feel he was specially qualified for our work out here. But he has been called higher, and our hearts ache and our eyes are full."

His sun has gone down while it is yet day; we had hoped much from his work, for he was specially well fitted for difficult and technical toil; but all is well. In his own words:—

"It may be I may only be used for a short while to draw others into this noble undertaking; if so, I am more than content—long or short, it is honour and privilege to engage in it, be it only in ever so humble a way."

And once again, writing to Mr. Baynes soon after his appointment to the Congo Mission—

"My heart is very full. In the joy of giving myself up wholly to this service my one desire now is to *live Christ*; pray for me that I may *LIVE Christ*—yes, live Christ out on the Congo, far away from home and friends—and then death, come when it may, must be gain. Then shall I be satisfied when I awake in His likeness."

"HE BEING DEAD YET SPEAKETH."

### "Good-bye till Then."

THE LAST WORDS OF MR. W. H. DOKE'S ADDRESS AT THE CONGO MISSION VALEDICTORY SERVICE, DECEMBER 5TH, 1882.

SO soon the earthly race for him is over;  
 So soon has victory crowned a brave young life;  
 So soon the Master's "home-call" has been given,  
 And "death's bright angel" sent to end the strife.

But we had hoped for him long years of labour  
 And loving service in God's harvest-field,  
 That unto souls in heathen darkness lying  
 A God of light and love should be revealed.  
 Strange, to our earthly sight, so weak and human,  
 The earnest voice is hushed for evermore;  
 Strange that the willing feet and eager fingers  
 Rest thus so early on a foreign shore.

Yet not in vain the faithful, loving lessons  
 Which both by earnest word and life he gave;  
 Strange that, in following his bright example,  
 Others hereafter step o'er a new-made grave.

Our troubled, saddened hearts see but the shadow;  
 We cannot trace as yet the rainbow light  
 Shining above the clouds of disappointment;  
 But God knows best, and His way *must* be right.

Farewell! beside the Congo's rushing river  
 We leave him resting, ne'er to meet again  
 Until the daybreak and the scattered shadows  
 Herald the Resurrection morn—" Good-bye till then."

April, 1883.

H.

## Reinforcement or Recall—Which shall it be?

**T**HIS is the grave question that presents itself at the commencement of the new year.

The present financial position of the Mission forces this question into the forefront.

An actual debt of £2,910 7s. 8d. from last year, and a present permanent expenditure of more than £3,000 in excess of regular income, means that, unless a very large increase takes place in the receipts during the year current, the present debt will, on the 31st of March, 1884, have grown to a total of £6,000 at least, and, having regard to the additional expenditure involved in the *maintenance* of the many new brethren sent out during the last year, it may amount to a much larger total.

In this case *retrenchment* and *recall* may become an absolute necessity.

And yet, as we write these lines, the passionate, pleading cries for extension and enlargement are sounding in our ears from all quarters of the globe—India, China, Japan, Africa, all wide open to the Christian Church, and the command of the risen Lord, still peremptory, and obligatory upon the whole Church Catholic, and upon every individual Christian.

In many distant lands brave, faithful, heroic men have long been fighting the battles of the Lord, single-handed and in solitude.

These lonely toilers, uniting in one loud chorus of appeal, tell us, in words of pleading earnestness, of the grand and blessed prospects of Mission work to-day—of splendid opportunities passing by because they are not able to seize them—of a harvest waving golden at their very doors that they cannot gather; and, with weeping eyes and longing hearts, they urge the churches at home to send forth more labourers into the harvest.

And these pleadings and cryings come from no mere enthusiasts.

Needs that are words only at home are terrible and solemn realities in the lands far away. These grand opportunities coming and, alas! going, are ever present to the toilers on the field; and these men are not fanciful or visionary; these claims to them are absolute and solemnly real; they are God-created, and so at our peril only can they be neglected.

From brethren in the East, West, North, and South the cry rises up—"All lands are open, send us more labourers."

*And the labourers are ready and waiting.*

Never before in the history of the Mission were there so many promising, specially well equipped, and suitable young men offering themselves for mission work as to-day.

At the first meeting for business of the new Committee, last month, offers for mission service were received from

Two Candidates for the Congo Mission,

Two do. for the China Mission,

Two do. for the Indian Mission,

and there are several other suitable young men who are only waiting until the Committee have disposed of the cases now before them to offer their services immediately for this blessed work.

These brethren are longing to be sent forth. In the language of one of them—

“For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be—with the world wide open—toilers on all hands pleading and praying for ‘more labourers’—that the churches at home will decline to send the means to send out those who are waiting and longing and panting to go? Oh! do, I pray you, my dear Mr. Baynes, plead for us, and may the Lord incline the churches to find the funds.”

What is the Committee to say to these brethren? The answer must be given by the churches.

It surely cannot be that the utmost limit of giving for this blessed cause has been reached.

In many noble instances, doubtless, a loving self-sacrificing consecration has broken its alabaster box; but in how many other instances has the contribution been given “out of the abundance,” and never missed?

In the words of “*A Poor Widow*,” who sends two pounds, the proceeds of her hard-earned night needlework:—

“Oh! dear Mr. Baynes, if each individual Christian would, as in the *near sight* of the dear Lord who died for us, see what could be done without, what little comfort could be given up—for HIS SAKE—privation would become privilege, and even suffering would be sanctified.

“This little mite has been a real joy to me; and the Lord knows I have often suffered want to have the privilege of helping on, in ever so small a way, a work that I cannot help loving and praying for. Oh! it is so much more blessed to give than to receive.”

“Of a truth, I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.”

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## Frequent and Systematic Giving.

BY THE REV. J. B. MEYERS.

THE growing expenditure of the Society occasioned by its extending operations, especially in India, China, and Africa, necessitates a serious consideration of the question how best a corresponding increase in its income may be secured.

Our present contributions, not taking into account those obtained in the Sunday-schools, are raised almost entirely by means of annual subscriptions and congregational collections. Are not these means capable of development and improvement? The annual subscribers represent but a very small per-centage of the church membership, and, of course, a still smaller per-centage of the denomination; whilst the annual collections afford, as far as individuals are concerned, a too infrequent and unreliable opportunity for contributing. It is certain that the number are comparatively few upon whom we can depend for subscriptions in one payment of "ten shillings and sixpence and upwards." It is also certain that, taking the aggregate of the churches, a large proportion of individuals are absent, from various causes, when the annual collections are made; and it is further certain that, of those who are present, the great majority could contribute, and most probably are not unwilling to contribute, monthly or quarterly what they now give annually were the custom of frequent giving recommended, and some suitable mode devised by which it might become practicable.

We are encouraged to believe that the disciples of Jesus Christ are becoming more and more sensible of their responsibility to their heathen fellow-creatures, and are, consequently, becoming increasingly concerned to promote their evangelisation. If we are correct in this belief, we think it is likely new methods will be demanded by which the quickened conscience may express its loyalty, and the enlarged heart its Christ-like pity, in a more constant and an ampler generosity. The annual giving, unless in its amount it be felt to cover the claims of the year, will not satisfy the heart of him who is often mourning over the spiritual state of the heathen, who daily prays for the coming of the Kingdom of Christ, and who believes that the last commission of the Saviour of men calls for loyal and loving service.

We have thought that, in the present financial circumstances of the Society, and with the missionary spirit spreading in the churches, it might be useful if a detailed description were given of certain methods for raising increased funds which, in some few instances, have been put into operation.



We wish particularly to call attention to what may be called, for the sake of distinction,

#### THE ENVELOPE SYSTEM,

originated some time ago by the congregation meeting in Myrtle Street, Liverpool. As other churches have recently adopted this method with very satisfactory results, we shall describe its working in detail.

A missionary treasurer and secretary having been appointed, the chapel is divided into sections, more or less according to size. Each section is placed under the superintendence of a collector, chosen, if possible, from those sitting in the section itself. The collectors are provided with books, in which are entered the numbers of the pews, the names and addresses of each seat-holder and of other attendants, according to their respective divisions. These books also contain columns ruled for each month in the year. The contributions are collected by means of small envelopes, varied in colour to denote the particular section to which they belong. Monthly giving being desired, these envelopes are placed in the pews on a certain Sunday in each month. Should there be any individuals who prefer to give less frequently, their envelopes are supplied at the appropriate intervals. The contributors, having enclosed their subscriptions, deposit their envelopes in the weekly offering boxes, or in boxes provided for the purpose. These boxes are cleared each Sunday. Once or twice a-month, as may be thought well, the secretary meets the collectors at the close of a week-evening service, handing over the envelopes unopened for them to enter the sums they contain in their books. The money may be paid in by the collectors monthly or quarterly, their books being initialed whenever payments are made. The treasurer remits to the Mission House four times in the year. In some instances receipts are given month by month to every subscriber, being enclosed in the new envelopes; in others, receipts are given once a-quarter, with a reminder of arrears, should there be any; others, again, deem receipts unnecessary.

In adopting this method the distribution of a circular, signed by the pastor and officers, explaining and commending it has been found of great service. With these circulars slips are issued, upon which subscribers may enter the sum they propose to give, and state how frequently—whether monthly, quarterly, half-yearly, or annually—they would prefer to give it. In commencing this method we would advise, wherever it is practicable, a general canvass at the homes of the congregation, such as that which has recently been made at Rochdale, in which particular case the circular distributed in the chapel intimated that a friend would call in a few days to ascertain what help could be rendered to the Society, the personal ca

being made simply for the purpose of advocating the claims of mission work and securing promises of aid, the contributions being ingathered by means of the envelopes placed in the pews.

To sustain an intelligent and fervent interest in the Mission, every regular subscriber, of whatever amount, is supplied with a copy of the **HERALD**.

We are confident that this method, worked by an energetic secretary and sympathetic collectors, would be found pleasant and easy in its operation, and most certainly would yield very considerable results. Such is the testimony of experience. "The response to our appeal," says the secretary of the Bloomsbury Auxiliary, "has been so hearty that, instead of 98 subscribers, we have now 234, and the total of ordinary subscriptions has increased seventy-seven per cent.; and, what is more important, the interest in mission work has been quickened to a remarkable degree." At Heath Street, Hampstead, where this system was begun some six months ago, the result promises to be equally satisfactory. The number of the subscribers has increased threefold, and it is expected some £80 additional contributions will be obtained. The secretary at Denmark Place, Camberwell, writes in the same strain: "We only started in December last, and during this time we have enrolled the names of upwards of sixty new subscribers, and several others have, by adopting the monthly giving, thus increased their gifts." This testimony is further confirmed by the missionary secretary of the West Street church, Rochdale. He says: "It is perhaps early to speak of the success of this plan, as it has been in operation with us only six months; but, so far, it has worked exceedingly well, and there is reason to hope that it will work even better another year, when it is seen how much can be done by the collecting of small sums regularly and frequently given. I doubt not, when the result is made known at the end of the year, that others will be stimulated to give in the same way."

We should be delighted and thankful if these very satisfactory recommendations should induce our churches generally to try this method. If information on any point be desired, we trust communication will be at once made with the Mission House, where assistance in introducing the system will be gladly rendered, and envelopes and collecting-books freely supplied.

Whilst we are especially desirous the plan we have thus described should become general, it is possible that local circumstances may render some other scheme more suitable. We would, therefore, call attention also to two other methods by which frequent and systematic contributions may be secured.

## THE DISTRICT METHOD

has been adopted by several churches. This method divides the congregation, not into sections according to the seats occupied in the chapel, but into districts according to residence. One collector or, as may be preferred, two collectors are appointed to each district. After a circular, signed by the pastor and officers, has been distributed, and a statement has been made from the pulpit, a general canvass is made to secure promises of help; the collectors then call for the contributions monthly, or less frequently, as the subscribers may choose. If thought desirable, the small cash envelopes may be also used in working this plan, as is the case at Upper Holloway. At least once in three months the collectors should hand over their money to the secretary, so that as often it may be forwarded to the Mission House. If this scheme, or the one already described, is to prove successful, the smaller sums as well as the larger should be sought. We think there are many non-contributing individuals who would be prepared to give fourpence monthly—a penny per week—or more if there were friends who would be willing to call and receive their gifts. To those who may resolve to attempt this method of securing frequent and regular giving, books will be forwarded on application to the Secretaries of the Society.

The other plan to which we direct notice consists in the general circulation of

## MISSIONARY BOXES.

To show with what good effect the use of these boxes may be attended, we may refer to what is now being done at Highgate Road Chapel. The plan adopted there is as follows:—

1. The boxes are definitely *family* boxes, and not intended to supersede or interfere with any existing annual subscriptions or any public collections at the chapel.

2. The boxes are numbered consecutively, and have on one side a short address to stimulate missionary zeal, and the suggestion *that the boxes should be placed on the breakfast-table every Lord's-day morning* to receive the family offerings for the work of God among the heathen (in accordance with 1 Cor. xvi. 2). This is a cardinal feature of the plan.

3. The boxes are called for *quarterly at the houses* of those who have taken them (unless they prefer to bring them to the chapel) by collectors appointed for that purpose, as soon after each quarter as possible, who give receipts for the amounts received.

4. The collectors hand in the total amount received from the boxes in their districts to the mission-box secretary, who initials their receipt-book

counterfoils, and gives out the names of any new families to be called upon with the view of getting more boxes taken.

We may add that at Toxteth Tabernacle, Liverpool, upwards of £60 of the contributions are raised by means of these boxes. We shall be glad to forward from the Mission House any number that may be required for use in Christian families.

In conclusion, we desire respectfully, but very earnestly, to commend the above methods to the serious consideration of the pastors and officers of the churches. We feel sure there is a widespread desire that the Society should go forward in its blessed work. We believe that many hearts would be sad were the Committee to be compelled to restrict its operations. Surely this must not be! But, unless methods of some kind be widely adopted for obtaining frequent and regular contributions—not simply from the few, but from the many, the smaller as well as the larger offerings—the retrenchment which would be so deeply lamented may become an absolute necessity. Should the debt with which the past year has just closed be repeated at the end of the present year, and so the £3,000 swell into £6,000, it will be a question for the Committee to consider whether its expenditure—in other words, its holy and beneficent work—must not be curtailed. We feel that a crisis has arisen in the history of our Mission, created, let it be remembered, by the very success with which its operations have been attended. For this crisis may the spirit of faith and self-sacrifice in our churches be more than equal!

J. B. MYERS.

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### Recent Intelligence.

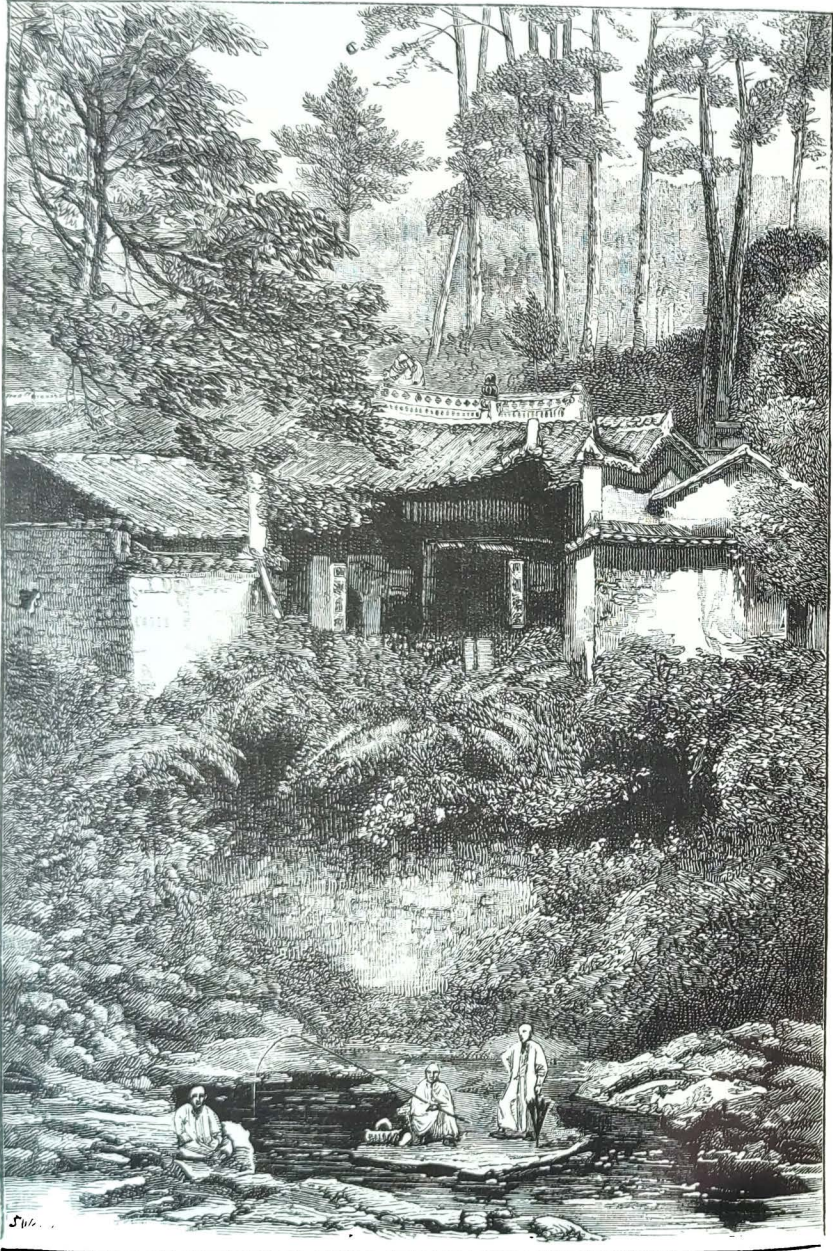
On May the 5th, Miss Clayton, of Maidenhead, and Miss Allen, of Bristol, left London in the s.s. *Glen Glarry* for Shanghai, the former to be married to Mr. Sowerby, of Tai Yuen Fu; and the latter to Mr. Whiteright, of Tsing Chu Fu, North China.

We are thankful to announce the safe arrival in England of the Rev. Thomas Martin, of Barisal, and of the Rev. W. T. and Mrs. Price, of Dinapore.

The Rev. George and Mrs. Kerry, of Calcutta, have been called upon to sustain a very heavy trial in the death of their much loved son, Mr. Thomas Farranden Kerry, B.A., on March 26th, after some years of broken health.

By a life devoted to earnest, but ever unobtrusive, Christian service, and, to the last, by a spirit of joyful submission to the Divine will, he has left behind him a beautiful testimony to the depth and reality of his piety. Most affectionately do we commend the sorrow-stricken parents to the prayers and sympathies of the churches.

THE MISSIONARY HERALD, ]  
JULY 1, 1888. .



THE RESIDENCE OF CHU FU-TSZE.—(From a Photograph.)

# THE MISSIONARY HERALD.

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## THE CONGO MISSION.

### A CRY FOR MORE LABOURERS.

“THERE IS MUCH LAND STILL TO BE POSSESSED.”

“The door is opened wide into Central Africa. For years past Christians at home have been praying for this. I sometimes wonder if they expected the prayer would be answered so soon. Now God has sent the answer in a truly wonderful fashion, and the solemn responsibility of entering in and possessing this vast continent for Christ rests upon the whole Church catholic, and so, of course, upon every individual Christian.”—DAVID LIVINGSTONE.

**T**HE following appeal has just arrived from the Congo. It tells its own pressing story, and we commend it most earnestly to the prayerful and prompt consideration of all our readers. What is the reply to be? Reinforcement or Recall, which?

“Liverpool Station, Stanley Pool,  
“*March 23rd, 1883.*

“MY DEAR MR. BAYNES,—The sad news which has just reached us here has been already some time communicated to you by Crudgington and Grenfell, I suppose :—

#### DEATH OF MR. DOKE.

“Our youngest colleague and new brother, Doke, to whom we had just sent our letters of welcome, has, after only three weeks of life on the Congo, been called away to an early rest; or perhaps, as Bentley puts it, to a position in which he may be able to serve the Congo Mission even better than if he had remained amongst us here—who knows? The blow, being so entirely unexpected, is severely felt by us all. So wonder-

fully has our pioneer party been preserved among perils of all kinds for so long intact—many a one falling at our side, at our right hand, but it not coming nigh us, and this for three years and a-half—that it startles us all for our youngest and freshest to be taken away just on the threshold of his life-work. I did not know our brother Doke. So far apart are we placed, and so engrossing is our work, that many of my brethren I have not yet seen—Dixon, Weeks, Moolenaar, Hughes—although they have joined our ranks many months since. Grenfell has written me, however, of our new colleague, of his readiness for service of any kind, of his genial good temper and pleasant disposition, which would make him such a welcome brother and friend. For a time he

was to have helped our dear colleague Hughes at Baynesville; afterwards to have come up to Stanley Pool to assist Grenfell, with whom he was to be specially associated, in putting together our steamer *Peace*. But these were OUR plans; God's plans were not so, and 'He knows the way He taketh.'

"We feel deeply for those—the near and dear ones—of whom he took farewell a short time ago; probably a hopeful farewell, but knowing that he was going to a land of danger. The Lord very tenderly comfort and console them, and make their hearts content in their loss!

"NONE OF THESE THINGS MOVE US!

"I trust, my dear Mr. Baynes, that what has occurred will not have the slightest deterring effect on any who had thought of coming out to help us. It certainly will not with any who are worthy and fit. 'None of these things move me,' said the grand old apostle. Do we count our 'lives dear' unto us? Yes! so they are, and should be, but chiefly for the sake of others. But there are things we can count far more dear. 'He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall find it.' Precious loss and to be envied, for He giveth life more abundantly. To have had a hand in the Reformation, was it not worth a martyr's stake? Livingstone, in his lonely wanderings, hungry and feverish; Pattison, living his life of constant peril among wild uncertain savages, to fall at last stricken with clubs and arrows—had they anything to regret? did they make a mistake? was it worth it? Aye! had it been only to have had a hand, however small, in the glorious work. Be it for twenty days or twenty years, as our Master, who knows best, shall see fit, 'here we are, if Thou will have us,

Lord,' only give us grace to be valiant, faithful, and true. Rather than damp any missionary enthusiasm among our young men in the old country, it should lead to a consecrated rivalry. Who is going to be chosen in Doke's place?

"STAND STILL, OR ADVANCE?"

"Specially suitable now will come this letter, which I have been wanting for some time to write to you, dear Mr. Baynes. Unless we are to stand still we must have some more men, and we should have them VERY SOON. Not alone because we have lost one of our brethren, and need his place filled, but because the *Peace* is out, and we do not want it to be a 'folly,' or a toy, or a workshop for amateur engineering. What's to be the result of all the trouble we have had in getting to Stanley Pool, and in forming our stations *en route*? We have passed through about 350 miles of sparsely-populated country; we have formed our stations one after the other at distances from sixty to one hundred miles (stages of five to eight days); we are at last at the entrance to a *thousand miles* of reach of river, whose banks swarm with men, women, and children, living in great towns; falls, cataracts, whirlpools all past; the magnificent river all open and free before us. Our enterprise will be one of the mistakes of the age if we finish here, and *we really cannot go forward without MORE MEN*. Look at our present distribution of forces:—

"*S. Salvador*.—Messrs. Dixon and Weeks.

"*Underhill*.—Mr. Crudgington, *alone*.

"*Baynesville*.—Messrs. Butcher and Hughes.

"*Wathen*.—Messrs. Hartland and Moolenaar.

"*Liverpool*.—Mr. Bentley and myself.

"*In charge of 'Peace'*.—Mr. Grenfell.



"In all, we number ten, but can only count *nine*, as Mr. Grenfell must always be in immediate attendance on the *Peace*. Our nine further reduces itself to *eight*, seeing that it is quite sure that at least one of our number will always be in England to recruit. (On Mr. Crudgington's return, Messrs. Hartland, Dixon, and others will most certainly need to go home, one after the other.) *Eight* men for *five* stations. Now, will any of our friends in England suggest that, in this recently-discovered and uncivilised country, we should be placed less than two at a station? If not, we are now at least *two short* for our present stations, and this, leaving out the possibility at any time of one of us falling at his post. *Two men, then, for a proper equipment of our stations as they exist to-day.*

"THE STEAMSHIP 'PEACE.'

"Again, besides having men to place in new up-river stations, there should always be a specially-selected, well-qualified, and senior man to be a colleague with Mr. Grenfell on board the *Peace*—one who shall be able to give plenty of time to the study of the ever-altering languages, Kiteke, Kujansi, Kimangala, &c., who shall come into close contact with the people, and be well acquainted with their customs, and likely to be able speedily to make sound friendships with them. Such a colleague associated with Mr. Grenfell (than whom we could wish no better or other to take care of our precious steamer, and who would not be able to spend much time on shore in the new countries before us) is most necessary to prevent disaster and catastrophes on the river where Stanley had, in self-defence, to fight his thirty-three battles. *One man more, then, for the 'Peace,'* and it must be a good man and a well-trying man.

"COME OVER AND HELP US.

"As to further stations beyond on the 1,000 miles of water-way before us there is room, of course, to plant twenty stations and locate forty men. What our reception will be among Bayansi, Bamangala, at Irebu, Ikengo, Aruwimi, at the mouths of the Ibari Nkutu, Ikelemba, or Mburu, or where we shall find it desirable to establish our stations, we cannot tell. Nor can we tell how soon or how long it will be before we shall feel it safe for one of our number to be left to live amongst these wild people. The African International Association expedition under Mr. Stanley has already two stations (at the mouth of the Ibari Nkutu and at Bolobo), and in a few weeks probably Mr. Stanley will be going up with a fleet of three small steamers and a steel whale boat and wooden gig to establish other stations. We may hope, however, that within six months after the launching of the *Peace* we shall be able to form two stations at distances apart of 100 to 200 miles. But, of course, if we have no men to occupy the stations, we cannot establish them; nor can we put new and untried men in our forward stations; they must have some previous experience. Given *four more men*, then, to place in two forward stations, and the total reinforcements needed are seven—*seven new brethren to enable us to go on with our work.* This is a calm, dispassionate calculation, and will show itself, I cannot doubt, evidently correct to you and to the Committee and to the churches.

"OUR RESPONSIBILITY IN THIS ENTERPRISE.

"I suppose when our own Society, the London Missionary Society, the Church Missionary Society, the American Board of Missions, and

other great societies accept heavy donations from wealthy and generous servants of Christ in England, for the carrying out of special programmes of missionary work, they do so advisedly, understanding to what they commit themselves; and having once committed themselves and taken their one, five, or ten thousand pounds, they feel themselves bound in honour to carry out the programme if possible—and in our case it seems possible, and we are pledged to try. Our dear brethren, our colleagues in such work, do not feel their burden of responsibility removed because they lose a Bishop Mackenzie, a Baxter, Southon, Dodgson, Smith, O'Neill, or Thompson. Wonderfully have we, in perhaps our slower and more carefully deliberate plan of working, been preserved during these few years, through much toil, hardship, and sickness; and if it comes to a discussion whether or not we shall have the reinforcements we ask for, we, of all other societies, should feel the onus of responsibility.

#### “THE DARK INTERIOR.

“As I look from my window up this mighty Congo river, Dover Cliffs and the picturesque hills surrounding Stanley Pool, and the cleft in the hills opposite, through which comes the great torrent of water; wearily tramping about among the head waters of which died our own brave Livingstone; the river flowing through Bangweolo and Moero; the Luapula, Lualaba, Ibari, Nzadi, Congo, Livingstone; and into which flows the Lukuga—no longer coquetting with geographers—I see a country extending further than from Calcutta to Bombay, and all in darkness, deep and drear. No missionary, not even a European, right away to the great

lakes. Wild, painted, cruel, superstitious savages in millions, and each one having within him the possibility of becoming a child of God—the God of whom no one has yet told him. Here is a work for us, brothers—a work grand and glorious, to suit any—the most enthusiastic amongst us. *Seven more men, then*, and we can try to carry it on; ‘Seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint,’ for ‘this business;’ men with plenty of common-sense, zeal, and determination; devoted and earnest; putting their hands to the plough, determined not to look back; genial and good-tempered, humble and yet ambitious; men who will lose themselves in their work; gentle, patient, long-suffering, with the refined courtesy recognised by black savages almost as much as by London society; men strong in body and in soul. *Seven!*

#### “THE URGENCY OF THE NEED.

“Let me, in finishing, just point out a few considerations as to why these men should be sent as soon as possible.

“First, we want these men soon, because they need to get in training for their posts—training in the language, training in understanding the natives, and in comprehending well the working of the Congo Mission; training also in taking care of themselves in this climate. When we were getting up the *Plymouth* to Isangila, and had two stations to look after—Isangila and Manyanga—there were only Bentley and I to do the work of three or four, Hartland being delayed at St. Salvador to train new men. When Liverpool station was to be built I had to spend nearly three months alone at Stanley Pool, Bentley being delayed to train new men at Manyanga. We cannot, as I have said before, locate new, untried men in

forward stations; and we want to get our new brethren at once, so that they can get used to Africa and our work.

"Secondly, as to the *Peace*. We must remember that we have only got one steamer, and that steamers, especially in Africa, get old, weak, and worn out. During the first few years the *Peace* will be in her prime, and on the first few years should come the heavy work of the steamer—long exploratory journeys to examine the country and people, and to choose good sites for our stations. Our *Peace* will have cost a largesum of money and trouble by the time we get her afloat here. We pray you to see to it that she does not lie almost idle during her first and best years because there are no pioneers to go forward in her.

#### "OUR STATIONS.

"After mature deliberation we have decided that it is necessary for a thoroughly experienced and reliable senior amongst us to manage our base station of Underhill. The position is a difficult one in many respects, and needs much experience and careful management. We have asked our dear colleague, Crudgington, to take Underhill, and by his agreeing to do so (though reluctantly for some reasons), we feel satisfied as to our base. One of our new brethren, Mr. Hughes, seems to be getting on so well at Baynesville, and to be developing the station so promisingly, that a senior brother is not needed there. As to Wathen Station (Manyanga), the people need a great deal of tact and management, and it is thought best that, at any rate for the present, our brother Hartland should stay there. For myself, although I shall be able (by leaving a brother in charge here) to take longer or shorter pioneer trips in the *Peace*, yet there is a certain amount of managing and

directing devolving upon me which makes it unadvisable that I should settle any higher up the river than Stanley Pool. Bentley and Grenfell, then, of our old party will be the nucleus of our pioneer party, although, of course, Grenfell, like myself, will be unable to "take" a forward station. Now, although some of our last reinforcements will be able to go far afield, yet some also of the new brethren which we now ask you to send us will also probably be placed in the advanced ranks, and they should, therefore, be out without loss of time.

#### "WHILE MEN SLEPT.

Then, again, Mr. Stanley has informed us that he was waited upon when in Paris by the directors of the Algerian Roman Jesuit Mission, the same which has made such determined efforts to overthrow the Church Missionary Society's work in Uganda. The Association with which Mr. Stanley is connected is chiefly supported by a Catholic King, albeit very liberal; and Mr. Stanley was, of course, obliged to promise them any assistance he could render. *Their intention is to establish one hundred or more miles beyond Stanley Pool, and that probably soon.* Now we have so far the inestimable advantage of being first on the ground, and so getting our foothold; but we must not let these Algerian Jesuits get before us.

"Here, then, my dear Mr. Baynes, in this letter, which I wish to be considered as specially important, I have calculated and pointed out our particular need of reinforcements, and have also shown you why these should be speedily sent. It comes to this—as Bentley says—we must either have the men or else the Congo Mission will fail, and you had better

recall us all and send us to some places along the coast, to India or to China, and sell the *Peace* to the highest bidder, returning Mr. Arthington's money. But this is of course not your intention; everything bids us go forward; our path was never so clear; and grievous and heavy would be your responsibility if, the door being so wide open, you did not enter in.

"In the *HERALD* for June, 1882, we are told that at the famous Bristol meetings in May, 'it was recognised that if the Congo Mission prospers at all, its demands on the resources of the Society will increase by rapid strides, and it was felt that whatever it demanded must be raised, and the

question of curtailment or abandonment not entertained.'

"I will ask you, therefore, dear Mr. Baynes, to bring this matter before the Committee and the churches at once, so that no time may be lost. You will probably receive it in May, and I trust that before the close of this year (1883) four out of the seven men required will be out, the other three to follow early in next year.

"The Lord speak on behalf of our beloved Congo Mission to many hearts in the old country, and send forth the needed labourers into His great, but neglected, harvest-field in Africa!

"With kind regards, my dear Mr. Baynes, I remain, yours very faithfully and affectionately,

"T. J. COMBER."

## Cheering Tidings from Delhi.

THE following letter from Mr. Herbert J. Thomas will, we are sure, be read with thankfulness and hope:—

"MY DEAR MR. BAYNES,—I am sending a brief account of some services lately held in Delhi, which, I think, may be of interest to our friends at home, as they certainly are to us; for they mark a distinct epoch in the history of our mission here,—the attainment of a stage in the growth of a church so earnestly looked forward to by those who know anything of the struggles for existence which a church of believers has to endure, when formed amidst the hostility of Hindooism or Islam.

### "THREE SELF-SUPPORTING NATIVE CHURCHES.

"Our Central Delhi Church is now independent altogether of the missionaries and mission funds, and

two sub-stations have taken a step towards that desirable end by choosing, unguided by any control or advice from us, their own pastors, who have just been solemnly ordained to their responsible posts.

"Our esteemed aged brother, John Bernard, was on Sunday, 25th February, recognised as pastor of the Central Delhi Church. This church numbers 215 members, and has, for some time past, been supporting John Bernard as an Evangelist, and now pays his entire salary as pastor; towards this object all the members of the church who are in the employ of the mission have, of their own accord, agreed to give one day's pay a month, besides their contributions to the collection on

each Lord's-day. Their first pastor, John Bernard, was a member of Mr. Smith's church, at Chataura, nearly forty years ago; since then, his varied experiences and trials have ripened him into the esteemed and beloved member, and now pastor, of the chief Delhi Church; his election was entirely the work of his brethren, and was unanimously made. His recognition took the place of the usual Sunday morning service in Chandi Chauk Chapel, when, also, four new deacons were formally set apart. After a hymn and prayer Mr. Guyton briefly announced the special design and importance of the meeting, after which, Ibrahim, the senior deacon, on behalf of the church, read a short statement of the circumstances leading to the election of their pastor. John Bernard then made a brief speech, in which he recounted the history of his connection with the Church of Christ, and reasons for accepting the position offered him by his brethren. Mr. Guyton then gave the charge, by reading passages from 1 Tim. and Titus, referring to the qualifications and duties of pastors, and enforcing them by a few pointed and eminently suitable words of counsel and exhortation; and then, in like manner, gave the charge to the newly elected deacons.

"VALEDICTORY ADDRESS BY REV.  
J. SMITH.

"Mr. Smith gave an address to the members of the church, which was, as his words always are, full of earnestness and hopefulness; but this time with another characteristic, as being his last exhortation and entreaty to the congregation which, for twenty-five years, has been growing under his pastoral care. In fact, we all remarked the appropriateness of this last act of the 'Rev. James Smith, of Delhi,' in behalf of the people whom

he has been so largely instrumental in turning from darkness to light. More than once during the last few days he has alluded, with great feeling, to the fact that when he came into the city twenty-five years ago, after the Mutiny, only one Christian family was found; now he leaves one church alone of over two hundred members, under the pastoral care of one of his own converts, and other churches in the immediate neighbourhood numbering about three hundred members more. But Mr. Smith will soon be able to tell his own tale once more in England, brought up to this latest and most interesting chapter.

"SHAHDARA AND PURANA KILA.

"The services at Shahdara on Monday, and Purana Kila on Tuesday were very similar to that on the Sunday, with slight variation in detail. Mr. Carey has given an account of the Shahdara Church and its history, which appeared in the February number of the HERALD, so further particulars are unnecessary. The church, which has chosen Khushi Ram as its pastor, numbers thirty-three members. The brethren there have for some time past undertaken the cost of repairing their chapel, but have not hitherto been able to do anything towards their pastor's support. Khushi Ram is our school teacher in Shahdara, and, as such, has been paid by the mission, but, in the hopes of starting from the commencement upon the healthy plan of fostering self-support, Mr. Guyton suggested to the members at the recognition service to promise a small contribution at once, and they cheerfully agreed to give eight annas, or one shilling, a month forthwith, to be increased gradually as their church grows, until they have the honour of entire independence. One very interesting statement was made

by Mr. Smith at this service—that he commenced his labours in the Delhi district by preaching in the Shahdara Bazaar, and that his first converts in this mission were from this town, eleven being baptized in the year 1860.

“At Purana Kila, with its little community of thirty-four members, our young brother Raman was recognised pastor on the Tuesday. He has been a school teacher there, his support being contributed by the friends at West Croydon, but we hope that the members of his church, though very poor, will gradually be able to take this responsibility and honour upon themselves. Our young brother is a very active and disinterested worker, and of his own accord visits all the villages and hamlets round Purana Kila, regularly preaching the Gospel.

“REV. J. AND MRS. SMITH'S FAREWELL MEETING.

“One other meeting remains to be reported. The following Wednesday, 28th February, was the last day of Mr. and Mrs. Smith's missionary life in Delhi, and their farewell meeting was arranged for and carried out by the native brethren. It took place in our house, the Patandi Kothi, in the afternoon, and our big room was crowded with over 300 people. John Bernard, on behalf of the native church, presented Mr. Smith with a silver cup in a box, and an illuminated address, to which were affixed the names of the three pastors and deacons. This address contained an epitome of Mr. Smith's missionary labours in Cawnpore, Muttra, Chataura, and Delhi; and I subjoin a translation of the concluding sentences, which very aptly convey the feelings of those who have for so long looked upon Mr. and Mrs. Smith as their “ma, bap” (mother, father). Short addresses were

given by one or two brethren, and Mr. Guyton closed with the valedictory prayer. At the close the whole congregation adjourned to the compound, where the photograph of the group was taken, under considerable difficulties, by both Miss Isabel Angus and Mr. Guyton.

“*Translation of the latter part of the address.*

““And now our leader and guide, the Rev. James Smith, is going to England, and this is the day for saying farewell to him. Every one is greatly grieved and distressed because of this, and we are sad at heart and pained, for none of us desire to part with so loving and affectionate a friend, but would rather, in some way or other, hinder his project, and not let him go; but all such wishes are useless, and this is a case of powerlessness and helplessness, and nothing is heard except the sound of leave-taking; every one's mind is sad, and words of sorrow are on every one's tongue. This is true, that our beloved Sahib has so influenced every heart that all our life we shall never be able to forget this sorrow, because this parting of our Sahib from us is like taking out a priceless stone from a ring and leaving it empty.

““So now we pray this prayer to the Lord and true Protector for the Padri Sahib and Mem Sahiba, that the Lord will watch over you on your long journey, and take you to your native land in health and safety, and prolong your life, and give you strength and health of body, and the power of the Holy Spirit, and give His blessing to all your labours—Amen and amen. The Grace of our Lord Jesus Christ, the Love of God our Father, the Fellowship of the Holy Spirit, be with you and your family for ever—Amen.’

## "OUR GREAT LOSS.

"To this prayer of our dear native brethren our whole mission staff in Delhi fervently say 'Amen!' To say Mr. Smith will be missed is saying but little; the Lord has blessed his efforts abundantly, and it is now for us who are still allowed to carry on the work to use faithfully the advantages left us by our honoured predecessor; and in the glorious triumph which it may be permitted us to see, and if not us then certainly our successors, our dear friends who are now leaving us will

surely share, as also will those at home, whose prayerful sympathy has been his and our support. 'Lift up your eyes and look upon the fields, for they are white already unto harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.'

"I remain,

"Dear Mr. Baynes,

"Yours very truly,

"HERBERT J. THOMAS.

"Delhi, March, 1883."

## The Residence of Chu Fu-tsze.

(See *Frontispiece*.)

NEAR Kiukiang, on the river Yangtsze, is a spot among the hills which must possess an interest to all who become acquainted with the history of China, and with the lives of its great sages. Confucius and Mencius lived more than five centuries before Christ, and from time to time there were other men of vast intellect, well entitled to be called sages; but it was twelve centuries after Christ that gave to the nation the greatest of their philosophical successors. It is probable that Chu Fu-tsze deserves almost, if not quite, as much praise as Confucius himself; for not only did he have the works of the great master printed and largely distributed, with his own commentary upon them, but he wrote and published several important works; besides living a life of labour in the cause of learning and good government.

He was born A.D. 1130, his father being an officer of some eminence, and an excellent scholar. He very early gave evidence of the spirit of inquiry and study that were in him; and it was observed that when his schoolfellows were at play, he generally went off by himself to work out his problems. At the age of eighteen he took his first degree, and was appointed assistant-magistrate at a place called Tungan, in the Amoy district, when he was twenty-one. In the execution of his duties he was indefatigable, and was soon recognised as a great enemy of abuses.

The duties of every ya-men official, from the first secretary to the lowest underling, were written up on the office doors. He visited the schools and promoted the cleverest pupils without bribe or partiality. He

built colleges and founded libraries. Such zeal for the public good could not be hidden, and his opportunity soon came. The Emperor Hia-tsung, on his accession, issued an invitation to both officers and people to send in faithful representations of the state of the realm. Chu-tsze forwarded three celebrated memorials directed against the prominent abuses of the time, and suggesting remedies.

Even in the most degenerate days of China, devotion to literature is sure to lead to promotion, and Chu-tsze was made governor of Nanch'ang. Here he spent the happiest years of his life. About seven miles distant from Nanch'anfoo is a secluded valley known as "the Vale of the White Deer." Here, embosomed in venerable trees on the banks of a babbling rivulet, stands the college founded by this sage. A tree planted by his hand is shown to the learned, who make pilgrimages from east, west, north and south to do honour to the memory of the august teacher; and though the squalid buildings, the plastered walls, and the dilapidated roof may excite the sneer of a student fresh from the splendours of Oxford, it is impossible to view without interest and emotion the oldest collegiate foundation in the world, or to think meanly of a people who thus reverence from generation to generation the memory of learning and virtue.

Our engraving presents the edifice here mentioned. It is still used for educational purposes.

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## Mission Work in Rome.

**I**N a recent letter the Rev. James Wall writes from Rome:—

"Between the Capitoline and the Palatine hills and the Tiber, at the base of the Tarpeian rock, is one of the centres of Roman population. Somewhat separated from the other parts of the city, the people here have characteristics and traditions of their own. The centre of this region is the well-known theatre of Marcellus. From the *piazza* near, omnibuses and trams start for the Corso, St. Peter's, and St. Paul's, outside the gates. Country people come in great numbers and stand for hours in the hope of being hired. Factories, mills, and iron works are sending their smoke and dust over the temple of

Vesta and the Forum. In this densely populated part of the city I have long desired to open a room for the preaching of the Gospel, but for several years have failed to find a place. An opportunity of renting a room at last presented itself, and I embraced it. On the day I took possession I opened the room for preaching. It was instantly filled. A number of people had gathered round the door, and the roughest succeeded in entering first. We shut the doors, turned some boys out, and began to preach. The Gospel subdued the turbulent, and many were softened to tears. Twice during the week the place was filled, and a con-



siderable number gave their names for instruction in the classes. On the following Sunday there were forty scholars in the school, and now the congregations are as large as the place will hold, and almost as orderly as we could wish.

“In Trastevere, in the new hall, the congregations are excellent. In Lucina we have received eleven from the catechumen class, eight by baptism. From the statistics of *last quarter*, which I hope to send you in a few days, the attendances at all our meetings show a striking increase. At Lucina and Trastevere the attendances make a total of fifteen thousand four hundred and eleven. I believe we have a great and open door before us

just now in Rome. We have called all the people here to contribute and to help in the work, but the church is young and the converts are feeble, so that for some time we shall have to help them.

“Yours, dear Mr. Baynes,  
“Very affectionately,  
“JAMES WALL.”

*Donations received for expenses of New Station in Rome.*

	£	s.	d.
J. J. Smith, Esq., Watford	10	0	0
J. J. Colman, Esq., M.P., Norwich . . . . .	10	0	0
Do., for Naples . . . .	10	0	0
Mrs. and Misses Kemp . . . .	25	0	0
Richard Cory, Esq. . . . .	20	0	0

In a still more recent letter, dated Rome, June 18th, Mr. Wall writes :—

OUR THIRD STATION IN ROME.

“This new station has been opened two months, so that we may now look back and form some idea of it as a centre for Christian work in this city. It is situated between the Capitoline and the Palatine hills, at the foot of the Tarpeian rock, on the way from the Forum to the Tiber. Under the Empire this part of the city was crowded with gladiators, fortune-tellers, chariot-drivers, fish-vendors, and oil-merchants. The population has peculiarities of its own; its own *piazza*, its own little theatre, its own accent, tradition, and even specialities in religion, derived from the temples of the *belabrum*, which included this district. San Nicolo occupies the site of the pagan temple of the *Pietà*. Sick children, who were formerly carried to the temple of Romulus, now go to San Teodoro on the same spot. The temple of Vesta has become the Madonna of the Sun, and the temple of Fortune is dedicated to the Egyptian Mary. Here Janus has his arch still;

the head of John the Baptist is still on the charger; the horse of St. George still tramples the dragon; and the *bocca della verita*—the mouth of truth—is still open to grab the hand of the false witness. The mental and moral state of these people, the lowest of the population, is almost desperate. One wonders how sin, sly and subtle as it is, could have brought its victims so far down the slope of obtuse ignorance and fetish superstition. Perhaps the Pope could explain this!

“Our room is a shop which opens on the street. It is not what we would choose, but it was the only place we could get within the reach of our means. When the doors are thrown open and the lamps lighted, people gather round the door. In the look of many you read the tale of want and vice and crime. Indeed, many of them are *ammoniti*, a kind of ticket-of-leave people. Rags, dirt, smoke, garlic, alcohol—they are all here. The men enter with their hats

on and their pipes lighted, their heavy shoes sounding on the wooden floor, and their tongues noisy in various dialects. Eighty or a hundred fill the room. They are nearly all men; the women will come after. As they have supped on bread and crude beans and lettuce, they have the pods and roots in their pockets. Should the preacher be dull many will leave before the service is over, not without a noise, perhaps letting fly a Parthian shot in the form of a cabbage-stalk. The influence of this on the preacher stimulates him to keep things from coming to such a pitch. In one meeting I had to descend from the table three times to invite disturbers to *come up higher*. They took the hint, whereas, in another meeting, a member gave a slap to a boy, and stones were thrown and the evangelist hooted. An inexperienced eye might see in this the hand and power of the priest, but such is not the case. This is the state of this class. The priest, indeed, is active, walking up and down the street; the bells of the parish church are sounding alarms; every now and then a spy comes to the door and looks round, or a mother rushes in and drags a child out by the hair; but the people inside, generally speaking, know little of religion. There is nothing to fear when the preacher has had a fair start, and Christ, in the Gospel, walks forth on the troubled waters. His voice is heard amid the tumult, and soon there is a great calm. It is a blessed

moment when the love of Jesus brings the quick tear to their eye. This is better than having the guards at the door!

“During the last two months 2,390 persons have come to the meetings in this room; many have given their names for instruction in the classes; and a Sunday-school has been opened, which, if we had good teachers, would soon be numerous.

“An important phase of this meeting is that many gather round the door and listen. To these, tracts are given, and words of truth spoken. As it is at the door of the meeting that the new-comer receives his first impression, in order that that impression may be a favourable one we try to put a competent worker there; hence the evangelists, when free, share this service with the members of the church.

“From these facts it is clear that great responsibility is laid upon us with regard to that densely populated and neglected part of Rome. The Master who gives the work will doubtless furnish the means wherewith to carry it on. Our more immediate need is that of a small harmonium. As this would not cost more than £15, I hope that some friend or some church will give you, dear Mr. Baynes, the pleasure of sending us one for Consolazione, as you kindly did so for Trastevere.

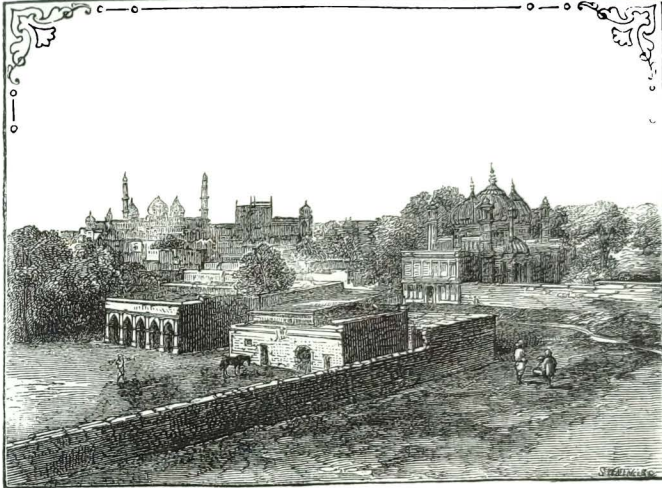
“Very affectionately yours,  
“JAMES WALL.”

## Views in the Delhi District.

WE are indebted to the kindness of Miss Isabel Angus for the three views, connected with the work of the mission in the Delhi district, we insert this month in THE MISSIONARY HERALD.

The first picture is the Mission-house Compound and stables, in Delhi.

Miss Angus writes: "This view was taken by Mr. Guyton from the roof



VIEW FROM THE ROOF OF THE DELHI ZENANA MISSION HOME.

(From a Photograph by Rev. R. F. Guyton).

of the Zenana Mission Home, which stands just opposite the mission-house in which Mr. Guyton now lives, and in which Mr. and Mrs. James Smith lived during the visit of Mr. Guyton to England. The little mosque adjoining the compound (or garden) is the private chapel of the Nawab of Patowdi, from whom the mission-house is rented.

"In the distance is seen the magnificent *Jumma Musjid*, the great Mohammedan mosque of Delhi, built of white marble and red sandstone."

## Tidings from Norway.

MR. G. HUBERT, writing from Skien, under date May 28th, says:—

"MY DEAR MR. BAYNES,—I promised you in my last letter that I would give you a little information about the work of the Lord at this place when I sent you my next. This

promise I will try to fulfil now. The Lord hath done great things amongst us, therefore are we glad. Already from the very first day of this year I had an earnest that we should see

a great awakening. We had on the 1st of January a tea-meeting, and after the tables were cleared a public meeting, which lasted till after midnight, and several souls began to seek the Lord in earnest from that night. At the usual week of prayer, the first week in January, we united with the Methodist and the Free Church, holding meetings in three different chapels, the meetings becoming more interesting and better in all respects each night. We kept on together for a fortnight, and souls were saved every night, and our meetings were better attended afterwards than they had been before. In March a Swedish evangelist, who labours in the line of Moody, belonging to his church in Chicago, came to this place. He had meetings every night in the largest hall we have in this town. They were all over-crowded. One he had in our chapel which was crowded to excess, and many souls were brought over on the Lord's side; the most of them had gone under consecration for some time. At the same time an awakening began in our Sunday-school, and is still going on. The Lord's presence is still felt in our meetings to be with great power.

"A few weeks ago I had the pleasure of baptizing four dear souls converted at the week of prayer in the month of January. Yesterday I had one of the greatest privileges and pleasures I believe any one can enjoy on this side of heaven. I baptized fourteen

precious young lambs, and amongst that number were my own son Godfred, and two daughters, Kate and Mary—all three truly converted to God some weeks ago. Another brother had also two of his children, and a widow sister three—two sons and a daughter. Besides these fourteen baptized, a young brother excluded last year was restored and received again into the church. Many more are inquiring about the right way of the Lord, and our hope is that the work will keep progressing. At Posgrund, the nearest town to Skien, the Lord has also blessed our work. We hope soon to baptize some dear souls gained for the Lord there. At Langesund and at Ydegaard, a large mining district about thirty English miles from here, a glorious revival has taken place, and many are waiting for baptism. At all these three last-mentioned places we need houses of worship for Sunday-school work, &c. The dwelling-houses are all too small, and our need of places of worship is felt to be great. I wish some of our noble, generous, warm-hearted English brethren knew our situation, particularly in this crowded field of labour of mine, for they would readily and gladly, I think, come to my help with £1,000, for which sum I could get three chapels built. Now is the accepted time; never in all my life have my eyes seen such a revival in Norway as I have seen this year. To the Lord's name be all the glory, both now and for ever."

And under date of June 11th he further reports:—

"Yesterday one dear believer was baptized and added to the church here at Skien, and several more will soon follow. Last Friday I was down at Langesund, where I had the pleasure of baptizing four souls, who were

added to the little church there, and at Odegaarden several are waiting to be baptized. Everywhere souls are gathered into our churches. The Lord is doing great things, wherefore we are glad. I am sorry you are not

able to be with us at our Baptist Norwegian Union Conference gatherings at Fredrikshold, as I am sure of excellent good meetings. We have never before met under such encouraging circumstances; the reports from all the churches will be very bright and interesting, testifying of large additions. Oh, for more labourers! the fields are white unto harvest, but the reapers are, alas! few—very few—in numbers and far

between. Next year, if we live, I hope the conference will meet here at Skien, and I hope you may then be able to be with us; I should be exceedingly glad to see yourself for once in our beautiful old Norway. We must have you with us next year to see our work, and to stimulate us to greater things.

“With my kind regard,

“I remain yours truly,

“G. HUBERT.”

### “The Lord Loveth a Cheerful Giver.”

WE desire to record with deep thankfulness the receipt of many recent gifts that appear to indicate a very special interest in the work and needs of the Mission.

A large collection of jewellery was accompanied with the following note:—  
“This is a small gift to the Lord, to be acknowledged in the MISSIONARY HERALD; some is of little value, and some sterling. Half to be given to the Zenana Mission, and half to the General Fund of the Missionary Society. Joyfully given by one of His unworthy children.”

From “a friend in Colchester, in memory of a sainted father”—a gold chain.

From two friends “who desire to be unknown”—a pearl-mounted dressing-case.

From “a poor widow”—“a brooch and two old and much-valued rings.”

From “a Governess”—a small case of jewellery, with the earnest wish she could send more.

Two earrings, from one “who cannot wear gold while it can be turned into money, and so help to send the light of life into dark and heathen lands.”

£2 10s. and a brooch from a domestic servant, who writes:—“I cannot but send you the enclosed trifle, all my present savings; for surely, if God opens so wide all the doors of the world, as He seems just now to be doing in a marvellous way, it is our duty and privilege to give not only all we have, but all we are too. I read the MISSIONARY HERALD with deep and increasing joy; it seems, sometimes, as if it was a kind of continuation of the Acts of the Apostles.”

“A working man and his friends in Dumfries” for years past have sent us most constant and generous help; and now, again, we have just received a further sum of £6.

“A farmer’s son” sends us a gold chain for the Congo Mission, and writes:—  
“I can well use a bit of braid to secure any watch, and shall feel all the happier because my chain has gone to help on the missionary cause, which seems to me so blessed that it is high honour to be allowed to help it on in even ever so little a way.”

We are also glad to report that the appeal for the cost of a specially constructed harmonium for Mr. Holman Bentley, of the Congo Mission, has been cordially responded to by a liberal lady-friend of the Mission, who desires

that her name should not be made public. While another devoted lady-supporter of the Society has undertaken to meet the cost of freight and transit to Africa.

Mr. J. Coxeter, of Highgate, who very generously offered to provide the cost, if not already secured, has kindly consented to transfer his promised help to the purchase of a similar instrument for Mrs. Collie, wife of the Rev. J. Collie, of Stacyville, Jamaica, who greatly needs such assistance in her Christian work amongst the schools in her district.

From friends at Brixham, in response to an appeal after a lecture on the Congo by Mr. Charles Wood, of Plymouth, we have received a box containing fifty-one shirts for the Congo Mission; and from Mr. Viccars, Jun., of De Montfort Square, Leicester, we have received a most welcome case of useful tools, of the value of ten guineas, for Mr. Grenfel, of the Congo Mission.

## The Mission School, Farraknager.

(From a Photograph by Rev. R. F. Guyton.)



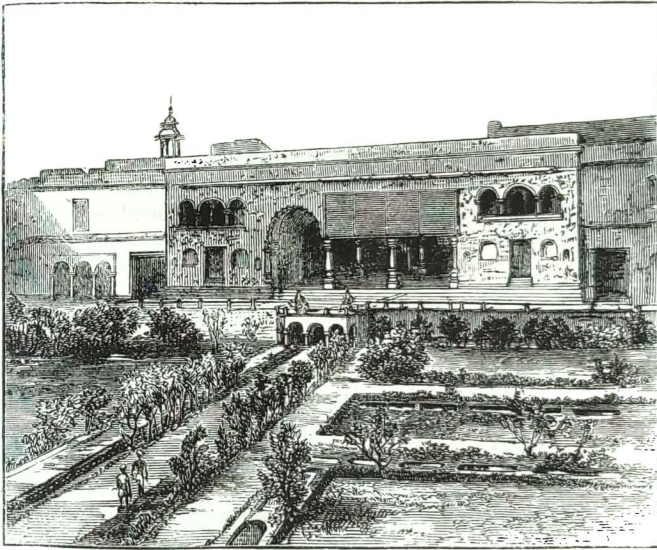
"THIS view," writes Miss Angus, "gives a good representation of the mission-school, near the old city wall, Farraknager. It was established last year, and numbers about twenty-five boys, chiefly of the weaver caste.

"The view was taken during a recent visit of Mr. Smith and Mr. Guyton to the school. A goodly number of people were gathered together listening to the former telling them of the love of Jesus and the wonderful 'old, old story'—an almost unknown theme to them, as there are but four native Christians in the whole city, numbering over 8,000 souls."

## The Shish Mahal, or Glass Palace, Farraknager.

**M**ISS ANGUS tells us about Farraknager—that it is situated about forty miles from Delhi, on the Rājputānā line of railway. It was a place of some importance before the Mutiny, but its Nawāb joined the insurrection against the British, and suffered death at their hands.

The *Shish Mahal*, the residence of the late Nawāb, is built in the usual Mohammedan style—a quadrangle, on one side of which are several large rooms. The centre—called a *dalān*—is open in front, and is supported on handsome pillars, and approached by two flights of steps; this is the reception-room. The walls of the *dalān* are covered with small pieces of



THE SHISH MAHAL, OR GLASS PALACE, FARRAKNAGER.

(From a Photograph by Rev. R. F. Guyton.)

looking-glass; hence the name, *Shish Mahal*—Glass Palace. The other three sides are composed of a number of small houses—the ordinary rooms of the members of the family, servants, &c. The women's apartments are behind, out of sight. The *Shish Mahal* is now used by the Government. In the *dalān* municipal business is conducted; the rooms to the left of the picture are used for the police court; those to the right for the Government boys' school; and on the fourth side, looking into the bazaar, is the *dāk bungalow*, or travellers' rest-house.

## The Associations and the Mission.

**A**T very many of the recent Association gatherings we are thankful to note resolutions were unanimously passed commending to the churches more generous and systematic efforts on behalf of the Foreign Missionary Society. In the Kent and Sussex Associations it was determined, in addition to a resolution especially urging upon the churches the enlarged support of the Mission, that the subject of the next circular letter to the churches should be—

“FOREIGN MISSIONS, AND THE DUTY OF THE CHURCHES TOWARDS THE SAME IN THE PRESENT ERA OF MISSION HISTORY.”

At the meetings of the Southern Association the following resolution was unanimously passed :—

“That the churches of the Southern Association desire to express an augmented interest in the Baptist Foreign Missionary Society and its operations. They devoutly thank God for the tokens of blessing with which the labours of its missionaries are attended in different parts of the world, also for the number of able and devoted young men who are offering themselves for acceptance to the Society. They sincerely deplore the necessity on the part of the Missionary Committee of considering the question of ‘retrenchment and recall,’ and pledge themselves to renewed and enlarged effort, if possible, in preventing such a step.”

The Lancashire and Cheshire Association most cordially agreed to the following :—

“That this Association, in view of the many claims of the Baptist Missionary Society, and the multiplied opportunities for extending the kingdom of Christ in every part of the world, commends to the churches the importance and necessity, if the mission work is to be prosecuted vigorously, of more systematic efforts in behalf of the Society as suggested in articles on this subject in THE MISSIONARY HERALD for June.

Similar and equally hearty resolutions were passed by the Suffolk and Norfolk, the Oxfordshire, the Denbigh, Flint and Merioneth, and the Montgomery and Radnor Associations.

We are thankful to note, at the present time, these public expressions of sympathy with the Mission. We feel them to be particularly opportune in view of the special meeting of our Committee to be held this month, when a scheme, already approved by the Finance Sub-Committee, for raising the permanent income of the Society is to be submitted for adoption. We cannot but regard the heartiness with which the Associations are passing these resolutions as a hopeful indication of the like heartiness with which the churches will assist in carrying out the decisions at which the Committee may arrive.



## The late Alexander McCumby, of Benares.

THE following details of the life and labours of our recently-departed missionary, the Rev. Alexander McCumby, of Benares, will, doubtless, be read with thankfulness and interest.

The Rev. W. J. Price, of Dinapore, N.W.P., now on a visit to England seeking restoration to health, writes :—

“MY DEAR MR. BAYNES,—According to my promise I send you a few jottings from memory regarding our brother, A. McCumby, Benares, India, whose death we have been suddenly called to mourn.

“You will bear with me while I say that to write about him as dead, whom but a short time ago I left so full of vigour, with whom I have lived, studied, travelled, and worked, is a task of inexpressible sadness. I would, indeed, rather be silent; yet, as something should be said of him at this time, and I am much indebted to him—particularly for valuable help in the study of Hindī, and, generally, for his fine example of steady, persistent toil—my silence would almost be guilty. I will, then, try to set down some things I remember concerning him; trusting that brethren whose acquaintance with our brother has been more lengthened than my own, may be led to supply a fuller account of his life. Mr. McCumby had been, as you are aware, a soldier. He was one of that noble band of missionary workers supplied by the army in India. His father was a Scotchman serving in one of the regiments of the East India Company, and he was born in the regiment in the year 1814. Brought up a soldier, while yet a mere boy, before he could shoulder a musket, he did duty as a bugler, and played in the regimental band. As he grew up to manhood, that liking for the study of languages which afterwards did him such good service

began to show itself; and he commenced the study of Urdu, Hindī, and even Persian, often denying himself in order to find money for books, and fees for the Moonshē and the Pundit. His acquaintance with the vernacular soon brought him to notice, and he was employed as translator to the regiment. While stationed at Dinapore he came under the influence of the Gospel as preached in the Baptist Chapel, and, having been led to repentance and faith in Christ, he was baptized by Mr. Lawrence, then our missionary at Dinapore, about the year 1838. In a garden at Deegah the old baptistery still stands in which McCumby, and many others before and after him, made profession of their faith. Not long after his conversion he was led to feel that it was his duty to preach to the natives. His ability was recognised by his brethren, and one of them paid the sum of £20 to obtain his discharge from the army. I have heard him say, with pardonable pride, that, with his discharge, he had a testimonial with the words upon it—‘A good soldier.’ About this time he was brought into connection with the Rev. W. Start, who had given not only his wealth, but his own life also, to the cause of Christ in India. Mr. Start took our brother by the hand, introduced him more fully to what was to be his life-work, and for upwards of forty years contributed to his support. Mr. Start, at his own charges, brought many missionaries to India, chiefly

rom Germany; and in the management of the missionary home in which these were first assembled, in training them in the language, and in initiating them into missionary life, he was as Mr. Start's right hand. While at Darjeeling, superintending the building of a mission-house, Mr. McCumby so far acquired Lepcha as to be able to preach in it, and to render help to Mr. Start in the translation of one or more of the Gospels into that tongue. Years afterwards the late Rev. John Parsons freely consulted him in literary efforts in Hindī, especially in his admirable translation—the Hindī New Testament. Other brethren, too, have been glad to avail themselves of Mr. McCumby's help—always freely rendered. Mr. Bate, of Allahabad, acknowledged, in a courteous letter, the assistance he had received from him in the shape of much valuable information for his excellent 'Hindī Dictionary.' To return from this digression. When, after many years of toil in India, Mr. Start was compelled to quit the country, Mr. McCumby went to reside with our missionary, Mr. Brice, at Dinapore, and, while assisting him in his business (Mr. Brice was a self-supporting missionary), he yet found time for the regular preaching of the Gospel. This he did chiefly in connection with our own mission, fraternising with our missionaries, and helping them in their work. When, therefore, about five years ago—Mr. Start having written to Mr. McCumby that he would like to see him connected with some Society—his name being brought forward, the Conference of Baptist Missionaries in Northern India unanimously recommended to the Home Committee that he should be taken on its staff. This was accordingly done; and thence, to the time of his death, he laboured, first at Allahabad, then at Benares, as

the accredited agent of our Society. It should be said, however, that on joining the Baptist Missionary Society he expressly stipulated that he should not be confined to one place, but allowed to freely itinerate wherever he chose. This was characteristic of him; he would never undertake a pastoral charge, or any work that might interfere with his liberty as an itinerant preacher. And perhaps no missionary has iterated more than he did. I should say that most of the large towns of the North-West Provinces, as well as the places of pilgrimage, and the fairs have been visited by him. The opportunities of preaching at the large religious gatherings of the Hindoos he looked forward to, and made preparation for, with keen delight. For over forty years he had regularly preached at the Sonopore Mela—an immense gathering held annually at the confluence of the Ganges and the Gunduck, near Patna. He was most conscientious in the discharge of his duties; when prevented by some untoward circumstance from going out to preach, he would become very restless and uneasy, and I have heard him say, on retiring at night, 'I feel unhappy that I have been unable to preach to-day.'

"The results of our brother's work were naturally of a kind that did not manifest themselves to him. He was rather a sower than a reaper; yet there were a few gathered ears, a few instances of those who had become Christians through his instrumentality. His preaching, too, was rather destructive than constructive in its character. Most unsparingly did he denounce, and often with withering sarcasm, the absurdities of Hinduism and Mohammedanism. Vehement were his attacks upon these false systems. No quarter was ever given; each refuge of lies he held up to

contempt and ridicule. This line of procedure he would justify by the example of some of the prophets, particularly by that of Elijah on Carmel when he mocked the worshippers of Baal. It was on principle, therefore, that he acted in this matter; and, abounding in withering exposure as his addresses did, in fairness to him it must be said they yet held up Christ as the Saviour.

"I have listened to very many of his addresses, but I never remember one that did not mention Christ as the sinner's friend and substitute.

"And there is very much to be said in defence of preaching like our brother's. The rubbish of old superstitions must be removed to make room for the foundations of the Gospel—the land must be cleared of gnarled roots and stony rocks of error to make way for the seed of truth. The Sun of Righteousness shines, but the veil is on their hearts—the blinded eye needs a surgical operation ere it can receive the light. Happy is that teacher who knows how to combine the two—the destructive and the constructive—in his preaching; who aims at destroying only what stands in the way of truth; who takes away the vile and base, that he may give what is of real worth.

"But I must somewhat abruptly close with a few words about our brother's death. He had been to the Ajudhya Mela, and there was taken with cholera. Returning from the Mela with the disease still on him, he yet went about his work.

"As late as Friday evening he was engaged in teaching some Ze-

nana workers, and on Saturday was out and about. That evening, however, alarming symptoms showed themselves, and, after suffering patiently borne, he passed away between 5 and 6 a.m. on Monday, April 23rd. A friend writes: 'In his illness he was exceedingly calm, said he was prepared either to live or die, as the Lord pleased; that his trust was in the precious Saviour to whom he had given himself in youth, and had done what he could to preach Him to sinners. Afterwards, he asked for his will to be made out, and signed it with a firm hand. Theo, hour after hour, as he grew worse, he continued patient as a little child, now and again asking, 'Is the end near?' When the end came, he quietly passed away to the presence of the Saviour he had known so long.' Through the long night, from 9 p.m. Sunday to 6 a.m. Monday, Mr. Etherington had watched with him alone. On Monday evening the funeral took place. It was attended by all the missionaries and by many of their wives, as well as by a considerable number of Christian friends.

"So ended the earthly course of Alexander McCumby, a man of transparently simple, truthful, honest character, faithful in the use of the talents entrusted to him. Doubtless he has already heard the glad words of welcome—'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"Yours sincerely,

"W. J. PRICE.

"May 28th, 1883."

The second sketch is written by the Rev. Thomas Evans, of Monghyr, and is as follows:—

"THE LATE ALEXANDER McCUMBY, OF BENARES.

"Our devoted and faithful brother, McCumby, who had attained to the

good age of about seventy years, has laboured most devoutly in the Gospel

in India for nearly half a century. But at last the call came to *go home*. He had just returned from his favourite work at Ajudhya Mela, where, it would seem, he contracted the germs of the fell disease, cholera; and yesterday morning, after a brief but terrible struggle with the 'late enemy,' he passed away calmly at 5.25.

"Just such a death as our dear brother wished—short and decisive. He died, we may say, *in harness*; to the last faithful to his beloved work of *preaching Christ to the Hindoos*.

"He was a soldier's son, and himself a soldier boy when converted to God, some fifty years ago. He at once felt a strong desire to be a missionary; saved all his money to buy, and all his spare time to study, books, both in the Hindī and Persian. He was taken up by that noble-hearted Christian, Mr. Start, as one of his agents to preach Christ in India, but of late years he has been the agent of the Baptist Missionary Society.

"Mr. McCumby was a *wonderful man*, in more senses than one. He stood alone as to his unrivalled *eloquence* in the vernaculars of the N.W., and has well been called 'the Spurgeon of India, in Hindī.' He hit the Hindoos *hard, very hard*, and he spared not the false prophet. His power to expose the folly of idolatry, and to put down the pretensions of

Mohammed was unique; and though he could cut so deeply, yet the people liked to hear him, for he did it *so well* that there was no way of escape. In his death we have lost a champion to assail the foe, and a brave heart to raise up the Cross of Christ.

"He was wonderful in his *energy and activity*, and few *young men* could work as he did for the Master. A man of about seventy, he stood as straight as an arrow, and walked with a firm and quick step; could preach in the open air, at the top of his voice, for an hour right off, and continue this several times a day.

"He was wonderful for his *unselfishness*. He might have been rich; but no, he either would take nothing for his work, or what he had he gave away freely. Indeed, he was one in a thousand among his compeers, and I fear India will be long before she is blest with a second McCumby.

"The servants go, but, thank God, the *Master* remains, and this is our comfort. 'Lo, I am with you always.' May He raise up men good and true to fill up the broken ranks in the mission bands in India; and may those of us who are still in the field be up and doing, and more faithful to follow the noble example of those who have *done well* and who have gone home to 'inherit the promise.'

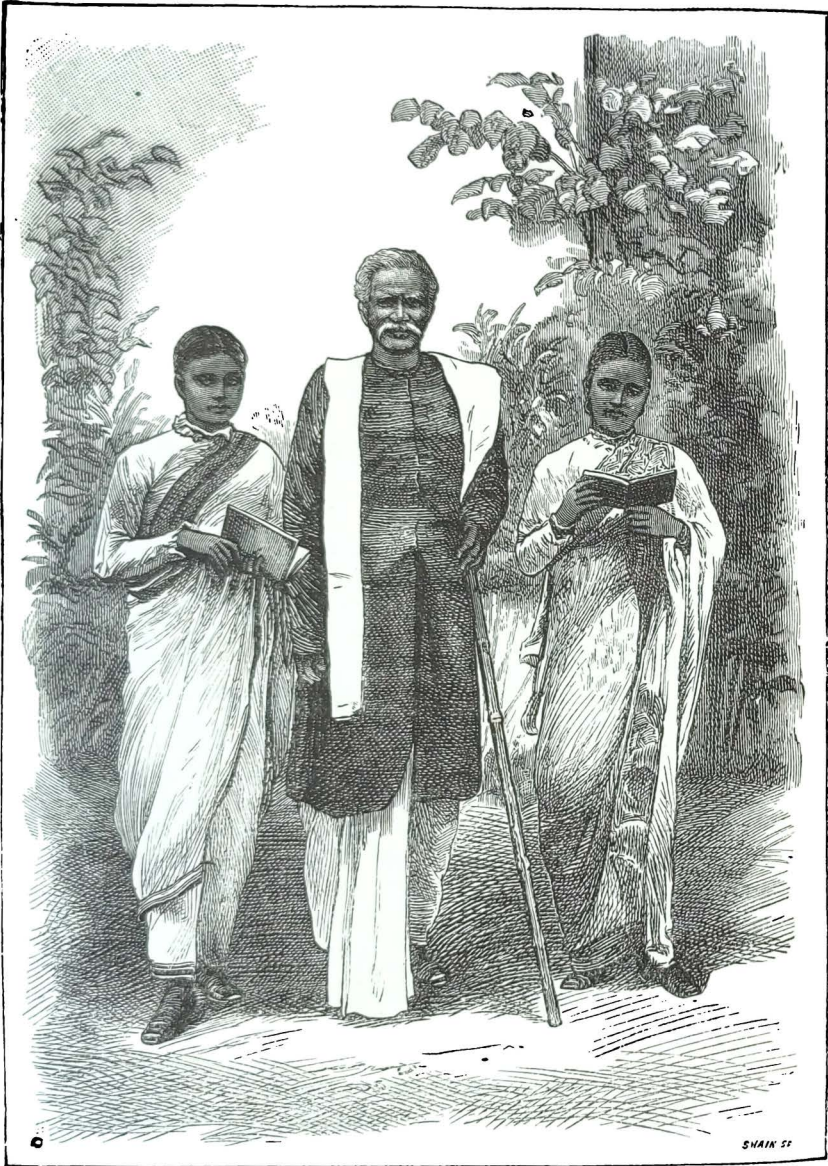
THOS. EVANS.

"Monghyr, April 24th, 1833."

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An old and generous friend of the Mission asks that the following may be inserted in the HERALD:—"In the *Times* of May 5th, this year, a leader commenting on the missionary meetings, &c., being held at Exeter Hall, says, 'For a considerable expanse of the earth's surface, the missionary station affords the sole educational and civilising centre which, in the nature of things, is attainable. A permanent decay in the fruitfulness of the collections summarised at Exeter Hall, would mean the extinction of the solitary rays of brotherly kindness which break the darkness over wide spaces abandoned else to native darkness.' I think this testimony, from *such a quarter*, is worth preserving."

[THE MISSIONARY HERALD  
AUGUST 1, 1883.



JOHN SIRCAR AND HIS TWO DAUGHTERS.—(From a Photograph by the  
Rev. G. H. Rouse, M.A.)—(See p. 284.)

# THE MISSIONARY HERALD.

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## Africa for Christ.

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### THE CONGO MISSION.

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#### THE DEATH OF THE REV. JOHN HARTLAND.

*"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."*—JOHN xii. 24.

IN this enterprise of winning Africa for Christ there must be, I know, my dear Mr. Baynes, much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building only; but what of this? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honour and privilege any servant of Christ must court and long for. I desire to go to this work feeling yet more intensely day by day, as the days pass on, that to live is Christ, and to die, gain; and if He should ordain for me early death, after a few years of humble, obscure, pioneering work only—well, it must all be right; for it means early and complete satisfaction. 'Then shall I be satisfied, when I awake in Thy likeness.'

So wrote John Hartland only a few weeks before he left home and fatherland four years ago for Central Africa. Prophetic words, for so He the All-wise and All-loving Father has ordained that, after a few years of faithful, earnest, self-sacrificing "*pioneer work*" and "*foundation building*," His servant should be called HOME, and to-day he is rejoicing in the full satisfaction of complete likeness to Christ. "Even so, Father, for so it seemeth good in Thy sight."

"Captain and Saviour of the host  
Of Christian chivalry,  
We bless Thee for our comrade true,  
Now summoned up to Thee.

\* \* \* \* \*

“ We bless Thee for his every step  
 In faithful following Thee,  
 And for his good fight fought so well,  
 And crowned with victory.  
 \* \* \* \* \*

“ We bless Thee that his humble love  
 Hath met with such regard ;  
 We bless Thee for his blessedness,  
 And for his rich reward.”  
 \* \* \* \* \*

The following letter from Mr. Comber to Mrs. Hartland, dated “ Baynesville Station, Congo River, May 13th,” gives the deeply touching details of our dear brother’s illness and death :—

“ MY DEAR MRS. HARTLAND,—  
 However I am to write to you and tell you the news, I know not. I can only look up to our tenderest Parent, our loving Father, and earnestly pray that He will help me in writing, and help you—for, oh! you need it so sorely—in reading.

“ Our dear friend Mr. Baynes will just go and break to you the sad tidings. First, somewhat loth and reluctant, but at last satisfied, glad, and even triumphant, he passed away to his rest and reward last night.

“ It is now Sunday evening. On Thursday evening I arrived here, unexpected by any one, having hastened down on hearing that he was very, very ill, and that all hope of his recovery was gone. A fearful attack of dysentery struck him down directly on arrival here from Manyanga in the boat, about three weeks ago.

“ Hughes did for him all he could do, and almost directly Butcher arrived from Underhill, and, a day or two later, Grenfell. The poor boy’s illness made such awfully rapid strides, however, that, as far back as a fortnight ago, little hope of recovery was felt by him or by his anxious comrades. Letters to you all, dictated at this time, are sent on by one whose gentle nursing and unremitting attention called forth many a grateful word from our dear John—our brother Butcher.

“ OUR MEETING AT BAYNESVILLE.

“ When I arrived here on Thursday night, after a hurried journey down from Stanley Pool, I found him terribly weak and exhausted. All day long they had been expecting his passing away. It may be that my coming roused him up, for he still lingered, and that for two days and two nights more. Right up to the last he was *conscious*, except for occasional short wanderings, and conscious, too, *without being in much pain*. This made us very thankful.

“ At first, as I say, he was very reluctant to go and to leave all his work and his dear ones. ‘ Poor Gwennie! poor mother!’ said he, constantly. ‘ Oh, it does seem so hard. Only four years of rough pioneering work, and all preparatory ; so little of the real missionary work yet. Oh, I can’t understand it.’

“ PRECIOUS WORDS.

“ During all day Friday, and during half of the following night, I was constantly talking to him and sitting by his side. And, oh, what talks we had! What glorious words he spoke! His reluctance entirely disappeared, and he was only anxious to depart. Words of faith, trustfulness, and peace did he speak. ‘ Whether He wants you to serve Him here longer, or wishes you to go to His service in heaven, you’re satisfied and willing, aren’t you, John?’



'Oh, yes; it's all right now; I'm so glad, and to be with Christ is far better. I do want to see Him and be with Him. I'm so glad.' And then towards midday, as every hour I thought would be his last, with my hands clasped in his, we seemed to go so near to the boundary line. And some such solemn words were spoken, some of them almost too solemn to speak about: 'Oh, John,' said I, 'perhaps in an hour you will be there, you will see the Saviour, and beat His feet; oh, John!' 'Oh, Tom!' was all, at the moment, he said, with a voice full of solemnity and earnest feeling; presently afterwards, 'I shall be like Him, for I shall see Him as He is. It's all right; it must be right.' 'Yes, John, Jesus is faithful and trustworthy.' 'Oh, yes; if Jesus stands, I stand; if He falls only, I fall. Oh, Christ! simply to Thy cross I cling. My trust, my hope is in Thee.'

"At times he would look into the darkness of the valley with a little dread. 'Oh, I don't know what it's like. I do hope Satan will not come and torment me with doubts. Jesus, hold me tight; hold me with Thy powerful hand.' And Jesus did hold him tightly all the time.

#### "OLD MEMORIES.

"Much did we talk of our very dear work together at the Camden Road children's service, and of the rich blessings we ourselves obtained while trying to bless and help the dear little ones; and once, when I said to him, 'John, when you are in heaven, you'll, if possible, help us still; and perhaps, as Holman says, be better able to help us there than you are here.' 'Oh, yes, I shall be always interceding for you all, and also for our dear young friends at Camden.' And so passed the last day but one, happy, holy communings, with sometimes throbbing hearts and burning tears as awful and blessed things were realised, and the heavenly

home seemed so close. Sometimes he wished me to read or sing to him. 'Sing "Rock of ages" or "Jesus, Lover of my soul."' Every hour we were expecting the Master to come and call for him.

#### "COME, LORD JESUS.

"Saturday morning dawned and found us still watching and waiting. As full daylight came, I blew out the candles and flung open the windows. 'The light of another day, John. How little, yesterday, we expected this. Perhaps He is intending to keep you here. Whether you go or stay—or whether, if you go, He takes you quickly, or leaves you lingering and waiting—you believe He will do the best, don't you, John?' 'Ah, yes. He knows best. Just as He wills.' But the day was spent in weary waiting, and his heart's desire seemed to be, 'Come, Lord Jesus.' Parting directions about certain matters were given; loving thoughts always reverting to his dear home, and especially to his mother and Gwennie; and occasionally singing a hymn or speaking some of the gracious, blessed words of the Master and Saviour—we waited. He was full of peace, rest, and glad hope, listening for the Saviour's voice—we, his grieving colleagues, were also waiting and expectant. At the close of the afternoon he occasionally wandered, but a word or pressure of the hand always recalled him.

#### "DON'T HOLD ME BACK.

"Just about six o'clock he opened his eyes with a look of surprise and awe, and, raising his hand up, kept it pointing upwards. His breath became more and more feeble and gasping, and for half-an-hour he said nothing, and I thought he would pass away thus. But just before quarter to seven he opened his eyes, fully and feeling, 'the time was at hand,' he struggled over to the other side of the bed, and, looking up, cried out: 'Christ

is all in all; Christ is all in all. Let me go, my friends. Don't hold me back. Let me go, Tom. I must go. I want to go to Him. Simply to Thy cross I cling.. Let me go.' His struggles ceased. I put my hand to his pulse. Dear John had gone. He was with his Saviour. Oh, my dear Mrs. Hartland, the dear Lord comfort and help us all—especially, tenderly, you, his mother, Gwennie Thomas, who had given her love to him and her heart and life to Africa, his sisters, his father. I can only plead for you all. I know how dear he was to you all. For us of the Congo Mission, we have lost not only a dear and loved colleague—and you know how much we love each other—but one of our old, long-tried, and experienced brothers.

“BROTHERS IN TOIL.

“For myself, as you know, our friendship was eight years old. Hand-in-hand we worked for the dear children at Camden. Glorious work, and hand-in-hand we worked for the redemption of the ‘Dark Continent,’ the time—the set time—to ‘favour’ whom is come. Let my last end be like his.

“How thankful am I, how thankful was he, my dear John, how thankful I think will you be, that his oldest colleague and friend in Africa ‘happened’ (so we say) to come down and was able to spend these last days with him. How much he spoke of this peculiar arrangement of God's good providence.

“And then, how thankful must we all be that, in our loving Father's goodness, our dear old John did not die untended and uncared for, far away from all his colleagues—as it might have been; but we four were with him, and were able to soothe and cheer him. I would that you had heard all he said

about his colleagues' unwearied and gentle tending, as, day after day, for three weeks (I only arrived towards the last), with gentleness and strength they nursed and tended him. ‘He has the strength of a giant and a hand of velvet,’ said he of one. Your dear boy, dying in this far-away land, had gentle, tender nursing. This will be a little comforting to you.

“HE DOETH ALL THINGS WELL.

“Had I been here, too, from the beginning, or dear Harry Crudgington, we could not have done more for him medically than did Grenfell and the others, whose treatment was the best possible. But the violence of the disease, and the hurried disorganisation, were terrible; the latter with special mortification, so that very quickly acute pain was subdued. But oh! his mental, spiritual condition; what a glorious end! What a blessed death!

“Oh, my dear Mrs. Hartland, may He who is able to do all things bind up your hearts, which must be breaking, and soften your sorrows. ‘Mother, Gwennie, all of them, will soon be with me,’ said he once. ‘Yes, dear old fellow,’ said I, ‘those of us who live longest will soon be there.’ Let this letter be for all of you, including Gwen Thomas. I did not want to make it so long, but the details are so blessedly comforting to us that I think you would like to have them.

“The enclosed *lines* (his own) he would like to have on his memorial card.

“Earnestly praying for you all—for you, Mr. Hartland—for Miss Thomas, Lily, and Alice, and with kind love,

“I remain,

“Yours in sincerest sympathy,

“TOM J. COMBER.”

LINES WRITTEN BY MR. HARTLAND BEFORE HE LEFT ENGLAND,  
AND REFERRED TO IN MR. COMBER'S LETTER.

"I shall be satisfied when I awake with THY likeness."

To be with Christ is "far better"  
Than on earth afar to roam;  
And death's angel is His messenger,  
Calling His loved one home.

To be "like Him," 'tis the fullness  
Of His promises and grace.  
I shall catch my Saviour's image  
When I "see" His lovely face.

'Tis not *dying*, this transition  
From earth's long and painful strife,  
To be *with* and *like* my Saviour:  
It is entering into Life.

Mr. Grenfell, writing under the same date, says:—

"MY DEAR MR. BAYNES,—It is scarcely three months since I wrote you the sad tidings of the departure of our dear Brother Doke, and now I have again to be the messenger of similar sad tidings.

"This time it is not one of those recently added to our numbers whom we have to mourn, but one of those who for four years has stood the heat and borne the burden of our arduous Congo Mission work.

"Our dear Brother Hartland, whose loss we now deplore after the toil of a long period of pioneering, was just entering upon what he considered to be his life-work in settling down at Manyanga to engage in the more directly missionary efforts incident to station life.

"HOPE AND ANXIETY.

"On the 21st ult. I wrote you of my intention to proceed up country, and was enabled to start on the 27th. On my second day's journey I received the news of Mr. Hartland's serious illness, and pushed on as fast as possible, arriving here on the 1st inst.,

to find our brother in a dangerous state. But I was very hopeful that, with God's good blessing and by our doing our utmost, he would yet recover. Messrs. Butcher and Hughes had then carefully nursed him through ten days of the severest form of dysentery, and, when I arrived, the worst symptoms were apparently yielding to the remedial measures which had been taken, and the crisis seemed to be safely passed.

"However, on the 3rd inst., other unfavourable complications developed themselves, and these for a couple of days seriously shook our hopes. But our patient, continuing to take plenty of nourishment, and having a brave, strong heart, seemed to rally again, and we were all buoyed up with the hope of ultimate recovery.

"THE MASTER IS COME, AND  
CALLETH FOR THREE.

"On the 10th, however, we were reluctantly compelled to abandon all hope, and it fell to our lot to break the tidings to our brother, who was full of expectation of being able to do

something more in the Master's service.

"I shan't easily forget his look as he gazed at us and said, 'Well, I am not afraid to die. My trust is in Jesus. Whosoever believeth in Him hath everlasting life.' A little while later, he said, 'After four years' preparation, and just as I am about to enter upon mission work proper, it seems strange for me to realise that my work is done; but He knows best.'

"Late in the evening of the same day we were greatly comforted by the unexpected arrival of Mr. Comber from Stanley Pool. This was most opportune, that Hartland's closest colleague and fellow-worker in the old country as well as on the Congo should be with him in his last hour.

"During the following two days they held much brotherly, cheering converse together; and last evening, when the parting-time came, he who went forward went joyously down into what so many fear as the darksome river of Death, saying, as he went, 'Don't keep me; don't keep me! I want to be with Him. Don't hold me back! Simply to Thy cross I cling.'

"EVEN SO, FATHER.

"Mr. Comber is writing a letter

with full details to Mrs. Hartland. This he leaves open for your perusal. But, as time will not allow of his writing to you also, he wishes me to send a note begging that you will arrange as you see best for the gentle breaking of the news.

"We know good Mrs. Hartland's kind and sympathetic heart will almost break down under the heavy blow, and she will feel it all the more keenly that she was so soon anticipating her son's, her only son's, return; and for her sake we ask the favour of your doing the utmost to lighten the blow.

"I feel that I cannot write more, my dear Mr. Baynes. In this, as in all, we can only acquiesce—'Even so, Father, for it seemeth good in Thy sight.' Our hearts are sad at having lost so good and dear a brother, and that there is another breach in our ranks; but we rejoice in the same assurance which buoyed up so valiantly him who is gone before—the assurance of everlasting life through Christ.

"With sincerest regard, my dear Sir,

"Very faithfully yours,

"GEORGE GRENFELL."

## FAREWELL WORDS FROM A FAR LAND.

*Written after reading Mr. Grenfell's Letter on the Death of Mr. Hartland.*

"DON'T keep me, friends, I want to be  
 With Him" for whom I crossed the sea;  
 Left home beloved, and brethren dear,  
 His name to speak, His cross to rear,  
 On these dark shores, outstretched around,  
 Where none have raised "the joyful sound."

"Don't keep me"—I had thought awhile  
 To serve, with His approving smile,  
 And win some trophies for His crown  
 Ere yet I laid the banner down  
 And sank beneath the sands to rest—  
 Strange, "strange it seems, but He knows best."

"Hold me not back"—for voices sweet  
 My listening ear already greet;  
 And forms I see, as though they wait  
 To bear me gladsome through the gate,  
 Thine first, to whom my soul takes wing,  
 While "simply to Thy cross I cling."

"Hold me not back"—let dying speech  
 From Congo's shore far homeward reach,  
 And many a youthful heart beat high,  
 Like him to live, like him to die;  
 True life-word this, on Duty's track,  
 At God's high call, "Hold *me* not back!"

J. TRITON.

Bloomfield, Upper Norwood.

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Mr. Butcher, writing under the same date from Bayneston, May] 13th, says:—

"MY DEAR MR. BAYNES,—On the 25th ult., whilst at our camp at the Luvu River, I received a note from Mr. Hughes, asking me to hurry on to Bayneston, as Mr. Hartland was very ill. In less than half-an-hour I was on my way to Banza Manteka.

"BLESSED MEMORIES.

"For the first hour I expected to fall, on account of my still being in fever, having had an attack the previous evening and passing a sleepless night. With the fever still on me, I commenced my journey, filled with anxiety, at 1.30, thus going forth in the full heat of the day. Thanks

to our heavenly Father, I was mercifully spared, and the weakness and fever passed off, permitting me to reach Banza Manteka that night. The next day, after a hard walk, I arrived at Bayneston at 2.30 p.m., to find our dear Brother Hartland suffering from a very painful and severe attack of dysentery, looking very haggard and wan. After many days of most exoruciating pain, he became almost free from suffering, and gently passed to his eternal reward. He retained his consciousness to the last, often talking of his work, his boys, sending messages of comfort and cheer to his loved ones and friends. Towards

the end he panted to be gone, and most triumphantly did he go down into the valley and on to his Saviour and his rest.

“THE FULL ASSURANCE OF FAITH.

“It was with very deep sorrow that we witnessed the departure of our Brother Doke, but now our cup of sorrow is more than full, for to-day we gazed upon another grave. The dear Congo (San Salvador) boys who twined the floral wreath, and who tearfully bore his body to the grave, felt very much was gone from them. Who shall say what was the ‘heart-break’ of his fellow-labourers, as, with blinding tears and in faltering accents, they bade him farewell who so recently was full of hope and joy in the work of our blessed Lord and Master? Yet there came a chastened joy and a quiet peace with memory of his unfaltering faith. His was the ‘full assurance of faith.’ The night prior to his death he said to me, ‘I can’t shout, or sing hymns, I’m too weak; but I *know* in whom I have believed, and my trust is alone in Jesus.’

“He died with his comrades near him, to accompany him as far as possible, and then he passed on to the higher and more perfect service of the King.

“TO LOVE CHRIST.

“Henceforth, my dear Mr. Baynes, our work will be more sacred and holy, for now our two Congo missionaries are in the ‘great cloud of witnesses.’ We shall have peculiar help, for they surely are our ministering spirits. Oh, for more consecrating grace, more faith, and a simpler trust in the inexhaustible resources of our Father’s love. Yee, though the breach be wide in our little company, our Father, God, will thrust others into the work, and good and glory will come out of it. May He be near, very near, to those who feel most our brother’s departure; and may we all be sanctified and ready for our call to come home, where there is no more death.

“Yours affectionately,

“H. W. BUTCHER.”

## Camden Road Chapel Sunday-school and Mr. Hartland.

**A** CORRESPONDENT, connected with Camden Road Chapel Sunday-school, sends us the following :—

“In April, 1874, John Hartland joined our staff of workers in the Sunday-school, and took charge of a junior class of boys. It soon became evident that, however diffident he might feel on account of his own youth and inexperience, his heart was in his work amongst his scholars. When the attendance of teachers was marked in the officers’ register soon after the commencement of morning or afternoon school, it was scarcely necessary to look at the chair in class No. 14 on the boys’ side. The teacher was sure to be in his place, and early;—a proof of the earnestness and thoroughness which afterwards stood him in good stead when he took his share, so manfully and well, of the pioneering work of the Congo Mission.

“By no means inclined to push himself forward, Mr. Hartland did not neglect the opportunity of training himself for addressing others by taking part in our school exercises. We found him an intelligent and considerate fellow-worker, and he quickly gained the confidence, as well as the regard and friendship, of all whom he met Sunday after Sunday.

“As he warmed into his work amongst children, a strong force of character began to develop itself. Not only were his class-lessons carefully prepared, but it soon became known that ‘Hartland can give a capital address.’ Before he left us for Africa he had made his mark as an effective speaker, whether to the young or to adults, and, in case of emergency, he could be trusted to take any class in the school, from the most advanced ‘senior’ to the more numerous and restless ‘infants,’ with many of whom he was to become a great favourite.

“He joined Mr. Comber in conducting on a week-evening a children’s service in connection with our Sunday-school, and the almost brotherly affection which sprang up between the two young men brightened the lives of both in the distant field of labour from which, in the providence of the All-Wise, the one has been taken whilst the other is left to look forward, through his sorrow, to a lasting re-union in the ‘Home over there.’

“Many times in Africa, we learn from letters, the two comrades recalled to each other’s memory the children’s service at Camden Road—the words spoken, the prayers offered, the questions asked and answered, the daily reading of God’s Word encouraged, the visits to the children’s homes, in which the names of ‘Comber’ and ‘Hartland’ were fast becoming household words, and, not least, the letters written and received—all in a spirit of cheerful Christian kindness which has borne much fruit amongst our scholars. Even the youngest child could see in the spirit and life of both the workers for Christ that there was no gloom in religion.

“Those who, as children, attended the weekly meetings, and enjoyed them, will be glad to know that John Hartland himself, when the shadow of death was approaching, said of these children’s services, ‘They were the happiest time of my life.’

“After Mr. Comber had gone to Africa to commence direct missionary work in an unexplored region, Mr. Hartland continued the services at Camden Road, and became more and more valuable and helpful in every department of Sunday-school labour; but in his heart he was longing to follow his friend, and, side by side with him, to face the dangers and share the toils of the new enterprise of the Baptist Missionary Society. He prayed that God would open up his way, if His will permitted. Meanwhile, steadily and conscientiously discharging the duties nearest to him at home, he waited patiently for the fulfilment of his heart’s desire.

"It came. God willed that he should give his services, and then his life, to the Congo Mission. When Mr. Comber visited England to report progress and obtain fresh help, Mr. Hartland, to the intense joy of both, was accepted by the Society as one of his colleagues to return with him to South-West Africa.

"The farewell words of the young missionary were spoken earnestly and hopefully. Many tokens of good-will were pressed upon him by children, as well as by older well-wishers; and many prayers were offered that it might continue to be well with him and his companions when they reached their destination in the Dark Continent which has cost the Christian Church so many a noble life.

"'It is well' with our friend now, though not as we would have had it. Camden Road felt it an honour that another of her sons should be placed in the front rank of Christ's army. The Sunday-school regarded the teacher whom it lost as promoted in the Master's service. The School Missionary Association exerted itself as gladly for him as it continued to do for Mr. Comber. The scholars were attentive and eager to listen whenever the superintendent announced that he had a letter from Mr. Hartland to read from the platform. Not a few letters from very youthful correspondents found their way to Banana, and San Salvador, and Baynesville. Vividly remembering our steady helper, our pleasant companion, our quiet, thoughtful counsellor, our true friend, many of us were gladly looking forward to seeing him again before the close of the present year.

"It was not to be. God has called, in early life, His faithful servant to Himself. It is the will of the Lord that the meeting again shall be not here, but hereafter. His will be done.

"The missionary life of John Hartland is known to all readers of the HERALD. On hearing, at Camden Road, of his dangerous illness, we prayed that his life might be spared; but we bow, in faith, to the wisdom that has decided to close thus early the young Christian's term of work on earth.

"After the news arrived that all was over, the teachers and scholars of Camden Road joined in a simple memorial service. The hymn was sung with evident feeling:—

'Faith can sing through days of sorrow,  
 All, all is well.  
 On our Father's love relying,  
 Jesus every need supplying,  
 Or in living, or in dying,  
 All must be well!'

And again heart and voice joined in the well-known lines, which brought



before us that last evening hour in the African mission-house, when the brothers in Christ clasped hands in the very presence of the Master beckoning to His follower:—

‘Hold Thou Thy cross before my closing eyes;  
Shine through the gloom, and point me to the skies.’

“Warm prayers were offered for the Congo missionaries, already stricken, who will feel this fresh and severe loss most keenly, and for the bereaved family and friends at home.”

“A short address on John Hartland’s connection with our school, and his work for Christ at home and abroad, was listened to with interest and sympathy.”

“For himself we cannot grieve. As soon as he had given his heart to the Master, for him to live was Christ, and for him to die has been gain.”

“In his last letter to me, written about two months before the fatal illness, our friend says of a New Year’s card for 1883 which I had sent him: ‘Its cheering motto is most certainly an appropriate one for us out in Africa.’ The motto was:—

‘Thou wilt show me the path of life.’

“Little did we know how significant, or how comforting, those words would be before the new year was old. By the path that God appointed and the Redeemer trod, forgiven, accepted, blessed, and made a blessing through the atoning merits of Him who is Himself the Way, John Hartland has passed before us into the life that is eternal in God’s presence; and the loving son and brother, the earnest teacher, the devoted Christian missionary, has gone to receive the promised welcome from the King of Kings, our Father in Heaven—

‘Well done, good and faithful servant.’”

The following extracts from letters written by Mr. Hartland to Miss Thomas will be read with peculiar interest, as revealing something of his inner life and experiences:—

“22nd September.—Shall we ever meet again? I do so hope so, but I am surrounded by so many dangers that I almost fail in faith, and fear that the long dream of my later life will never be realised. But we are in His hands, and must not fear nor be

afraid. He will act kindly, lovingly, and wisely.

‘Terrors and deaths around me fly,  
But without Thee I cannot die,  
Not a single shaft can hit  
Till the *God of love* sees fit.’

So I can and do trust Him.”

"22nd January.—It seems so hard to be building, steering, studying, and enduring sickness, while there is so much to be done, if we could only get at it. But, whatever it be, it is work for Christ, and looking at it in that light all is altered.

"We are laying the foundation of a great mission, and our Master is helping us wonderfully in His work. It may not be in our time that the great house shall be built of living stones to His glory, but it *shall* be built. There is not much to show now—just a little ground broken up, just a little influence gained here and there. But the harvest home *is* coming, and we shall rejoice that our labour is not in vain in the Lord. Do not come out expecting to do a great work for God, or you will be disappointed; come to take just the work He gives you, and do it faithfully, because it is *His*, and He may, seeing you faithful in least things, make you a doer of mighty works, to the joy of your own heart and the glory of His great name.

"We do indeed need time for quiet reading and prayer, and yet we can often get but little. Cut off from the means of grace, so often slighted because so common in England. Often alone, with no pastor's voice to cheer us to well-doing, to counsel us in difficulty, to warn us from wrong paths, and to stir up our hearts; with no communion of saints, no prayer-meeting, nothing that you happy people in England enjoy, in a climate where the temptation to spend all spare time in rest is almost too strong to be resisted, we do need most sorely time for communion with our Lord—and yet who of His servants have fewer opportunities? From before daylight to dark, all our time is full, and when we retire to rest it is often to fall asleep over the sacred page."

"7th January.—Death is awful, looked at in some aspects, especially a violent death; yet, when met face to face, it seems to lose its terrors. But, if God wills it, I don't want to die just yet, for my work's sake; I seem only just girding on my armour. The dear Lord make us both able to live for His glory, and prepare us to go to Him whenever He pleases to call us. Oh! it will be glorious to be found 'faithful unto death, to have fought a good fight, to have finished our course, to have kept the faith, and to fall at last tranquilly into the arms of our loving Redeemer and Captain, through whom alone we shall have gained the victory. May He grant us this death of the righteous!"

"25th February.—Speaking of Mr. Doke's death. How strange are the ways of our God!—one so young and promising, who had given his life so unreservedly to the Master's work, and seemed so adapted to serve Him long and well, who was looking so hopefully forward to commencing that work, out down just as he was about to enter what he hoped would have been his life-work. It pleased the Lord to take the life rather than the service of His servant; but no—to change his field of labour from the distant corner of the vineyard to His own presence, where His servants serve Him, they see His face, and His name is upon their foreheads.

"2nd April.—The only hope for some time here is in the children. I have two native boys here, and hope to get more in time, and so to influence the people; but it will be slow work for a long time to come. But it is what the Lord has given me to do, and I accept it from Him, and do it for His sake, though it is not the work I should prefer. But this station is necessary for us to reach the populous

districts in the far interior ; so I am contented to work here, knowing that I am serving my Master here, and, though my station at present is more like a transport than a mission-station, I am, in my appointed way, helping on the subjugation of Africa to Christ.

“ There is much cause for sadness out here. The people seem so hopelessly heathen ; good influences seem to have no power to soften their hard hearts. Then their wicked, horrible customs are enough to sadden the gayest heart that thought on them. But, though often sad and disappointed, I am never miserable. I came out hoping to preach, and teach, and convert ; and I have had to build, and travel, and endure weariness. Hardship I expected, and have

had a full measure ; work and danger I anticipated, and have not been disappointed. But the success I longed for seems far off still. Oh ! I underestimated the work. Rank weeds, luxuriant roots of evil, abound in the hearts of Africa's sons as vegetation abounds and flourishes in her forests. And so deeply are they rooted in the hearts of the people that you might as soon try to rend the mightiest boabab from its firm hold on the soil as to uproot the evil in the people's hearts. God's wind, God's rain, and God's rivers do the first, and only God's grace can do the second. But so slowly do God's powers work, one gets impatient, disappointed, cast down. Will His Kingdom ever come? we cry.”

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At the Quarterly Meeting of the Mission Committee on the 15th of last month, the following resolutions were unanimously passed, and at the same time the sorrow-stricken family and friends of the dear brother now at rest were commended in special prayer to the blessing and care of Almighty God by the Rev. H. STOWELL BROWN, of Liverpool :—

I. “ Resolved, that the Committee desire to bow in humble submission to the Divine will that has permitted this further heavy loss to fall upon the Congo Mission, and to magnify the Divine grace exhibited in the devoted life and sanctified consecration of their departed brother, whose sun ‘ has gone down while it was yet day.’ They affectionately commend to the special grace and sympathy of the Divine Father the heavily afflicted parents and family of their beloved brother, and pray earnestly that they may be abundantly supported and upheld in this season of sore trial ; and especially would they also remember one who looked joyfully forward to years of companionship and toil with the devoted labourer so early called to higher service and reward, beseeching for her Divine help and comfort in her grief and loneliness, lightened by the well-assured conviction of a happy re-union in the everlasting home.”

II. “ That, in view of this further loss, the Committee are deeply impressed with the pressing importance of sending out, at the earliest practicable moment, such reinforcements as the work of the Mission on the Congo imperatively demands ; and they trust that specially well

qualified brethren may be raised up by the Lord of the harvest who shall be found ready and anxious to fill the places now rendered vacant by the translation of devoted toilers to higher service and reward."

Subsequently, at the same meeting, two young brethren were unanimously accepted for Congo Mission work, and will, we trust, very shortly sail for the Dark Continent—Mr. Sidney Comber, of the Edinburgh Medical Mission College (brother to Mr. T. J. Comber, of Stanley Pool), and Mr. Wm. Ross, of the Bristol Baptist College, both these brethren having been specially preparing for the work of the Congo Mission for some time past.

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## The Barisal Mission.

JOHN SIRCAR AND HIS DAUGHTERS.

(See *Frontispiece*.)

THE Rev. Thomas Martin, of Barisal, whose safe arrival in this country we had the pleasure of reporting in last month's HERALD, writes:—

"On my way to Calcutta, in December last, to attend the great Decennial Missionary Conference, our devoted native brother John Sircar wrote an epitome of his life, which I intended reading to the brethren of our own Conference had there been time. I was unable, however, to carry out my intention. Mr. Rouse then suggested that I should send it to you, with a photograph of John. He therefore photographed John and his two daughters together, and I now forward you a translation of the epitome and a copy of the photograph, thinking that perhaps you may be able to make some use of them for the MISSIONARY HERALD.

"John has been a most faithful and devoted Christian worker ever since the days of Mack, and I earnestly hope his work is not yet done.

"Yours very sincerely,

"To A. H. Baynes, Esq."

"THOS. MARTIN.

"EPITOME OF MY LIFE, BY JOHN SIRCAR.

"I thank my Saviour, the Lord Jesus Christ. Through the abundance of His great mercy and love, having been called and chosen, what little efforts I have made in this field with His chosen servants, these I relate with a glad heart to the brethren.

"For a little while I proclaimed the name of the Lord in different places with the brethren, the preachers of Serampore—as, for instance, at the

fairs of Chokda, Tribenee, Khorda, Gongiságor, at the festival of the car of Mahesh, in villages, and in different parts of the town of Serampore.

"In January, 1833, having been appointed by the Committee at Serampore, I went with Mr. Lish to Chirapunju. Having arrived there, I first of all established a school. Mr. Lish composed a book in the Khasiya language by means of English characters. I was wont to teach this book to twelve or fourteen Khasiya youths, and to preach occasionally in the bazaar. Many of the Khasiyas understood Bengali and could speak Hindi. And all the servants of the Europeans who resided in that place were wont to hear the Word of the Lord. In this way I laboured in that place for eight or nine months. Through misfortune I was not able to remain many days in that place. My wife having been attacked by a painful disease, and ordered away by the doctor, I was obliged to come to Serampore. For the purpose of securing good medical attendance it was necessary to place my wife with Mrs. Wilson. Mrs. Wilson manifested very great compassion towards me, and had my wife attended by many very excellent doctors, but she obtained not the least relief. Consequently, it was necessary for me to live at Serampore. On account of the poverty of the mission, the managers appointed me as a teacher to teach Bengali in the girls' school. I taught the girls one part of the day, and the other part of the day I preached. In this way two years were spent. In the year 1836, having been appointed to mission work under the direction of Mr. Parry, I preached the Gospel at Kodomdee, Buridangar, Malgaju, Kalmari, in the district of Jessore, and in other places where there were very small churches, and in markets, bazaars, and villages. And I watched

over all the churches. Having established a Sunday-school at Buridanga I taught a few Christians. Some of these were appointed to the office of preachers, and were sent by Mr. Parry to Barisal. In consequence of my health being impaired, through living a long time in a place where the water was brackish, it became necessary for me to go to Jessore and dwell there. Afterwards, in consequence of Mr. Barivo's dismissal, the responsibility of superintending the churches at Barisal was placed upon Mr. Parry. In the year 1846 I was sent by Mr. Parry to Barisal. A few months after this, Mr. Page, being ordered by the Committee, came to Barisal, and I began to work along with him. In this way I have continued to work in the Lord's field with Mr. Sale, Mr. Martin, Mr. Bate, Mr. Ellis, Mr. McKenna, and other European brethren. On account of the mercy and favour of God being with me, I have done the Lord's work for fifty years. In 1862, I went to Furreedpore to establish a station there for the South Australian Baptist Missionary Society, which was formed a little before that time. I laboured in that field for nearly a year, but my health failing, owing to over-work, I was obliged to come back to Barisal. Thank God, the Mission has made great progress since.

"I have purposed to speak a word, to the brethren here present, of the wonderful design of the Lord. Remembering His marvellous dealings, I give exceeding thanks for His boundless mercy. Beloved brethren, it appears the Lord appointed me—an unlearned man—to work among an uncivilised and ignorant people; for I have all along worked in His field; first among a mountainous and uncivilised people; then among the people of the jungle; and, lastly, among the ignorant people of the *beel*. I suppose, if I had lived

among the learned and wise, His glory would not have been promoted, and none would have respected me. Up to this time the fruit which I have obtained in His field of labour is not on account of any excellency of mine, but I have obtained it through the boundless mercy and compassion of my worthy Saviour. Blessed be His holy name!

“Now, I have no strength for preaching in markets, bazaars, fairs, and such places; nevertheless, I am bound, as it were, by the cords of love to the Christians of the place in which

I am living at the present time; and, if it be the Lord's will, I shall work in His field, remaining among them, until the end of my days. When I first came to Barisal there were six or seven hundred Christians there. I bless the Lord, there are now five thousand Christians, more or less. This is my request to the respected brethren, that they will praise the Lord for His great mercy. *I am now waiting for the heavenly rest.*

“JOHN SIRCAR.

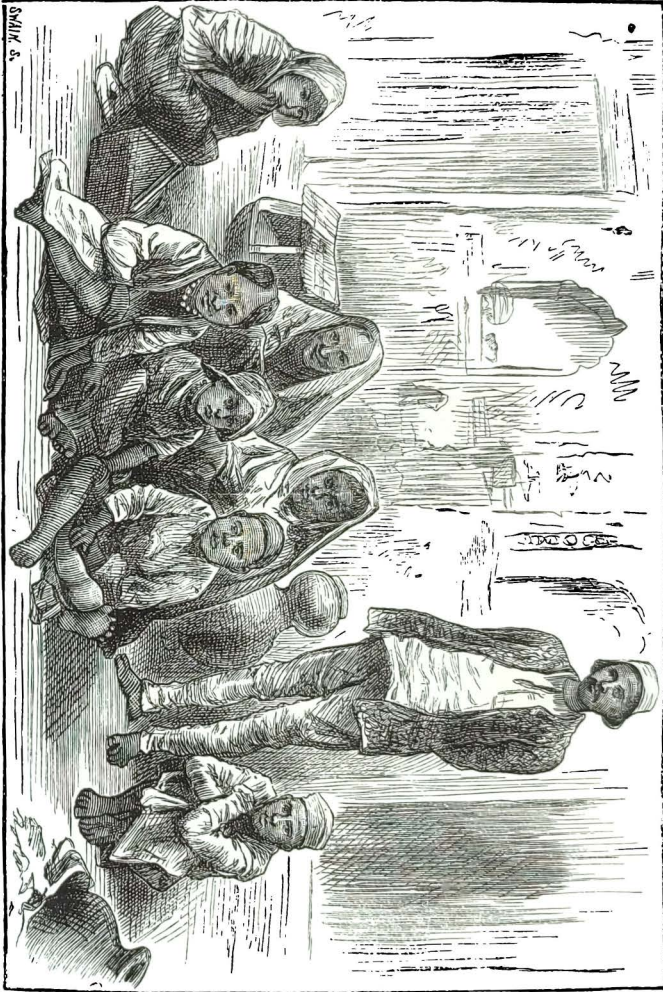
“December 14th, 1882.”

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### A Chumar Basti, Delhi.

MISS ANGUS, of Delhi, sends us a photograph of one of the Chumar bastis (or group of leather-workers' dwellings), and writes:—“The women and children in it are all pretty regular attendants at our services here, and it is a basti which Miss Thorn often goes into. It will give you an idea of the houses, people, and their clothes. Standing up is a man in one of the padded cotton coats worn in cold weather. The women were working at slippers when I took them, and in the foreground to the left, between two children, is one of the cradle-shaped straw baskets in which they keep their materials. Just behind is a straw frame on which they sift the grain—one of the ‘fans’ mentioned in Scripture—and just above that on the wall is one of the queer devices, made by spotting with their fingers, with which they decorate their walls. The niches are used as shelves for all sorts of things and for little lamps, and just behind the girl's head are two of the common red-earthenware water-jugs. Mr. Guyton is specially delighted with the charming specimen of a shaved head in the foreground. The fashions of shaving heads here are numerous; this one is supposed to keep the top of the head cool. Next to him is a small boy (well known at our meetings on account of his liveliness), wearing one of the little quilted caps common here.”

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CHUMAR BASTI, DELHI.—(From a Photograph by Miss Isabel M. Angus.)

THE MISSIONARY HERALD, ]  
AUGUST 1, 1888



## Tidings from China.

### LETTERS FROM THE MISSES KEMP, OF ROCHDALE.

ALL our readers will, we are sure, be glad to hear that Miss Kemp and Miss Florence Kemp arrived at Tai Yuen Fu, province of Shansi, China, on the 31st March, just five months after leaving England. They landed at Shanghai, December 9th, where they met with a very kind welcome from Mr. Dabziel and other friends. The next day they worshipped with the Baptist church meeting in the Masonic Hall under the pastoral care of Mr. Judd. Mr. Hudson Taylor, of the China Inland Mission, preached, and afterwards invited them to accompany him up the Yangtse River that they might see a little of the various mission stations along its banks. This offer was gladly accepted, and on the 13th they left Shanghai, stopping first at Nankin, where they were kindly received by Mr. and Mrs. Hayes, of the American Mission. They reached Ganking, their farthest point, on the 10th. The cold here was intense, the thermometer below freezing-point in their bedrooms, and a piercing wind outside so strong as to prevent their walking out. They left Ganking on Christmas Day in a native boat, and arrived at Chi Chan Fu on the 29th. The following extracts from their letters may prove interesting:—

“This city, with its half-ruined wall, overgrown with ivy, and its gray pagoda, with bushes and magpie's nest at the top, is very picturesque. Wild geese abound. Our cook bought one for 5½d., but it was thin, and he said, ‘One always has to eat bitterness at a new place, for they never fail to take you in.’ However, we got a fat and tender one for 6d., and 4lb. of good fish for 3d. another day. Passing Nankin, where we spent a very interesting Sunday at the American Mission, we reached Yangchan, January 10th. Here we visited two temples. One consists of two stories, and contains 10,000 idols. The ceiling and rafters are covered with gilt images. There are two small rooms in which are sleeping Buddhas, life-size, in curtained beds; with rows of attendant deities, eight feet high, and very ugly, standing in the principal room. The missionary and his wife had only just arrived here, and nothing was unpacked. Doors placed on trestles soon made us very sufficient bedsteads,

and we are getting used to the hardness. We left Shanghai, by steamer, January 17th, and reached Chefoo on 26th. Six weeks were spent at Chefoo studying the language, and waiting for the frost to break up and the river to become navigable.

“*March 9th.* — Left Chefoo by steamer in company with another lady and Mrs. Baller, who kindly undertakes to escort and arrange everything for us. *13th.* — Reached Tientsin, where we got a small native boat to take us up the Peiho. Our progress was very slow, owing to contrary winds and the necessity of mooring every night close to a village and gunboats for fear of robbers. At Paoting-fu we left the river, and continued our journey in small covered waggons capable of holding one person. We travelled every day from dawn to dark, halting about two hours in the middle of the day for food and rest. Our drivers usually entered the towns too much in the style of Jehu, landing us in the yard of the inn with sore sides and bruised heads.

At Hwai-lu we changed our mode of conveyance, as we began to ascend the mountains. We took it in turns to walk or ride in a litter. We hoped to have hired a mule; but the people here think, if a lady rides a mule that is not her own, it is sure to die young, so the best we could manage was to get a ride on a donkey now and then. On the second day we got quite up into the mountains to the 'heavenly gates,' of which there are five. They are at the top of a ridge, and have a very extensive view on both sides. In these parts people often live in caves in the hillside. I thought they must be very melancholy abodes; but one night we slept in one, and found it really rather nice—the brown earth walls perfectly smooth, and the room lofty, and arched at the top. The day before we reached Tai Yuen, Mr. Baller and I got off our donkeys at the foot of a steep hill—the others were far ahead, in the litter—when presently, just as the road went down into a kind of Valley of the Shadow of Death, with banks on each side thirty or forty feet high, we saw a wolf on the bank above us—not the pleasantest sight when the shades of evening were gathering fast, and no one within sight or hearing. Happily, it slunk away, and, soon after, the pleasant sound of the mule bells greeted our ears. Just as we came up with them, a long string of camels loomed out of the darkness, and we had to climb up the steep bank to avoid them. They often go in strings of 150, but are only allowed to travel by night because they take up so much room on the narrow roads.

"*March 31st, Tai Yuen.*—We each sleep in our own abode, which will perhaps surprise you, as we can have no communication in the night; but it is necessary for the safety of our possessions, as this place is full of

thieves, who pay almost nightly visits to Dr. Schofield. The night before our arrival, they got into the operating-room, and stole, among other things, the surgical instruments. Dr. Schofield sent for the chief detective, *alias* head thief, and told him, if he did not find the stolen property in three days, he would go to the Yamen (chief magistrate's official residence). Upon this, the man fell upon his knees and begged for more time, as application to the Yamen meant a beating for him. Dr. Schofield asked which was worse, that he should be beaten, or many hundred people's sufferings go unrelieved; but he granted him five days. The stolen goods not being restored, Dr. Schofield went to the Yamen, the detective was beaten, and two things were brought back. The detective is appointed to his official post because he is head thief; and, when thieves come from other parts to pursue their trade in this city, they go to him to be registered, pay him a fee, and agree to give him a portion of what they steal. If they do not steal enough, he beats them; and he himself is beaten if, when complaints are made, he does not recover what has been stolen. If we had any doubts about coming to China before we left home, we could certainly have none now. The need is inexpressibly great, and doors are open on every hand. Miss Field, of the American Baptist Mission, Swatow, has laboured seventeen years in China, and has travelled with respectable native women in the interior, where no man dare venture. She has been greatly blessed, and missionaries of all shades of opinion join in praising her work. Our Chinese teacher comes nearly every day at ten, and stays till four. He is rather high and mighty, but, we believe, a very good teacher."

## “The Lord Loveth a Cheerful Giver.”

THE following letter from Marcus Martin, Esq., is one of several communications received in response to Mr. Comber's appeal in the last issue of the HERALD :—

“Lincoln's Inn, 2nd July, 1883.

“MY DEAR MR. BAYNES,—I have read with much interest Mr. Comber's letter in the July HERALD, and I feel very much how necessary it is to prosecute the Congo Mission vigorously, *and at once*, if it is to be done to any purpose.

“I send you a cheque for £20 towards this object, and I heartily wish that it were in my power, consistently with other claims, to send you twenty times as much.

“Yours faithfully,

“MARCUS MARTIN.

“A. H. Baynes, Esq.”

Mrs. Kemp, of Rochdale, writes :—“With this I send my annual gift of £50 for the Congo Mission, and hope you are by this time able to see a very decided increase in the subscriptions.”

“Two Domestic Servants” at Sunbury send half a guinea, and write :—“The enclosed small united offering is in answer to Mr. Comber pleading for seven more of our brethren at home to be sent out to the Congo Mission. May all who love our Master be stirred up to give, to meet the needs even before our brothers are chosen. There must be some who love Christ enough to go. If our poor brothers and sisters each give a little, and the rich ones of their abundance, surely this will be done.”

A young lady at Trowbridge writes :—“I have heard with deep sorrow of our loss on the Congo ; it is quite a blow to our Mission there. I also read Mr. Comber's bright, earnest letter in the HERALD for July. I am afraid the next will be very different. I send you some lace for the Congo Mission. It is real Maltese lace, and, I believe, worth half a sovereign ; and three shillings from my scholars, my brothers, and myself. I am trying and praying to raise a missionary spirit both in my class (a Bible-class of young girls) and my own brothers, who are all young ; and sometimes I think the Society will have one or two of them when they are grown up. I am sure there is nothing I should like better. I try, by talking to them about the mission-field, showing them pictures, and telling them of the noble lives of missionaries, such as Livingstone and Moffat, &c., to interest them. Will you allow me to congratulate you on the interesting way in which the HERALD is got up and illustrated ? I read it to my scholars, and sometimes lend it to them. Do you not think, if teachers would lay aside their regular lessons once a month, and take the trouble to get up a mission lesson and talk about foreign lands with their scholars, they would raise an interest which would result in gifts which would return in rich blessings to the Church *at home* ? The boys and girls want to breathe a missionary air, so to speak—that is, to feel, from their earliest years, that they are first to give their own selves to the Lord, and then go up and down the world winning souls for Christ.”

And her sister writes also :—“I enclose five shillings for the Congo Mission, with best wishes and prayers for the success of our dear brethren who are nobly

labouring for Christ's sake in Central Africa. The money I send is part of a £2 prize I received a short time ago for answering some Bible questions. I had promised to give the greater part to God, and would send some more, but other mission-fields have claims too, so I have only sent a small part of my prize for the Congo. I do love the mission cause, and hope to be a Zenana missionary some day, if possible; but I must wait a while, as I am not yet sixteen."

Mr. T. T. Taylor, of Coleford, Gloucestershire, writes:—"I enclose cheque for £2 10s., £1 for the Congo Mission, and the balance to be applied as you may think best.

"The enclosed is the dying gift of our very dear daughter, Lucy Taylor, who passed to 'eternal rest' on the 8th of this month, aged nineteen years.

"It may be pleasing to you to know her interest in our missions was very much increased by the account of the early death of Mr. Doke, and by my telling her of his 'good-bye' to friends just before leaving our shores.

"While sitting by her bedside, about nine days before her death, she asked me for her savings-bank book, and disposed of her little savings, amounting to about £10, giving about a fourth to the Baptist Missionary Society. I need not tell you what she did with the rest; but, as I knew we must lose her soon, I felt very glad and thankful it was in her heart to give liberally from her little store for the extension of her dear Saviour's Kingdom, whom she loved, and in whose presence she now is."

One who takes a deep interest in the work of the Society writes:—"I have just been reading in the HERALD that Mr. Wall wants a harmonium for his new station in Rome. I shall be very glad to give it, in memory of my dear wife, with whom I visited Rome, and, among other objects of interest there, Mr. Wall's mission work."

Many other cheering and sympathetic communications might be mentioned, specially the gift of £300, towards the liquidation of the debt, from Col. and Mrs. Croll, of Reigate, in pursuance of a generous promise made a few months ago.

For all these most welcome indications of a deepening interest in the work of the Mission we thank God and take courage.

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We are glad to report the safe arrival in England, of Mr. and Mrs. Fuller from Cameroons, West Africa, and of Mr. and Mrs. W. K. Landels, from Naples.

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At the quarterly meeting of the Mission Committee, on the 18th of last month, Mr. Teichmann, of Regent's Park College, was accepted for mission work in India; and the Rev. J. Turner, late of the China Inland Mission, for mission work in North China.

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At the same meeting, Mr. James Balfour, M.A., of Edinburgh, was appointed to the post of classical tutor in the Calabar College, Kingston, Jamaica. Mr. Balfour anticipates leaving England for Jamaica early in September.

# MAP OF CHINA PROPER.

*Area of the Territory colored black. 1,300,000 Square Miles.*

*Population " " " 360,000,000.*

*Missionaries of Baptist Missionary Society, 6.*



J. CHISHOLM LITH. 21, SOUTHAMPTON BLVD. CHANCERY LANE

*Area of England, sq. miles, 58,320.*

*Population of England, 22,712,266.*

*Baptist ministers, 1,885.*

*Baptist Evangelists, 3,247.*

# THE MISSIONARY HERALD.

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## Our Mission in China.

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### AN APPEAL FOR MEN AND MEANS.

*“There is much land still to be possessed.”*

WITH an area of one million three hundred thousand square miles, China “may be regarded as the greatest compact country in the world.” Its seaboard is two thousand five hundred miles long, its waters are studded with innumerable islands, and its Emperor loves to call himself “the Sovereign of the Ten Thousand Isles.” Eighteen vast provinces, with every variety of climate and production, constitute its political divisions; four thousand walled cities form the capitals of its departments and counties, and ten thousands of towns and villages swarm with four hundred millions of inhabitants.

Four hundred millions of human beings in China—and more than nine-tenths of them unreached by the Gospel.

The whole empire accessible to the missionary—a population ten times larger than that of the United States, one-third more than all the countries in Europe combined, and twice as many as are found on the four continents of Africa, North and South America, and Oceanica—thirty-three thousand of the people passing away every day! Well has it been said of the population of this vast empire:—

“Put them in rank joining hands, and they will girdle the whole globe ten times. Make them an army and let them move at the rate of thirty miles a day, week after week and month after month, and they will not all pass you in twenty-three years. Constitute them pilgrims and let them journey every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp, of the heavy, pressing, throbbing throng for twelve long years and eight long months.”

One-third of the human race—every third person who lives and breathes

upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heavens—are Chinese.

Is it surprising that our handful of brethren in China, in the actual presence of these vast masses of heathens, should constantly cry out—“Pray ye therefore the Lord of the Harvest that He will thrust forth labourers into His harvest”?

What wonder that one of them should write:—

“My only surprise is that the students in our colleges as they come forth do not enlist in this blessed service *en masse*, and that even the pulpits of our wealthiest city churches, and the professors' chairs of our best colleges, are not deserted, at least by their younger incumbents, in the overpowering desire and purpose to have a share in this sublime work. But, alas! either we missionaries are enthusiasts, seeing only delusive visions, or some people at home are blind, for it is certain we do not see things with the same eyes.”

In the whole population of this vast empire it is estimated there are fifty thousand Christians, or one Christian to eight thousand heathen. Of this immense mass of human beings thirty-three thousand die every day. Bury all the people of London in three months, and the rest of mankind would start aghast at the terrible event; yet we read with carelessness the statement that four times that number every year die in China.

Work done for China will certainly tell on the future of the world's history. The Chinese are an enterprising, hardy people. They are colonising Manchuria and Mongolia on the north, the islands of the Pacific and Indian Oceans, and they have made settlements on the shores of North and South America.

Christianised China has a noble history before her, and must become a mighty factor in the great political, social, and religious movements of coming generations. Whoever is permitted to bear the humblest part in securing her conversion, though his name and work may find no place on the historic page, yet he will surely send his influence down through the channels of human life, and do much to shape the destiny of the whole human family.

For years and years past there has been coming to the Committee and the churches across Asia a sustained and ever urgent appeal from China for more labourers.

Some of our brethren there have for long periods been fighting the Church's battle single-handed and in solitude, and during these years of lonely self-sacrificing toil, God has been giving His blessing to their endeavours in a very especial manner.

**No less than forty-two Christian churches have been formed in the**

province of Shantung alone, all of them self-supporting, and having their own native pastors; containing, in the aggregate, more than 800 members.

With a view to inform the members of the Committee, the Rev. A. G. Jones, of Tsing Chu Fu (now in this country), drew up recently, on his own behalf, and that of his brethren on the field, an elaborate report, presenting the claims and needs of the China Mission. The careful consideration of this report, and subsequent conferences at several deeply-interesting interviews with Mr. Jones, have produced a very deep conviction in the minds of the Committee that it is their duty to attempt a new departure in connection with this field of labour, the claims of which appear so urgent and pressing as to admit of no further delay.

And, first, in looking at this important question, it will be well to bear in mind that the Chinese Empire is no longer an unknown or untraversed land. The country can now be explored from north to south, and the minds of high and low are opening to inquiry and approach. The great iceberg of the nation may be said to be thawing. Of the vastness of the field and the dignity of this work there can be no question. Of the present and future importance of the Chinese people amongst the nations there can be no doubt—no matter in what aspect the question is regarded. It is a field to which we cannot be indifferent, even if we would. It is, alas! a country for which in itself there is NO HOPE, or which mere reforms without true Christianity can do virtually little or NOTHING.

In the second place, it may be asserted without any hesitation, with regard to the work of our missionaries in this empire, that the period of experiment and early weakness is past, our brethren being no longer misunderstood or contemned as they once were. They are now familiar with the country and its climate, the institutions, customs, and feelings of the people, with their language, beliefs, and idiosyncrasies. They have frequently travelled over and know well their fields of labour. They have preached the everlasting Gospel to not a few of the people, and gathered out churches of earnest men and women who are suffering for their faith, and active for the good of others. They have given aid to the sick and suffering, and in famine-relief they have been first and foremost. Native evangelists have been sent out, and a tract, half as large as England, has been the field of their journeyings. Friendly intercourse with the natives has been established. Books and tracts of all kinds and sizes have been issued. Knowledge and experience have been gained. In a word—God be thanked—our Mission has been a true success! It is His doing, and



surely it is marvellous in our eyes. It is what our fathers and we have prayed for, and, lo! it has come to pass in our day!

Consuls, merchants, and travellers all bear the same witness,—“China is moving at last.” On all hands our missionaries tell us of opportunities which they cannot seize, and of a harvest at their very doors that they cannot gather.

To such a task for years the Baptist Missionary Society delegated *one* missionary only; then, for a few more years, *two*; and at length, at the close of last year, the number was increased to *six*.

Six brethren for two vast provinces and three central stations, six hundred miles apart! Is it to be wondered that they should write, with “streaming eyes” :—

“We have sufficient work just here for *sixty* instead of *six*, and then, alas! it will be years before reinforcements can enter fully into the work, so the sooner they come the better. The whole empire is longing for deliverance and awakening from the death in which it now is. Our prayer constantly is: ‘May the Lord raise the dead!’ China needs the best men, for there is no man too good for China; indeed, we are none of us half good enough.”

Here is no mere religious fancy—no dream of enthusiasm or romance. *The needs that are words in England are realities in China.* These opportunities that are coming—and, alas, going—are facts that are staring our Missionaries in the face. Is it nothing to us? They speak not of matters impracticable, future or far off, but of what are feasible, present, and near their very doors; not fanciful or visionary extensions that have no warrant in common sense, but claims absolute and undeniable, of God’s own creating, around them; not the desultory occupation of unlimited territory, but the effective working of what they have around them in their own districts.

One of the missionaries on the field writes :—

“Shall we hand over our mission fields to others who *will* occupy them more effectively; or shall we leave Sü Chen to the Jesuits, who have come there now, after having wrecked Christianity in China by their perfidy? Shall we recall our brethren from those outposts that were occupied ‘in peril, toil, and pain?’ Shall we send the inquirer back into the darkness and abandon the half-enlightened to his idolatry?—at a stroke, evacuate whole departments and leave them destitute of a Gospel witness? Shall we say to the suffering, ‘Go away;’ or to the ignorant child, ‘I cannot teach you;’ or those who come not to us, shall we not go to them? For, after all, this is what it comes to: denial of the Light of Life to benighted man, and practically telling him, ‘You must die in your sins;’ and who can tell the eternal import of that to *him*, or the effect on *you* now in saying it?”

As the result of prolonged deliberations and repeated interviews with their brother, Mr. Jones, the following resolutions were presented by the

Eastern Sub-Committee to the quarterly meeting of the Committee on July the 18th, and by that meeting adopted, with a very deep conviction of their gravity and responsibility :—

“ a. That, in the unanimous judgment of the Quarterly Committee, the present position of the Society’s work in China imperatively demands increased attention, and a large addition of Missionary Labourers.

“ b. That, while painfully conscious that the present income of the Society is altogether inadequate to meet the demands of any INCREASED expenditure, the year just closed having left a heavy debt due to the Treasurer, the Committee nevertheless feel strongly convinced that the time has now arrived when a very decided effort should be made to reinforce the *China Mission, the wise consolidation of which, in view of present exigencies and the whole situation, APPEARS PEREMPTORY AND ABSOLUTELY NECESSARY.* The Committee, therefore, resolve that the suggested reinforcements urged so persistently by all the brethren at work in China, by letters, and in the person of their devoted and trusted colleague, Mr. Jones, be cordially sanctioned, in the confident hope that the numerous churches and friends not yet deeply interested in the China Mission will generously uphold and support the Committee in undertaking such very responsible and important forward steps.

“ c. That, in the judgment of the Committee, the FOURTEEN ADDITIONAL MISSIONARIES so earnestly appealed for by the brethren on the field is not a larger number than the work in China generally demands. Subject to the ADEQUACY OF THE FUNDS, therefore, the Committee resolve that during the next three or four years reinforcements to this extent shall be sent forth to China if possible.

“ d. The Committee further resolve that, at an early date, a clear statement of the position, needs, and claims of the China Mission be published in the pages of the MISSIONARY HERALD, and circulated throughout the churches, together with a special appeal pointing out the wonderful openings that to-day exist in China for the proclamation of the Gospel, the remarkable success already vouchsafed to the toilers on the field, and the urgent, beseeching cry for ‘*more labourers.*’ ”

Of course these large reinforcements will involve a heavy expenditure, which will be increasing, over a term of two or three years, up to an additional permanent expenditure of, say, nearly *seven thousand pounds per annum for China.*

With a view to acting upon these resolutions at an early date, most earnestly and urgently do the Committee of the Mission appeal to their friends and the churches to provide the large sum needed for the outfit and passage expenses of the proposed reinforcements, and so to increase their regular annual contributions as to meet the annual cost of the maintenance of the new brethren when they are placed on the field. Are there not one hundred persons among the Baptists of England who can give one pound per week for China, or one thousand persons who will give two shillings per week?

The need is urgent. The Committee think they are now plainly called upon to *Go Forward*, and, in confident expectation that the churches will contribute the needful funds, they make this earnest appeal for immediate help. All through the various stages of the China Mission enterprise, prayer has been so specially and wonderfully answered that the Committee feel, in the view of the work in the interior now being opened up, that He whose work it is will lead His children to provide the money so urgently needed. They therefore issue this statement, earnestly entreating the churches to make this matter a subject of special and importunate supplication.

And to this end, should we not all seek a deeper and more abiding sense of our individual responsibility as the servants of Christ, remembering always that each individual Christian has received the Gospel in trust to be communicated to all mankind; that He who said to His followers, "If ye love Me, keep My commandments," has relieved no disciple from responsibility as to the individual application of His last commission, "Go ye into all the world, and preach the Gospel to every creature;" that our duty and high privilege is to see that, as speedily as possible, to every creature is borne the glad message—"God was in Christ reconciling the world unto Himself, not imputing their trespass unto them," *and hath committed unto us the word of reconciliation?*

Well may every disciple bow his head in lowly gratitude, as from the outstretched hands, once uplifted for his redemption upon the Cross, now uplifted in blessing, he receives the great command, with the great promise annexed, "Lo, I am with you always," and then rises up for his life-work, an ambassador for Christ, to bear the message to the uttermost ends of the earth.

If, as John Foster tersely expresses it, "power to the last particle is duty," should we not well and seriously consider the immense power, and *therefore the immense responsibility*, which has been placed upon our highly favoured nation, to be pre-eminently a missionary people? Who knoweth whether "we are come to the kingdom for such a time as this"? What if it should be true of us in this nineteenth century, as it was of the ancient Jews in the first century, that we have our one grand foreign missionary opportunity! What if it should be true of us, as it was of them, that our existence, as a nation, depends upon the manner in which we execute this sacred trust!

Alas! what if it should be true also of us that we know not "the day of our visitation," and that, endeavouring in the self-seeking of our own pride to exalt our own Jerusalem, and refusing to carry the good tidings promptly

to others, we prove ourselves destitute of the essential life of Christianity, and so lose everything, our own Jerusalem included! The God of our Father teach us, as He taught them, the broader and wiser lesson, that "there is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant lands"!

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## China Evangelised.

**Y**E armies of the living God,  
 His sacramental host!  
 Where hallowed footstep never trod,  
 Take your appointed post.

Though China's sons, like Midian's, fill  
 As grasshoppers the vale,  
 The sword of GOD and Gideon still  
 To conquer cannot fail.

Truth error's legions must o'erwhelm,  
 And China's thickest wall  
 (The wall of darkness round her realm)  
 At your loud summons fall.

Though few, and small, and weak your bands,  
 Strong in your Captain's strength,  
 Go to the conquest of all lands,  
 All must be His at length!

The closest sealed between the poles  
 Is opened to your toils,  
 Where thrice a hundred million souls  
 Are offered you for spoils.

Those spoils at His victorious feet  
 You shall rejoice to lay,  
 And lay yourselves, as trophies meet  
 On His great Judgment-day.

1853.

MONTGOMERY.

We are indebted to the Rev. H. C. Leonard, M.A., for the above.

Mr. Leonard writes:—There are nineteen verses in Montgomery's hymn. These six make a hymn of singable length, which might find a corner in the HERALD.

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## In Memoriam.

### Robert Moffat, D.D.

BORN DECEMBER 21ST, 1795; DIED AUGUST 9TH, 1883.

**D**R. ROBERT MOFFAT, who was yesterday laid in the grave, has left an abiding name as a pioneer of modern missionary work in South Africa. He was born in 1795, a year memorable as that of the foundation of the London Missionary Society, and in 1816 he entered on his career as one of the Society's missionaries. His first purpose was to proceed to the South Seas, but his final choice was the vast and as yet unexplored field of the central region of South Africa. His chief work was among the Bechuanas. His picture of what they were when he first knew them would hardly now be recognised, so entirely have they changed, under the new influences which Moffat was among the first to bring to bear upon them. He found them mere savages, idol-worshippers, constantly at war among themselves and with their neighbours, ignorant of the arts of agriculture, and in the utterly degraded state for which we must seek a counterpart now in the more distant tribes whom the message of civilisation has not yet reached. It was Moffat's mission to civilise as well as to instruct, to free those with whom he was brought in contact from the curse under which they seemed to lie, to raise them to a higher life, and so to fit them to become recipients of the sacred message of good tidings which it was his main ultimate purpose to announce. His success within the limited field to which he confined himself—a field which has been now far overpassed by the subsequent labours of other devoted men, most notably by those of his own son-in-law, David Livingstone—was very marked. His first care was to make himself thoroughly master of the language of those to whom he was sent. For fifty years, he has declared, he had been accustomed to speak the Bechuana tongue; he reduced it to written characters, and, as an agent of the British and Foreign Bible Society, translated the Scriptures into it. The Bechuanas, under Moffat's guidance, became new men. Mission work grew and spread among them; what Moffat had begun to do was taken up by other hands; a permanent body of native pastors was created from among the Bechuanas themselves, and the whole region was raised out of the savage state in which Moffat had found it, and became in no small degree civilised as well as Christianised. To effect this and to

make it possible for others to effect it was the chief business of Moffat's working life. He went out to South Africa in 1816. He left it finally in 1870. During that long interval the dark continent was attacked and explored in all directions. Scientific travellers and missionary travellers were busy pushing their way into regions to which Moffat had never penetrated. It is Moffat's honour to have been among the first in the field ; to have laid, as it were, the stepping-stones by which his successors have been able to outstrip him ; to have borne the burden and heat of the day in early missionary work, and at once to have given an example of devotion to his noble cause and to have furnished proof that the ground was not barren, and that even in South Africa the good seed might be trusted to spring up and to bring forth abundant fruit.

It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilisation, as geographers, as contributors to philological research. Of those who have taken part in this, Moffat's name is not the best known. Moffat, it may be said, has laboured, and other men have entered into his labour. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the records of the South African church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words, it never occurred to him, while working among the Bechuanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the Gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilisation on its own account that they passed weary

years labouring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo. One part of Moffat's work has been to prepare the way for others. He has given, so far, what promises to be a lasting stimulus. It is another question whether his own work will endure. He welcomed the annexation of the Transvaal by this country as the commencement of an era of blessing for South Africa. He saw in this the only possible guarantee for the safety of the Bechuanas from the greed and tyranny of the Boers. He has lived to see the Transvaal handed back, freed from English control, and sending forth once again the old swarms of adventurers to rob and plunder in Bechuanaland, bidding fair to undo his work, and to force the entire region back again into sheer barbarism. It would seem, indeed, that it is only by the agency of such men as Moffat and his like that the contact of the white and black races can be anything but a curse to the blacks. Even the arts of civilisation are of little avail by themselves. In some parts of the world their chief result has been to furnish the savage with means of enjoyment which have proved fatal to him. In others, the black man has been looked upon as fair prey. He has been forced into contact with a race superior to his own, not that he may learn from them, but that he may serve them, not that he may be raised to their level, but that he may be brought down to something even lower than before. It is the missionary alone who seeks nothing for himself. He has chosen an unselfish life. If honour comes to him, it is by no choice of his own, but as the unsought tribute which others, as it were, force upon him. Robert Moffat has died in the fulness both of years and of honours. His work has been to lay the foundations of the Church in the central regions of South Africa. As far as his influence and that of his coadjutors and successors has extended, it has brought with it unmixed good. His name will be remembered while the South African Church endures, and his example will remain with us as a stimulus to others and as an abiding proof of what a Christian missionary can be and can do.—From the *Times* of August 17th, 1883.

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**MAPS.**—Since issuing our map of Central Africa, we have published a sectional one, on a very large scale, showing our stations at Cameroons and Victoria, and also another of the Eastern Hemisphere.

The former is 5 feet 6 inches by 4 feet in size, and can be forwarded post-free for eight shillings and sixpence. The latter is 6 feet by 6 feet; the price, post-free, ten shillings.

We have copies of the map of Central Africa still in stock. Should there be sufficient demand, it is intended to continue these useful publications.



## The Soory Baptist Chapel.

(From a Photograph by Rev. G. H. Rouse, M.A.)

**T**HE Soory chapel is just what a native—perhaps *any*—chapel should be—suited in all respects to the people who have to worship in it. It is about 60 feet long by about 14 feet wide. Surrounded by a verandah, which adds much to its coolness in hot weather; the walls laterite, mixed with clay; the floor of solid masonry; the roof of wood and bamboo frame, thatched in with rice straw,—the building seems well adapted to a station where the heat, during part of the year, is intense even for Bengal. The external appearance is simple and neat, the whitewashed walls contrasting pleasantly than otherwise with the tarred doors and window-frames. White ants in Soory are omniverous; but they are unable to digest coal-tar, and retire in disgust when the swarthy refection is offered for their acceptance. Buildings like this, however, though economical of construction, are exposed to dangers of their own. Of these, storms are one and fire the other. Where the wind blows—as in the nor'-westers of Beerbhoom it is occasionally said to do—with a pressure of eight pounds to the square inch, it must be evident that no mere *katcha* building can be regarded as altogether safe. More than once, the fine old trees which shade the mission compound have saved the chapel from both storm and fire.



The Soory chapel was built ten years ago by the efforts, and during the incumbency, of the Rev. W. A. Hobbs. Its cost was a little short of £120. The missionary gave liberally himself, as also did our retired missionary, the Rev. F. T. Reed. The people contributed in various ways £35—a large sum for them, the smallness of their means and numbers considered. The balance was made up by the gifts of friends in the station and out of it. Mr. Hobbs states that the entire money was collected before any service was held. When Mr. Hobbs took charge of the mission, there was a good deal of internecine feud in the church, which it was found difficult to allay. A larger chapel being manifestly needed, the missionary resolved upon trying the “expulsive power of a new affection,” and set the people to building it. This seems to have succeeded. It is only just to our Soory brethren to say that they are never behind-hand with money for repairing the chapel, and for other necessary expenses. And *katcha* buildings in Beerbhoom, at the present time, are expensive to keep in repair. Not only is rice straw increasingly in demand for various purposes, including export fodder for cattle, but it is the poorest of thatching material possible, and is quickly destroyed by rain.

Many happy services has the writer, in the past four years, been privileged to hold, or attend, in this chapel. A quarter of a century ago, also, he worshipped for a short time in the old chapel. He thinks with affectionate respect of members of the Soory church much known to him—Israelites indeed—now passed away, who worship no longer midst toils and turmoils of earth, or in temples made with hands. And seeing what it is to “save a soul from death,” and how precious in the sight of Christ are even the least of those who have been redeemed by His precious blood, the retrospect of even a short period of the Beerbhoom Mission furnishes ample testimony that the work of the servants of the Lord has not been in vain in the Lord.

Soory, 1883.

A. McKENNA.

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### The Late Rev. Ed. Hewett, of Jamaica.

THE following letter corrects two errors in the minute published in last month's issue of the MISSIONARY HERALD relating to the late Rev. Ed. Hewett:—

“6, Rumsey Road, Stockwell, S.W., 9th August, 1883.

“MY DEAR SIR,—My attention has been called to the kindly and sympathetic minute adopted at the quarterly meeting of the Missionary Committee, on the 18th ult., with reference to my revered uncle, the late

Edward Hewett, of Jamaica; and I have been requested, as the representative of the English branch of the family, to point out to you two inaccuracies of fact in it, both of which are quite pardonable—one of them, however, being rather serious.

“1. My uncle, Edward Hewett, was the son of the late *John* Hewett, of Swaffham, not of *Jesse* Hewett. *Jesse* Hewett, of Tewkesbury (my father), was Edward Hewett’s elder brother.

“2. My uncle, Edward Hewett, was twice married. His first wife was *Eliza* Stower, my mother’s sister—(the two brothers married two sisters)—a woman of singular graces of person, mind, and manner, who is still affectionately and admiringly remembered by those who knew her. They were married by Mr. Stovel, at Prescott Street Chapel, February 5th, 1842, and immediately afterwards sailed for Jamaica, where the first Mrs. Edward Hewett died in 1846. She was an intimate friend of my dear bereaved aunt, *Esthranna* (then Miss Burchell, now Mrs. Edward Hewett).

“Perhaps you will be so good as to have the minute corrected in accordance with these facts. The record being a permanent, one may almost say an historical, one, it is a matter to which the family, for obvious reasons, attach some importance. We should be obliged also if you would either publish this letter in the next issue of the *MISSIONARY HERALD*, or insert a paragraph correcting the misapprehension to which the minute must give rise.

“I am, my dear Sir, faithfully yours,

“A. H. Baynes, Esq.”

“T. S. HEWETT.

## A Mela at Brindabun, near Agra, India, N.W.P.

BY THE REV. DANIEL JONES, OF AGRA.

THE following account has recently been received from the Rev. Daniel Jones, of Agra, and will doubtless be read with interest:—

“For some time I had been looking forward to going to this mela. Last year I had been successful in the sale of a good number of Scripture portions and other books, and I wished to do more in this way; as, in common with many others, I have a firm belief in great good being done by the distribution of God’s Word and the spread of true knowledge. And we need to be fully alive to the importance of supplying the people with pure literature, especially as we find that the desire to learn is so rapidly increasing.

### “THE HOLI FESTIVAL.

“The mela at Brindabun is held in connection with and at the close of the great ‘Holi’ festival. Nothing can be much farther from our ideas of what is *holy* than the abominations practised in the name of religion at this festival. It is a very significant sign of the times that many of the natives of India are sick and tired of these abominations, and have gone so far as to petition, in some places, the magistrate of the station to put a stop to the obscene songs sung along the

streets at this season. It would appear, from a very strong letter on this subject by an 'Educated Hindu' in a leading daily paper just to hand, that, though this festival is celebrated more or less throughout all India, North-west India surpasses all other parts in filthy and vicious song-singing at this time. We are told most distinctly that all this obscenity has no support whatever in the 'Shastras,' but has grown to its present dreadful dimensions through the exertions of certain 'lewd fellows of the baser sort.' I will very briefly state the origin of this festival; it will, I have no doubt, prove interesting, though sadly so, to our friends.

#### "THE ORIGIN OF THE FESTIVAL.

"Some many years ago there lived a monster king named Harin Kashgap, who had a sister named Doonda. She was an 'ogress'—a destroyer of children—and was greatly feared by the people. The king, who was a faithful devotee of the god 'Shiv,' had a son named Prahlád. This son, in a very wonderful manner, became a worshipper of Rám, to whom the king was greatly averse. The boy Prahlád, while at school one day broke his ink-bottle, and set off to the village potter to get a new one. The potter, who was at the time praying to Rám, was startled at seeing the king's son, and, when asked why, gave as his reason this reply: 'Seeing that I am praying to Rám, and that your father has given strict orders that all should pray to Shiv only, on pain of death, I was afraid lest you would expose me.' 'What are you praying to Rám for?' The potter explained that he had found out, when too late, what a great mistake he had made. His vessels were all ready to be put into the kiln

to be baked or tempered, but, without knowing to him, a cat had deposited two kittens in one of the pots. All had been put in the kiln, and now the old cat had come and was calling to her young ones; and they, as Prahlád could also hear, were calling out in reply. This was what the potter was praying for—that, seeing he could not save them, that Rám would do so. Prahlád is greatly struck with this, and tells the potter to send for him when the pots should be taken out, and he promised that if the kittens came out alive he would believe Rám to be the true god and not Shiv. Accordingly, after three days, the potter sent for the king's son, and he came. The fire was now out, and the vessels ready were being taken out; but in the centre of the oven were five vessels, still as they were when put in, and one in the centre of these five in which the kittens were quite alive and playing about quite unhurt. This was enough. A firm believer in Rám, the king's son goes to school and at once begins to erase the name of 'Shiv' from the boys' slates and to write 'Rám' instead. For this he is severely beaten; so much so, that the Pandit fears to beat him more, and runs off to tell the king the tale of his son's conduct. The king orders him to be brought, and placing him on his knee, inquires of him what he has been taught at school. 'That Rám alone is true, and that "Shiv" is false,' was the reply. The father, in great anger, throws him down, and gives orders that his hands be tied behind his back, and that he be thrown down a steep hill and thus destroyed. He is bound and thrown down, but the cords break and he is unhurt. The father next orders that he be torn by a wild elephant. The elephant is brought; but, when coming near to the boy, sees a tiger only, and

is so frightened that it runs away. So with several other elephants. The order is then given that he be bitten to death by serpents. This likewise fails. The father, not knowing what it would end in, gave orders that the boy be buried alive. This was done; but what was the horror of the king, on going home, to find his son at home already, and playing about. At this the king seriously began to contemplate putting an end to his own life, because of the disgrace brought upon his house by this unworthy son.

#### “THE KING’S SISTER.

“But now appears his sister on the scene. She graphically describes the attempts and failures to put the king’s son to death, but suggests a plan which *she* feels sure will succeed. She advises the king to erect a great pile of wood, on which she proposes to sit, with the boy Prahlád tightly clasped in her arms; the pile is to be fired, she is to escape, and the boy, of course, burned. The pile is erected and fired, and, of course, the boy is *not* burned, but the ugly old destroyer of children is; and the people were *so delighted* they began to shout and sing for joy, and to abuse the female demon, and to throw the ashes in the air. This is the origin of the ‘Holi’ festival. The great piles are annually burned, but long ere this the abuse in the songs sung is directed against all females, and the dust and filth thrown about is out of all proportion with what was done at first; and yet, compared with what was openly done here in Agra before the days of the mutiny, the place is a paradise! What could it have been *then*?

#### “SHRINES OF KRISHNA.

“It was a great privilege to be permitted to witness for God in the

midst of so much wickedness; to be able to stand up, just a few only, in the midst of the many thousands devoted to sensuous pleasure, and to cry aloud in the name of the ‘Lord God of Hosts.’ This place, ‘Brindabun,’ is the scene of the exploits of the god ‘Krishna,’ and is a noted place of pilgrimage. A very large number of Bengalee men and women come here on pilgrimage, and many have no greater ambition than to live and die at Brindabun. Muttra, Gokul, Brindabun, and Goverdlau, are noted places of pilgrimage in connection with the worship of the god Krishna. Three native brethren and myself left Agra one evening at six o’clock, and arrived at Muttra by rail at nine. We had then six miles more to travel by horse conveyance. We took carriages, and put thereon a small tent, one good-sized box of books, and other luggage, and set off. Alas! when about half-way on our journey, we found that our poles for the tent were left behind. One man was sent back, and we pushed on, arriving at our destination at 11.30 p.m. I had the small tent spread out under a tree, in the form of a mattress, and soon fell asleep. About 2 a.m. the man with the poles arrived; our tent was soon up, and we were soon asleep again; got up by six o’clock. We had promise of a warm time, as the tent was very small and thin.

#### “AT OUR WORK.

“We set out, and find that we are in good time for the work we have come to do. We passed on, looking for a place at which to make a stand. By and by, we came upon a place where a man sat with a cock near his side, and people coming and going to make offerings. I made inquiries as to the meaning of this, and was told

that the 'Holi' was now 'cooling' down; that the people who came there first *worshipped* the cock, then gave some offerings of grain to feed it therewith, and then gave to the man seated there—who, by-the-bye, was a very low-caste man—a few pice, that he might offer up the cock as a sacrifice, they believing that all their sins and evil doings were transferred to this sacrifice. Mentioning this to a friend, he called our attention to the Grecian mythology, to the cock as sacred to Æsculapius, and ordered to be offered up by Socrates just before he died, because he had vowed to do so. Whether there is any real connection between the two we cannot say; but it is very probable that many of the gods and goddesses, and many of the practices of the idolaters of India, have a very close resemblance to that of the idolaters of many ages ago.

#### "A PERSONAL APPEAL.

"I was greatly moved at seeing the poor people thus giving something, as they thought, to God; and I was enabled to lift up my voice with considerable feeling, and tell them all what it was that God wanted them all to give, repeating the words, 'My son, give me *thy heart*.' These words were very well received, and numbers of people were set thinking and talking about this matter as they were walking along the streets. We soon came upon a place where we made a stand, and sang and preached. We were made to feel that we were near a stronghold of the enemy. Men were assembled from various parts, some who did not know much about us, others who were bitterly opposed to our teaching, and so we found our ground attacked, and we were not allowed to go unchallenged. We

made a stand at a silversmith's shop, where we continued for some time. We returned to our tent for breakfast, and during the middle of the day found the heat to be very great, and our small tent but a poor shelter. In the evening we again set out, and just as we made a stand I was saluted in English by what appeared to me to be a poor beggar. He spoke English *well*; had, he said, studied in a college in Bengal; quoted at length from some of the English poets; brought forth as arguments some logical axioms, and repeated several passages from Hamilton's *Metaphysics*. I felt great pity for him; asked him why he had come hither. He said he had lost his wife—his beautiful wife—who was all the world to him, some time ago, and the world then became a blank to him, and now he had forsaken the world. And then he would break forth into Hindi or Sanskrit or Urdu poetry. I listened to him for some time, and a great crowd thus came together, and we then preached the Gospel. After this, during the mela, I gave this very interesting and intelligent, but misguided, man a Gospel. God grant that he may find *the truth*.

#### "JOY IN THE WORK.

"The next morning we were again at our post, when one, in a very angry manner, spoke of Christ as *not* spotless, as we maintained He was. But it was cheering, on the other hand, to hear a Babu or Hindu speak out before the crowd in defence of Christ—that he was a 'Mahatma' ('great and noble'), but that we needed first to become clean and holy before we could become possessed of His spirit. In the afternoon we opened our box of books, and were greatly encouraged in our sales; our hearts were rejoiced,

as we felt that we should do well. Our brother Hari Rám was preaching and I was selling books, when we were covered with the coloured powder (abeer) which was suddenly thrown over us. We went on with our work. The next day was one of great rejoicing. We disposed of some complete New Testaments and other large portions, and many single gospels and other books. God gave His smiles, and we felt we had much seed sown, that we needed to pray God to watch over and bless. Thank God that His Word is going forth into distant homes. One of our Zenana workers told me, a few days ago, that she had seen one of the gospels that I had sold in one of the houses that she had visited, and the woman told her that her husband had bought it at the mela, and was very wishful that she should learn to read it. It was a cheering sign to see the number of eager young boys, with bright faces, coming to buy, and, in some cases, the mothers coming to buy for their sons. The next day, which was the last day of the mela, we got rid of all our Scripture portions, and were glad. We had done something towards bringing down this stronghold of the enemy.

#### “A SAD SIGHT.

“It was saddening, as we looked each day at the processions from the temple to the pleasure-garden of the god, whither they bore him each day. We were very struck, when reading the 7th verse in 46th of Isaiah, ‘they bear him upon the shoulder,’ &c.; this is what they did here every day. One day, the great ‘Rath,’ or car, was taken out, much in appearance like the car of Jagannath, very huge, and with much difficulty moved along. Still, one of the men with us—a Hindu—thought that it moved of itself. No

one dare throw himself beneath the wheels, as of yore; but, when the car had been pulled on for a distance, many fell on the ground and rubbed their foreheads on the tracks of the wheels, and covered their faces with the dust over which the wheels had passed. It is really astonishing how frantic and furious these people can become, who are generally so quiet and apathetic. There was, to finish up with, a grand display of fireworks, all at the expense of the great Baubee of Muttra, who is very rich; and it is a question as to whether this mela would be so well attended, if he did not lavish so much of his money on it. But there is so much of the ‘*tumáshá*’ in it—that is, show; so much of what we find in fairs at home. We firmly believe that many come to these places simply to see the ‘*tumáshá*,’ or show. Of course the god was carried with great blowing of horns and beating of drums, preceded by elephants, camels, and horses, all richly caparisoned with gold and silver coverings, and accompanied by a number of soldiers and a band of music, belonging to the Bhurt-pore Maharajah, in order that he might also see the sight. How full of meaning are the words: ‘that the Kingdom of God cometh not with observation,’ not with the pomp and show so essential to the existence of these humanly erected systems.

#### “SOMETHING FOR CHRIST.

“We came away, thankful for having been permitted to do ‘*something* for Christ.’ On the way home we had a very pleasant time, improved in numerous conversations with several at the railway-stations here and there, and in singing ‘Bhajans for the benefit of our fellow-passengers, who listened well. We were also able to speak of the Saviour Christ

to a railway carriage-full of people. We had thus a precious time of seed sowing. At home we continued our open-air Sabbath-evening meetings near our new chapel. Last Sabbath evening we had a large crowd of people, and then we get Hindoos and Mahomedans to come in and listen.

I am glad to be able to report a new school-house as nearly ready, which kind friends in *Agra* have enabled us to build, which will seat about two hundred boys.

Dear friends, pray for God's blessing to rest upon our work for Him in *Agra*.  
DANIEL JONES.

## Baman Gachi School, Howrah.

THE Rev. Charles Jordan, of Howrah, writes:—

“I have now the pleasure to send you some photographs of our four schools at Howrah. Their names are as follows:—Rankristopore School; Baman Gachi School; Sikia Para School; Tresidder, Howrah, School.”

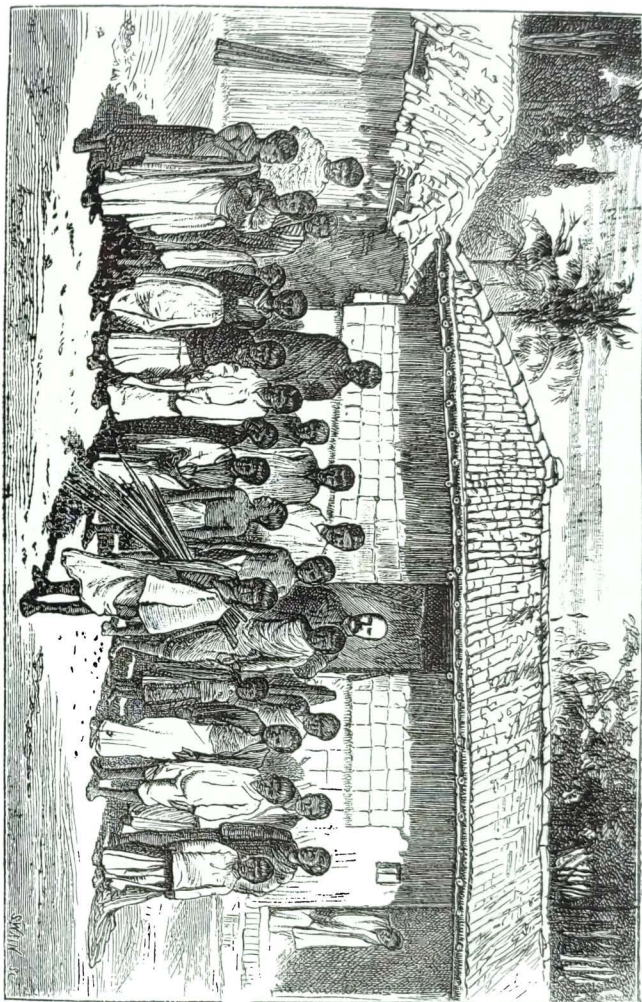
We give our readers, this month, an engraving of the second school mentioned by Mr. Jordan—the *Baman School*. Of this Mr. Jordan writes:—

“This school was established, many years ago, by the venerable Mr. Morgan, who laboured at Howrah for such a long season. It is a good school, and the boys do well; they all join my Sunday-school on Sunday mornings. The ‘*Tresidder School*’ is a Hindi school, built on the Howrah mission-house premises. Soon after I began work in Howrah I found there were some thousands of people living here who had migrated from the North-West, and spoke Hindi, with more than two thousand children who also spoke Hindi, and not a single Hindi school for them—not even a heathen school. I therefore felt impelled to make some suitable provision.”

## House and Store for the Congo Mission.

BY the last African mail steamer from Liverpool for the Congo River, the Committee sent out a complete wooden house and store, for the use of the Congo Mission, at Underhill Station, prepared by Mr. W. Hawkins, builder, of Beresford Street, Walworth, from drawings and specifications drawn up by Mr. Crudgington.

The house will be erected on iron columns let into the ground, resting on a foundation of solid masonry, and leaving from four to six feet of space between the ground and the floor, in order to secure free passage for air and freedom from damp. Mr. Crudgington expects to have the house put up and ready for occupation in about three months from the date of its discharge at Banana.



BAKAN GACHI SCHOOL, HOWRAH.—(From a Photograph by Rev. G. H. Rouse, M.A.)



THE MISSIONARY HERALD, ]  
- SEPT. 1, 1893

## The 1883 Leicester Autumnal Missionary Meetings.

WE desire to call the particular attention of our readers to the following announcement of the approaching Autumnal Missionary Services in Leicester, and to ask for their special prayers that these gatherings may be rich in blessing and memorable in result.

The Leicester friends have done all that kindness and wisdom can prompt to make the meetings a success, and have spared neither time nor trouble in the various arrangements now so nearly completed.

His worship the Mayor (F. HEWETT, Esq.) has intimated his intention of receiving the various friends visiting Leicester in connection with the Missionary and Union gatherings at a public reception on the Monday evening (October 1st), and has also most kindly undertaken to preside at the Public Missionary Meeting on the Tuesday evening.

We cannot refrain from most cordially thanking all the Leicester friends charged with the various arrangements for the meetings, specially the pastors of the Baptist churches in the town, for their considerate attention and their thoughtful kindness. May a rich blessing from on high attend all the forthcoming engagements.

*Monday Evening, October 1st.*

A PUBLIC RECEPTION

by His Worship the MAYOR OF LEICESTER.

*Tuesday, October 2nd.*

MISSIONARY SERMON TO YOUNG MEN

in CHARLES STREET CHAPEL, at half-past seven o'clock A.M.

*Preacher* : The Rev. R. HENRY ROBERTS, B.A., Notting Hill, London.

*At Nine o'clock,*

A PUBLIC MISSIONARY BREAKFAST,

on behalf of

The CHINA MISSION,

In the TEMPERANCE HALL, GRANBY STREET.

*Chairman* : ALEXANDER McARTHUR, Esq., M.P.

*Speakers* : Revs. J. J. BROWN, Birmingham; R. GLOVER, Bristol; and  
A. G. JONES, of Tsing Chu Fu, North China.

Tickets for this meeting—price one shilling and sixpence each—may be obtained of the Local Secretaries, Leicester, or of the General Secretary of the Mission at 19, Castle Street, Holborn, London.

*Twelve o'clock, noon.*

THE AUTUMNAL MISSIONARY SERMON

IN VICTORIA ROAD CHAPEL.

*Preacher* : The Rev. HENRY ALLON, D.D.,  
Union Chapel, Islington, London.

*Seven o'clock, evening.*

A PUBLIC MISSIONARY MEETING

IN THE TEMPERANCE HALL, GRANBY STREET.

*Chairman* : His Worship the MAYOR OF LEICESTER, F. HEWETT, Esq.

*Speakers* : The Rev. JAMES SMITH, of Delhi, on "Indian Missions";

The Rev. J. J. TURNER, of Pei Yang Fu, on "China Missions"; and

The Rev. J. J. FULLER, of Cameroons, on "African Missions."

Collections on behalf of the Missionary Society will be taken up after each service.

"The Lord Loveth a Cheerful Giver."

A VERY generous lady friend in the West of England, when sending a contribution of £20 13s. 11d. to the Society, writes:—"Oh! what a HERALD, dear Mr. Baynes, you have sent us this month. I read some extracts to my women's Bible-class yesterday; and one good woman said to me afterwards, 'Now that dear young man's death will do more than his life. Yes, and for the Africans, too, when they get to understand it.' I thought her spirit very nice, and hope her words may come true. We feel very much for you. These shocks, and the painful work they entail in connection with the bereaved families, must be deeply trying. May the good Lord sustain you! If these events do not move our churches to do more, I shall be ready to despair of any blessing coming to them in their home work."

From Walworth Road Chapel, Mrs. W. E. Beal, the devoted treasurer of the Mission Auxiliary, writes, sending £28 2s. 6d.:—"MY DEAR MR. BAYNES,—At the close of our July missionary prayer-meeting, after reading the MISSIONARY HERALD, it was proposed that we should make a special effort for the Congo Mission, and collect from a few friends during the month £25 and send you, as a small, but sincere, expression of our deep interest in the Congo enterprise and sympathy with you in its present difficulties. We have exceeded that amount somewhat, and I have much pleasure in sending you £28 2s. 6d. from Walworth Road Chapel Auxiliary."

The Rev. John Bloomfield, of Gloucester, writes:—"My good friend 'the Gloucestershire Working Man' last Monday evening once again brought me his year's contribution of £14 10s. for our beloved Mission, and I can assure you it is a great joy to send this sum on to you."

Mr. J. Jenkins, of Argoed, Mon., writes:—"Having the pleasure of reading your very interesting and beautiful MISSIONARY HERALD monthly, I believe the more that the churches know about the Society and the missionary labours the more they will give towards its support. I beg to thank the Committee for their very wise determination in sending out the HERALD more freely to the churches in hope that it will bring good and abundant fruit. Knowing that the expense of printing and circulating must fall rather heavily on the Society. I beg to enclose you a cheque for five pounds towards the expenses; also five pounds towards the debt."

A friend at Frome writes:—"I send the enclosed £2 8s. 3d. to the Missionary Society as the last gift from my precious mother, who was taken home in April last, being the contents of her purse at that time. She always took a vivid interest in the good cause. Quite near the close of her life, making the remark that she wished she could let her gifts to it reach the point of actual self-denial, she asked me what I could suggest she should 'do without' for its sake."

A lady at North Walsham, sending £5, writes:—"I feel deeply interested in the cause of missions, so, as the Lord, in His great mercy, has spared me to the age of ninety, I wish to help in sending out young men to help in bringing the heathen to Christ, so I enclose £5 to be used where most needed. I read the HERALD with the utmost pleasure. May the Lord bless you and enable you to work in His vineyard for a long time to come!"

A young lady in South Devon writes:—"Please put the £1 enclosed to the account of our Congo Mission—10s. from myself and 10s. given me for the purpose by a friend much interested therein—as a token of our deep sympathy at this time of loss and sorrow. I felt deeply grieved to hear of Mr. Hartland's death, and most warmly sympathetic for all whom it will affect so keenly—for his family and all friends to whom he was personally and *peculiarly* dear, may God Himself cheer and sustain them; for the mission of which he was such a devoted member; and for you, and all who with you bear the anxiety and responsibility of the mission at home. For him, of course, 'twas all joy, and I assure you, dear Sir, my tears—tears of joy, as well as deep sorrow—fell thick upon the pages of the HERALD as I read the soul-inspiring record of the mighty power of the love of Christ manifested in the closing scene of His devoted servant's life. It was my joy and privilege to attend the meeting held in Myrtle Street Chapel, Liverpool, in the spring of 1879—the evening before Messrs. Comber, Crudgington, Hartland, and Bentley sailed for Africa. I felt it to be a hallowed season, and well remember the few well-chosen and modestly expressed words in which our deceased brother spoke of his hope of glorifying Christ in Africa, and being faithful, if needs be, unto death. I have prayed constantly for the little band since then, and watched the progress of their work with an interest deeper than I can express. I feel we can only magnify the grace given to our dear brother gone home, and to his equally devoted comrades left, and trust Him, by this dark dispensation of His *love*, to quicken the hearts and hasten the steps of all to whom the Congo Mission is, for *His* sake, dear.

"I long to be able to send more help, and esteem it a privilege to want some things I might otherwise possess to send you what I do.

"I think the remarks of 'a young lady at Trowbridge' about seeking to

infuse a missionary spirit into our classes very important. How shall the youths and maidens be interested if their teachers do not seek to make them conversant with the doings of our missionary brethren?

"It was to seek to rouse such an interest in the very small school where I take a class of girls and young women that I sent to you for missionary boxes last spring. I find the girls *are* now much interested. No effort of the kind had been made before, and, though they are *all* poor—the children of agricultural labourers—I am much pleased to note how the box is remembered. That their interest may be increasingly sustained, I now get the *Juvenile Missionary Herald* for them.

"Excuse such a long note. I write in the hope that some others may be led to think it is worth while to introduce the subject of our missions where they have not been introduced before. Even if the monetary gain is small, the fact of an intelligent interest being awakened will be a great thing."

From Wedmore a friend writes:—"I have enclosed a small sum contributed by myself and class for the Congo Mission; it seems such a trifle, scarcely worth sending. Yet even that amount has caused some real self-denial, seeing we have our school mission boxes, and also one at home; but we thought we might make a little extra effort for so grand and good a cause. We find the MISSIONARY HERALD so full of interest, and anxiously look forward to it each month. Although we have sorrowed at the loss of our two dear brethren, Doke and Hartland, yet we have abundant cause to rejoice at the bright testimony they have left behind. I think if only more would read the HERALD, their interest would be so great, and their hearts would feel so stirred up to help onward this grand and glorious mission, that we should all be surprised."

To our true friend, Mr. William Olney, of the Metropolitan Tabernacle, who, a fortnight ago, greatly cheered our hearts by bringing us the noble contribution of £500 from "*A Friend*" for the *Congo Mission*, we are most devoutly grateful. We do indeed thank God, and take courage.

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### Recent Intelligence.

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We are glad to report the safe arrival in Shanghai of Miss Allen and Miss Clayton; and the marriage of the former to Mr. Whitewright, of Tsing Chu Fu, and of the latter to Mr. Sowerby, of Tai Yuen Fu, on Saturday, June the 23rd.

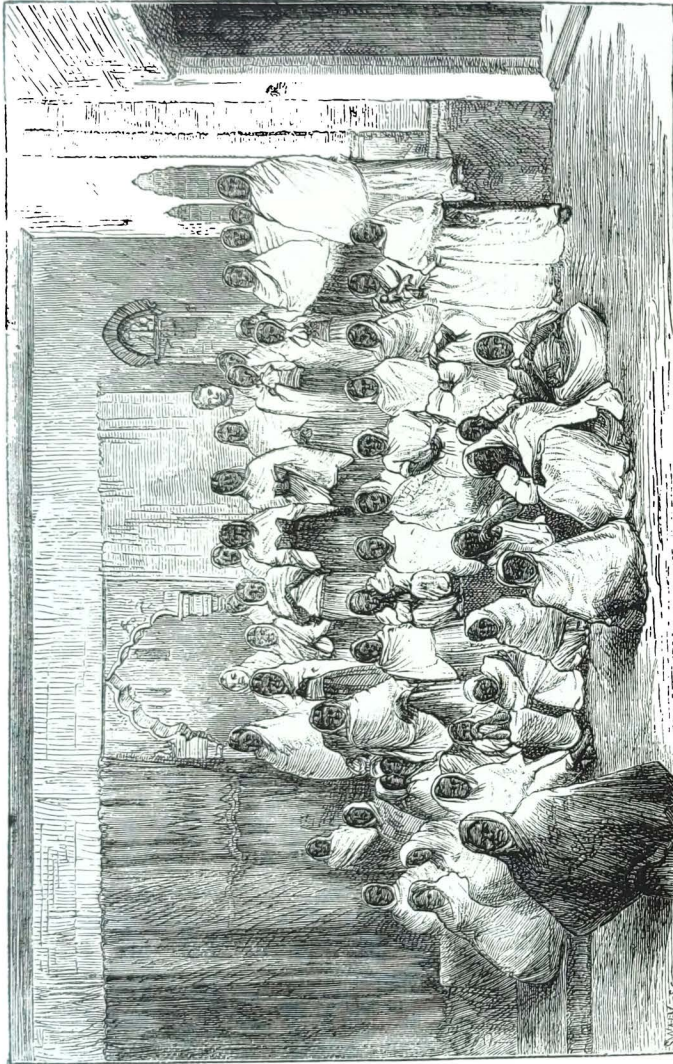
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Mr. and Mrs. Crudgington left Rotterdam, on August 11th, in the direct steamer belonging to the Dutch Congo Trading Company, on their return to Underhill, Congo River.

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Mr. A. Balfour, M.A., of Edinburgh, will, D.V., leave for Jamaica by the mail steamer *Moselle*, leaving Southampton on the 17th inst., to take up the duties of the important post of classical tutor in the Calabar College, Kingston.

[ THE MISSIONARY HERALD,  
OCT. 1, 1883.



NATIVE CHRISTIAN GIRLS' SCHOOL, DELHI, CONDUCTED BY MISS ANNA WELLS.—(From a Photograph by Rev. R. F. Gaylor.)

## THE MISSIONARY HERALD.

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### Native Christian Girls' Boarding School, Delhi.

BY REV. JAMES SMITH, OF DELHI.

IT would be difficult to over-estimate the value of female education and Christian training in India. The women are the stronghold of idolatry, and for the most part are steeped in superstition; they live in continual dread of the influence of witchcraft and the evil eye; hence men who profess by the use of charms and incantations to counteract the effects of magic and the supposed fatal results of malicious cursing exercise great power over them. When we remember the influence of mothers, and that every man of respectability is trained in this deteriorating atmosphere, we cannot be surprised at the general absence of manliness and almost universally low state of morality. Another obstacle to healthy development in India is the inferior position appointed for women both in society and the family. It is a truth few will dispute, that all true progress in everything that exalteth a nation must be retarded, if not entirely stopped, when the mothers and daughters are treated as inferior beings. If the fountain be poisoned, the streams must convey the taint wherever they flow. Woman's power for good or evil needs no proving.

Mohammed, in making polygamy, female degradation, and domestic slavery vital parts of his religious, social, and political creed, more than counteracted the good effects of the one truth that lay at the foundation of all his early successes. Nay, more, he thus planted the seeds of destruction in the wonderful system he inaugurated. Mohammedanism must eventually succumb to the luxurious and enervating influence of the Zenana. So long as the people have to fight for their position, the effects are modified; but no sooner are they thrown on their own resources for existence and pleasure than they become absorbed in the luxuries of the harem; the deterioration of bravery and administrative power rapidly follows, and the end is a second childhood, rendering them an easy prey to every enemy.



Whether we look at Hindooism, or its rival and enemy, Mohammedanism, the same necessity for female enlightenment presses itself on our attention, and more than justifies the existence of Zenana missions and female education societies.

Christian women of England, to you I appeal—you especially to whom God has given wealth, leisure, and ability. The salvation of India is delayed by the lack of your services. Your presence in every town in goodly numbers would quadruple the power of the missionaries and fill your own heart with joy. Not only may you carry sunshine into many a rich woman's gilded cage, but be the means of breathing new healthy life into one of the largest kingdoms in the world.

The Delhi female boarding-school—a photograph of which accompanies this paper—is under the able direction of Miss Anna Wells. The institution has been matured by years of growth and the patient labours of several Christian ladies. Mrs. Parsons and Mrs. James Smith, missionaries' wives, were the earliest labourers in this interesting field of female labour. Miss Page, Miss Fryer (now Mrs. Bray, of Swansea), and especially Mrs. Campagnac did good service in the school. It now contains, with some day scholars, about sixty pupils. More than twenty have been married and settled in life, some as teachers' wives and some as Zenana teachers. A new school-house is in course of erection, and we have no doubt it will continue to be a source of strength and blessing to the native churches of the Delhi district. Further, we have here the nucleus of a first-class training institution. All our Zenana missions in the North-west, from Patna to Delhi, need qualified school-mistresses and native Zenana teachers, and we trust Miss Wells will be long spared to carry on and develop this important work. She can confer no greater favour on the brave ladies who are seeking to elevate their long-enslaved Eastern sisters than by supplying them with true native helpers, trained in the establishment over which she so ably presides.

JAMES SMITH.

### The Congo Mission.

“Lift up your eyes and look on the fields, for they are white already to harvest.”

OUR most recent news from the Congo is from the Rev. W. Holman Bentley, dated Stanley Pool, July 17th. Mr. Bentley writes:—

“Our friends at home will surely be thankful to know that, in spite of difficulties, deaths, and a mere handful of men, our gracious Master is still blessing us, and all things are prospering and progressing vastly more than we could reasonably have anticipated.

"I am anxiously thinking what will be the effect of our two recent losses by death at home ?

"HOW LONG ARE WE TO GO ON THUS TERRIBLY SHORT-HANDED ?

"The strain out here just now is *great*, VERY GREAT, TOO GREAT.

"I have been here ALONE eleven weeks, with far more to do than is really possible.

"Mr. Comber is away on a long journey, visiting all the stations of the Congo Mission from here to San Salvador, where Mr. Weeks is *quite alone* ; Mr. Dixon *alone at Underhill* ; Mr. Hughes *alone at Baynesville* ; Mr. Butcher and Mr. Moolneaar, with their energies sorely taxed and absorbed at Wathen, our progress and prosperity is at a terrible cost to us. Must this high strain, which now seems to be the normal state of the Congo Mission, always last ?

"We begin now to feel that we can scarcely dare hope that with the present financial difficulties of the Society and the unaccountable—I really fear to use the proper adjective—difficulty of finding men, a sufficient number of suitable men will be speedily added to bring up this Mission to its proper working strength.

"'Yes,' you say, 'we must have patience,' my dear Mr. Baynes. Yes, of course, we must have patience ; but patience means just now

*Waste money,*

*Waste time,*

*Waste strength,*

*Waste life-energy,*

*Waste influence,*

*Lost opportunities,*

and the loss also of many valuable advantages.

"Delay at this stage will surely cost us vastly more than we reckon. *Reinforcements we must have if the work is to PROGRESS. Reinforcements soon.* I pray you, dear Mr. Baynes, to push forward this matter with all your might."

Under date of "Underhill Station, July 3rd," the Rev. T. J. Comber sends us a long and deeply interesting letter, from which we extract the following :—

"Underhill Baptist Missionary Society,

"Congo River,

"July 3rd, 1883.

"MY DEAR MR. BAYNES,—At last I am able to send you an account (though from my not being very well in health, it will probably be a poor

one) of my visit throughout the stations of our Congo Mission. There were many little matters to arrange, our brother Grenfell to see, my boy to return to San Salvador, &c., &c., and it was necessary that I should undertake this journey of 500 miles and more, al-

though it has proved to be a very tiring one. It has, however, been a great pleasure to see my brethren, and to find out how things were prospering with them. Some of these brethren—Messrs. Hughes, Weeks, and Moolenaar I had not before seen, and I was delighted to at last meet them.

“DEATH OF MR. HARTLAND.

“As you know, I was only just in time to meet one on his death-bed; our dear Brother Hartland passed away triumphantly to his rest and reward, with his hand locked in that of his old friend and fellow-worker in England and in Congo. Dear Hartland! his hand, by faith, placed in that of a better friend than any of us could be to him—in that of his Saviour—he went joyfully. May we all, at the last, feel as he did—‘Christ is all in all.’ Mr. Grenfell wrote to you of this; to me fell the difficult task of writing to poor Mrs. Hartland.

“MR. BENTLEY ALONE AT STANLEY POOL.

“Bentley, I left alone at Arthington, Stanley Pool, working hard with his half-a-dozen boys, studying Kiteke and Kiyansi, building, healing, visiting, &c., &c. His last letter reports him well, and all going well with him. For this I earnestly thank God. Many Bawumbu boys are already under instruction, and Bateke boys on the eve of entering the Mission. All is at peace, both with Stanley’s party and with the natives.

“MOVEMENTS OF THE MISSIONARIES.

“Our brother Mr. Butcher has gone up to Wathen Station, Mr. Moolenaar having come down to help Mr. Hughes at Bayneston. The natives are quiet and well behaved; they carry for us to Stanley Pool, and are on much

better terms with white men than they used to be. There have been so many changes at this Wathen station. Bentley, Hartland, Moolenaar, and myself all having spent some portion of our time there, and we have as yet not been able to get a school there. This will, however, I am sure, come in time. The people are very different to what they were, and our mission there has undoubtedly had a great influence for good in the whole neighbourhood. As we feared, the *Plymouth* is not equal to all the work now that our steamer *Peace* is en route; so we determined to establish communications and send caravans overland along the South bank. For this purpose I returned to Wathen from Bayneston, and came down overland, taking with me thirty natives, chiefly from Ndunga, opposite Manyanga. Other caravans have been running on this road since, although it is by no means a good one.

“Our dear brother Hughes is working away well at Bayneston, where he has a very good influence among the people all round, and has a most promising school, some ten boys boarding with him in the house.

“WORK AT SAN SALVADOR.

“When we left San Salvador (Bentley and I), in June 1881, we left our esteemed brother Hartland in charge, and feeling deeply the importance of the place as a mission station and the hopefulness of work there, we promised that the first two brethren of our reinforcements should go to San Salvador. Accordingly, brethren Dixon and Weeks, the first to come out, went immediately there; and, after a time, when they had got well into the work, Hartland left them and came to join us on the river. This was in the spring of last year. During Hartland’s time at San Salvador alone, and with our new

brethren, with the exception of one or two times of darkness and difficulty, the work there flourished. Then, and since, there has been *steady and strongly-marked progress*. Not only do we hold our own, but we have gained considerable ground there. In a letter to you, published in February's HERALD, our brother Dixon says: 'God is wonderfully blessing our labours in Congo, and opening up the surrounding districts far and near to our influence.'

"And now, my dear Mr. Baynes, I have, after two years' absence, so that I am in a position to make comparisons and form ideas, just paid a visit to San Salvador. Our brother Weeks was alone there, Dixon being down here. He had left San Salvador to come up to consult with us at Stanley Pool, and on arrival here found Grenfell far from well, and so released him to take a trip up to Bayneston and Wathen in the *Plymouth*, and is now taking his place while Grenfell has gone to Stanley Pool. His assistance here has been very great, and we have been thankful that he was able to stay here for a month or two.

#### "SAN SALVADOR TO-DAY.

"Mr. Weeks then was alone, and of course had his hands full. The school, our best work, was flourishing splendidly, and there were *forty boys* (of which twenty were boarders) under training, besides the number—nearly

ten—who are with us on the river. Sunday services had an average attendance of seventy or eighty adults, besides perhaps sixty children. The king was much the same as usual in his relations with us, and without doubt is at heart our great friend and helper. But best of all was to find the pick of Congo, the *élite*, the finest boys and men, all on our side—not passively, but with much *esprit* and earnestness. Not one of these, whose support is the great test of the feelings of San Salvador people, had *swerved*. Our staunch friends, Alvaro, Matoko, Henrique, Miguel, Manteng, Corneta, Kavungu, Malevu, &c., who had so strongly supported us at the first, were still staunch and true. They love us all, and especially is our dear brother Weeks beloved by them all, particularly by the boys.

"Several (some half-a-dozen) are in the position of catechumens, or of members of inquirers' class. The Lord being gracious to our work, I hope that soon—perhaps this year—some of our dear boys may put on the Lord by baptism, and be actually upon church roll. But of this we are very careful. If trusting in Jesus as our Saviour, and trying to keep His Commandments is to be a *Christian*, some in San Salvador, and two or three of our boys on the river here, are, I think, Christians. Let us thank God and take courage.

Through the kindness of the Rev. J. Penny, of Buckingham Chapel, Clifton, Bristol, we are also able to give the following extracts from a recent letter from the Rev. H. W. Butcher, of Bayneston Station. Mr. Butcher writes:—

"How quickly the days and months have flown, so that now more than a year has passed since I came to this country. My anticipations in some measure have been realised, but my no-

tions with respect to the character of a Congo missionary's work were, at the best, but very crude. At first I felt the loss of the fellowship of God's people very keenly; especially was it trying to my-

self, on account of my being alone for the major part of my sojourn here; yet God has been very close, and I have been strengthened by the exercise of prayer.

#### PERSONAL EXPERIENCES.

“God has been very good to me. I have enjoyed splendid health and spirits; taking everything into consideration, I can heartily say ‘the lines have fallen to me in pleasant places.’ There has been plenty of hard work. A man here should have a very large stock of patience, must rely on his own judgment a good deal, and not expect any props to lean on; if he has wit and tact, he will find them of immense service. *Above all, he must be an enthusiast, must be convinced in the possibilities of the people.* He will see them at first as little higher than the brute creation; but, as he gets to understand them better, and gets to lose sight of the repulsiveness that at first shocks his nerves, he will find many hidden gems, and many points of contact in common. He must have large faith in what God can do, and is waiting to do, when the ‘set time’ shall come. I do not feel at all discouraged, especially when I consider the progress that has already been made on the broad lines of a pioneering mission.

#### THE PROGRESS MADE.

“I think I say advisedly, the ‘progress that has already been made.’ I have an idea that many people at home are beginning to ask for results, and may say, This mission has been in existence four years, many hundreds of pounds have been spent, noble and devoted lives have been sacrificed. What is the outcome?

“Let me tell you somewhat of it.

“1st. Stations have been formed in a country for a considerable distance

where the only road has been about twelve inches in breadth, leading over mountainous tracts of rank grass land, through woods, over streams, and large rivers, when the only *modus operandi* has been the extremely tedious and unsatisfactory carriage on men’s heads.

“2nd. Native suspicion, and even, in many cases, hostile oppositions have been overcome. A spirit of friendly intercourse has been created, and now we enjoy *the almost unlimited confidence of the people*; for along the missionary route to the south side of the Congo, the missionary white-man’s word is his bond. Moreover, there is a marked advance made in the respect they appear to have for their own personal appearance, and they are becoming more cleanly in their habits and habitations.

“3rd. At San Salvador and Baynes-ton direct evangelistic missionary work is being done. Schools have been established, and fair progress has been made both in Fyoto and English. From the former place itinerant evangelistic work has been done for many miles around the district, and at all the stations medical work is being carried on.

“4th. The language has received every attention. If we have not ‘rushed into print’ it is that we should have something worth printing when we commence, instead of a single dialect, and that in a most faulty state.

“My dear friend, these seem to me to be good signs of progress. This is no set formula, got up for correspondence, but just a few of the signs lying on the surface that appear most patent to myself, and have been suggested whilst penning this; all this you will already have become acquainted with, but perhaps an informal reiteration may be an added emphasis. The Congo people, from what I can judge of them, are easily

worked upon through their emotions, in 'palavers' they get very excited, and I have often traced strong parental affection. May God help His truth to enter into their hearts through these channels.

#### WEAKNESS OF THE MISSION STAFF.

"Mr. Bentley is alone at the Pool, Messrs. Comber and Grenfell are at Manyanga, they are both expected here this week; on their arrival I go up to Manyanga to take charge, Mr. Moolenaar comes down here to stay with Mr. Hughes, consequently I shall be alone. Mr. Dixon is alone at Underhill, and Mr. Weeks is alone at San Salvador; you know that Mr. Crudgington is in England. Poor Mr. Doke's death you will have heard about. Mr. John Hartland's death is so recent. Only a week yesterday we put his

earthly remains in the grave. He had come down with the boat, took fever here, which was followed up by a terrible attack of dysentery to which he succumbed on the 12th inst., after three weeks of most acute suffering. His death was marked by the most beautiful and peaceful trust in Jesus, and, in his death-throe, he said to Mr. Comber, 'Don't hold me, Tom, let me go; Christ is all and in all—is all.' And so he passed from his work to his rest. Four years of toil and exposure seems a short life's work; but time is not always the measure of work done. John was grandly faithful to his trust, and had worked hard and well. A serious breach has been made in our ranks; we are but eight on the field now, and four of us will have to hold on for a *time single-handed*."

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## A Cry from the Land of the Rising Sun.

THE fact that Japan is rising into new life, and aspiring to emulate the civilisation of Western nations, has been often referred to, and is generally accepted as one of the striking events of to-day. There is no doubt that she has caught the inspiration of modern ideas, and has set out in earnest with new aims and new ambitions in the pursuit of reforms and improvements, and has made some real progress; but it must not be inferred that the work of her political and social regeneration has been accomplished. A vast work remains to be done before she can be counted as one of the enlightened nations, with institutions built on Christian principles, and civil government guaranteeing the rights and liberties of all the people. As yet the improvement is with the few, while the many jog along the beaten path of toil and poverty in which their ancestors existed and died.

It might be supposed, from what has been written of the progress of this country since her ports were opened to foreign trade, that her people have cast off the superstition of ages, broken their idols, and abandoned their temples, but this is not the case. The multitudes are living after their

old customs. Day after day the temples are thronged with worshippers, and idols are openly sought unto by hundreds of thousands.

In the higher ranks, with the loss of faith in Buddhism and Shintoism, a powerful tendency manifests itself to rate Christianity with the ancient superstitions which have fallen into contempt through the newly awakened consciousness of the vanity of idols.

In the midst of this unleavened mass the seed of the Gospel has been planted, and a handful of devoted and faithful men and women are to-day toiling in the field.

The masses of the people are poor. They struggle to live. Social life is at the lowest ebb. Home life is scarcely a name. Privacy in the home is unknown. The Gospel alone can reach them and bring to them the needed respect for their persons, and the ideas of home and comfort, and righteousness and purity. With the light of a pure Christianity driving away the darkness and superstition of the people, and a government that protects and does not oppress, this land of the Rising Sun may yet become the fairest and richest in all Asia, and rival the best and purest in the Western World.

In a letter received by the last mail, our *one solitary worker in Japan*, Mr. White, says:—

“You will be glad to hear we have seven or eight candidates for baptism. On all hands the work here is deeply interesting.

“Yesterday a man came in from Taira, a place I visited a year and a-half ago. He earnestly implored me to go to his town and open up Christian work there; but, with the pressing overburdening work upon my hands here in Tokio, I was compelled to say *no!* to this beseeching brother, and he went back with a sad and heavy heart.

“It is, indeed, my dear Mr. Baynes, hard—yes, *hard* indeed, to say NO, when doors are opened wide before you, and your brethren stand with outstretched arms longing for you.

“Yes, *we do need help*—men and women—to enter in and occupy these fields *already white unto harvest*.

“Remember, please, what I have often said—two years at least must be

spent in preparation before a missionary can do anything efficiently in evangelical *vernacular work*.

“Every mail that comes, I long and look for the news that a colleague is coming.

“I can but write as I have often written before. I am often discouraged at what seems like a lack of interest shown by the churches and friends at home in this part of the vast mission field. Nearly six years ago I commenced the mission here in Japan; is it not time I had a colleague?

“May Jesus, the Divine Lord of missions, constrain the churches to give of their means, so that this, together with the whole of the vast field of the world, shall be filled with labourers.

“This has been my cry for years past; still I must plead and appeal; I cannot help doing so. Will the churches at home always turn a deaf

ear? Would my poor words could secure a response; but the Lord knows all, and I wait on Him.

"My wife is writing to you by this mail, asking you to send lady missionaries to help her in her sphere of work. Do, dear brother, respond to our appeal, and send the needed help at once. Will not the ladies of whom you wrote come and help us? We are praying earnestly that they may be led to do so. There *is* a work for

them here—a noble, a glorious work. We ourselves feel that we can never estimate the great privilege of working for Christ here in Japan. One has well said, 'It is good to be in Japan in the vernal season of the regeneration of an empire, and to have an opportunity to cast a few seeds into the giant virgin furrows of reform, never before as promising as now, in this the far East.'"

### A Letter from Mrs. White on Woman's Work in Japan.

"MY DEAR MR. BAYNES,— Some little time prior to my marriage with Mr. White, he showed me a letter just received from you in which you made some inquiries respecting woman's work in this land. For three years I was engaged in mission work under the American Baptist Missionary Union, and was associated with Miss Kidder, of the same Society, in the girls' boarding-school at Suruga Dai, Tokio. During that time I had many opportunities of seeing into the hearts and homes of this people, and of realising, in a higher degree than ever before, the greatness of my calling. I found the girls to be loving, gentle, polite, and exceedingly anxious to learn; and although those years were years of care, anxiety, and new experiences, I look back on them with pleasure, knowing that I was a help to more than one of my little sisters in this land of the 'Rising Sun.'

#### "MY FIRST MEETING.

"The first Thursday of last December I held my first women's meeting, in connection with my husband's work, at the Honjio Baptist Church. All the women members, numbering

five (*i.e.*, living in Tokio), were present; and while the meeting was very interesting, yet, as we were almost strangers, they felt a little shy, I suppose, and did not at first take any active part. After we had become better acquainted, however, all have worked diligently, and from week to week I have seen spiritual growth and fervent zeal on the part of each one. Since the New Year, three women have been led to believe on the Lord Jesus Christ, and, indirectly, two men. Two months ago one of the women was bitterly persecuted by her husband for expressing a desire to attend one of our meetings. *She was so severely beaten that she could not be seen by her friends for some days*, and her husband thought she would say no more about Christianity; but as soon as she recovered she came to our meeting, and has attended nearly every week since. Yesterday she attended the Sunday service. As I was walking home from last Thursday's meeting I could not help comparing it with the first. There were twelve women and two men present, and all but three had something to say as touching their own experience of the Saviour's love, and a prayer to offer. I am very anxious



indeed to do some visiting from house to house ; but as the warm weather has come on, and there being considerable sickness, I think I shall have to wait till fall.

“THE CONDITION OF WOMEN IN  
JAPAN.

“In regard to the social condition of Japanese women, it is very difficult to give any accurate description. Although we frequently visit them in their homes, yet we only see the surface part of their lives, while we are conscious that there lies hidden much which is unknown to any but their own people ; for I believe that no single foreigner has ever yet penetrated into the inner sanctuary of Japanese domestic life. When invited to their homes, considerable laughing and talking is done by the members of the family ; still, one cannot help the impression that much of it is the natural frivolity so characteristic of this people, and not the expression of real joy.

“While the condition of women in Japan is not so degraded, perhaps, as those of India, yet we see so much that fills our hearts with sadness and makes us yearn to help them.

“MARRIAGE IN JAPAN.

“Every girl is supposed to marry at about fifteen years of age ; and it generally happens that her future husband is a person whom she has not known or ever seen, and chosen by her parents because of his family or position. Should she manifest any difference of opinion to her parents, she is liable to be charged with the most heinous sin known to this people—that of disobedience to parents—and consequently runs the risk of being turned away from her home. When a girl marries, she invariably goes to live with her husband’s family, where, in many instances, she finds her life to be one of servitude to her

new relations, and oftentimes indignities are heaped upon her which are absolutely unmentionable.

“Many times—in fact, I know of several cases—where the wife, after a number of years of hard toil in trying to bring up her children in the way she deems proper, and in trying to do all she can to please her husband, is turned out in the streets, or sent off in the country, with or without a few dollars, because she does not seem pleased when her husband brings a concubine or two into the family. I have a Japanese friend who searched for days for a Christian place of worship, and when asked why she searched so diligently, replied that she had heard that the broken-hearted and distressed could find peace if they became Christians, and she begged to be taught the heavenly way. Her husband had turned her out of doors, after having lived with him sixteen years, because she disliked his concubine.

“THE HARVEST PLENTIFUL.

“This, of course, is the dark side of the picture, but I feel I ought to mention it while I am speaking of the condition of Japanese women, as it is a fact which goes to show how much the moral and ennobling influence of the Gospel of Christ is needed in the homes of Japan to-day. The facilities for work in this land are numerous. Of course a knowledge of the language is indispensable to the carrying on of any form of evangelical work. This acquired, and one can enter upon any method. If school work is desired the way is open. If direct evangelistic work is preferred, that way also is open. There is no difficulty in the way of visiting the people in their homes ; indeed, they are always pleased to receive a foreign guest. Doors are thrown open all

around, and what is needed is only true self-sacrifice on the part of some at home to come and enter these wide doors of usefulness. The Church's future glory, and the glory of her Divine Lord, from a human point of view, seems to be now hanging upon the great opportunity which our heavenly Father has placed before

her. I greatly need women helpers to assist me, and my husband needs help at once. Will you please lay the great need to heart, and send the asked for aid? Pray for us and for our work, and believe me to be,

"Yours very sincerely,

"EVA J. M. WHITE.

"Tokio, Japan, August, 1883."

## Account of a Conference at Askor, Barisal.

BY THE REV. T. R. EDWARDS.

A SHORT time ago at Askor, one of the largest of our native churches in Backergunge, a conference was held of which the accompanying engraving is an illustration. The peculiarity of this conference consisted in that it was attended by Mussulmans and Hindoos as well as Christians.

It was started last year by the pastor of the church, who, I am glad to say, is very much respected by the people generally. At that meeting some hundreds of Mussulmans and Hindoos were present. Like the present conference, it was held in the open air, and addresses were given, without the slightest opposition, on Christianity. Afterwards the best means for promoting the welfare of the country came under discussion, and it was resolved to establish schools.

As the result of that conference two or three schools were started, and kept going through the year.

Besides this, other matters for the general welfare were discussed, and in conclusion it was resolved to hold the conference from year to year.

This year the conference was held a little earlier than the appointed time. It was because I went to Askor and lived there some time in the chapel, and the native Christians thought it well to hold it while I was present. Notices were sent round accordingly, but the warning was short, and only about a hundred came. The conference was opened and closed by prayer, and the addresses on Christianity were listened to with the most marked attention. The people were so pleased and so enthusiastic that they determined there and then to hold another conference the following week, and they begged me to be present. I had decided to leave before that time, but the Hindoos and Mussulmans were so pressing

that I consented to stay. During that week notices of the conference were carried by Mussulmans, Hindoos, and Christians far and wide.

The day fixed upon most unfortunately turned out a very unfavourable one. The sky was black, with threatening clouds. I can safely say that hundreds of people were prevented from coming. As it was, between 250 and 300 came.

It is of these the picture was taken. The people all sat down on mats in the open air. According to custom, *betel nut* and *pan leaf* were given them to chew. Tobacco was also furnished to them, which they smoked in their hookahs.

The majority of them were Hindoos and Mussulmans. There was present, too, a young landholder, who made a very good speech. At the request of the pastor, Mohesh, who presided, I opened the conference with prayer. Then speeches were given by Mohesh, Oulai, another preacher, and myself on Christianity. The people listened most attentively, and did not attempt any kind of opposition. When asked if they had any objection to make, they answered, "Are we learned in the Shasters that we can refute the arguments you have advanced?"

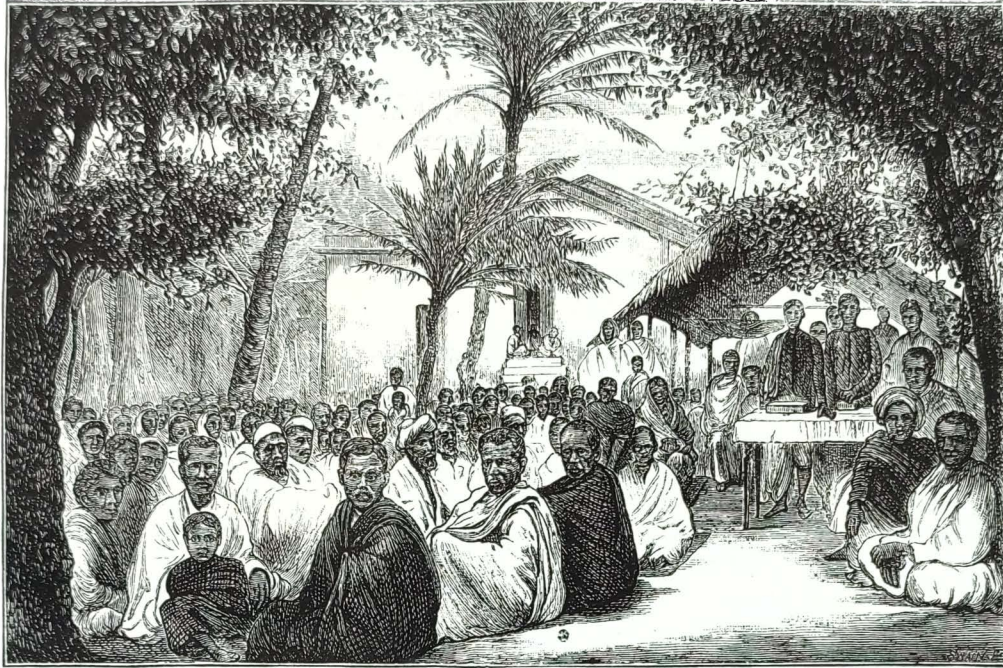
At this juncture the rain, long threatening, began to come down, and we were obliged to make a rush into the commodious chapel which you see at the back of the picture.

The chapel was crowded to excess, and it took some time before order could be restored and business resumed.

Then came forward a petition which had been drawn up to send to the Governor-General of India about almost the unbearable oppression and injustice of the landlords.

Such a list of wrongs it would be difficult to describe. If I were to tell you all you would think me guilty of exaggeration. But I assure you the poor tenants are a most oppressed and down-trodden race.

If a landlord celebrates a marriage (and marriages come often enough with their large families), he compels the poor tenants to bear all the expense. If the landlord has incurred heavy expenses in a lawsuit, he levies them on his tenants. If a landlord celebrates a Hindoo festival (of which there is a great number), he makes his tenants furnish all the eatables and pay and the expenses. If the landlord has need of work being done in his mansion, he forces his tenants to come and work without pay. If a landlord sees good fruit on his tenant's trees or good fish in his tank, he commands them to supply him, and, if not, he sends and takes them by force. If the tenant should refuse to comply with these illegal cesses, he is enticed to the landlord's court, and there beaten and fined heavily. If



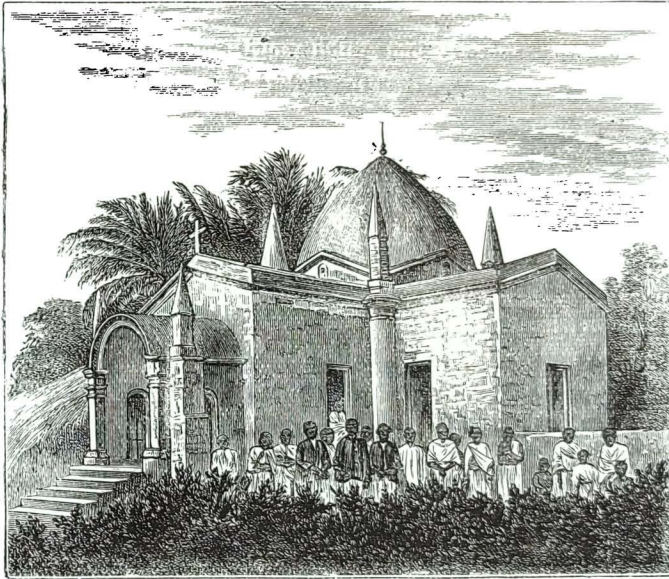
CONFERENCE OF NATIVE CHRISTIANS AT ASKOR, BARISAL, EAST BENGAL.—(From a Photograph by Rev. T. R. Edwards.)

THE MISSIONARY HERALD, }  
OCT. 1, 1888. }

the landlord is displeased with any tenant, he institutes a false lawsuit for a large sum of money in his name, and carries the day with a multitude of paid false witnesses, and eventually ruins the poor man and drives him from his homestead. If the tenant pays his rent, the landlord will never give a good receipt, and, alas! in too many cases compels the tenant to pay over again.

The landlord is ever trying to increase the rent, and in a hundred other ways to oppress the poor tenant.

These and other things were all written in the memorial, and were all adopted unanimously by the assembly. The young landlord answered, in



THE NATIVE CHAPEL AT ASKOR, BARISAL, EAST BENGAL.  
(From a Photograph by Rev. T. R. Edwards.)

reply to a question I put to him as to what he thought of the memorial, that, although it was against his personal interests, yet it was not against the feelings of his heart.

After this I told the conference of the new Rent Bill the Government is seeking to pass in favour of the tenants. They were much cheered by this, but their faces seemed to indicate that they feared nothing could deliver them from the oppression of their cruel masters.

I then advised them to be united and to resist unitedly all illegal cesses as if they were united no landlord could prevail against them. The laws

were all in their favour, and it only required them to be true to one another, and act in strict accordance with the law themselves.

Disunion, and their readiness to give false evidence against their neighbours for the sake of getting a few rupees, are the causes of much of their oppression. The landlords often find in them the materials for oppression in their disunion and avarice.

I then told them that Christians suffered much less than they did because they were united, and consequently the landlords feared them. This I said was a result of Christianity, which always promoted a feeling of brotherhood.

As it was now late, the conference was brought to a close. It had lasted from three to seven o'clock.

They show that there is some public spirit among these poor oppressed people, and they show, too, that the dislike to intercourse with Christians has passed quite away.

But it has not passed away because Christians have relaxed their zeal, but because the people see more of the beneficial influences of Christianity, and are more convinced of its truth.

I cannot tell you how highly I think of the good conferences of this kind may do.

And I am thankful to state that, in going about amongst the Hindoos and Mussulmans from house to house, this opinion is fully borne out.

The leaven is working round about and in many of our Backergunge churches, and, by the blessing of God, will permeate in time the whole country.

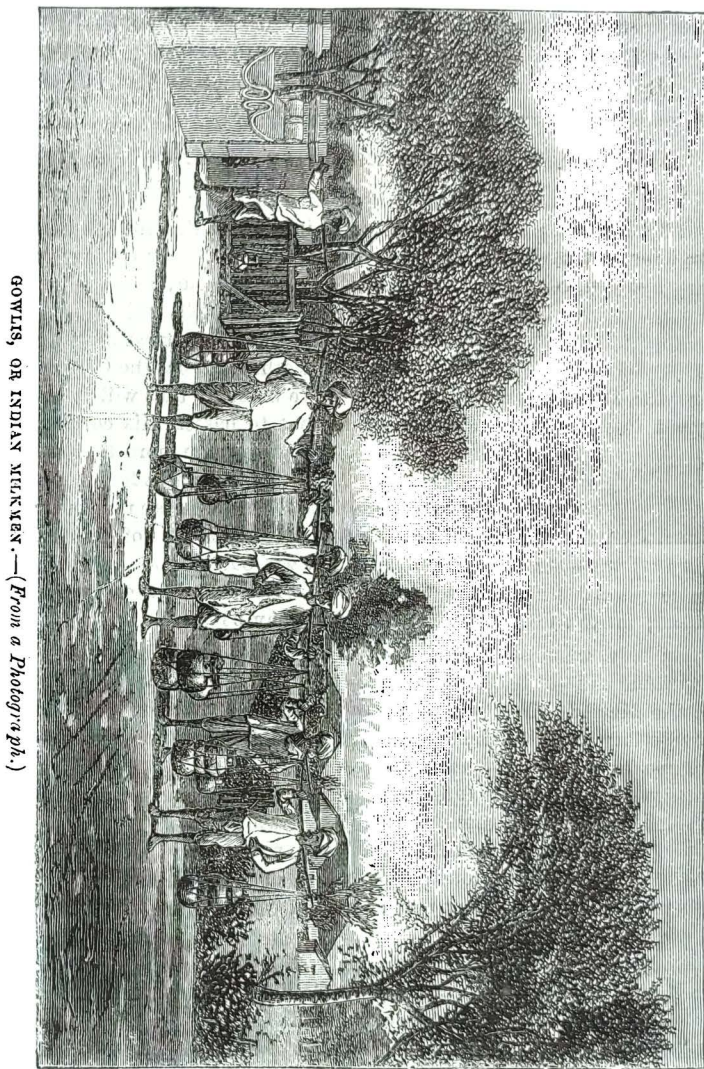
Pray, dear brethren, that the mighty Spirit may work yet more and more through the church at Askor, to the salvation of many, many souls.

Barisal.

## Gowlis, or Indian Milkmen.

**H**INDOO society is formed of various castes, designated after their trades or professions—tailor caste, shoemaker caste, goldsmith caste, &c. These barriers are so strong that a man born in one of these castes never thinks of carrying on any other trade than that practised by his father. This is the case among strict Hindoos. The gowlis form a caste of their own, and supply buffaloes' and cows' milk, butter, &c., which to so many are real necessities of life. A large proportion of Hindoos, being vegetarians, use milk, curds, &c., in great quantities.

These gowlis, like many of the native dealers, are fond of cheating, and often water the milk ; so that when pure milk is necessary, as in the case of young children and those who are sick, the precaution is used of having



GOWLIS, OR INDIAN MILKMEN.—(From a Photograph.)

the cow brought to the house and milked in one's presence. The milk is carried for sale in brazen vessels suspended by strings to a cross-bar resting on the shoulders. The gowlis are Lingâytes, or worshippers of Mahadeo, by religion.

A. D.

Poona.



## “The Lord Loveth a Cheerful Giver.”

**D**URING the past month many fresh proofs have reached us indicating deepened interest and sympathy in the work of the Society, and a very earnest desire to help it on by self-denial and consecrated giving.

A lady at Eastbourne writes:—“I send you £40; of this, £30 is for the Congo Mission and £10 for the China Mission. I should be glad if you would insert in the next issue of the MISSIONARY HERALD the following thoughts:—

### “TO CHRISTIANS THAT HAVE MONEY.

“You buy shares in a building society; why not buy a share in the New Jerusalem? This is a permanent society, for it is a city that hath foundations; whose builder and maker is God. Your money is not your own; it is your Master’s. Are you, like the good steward, putting it out, so that when He comes He can receive His own with interest? Give—not a shilling—a pound, but give as you would invest money. Lay up for yourselves treasures in heaven, money that you cannot lose; no, not even at death. Oh that the Church would lay her wealth at the feet of Christ. May there be many that will break boxes of ointment very costly, not for His death, but to hasten His coming. The Gospel has to be preached to every nation. The poor give more than the rich. It is not what we give, *but what we have left*. Our religion, to a large extent, is, I fear, selfish. Do we not sit and hear more sermons than we can remember, when the heathen are dying for lack of knowledge? And were we not heathen once? Where should we have been had we been left without the knowledge of God? Christ, who was rich for our sake, became poor. Let us, following His example, do the same; make ourselves poor, that others may be made rich.”

A young lady, when sending a silver locket, writes:—“I am sorry that its monetary value will not be great, but such as it is please use it for the advancement of the Master’s Kingdom. I am not giving this away entirely because I think the Society wants funds, but partly because I am not sure whether it is right for me to wear it, and most because I have been earnestly longing for some time to do more for the cause of Missions.”

“A Friend” sends £5, and wishes to be unknown. Another friend sends £3; and an old subscriber, in remitting this sum, writes:—“I read with deepest interest the many noble and touching instances of rare self-denial recorded in the HERALD, but I am confident that no case of self-denial can be greater than is associated with this gift of £3.”

Mr. Henry Ashwell, of Nottingham, sends £100 for the Congo Mission, and a “Scotch Stonemason” £2. Mr. Joseph Gould, of Bristol, forwards a gold ring which a lady desires should be sold for the benefit of the India Mission; while a “Junior Clerk” at Yeovil sends £2 out of his first year’s salary.

A lady in Surrey writes, when sending a contribution of ten shillings:—“It is with great pleasure I send ten shillings in response to the appeal for China in this month’s HERALD. It is but a trifle only, ‘sands make the mountains,’ and if the readers all give willingly, according to their means, there will soon be enough to send out the additional workers to that dark land. If only Christians would be more courageous and venture to give more, they would

find, to their surprise, how they actually gained, not only in the intense joy of helping in God's work, but in the value of the remaining money. At one time I thought a seventh was a good proportion to return to God, but now a third seems all too little, and, instead of being cramped the remainder goes farther than formerly. Surely every individual who reads the appeal will respond promptly, either by giving themselves or their money, and praying with increased earnestness for our perishing brothers and sisters in China. All who heard Mr. Jones's clear and instructive description of the Chinese which he gave in Exeter Hall this spring must have a more intelligent and greatly increased interest in this great and noble people, whose very qualities make their spiritual darkness the more saddening. I earnestly trust that contributions will pour in till the treasury is filled."

A "Poor Widow Woman" forwards five shillings in stamps, and writes:—"This is, indeed, but a mite; how I wish I could send more. The Master, however, knows that even this small trifle has been six months in accumulating. It has been saved in pence out of my wages as a charwoman, and every time I could manage to save a few pence I have had a thrill of joy as I put them into a little box I keep for the Mission money. Next to my Bible I love to read the MISSIONARY HERALD, and I long for the month to be gone so that I may have a fresh copy and read of the wonders God is doing in foreign lands."

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### Valedictory Services.

**D**URING the past month several deeply interesting valedictory services have been held in connection with the departure of missionaries for their various fields of labour.

On Wednesday evening, September 5th, at Counterslip Chapel, Bristol, a crowded meeting was held to take leave of Mr. William Ross, of Bristol College, proceeding to the Congo River. Mr. George H. Leonard, J.P., of Clifton, presided, and the Revs. G. D. Evans, Dr. Culross, J. Penny, George Gould, M.A., Richard Glover, William Ross, Mr. A. H. Baynes, and others took part in the service, which those who were present felt to be "a time of refreshing," a season of hallowed and quickened impulse.

On the following Wednesday, the 12th September, a large number of friends assembled in Charlotte Street Chapel, Edinburgh, under the chairmanship of the pastor of the church, the Rev. Owen D. Campbell, M.A., to say farewell and God speed to Mr. James Balfour, M.A., of the Edinburgh University, proceeding to take up his appointment in Jamaica as classical tutor at the Calabar College, Kingston. The Revs. Dr. Landels, O. D. Campbell, M.A., J. P. Clark, M.A., W. Grant, James Balfour, M.A., Mr. A. H. Baynes, and others took part in the meeting, which throughout

was characterised by deep interest and an ardent sympathy with the work of the Society.

On the Sunday evening following, a service was held in Park Road Chapel, Peckham, to take leave of Mr. Sidney Comber, M.B., accepted for mission service on the Congo River. Mr. Knee, the pastor of the church, Mr. Sidney Comber, and Mr. A. H. Baynes delivered addresses specially bearing upon the principles and objects of mission work, and the wonderful openings that present themselves in Central Africa to-day for the labours of Christian missionaries.

On Friday evening, in the library of the Mission House, Castle Street, a crowded meeting was held to commend to the special blessing and protection of God all the missionary labourers about to leave England for distant fields of labour, under the chairmanship of the Treasurer of the Society.

The missionaries to the East, the Rev. J. H. and Mrs. Anderson, proceeding to Barisal, and Mr. Alfred Teichmann, to Calcutta, expect to embark in the s.s. *Rewa* on the 17th October.

The brethren for the West, the Rev. William and Mrs. Williams, returning to Trinidad, and Mr. James Balfour, M.A., proceeding to Kingston, Jamaica, left England on the 29th and the 17th ult. respectively.

The new missionaries to the Congo Mission, Messrs. Sidney Comber, M.B., and Mr. William Ross, of Bristol College, left Liverpool on the 19th ult., in the African mail steamship *Senegal*.

Mr. Tritton, in addressing the the meeting, said: "Occasions like these afford the opportunity of uniting in acts of Christian fellowship which may not perhaps be repeated till long years have run their course—possibly not till the communion shall be complete in nobler scenes above. Together we magnify the grace of God in those to whom we now bid adieu—the grace that called them to Himself, gave them to His Church, consecrated them to His service, appointed them their sphere of work. Together, also, we are able on such occasions to assure our friends of our deep sympathy with them in the sacrifices that they are making, in the ties they must sever, in the shadows that may dim the present in the hopes and anticipations that shine out beyond. Our departing friends will carry with them from this room, not only the expression of our warm sympathies, but also our earnest desires, as proved by the fervour of our supplications, that our God may supply all their needs according to His riches in glory by Christ Jesus. One word as to the value of these valedictory services to us who abide at home. If I may judge from my own experience, they are most helpful. Weary, down-hearted, depressed, it

may be, because of the greatness of the need or the paucity of appropriate instruments—men full of the Holy Ghost and power—it is here that impressions revive of the deep, Divine reality of our cause. And so this place becomes to us a sanctuary of God.”

Mr. Baynes then described the various fields of labour to be occupied by the brethren, and, after addresses from the missionaries, they were commended in special prayer to the special care and guidance of Almighty God by the Rev. J. P. Chown, of Bloomsbury Chapel.

An old and very generous friend of the Mission, writing to the Secretary with regard to this gathering, says: “The meeting in the library on Friday evening was indeed a season long to be remembered. I thank God for such noble young brethren as Balfour, Ross, Teichmann, and Comber—men full of promise and of power. The Lord is not only opening up doors ‘wide and many’ in all parts of the world, but He is thrusting out labourers to enter in. Surely, under such soul-inspiring influences, the churches will rise to the needs of this blessed enterprise, and do something more really commensurate with the claims of the work and the commands of Christ. There is wealth enough ay—and more than enough—to meet all the needs of our noble Missionary Society in our churches. We only need to catch more of His spirit who, though rich, for us became poor, and to rise to the lofty privilege and sublime honour of being fellow-workers with Him in the redemption of a lost world.”

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### Tidings from China.

WE are indebted to Miss Kemp, of Tai Yuen Fu, for the following interesting notes:—

#### “A CHINESE WEDDING.

“We laid aside our books, and donned our silk attire, and went across to the school to see the wedding of one of the girls and a boy of nineteen (a convert of Mr. Richard’s)—a most youthful-looking bridegroom. The happy couple, looking extremely shy and embarrassed, sat in two high-backed arm-chairs in front of Mr. Richard. The girls of the school, attired in white san-tsis (loose kind of jacket) trimmed with blue, sat on

forms behind them, and the rest of the company were ranged round the room. The service was very simple—prayer, a hymn, and Paul’s exhortation to husbands and wives in the Epistle to the Ephesians, followed by the questions put on similar occasions in England. When the service was over there was deep bowing all round, with clasped hands, and the bride and bridegroom took their departure. We, the missionary community, were then regaled with tea and cakes before returning home.

## "WASTE PAPER.

"Pekin.—We were interested to hear the story of one of the native Christians here. It seems he required a considerable amount of paper for wrapping up parcels, and found that

the cheapest he could buy were Christian tracts. Presently, out of curiosity, he began to read these, which led to his conversion apart altogether from any other instrumentality."

## Recent Intelligence.

The Rev. Alfred Powell, the Secretary of the Bible Translation Society, asks us to acknowledge, with cordial thanks, the receipt of £50 from an anonymous donor for the Society.

We gladly give insertion to the following letter from the Rev. J. H. Anderson, who will be leaving England for the East during the current month, and we earnestly hope some generous friend will supply our brother with the needful help:—

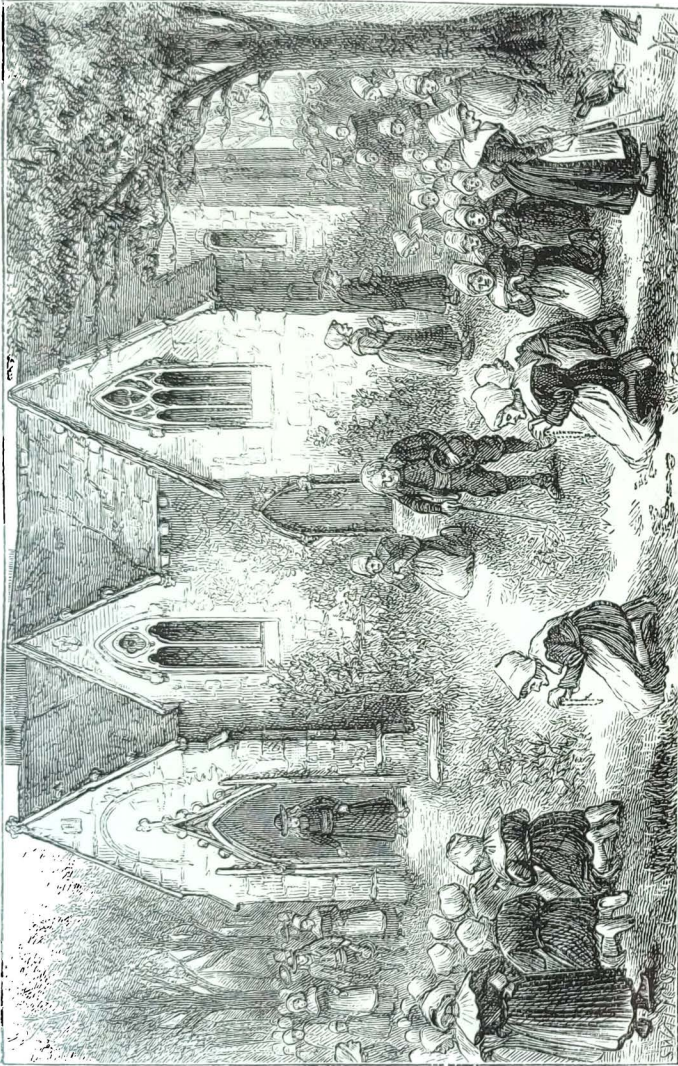
"MY DEAR BROTHER BAYNES,—As we go about in India, visiting the churches and preaching to the heathen, numbers come to us to ask for medicines, or for medical treatment. The poor people in the villages there have not doctors such as we have here, and multitudes die of fevers and cholera, or they suffer much from stomachic and other complaints. I want to be able to help them. I can treat many of the more common ailments from which the natives suffer. Mrs. Anderson has become much more skilful than I in this matter, and has a strong desire to relieve the sufferings of the poor sick people who will come to us. Our more intelligent native brethren who go about preaching would be most happy to assist in such a work also.

"We are going to the great district of Barisal, and shall, I trust, have great scope for this kind of usefulness; but we want a good stock of medicine, either allopathic or homœopathic, and I shall be very glad if some of our friends in England will furnish us with a good supply that we could take out with us next month, or which could be sent after us to the mission field.

"If, by inserting this in the HERALD, or by laying the matter before some of your friends, you can secure for us the medicines we need, you will gladden the heart of, dear brother, yours affectionately,  
J. H. ANDERSON."

The Rev. A. De Cruz, our Missionary at Chittagong, writes:—"I have the growing conviction that a magic lantern and slides would prove largely helpful in my native work here. This mode of preaching the Gospel is very acceptable to the people, and, with the Holy Spirit's blessing, we may hope would result in their conversion. Could you secure for me a lantern with a good assortment of Bible slides?"

Will some friend, or friends, help our brothers in this matter?



SUPERSTITION IN BRITANNY.

## THE MISSIONARY HERALD.

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### The Leicester Autumnal Missionary Meetings.

IN the retrospect of the recent Autumnal Missionary services, on Tuesday, October 2nd, in Leicester, we feel we have abundant reason for thankfulness and encouragement; for the presence and power of the Divine Master were manifested in a very memorable manner.

Very early in the day—at the special service for young men in Charles Street Chapel—the right keynote was struck by the Rev. R. H. Roberts, B.A., of Notting Hill, in his masterly exposition of the words:—

“Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you lift up your eyes and look on the fields, for they are white already to harvest.”

“*The Lord's harvest sacrificed to procrastination.*”—Few, indeed, who had the privilege of hearing the burning, soul-stirring words of the preacher, as he discoursed on this solemn subject, could have left Charles Street Chapel without deeper convictions of the terrible consequences of delay, and holier resolutions to press immediately forward to the fields white already to harvest.

The closing words of the preacher indicate the burden and spirit of his discourse:—

“Let us, then, have done with this dilatory and dawdling policy. *Now* is duty at the door and in the form of Him whose scarred hand forces its way through twining thorns of neglect to knock. *Now* the isles are waiting for His law. *Now* the scattered sheep upon the mountains who also are His elect bleat after the comforting crook of the ‘Bishop of souls,’ and ‘the pastures of tender grass beside waters of tranquillity.’ *Now* Gentiles are turned towards His light, and the languid eyes of burdened kings and statesmen crave wearily the crescent promises of His coming. We do live in Pentecostal times, but the ‘feast of tabernacles’ is in front with the prophecy of the still richer and final ingathering of the ‘fulness of the nations,’ and it is the Sovereign of the Pentecostal ages who challenges us to make the advance. Let us accept the challenge and test it to the uttermost. Awake and arise, for the dawn hath put on

her beautiful garments, and the 'accepted time' pauses at the Lord's right hand, watching, with standard lifted up, for the 'people willing in the day of His power.' Shall this 'willing people' be found among us, or are ye saying 'four months and *then* cometh harvest'? Oh, listen—listen to Him who solemnly protests, 'The fields are white, and already he that reapeth receiveth wages and gathereth fruit unto life eternal.' And 'Pray ye, therefore, the Lord of the harvest that He may send forth labourers into His harvest.' And in thy prayer, bend over Moriah's altar, a meek and unreserved oblation, pleading 'Here am I; send me.'

"Thus may 'the Father's Kingdom come, and His will be done on earth as it is done in heaven'—through Jesus Christ. Amen."

Of the Missionary Breakfast, in the Temperance Hall, at nine o'clock, on behalf of the China Mission (under the chairmanship of Alexander McArthur, Esq., M.P.), we can only say it was a season long to be remembered.

It was the earnest desire of the Committee that this meeting should be rather an appeal to the heart than for immediate giving, it being their confident conviction that an intelligent acquaintance with the work of our brethren in China would necessarily produce sympathy and practical support—not as the consequence of spasmodic appeal, but rather as the natural outcome of intelligent apprehension.

The remarkable addresses of Mr. Jones and Mr. Glover cannot fail to produce lasting results.

"*The Call of God to Go Forward*" was indeed a fitting sequel to the discourse at the early morning service, and the vast congregation that overcrowded the Temperance Hall seemed spell-bound as Mr. Glover poured forth an address so full of sanctified eloquence and lofty inspiration that it is difficult to find terms in which adequately to characterise it.

We ask for this address the careful and prayerful perusal of all our readers, under the clear conviction that its consideration must result in a far truer estimate of the paramount claims of Mission work, and in a far higher realisation of the blessed privilege conferred upon every individual Christian by the risen Lord in committing such an enterprise to human instrumentality.

In referring to this meeting we desire also to express our grateful appreciation of the thoughtful kindness of the Rev. J. Jenkyn Brown, of Birmingham, who, having regard to the lateness of the hour, declined to deliver his address, in order to make way for Mr. Jones and Mr. Glover.

In view of the great difficulty of providing breakfast for so large a number, it may be well, perhaps, on future occasions to consider the wisdom, or otherwise, of dispensing with breakfast altogether, so that a



longer time may be devoted to the real objects of the meeting, which, in that case, might begin at ten o'clock punctually.

Of the Rev. Dr. Allon's sermon, preached at noon in Victoria Road Chapel, from the words "*The field is the world,*" we feel it is very difficult, in a brief notice, to do anything like justice to it. In order to rightly appreciate this noble discourse it *must be read*, and we commend its perusal most earnestly to all our friends. It is the intention of the Committee to print the sermon and give to it a wide circulation.

In the afternoon the Committee of the Society had a prolonged meeting for the consideration and despatch of Mission business.

At this meeting a new missionary for the Congo was appointed—Mr. H. G. Whitley, of Byculla Park, Enfield, a young brother, who, in the judgment of the Committee, is very specially adapted for African pioneer Mission work.

Mr. Whitley, the son of well known and highly respected parents, and the nephew of the Rev. T. G. Rooke, LL.B., of Rawdon College, is relinquishing excellent business prospects at home for work which for many years past has been increasingly dear to him, and to which he has now resolved to devote his life. He anticipates embarking for the Congo about the middle of the current month.

At the same meeting of the Committee the offer of Miss Gwen Thomas, of Hampstead, for school teaching at Cameroons, West Africa, was also accepted. From childhood Miss Thomas has been associated with Camden Road Chapel, and the ministry of the Rev. Francis Tucker, B.A.

Although the realisation of the dream of some years past that, as the wife of the lamented Mr. Hartland, of the Congo Mission, she might be permitted to labour for the benighted peoples of the Dark Continent on the banks of the mighty Congo river has been denied her, yet Miss Thomas will still have the joy of devoting her life and labours on behalf of Africa, and so of fulfilling the sacred resolves of years gone by, and the growing longings of her later experience.

Miss Thomas will, in all probability, leave England for Africa in company with Miss Comber early in next year.

The Mission services at Leicester were brought to a most fitting close by a densely-crowded missionary meeting in the Temperance Hall, under the presidency of the Mayor of the town, W. Hewett, Esq.

All the speakers, except the Chairman, were themselves missionaries: the Rev. J. Smith, of Delhi, the noble veteran, earnest and eloquent, grown gray in the service; the Rev. J. J. Turner, who for seven years has been labouring in China amid all the sad horrors of the terrible

famine ; and the Rev. J. J. Fuller, who, after more than forty years of missionary toil in Western Africa, seems to have lost none of his fine enthusiasm or fiery vigour. And so ended a day long to be remembered, worthy alike of the greatness of the missionary enterprise and of the hearty welcome and generous Christian sympathy of the Christian churches of the good town of Leicester.

Writing to the Secretary, concerning the Leicester missionary gatherings, an old and generous friend of the Society says :—

“For more than fifty years the gracious Master has permitted me the privilege of attending missionary services in all parts of the kingdom, and with growing years my interest in this blessed enterprise has deepened and strengthened.

“Your missionary day at Leicester has been to me a crowning joy. Surely never before have the presence and spirit of the Crucified Christ been so manifested. All through the various services He seemed to be felt so powerfully as a living presence. The grand central truth—Christ and Christ Crucified—was so prominent, the old Gospel of the Cross, and Christ the only power under heaven to save and regenerate mankind. What a noble meeting in the evening to close with.

“How we all felt, as Mr. Turner told the marvellous tale of his experiences in China, that it is the simple message of the love of God, in the life, sufferings and death of Christ, that alone can touch the human heart all the world over ; the old, old story, rest for the weary and peace for the sin-stricken and distressed.

“May God continue abundantly to prosper our noble Society ! It is His work ; and it seems as if at last our churches were resolved to realise their responsibility and privilege in regard to this grand enterprise.”

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### OUR PRESENT FINANCIAL POSITION.

The extinction of the debt, and the promise of funds to meet the initial expense of outfit and passage of the FOURTEEN new missionaries to be sent to China—as was plainly stated at Leicester—only *adds a heavier weight of responsibility* upon the churches to provide, by new and largely augmented periodical subscriptions, the means absolutely required to *maintain the fourteen* new missionaries and establish an equilibrium between present income and expenditure.

In the private appeal made by the Secretary for help towards the entire liquidation of the debt it was stated that,

“should the debt be extinguished, the whole energies of the Committee might then be devoted to the adoption and working of carefully devised plans for securing more deepened interest and systematic organisation throughout all the churches of the denomination with a view to secure such a *regular and permanent* increase of income as should *prevent the creation of a new debt in*

*March next*, while at the same time permitting the Society not only to maintain its present greatly enlarged agencies in India, China, and Central Africa, but allow of still further extension in response to beseeching appeals from nearly all parts of the vast mission-field."

In order to secure this, an increase of

**£15,000**

to the annual income is needful.

This will be seen at once if the churches remember that an increase of **£5,000** is needed to MEET EXISTING EXPENDITURE,

**£7,000** will be required to meet the allowances for the fourteen new missionaries to China, including all the various expenses incidental to their stations and work, while a further

**£3,000** is absolutely demanded by the immediate reinforcement of the Congo Mission; leaving little or no margin for India and Japan.

This, then, is the work that URGENTLY PRESSES, and it is to secure this increase of regular income that the earnest endeavours of the Committee are now being directed.

By the plans recently adopted by the Committee, after prolonged and careful consideration, the churches of the denomination will be canvassed throughout, and most earnest efforts made to introduce systematic organisation into every church, so that small, as well as large, periodical contributions may be regularly collected, and missionary interest excited and maintained by the regular circulation of the MISSIONARY HERALD, and other sources of missionary information. As an example of how county districts may be systematically worked in the interest of the Mission, we have much pleasure in reporting the result of a Conference of Norfolk Pastors held at the house of the Rev. Thos. A. Wheeler, of Norwich, and convened by him, for the special purpose of putting into practical operation the plans recently adopted by the Mission Committee.

CONFERENCE OF MINISTERS HELD AT UNTHANKS ROAD, SEPTEMBER 20, 1883.

Present—Revs. T. Turner, Attleborough; G. Pilgrim, Bacton; A. W. Ager, Carleton Rode; F. Harvey, Great Ellingham; W. Halls, Fakenham; A. M. Hertsberg, Ingham; A. T. Osborne, Lynn; E. Slipper, Neatishead; T. Bullimore, Norwich; B. Taylor, Pulham St. Mary; S. Porter, Thetford; E. Tucker, Great Yarmouth; C. Stovell, Martham; R. B. Horne, Aylsham; J. Green, Old Buckenham; S. Howard, Downham Market; R. L. McDougall, Gorleston; H. Viner, Foulsham; T. J. Ewing, Kenninghall; E. Mason, Lowestoft; T. H. Sparham, Neston; T. A. Wheeler, Norwich; J. Wilkins, Swaffham; J. Jackson, Worstead; and C. Hardy, Great Yarmouth.

Resolved—

"1. That we Baptist ministers of Norfolk, assembled in Conference, hereby

pledge ourselves to attempt to secure weekly or monthly subscriptions from all the *several members of our churches and congregations* on behalf of the Baptist Foreign Mission, or by other methods to augment the contributions already made to the Missionary Society.

“2. That the county be divided into the following districts, and that the brethren hereinafter named be appointed secretaries of those districts:—

- (1) *Yarmouth* (Secretary, Rev. C. Hardy, Yarmouth)—includes Yarmouth, Lowestoft, Gorleston, and Martham ;
- (2) *Worstead* (Secretaries, Revs. J. Jackson, Worstead, and R. B. Horne, Aylsham and Buxton)—includes Worstead, Aylsham, Ingham, Buxton, Bacton, Neatishead, Mundesley, and Ludham ;
- (3) *Swaffham* (Secretaries, Rev. J. Wilkins and Mr. T. Moore, Swaffham)—includes Swaffham, Dereham, Fakenham, Foulsham, Necton, and Tittleshall ;
- (4) *Lynn* (Secretaries, Revs. A. T. Osborne, Lynn, and S. Howard, Downham)—includes Lynn, Downham, and Upwell ;
- (5) *Norwich* (Secretaries, Revs. J. H. Shakespeare, Norwich, and T. Turner, Attleborough; R. Bryant, Esq., Besthorpe Hall, Attleborough; and Rev. T. A. Wheeler, Norwich)—includes Norwich, Attleborough, Kenninghall, Ellingham, Thetford, Pulham, Shelfanger, Carleton Rode, Wymondham, Costessey, Saxlingham, Salhouse, &c.

“3. That the Secretaries of these districts meet as soon as possible to report progress and confer on methods of work.”

R. Bryant, Esq., of Besthorpe Hall, Attleborough, kindly invites the secretaries to meet at his house on Thursday, October 25th.—T. A. WHEELER.

It only needs that the entire country should be in like manner systematically worked so as to embrace *every church*, however small or poor, and the pressing, growing claims of the dark places of the earth to-day calling on all hands for the light brought home to every individual church member, however humble or obscure, and the needful increase of £15,000 would be speedily and easily secured.

A *missionary box in every Baptist household*, and every member of the household esteeming it a joy and privilege to regularly contribute to it, on the first day of each week or otherwise, a *regular weekly, monthly, quarterly, or annual subscription*, however small, from every church member in the Baptist communion, would surely produce all that is required, and provide ample funds for considerable extension also.

Most earnestly do we appeal to all the readers of the *HERALD* to help in this effort.

In the almost last words of David Livingstone:—

“This mission enterprise is not the work of a class or an order only ; it is the paramount, proximate duty and privilege of *every individual Christian*.”

To neglect it, to refuse to sympathise with it in practical service and sacrifice, is to be traitor to the Lord whose work it is, and whose commission and command stands to-day in unrepealed and undiminished force: 'Go, Go into all the world: If ye love Me, keep My commandments.'

### REINFORCEMENTS FOR CHINA.

In addition to the extinction of the debt, the Secretary was in a position, at Leicester, to make a further gratifying announcement relating to the outlay for the outfits and passages of the fourteen new missionaries the Committee have resolved to send to China.

The following letter from Mr. Charles Wathen, of Ashley Down, Bristol—who, it will be remembered, met the entire cost of the preliminary Congo pioneering expedition, and provided half the cost of sending out twelve new missionaries, three years ago—was read by Mr. Baynes at the China Breakfast Meeting in Leicester:—

“Ashley House, Ashley Down, Bristol, *September 22nd, 1883.*”

“DEAR MR. BAYNES,—Your statement of the needs of the China Mission I have read with great interest. I appreciate the difficulties which must weigh heavily on the minds of the Committee—the difficulty, on the one hand, of making any forward movement, when the present income barely reaches your expenditure, and when further heavy outlay on the Congo seems imperiously demanded; the difficulty, on the other, of declining a request from China, which the great work, the splendid service, and the great success of the brethren there give them every title to ask, and give us every reason to respond to.

“I venture to hope that the call from Africa will not be unheeded, and I will have pleasure in giving £100 for passage and outfit of a man to supply the place of Mr. Hartland. I trust also that the call from China will receive a prompt and hearty response. It has occurred to me that possibly it might assist the realisation of your wishes if I were to take the same course with regard to the fourteen men you now need for China which three years ago I took with regard to the twelve men you then sent out to the East. I understand that the passages and outfits of these fourteen men will cost £150 each, making a total of £2,100. Should the response of the churches to your appeal, and the consecration of valuable men, permit the Committee to send out these fourteen, I shall have much pleasure in giving the £1,050 necessary for the passages and outfits of one-half of them.

“I should propose to follow the same line as in the former case, and meet the costs of each alternate man who is sent out.

“I trust others may supply the amounts needed for the despatch of the other seven men; and, what is more important still, that individuals and churches should give such increased amounts as will warrant the Committee in making this great enlargement of their work.

"Praying for a blessing on the work of the Society, and with kind regards to yourself,

"To A. H. Baynes, Esq."

"I am, yours very truly,

"CHAS. WATHEN.

A letter from the Rev. Richard Glover, of Bristol, to the following effect, was also read :—

"Bristol, September 23rd, 1883.

"MY DEAR FRIEND,—Please note enclosed particulars of promises given me on behalf of the Missionary Society *towards the proposed extension of our mission work in China.*

"You will observe that these sums provide a thousand guineas, and a little over, which, with the thousand guineas so kindly promised by Mr. Wathen, will make the total sum required for the passage and outfit of the fourteen men so urgently needed for China.

"I trust you may find as great readiness in others to contribute the amount necessary for the support of these men as I have found in those who have thus contributed to their going forth.

"I remain, my dear Friend,

"Yours very sincerely,

"A. H. Baynes, Esq., London."

"RICHARD GLOVER.

The list of promises enclosed was as follows :—

Messrs. E. S. and A. Robinson, Redcliffe Street ... ..	£250	0	0
Mr. and Mrs. Ed. Robinson, Westfield Park (outfit and passage of one missionary) ... ..	150	0	0
N. D. (outfit and passage of one missionary) ... ..	150	0	0
A Friend (outfit and passage of one missionary) ... ..	150	0	0
Miss Leonard, Rockleigh House ... ..	50	0	0
Miss Katharine Leonard, Rockleigh House ... ..	50	0	0
Miss Gotch, Pembroke Road ... ..	50	0	0
Mr. John Robinson, Backwell ... ..	50	0	0
Mr. Charles Townsend, J.P. ... ..	50	0	0
Mr. and Mrs. Shirley, Ashbourne House, St. John's Road ... ..	26	5	0
Miss Florence Shirley, Ashbourne House, St. John's Road ... ..	5	5	0
Master Arthur Shirley, Ashbourne House, St. John's Road ... ..	5	5	0
Mr. and Mrs. E. G. Sargent, Cornwall House, Osborne Road ... ..	25	0	0
Maud and Percy Sargent, Cornwall House, Osborne Road ... ..	5	0	0
Mr. Joseph Gould, Brislington ... ..	15	0	0
Mr. J. S. Rose ... ..	10	10	0
Mr. G. M. Carlile ... ..	10	0	0
Miss Brown, West Park ... ..	5	5	0
Rev. Richard Glover ... ..	10	0	0
Mrs. Richard Glover ... ..	10	0	0
Miss L. M. Davies ... ..	10	0	0

These sums make a total of £1,037 10 0

## THE EXTINCTION OF THE DEBT.

At the Breakfast Meeting on behalf of the China Mission, at Leicester, the Secretary reported that the accounts of the Mission for last year, made up to the 31st March, 1883, closed with a debt on the General Account of the Mission of £2,575 17s. 10d. This sum a few weeks afterwards was reduced by £300, Colonel and Mrs. A. Angus Croll having specially contributed this sum in aid of its liquidation.

With a view to entirely clear the remaining deficiency of £2,275 17s. 10d., the Treasurer, Joseph Tritton, Esq., intimated a few weeks ago to Mr. Baynes his intention to contribute one-third of the amount (viz., £758 12s. 7d.); and at the same time gave expression to the earnest hope that other friends might be found willing to contribute the other two-thirds (viz., £1,517 5s. 3d.)

Under these circumstances the Secretary communicated with a few well-known supporters of the Mission, and received such a generous response that not only was the £1,517 5s. 3d. contributed within a week, but also sufficient, in addition, to extinguish the debt of £334 9s. 10d. on the Widows and Orphans' Fund.

The list of friends through whose help this most encouraging result has been secured is as follows:—

The Treasurer ... ..	£758 12 7
Mr. Jeremiah Colman ... ..	200 0 0
A Friend ... ..	125 0 0
A Friend ... ..	100 0 0
Mr. James Benham ... ..	100 0 0
Mr. T. S. Child ... ..	100 0 0
Mr. Geo. E. Foster (and £150 for General Fund) ...	100 0 0
Mr. Chas. F. Foster (and £150 for General Fund)...	100 0 0
Mrs. Kemp ... ..	100 0 0
Mr. T. B. Mead ... ..	100 0 0
Mr. E. Rawlings ... ..	100 0 0
Mr. W. R. Rickett ... ..	100 0 0
A Friend ... ..	50 0 0
Mr. Thos. Coats ... ..	50 0 0
Mr. T. Marnham ... ..	50 0 0
Mr. Marcus Martin ... ..	50 0 0
Mr. W. Middlemore ... ..	50 0 0
Mr. and Mrs. T. Procter ... ..	50 0 0
Mr. John J. Smith ... ..	50 0 0
Mr. A. J. Harvey ... ..	25 0 0
Mr. H. Trevor ... ..	20 0 0
Mr. Alfred H. Baynes ... ..	50 0 0
Other sums ... ..	186 5 0
	<hr/>
	£2,614 17 7

## A Superstition in Brittany.

(See *Frontispiece*, p. 366.)

A PARISIAN, a Meridonal, or any stranger to Lower Brittany would, on arriving at St-Carré, St-Jean-du-Doigt, Rumengol, &c., on a pardon day, believe he is in a heathen country. The imperfect drawing here enclosed is that of St-Carré, one of the places we have mentioned.

Every one can see, on the great day of expiation (Pentecost Sunday), women of all ages on their naked knees going five or six times round the church. Some of these devoted, ignorant, and superstitious people impose upon themselves this strange torture, which they called "a mortification." Some of the rich people pay these poor creatures to mortify themselves in their stead. For a few pence poor women will go thirty, forty, or fifty times on their bare knees round the church. This is a heart-breaking sight. It is even indecent and shameful; heart-breaking, for one cannot witness without disgust the sight of this procession of human creatures, disfigured by suffering, dragging their legs amongst the mud or on the stones red with their blood; crying, and at last falling utterly exhausted on the roadside.

This, my dear friend, is what the Church of Rome has done in this country, and this is how they pretend to represent the religion of Jesus, which, as we know, really consists of worshipping the Saviour in spirit and in truth.

G. LECOAT, Breton Missionary.

St. Carré, Côtes-du-Nord, Brittany, *Pentecost Sunday*.

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## God's call to us.

(Address delivered at the Autumnal Missionary Breakfast, in Leicester, on October 2nd, on behalf of the China Mission, by the Rev. RICHARD GLOVER, of Bristol.)

A MISSIONARY meeting is a time of great solemnity for those who hear and those who speak. I feel especially the solemnity of this occasion, having regard to the crisis which our secretary has represented this morning. For two years successively our income has fallen short of our expenditure; not, happily, through the lessening of our funds—for, despite of agricultural depression and other things tending to lessen people's power of giving, there was a larger amount contributed last year than in any previous year—but through increase of our staff in India, in



China, and through the great cost of work in Africa ; through enlargement of our work in Italy, through increase of our work of education, and generally through the enterprise which has been lately marking the work of this society. Still there are these deficits embarrassing the committee, depressing us at home, and in a greater degree our brethren abroad, as they seem to reflect on the work they do, and hinder them in their great desires to carry the work still further. So we have, on the one hand, deficit. On the other hand, our short-handed work in Africa, crushing men with its burden, killing one of them already, calls upon us to do what we may to increase the number of men there, and keep from death lives that are invaluable. A million of lives last year perished through the African slave trade. Nothing will end that but Christian missions. And in face of our partial guilt and responsibility for that slave trade, and in face of the fact that the gospel is the power that can end it, we are called to Africa. Then we have an appeal for reinforcement for Japan. We shall probably have another to-night for more men for India. And we have this appeal which Mr. Baynes has submitted to us, for fourteen additional men for China. So we stand to-day where two roads meet. There is the deficit, saying: "Halt! Retrench." There are success, need, grace, love, bidding us go forward. To which voice shall we listen, and which obey? I know not when, in the history of the society from the beginning, we have stood in a crisis so important—where we must go bodily backward or forward, shrinking to do much less, or mounting to do more than we have done. The question is not exclusively one of the state of the exchequer. Are we, or are we not, called of God to go forward? That is the question. It is not statistics, not balance-sheets; it is the leading of the Lord that we are to ask about. I have thought on this matter. I, for one, think we are called, and that God is saying: "Speak to the children of Israel that they go forward." I will tell you why I think that; and, as sober men, judge ye what I say. First, I think, as Christian men, we have a call to go forward in the gift of Leaders whom we ought to follow. There is no greater gift God gives to the Church than men who, by blended courage, wisdom, and mercy, are fit to lead the way in all gracious enterprises. On the Chinese field there are three or four men just gone, who will be worthy helpers of those at their head. We have two men who have been foremost in this work—one here this morning. Do we know what work they have done? Do we value aright the qualities they have shown? I say they have every attribute of leaders, and we will be responsible to God if we fail to follow them. They quitted, eight years ago, the comparative safety of a consular

port, feeling their way at great risk for the interior, for it was a few years only after the massacre of French missionaries at Tien Tsin. By their kindness, courtesy, skill in ministering to the sick, and graciousness to all, they made good their footing. Then came the terrible famine, slaying its many millions. It came to pass that, more than any other Englishman, our friend Mr. Richard had an honourable part in ministering to the awful needs by which he was surrounded. Two years, night and day, denying himself of his rest, facing all the horrors of want, pestilence, and death, he and our friend ministered there. Do you think that the 20,000 people saved by them from death have not a different idea of Christianity than they had before? Do you think they did not read the marks of a heavenly anointing in their power to heal the broken-hearted, and in the Love which sought to save the perishing? And when they saw Mr. Jones, with his family of 400 orphans, when the famine was over—think you when the eye saw him it did not bless him, and when the ear heard him it did not bear witness to him? They evidently have a leader's mercy, and have, by the work they have done, gained great love for, and great love from, the Chinese around in a way which gives them great influence over them. Then they have shown the rare wisdom of sympathy in their work. I don't know what ecclesiastics would say about the keys of the kingdom of heaven. I believe the keys of the kingdom of heaven are sympathy with God and with man. Our friends have had these keys, have been full of the spirit of the Apostle, which made him to the Jews a Jew, and to those without law as without law. There are some here and abroad that can so speak the Gospel as to raise resentment without conveying conviction. There are some not less orthodox, holding the same Gospel, who can so speak as to awake no resentment; who kindle in people the wish to believe the message they proclaim. Our friends there had that sympathy in a large degree. They have shown themselves possessed of an immense power of work, and have worked as few men have ever wrought. God has set His seal on them. If they had come and told us of two or three little churches gathered during the last eight years with a few members each, we should have been profoundly thankful. Moffatt, Williams, and others worked ten years before getting a convert. A measure of success, inconceivable but for these circumstances I have described, has been given to our brethren—800 members, gathered with almost the certainty of persecution attending each one of them, have proved their steadfastness and the reality of their conversion by their efforts to extend that light to others who lack it. These are the seals of their ministry. What shall we say to our God

in heaven, if with a talent of leadership such as these men have, we bury it in the earth? Such men are the Pillar of Cloud by day and of Fire by night, which we ought to follow. And I say that when that cloud moves, and men with such an entrance to the human heart, lead us forward, we have in that fact one unmistakable proof of a call from God. Then you have I think a call of God, secondly in the claims of the converts for further instruction. Of these 800 members, gathered in about 50 little churches, only one in seven can read the Bible. They only know, as it were, *one verse*: "That God loves us—gave His son for us, and whoso believes in Him is saved." But the Bible picture to them has no perspective. Law is mixed with Gospel, Moses with Paul. Their fervour cannot avoid being fanatical, their joy presumptuous. Probably they think all the Bible saints Englishmen. They are beset like the Apostolic Churches with liability to go seriously astray. Have they not a claim for the further instruction that eighteen centuries of Christian experience enables us to give them? Ye parents, bring up these your children in the nurture and admonition of the Lord.

Then, in addition to the claim of the converts for further instruction, there is the claim of the inquirers as well. If there are 800 converts gathered in six or seven years, there must be at least 8,000 enquirers asking the biggest question that can torture and enlarge the human heart—asking, Is God love? Is the new message that makes heaven bright with hope and sweet with mercy, is it, can it be true? There are those men in thousands wanting to know the name of God, and whether Jesus, the friend of sinners, is the name by which they are to know Him? We, by the work of our brethren, have raised these questions. Are we not bound to aid them in finding the answer to them? Am I right? and are we, because there are not a sufficient number of sovereigns in the exchequer, to say, "We won't help you to the answer"? Is there not a call of God in this? Then I think, further, there is a call of God in what these good people may do if we marshal them. It is an army asking for officers. Shall we not listen to them? The Chinese are a marvellous race, numbering one-third of the inhabitants of the earth; the oldest nationality which the world has seen. It has witnessed the rise and decay of Assyria, Babylon, Rome and Greece, and it has survived the decay of these empires of which it saw the rise. Let us do all justice to every good thing about them, but do not let our charity have any make-believe about it. They know not the Father. They know the one great God and are His children. But the worship of Him is reserved exclusively for the Emperor, who, as High Priest, enters once alone, every year, into the Temple of the Supreme to worship;—all

the rest of the 400 millions betaking themselves to inferior deities. They are the nation, of all other nations in the world, most burdened and darkened with superstition. Woman has the same degraded position as in every heathen land: infanticide is common. Archdeacon Gray came across a notice over a farm pond in the neighbourhood of Canton: "Children may not be drowned here:" Significant, is it not? Guilt wants the shadow of the Cross; bereavement wants comfort and the light of Christ's empty grave. Now put all that together—the need of the Chinese people; fitness of the converts to carry on the work; the zeal shown by our brethren; their assured and revealed power of leading; and I think, I hope at least, all here will be led to feel that in the appeal of our brethren there is a Call of God. All may not be convinced, for some people need a tremendous amount of demonstration to prove to them that anybody is their neighbour. But there are generous hearts that find it easily proved, and that find the nearness of need, and the power to help it, a sufficient proof that the man who wants it is his neighbour. Am I right? Somebody says, "God always gives funds where He wants work to be done." I may not have the experience some people may have in this direction. But I should be inclined to say the very opposite of that: "God never gives the money before we attempt to do the work." Have you ever the power before you have the duty? or in the supreme moment of its acceptance and its discharge? "Stretch forth thine hand," says Christ to us, as it is withered to-day, and does not look as though it were competent to stretch out and save those needing our help. Shall we say our hand is withered? It is, and it will not be sound before you stretch it forth; but in the moment of supreme effort to obey the call of mercy the power will come. Had Moses the power to invade Egypt when he had nothing but a wife, and an ass, and two sons, and the rod of God in his hand? Had he? Ah, no! God's calls are always to something quite above us, and quite beyond us. We have not strength, nor patience, nor meekness for any work before we do it, but we find these in the effort to do it. Duty does not find power. It makes it. So to-day I say, God never does give funds before you want them. What have we to do, then, when these funds are insufficient? Not lessen the work, but enlarge the giving. I know the state of trade; I do not think my congregation is at all as wealthy as it was ten years ago. What of that? We must make up for poorer purses by larger hearts. Whatever we do, we may not neglect God's call. It is the greatest dignity that can be conferred upon us to have such a high calling in Christ Jesus. If through fear we fall back, we shall lose our present power, and joy and hope; but if humbly, tremblingly we endeavour to follow where God leads,

then this high calling will itself work wonders for us : Though we have lien among the pots, our wings will become like the wings of the dove, our efforts will work power to love and power to labour. We do not realise the force which in the Gospel is in our hands. In one man's lifetime, that of my own father, the West Indies have been lifted from heathenism to spiritual life like that of England ; a large part of Madagascar has been won for Christ ; and to-day more than 100,000 members in India are on the list of the Christian churches. We here take forty-five years to double our members ; but the Church of Christ is doubling itself every ten years in India ; so rapidly, in fact, that even if the rate does not accelerate, and if my little child lives to be my father's age, she will see India as Christian as England is to-day. China, in 1845, had six converts ; it now has 20,000. "Our Father worketh hitherto." If we had ears to hear we should hear Him say, "Behold I make all things new ;" and if we had eyes to see, we should discern a springtide freshness on this wintry world. We must change our missionary text, and instead of making it "A thousand years are as one day," we must make it, "One day is as a thousand years." "A short work is God working in the earth." God grant we may have the manhood, the tenderness of heart, the allegiance, the love to take our share in this work. We give too little : our gifts ought to be sacrifices to this work. Give nothing, or else what costs us something. Be either cold or hot ; do not give what you can spare. If you do not give more than that, give nothing. The sacred hand of Christ demands a larger gift. We must seek to gather larger gifts. Remember, so much gold as you can get out of any one, so much grace you can get into him. Let us by thus giving, and thus gathering, seek to respond to this great call. I am glad there has been no asking for contributions at this meeting, for many reasons : partly because I think that fifty men who would get up and say, "I will give £10," will, if they take till to-morrow, find themselves able to give £20. We want you to put your thought and conscience into it. If it is worth your help, help it ; if it is not, refrain. I trust that, if, as I believe we have, we are enjoying the loving lead of God, we will have grace to follow Him faithfully.

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

**W**E have again thankfully to acknowledge the receipt of many gifts during the past month, indicating growing interest in the work of the Mission.

"An Evangelist" working in the St. Albans district sends a gold chain, and writes :—"Please sell the enclosed chain for the noble missionary cause. I am striving to do all I can to stir up a missionary spirit wherever I go."

"A Domestic Servant at Dulwich" sends a pair of gold earrings for the Congo Mission, and writes:—

"Lord, take my silver and my gold;  
Not a mite would I withhold."

For the Congo Mission, "A Servant of the Lord" sends £100; our ever generous friend, Mr. Wilson, of Clifford, near Sheffield, £200; Mr. Arthur Robinson, of Bristol, £25; "One whom God has prospered," £10; Mrs. Searle, Truro, £10; Mr. and Mrs. Kudgell, £10; and Rev. S. Murch, £5.

"A Widow" sends two small gold rings, with the words:—"May the gracious Lord accept these trifles for His blessed Mission cause. I cannot tell you with what intense delight I give these for the work of the Congo Mission."

"A Friend of Missions" writes, sending £5:—"I have been deeply interested in reading the accounts of the Leicester Missionary Meetings, and my eyes filled with tears of joy as I read the debt had been cleared off."

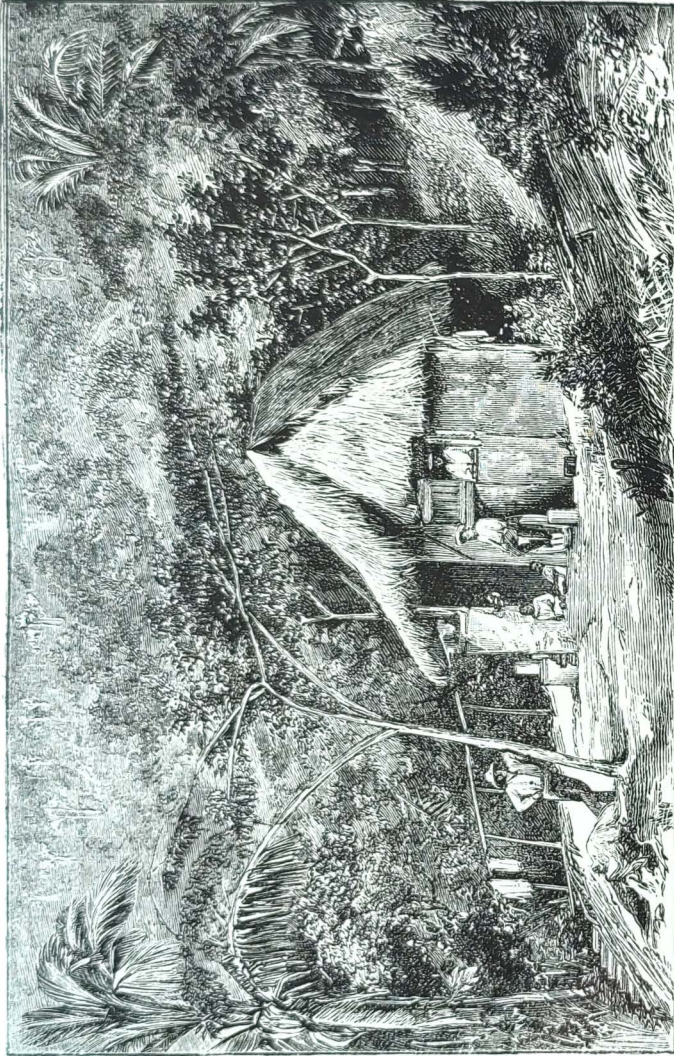
"A Sick Girl" in the Brompton Consumption Hospital sends a small brooch, "the only valuable thing she has," for the Congo Mission; and "A Hospital Nurse" £1 for the same work. "A Friend" sends £5; "N. N.," £75; Mr. W. E. Lilley, £200; A Friend, £200; A Friend in Scotland, £10; Mrs. Feversham, £10 10s.; Mr. B. Watson, Rochdale, £20; and Mr. W. B. Rickett, £120 for the outfit and passage of Mr. Alfred Terchmann, missionary to India.

"A Sailor" sends a small gold chain, saying:—"I should very much like the enclosed chain to be sold for the Mission. I have been reading some back numbers of the MISSIONARY HERALD, when on my last voyage, that my little girl brought home from the Sunday School, and my heart longs to help this good work. I am become a 'Blue Ribbon' man now, and hope during my next voyage, please God, to save a few pounds for the Congo Mission."

For the Special China Fund Mr. George Angus, of Newcastle, sends £50; and the Rev. E. L. Forster, of Hereford, £5, praying earnestly that "ten thousand members of Baptist Churches would do the same."

## A Native Hut, Trinidad.

**T**HIS hut, photographed by an American artist, is a fair specimen of the kind of houses in which the black and other coloured people of Trinidad live, in villages at some distance from the towns, and in isolated parts of the island. It is constructed of upright posts, wattling, and mud, and thatched over with carat. It has a door and windows, one of which is thrown open, disclosing one of its inmates. The children in the doorway, as well as the men, are dressed in European style, but their clothing is necessarily slighter than that worn here. In the towns, on Sundays and holidays, the latest London and Parisian fashions are worn, while many of the houses are well built and ornamented. The background of the photograph will give some idea, but only a faint one, of the quantity of vegetation in the island, which is abundant and luxuriant. The bulk of the area of the island is still covered by the primeval forests. W. WILLIAMS.



A NATIVE HUT IN TRINIDAD. — (*From a Photograph.*)

## Disastrous Cyclone in the Bahamas.

THE following letter has just been received from the Rev. Daniel Wilshere, of Nassau:—

"MY DEAR BROTHER,—I write, *vid* Cuba, to inform you of a most disastrous cyclone which raged here on the 8th inst., in which every building suffered more or less, and scores of the houses of the poor were utterly destroyed.

"All the shipping in the harbour was injured, and many of the island vessels which were here to receive the corn furnished by government to assist the inhabitants, whose crops are ruined by nine months' drought, were sunk *with the corn on board*.

"Will you therefore please appeal

to the churches to help us, as they so generously did Jamaica in the like case? The Bahamas has suffered drought whereby all ground produce was killed; now all the fruit-trees are injured or destroyed, so that outside Nassau the evil will be unparalleled. Particulars I am unable yet to furnish.

"May God put it into the hearts of the friends to come speedily to our help; I am doing all I can meanwhile. —Yours very faithfully,

"DANIEL WILSHERE.

"A. H. Baynes, Esq.,

"Sept. 12th, 1883."

The *Nassau Guardian*, of Saturday, September 8th, states:—

"One of the most fearful cyclones with which our colony was ever visited passed over this island to-day, creating great devastation all around. It was squally the whole of yesterday, and the sun at setting shed a lurid glare over the western sky. There were occasional showers during the evening, and a breeze sprang up from E.N.E., increasing till midnight, when a gradual fall in the barometer commenced. This caused the inhabitants to batten up their doors and windows, while the owners of vessels used their best endeavours, when almost too late, to secure their craft. The efforts of the latter, however, with few exceptions, were unavailing, for their vessels and boats are now lying in heaps all along the shore. Had proper precautions been taken at the first note of warning, which was given by Captain Stuart, as early as 2 a.m., many of the smaller vessels might have been removed to securer anchorages. At 11.30 the wind gradually

shifted from N.E. to N.W., and the cyclone was at its height at 2 p.m., the barometer indicating 28.868. It then began to rise, and the wind veered to W.S.W. at 6.30, blowing in that direction for four-and-a-half hours. The rain fell heavily nearly all day, and caused great destruction of property by beating into the houses and stores. There is scarcely a house which has not sustained damage. Walls, fences and trees have been blown down in all directions, and many of the houses of the poor completely prostrated.

"All the retaining walls of the wharfs, from the barracks to Captain Lightbourn's, have been injured, and the wooden wharfs at the Board of Trade yard and No. 1 are destroyed; and we regret to state that the destruction of shipping far exceeds that during the hurricane of 1866. Indeed it is quite impossible at present to estimate accurately the terrible amount of loss and damage inflicted."



In a second letter, written a few days after this terrible visitation, Mr. Wilshere says:—

“You will receive by this mail the *Nassau Guardian*, which will give you some idea of the awful visitation we have suffered. I was anticipating something of the kind, and so at daybreak had the chapel and house closed as far as possible, but the wind just laughed at our defences. The old chapel shutters went to splinters; the glass in the old sashes followed, I fear, beyond repair. We must have new sashes and shutters.

“The house has shutters and sashes; everything upstairs blown away to some unknown locality. We fought with the vessel sails to keep the window holes covered, but had tons of water, in which floated the furniture, and did vast damage. The western house wall is so shaken, I feel it must be taken down and rebuilt; it bulges 6 in. from the upright 30 ft. from ground, and leaves a yawning chasm between wall and floor upstairs. Kitchen and south wall destroyed, roof damaged, all outbuildings greatly shaken.

“The Mission schooner was docked securely against ordinary weather. On N. and S. the wind and waves took her like a toy, dashed her over, jamming the stern rail, and running her into a new vessel on the ways, smashed the rudder, ripped off the brass, bilged out one of the planks, and other damage; but she is less injured than almost any vessel in the harbour.

“From 3 a.m., when the barometer went below 30°0'0", I was incessantly stirring, as one defence gave way to substitute another. At 5 p.m., when the wind lulled a little, I went out in the midst of the falling wrecks of houses to the boat.

“Such horrible destruction I had never thought possible except by earthquake. At midnight we picked out the driest places on the lower floor, and tried to go to sleep.

“5 a.m., I went west and south to see if our people were much injured, but had to return as the water stopped my further progress. Putting on rubber leggings, I started again by New Road, Banis and Grant's Towns, the water over my knees, wrecks of houses and trees everywhere; by this means I had some idea of the awful damage done.

“We have helped with food, &c., every applicant to this date. About 30 members have lost houses, clothes, everything, while 150 others have houses seriously injured; their families make this a large number of sufferers. I am waiting to see what steps the Governor takes before I do anything to help to rebuild their houses.

“More sad is the story of wreck and loss. Here, indeed, we get the full woe. Vessels smashed or sunk; the little all of the owners, and, in many instances, the only means of intercourse with the world possessed by the Settlement. After a drought of nine months all the islands were destitute even of seed-corn; to receive a share of some imported by the Government these vessels were here, the corn *was on board* in some instances, ready to leave for the starving localities—these vessels are all sunk, the only means of transit, as well as the provisions, gone.

“I am compelled to-day to draw a bill for £100, which I trust the Committee will approve, and have much more than that returned in special donations in our aid, so as not to render this action any burden to the ordinary funds of the Society.

"I am too completely exhausted to go further into details; by the great mercy of God the family escaped uninjured, and I have only bruises. I send this, *via* Cuba, as our English mail does not leave until the 28th. God

bless you, and give the churches a liberal spirit to answer our call, for our need is indeed urgent.

"I am, affectionately yours,

" DANIEL WILSHERE.

" A. H. Baynes, Esq."

Any contributions in aid of the sufferers in Nassau and the out-stations connected with the Mission will be most thankfully received and remitted to Mr. Wilshere without delay.

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### Recent Intelligence.

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On Wednesday the 17th of last month, the Rev. J. H. and Mrs. Anderson, and family, Mrs. Barrow and children, Mr. Alfred Teichmann, and the Misses Bush, Cooke, Jennings, Symes, Spinks and Thomas (Zenana missionaries), left London in the s.s. *Rewa*, for Calcutta.

Embarked in the same ship are the Misses Willis, St. Legier and Groves, about to be married respectively to Mr. Herbert Thomas, of Delhi, Mr. G. Kerry, of Barisal, and Mr. Arthur Wood, of Agra. Miss Hannah Evans, daughter of the Rev. Thos. Evans, of Monghyr, is also a passenger, in addition to many friends of the Mission who are returning to India after a season of rest and change at home.

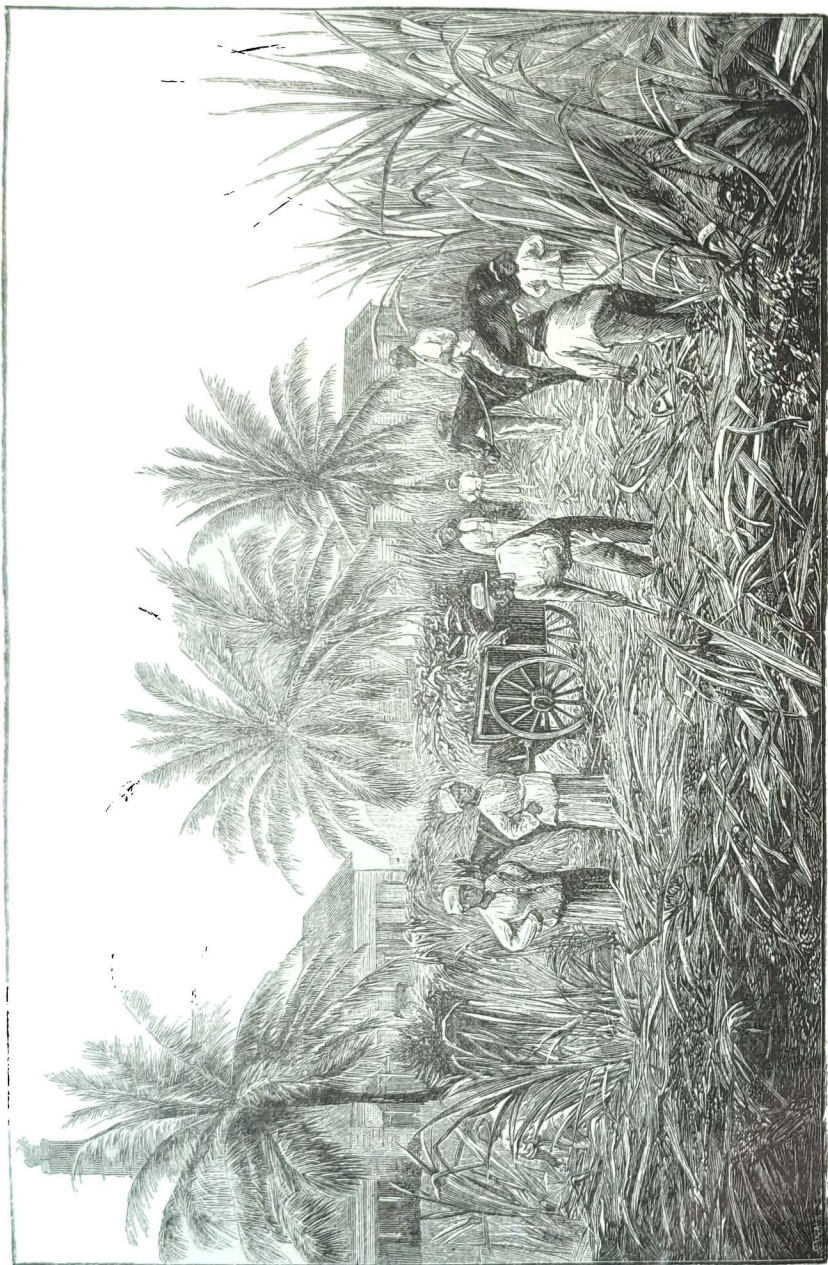
A letter from Mr. H. M. Stanley, dated July 14th, has been received, in which he reports the discovery of a new lake, called Mantumba. He has also explored the river marked in the maps as the Ikelemba, but which is really the Malundu, and finds it to be a deep, broad, navigable stream. Mr. Stanley expresses his increasing surprise at the *vast density of the population* in the equatorial portions of the Congo basin, and says if what he has seen may be taken as representing the state of things generally, there is a population in this river basin alone of 49 millions.

We are pleased to report that the Welsh churches are taking action with a view to raise their quota towards the desired addition to the income of the Society. During the past month two conferences have been held, one at Swansea for South Wales, and the other at Rhyl for North Wales, when Mr. Myers had the opportunity to meet the secretaries and presidents of the Welsh associations. The brethren entered very heartily into the discussion of the best methods to be adopted for securing larger and more general contributions; and resolved to urge the claims of the mission at the next quarterly meetings in their respective counties, and to arrange a visitation of the churches. It was evident from the remarks of the speakers that the Society has a warm place in the hearts of our brethren of the Principality; and we are hopeful that the co-operation which has been so kindly promised will bring about substantial results. It is due to the friends at Swansea and Rhyl that we thankfully recognise the hospitality they so generously displayed.

By the death of the Rev. James Acworth, LL.D., at Scarborough, on October 13th, the Society has lost one of its most devoted and deeply interested supporters. For a long term of years Dr. Acworth was a very active and influential member of the executive committee of the Mission, as its official records abundantly testify, and almost to the last day of his life he maintained a lively interest in all that related to the work of the Society, and watched with unflagging zeal its operations in all parts of the world. During later years as an honorary member of the committee, and a generous supporter to its funds, Dr. Acworth has given practical expression to his intense sympathy with the Society. Only in July last the Secretary was permitted the privilege of intercourse with him, when, amid much suffering and weakness, the Doctor delighted to refer to missionary memories, and brightened into quite a glow of delight as reference was made to extending work and unlooked-for success. Later still, and only a brief while before he entered in through the gates "into the city," his old friend and ever respected colleague, Sir Morton Peto, had hallowed intercourse with him, and found that even then his thoughts delighted to recur to the varied work of what he always termed our noble Society. His last words to the Secretary of the Society may be confidently taken as the key to his life and the spring of his joy—"No work so noble as work for Christ, no joy so great as joy in Him." Quietly and peacefully, as a shock of corn fully ripe, has he been gathered into the everlasting garner, leaving behind the beautiful memory of a life of consecrated service for Christ, and a spirit gentle, tender, courageous, and sympathetic. "Blessed are the dead that die in the Lord."

Mrs. Daniel Jones, the wife of our Missionary Brother, the Rev. Daniel Jones, of Agra, writing to advise the despatch of a box of presents from the Summer Hill Chapel Sunday School, Maindee, Newport, Monmouthshire, for the children of the Mission Schools in Agra, says:—"Please, my dear Mr. Baynes, to forward this box to my husband in Agra as soon as possible, so that it may reach Agra by Christmas, when the children get their annual treat. We feel greatly rejoiced at the hearty response to the appeal for these Christmas presents; and as we have seen the children on former occasions receiving such gifts, we can picture their joy on getting possession of our pretty English toys—for the children to whom they will be given, as a rule, are too poor to buy even their own country toys. We are delighted, therefore, to send out such things to encourage them and help to make them happy. Then, our English school materials—such as are in the box—will be very pleasing to the children who have been accustomed to use boards instead of slates, and pointed sticks, dipped in wetted whiting instead of slate pencils. I am sure you will be glad to know the missionary spirit is growing at Summer Hill, under Mr. Cook's good influence, and we are told that the subscriptions this year will probably be more than double that of any previous year! We had a 'show' this week of the contents of the box, together with such Indian curiosities as we could collect, and had quite a large number of friends present, at a charge of one penny each for admission. I wonder, if this were made known through the pages of the MISSIONARY HERALD, would it stimulate other Sunday Schools and friends to do likewise, and send out a box or boxes of things to Agra, or any other of our many Mission Stations in India, say, in time for Christmas of next year, 1884?"

THE MISSIONARY HERALD,  
Dec. 1, 1883.



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

# THE MISSIONARY HERALD.

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## The Congo Mission.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Meanwhile believe me, my dear r. Baynes,

"Yours affectionately,

"HERBERT DIXON.

"A. H. Baynes, Esq."

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

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

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

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

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

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

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

“HENRY E. CRUDGINGTON.”

At the last meeting of the Western Sub-Committee on November 20th, very prolonged consideration was given to the case of Mr. Dixon, after which it was unanimously resolved to recommend to the General Committee:—  
“That the Secretary be instructed to convey to Mr. Dixon, on behalf of the Committee, a very brotherly expression of sympathy and solicitude, assuring him that the Committee are devoutly thankful that he has been permitted to reach home in safety, and that since his arrival his condition of health has somewhat improved. They earnestly pray that by the blessing of God on the means employed for his recovery, he may be ere long restored to his usual health, and be in a position to resume



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

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

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

These recommendations were unanimously adopted by the General Committee.

### An Appeal from China.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"ALFRED G. JONES,

"J. TATE KITTs,

"J. S. WHITEWRIGHT,

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

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

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

### The Illness of the Treasurer.

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

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

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

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

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

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

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

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1884.

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

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

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

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

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

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

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

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

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

## Sacramental Collection for Widows and Orphans' Fund

ON THE FIRST SUNDAY IN THE NEW YEAR.

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

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

**£334 Os. 0d.,**

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

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

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

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

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

(See Frontispiece.)

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

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

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

W. WILLIAMS.

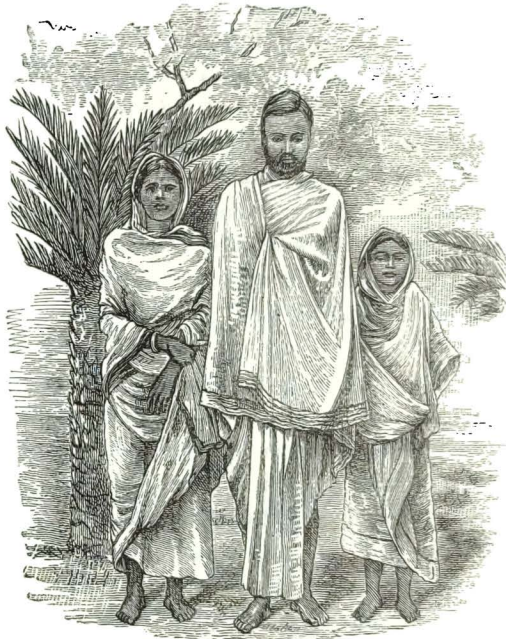
San Fernando, Trinidad.

## Kashi Nath Ghatak.

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

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

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



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

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



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

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

Calcutta.

G. H. ROUSE.

## Indian Melas.

BY THE REV. THOMAS EVANS, OF MONGHYR.

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

### LESSONS FROM MELAS.

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

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

some will buy complete copies of the New Testament.

### ADVANTAGES OF PURCHASING THE SCRIPTURES.

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

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

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

#### CHANGES TAKING PLACE.

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

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

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

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

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

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

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

READINESS OF THE PEOPLE TO  
LISTEN.

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

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

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

READINESS OF THE PEOPLE TO BUY  
BOOKS.

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

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

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

THE RESULT OF READING.

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

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

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

A CALL TO BROTHERS AT HOME.

Thus, then, we see that the very

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

THOMAS EVANS.

Monghyr.

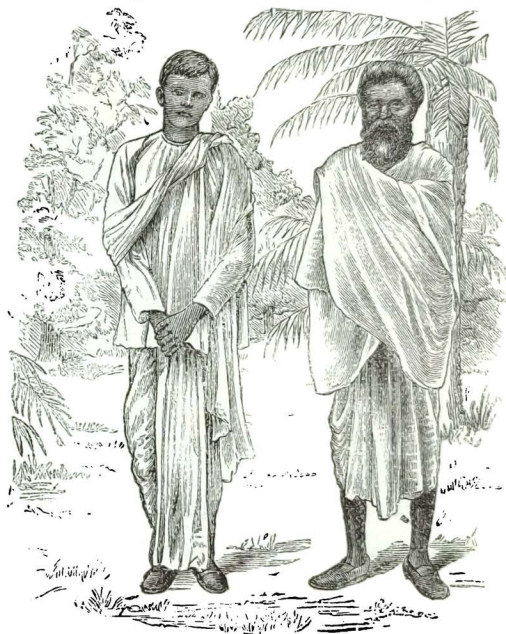
## John Sirdar and Haradhon Singh.

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

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

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

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



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

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

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

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

G. H. ROUSE.

Calcutta.

## Mission Work in Naples.

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

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

"AN ITALIAN BAPTIST UNION.

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

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

question for the time being had been allowed to drop.

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

\* Our brother speaks from experience.

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

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

#### “THE WORK IN NAPLES.

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

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

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

#### “THE WORK IN CASERTA.

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

“It has been a cause of great joy to



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

"I am,

"Yours affectionately,

"WILLIAM KEMME LANDELS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Recent Intelligence.

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

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

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

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A much respected friend of the Society writes :—

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

“B.”

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

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

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

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

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

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