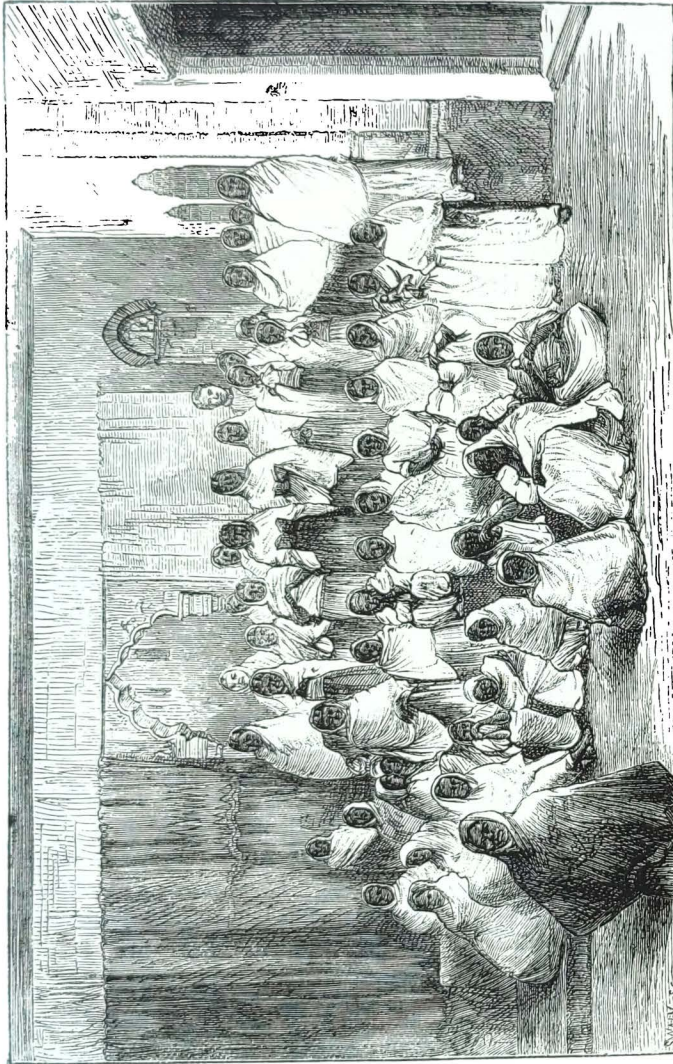


THE MISSIONARY HERALD,
OCT. 1, 1883.



NATIVE CHRISTIAN GIRLS' SCHOOL, DELHI, CONDUCTED BY MISS ANNA WELLS.—(From a Photograph by Rev. R. F. Gaylor.)

THE MISSIONARY HERALD.

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*."

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?"

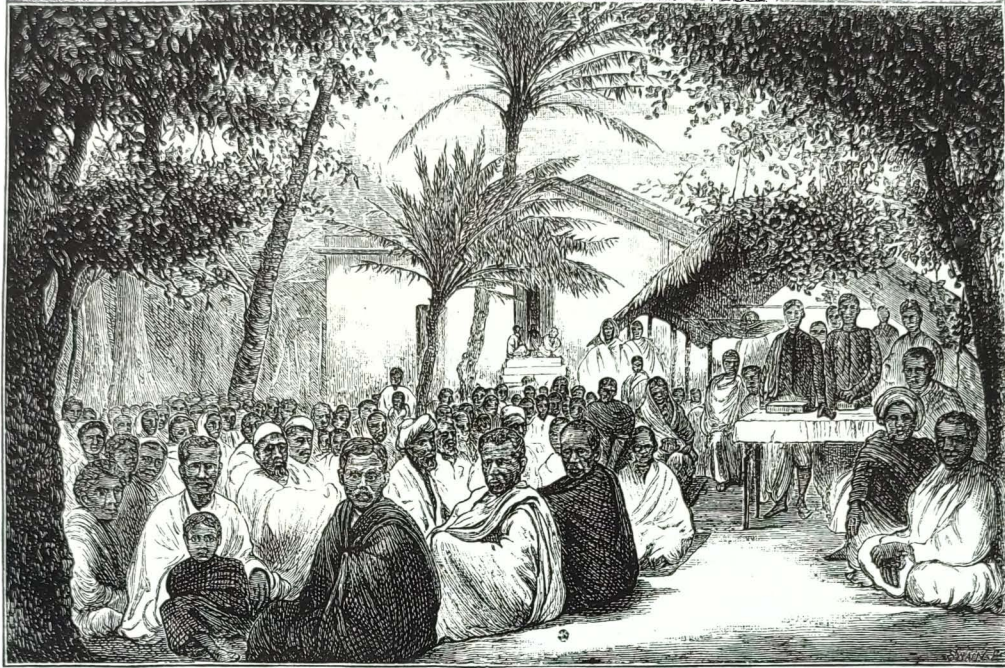
At this juncture the rain, long threatening, began to come down, and we were obliged to make a rush into the commodious chapel which you see at the back of the picture.

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



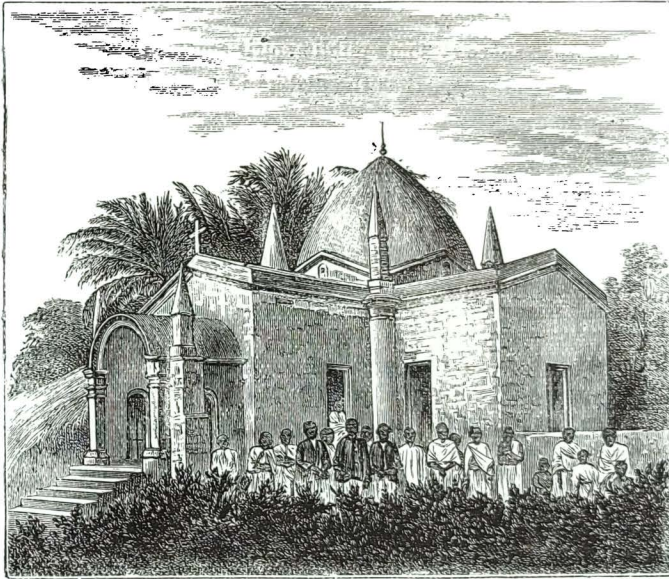
CONFERENCE OF NATIVE CHRISTIANS AT ASKOR, BARISAL, EAST BENGAL.—(From a Photograph by Rev. T. R. Edwards.)

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.

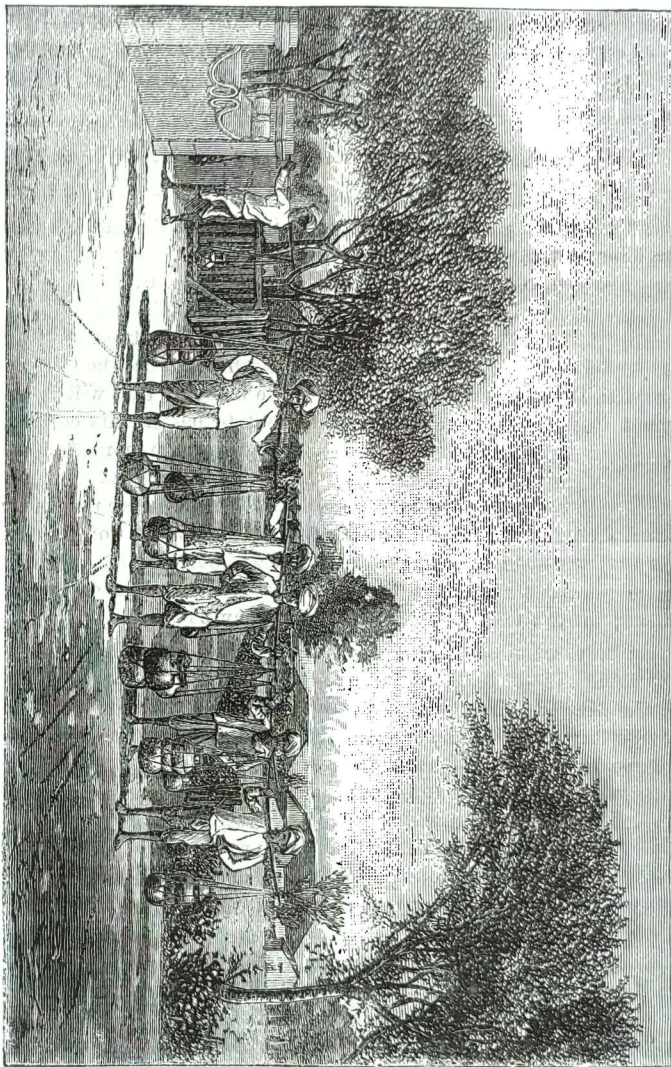
Barisal.

Gowlis, or Indian Milkmen.

HINDOO 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.”

DURING 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."

Valedictory Services.

DURING 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.”

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?