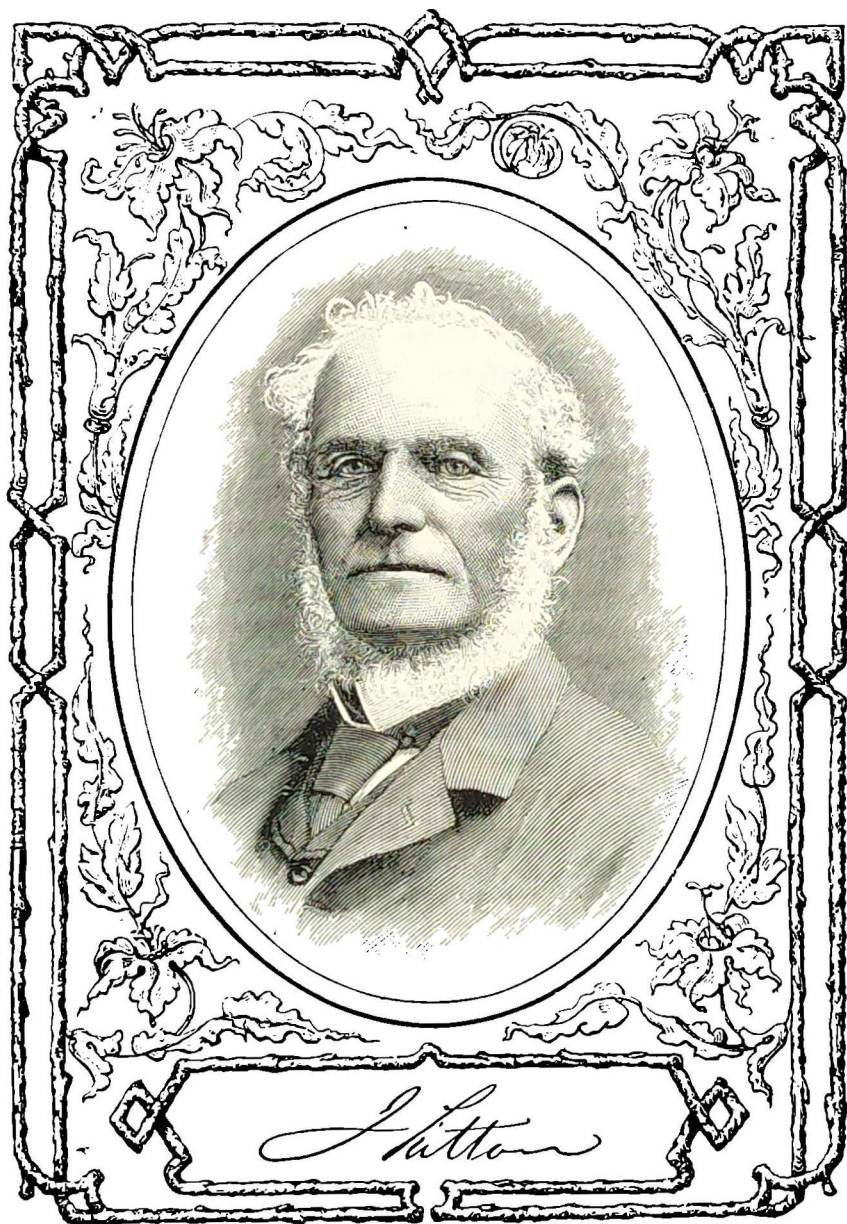


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THE MISSIONARY HERALD.

TO THE PASTORS OF OUR CHURCHES.

THE paper given below was read by the Rev. J. B. Myers at the November meeting of the Baptist Board, and appears in these pages in deference to the request of that body. Its publication is not inopportune at the beginning of the new year. The work which our Society has been enabled to do in the past, and which it hopes to do more largely in the future, has been, and will continue to be, done to a very considerable extent by the sympathetic co-operation of the pastors of our churches. As we look back upon the year that has now closed, we feel we have reason very thankfully to acknowledge the important service rendered by many ministerial brethren, and, in view of ever widening opportunities, particularly in India, Africa, and China, more than ever will their invaluable aid be needed.

The article in this present issue—the first of others—by the Rev. R. Glover, will deeply impress our readers with the urgency of the claims of China for missionary effort. We respectfully, but very earnestly, plead with our pastors to give their most careful consideration to the remarkable statements bearing upon the past history and present condition of the Chinese people. We do not doubt but that a great future, in the Christian sense, is near at hand for China, and that God will use our Society in a very marked manner for its realisation, if it be only ready to follow the leadings of Divine Providence. Whether we shall be equal to the call will depend very much upon those who, by their pastoral position, are the leaders of the people. If discerning the times, and knowing what Israel ought to do, they should feel called to encourage their hearers to put forth larger zeal for the evangelisation of the heathen, great results will ensue. Let great things be attempted, and great things may be expected. To this end we insert the subjoined paper, read, as we have already observed, before the members of the Baptist Board.

THE PASTORS OF OUR CHURCHES IN RELATION TO FOREIGN MISSIONS.

DEAR BRETHREN,—When our Secretary invited me to prepare a paper for this meeting, and assigned, as a reason for my doing so, that the subject of Foreign Missions had not been submitted to this Board for consideration, it seemed to me that, in accepting the kind invitation, I should at the same time accept the topic suggested. And remembering the members of this Board are ministerial brethren, it occurred to me that it would not be inappropriate if I were to turn your thoughts in the direction indicated by the title of this paper, viz,—“The Pastors of our Churches in Relation to Foreign Missions.” May our meditation be as profitable as it seems suitable!

I. Let me remark that à priori—in the very nature of the case—we should expect that there would be such a relation existing, and that it would be very intimate.

Who are the pastors of our churches? They are the under-shepherds of Him who declared: “The Son of man is come to seek and to save that which was lost;” who was moved with compassion when He beheld the multitudes as sheep without a shepherd, and said: “The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He will thrust forth labourers into His harvest.” They hold their office under that great Shepherd of the sheep, the glories of whose everlasting covenant the wrapt imaginations of holy prophets did but dimly forecast. “The flocks of Kedar shall be gathered unto thee; the rams of Nebaioth shall minister unto thee.” “I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far, and lo, these from the north and from the west, and these from the land of Sinim.”

If, then, there could be any circumstances in which the interest of a pastor were to become so contracted as to be limited to the particular congregation to which he ministers, the pathetic reminder of the Good Shepherd might, indeed, widen the sphere of his vision, and enlarge the sympathies of his heart: “Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock and one Shepherd.”

Or changing the figure, the pastors of our churches are the servants of a King, the principles of whose kingdom do not permit, in their application

to human need and human life, any geographical restriction—principles which, indeed, are destined universally to prevail. The Christ whom they themselves love and serve, and whom they would that their congregations should love and serve, is no local Christ, if I may so speak, but the Desire of all nations; the Christ “in whose name every knee shall bow, and whom every tongue shall confess to the glory of God the Father.” The Gospel they proclaim to those who meet within the walls of their respective sanctuaries awaits a world-wide proclamation, for the Lord Himself has given command that it should be preached to every creature.

Seeing, then, that the pastors of our churches receive their office from One whose redeeming purposes no territorial limits determine; and are engaged in preaching a Gospel not alone meant for their particular countrymen, but every way as much for the people of India and China and Africa—for all peoples on the face of the earth—surely their interest in, their sympathy with, an enterprise existing for the very purpose of making known the Gospel throughout the world, should follow as a necessary, a logical, consequence.

It were strange indeed if *they* were to be found indifferent!

II. *I remark, in the next place, that by virtue of their position, the pastors of our churches can largely promote the cause of Foreign Missions.*

The obligations and privileges connected with the missionary enterprise are not limited to the office of the Christian ministry. The great commission is not committed to a clerical oligarchy. If we speak of responsibility, responsibility is imposed upon every member of the Church of Christ; if we speak of privilege we can say, “This honour have all the saints.” For an individual to become a Christian should be for him to become, if not in actual service, yet in sympathy of heart—a missionary. If this be correct, then who can so effectually encourage a missionary spirit in the churches as the pastors of those churches? As teachers, they are expected to instruct in all matters of Christian duty; and as they expound and enforce the teaching of Scripture on this subject, the consciences of their Christian hearers are likely to approve, and their hearts likely to respond.

The occasional visit of a deputation from a missionary society cannot possibly influence as the pastor of the church can influence. Let us suppose he believes—believes with a real, a strong faith—that the Gospel he is preaching is, according to the Divine will, to be preached to every creature; that the kingdom of righteousness, of joy, of peace in the Holy Ghost, which he is endeavouring week by week to build up, is ultimately

to triumph over the kingdoms of this world; and further let us suppose that he believes the Christian community over which he presides is, with other Christian communities, to be instrumental in the enlightenment of heathen peoples, and who shall estimate the influence which such a pastor may exert? He will look upon his congregation as those who, in their measure, are to hasten the day when Christ shall "see of the travail of His soul and be satisfied;" and perceiving the immense importance of securing their consecrated co-operation, he will endeavour to win—and in all probability will succeed in the effort—their loving obedient service.

III. *And now, in the third place, the inquiry forces itself upon our consideration, whether the pastors of our churches are rendering the help to Foreign Missions which may naturally, as we have seen, be expected from them; and which their position enables them to render?*

In dealing with such an inquiry we must be careful how we sit in judgment upon our brother. If there be the absence of a practical missionary sympathy, we must not forget that there may be conscientious convictions or defective knowledge, or peculiar circumstances which, if they do not justify such shortcoming, do suggest the exercise of that charity which thinketh no evil. It is certainly a fact—a fact for which there is reason for thankfulness—that a far larger measure of interest is taken in the missionary enterprise by the pastors of our churches than was the case in the earlier years of the Mission. And if I speak from my personal knowledge, I unquestionably find amongst ministerial brethren many of the warmest friends of the work. This is not the time to refer to the devoted labours of those who serve on committees—many indeed are the hours of anxious thought that are given and invaluable the service rendered by those who take part in the management of the Mission; but, speaking generally, how encouraging it is to know that in very many of the churches the pastors are, what they surely should be, first and foremost in missionary sympathy!

But is this the case universally? Are there not many churches, many considered in themselves, which have little or no missionary interest, and this mainly because there is no realisation of the claims of Foreign Missions by those who preside as pastors over them; churches which never yearn in compassion over the benighted, degraded heathen, and this chiefly because no such compassion stirs the hearts of those to whom they naturally look for an inspiring example?

Will any one question that if *each* pastor in our churches were to say to his own heart: "This cause of Foreign Missions is, in an especial sense

the cause of Christ, based upon His own emphatic command; the success of which means the triumph of the Saviour throughout the world. I must, therefore, as His servant, be in full sympathy with it. I must, therefore, in my position, do my utmost for Christ and His kingdom's sake to promote it"—will any one question that, if this were done, the funds of missionary societies would not become greater, and, consequently, evangelistic operations become much more extended and much more efficient?

I have no doubt you will have seen a letter which appeared a few weeks ago from the pen of an able and devoted missionary, connected with the London Missionary Society. The letter was the outpouring of a sorrowful heart. I quote one extract: "My own opinion is that missionary interest is kept up by a few, while the many are indifferent. Here and there is a church permeated with missionary zeal, but they are the few among the many. So also with pastors. Some are *en rapport* with mission work all over the world, and they carry their people with them, but they are the few among the many. I should be sorry to say or write a word that would savour of either reproach or criticism. I have brought back to my work of 'one thing' a very deep impression—of the anxiety and trouble about many things which fall to the lot of my brethren at home. I cannot wonder that their manifold works of ever-present need should crowd out the distant and remote, nor yet that the exceeding bitter cry which is always sounding in their ears should stifle the far-away cry from Macedonia. Am I wrong in thinking that it would be their gain if, by any means, they could get into closer sympathy with the world outside and beyond them?"

Brethren, it may be that this esteemed missionary wrote in a too desponding strain. Judging, however, from the effect it and other similar expressions have produced in the churches more especially concerned, the wail of sore disappointment wrung from the heart of this missionary was not superfluous.

But, not to speak of missionaries of other societies, have not those connected with our own had occasion to lament the indifference of some churches they have visited, and this because the pastors of them were wanting in sympathy? And have I not myself, when expressing the hope that more interest might be shown, had this reply given by way of explanation—"More, much more, might be done for the mission if only our minister took greater interest in it. We never hear him refer to its claims, and, if he is indifferent, need you be surprised his people are?"

Again, I remark, many of the best friends of Foreign Missions are to be found amongst the pastors of our churches. Would that *every* pastor—to

use the expression of the missionary from whose letter I have quoted,—would that *every* pastor were “*en rapport* with mission work,” and then—again to quote his words—“they would carry their people with them.” And that such will one day be the case there is good reason to believe.

IV. *And now, in the fourth place, one or two of the ways in which I think the pastors of our churches may greatly help forward the cause of Foreign Missions.*

And as knowledge of what is being done is of first importance, I would urge the desirability of an acquaintance with missionary literature, and, of course, especially with the MISSIONARY HERALD.

The belief which may be felt in the rightness of the principles of the enterprise is likely to become operative when informed by statements showing the actual working out of those principles amongst the heathen. I know, as a matter of fact, that the HERALD is extensively read, but I am not so sure that to the pastors of those churches who do little or nothing for the Mission this observation applies. I may be speaking strongly, but I confess I cannot understand how any pastor can read the accounts given time after time of the marvellous opening which has arisen in Africa for communicating the Gospel to the people living in the interior of that continent, of the progress of the Congo Mission, and of the Christian heroism which has been called forth in connection with it; or the accounts given of the equally-interesting operations taking place in China, where there is reason to believe millions, even millions, are waiting to receive the Word of Life; or the intelligence which comes month after month from India, so full of promise—I cannot say, understand how any Christian pastor can acquaint himself with the work which is proceeding in the mission-field and not be practically in sympathy with it. Therefore, I would say, as knowledge in this case is indeed power, and the head must affect the heart—for the sake of the inspiring force, the stimulus it will create, the fire it will kindle—let the MISSIONARY HERALD be regularly read.

And then, I would say, let the pastor communicate what he reads to his congregation. I have a firm persuasion that if the facts connected with mission work were placed before the people, interest would be excited, and, as a result, more pecuniary help would be afforded. They would not be able to listen without a desire being stirred within them to assist in so good, so Christ-like a service.

Now, I do not think any church will be likely to rise to the height of its obligation and its privilege if it be left to such information as may be

imparted at the annual missionary services. Those churches are the most missionary whose pastors take care to keep them well informed.

And when can information be given? Certainly at the monthly missionary prayer-meeting. And where no such meeting be held, would it not be possible for one to be commenced? Upon the prayers of God's people success largely depends. "Paul may plant and Apollos water, but God giveth the increase." To God, therefore, let earnest supplications for the increase be constantly directed.

But such are the conditions of human life that possibly only a small proportion of a congregation may be able to attend a week-night meeting for prayer. I would, therefore, urge the desirability of imparting missionary information on the Sunday. Such a method would be by no means sacrilegious. It is commended by the highest example; it is sanctioned by apostolic precedent. And might not the information be given in such a way as greatly to benefit the servants of God, exciting in their hearts holy joy and hope, and stimulating to a nobler consecration. And might not those who are impenitent and unbelieving be addressed upon such a subject so as to feel their greater responsibilities—the very serious position in which they are placed by reason of their superior advantages and privileges? No pastor surely need say, "I cannot attend to these missionary affairs. I am required to preach the Gospel. It would be an abuse of my office." Nay, not so. One can readily conceive that the subject might be so treated as to secure the highest spiritual results.

And let it be said, with respect to the annual missionary services, the pastor may do much to make them successful. But if he endeavour to keep the missionary interest fervent throughout the year in some such way as I have intimated, it will follow that he will need no inducement to lead him to do his best when the time comes round for the visit of the annual deputation.

Again, the pastor can do much to encourage the adoption in his congregation of some systematic way of ingathering missionary contributions. The church which is thoroughly organised with a view to raising such contributions will, of course, render more help than the church destitute of organisation. The methods adopted may be various. But the point I wish here to urge is, that if *the pastor* undertakes to see, directly or indirectly, that organisation of some sort is introduced, the church in all probability will become organised. It rests very largely with him to give such a movement the sanction and influence of his good word and sympathetic co-operation. Let him put the matter thus: "Here are my people. They have the ability, more or less, to help in sending the Gospel to the heathen.

The enterprise cannot proceed without means. How shall I obtain from them the support they can give? They are stewards under the great Master. How can I best help them to discharge their stewardship?"

Brethren, there are churches where the pastors have done much to encourage their people to give systematically on behalf of Foreign Missions, and that with the most pleasing results.

And now, finally, by fostering the missionary spirit, the pastors will greatly benefit their churches.

This proposition needs no argument to support it. It has gone beyond the region of mere theory—experience in many instances has proved it to be true, unquestionably true. I have in the pigeon-holes of my office many letters from ministerial brethren who acknowledge they have reason to bless God for the salutary influence of the missionary society. In material things they have derived advantage, and certainly in things spiritual. The genuine missionary spirit is the very spirit of Christ. And the more of His spirit in a Christian community, it were a truism to say, the better every way will it be for that community.

I close with an extract from a paper read before the Congregational Union at the autumnal meetings in Hanley, by the Rev. Arnold Thomas, M.A., of Bristol. Let the words be well weighed, for they are as momentous in their importance as they are beautiful in their diction.

“Are not our own churches to be our first care? Are we not bound, in the first place, to do what we can to promote their well-being and develop their resources? I agree to that entirely. But how shall we secure these great and primary ends? In what does the true life of a church consist? Is not any church strong and prosperous in the measure in which it is carried out of itself; and in which scope is provided for the free exercise of its most generous instincts, and its noblest energies? Is it not fatal to a church to be encouraged to think only of itself, or that which pertains directly to itself? How dwelleth the love of God in such a church? Where is the sign and proof of its mystical union with the Redeemer? Where is the evidence that it is alive? Alive! how can it be alive if the cry of the perishing appeals to it in vain? It must lose its life if it would keep it. The fountain of its love must flow forth into the world if the waters are to be kept pure. We are prone to judge according to the appearance, and not to “judge righteous judgment;” but we know well in our hearts that that is not the most prosperous church which meets in the most elegant structure, or has the largest number of stops in its organ, or the most eloquent or learned preacher, or the most crowded congregation. No! but that church which has most of the mind of Christ. I may not

neglect my duty to my church, but my first duty it is, as I understand the matter, to do all that lies in me to deliver it from the curse of selfishness, and to foster within it that large, that generous, that magnanimous spirit, which looks far and wide throughout the world, and longs to spend and to be spent for the redemption of mankind.

Missions to China.

BY THE REV. RICHARD GLOVER, OF BRISTOL.

No. I.

YEAR by year the demand of China for the Gospel of Christ grows and will grow. All branches of the Church of Christ will feel their energies fully taxed in the effort to meet this demand. To us as to others the call comes: to us, happily, in the most persuasive of all forms: in a splendid service already rendered by brethren on the field; a wonderful success already secured; an open door; ardent hearts pointing us to it and indicating the supreme necessity for embracing at once the great opportunity of mercy. In estimating our duty at such a time, we want, above all things, to know the circumstances of the case, to have not merely a statistical knowledge of the magnitude of the Chinese Empire and a surface knowledge of its sins and needs, but we want a sympathetic knowledge of the manhood of the people, of their hearts, their yearnings, their tendencies. To know is generally to love.—Although on a subject so vast I cannot pretend to even a general knowledge, I have thought that the attention of the supporters of our work might, with great advantage, be directed to some of the leading lines of consideration which either define or commend our path of duty. One of these lines is THE HISTORY OF MISSIONS IN CHINA IN THE PAST. This may show us, more clearly than anything else, what manner of men we are to evangelise, and the probabilities of success which should animate us. I propose in this paper to deal with the interesting story of the Earlier Efforts to Evangelise China.

When first the Light of the Gospel was carried to that land no one knows. That China was known to the Western world many centuries before the Christian era, and that a large overland trade between India and China and the West had grown up is abundantly clear from many references in ancient authors.

The name *Sinæ* appears on the map of Ptolemy one hundred and sixty years after Christ; and a cognate name *Thinæ* on the map of Eratosthenes (still extant) made upwards of two hundred years before Christ.

“Many shall come from far: and lo! these from the north and from the west: and these from the land of Sinim,” is a prophecy of Isaiah, whose reference to China is, I suppose, as indubitable as its Faith and Hope are sublime.

The Jewish community in China—now almost extinct—traces its history to the second century before Christ. Knowledge of, and intercourse with, the distant East might prompt, and the wide diffusion of the Jewish people throughout the cities of Asia and in China itself might assist, very early efforts to reach the already ancient empire.

There is nothing, therefore, inherently impossible in the tradition preserved in many early Christian writers, and in one ancient liturgy, that St. Thomas the Apostle carried the Gospel to China as well as to India. There is much that makes it more than probable that he did carry it at least into Central Asia, whence the traders of these early centuries diffused it southward into India and eastward into China.

Anyhow, one Christian historian, Arnobius, writing before the year 300, mentions the existence of Christians in this distant land. They had been gathered by missionaries from the churches subsequently called Nestorians, from Nestorius, Metropolitan of Constantinople, whose views they adopted and spread abroad. The Protestant instinct of Nestorius against the undue reverence of the Virgin Mary, which gave her the title “Mother of God,” commands our sympathy. The somewhat overstrained distinction and separation which, in his opposition to Mariolatry, he drew between what was Human and what Divine in Christ, belongs to a realm of metaphysical theology which is left, happily, untrodden now. But both the Protestantism and the metaphysics commended him to these Eastern Christians, and both inflamed their missionary zeal. There were Chinese converts in sufficient number in A.D. 505 to have a metropolitan whose name we know. In 550, another metropolitan brought from China into Europe eggs of the silk-worm, and taught in Constantinople and in Rome the whole method of rearing them and preparing silk. From this date, to the time of Marco Polo, we get glimpses of that community then, and find that, in spite of persecutions, it lasted until Catholic Missions to that land may be said to have begun.

A little more in detail on this early Nestorian Mission may not be without interest. Though the Church had her cradle in Western Asia, it is a striking fact that *the oldest stone record of Christianity in Asia is found on Chinese soil*. It is a tablet of marble ten feet by five, surmounted by a cross, comprising two lengthened inscriptions in Chinese and Syriac respectively.

It records the date of its erection, A. D. 781. It was discovered two hundred and sixty years ago, and within the last thirty-five years has been set up again by a Chinaman outside the city of Si-ngan-foo in Western China where it originally stood.

It records the doctrines and the experiences of the Nestorian community in China, and makes it apparent that they held a form of Christian belief affected by Gnostic mysticism. They accepted the main elements of the Gospel, though not as prominently and simply as might be wished. They taught the creation of all things by God; the fall of man; the incarnation and death of the Son of God, and accord to Faith the supreme position amongst all virtues. The stone records the fact that their sacred books are twenty-seven in number (the number of New Testament Books), and had been translated by one of their leaders into Chinese. Associated with these simpler statements of doctrine are others of a mystical character touching the relations of grace and cosmogony, not easily appreciated by a Western mind.

But the practices of the community are intelligible, and have that touch of higher nature which makes the whole Church kin. Amongst other things recorded by the tablet, it informs us that "They do not keep slaves, but put noble and mean all on an equality." "They do not amass wealth, but put all their property into a common stock." "They fast in order to strengthen themselves by silent watchfulness." "Seven times a-day they have worship and praise for the benefit of the living and the dead." "Once in seven days they sacrifice, to cleanse the heart and return to purity."

Probably the original Nestorian Church was composed largely of converted Jews of the dispersion, and hence the Jewish sentiment which retained, and to this day retains, the practice of sacrifice in connection with Christian tenets.

With this creed and these customs, 1600 years ago the Church of Christ knocked at the Gate of China, as we do now, and, knocking, found welcome.

The earliest missionaries were reinforced from Western Asia—a chain of Christian communities stretching, in fact, over the whole expanse of Central Asia. Their life was the light of men. The tablet records the names of six Emperors, who, by their friendliness, edicts, gifts, or by the erection of churches on their behalf, commended to their people the worth of "THE ILLUSTRIOUS RELIGION," as that of Christ was appropriately named by the early rulers of the land.

What dimensions the Christian community reached we cannot tell. But we learn from the tablet that it was large enough to have three thousand

priests, that number being silenced at one time in one of the numerous persecutions which alternated with seasons of royal favour, and we cannot avoid the conclusion therefrom, that it must have numbered many scores of thousands of converts at least.

The question, what became of this community in after generations, is one of great interest. It throve right down to the beginning of the thirteenth century, in spite of persecutions. Then, partly owing to the great wars and wide destructions of Genghiz Khan, who, as a Mohammedan, opposed them; partly, perhaps, to their strength being absorbed by the new Catholic Missions, on the one hand, and by an eclectic Buddhism, which seems to have made room for a good deal of the Gospel creed and story or its teaching, on the other, this community *fades out of history*.

Yet we may, with advantage, recur to this first and beautiful piece of Chinese Christian history, for heartening in our work. The heroism of these early missions, the noble ardour of those leaders, the gracious yearning to bring all men to The Light have surely lessons for us in an age when facilities are so many and helps so numerous. Is there not a testimony in this story that a great welcome waits the Gospel now?

None of the three great religions of China could then give the guidance and strength men desired for life.

An aching void alone explains the welcome they gave to the Gospel. Already once before, about thirty years after the Saviour's death, this sense of need of fuller light had moved a Chinese Emperor to send wise men Westward enquiring after the true religion; and when these men fell in with Buddhist teachers and took them back, this void helped the welcome which gave Buddhism its greatest conquest.

To me, the welcome given to the imperfect Gospel, its widespread, its long dominion, all seem to intimate that our hearts are fashioned alike, that Christ is the desire of all nations, that each soul has the sentiment so nobly expressed by Augustine—"Thou hast made us for Thyself, and our soul is not at rest until it rests in Thee."

They bid us expect to find there not merely the fruitful soil, but the already whitening harvest, and assure us that many, and these the noblest, of China's sons and daughters will respond to the Gospel of the love of God—as that which satisfies the soul with its beauty, its blessing, and its peace.

If the old Nestorian Mission be thus full of interest, the Catholic Missions to China are not less so. The Crusades had re-introduced the East and West to each other. The father and elder brother of Marco Polo had—by force of energy, accident of war, impulse of curiosity—made the journey of almost the whole extent of Asia, to the court of Kublai Khan.

On their first return, the news they had to give of the wide kingdoms stretching to the East and of the welcome which would be given to learned and godly men, seems to have kindled the enthusiasm of some Christian hearts. For after one embassy from the Pope to the great Khan had turned back when halfway, a second was sent. We cannot withhold our admiration for the great-hearted man, who was the first European missionary to China.

It is just about six hundred years ago (1288 A.D.) since John de Monte Corvino, with a companion, set out to cross the vast plains of Central Asia. By 1291 he had reached India, where he stayed preaching about a year. His companion dying in India, he thereafter made his way, alone, to the city of Peking, where the Tartar Emperor had his court, reaching it, apparently, in 1295, *seven years after he started*. The journey is one that seems almost incredible for one who, I suppose, had to do it on foot. But the illustrious man had a brave and cheerful heart and for the joy which he set before him he endured and succeeded. It might have seemed as if, single-handed, strange to the tongue and habits of the people, he would have found little opening for his message. But his noble personality won audience for his message. His preaching was accepted, and those receiving it baptized.

First one, and then another Church was reared at Peking, one so near the palace that the emperor could hear the psalmody which it appears he enjoyed. He bought a hundred and fifty boys and trained them up in the Christian religion, teaching them to chant the Psalms of David. He translated into Chinese the Gospel and the Psalms. He had reached China when near fifty years of age. But though incessant labours swiftly aged him, he continued working the work of God till, at four-score, he fell asleep. He had baptized first and last thirty thousand persons in China, many of them of course infants, but still many of them adults. And these were a foundation for that Catholic Church in China which has existed from his days till now, and which, with all its faults, has yet been an instrument of much good to that land.

The work Corvino commenced others carried on, whose names, though doubtless written in heaven, have faded from human history. Three centuries later, however, a new development of Catholic Missions originated. In 1534, the Order of the Jesuits was formed; an effort to countervail, by zeal and consecration, the loss the Church of Rome had sustained through the Reformation.

In addition to the three vows common to all Romish orders—of poverty chastity and obedience—the members of this order took a fourth vow, to go anywhere they were sent on missionary service. The order enrolled

many of the noblest as well as many of the ambitious. Devoting themselves chiefly to Education and to Missions, their influence through both of these activities became immense. Their missions carried the Gospel—impure, perhaps, but still not so impure as to be ineffectual—to North and Central America, to Brazil, to the Congo, to India, to the Philippine Islands, and to China and Japan. In all these districts traces of their work are still found and evidences of usefulness so clear as to elicit the commendation of statesmen like Sir John Bowring and naturalists like Mr. Wallace.

The leader of their work in China was one who will be had in everlasting remembrance—*Matteo Ricci*. Almost exactly three hundred years ago (1583), after having learnt the Chinese language at Macao, he obtained permission to enter China. After repeated trials and failures he made his way to Peking. By his gracious personality, his wisdom, culture, his scientific accomplishments, and the kindness of his heart, he commended himself to the men of learning whom he met with, and ultimately endeared himself to the emperor, the court, and the common people equally. He gave them what he most wished to impart—the Gospel. He gave them also what they most wished to receive—the science of the West.

Within fifty years of his arrival, he and his colleagues had written no less than three hundred and fifty treatises on scientific subjects for their use, had corrected their astronomical data and given them for the first time a correct notion of geography. Converts gathered round him and his successors. His first converts, Su—a man high in the emperor's service—and his daughter, who took the baptismal name of Candida, were, like most who lead the way in such movements, remarkable characters. They commanded by their goodness a universal reverence. Holiness of life, Christian devotion in the building of churches, erection of hospitals, the gathering and saving of outcast children, were the outcome of the grace they had received. For her goodness, the emperor ennobled the lady in her lifetime; and, strange to say, this father and daughter, the two first converts made by Ricci, are to-day worshipped as deities in a temple dedicated to them near Shanghai! Men came and worshipped their feet because Christ had loved them. When, five-and-twenty years after entering China, Ricci died, his death moved general sorrow. Other great men followed him; amongst whom Schaal and Verbiest are, perhaps, the noblest names. Alternately they were favoured by the Court, and found their favour rousing the deadly hatred of those opposed to the new religion. They were employed in high positions, they were imprisoned, were welcomed, were ordered to quit the country. Many of them were slain, but still the work went on until the number of their converts and the deference to their

influence turned them from missionaries into princes. There are those well qualified to judge—men like Dr. Martin of the Anglo-Chinese College at Peking—who think that but for faults which, unfortunately, marked them, the whole empire might easily then have been won for Christ. But though Ricci and some of his successors preached an Evangelical doctrine which made prominent the atoning work of Calvary, grave faults marred their efforts. There was a sacramentarianism which believed so strongly in the new rites of religion, that the surreptitious baptism of infants and the sick was largely practised and duly reported to the faithful at home. There was a lack of candour, as when they permitted worship at pagan altars on condition that crucifixes or Christian symbols were concealed behind them. There was rigidity of rule where there might, with advantage, have been elasticity, as when the Papal Court (against the judgment of Ricci, however) interdicted that ancestral worship which is the expression of filial reverence rather than of religious worship; while in other directions there was indulgence where faithfulness would impose restraint. There were conflicts between the Jesuits and the Franciscans, who had followed them, on many points, with the usual consequences of wasted strength and impaired example. There was, above all, the crowning fault—they withheld the Bible from the people. Yet, with all these defects, grave and lamentable as they are, the Catholic Church rendered no small service by these missions. The missionary ardour cooled, the numbers sent to China fell off, Catholic Christianity has been often assailed by persecution. And yet, to-day, in China there are a million people in fellowship with the Church of Rome, while in Cochin China there are half a million more. And these Catholic converts have a good deal of Christian character, and exert a good deal of wholesome influence on their fellow-countrymen. In these facts there is surely the basis of a cogent argument.

If a Gospel, in which the brightness of God's love is obscured and the simplicity of saving faith confused, could yet win the acceptance and enrich the lives of multitudes, what may we not hope for, when, with open Bible and uncorrupted simplicity, we show them the glory of God streaming through the face of Jesus Christ?

These welcomes given to imperfect Gospels, tell how mankind everywhere are waiting for it, and assure us that, if we but carry the saving message with the proclamation of which we are charged, we shall find in that dark, sad land, a people prepared for the Lord—many who will hear the voice of the Son of Man, and hearing will live.

Joseph Tritton, Esq ,
TREASURER OF THE BAPTIST MISSIONARY SOCIETY.

(See Frontispiece.)

WE are confident that all friends interested in Christian Missions, will be thankful to have a portrait of our respected and beloved Treasurer, which, without conference with Mr. Tritton, we venture to insert in this number of the HERALD.

Hymn for New Year's Day Missionary
Prayer Meeting.

" We are the Lord's."

ONCE more, our God, before Thy throne,
Thy loving call, with joy, we own ;
Confessing, in our grateful song,
Our lives, our all, to Thee belong.

Him, more in quickening grace reveal,
Who died to save, who rose to heal ;
That, moved the more with pitying aim,
We may the Prince of Life proclaim.

Far be reproving look or word
From us, Thy servants, gracious Lord,
Because that, thankless or afraid,
Invoked, we came not to Thine aid.

'Tis by Thy sovereign power alone
The mighty host can be o'erthrown ;
Yet Thou, the Helper of the weak,
Our help dost condescend to seek.

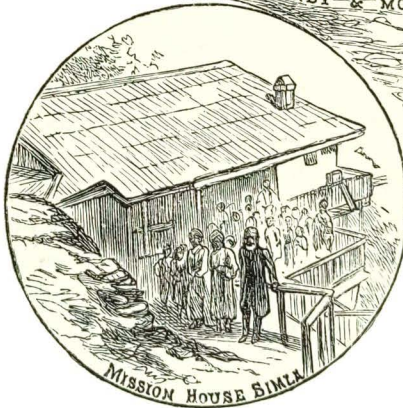
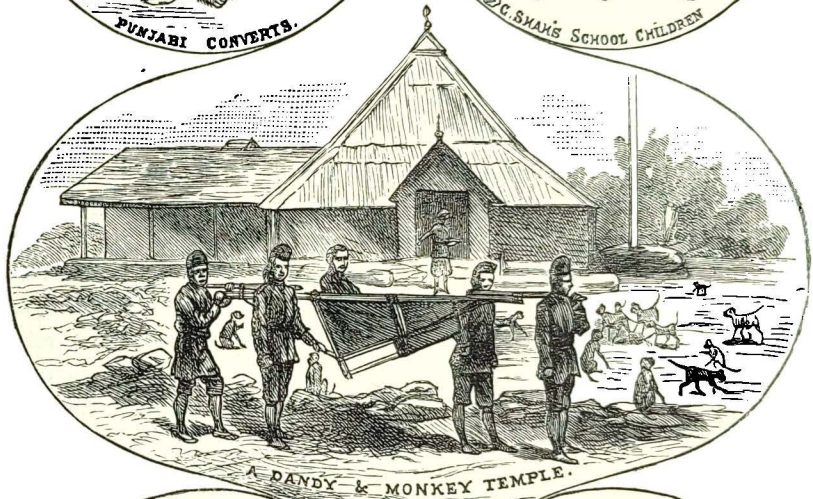
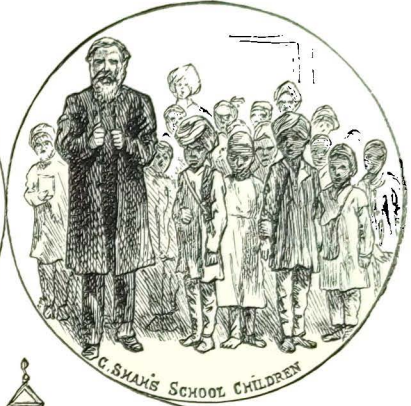
In confidence of strength Divine,
Saviour, we come—the Cross our sign !
Through the dark world Thy truth to bear,
And in it's promised triumphs share.

JOSEPH TRITTON.

The Mission at Simla.

BY REV. G. H. ROUSE, M.A.

SIMLA, it is well known, is the summer residence of the Governor-General, and head-quarters of the Indian Government. When the



THE MISSION AT SIMLA.—(See page 21.)

Government first migrated there for the hot season, about twenty years ago, Mr. Gulzar Shah, who held a post in one of the Government offices, had to go there with the rest of the officials. In Calcutta he had been pastor of one of the Bengali churches, and when he had to remove to Simla he soon looked out for Mission work there. He began to preach in the streets in the Hindi language, and he also conducted worship in Bengali for the Bengali Christians who went up with the Government, many of them being clerks in Government offices. One time, when he was preaching in the street, Sir John Lawrence, who was then Governor-General, happened to appear in the distance, walking in the direction in which he was. The police who were near immediately endeavoured to drive away the crowd that was listening, and most of them went off, though some stayed on. When Sir John came to the spot, he called Mr. Shah over to him, asked who he was and what he was doing, and after five minutes' talk went on his way. It may be imagined that after this the police were much more respectful than they had been before.

Ever since this time Mr. Shah has made Simla the head-quarters of his Mission work. For some years he had to come down with his office to Calcutta for four months in the cold weather, but for the last few years he has remained permanently at Simla. As he has retired from Government service he is now able to give his whole time to the work of the Mission. A few years ago he purchased land in Simla and built a Mission-house. In the Himalaya stations the ground is very steep, and many of the houses are built on the slope. This is the case with the Mission house, a photograph of which is seen in the lower left-hand corner of the picture. As we go down from the road, the house appears to be of one storey, but when we come to it we find that it has three storeys; this comes from the ground on which it is built being so steep. The top-storey, which appears prominently in the picture, is the chapel, with a baptistery in the verandah. Behind it is a separate building which is used for a school-house. The lower storeys are occupied by Mr. Shah and his family. In the photograph he appears in front, and a number of his school-children and others are also seen. On the top, at the right hand, we see the school-children, with Mr. Shah standing in front of them. To the left is a group of Punjabi converts, Sikhs, who were baptized in August, 1884. They are not resident in Simla, but villagers from the plains, sixty or seventy miles away. Some plains-people who had come up to Simla to attend fairs or for some other business, had heard the Gospel, received it in their hearts, and confessed their faith by baptism. When they went to their homes they told what they had heard to their fellow-villagers; the result was that some of them

came up to Simla for instruction and baptism. When they went home they persuaded others to do the same thing. And thus the work has been going on for some time. During the last two years, Mr. Shah has probably baptized not far short of two hundred of these simple villagers. They come up, remain a week or two, receive instruction in the elements of Christian truth, are baptized, and then go back to their homes. It is not satisfactory that so little instruction can be given them in so short a time, and yet we do not see how we could refuse baptism to them when they profess their faith in Christ, and when we do not see what wrong motive could induce them to profess what they do not feel. They receive nothing except their food during their stay, and they go back to their homes to endure persecution, as men who have become Christians and thus have lost their caste. It is a serious problem, what can be now done for their systematic teaching in Christian truth, and for the maintenance of Christian ordinances among them.

The centre picture represents a temple on Jakko, the highest part of Simla. At this temple a number of monkeys are kept, the monkey being a sacred animal in India, because Hanuman, the monkey-god, is represented in their sacred books as having helped Rama, one of the incarnations of Vishnu. It seems somewhat incongruous to find on the most sacred peak of Simla, part of the Himalayas, the abode of the gods, a temple covered with corrugated zinc! In another temple, similarly covered, we also saw a common English umbrella used to shield the idol. And Juggernaut's most famous temple in Orissa is, I am informed, lighted with American kerosene oil!

The conveyance seen in the picture is called a *dandy*; it is one of the most common means of conveyance in the Himalayas, which are too steep for carriage roads, except the one road which leads up from the plains. Hence, in going up and down the hills, people have to walk, ride, or travel in conveyances carried by men. Of late years the Japanese *jinriksha* has become common on the hills. This is a sort of miniature hooded gig, drawn by a man instead of a horse.

The picture at the bottom right hand relates not to Simla, but to a village in the plains, 1,200 miles away from Simla, a few miles from Calcutta, named Bishtopore. Jonah Sant is an elderly man, who for many years was an evangelist of the Society, but has now retired. He is surrounded by his children and grand-children. He is a good man, who has sought faithfully to serve his Master.

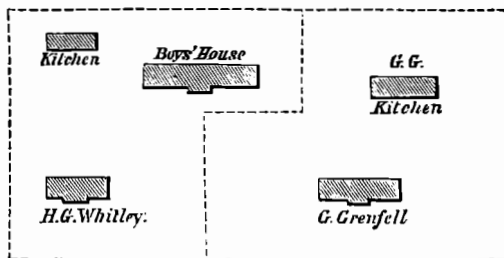
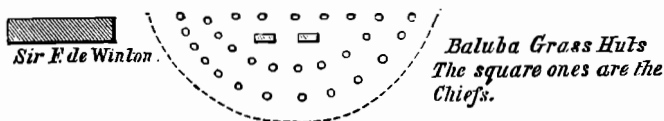
The Congo Mission.

THE following extracts from recent letters, from the Rev. Harry George Whitley, of Stanley Pool, have been sent us by the kindness of his father, Thos. Whitley, Esq., of Enfield.

“ HOW GOD PRESERVED THE MISSION STATION AT STANLEY POOL.

“Twice lately our premises here have been seriously threatened by fire. The dry season being nearly over, the grass is very high, ten to eighteen feet, and numerous fires are breaking out all over the country, and, knowing that sooner or later fires must come to our ground, I commenced clearing the long grass around our houses.

is some distance from mine. Part of the large Baluba camp nearest to my fence was in flames, and a high wind was blowing directly on to my house. I put my people on various houses, and, as fast as blazing bunches of grass fell on the roofs or in the yard, we stamped them out. Owing to the combustible nature of the huts and houses, these fires are as brief as they are fierce; consequently, at the end of two hours' very hard work, we were



“One night about 11.30, I woke up with that peculiar feeling that there was something wrong, I listened intently, and heard another sound beside that of the wind and the roar of the falls. I got up and opened the windows, and immediately saw and heard a great fire close to us, marching like a destroying army. In less time than it takes to write, I was into my dressing gown and boots only, and out of the house, starting my boys off to call up the work-people, whose house

hot, begrimed with smoke, and greatly fatigued, but we had conquered, and not a single building was lost. Indeed, if one of my houses had gone, I doubt if I could have saved any. I stayed to see the last smouldering embers in the camp put out, while the fire raged on past us, and then returned with a thankful heart to bed, and so God preserved the whole Mission Station. Grenfell was up river, and I was alone.

“August 30th. The Administrator,

General Sir Francis de Winton, came up on a very fine riding ox, and yesterday while sitting with me he mentioned that Bolobo Station was to be given up by the State, I immediately asked the refusal of their building there, as it is one of our proposed sites, and the white man in charge has built better houses than are to be found at any other station on the Haut Congo. I have hopes of getting it eventually, although there is one drawback, the people are very bad and fierce, have twice burnt down the State settlement, and, as the place is to be abandoned, it may be somewhat dangerous for a missionary to settle alone. However, missionaries have been protected among worse people than those at Bolobo, and doubtless will be protected there also."

"THE BOYS AT THE MISSION STATION.

"The black boys at the Station are as anxious to learn English as I am to learn their language, and my boy, Nkaku, a fine lad of fifteen speaks English half the time. We teach English in school, and often, in the evening, when I am writing three or four boys will sit down by me, and put a reading primer at my elbow that I may write and hear them read English at the same time. These lads are very affectionate; a little while ago I had a slight one-day fever, and at night I fell into an unquiet sleep. About two o'clock in the morning I awoke and found three boys in the room—these had all been with me when I had my last bad fever at Ngombe. They remembered the treatment, and specially that a watch was kept night and day; they had made a fire in my room, two of them were huddled in their blankets, one feeding the fire, one stirring a mess of arrowroot, the other was inside my

mosquito net bathing my forehead, and then handed me a plate of arrowroot blancmange which he had made without any orders. In the morning all the boys flocked to the door of my house, but kept very quiet until they saw that I was awake, and then the first words were. 'Good morning, master. Are you better?'

"Nkaku, my boy, is now summoned home, on account of his mother's sickness, and if Mr. T. J. Comber does not object I intend to take Kidima, who is supposed to be his lad. He is an older boy than mine, very clever, and emphatically a good boy. He is entrusted with the keys of the store. A Young Women's Bible Class in Bristol, has written to me asking to support a boy for me for a year, and as I, like the rest, have three boys at my own charges, I gladly accepted the offer, they propose to raise £5 per year. I would willingly take charge of twelve others if friends in England would help; two shillings per week is not a very large sum per boy. The ice machine, though not quite successful is a source of great wonder, while words cannot describe the effect produced by the galvanic battery. It not only gives amusement but does good medical work. I have restored muscular action to a man troubled with elephantiasis, and in a few days hope to complete the cure of John Greenhough, the boy who accompanied Mr. Dixon to England, and who has been lame since his return to Africa. I have also cured a child of the horrible sleepsickness, of which I saw so much in Gaboon; this is the most useful of all my instruments.*

"It has been hard for us during these past months, as one after another has

* Maw, Son, & Thompson, Aldersgate-street; £2 12s. 6d. with Chemicals, complete.

been called away. We do not lose faith, but keenly feel these losses. It is not so much the courage which is tried; but when we hear of reinforcements, it is with the glad thought that we shall be enabled to press on and forward in our work; and then our bright hopes are dashed to the ground, and we not only mourn those who have gone, but ask ourselves,

What does God mean us to do? Are we attempting too much? Now, when we hear of fresh men coming out, it is with a sensation of fear, for you must see that the majority of those who have gone on before were new men. Still we will hope on as well as pray, and will do our duty under all circumstances."

By the last Congo mail, the Rev. T. J. Comber reports, "All well": Mr. Davies was at San Salvador, Mr. Maynard at Underhill, Mr. Richards at Bayneston, and Messrs. Briggs and Percy Comber at Stanley Pool.

Notes from North China.

THE Rev. Alfred G. Jones sends the following notes from Tsing Chu Fu:—

SIMILES.

Some months ago I was at one of our stations, and, in some way or other between the services, we all got to conversing about that much talked-of matter, persecution; and, after having said a good deal, I made some such remark as this, addressing myself to the main speaker:—

"Don't you think, Wang-Tai-Ping, that you or anyone else can be a Christian without persecution? Never? And particularly in the beginning of things, the leaders and fathers of a church must be men chosen amid trouble, so as to leave a name to all after them. Moreover, in the very nature of things, it is impossible that the world can like you because your aims and principles are different from theirs. It is just as Christ said in the third and fifteenth of John."

"Yes," he broke in, "I see that. They don't want light shed on their deeds; very much as if a thief was silently working a hole through the mud wall of someone's house by night,

and he saw me coming along with a lantern that shed light on his deeds—it is not very likely he would relish my coming or my light."

"Precisely so," I said. "They will dislike you on this ground alone to the end, and no policy whatever can do more than mitigate the matter."

"Yes," he added, "I see; just the same as if you had a wolf and a sheep here. You might beat that wolf for ever to keep him from tearing the sheep, but just so long as he was a wolf he would want to go at that sheep to tear it."

"You have it now," I said to him. "Don't you expect that they will ever let you alone?"

A GROUP OF CHRISTIAN WOMEN.

Last month, coming home on Monday from the station I had been to on Sunday, I made a detour of a mile or two to see a Christian family I had not visited since I came back.

I knocked, and a child came. He called his mother, and she asked me

in. The old couple I had come to see were out, but were sent for. First came the wife, a woman of over sixty. "Oh, pastor," she said, "I am so glad to see you! I heard you had come back. You promised to come to one of the prayer-meetings, and Mr. Whitewright came instead of you. He said you could not come;" and then she began the recount of all that was uppermost in her mind.

"How good the Heavenly Father has been to you in bringing you safe back from England. Oh, what a hard-hearted people we are here! How little the people here realise the pains taken to send the heavenly doctrine to them! I exhort the people around me here to repent and believe the truth, that they may be saved; but they sneer at me, and ask me: 'Will your pastor support us if we become Christians.' 'No,' I say. 'Who supports the pastors—the missionaries? Why, God does, of course, and God will support you. God *is* supporting you (that is, the people she was exhorting) *now*, and much more will God support you then.' Ah!" she continued, "they don't know the Scriptures, the precious Scriptures, and they won't believe me. But," she said, "I read these Scriptures morning and night. I could not get on without them. I am always exhorting our Christian women to read the Scriptures. No one can be strong in the faith that does not read them. It can't be." And so she went on for about a quarter of an hour, meantime sending out for this one and that one to come and see and me.

During this discourse her husband had come in and sat by, more a man of action than of words, and so not saying much.

Then she ran off into a peroration about the self-denial of the people who gave their daughters to go off and be

missionaries' wives, and how little that was appreciated; and here a strain of sadness came into my heart, for I knew her words were far truer than she thought. The fact is the good woman left me little room to say anything; and had I not known her, and that she was speaking from the fulness of her heart, I should have thought her a trouble. As it was, such an idea never entered my head. She was a real case. She had the New Testament at her fingers' end, also very much of the Old. She had a numerous and growing flock of followers. When I went in, utterly unexpectedly, I found a Testament lying open on the table well-thumbed, also a hymn-book, which the child was reading. He, too, washad upand made to repeat and then to sing hymns. It does one good to meet these people, to feel their heartiness, and to appreciate the reality of the relationship in the great family of the saints on earth.

You will, however, hardly expect to find me saying what I saw there. I felt highly amused at it. This good woman had got somewhere one page from either the *Lady's Pictorial* or some other paper, and this was a fashion sheet drawn in woodcut, with the newest *modes*, and among the number a bride. Not content with this, she had seen best to have it coloured after her own ideas, and what was the result? The bride had a cherry-coloured bonnet on her, a yellow bodice, and a grey skirt. This was the one indication that this old woman had a connection with Europeans—a leaf of a fashion paper. What my thoughts were you will imagine.

THE SERPENT IN THE CHURCH AND IN THE WORLD.

Some time ago one of our men was sent down to a country village about

the persecution of the Christians. They had suffered considerably, and after a long time tardy justice was procured for them, the county magistrate having issued a proclamation to the effect that Christianity was to be tolerated.

But the "issuing" of a proclamation and its being "posted" are very different things in China, where local villians often does its best to defeat the execution of what good officials in the cities intend; so, in this case, after the official had done his part, a man was sent to see if the local policeman had done his.

Arrived at the village he told his mission to the leading Christians, and learned from them that, as yet, the proclamation had not made its appearance in public. They had reason to believe it had come down from the city, but they were afraid to ask about it.

"Well," he said, "I must go and see about it. Where is the local policeman?"

"Oh," said they, "you had better mind yourself. He is a rough customer, and keeps a shop in the village."

"All right. Show me the shop at any rate;" and so, accompanied by a Christian, he went till he came in sight of the shop, and then, having it pointed out to him, his guide ske-daddled to the rear.

Went in; found only a child in the shop, but, hearing voices in the backyard, asked if the master was there. The child said "Yes."

Going through to the back he saw, not a few, but several men talking; and not knowing who to address, felt staggered at the position he had put himself into.

"Where is his *worship* the local policeman?" he said, addressing himself generally to all. It had its effect. Flattered beyond endurance at this

politeness, the policeman, who was sitting on a millstone, started up, and, declaring himself unworthy of such a title to the last degree, asked what he was wanted for.

"I have been sent down from the Prefectural City to see if the proclamation about Christianity was issued."

"Oh, yes; it's all right," he replied.

"But, then, how am I to know that?" said the other.

"Why, his Excellency issued it," was the reply.

"Oh, indeed, but where is it?"

"It came down here."

"But then no one knows of it."

"Oh, it is here, you need not doubt that."

"But what do you mean by *here*?"

"Well, I mean here—with me."

"If so, I'd like to see it?"

"All right, I will get it for you and show it to you;" and so saying, the policeman went into the shop, the Christian following.

After considerable rooting and fumbling among his wares on the top shelves of the shop, he found a roll of paper, which he handed down as the proclamation.

"Well," said our man, "is this the way you treat his Excellency's proclamations?"

"Oh," said the policeman, "I had no orders when to post it."

"At any rate, the magistrate didn't order you to roll it up in your shop, did he?"

"I don't know. Posted in the shop it would be safer than outside, wouldn't it?"

"Well, that's your affair; but I fancy that if it gets out that you put it among your goods it won't look well. The magistrate didn't give it to you to *sell* or make anything out of, did he?"

"Elder brother," said the policeman

"my duty is to exert myself to the utmost of my strength in serving your honourable church. Here is the proclamation to read."

"Not to read," said the man, "but to *post*. Now, let me see the date of it—19th of last month, and to-day is the 15th of this month—just twenty-six days you have had it here kicking about in your shop. That's a nice way of treating the Emperor's decrees. Come, a truce to this. Post it at once."

"Assuredly. I will have it out before night. I will get a mat and paste it on the mat, and put it out by day, and take it in by night. I will do everything in my power to oblige you; and if there is anything farther needed let me know, and I shall attend to all your orders most exactly."

The proclamation appeared the next day, but *merely stuck by the bare edges* to the wall outside. That is a specimen of the course of justice in Chinese villages generally.

THE SELF-SATISFIED AND THE SÖRROWFUL.

I was visiting a station one Sunday where the little congregation was one mostly consisting of women.

In the forenoon, before worship, I heard them repeat their books; and particularly noticed two women before I began, one of whom was extremely talkative, and, I thought, most high and mighty in her ways, telling very loudly of her achievements; the other seemed very sad. For some time this talkative woman, who sat near me, engaged me in a very considerable conversation, telling me all her doings for the cause of God; but at last I began to hear the books, and commenced by asking her to let me hear her say the Lord's Prayer. "Our Father which art in heaven" was about all she knew well of it; and

though I tried her up and down, I could make nothing out of her exact attainments in religious knowledge and literature, adding another to the long string that increases one's suspicions of the talkative and self-confident.

After catechising them, and holding service in the interval before afternoon worship, this sorrowful-looking woman came over near me, and said:

"Pastor, I have something to say to you."

"Say on," I answered; and, with tears in her eyes, she began to tell me as follows:—

"Some time ago my daughter—my young daughter—was married to the son of well-to-do parents. She was not long married when her husband died—at nineteen." Here she broke down, but shortly added, "And my daughter is seventeen;" and then stopped again.

"And what more?" I said.

"Well," she replied, "her people-in-law won't give her up."

"Won't give her up," I exclaimed—"won't let her back to you?"

"No," she said; "they won't let her back."

"Have you asked them?"

"Yes; have implored them. We gave our daughter to them for their son *because they were well-off, and now—*"

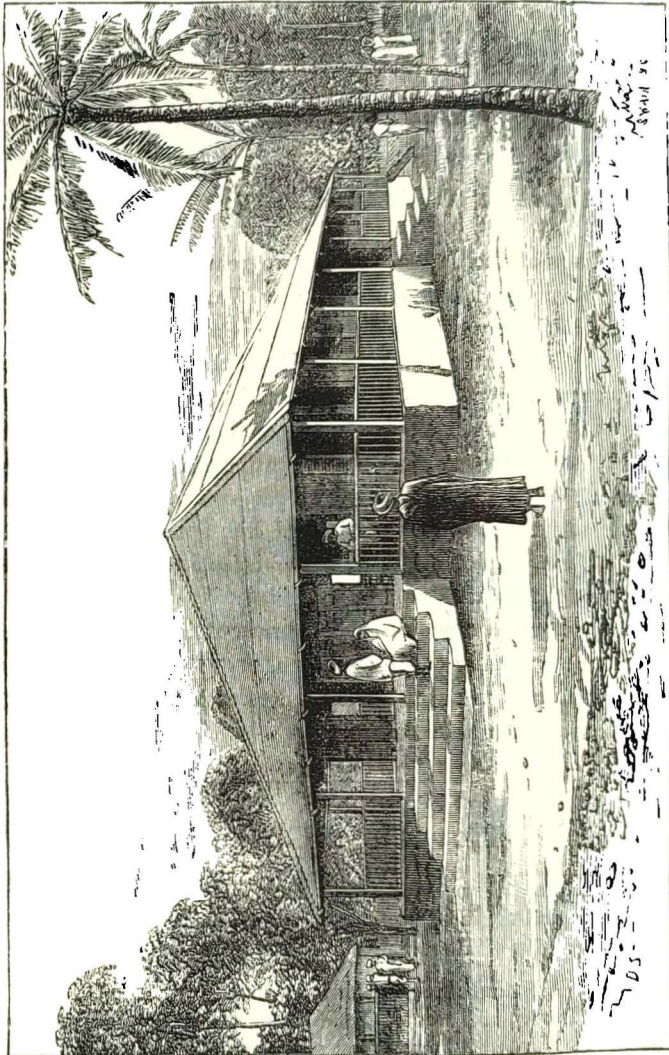
"Now what?" I inquired, after the woman ceased weeping; and the answer was—

"Now they want to see how they can make money by her —," using an expression that meant the intention of no ordinary degree of villainy.

That, Christian reader, will give you an idea of some of the evils of heathenism, and how they bear on the awakened and quickened feelings of a mother's heart in these the first beginnings of Christianity here.

Chittagong Chapel.

IN a recent number of the *MISSIONARY HERALD* there was a short notice of our Mission at Chittagong, on the eastern side of the Bay of Bengal. The picture now presented shows the chapel there, which



CHITTAGONG CHAPEL.—(From a Photograph.)

has been built about four years. It is very neat-looking and comfortable. It was put up by the aid of money collected by Mr. D'Cruz, who for five or six years has been stationed there. It is used both for English and for

Bengali service. When Mr. Edwards and I were there in January, 1885, we got the chapel nearly filled with educated natives, to whom we spoke in English, and they listened very attentively. It is getting to be more and more easy to reach people in India through the medium of English. For some years open-air preaching in English, addressed to the natives, has been carried on in Calcutta. Of course, the great bulk of the people cannot understand English, but the number of those who are sufficiently educated to do so is growing year by year.

G. H. ROUSE.

Decease of the Rev. Charles Kirtland.

WITH feelings of the deepest sorrow, we record the sudden decease of the Rev. Charles Kirtland, of New Wandsworth, on Thursday, the 10th ultimo, in the seventy-fourth year of his age.

For many years Mr. Kirtland was a member of the Executive Committee of the Society, and in April last, by the unanimous vote of the Annual General Members' Meeting, he was elected an honorary member of the Committee, in grateful recognition of long-continued and valuable services to the Society. Suddenly summoned to his rest and reward, full of honours and good works, he has left behind him a memory that will not soon die, and an example of faithful, unobtrusive devotion to Christ's service that calls for thankfulness and joy.

Very earnestly would we commend his sorrow-stricken wife and family to the prayers and sympathy of the Churches.

We hope next month to furnish our readers with the resolution of the Committee, relative to our beloved brother.

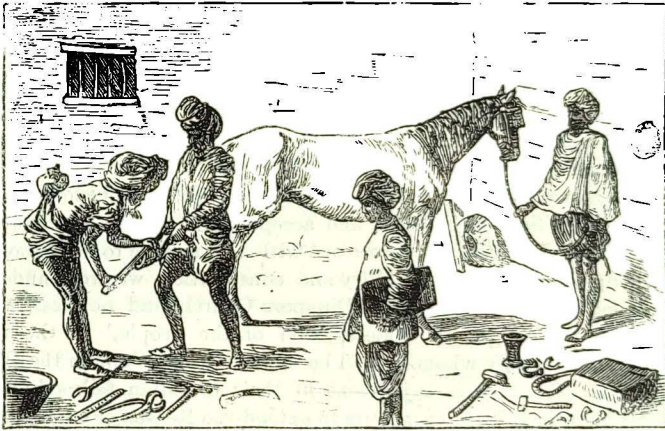
The Lord Loveth a Cheerful Giver.

ONCE again, in grateful remembrance of the great goodness of our Heavenly Father during all the months of another year now past, we have to record the following gifts of His children:—

Two gold pins, for the Congo Mission, from "T. H. G., Reading." £5 from Mr. Wm. Davies, of Toronto, Canada, who feels he "could pray for the success of the Congo Mission if he had some real pecuniary interest in the work." A gold ring, for the Congo Mission, from Vernon Square Chapel, per Young Men's Missionary Association. One hundred garments, for Miss Thomas, of Camerons, and a supply of girls' fitted work-boxes, from Miss L. E. Starling's Bible-class, Sutton, Surrey. A silver bracelet, for the Congo Mission, from

"Milly," of Crouch Hill Mission Baptist Chapel, per Rev. W. H. Bantry. A parcel of work, for the Congo Mission, from "A Widow," per Dr. McLaren, of Manchester. A box of small articles of jewellery, from "A Governess," for the China Mission. A gold pin, for the Indian Mission, from "A Coachman," who reads the MISSIONARY HERALD with increasing delight, and thinks "it is the most deeply-interesting book, next to the Bible, he has ever seen." The Junior Missionary Working Party connected with King's Road Chapel, Reading, part proceeds of sale of work, £83 for China Mission, per Mr. S. J. Collier. A silver spoon from "A Poor Widow," and a small silver chain from "A Schoolgirl," for the Congo Mission. Also the following generous contributions:—A Friend, for Congo, £100; Mr. W. Johnson, Cambridge, £100; Miss Harris, Barnstaple, for Congo, £60; A Friend, per Rev. E. Medley, B.A., for Evangelist in Rome (for five years), £25; Mr. E. W. Davies, per Bankers, £10; A. M. C., for Congo, £10; Mr. J. Thomas, Newcastle Emlyn, £10; Mr D. J. Thomas, Newcastle Emlyn, £10; J. and J. F., £10

Indian Blacksmith Shoing a Horse.



ACCORDING to Hindu custom, different castes or classes of people have each their own trade. This goes on from generation to generation, so that a blacksmith's son is always a blacksmith. It extends also to the matter of marriage, so that a blacksmith's daughter will always be married to a blacksmith, and so on.

Recent Intelligence.

The Rev. Samuel J. Jones, of Oswaldtwistle, Lancashire, formerly of Brighton Grove College, Manchester, has been selected by the Mission Com-

mittee for the vacant pastorate at Dinapore. On Thursday evening, December 10th, a largely attended farewell meeting was held in New Lane Chapel, Oswaldtwistle, presided over by Mr. Alderman James Barlow, J.P.; the Revs. Charles Williams, S. J. Jones, and J. Ney, and Mr. A. H. Baynes, the General Secretary of the Missionary Society, taking part in the proceedings.

Mr. and Mrs. Jones left Liverpool for India, on the 15th ultimo, in the s.s. *City of Venice*.

The *Freeman*, referring to this appointment, says:—

“We understand that Mr. Jones, of Oswaldtwistle, near Accrington, has accepted an invitation, through the Baptist Missionary Society, to the pastorate of the English church in Dinapore, British India. It is difficult to estimate the value of a Christian church in a heathen land. As a light shining in a dark place, as a centre of varied and manifold evangelistic efforts, as a witness to the truth of the Gospel, and an embodiment of its power, such a society is an invaluable missionary agency. In the present instance, the church has a worthy record, and is in full sympathy with aggressive work. The Baptists of Dinapore did wisely in asking the Missionary Society to select a minister for them, and the choice could not have fallen on a better man than the Rev. S. J. Jones. Mr. Jones was a student in the Brighton Grove College, Manchester, and stands high in the good opinion of his tutors. For many reasons we regret the brevity of the term of Mr. Jones’s ministry at Oswaldtwistle. He held the office for some three months only. During the time the congregation considerably increased, and the pulpit ministrations of Mr. Jones met with exceptional, and the most cordial, appreciation. Few pastors have begun their labours with brighter prospects or greater promise of usefulness. But, unhappily, the neighbourhood proved unfavourable to his health, and he was advised to remove. Under these circumstances, he carried out a long-cherished desire to serve the Saviour in India, and accepted the call to Dinapore. Mr. Jones set sail last Tuesday. He goes out with the resolve to do a good work, and, knowing something of his ability and consecration, we are confident that he will render efficient service to the Dinapore Church, and not less, when he has mastered the language ‘understood of the people,’ to the teeming thousands of heathen by whom he will be surrounded. We wish the Dinapore friends and Mr. Jones much enjoyment in their Christian fellowship, and no less success in their united endeavours to extend the Redeemer’s Kingdom.”

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society have resolved to appoint and send out, at the earliest practicable date, two or three fully qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions; such professional men being of course Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Further details can be secured on application to Mr. A. H. Baynes, at the Mission House.

The Committee have recently decided to appoint an additional missionary for work in Ceylon. They will be glad to hear of some suitable brother for this deeply interesting field of labour, where the prospects are just now so encourag-

ing, and the fields so white to harvest. The Committee feel that—in the words of an old resident in Ceylon—what is wanted is “a God-sent man, full of sympathy, and with a passion for Mission work; one who lives and preaches the old Gospel as the only message that can meet the need of sin-stricken souls; and who is genial in temper and hopeful in spirit.”

It may be added also, that his age should not exceed twenty-six, he should be unmarried, and of good constitution. A little previous experience in the Home Ministry would also be a good additional advantage.

We record with feelings of the deepest sorrow, the death of Mrs. Thomas Lewis (late Miss Phillips, of Haverfordwest), at Bethel Station, Cameroons, West Africa, on Tuesday, October 20th, from a violent attack of coast fever, after only three weeks of wedded life.

We commend most earnestly to the sympathy and prayers of our readers the sorrow-stricken husband and bereaved relatives.

In view of the broken state of Mr. Lewis's health, and the urgent need for rest and change, the Committee have requested the Rev. J. J. and Mrs. Fuller to arrange for an immediate return to Cameroons, in order to relieve Mr. Lewis of the management of the work there, and set him free for speedy return home.

In accordance with this request, Mr. and Mrs. Fuller will, all being well, leave Liverpool for the West Coast by the African mail s.s. *Gaboon*, on Wednesday, the 13th of the month current.

On Tuesday evening, the 12th inst., a farewell service will be held in Manchester to take leave of the Rev. J. J. and Mrs. Fuller, returning to Cameroons, and of Messrs. Weeks, Silvey, and Scrivener, proceeding to the Congo. The Rev. Alexander McLaren, D.D., will address the departing brethren, and Mr. A. H. Baynes and others will take part in the service.

The missionaries will leave Liverpool on the following day for Africa.

The Rev. Thomas Evans, late of Monghyr, having been forbidden by his medical advisers from continuing his evangelistic labours in the plains in consequence of the broken state of his health, has accepted the invitation of the Baptist church at Ootacamund, South India, to become joint pastor with our veteran brother, the Rev. George Pearce.

We are glad to report the safe arrival at Ootacamund of Mr. and Mrs. Evans and their family, and to learn that he has commenced work with very cheering prospects of blessing and success.

YOUNG MEN'S MISSIONARY ASSOCIATION.—A very successful conference was held in the Mission House Library, on December 15th, under the presidency of the Rev. J. R. Wood, of Holloway, when the Rev. G. H. Rouse, M.A., LL.B., of Calcutta, gave an address on “India,” which was full of interest, information, and encouragement. The secretary of the association hopes that all delegates will attend the next meeting, on January 19th.

We are glad to know that the new lectures on the "Congo" and "India," by Mr. Holliday, are being delivered in various parts of London with much success. As the season is fast advancing, early application should be made for vacant dates.

VERNON-SQUARE CHAPEL, LONDON.—The annual missionary meeting of the young men connected with this chapel was held on December 12th, when the Rev. C. B. Sawday presided, and the Rev. W. A. Wills, of China, who was dressed in his Chinese costume, gave an interesting account of mission work in that country. An encouraging report was read by Mr. Tizard, and a gold ring for the Congo Mission, and a cheque for six months' subscriptions, amounting to £20, for the parent Society, were then handed to Mr. Holliday, who warmly thanked the subscribers for their increased interest in, and support of, the Baptist Missionary Society.

DEVONSHIRE-SQUARE CHAPEL, STOKE NEWINGTON.—A crowded audience, largely composed of young men, met here on December 4th to hear the new missionary lecture on "India" by Mr. Holliday. The views, which were exceptionally good, gave the greatest satisfaction, and the meeting was one of the most successful ever held.

Mrs. Wall, of Rome, desires to express her best thanks to friends in England and Scotland who have so kindly provided her with garments for her poor people at their Christmas treat ; also, for useful and fancy articles for her annual sale.

We are thankful to announce the safe arrival in Agra, in good health, of the Rev. Daniel and Mrs. Jones, after a very speedy and comfortable voyage.

The s.s. *Navarino* has safely reached Calcutta. Mr. and Mrs. Spurgeon are now settled at Barisal ; Mr. Martin, at Allahabad ; Mr. Stephen Thomas, at Delhi ; Mr. Tregellus, at Barisal ; and the Rev. W. H. James, at Serampore.

The Rev. W. A. and Mrs. Wills will leave London for China on the 13th instant, and Mr. and Mrs. Crudginton for India on the same date.

Mr. Wills will at first be stationed at Chefoo, and subsequently at Tsing Chu Fu ; and Mr. Crudginton at Delhi, N.W.P.

Contributions

From 16th November to 15th December, 1885.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		C. B.	2 2 0	Mullings, Mrs. Devides	1 0 0
Barnett, Mr T.....	0 10 0	Davies, Mr E. W.	10 0 0	Pease, Mrs M. H., Dar-	
Bennet, Mr E.....	1 1 0	Goodridge, Mr R.	0 14 0	lington.....	0 10 0
Blackwell, Mr, J. Jan.	1 1 0	Hickman, Mrs.....	5 0 0	Pooler, Mr Sydney F....	0 10 0
Do., for Congo.....	1 0 0	Holroyd, Mrs, for <i>Italy</i>	5 0 0	Room, Mrs.....	2 10
		Keynes, Mr J. N., M.A.	1 1 0	Tritton, Mr J. (monthly)	12 10 0

Thorne, Mrs E. B.,		
Watchet	1	0 0
Wallis, Mr W.	0	10 0
Wicks, Mr T., Ashford	1	0 0
Winter, Mr T. B.	2	0 0
Under 10s.	0	2 6

DONATIONS.

A Friend, for Congo	100	0 0
A. M. C., for Congo	10	0 0
"A Friend of Missions"	5	0 0
A Friend, for W & O.	0	15 0
Adams, Miss, Birmingham. Bible Class, for Mr. Jones' "Ivies Birds Nest," Agva.	4	0 0
"A Treherbert Friend"	5	5 0
Bible Translation Soc., for T.	150	0 0
Cunningham, Mr C. S., for Japan	2	0 0
C. R., for Congo	1	0 0
Davies, Mr Jno., Bootle, for Italy	1	0 0
Dyer, Miss E., for Mr Wall's work	1	0 0
J. & J. F.	10	0 0
Johnson, Mr W., Fulbourn	100	0 0
Kellie, Mr and Mrs, for Congo	1	7 0
Smith, Mr. C. W., Shanklin, for W & O	2	0 0
Under 10s., for Mr Wall's work	0	7 6

LONDON AND MIDDLESEX.

Acton, Juvenile	1	11 1
Bloomsbury Church Sun. Sch., for Mr Wislere, Bahamas	5	0 0
Camberwell, Denmark Place Chapel	8	4 9
Do., Cottage Green	1	2 0
Deptford, Octavius St. Sunday School, per Y.M.M.A.	1	10 9
Drummond Road, Bermondsey, per Y.M.M.A.	9	14 4
Hornsey Rise	1	1 0
Metropolitan Tabernacle Sun. Sch., for Mr Guyton's School, Delhi	6	5 0
Peckham Park Road	6	17 5
Do., for W & O	4	18 2
Putney, Union Ch. Sun. Sch., for support of Orphans in Mrs Kerry's Sch.	4	0 0
Stoke Newington, Devonshire Sq. Ch., per Y.M.M.A., for China	5	0 0
Upper Holloway	29	2 8
Do., for Congo	10	0 0
Do., Mission Sch.	5	18 11
Vernon Ch., Y.M.A.	20	0 0
Walthamstow, Boundary Road	1	10 0
Walworth Road	15	2 10
Walworth, East St.	2	14 0
Do., Juvenile, for Mr Heinig's Orphanage, per Y.M.M.A.	8	0 0

BEDFORDSHIRE.

Cranfield	1	11 6
Thurleigh	1	12 2

BERKSHIRE.

Reading, Kings Road	39	0 0
Do., Juv., for China	83	0 0

BUCKS.

Wraysbury	29	2 0
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CAMBRIDGESHIRE.

Barwell	1	0 6
Cambridge, St. Andrews St. Ch., for China	1	12 1
West Row	8	13 0
Willingham	3	13 0

CHESHIRE.

Chester, Grosvenor Pk. Sun. Sch.	5	10 0
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CUMBERLAND.

Maryport	39	6 9
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DERBYSHIRE.

Stonebroom	0	8 0
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DEVON.

Devonport, Pembroke Street	1	0 0
Hemyock & Sainthill	7	10 7
Kilmington	0	5 0
Newton Abbot, East Street	2	19 5
Do., Sun. Sch.	1	14 2
Plymouth, Lower St. Sun. Sch., for Congo	13	12 0

DORSET.

Poole	22	0 2
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DURHAM.

South Shields, Westoe Lane	10	0 0
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ESSEX.

Rayleigh	0	10 6
Romford	3	11 0
Southend Tabernacle	1	16 6

GLOUCESTERSHIRE.

Cirencester	5	1 10
Gloucester	1	15 0
Kingstanley	10	18 7
Do., for China	0	10 0
Naanton and Guiting	5	16 8
Stow-on-the-Wold	8	2 6
Uley	1	11 0
Woodchester	2	17 6
Do., Sun. Sch.	1	8 9

HAMPSHIRE.

Brockenhurst	2	6 4
Broughton	14	16 0
Romsey, on account	10	0 0
Shirley	13	13 1
Do., for W & O	2	0 0
Do., for Congo	1	0 0

ISLE OF WIGHT.

Newport	9	0 0
Nitou	11	9 6
Road	1	8 6
Ryde, George St. Sun. Sch.	6	0 0
Sandown	4	4 1
Wellow	3	19 5

HERTS.

Bushey	4	5 9
Hitchin	33	6 7
Do., for N.P.	1	0 5
Do., Sun. Sch.	3	16 6
Watford, on account	65	0 0

KENT.

Chatham, Zion Ch.	14	10 0
Margate	2	0 0
Sevenoaks Sun. Sch.	14	9 0
Tunbridge Wells	20	8 7
Do., Sun. Sch.	4	8 5
Do., for Congo	1	10 0

LANCASHIRE.

Blackpool	5	5 0
Burnley, Angle St., and Hagazet	27	13 6
Church, Ernest St.	8	4 8
Cloughfold, for W & O	1	11 7
Dalton-in-Furness	1	11 0
East Lancashire Aux., per Mr W. Snape, Treasurer	125	15 4
Goodshaw	17	7 8
Heywood	2	0 0
Liverpool, Pembroke Ch.	33	10 2
Do., for Congo	0	5 0
Do., Princes Gate Sun. Sch.	41	18 1
Do., Richmond Ch.	6	5 4
Do., Soho Street	5	8 0
Do., Sun. Sch., for Mr Smith, Delhi	3	18 8
Do., Tue Brook, for Bethel Station, Camerouns	1	15 0
Oswaldtwistle	12	11 9
Preston, Fishergate	28	17 1
Royton, near Oldham	3	2 0
Do., Sun. Sch.	7	8 0
Ulverston	5	2 3
Waterfoot, Bethel	2	0 0

LEICESTERSHIRE.

Arnsby	20	14 6
Leicester, Charles St.	21	0 0
Do., Harvey Lane	2	11 8
Do., Victoria Rd. Ch.	26	5 0
Sutton and Cosby	4	4 0

NORFOLK.

Swaffham	15	0 0
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NORTHAMPTONSHIRE.

Kings Sutton	1	5 6
Middleton Cheney	10	3 6
Do., for W & O	1	10 0
Northampton, Union Ch.	1	0 0
Weston by Weedon	7	0 0

NORTHUMBERLAND.

Newcastle, 1st Ch.	27	10 3
Do., Bewick St. Sun. Sch., for support of N. B. "Subzi Mundi"	2	7 6
North Shields	4	3 0

Notts.

Collingham & Carlton		
le Moreland	8	8 6
Nottingham Juv. Asso.	1	4 1
Do., Derby Road, for Evangelist Rome	25	0 0
Do., George Street	32	6 11
Do., Eastfield St.	0	19 7
Do., Sutton-on-Trent	0	10 3

OXFORDSHIRE.

Banbury	11	16 7
Do., for China	0	5 0
Bloxham	0	18 10
Charlbury	10	0 0
Chadlington	2	17 10
Cote, &c.	26	0 0

SOMERSETSHIRE.		Polemoor	8 12 0	Edinburgh, for <i>Mr and Mrs Wall's Roman Mission</i>	50 0 0
Beckington, for <i>Mr Wall's work</i>	0 12 0	Shipley, Rosse Street... ..	23 0 10	Glasgow, Adelaide Pl., on acct.	12 0 0
Bridgwater	27 0 0	Sowerby Bridge	3 13 1	Do., John Street	11 0
STREET.		Steep Lane	7 18 2	CHANNEL ISLANDS.	
Dormans Land	6 10 0	Todmorden, Roomfield Ch.	14 17 2	Guernsey, Chapelle St. Luc	0 12 2
Do., Sun. Sch.	1 17 9	Wainsgate	17 6 0	Landes Castel	4 5 0
Bedhill	2 0 0	York	11 7 7	St. Sanveur	2 18 1
Sutton	10 12 0	NORTH WALES.		Boites	3 12 6
SUSSEX.		Denbighshire, Llan-gollen	0 16 0	St. Martin, Fosse	3 19 8
Brighton, Bond Street, United Services	15 0 0	Do., Welsh Ch., for Congo	2 17 0	Foret	2 3 10
Do., Queen's Sq.	9 18 2	Noddfa Garth	0 15 4	Less expenses and difficult exchange	
24 18 2		MERIONETHSHIRE.		17 11 2	
Less expenses	1 11 6	Llanwiddillyn, nr. Bala	1 0 0	15 18	
23 6 8		SOUTH WALES.		AUSTRIA.	
WARWICKSHIRE.		GLAMORGANSHIRE.		Vienna, Millard, Mr E.	
Birmingham, on acct., per Mr Thos. Adams, Treasurer	54 16 0	Canton, Hope Ch.	7 0 3	1 1 0	
Coventry, Queen's Rd.	0 10 0	Cardiff, Tredegarville	0 10 6	SPECIAL CONTRIBUTIONS FOR NORTH CHINA MISSION HOSPITAL FUND.	
Do., St Michael's	62 3 1	Do., Long Cross St.	3 0 0	Per Mrs Rickett, Treasurer—	
Do., do., for <i>W & O</i>	3 3 0	Merthyr Morelais Ch.	1 0 7	Brawn, Miss	0 10 0
Do., do., for <i>China</i>	2 10 0	Penycae	2 16 0	Illingworth, Mr W.	2 0 0
Do., do., for <i>Congo</i>	6 13 0	Swansea, Glais Sun. Sch.	0 11 0	Kemp, Miss	3 0 0
WILTS.		Ystalyfera Soar	2 17 0	Middlemore, Mr W.	1 1 0
Downton	55 2 6	Ystrad Rhondda Tabl.	0 18 4	Nutter, Mr James	2 2 0
WORCESTERSHIRE.		MONMOUTHSHIRE.		Peto, Sir S. Morton, and Lady Peto	3 0 0
Worcester, on acct.	80 0 0	Abergavenny Bethany	19 19 0	Rose, Mr Hugh	2 0 0
YORESHIRE.		Blackwood, Mount Pleasant	4 0 0	Rose, Miss	1 0 0
Bradford, Sion Ch., Juv.	57 3 7	Machen	0 2 6	Watford, collected by Miss Ella Smith	9 7 7
Do., Trinity Ch., for Congo	1 0 0	Magor	8 14 0		
Middlesboro' Boundary Road	19 18 8	Raglan	4 11 6		
Normanton	3 8 6	Do., for <i>W & O</i>	1 4 6		
		SCOTLAND.			
		Branderburgh	1 7 0		

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.