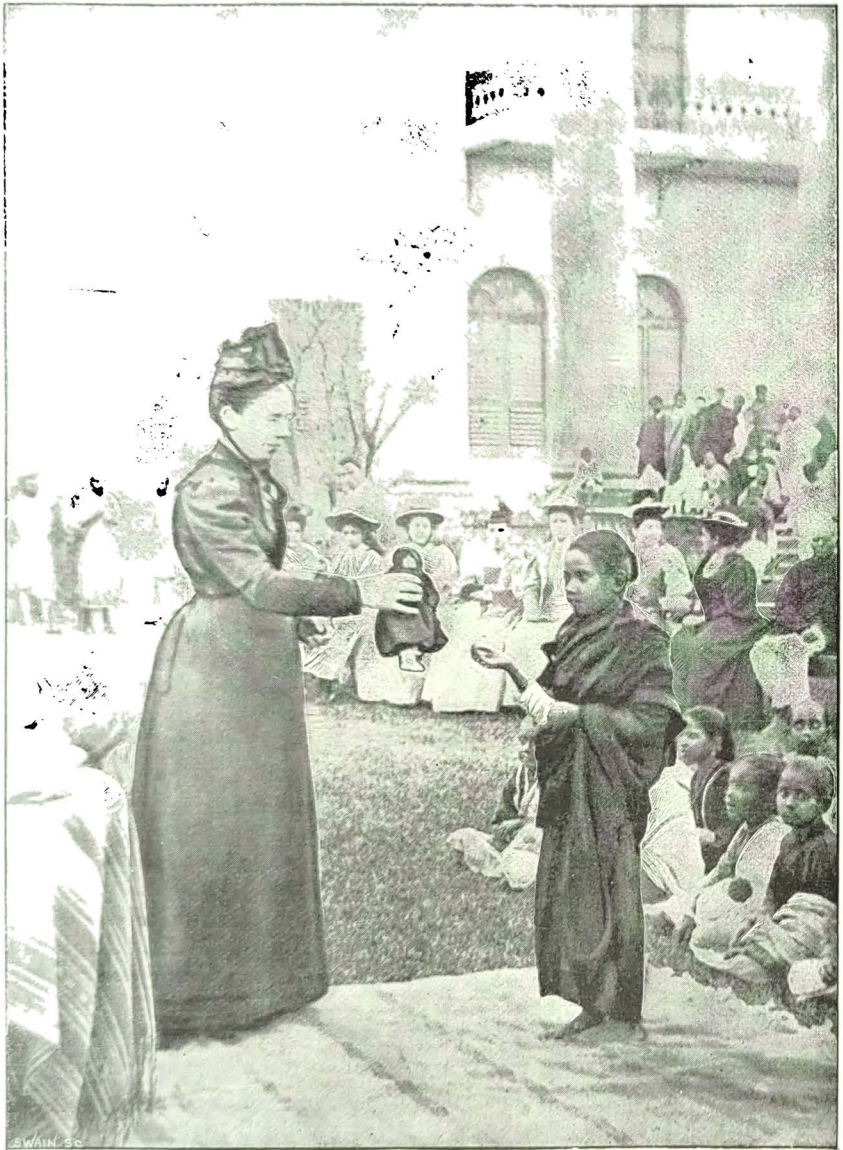


[THE MISSIONARY HERALD,
AUGUST 1, 1895.



MISS ANGUS DISTRIBUTING PRIZES AT SERAMPORE.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

MISS ANGUS AT SERAMPORE.



ENCLOSE herewith two photographic views illustrative of Miss Angus's recent visit to Serampore. At the suggestion of friends in Calcutta she elected to come up to Serampore in one of the river steamers rather than by rail, with the object of getting some idea of the scenery on the banks of the river.

And certainly to one new to the country, who is desirous of seeing as much of Indian life as possible, this trip by steamer is full of the deepest interest. I suppose there is no other country where the life of the people is so much associated with their rivers. Here life concentrates on the river banks, and the peculiarities of the Hindu religion stand out conspicuously. It is the ambition of the Hindu to live near the Ganges, in order that he may perform his daily ablutions in its holy waters. And on festival occasions he joins hundreds and thousands of others in the meritorious bathing ceremonies. It is no wonder, therefore, that lining the river banks there is a dense population, and at frequent intervals the long flights of steps of the bathing ghats are seen leading down to the water. The banks of the river, too, present favourite sites for building temples. Some of them are built in rows of a dozen together, and others stand alone in stately splendour. The rivers, too, are used for another purpose: when the annual pujahs are over the idols, which have been made for the occasion, are brought and thrown into the stream. At such times the river banks present a very lively appearance. But they are also used for a sadder purpose. It is to the river the sick and dying are brought that they may end their days within sight of its sacred tide. And here the last obsequies of the Hindu are performed and his ashes consigned to the breast of the

Ganges to be borne away to the ocean. Hence a river figures largely in the life of a Hindu; and, in order to get a knowledge of the manners and customs of the country, a trip by river is certainly helpful.

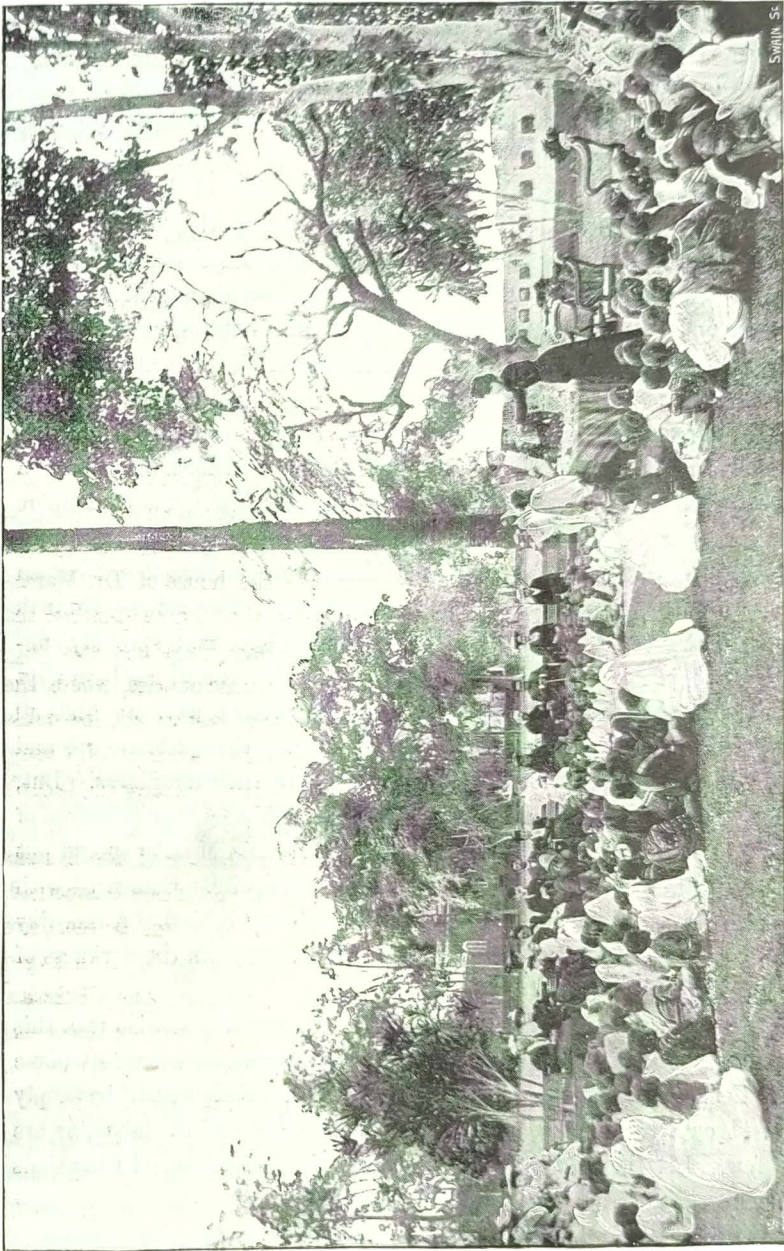
In addition to the above, a trip on the Hooghly above Calcutta is deeply interesting on account of its historical associations. The following once famous towns are successively passed:—Serampore, Chandernagore, Chinsurah, Hooghly, and Bandel, besides many other smaller places.

At the beginning of the century the spot where Miss Angus landed presented a very busy scene. Here were ships from Europe loading and unloading. Serampore was then a thriving Danish settlement. On the banks just above was the Danish fort. But long since then all has been changed. For many decades Serampore has ceased to be a port, and since the cession of the town to the English in 1845, the place has steadily gone down.

We brought Miss Angus to the College House, showing her many of the historical places on the way, including the Danish church where Dr. Carey and his colleagues officiated; the house where Carey is supposed to have resided when he first came to Serampore; the house of Dr. Marshman, who there carried on a large school by means of which he supplied the Mission with funds; next the Baptist chapel where Havelock was baptized; then the Printing Press of the Serampore missionaries, where the Bible was first printed in the Indian languages; and, last of all, the noble pile of the College itself, reared out of the private earnings of Carey, Marshman, and Ward, and dedicated by them to the training of India's sons for the ministry of Christ.

The first picture I send is a view of the annual gathering of the Zenana school girls to receive their rewards. It took place in the College compound, under the shadow of the venerable pile itself. The girls, it will be seen, are seated on the ground in groups representing the different schools. The larger figures in the foreground, covered entirely with white, are the Christian school teachers. In the background, seated upon benches, are our European friends who have come to witness the proceedings. Every eye is turned in the direction of the table where the distribution is taking place. The lady presiding at the table and in the act of handing a doll to one of the girls is Miss Angus. Standing next to her, on the right, is Mrs. Manuel, who has charge of this school-work. Next to her is Mr. Davies, who has the list of names in his hand by means of which the girls are called up.

This is always a bright day in the lives of these little ones. The dolls



MISS ANGUS DISTRIBUTING PRIZES AT SINGAPORE.—(From a Photograph.)

and other articles sent out from England are much appreciated. After a hymn and a prayer, Miss Angus spoke a few words to the children, which Mr. Summers translated. She said she had just come out from England, and was very pleased to see them. She had been sending out these rewards from year to year, and hoped they would like them, and that they would be encouraged thereby to learn. After this the distribution took place, just as seen in the picture.

In the second picture (the Frontispiece) we get a sight of the proceedings from another point of view. Miss Angus has turned from the table, on which the rewards have been arranged, and is about to give a doll to a very pretty little girl. Seated on the ground you see the front lines of the girls watching with eager and pleased eyes to see what kind of prize is being given. Some little distance behind you see a row of our European visitors. And, behind all this, is the noble College of Carey. Standing on the College steps is a group of our theological students. Interest in the unwonted sight has brought them together to look on. These Zenana schools have been a special feature of the work at Serampore from the first. The Serampore missionaries led the van in this as well as in so many other departments of work. In the year 1827 we read that there were no less than fourteen schools for Hindu girls in the vicinity of Serampore. Two ladies—Hannah Marshman and Charlotte Emilia Carey—seem to have been specially connected with this work. And since that day female education has been kept up with more or less regularity, until, at the present day, we find all enlightened classes throughout the country taking the question up, and endeavouring to start schools for the education of their daughters. But, while making this admission, it has still to be remembered that the cause of female education has only commenced, and the Zenana Mission should put forth every effort to help forward this blessed enterprise. Compared with the education of the men, female education is sadly behind. A new day will dawn for India when India's daughters emerge from the darkness of ignorance and superstition.

And, in concluding, let me say that it is our very earnest wish that this visit of Miss Angus to India will result in a deepening of interest at home in the Zenana Mission work. One thing which, doubtless, will be deeply impressed on her mind is, that the harvest is great and the labourers are sadly few. Let the readers of this pray that the indifference of Christians at home to woman's need in India will soon pass away.

Serampore.

R. T. EDWARDS.

THE UPPER CONGO MISSION.

BAPTISMAL SERVICE AT MONSEMBE.



THE Rev. J. H. Weeks, of Monsembe Station, sends the following interesting report of a recent baptismal service at his station on the Upper Congo River :—

“DEAR MR. BAYNES,—We had the inestimable pleasure yesterday afternoon of baptizing in the Congo River four converts, the first-fruits of our labours among these wild Bangalas, reputed far and near as the most savage tribe on the Upper Congo.

“OUR FIRST BANGALA CONVERTS.

“It is more than six months ago since these four candidates first spoke to us; but thinking that those who became our first adherents would be taken as a type, we arranged to give them week by week a talk on some of the main features of our faith, and then in the meantime to carefully watch their lives. This we have done, and have every reason to believe their sincerity. The step we took yesterday was not taken hastily nor in the midst of excitement, but with due deliberation by all concerned. A most interesting feature about these candidates is, that three of them are town lads, free born, and will, by reason of the status of their families, become men of position and influence.

“At the afternoon service I gave an address explaining the meaning of baptism. We then adjourned to the river which flows a few yards in front of our chapel. Those who were standing on the bank were called on to witness the confession made by those about to be baptized, and as each took his place in the mighty

Congo, he was asked if he believed in Christ, to which each one readily assented. They were buried with Christ in baptism in that same river, which has been the scene of so much of their forefathers’ murders and cruelties.

“Those who were baptized fully realised the importance of the step they were taking, and we experienced the joy of knowing that our labours are not in vain for the Lord among these people. This is the first of what we trust will be the forerunner of many similar services.

“In the evening we gathered round the Lord’s Table. Mr. Stapleton conducted the service, and explained its significance to those who were partaking of it for the first time. With singing, prayer, and address we spent a very happy time together, and thus was constituted the church at Monsembe and ended our first church gathering, small it is true, but full of hope for the future. These, the first-fruits of our work for Christ here, will have a very trying time; and need very especially the prayers of all those interested in the Congo Mission and its progress.

“FOUR YEARS AGO.

“It is now four and half years ago since the *Peace* landed us at this place among a people of whom we personally knew nothing, but whose reputed character was of the worst kind; for they belong to the famous

Bangala tribe, so noted for robbery, fighting, murder, and cannibalism; among a people also of whose language we knew not a single word; and at that time, as no one had made a study of it, none could help us. We had to pick it up word by word; find it out rule by rule; and laboriously dig and grind at it day after day, before we could properly make them understand the object of our living among them. In those days thinking we had come to trade, they brought us ivory, slaves, and women, but when we refused them all they thought we were unlike all other white men they knew, and came to the conclusion that we were extremely foolish; now they say if all other white men were like us they would believe in Christ at once. Such is their excuse for their unbelief.

"In those first days they would not take our word, nor trust us for a brass rod; but now, after long months of honourable dealing with them, our word to them is as good as a Bank of England note to an Englishman.

"During the first few months here we experienced some difficulty in learning the language, because the people, being suspicious of us, purposely led us astray by telling us the wrong words; then suspicion gave place to confidence, and they have since done all they could to help in our language work. They have often excused themselves for the mistrust of those days by saying, 'We did not know you nor did we understand the reason why you were trying so hard to learn our language.'

"SCHOOL WORK.

"During the past year we have been able to carry on our school work with much regularity. Many new

scholars have come, but several of our old boys have gone to work for a year or so on the many steamers that call here. After serving their time they will return to school again, and take up their lessons with all the more zest for the change they have had. The large pay, constant change, and freedom of steamer life are among some of the attractions that draw the boys to work on them.

"A good few of the boys have attained a certain amount of proficiency in reading, writing, and arithmetic, and some have written out for us their native folk lore, thus supplying us with a rich store of pure native idioms.

"With the exception of a few personal and garden lads, the majority of our school boys live in the town, and come of a morning when the bell rings. It speaks well for their desire to learn that, with practically no inducement beyond the wish to learn, they should be so regular in their attendance.

"The primary object of our school work is to win these boys and girls to Christ. To teach them to read, and then to give them the Gospel in their own language, will, we think, greatly promote the furtherance of this object.

"OUR SERVICES.

"The services have been held as regularly as weather permitted. Situated as we are, almost on the Equator, we are subject to rains more or less all the year. When the rain and the service hour come together, we have to postpone the latter, for mackintoshes and umbrellas have not penetrated thus far into Central Africa, and not much can be accomplished by preaching to those

who are sitting shivering with soaked skins.

“WORK AFIELD.

“Besides our Sunday service we are holding three night services each week, which are fairly well attended.

“Services in the neighbouring towns have been held, but not so frequently or regularly as we should have liked. Daily rains for many weeks; alarms of war which have driven the people back to their bush towns, that are very difficult of access; and also the fishing season, during which time practically all the people go and live on the islands so as to attend their nets—these are among some of the drawbacks to itineration work about here.

“LOWER AND UPPER CONGO RIVER PEOPLES.

“On the Lower Congo the missionary itinerating makes for the chief's house, the centre of village life; there he is received by the chief, and in stating the object of his visit he has the opportunity of preaching. The people to honour their chief and welcome the visitor make a point of attending these receptions, and consequently there is invariably a good audience. Here on the Upper Congo village life is very different; there is no supreme chief; every man who has two or three wives and a few slaves is as good as any body else; there is no one to receive you; no centre to which you can go. On arrival you walk through the town to make your presence known, then, choosing some shady tree to sit under, you start singing up your audience. You may have many or few according to whatever counter-attractions there are in the town. Those who are making string, or mats, or fish nets, or paddles bring them and go on with their work during the service. They listen very

attentively and pass many remarks about what they hear.

“TRANSLATION WORK.

“Notwithstanding the difficulties we first encountered in studying this language, we have been able to make some progress. All the services and schools and all the palavers with the people are carried on in the vernacular only. Our first efforts were directed towards the preparation of school books. The First and Second Reading-books were prepared and printed together with some large cards; then followed a short Bible history with some hymns. During this time some of the boys were writing their native stories, which, with a little alteration, make a capital reading-book for our schools. At present we have in the press two books—one on Old Testament History, and another on the Life of Christ.

“The Gospels of Matthew and Mark are translated, and Matthew will be in the hands of the printer by the time you receive this letter.

“HOPE FOR THE FUTURE.

“I cannot close these remarks on translation work without saying how grateful we feel towards our brethren at Lokolela for undertaking the printing for us. It is done in every way as well as it could be done in England, and that without the weary waiting we should have if it were done at home; and the compositors being native lads, the cost of our books is greatly reduced.

“In addition to the different kinds of work mentioned above, houses have been built, people doctored, fruit and other trees planted plentifully, besides vegetable gardens attended to; all of which make a large demand on time, strength, and patience.

"We have to thank God for progress made, for success granted, for influence of no small weight over these people, and for health so good that the interruptions from fever have been very few indeed.

"We look forward with a song of praise for the past, and a psalm of hopefulness and trust for the future.—Believe me to be, yours very sincerely,
"JOHN H. WEEKS.
"A. H. Baynes, Esq."

MISSION WORK IN SHANSI, NORTH CHINA.



BY the kindness of Charles F. Foster, Esq., of Cambridge, we are able to print the following letter, from the Rev. Herbert Dixon, of Hsin Chow, Shansi, North China:—

"MY DEAR SIR,—
In my last letter I said I was just off on a visit to our schools to the east of this city. We found plenty of physical discomfort on our journey, bitterly cold winds from Mongolia, slippery frozen mountain paths, an occasional heavy fall with my pony, dirty, miserably cold inns, &c. But we also found much to encourage us: our scholars all able to recite their books, several new inquirers, many willing listeners, and not a few patients.

"PAO-CHIH.

"Our school at Pao-chih has provoked keen opposition as the children are opposed to idolatry, so a few rich men have started another school to uphold idolatry. They commenced by forcibly abducting half our scholars, intimidating the other half from attending our school, and finally ran off with our tables and benches. Our inquirers were compelled to lay the matter before their county official, as everyone said we were a 'Secret Sect' (plotters against the Government). On hearing how affairs were, I sent Mr. Chao with my card and a copy of the New Testament to the county official (forty miles from here). He, the official, accepted the Testament gladly, and ascertaining that we only

sought for peace, not for punishment of the offenders, he most warmly took up the matter. Our opponents, however, didn't give him the chance; but came themselves and begged us to settle the matter out of court. This we gladly did, and the benches and scholars were quickly restored to us, whilst all around have learnt that the 'Jesus Church' is no 'Secret Sect.' This forbearing spirit toward those who wrong us gains us much favour with the officials, who contrast it with the overbearing manner of the Roman Catholics.

"KUO HSIEN.

"On my return from the above-mentioned trip, I had the pleasure of hearing that Mr. Ho had succeeded in renting a shop and back rooms, in the south suburb of Kuo Hsien, at the very reasonable rental of 21,000 cash per annum (46s. 8d.), possession to be given on the 10th of the first moon (February 7th). But as the remainder of the premises were occupied by a low set of men connected with the Yamen (Magistrate's office), Mr. Ho strongly urged that we should rent the whole place, and sub-let what we did not need, otherwise we should constantly be losing things. To this I consented, and he succeeded in obtaining an agreement, whereby

the whole of the premises were rented tous at the modest rental of 31,000 cash a year (say £3 10s.).

"You wouldn't probably allow your horses to be put into such a miserable place; but as houses go here it is quite a decent place, though needing some outside repairs—which is the landlord's business—and of course requiring white-washing and fresh window paper on the inside—which is the tenant's business.

"As we anticipated some amount of curiosity at first, I sent Mr. Ho and one of our church members (who volunteered to go) to assist the evangelist Ho-tsun-i. They obtained possession quite peacefully, and all went well until the second day, when some well-dressed people from the Yamen came in and asked sundry questions. The next morning early, the landlord, who holds an important position in the Yamen, came in a flurry to say we must at once vacate the premises; and like a thorough Chinaman he had a long story to tell. Expostulation being in vain, Mr. Ho came down to consult me. After prayer and careful consideration we determined to follow Chinese 'custom,' and assure our landlord that under the circumstances, annoyed though we were at his carelessness, &c., we would move 'as soon as we could find suitable premises,' which, as far as we could see, might be five years hence, for a rumour was abroad that the 'official forbids renting houses to the foreigners.'

"MY VISIT.

"The following day I started on my pony to visit Kuo Hsien and see the premises for myself. I did not get away until 2.30 p.m., and it would be dark before half-past six. Fortunately, my pony was in good trim, and

did thirty miles without a halt in three hours, and that left us fifteen miles to do over alternate deep sand and mud. However, to my surprise, I overtook Mr. Ho with my bedding on a carrier's cart about 6 p.m., and had to put up at a village inn with them. The only accommodation was a corner of the brick bed in the inn kitchen with carters, &c.; and the fumes from the open coke fire almost choked me. At four o'clock in the morning the carter wanted my bedding, so I had to turn out and let my horse feel his way in the dark, while I endeavoured to hold my own against a piercing north wind. At last, in the glimmering dawn, I saw the gates and battlements of the south suburb of Kuo Hsien, looming up grandly in the gloom, and appearing much more imposing than it does by daylight. Over the fine stone bridge, and under some three successive gateways, one enters the innermost suburb; for there are three suburbs on this south side of the city; and there, between the grain market and the busiest part of the High Street, just under a fine memorial arch (?) is our shop, discernible even by twilight on account of the tracts pasted outside the shutters.

"My head was aching from the coke fumes at the inn, so I lay down for half-an-hour on the warm brick bed in the evangelist's room. Alas! I had overlooked another coke fire, and awoke with a woeful headache and nausea. Too giddy to stand, with a terrific dust storm on outside, I had to lie where I was, while they hurriedly prepared me a room; and though the temperature was far below freezing, I gladly exchanged rooms as soon as the window was prepared, and the bed fire started. I awoke about 5 p.m., and was sufficiently recovered to enjoy some 'dough strings' for supper, and

managed to conduct evening prayers. I was delighted to find one man already seriously impressed with the truth: a young man of twenty-four or twenty-five whose father is an earnest idolater and 'doer of words of merit.' Already he has stood against persecution, and openly spoken on the streets in favour of the Gospel. Unfortunately he is under the tyranny of opium, but promises to come down here and break it off next month. You will, I am sure, pray for him. His name is Mr. Wang, or, in English, 'Mr. King.'

"TAI CHOU.

"The next day I rode on to Tai Chou to see how things were going on there, but could only spend two or three hours with our friends, returning the same afternoon to Kuo Hsien; the weather had turned bitterly cold. On my way home from Kuo Hsien I called in at our village school at Pansih-tzn, and found the small school-room packed with nineteen boys, all sitting on the warm brick-bed memorising their lessons by repeating them in a roaring sing-song. This

school is just twenty miles or so from Kuo Hsien, and about the same distance from Hsin Chow.

"I had intended calling the attention of the Provincial Governor to our difficulty at Kuo Hsien, but circumstances led me to delay doing so for a time, and meanwhile another Imperial proclamation has been issued from Peking, proclaiming what amounts to the death penalty on anyone making disturbances at mission chapels. The official at Niso Hsien has had to post this proclamation in his district, and we have since heard no more about having to give up our premises. Thus has God answered our prayers; and we hope to have no further trouble for the present. I enclose you the two accounts of expenditure for the last month of last year and the first month of this year, made out in due Chinese form; and I have added an explanation in English. Kindly excuse this bad writing, for I suffer from writer's cramp.—And believe me, dear Sir, yours sincerely,

"HERBERT DIXON.

"C. F. Foster, Esq., Cambridge."

TIDINGS FROM INDIA.

MADARIPORE.



THE REV. W. R. JAMES writes:—"This year we propose to erect three new chapels in the district—one at Ramshil, a second at Nobogram, and a third at Suagram. Towards this we shall need considerable outside help, otherwise I fear we shall not be able to get on. Of course the people themselves will contribute towards the work, and ought to do so. To aid those who will not help themselves is wrong in principle, demoralising to those who are helped, and contrary to all God's ways in providence and redemption. All the loans I gave out at Nobogram, for the relief of distress, during the past and previous year have been paid back, and this is to go into the building fund. The people have not yet recovered from the effects of the distress, otherwise we might be able to get along without soliciting subscriptions from outsiders.

"Two of the new houses are to be memorial chapels, one to the memory of the

late John Chamberlain Page, and the other to the memory of the late Mr. Sale. Both Mr. Sale and Mr. Page laboured hard in the Backergunge and Furreedpore *beels*, and that for many years. Their names are sacred in the memory of thousands here; and if we can succeed in building two substantial chapels to be called after their respective names, that will do much towards perpetuating their fragrant memory. With about a thousand rupees, together with the aid I can obtain from the Bengali Christians in the above-mentioned villages, we might be able to have *pucca* walls for two of the chapels at least, with corrugated iron roofs. But I fear we shall not succeed in raising so much. Failing this we must be content with *kuttcha* walls with iron roofs. Such buildings usually last about thirty years.

“Our girls’ school has just been re-opened, and we have now about twenty-five boarders. It had to be closed for a while owing to lack of funds. But funds are again beginning to come in. The Society, owing to financial difficulties, cannot take this burden on itself; and really I am not over anxious that it should. Under God’s blessing it may, if carried on as at present, be the means of teaching our churches to give more. True, nearly all our members are poor, but there some among them that *can* give, and these sadly need a more liberal spirit, and most of them can easily give more than at present.”

PIROZPORE.

The Rev. Alfred T. Teichmann reports:—“We had the pleasure of having the Half-yearly Conference at Pirozapore last week, at which, besides the brethren of the Jessore, Khulna, Barisal, and Madaripore districts, our beloved Secretary from Calcutta was present. As the brethren of Madaripore and Barisal could not get boatmen at this time, we had to make the best of the small room we had at our disposal. Had it not been for the cheerful readiness of the brethren to put up with any inconvenience we should have hardly known what to do. On the afternoon of their arrival we joined with our native brethren in a Bengali service, which Brother Spurgeon conducted, after which we all partook of the Lord’s Supper. In the evening of that day Brother Wilson, from Jessore, gave a lecture in English on ‘Responsibility.’ Although the sky threatened for a storm, all the gentlemen in Pirozapore who understood English were present and greatly appreciated what was said. The day of course was taken up with business meetings, but every morning we gathered for prayer and meditation in the chapel, Messrs. Geo. Kerry, Donald, and James, respectively, presiding at these services. Our second lecture was in Bengali on ‘Salvation,’ by Brother James. The third evening we showed the magic lantern in the open air to a very large and appreciative audience. The subject was ‘Egypt, the Land of the Pharachs.’ As Brother Carey had been to Egypt his explanations were most helpful and interesting. Our prayer is that by all these meetings the Kingdom of the Saviour may be advanced.”

CHITTAGONG.

The Rev. A. J. McLean writes:—“It may encourage Christian Endeavourers to know that our little band here in Chittagong is supporting a Bengali girls’ school at a cost of Rs. 26 a month. Mrs. McLean has the oversight of it, and one of our members, Miss Mendies, is the teacher. Another encouraging item in connection with the C.E. was a very successful service of song we had on the life of Dr. Carey. All who came said that they enjoyed it very much, and also that they gleaned a good deal of missionary information which was quite unknown to them before.”

AGRA COLD SEASON TOUR, 1895.

BY THE REV. J. G. POTTER.



DEAR MR. BAYNES,—
It is several years since I wrote an account of a cold season tour in the villages of the Agra district. First impressions are often deepest—hence I have felt it well to leave others to give their impressions. However, there being some special features of this year's tour, I venture to send you the following account of it.

“One special feature was a visit to the villages situated between the two out-stations of Dholepore and Shamshabad. Another interesting feature was the work done among the women by my wife and her Bible-woman.

“Our party consisted of nine workers, including Mrs. Potter and myself. We spent thirty-eight days in camp, pitching our tents at eight different centres, from which in all about one hundred and eighty villages were visited.

“VILLAGE WORK.

“Our first stopping-place was at Kakuba, eight miles from Agra. There we were joined by our worker from Dholepore. Rain fell at night, but none of us were any the worse for it. We had five days of good work in Kakuba and the surrounding villages. The magic lantern attracted good crowds at night; and among those we met were many old friends, who welcomed us again to their villages. How needful it is to give line upon line in even the villages where we are best known will be seen by the following incident. Leaving the

village for our tent one evening, a young man followed us and entered into conversation. He said: ‘These people do not understand your message, but the people of our village have taken it in perfectly.’ I said, ‘How so?’ and he replied, ‘Why, our people have learned to eat with anyone, and not only the people of their own family.’ We had to inform him that the Kingdom of God was not meat and drink, but righteousness, peace, and joy in the Holy Ghost.

“Our next camping-place, Saiyan, was ten miles further on the main road towards Bombay. We might have had an easy and pleasant journey, but that we felt constrained to call at a village some miles from the main road, to try and follow up the apparently deep impression made upon the people by the preaching the previous day. The road to and from the village led across a river and along deep sand, so was most tiring; yet we felt that we must not leave people who professed deep interest in our message without further instruction. Going from our tents at Saiyan to the village, we had daily to pass a native liquor-shop, which I am sorry to say seemed to be well patronised by the people. One evening I heard an educated man say to his child, who had come to fetch his father home, ‘Go and tell your mother that I am drinking.’ I stopped and reasoned with the man, even offering to give him the money he had paid for the glass of native spirits if he would throw it away. However, I could do nothing with him that night.

The next day I saw him again, and he promised, in the presence of some of the leading men of the place, to become an abstainer. The people generally charge our Government with encouraging the drink traffic, hence it is well that they should see that the missionaries, at least, are clear in this matter.

“WOMEN’S WORK.

“Special interest attaches to one of the villages in this district visited by Mrs. Potter and her Bible-woman. On entering a Brahman’s house they were surprised to find a widowed woman who greeted them as sisters in Christ. It appears that this poor woman accepted Christ as her Saviour when a patient in a woman’s hospital at Indore, a large city hundreds of miles away from her village. Possibly the lady visitor who spoke to her then never heard of this fruit of her labour of love. Having found out this Christian woman, of course she was again visited. It seemed hard to leave her there, a solitary Christian in a Hindu home; yet possibly the Lord intends her to let her light shine in that dark place. Had my wife not been with me, we should have seen and heard nothing of this Christian woman. In future years I believe that Christian women will be found touring in the villages, as well as male missionaries. Did they realise their opportunity, I am sure that there would be no lack of labourers among the village women.

“We have both light and shade in village work, as well as in other Christian service. At a large village three miles from our camp, though a good crowd gathered at first to hear us, whilst one of our preachers was speaking they all left, beginning from the greatest down to the least. We

followed them, and after patient perseverance I secured a hearing. Still, it was plainly evident that the people did not welcome our message. The doctrine that all have sinned, and that sin shall not go unpunished, is not pleasant to sinful men. One of my hearers said he did ‘not believe that God intended all men to be good. Had He not made hell, and did He not wish it to have a population? If all were good, would not hell be left empty?’ At another village the people said that they did not wish to hear about God; they had a quarrel with Him on account of their crops which He had destroyed by hail, and therefore were angry with Him. All men are not so outspoken as these villagers, yet many seem to act as if they also had a quarrel with God, both in this country and our own.

“MANIA AND DHOLEPORE.

“Mania, our next camping-place, is in the native State of Dholepore. It was ten years since I last visited it. I inquired at once for an old friend, the head of the police at Panjabee, but found that he had been transferred to another station. This man spoke out boldly against idolatry, and was most friendly with us in former years. In showing the magic lantern in the village, I was reminded of having done so in the same place thirteen years ago, as it was one of my first efforts to make myself useful in actual mission work. Mr. Jones was then present to explain the pictures.

“Perhaps our most interesting work in this district was a visit paid to a village three or four miles away, and difficult of access. We travelled in a rough bullock-cart with the preacher. Twice the cart would have been stuck in the mud had it not at the time been empty and the oxen strong.

However, the tedious journey brought us to a people who welcomed us very gladly. Though it was in the middle of the day, and there was field work and other business to attend to, most of the people of the village gathered round us and quietly listened as for two or three hours we unfolded to them the unsearchable riches of Christ. I wonder where in England we could get as attentive an audience under similar circumstances.

"We next camped at Dholepore, an out-station of our Mission and capital of the native State of that name. Every winter we visit this place at the annual cattle fair, when thousands of people congregate from the surrounding villages. Regular work has been carried on there for the past seven years, and not without fruit. This city, like most others, has in it many rude fellows of the baser sort, yet work goes on with little real opposition, and many of the people are very friendly to us. Near the city is a famous lake, a place of Hindu pilgrimage, surrounded by old and massive temples. The water of the lake is reputed to possess the power to heal diseases of both soul and body. At the time of our visit only the resident priests and their families were to be found, yet among them we found most attentive hearers. It was a privilege to be allowed to speak without any opposition in a place literally full of idols. Many of the priests are ready to acknowledge the folly of idolatry; but when asked to forsake it, they say, 'What shall we do for a living?' I left a Sanscrit Gospel for the head priest, with whom I had held a long conversation on a former occasion, and other Christian books for the other priests, and all were gratefully accepted.

"A CURIOUS SIGHT.

"Near our tent we witnessed a curious sight. We were attracted to the spot first of all by a number of flags fixed to a tree. Underneath was a stone image of Hanuman, the monkey-god, and around it a well-trodden circular path. Day by day for some hours a venerable-looking old man, dressed in a long, loose robe, and carrying a string of beads in his hand, walked solemnly and slowly. In this way he was gradually obtaining a name for sanctity. After a few days we found that he had a few followers, who walked after him round the tree; and before we left about twenty were walking after him in procession, and a crowd had gathered to see the strange sight. Many people also brought him presents, and thus his reputation grew. I should not be surprised if after a while the people will regard the place as so sacred as to erect upon the spot a fine temple. Many places of Hindu pilgrimage have after this fashion become famous.

"Leaving Dholepore after a few days' work, we made our way to Barreh, a village eight miles away. The road connects two important centres of this native State, yet apparently no attempt has been made to keep it in repair. We could therefore only travel at the rate of about two miles an hour. *We were now on new ground, over which probably no European missionary had ever travelled before.* Our arrival at the village caused quite a stir, and it was with difficulty that we secured a place for our tents, and watchmen to look after them. However, all such matters being arranged, we made our way into the village, where the people soon grew friendly. We arranged to show the magic lantern the day after our arrival. It was to these

people such a wonderful sight, that even the men who should have been watching the fields left their work to come and see it. Finding the men away, the wild pigs which swarm in the district came into the field and almost into our tents. A good number of them also got into a field of sugar-cane and did much damage. Extra men from the village had to be obtained before the savage brutes could be driven away. We found the people in the surrounding villages very ignorant and very superstitious. When told that the Brahman priests did not know everything, they said, 'How then can they foretell eclipses?' To do this seemed to them sure evidence of the possession of supernatural knowledge. When asked to forsake the worship of idols, some of them said, 'Why should we, when the English worship the goddess Kali at Calcutta?' We said that they were misinformed about this. However, they held to their opinion, saying it was only by Kali's power and permission that the steam engines would run upon the railway lines.

"OTHER VILLAGES.

"Our next camp was at a place called Macheria, fifty miles from Agra, as we had travelled yet only about half that distance as the crow flies. The six days spent at that village were amongst the happiest of the whole tour. We met as perfect strangers, yet parted as the best of friends. Day after day the people listened quietly and attentively to our message. Books were purchased by the few who could read. The evening before we left the three leading men of the place came to see us. They thanked us for coming, and urged us to come again. Even the old village priest thankfully accepted a

Gospel portion and promised to read it carefully. The head man of the village seemed much impressed by what he had heard. It is sad to think that there are such places and people as these, *within thirty miles of Agra*, where a missionary has seldom or never been. Even if the people could read, such visits would be less needful; but we went to *village after village in this district where there were literally no readers.*

"In addition to cheering work in the village near our tents, we also had good work in the villages round. At one of them a maker of winnowing fans, who heard the Gospel preached one day, came forward boldly the next, saying, 'Yeshu Masih saty hai' (Jesus Christ is true, Jesus Christ is true), with evident conviction of the truth he was uttering.

"At Raja-khera, our next stopping-place, we were on old and familiar ground. Though it is about six years since I personally visited the place, several old friends came forward to greet me. Our most interesting visitor was a Mohammedan Moulvie, who listened day by day to our Bazaar preaching, and afterwards entered into long and interesting conversation upon the most sacred and important subjects. This man, who has read with interest many Christian books, seems not far from the Kingdom of God. A new friend was made in the person of the Tehsildar, or principal officer of the State, an educated Bengalee gentleman. We visited at his house, and my wife went to see his family. He purchased such English books as we had with us, and also came to see us at our tents. Before we left he invited us to his house to show the magic lantern to his friends, and *the ladies of his household.* He also showed

special interest in a young Bengalee convert who was travelling with us as a voluntary preacher, inviting him to dine with the family.

“Having to return hastily to Agra, we could spare only three days for work at this important place.

“SHAMSHABAD.

“Shamshabad, another of our out-stations, formed the next stopping-place. The journey was difficult on account of a river which had to be crossed; yet all arrived safely, though tired out, by the evening of the day. We had time to visit Chitoura, where the Rev. James Smith laboured so long and faithfully before the days of the Mutiny, also preach at the weekly market, and at evening show the magic lantern to a group of villagers assembled outside our preacher's house. The next day we did the remaining fourteen miles to Agra, in a bullock-cart, in about five hours. After our long absence, we found as usual many matters requiring attention at the Agra station. The memory of this long and happy tour in the district will help us the better to

endure the long, hot summer months when we are confined to work near at hand in the city. Will our friends specially pray for the people of the district between our two out-stations of Dholepore and Shamshabad, a distance of twenty-four miles, visited probably for the first time by a European missionary, and some of the villages off the main road probably for the first time by any Christian; also for the native State of Dholepore, of which it forms a part? Might I add, also for other parts of the Gwalior State beyond, *which as yet have not been reached by any messenger of Christ*, though within easy distance of Agra? These regions beyond are laid very much upon my heart. If spared, I trust to at least reach some of them next cold season, though travelling in native states is certainly difficult, and by some regarded as dangerous—especially in those referred to, formerly the haunts of thieves and highwaymen, and still infested by some of these dangerous classes.—I am, my dear Mr. Baynes, yours very sincerely, “J. G. POTTER.
“A. H. Baynes, Esq.”

GROUP OF MISSIONARIES IN INDIA.



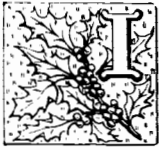
THE last Triennial Baptist Missionary Conference held in Calcutta, on November, 1894, the Missionaries present were photographed, and we are this month able to present our readers with a copy of the picture.

The Baptist Missionaries' Literature Association.—We have much pleasure in calling the attention of our readers to the good work this Association is doing and in asking for it sympathy and support. The object of the Association is to regularly supply our missionaries with useful current literature. Numerous letters have been received testifying to the great value of such a supply. Those willing to forward papers, magazines, &c., are asked to communicate with the Hon. Sec., Mr. W. R. Dover, 5, Lorne Road, Finsbury Park, London, who keeps a list of periodicals chosen by missionaries.



BAPTIST MISSIONARIES PRESENT AT THE CALCUTTA TRIENNIAL CONFERENCE, NOVEMBER, 1894.—(From a Photograph.)

THE STORY OF THE CONGO MISSION.*



IN preparing this interesting narrative of missionary operations on the Congo, the Rev. J. B. Myers has performed a task for which, we believe, he will receive the thanks of a large circle of readers. A succinct and clearly told story of the work done by our brethren in Africa, supplies a want which many have felt; for while most of the incidents which this book records might be found by diligent search in the *Heralds* of the last twenty years, it is a very distinct advantage to have all the facts carefully and accurately woven into a continuous narrative. For the accomplishment of this task Mr. Myers has many unique qualifications, his close personal intercourse with the missionaries, and his own share in the general conduct of the affairs of our Society, have given him exceptional opportunities of becoming familiar with all the details of the work on the Congo; while his deep sympathy with the object to which his own life is devoted, makes him eminently fitted to be the historian of this latest and not the least interesting branch of our foreign missionary enterprise.

The interesting little book entitled "The Rise and Progress of the Congo Mission," written by Mr. Joseph Tritton, the late esteemed treasurer of the Baptist Missionary Society, and published in 1885, is now out of print, and as the Mission has greatly developed during the last ten years, it is both out of print and out of date. Mr. Myers' book not only re-tells the story, but brings it down to the present year, and so puts the reader in possession of the latest facts.

The clear, direct style in which the book is written, is admirably adapted for the purpose the writer has in view, that of giving an accurate but unadorned account of the inception and progress of missionary work among the populations that line the banks of the great African river. The story of the Congo Mission requires no elaborate word-painting, or florid rhetorical description, for the facts themselves are eloquent in the best sense. Even the least enthusiastic supporter of foreign Missions can hardly fail to be thrilled with the heroism of the brave servants of Christ, whose work and lives are described in this book. Here are all the elements of what is sometimes spoken of as the romance of Missions: the danger and excitement of exploration in regions where no European has been before; the first opening up of intercourse with savage tribes, the rough beginnings of work among an uncivilized people, without which no subsequent spiritual harvest can be reaped. Then the annals of this Mission are consecrated by the devotion and self-sacrifice of men and women who counted not their lives dear to them in the service of their divine Lord. The Congo martyr-roll has names which will ever be fragrant in the memories of those who give, and labour, and pray for the spread of the Gospel of our Lord Jesus Christ; and not the least valuable part of this book

* THE CONGO FOR CHRIST: THE STORY OF THE CONGO MISSION. By the Rev. J. B. Myers, Association Secretary of the Baptist Missionary Society. Published by S. W. Partridge & Co., London. Price 1s. 6d.

is the two groups of portraits containing likenesses of all the missionaries, both men and women, who have gone to their great reward from the Congo Mission field.

No part of the work done by our brethren will have more far-reaching results than their labours in reducing the language of the people to writing and giving them the beginnings of a healthy literature. "A dictionary and grammar of the Congo language" have been prepared, concerning which so high an authority as Dr. Cust, Honorary Secretary of the Royal Asiatic Society says, "The scholars of Europe and North America would be dead to all feeling, did they not feel gratitude to missionaries like Mr. Bentley, who have revealed to them new worlds, and helped them to enter in, and admire the beauties of hitherto sealed gardens." While the object of the missionaries is not to give pleasure to the scholars of Europe, but to advance the Kingdom of our Lord, it is highly gratifying to know that their labours in this direction have won the warm eulogiums of those who are most competent to judge of their value. This work is, to quote Dr. Cust again, "A solid brick in the great edifice of the evangelisation of Africa." Mr. Bentley's talent and energies in this direction have been ably seconded by the efforts of his colleagues. Mr. Weeks and Mr. Cameron have both translated portions of the Scriptures, and, as the result of the conjoint labours of our brethren, the whole of the New Testament has been translated and printed in the language of the people of the Lower Congo. "To Mr. W. Holman Bentley belongs the honour of having been called to fill the high position of philologist and translator in connection with this particular African Mission—a position which is gratefully and unanimously recognised by his fellow missionaries." Not a little progress has also been made in the four other languages prevailing in different parts of the Congo mission field. Messrs. Darby, Glennie, Scrivener and Whitehead have each done some translation work, and have given the people portions of the New Testament, Gospel stories, a hymn-book, and school-book in their own language. The accomplishment of these tasks, which Mr. Myers describes in detail, marks an important era in the history of the mission, and every reader will heartily endorse the statement, "It is cause for wonder and thankfulness that such substantial progress should have been made in so comparatively short a period, to supply the natives with educational and sacred literature."

"One very important part of Mr. Myers' book is that in which he shows "The services of the mission to civilisation and philanthropy." While our brethren do not go out to Africa to civilise the people, or simply to win them from the cruelty and savagery inherent in heathenism, but for the far higher purpose of proclaiming the Gospel of salvation, and winning the heathen for Christ, yet, as has been shown again and again, the greater includes the lesser, and nothing so helps the progress of civilisation and humanity as the preaching of the Gospel. This is especially true in the work of the Congo Mission. In this connection the exploration labours of Mr. Grenfell which have been so strongly commended by the King of Belgium, and by others who are not specially interested in the cause of missions, will ultimately be productive of most beneficial results, while the medical work of our missionaries not only tends to alleviate the present sufferings of the people, but will have a most potent effect in curing them of

their superstitions in regard to sorcery and witchcraft. Wherever the banner of the Cross is planted every cause of enlightenment, humanity, and civilisation is promoted.

As this history of the Mission is brought down to the present date it contains not only the story of rough and hazardous pioneer work, but what every lover of missions most earnestly desires to know, the indications of spiritual results. The book contains a short account of the native churches which have been formed at the various stations. One most hopeful feature in the character of the converts is their interest in the work of evangelising their own countrymen. The chapter on "The Evangelistic Efforts of the Native Christian Churches" is most suggestive and hopeful. The fact related in the following quotation in regard to the little church of San Salvador is full of promise for the future:—"So far back as 1888 Mr. Lewis was able to report the zealous devotion of the male members of the church in visiting the neighbouring towns on Sunday mornings to tell their fellow countrymen of the love of God, and of the way of salvation in Christ Jesus, and how they were well received, the people gladly listening to them. From the very formation of the church the converts had been taught the duty and privilege of contributing to the work of Christ, and when it was suggested that their offerings might be applied to the support of one of their number, who should be set apart as an evangelist, they heartily approved the suggestion, their choice falling upon Kivitidi, a Christian young man of about twenty years of age, well qualified by the training he had received from the missionaries."

The Congo Christians are not only interested in the spiritual welfare of their own countrymen, their sympathies take a wider range. "When they were informed of the celebration of the Centenary of the Baptist Missionary Society, they became desirous to unite in the commemoration. Contribution lists were opened. From San Salvador no less a sum than £33 14s. 3d. was forwarded to the Secretary at the Mission House, London, accompanied by the following letter, written by one of the deacons:—

"Dear Sir,—As a church here we feel very thankful that the Gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to help you to send out more missionaries to take the light of the Gospel to those that are in benighted lands like ours. Therefore, we heartily made a collection. Kivitidi and I send it, on behalf of the church. Do accept it as our thankoffering to your Centenary Fund of the Baptist Missionary Society. We are, on behalf of the church, Kivitidi and Nlekai, *Deacons.*"

The list of contributions accompanying this letter is quite a curiosity which will greatly interest all who read the book.

It is only necessary to add that the usefulness and interest of the history are increased by the maps, portraits, and illustrations that are plentifully distributed through its pages, and that it concludes with a short account of the operations of other societies in the Congo region. The book can be most heartily commended as the story of good work done by devoted men and women for the spread of the Gospel of Christ. It ought to have a place in every Christian household, and in every Sunday-school library.

W. H. KING.

BRIEF REFLECTIONS ON THE CONVERSION OF A MOHAMMEDAN.

BY THE REV. T. W. NORLEDGE, JESSORE.



ABU SIMON MAN-
DLE, who from the opening of a mission station at Andalbaria, in the district of Jessore, has worked as an evangelist in that place, has been of late unexpectedly delighted over the conversion of a Mohammedan and his family, who resided in an adjacent village. No special efforts to preach the Gospel to the Mohammedans in these parts had been made and no anticipations of success indulged in. Nearly all the evangelist's energies had been employed in presenting the story of the Cross to the Nama Sudras, a class of Hindus that form the largest part of the surrounding people. Had any of *these* embraced the faith, it would not have created so agreeable a surprise. Men reasonably hope to reap where they have sown. That a well-tended vine produces fruit is no cause of astonishment. Grace, however, is full of surprises, and "Natural Law in the Spiritual World" is often in missionary experience proved to be a figment of the imagination. We reap where we have not sown. We are blessed where we have least cause to look for blessing. "Thus," says the evangelist, "does the Lord fill us with gladness, and yet keep us humble."

The adoption of the Christian religion by a Hindu or Mohammedan is invariably accompanied by strange incidents, and generally gives rise in most missionaries' minds to peculiar, if not painful, reflections. Kopel, the converted Mohammedan of Balaram-pore—for such are his name and resi-

dence—is a case in point. He was well aware before the declaration of his belief that he would be unable to remain as a Christian in his father's house. For even at that time the mere abstinence from performing the prescribed Mohammedan rites, and the perusal of one or two Christian books, had brought upon him insult and ignominy. He was compelled, with his wife and child, to flee away from his paternal abode and take refuge among the Christians. Necessarily material as well as spiritual help had to be afforded him. And it may as well be here observed that it is a sheer and absolute impossibility for a Hindu or Mohammedan professing the Christian faith to stay with his disbelieving relatives; and that in ninety per cent. of such cases conversions among such people necessitate pecuniary assistance. The question arises, Should it be given? Here ministers, the general Christian public, and missionaries divide in opinion. Some say that converts should not receive monetary assistance at all. It corrupts them. The missionary's duty is simply to preach the Gospel and to baptize any who upon a profession of faith in the Lord Jesus Christ desire to observe that rite. Here the missionary's duty ends. He has nothing more to do, except, of course, to give religious instruction wherever a small community of Christians spring up. It is sincerely to be hoped that missionaries who believe this give applicants for baptism a clear knowledge of what will afterwards in all probability befall them, so that no one is deceived as to the likely outcome of his

confessing Christ. In one case recently this certainly was not done. And now rejected by his relatives, unassisted by the missionary, and destitute of employment, the man wanders up and down parts of Bengal—a beggar. It is also to be hoped that ministers and Christian people in England and elsewhere, who deprecate giving timely help to converts in India, have nothing to do with soup kitchens, Dorcas meetings, and social wings. Of one thing there can be no doubt, that until the customs of Indian people, among whom caste prevails, are considerably modified, we cannot reasonably expect, judging from the history of the past, that large accessions will be made to the Christian Church where this policy of non-assistance is carried out. In all cases where missionary success has occurred among caste-peoples, it has been to some extent the outcome of material assistance. A calm and careful inquiry into the origin of small Indian Christian communities (with the exception of the hill tribes, among whom, however, caste does not generally prevail) would bear out this statement. The statement is indeed capable of enlargement. But there is no need to provoke unnecessary criticism. Perhaps some readers of these few lines may be interested in estimating the cost per head of those who became believers under Brainerd's preaching. No one surely will ever then be so bold as to assert that Brainerd's was an unspiritual ministry. Would to God we had Brainerds all over India to-day!

Others again are of opinion that as it is impossible for anyone amongst caste-people to confess Christ and remain at home, and as it is highly undesirable to assist converts with money, the only thing to be done is to preach the Gospel, and advise any who may believe in the Lord

Jesus to remain for the present secret disciples. They can refuse to practise all idolatrous acts. They can show forth the spirit, without parading the name, of a Christian. They can meet secretly with missionaries and others to engage in the worship of God. In process of time, as their numbers increase, they will be able to confess publicly in large bodies Him whom they had worshipped so long in secret alone. However this plan can be carried out it is difficult to conceive. A believer would be compelled in some way or other to reveal his faith. The refusal to take part in rites, ceremonies, social customs, and habits contrary to the law of God would evoke suspicion. On many occasions silence would be equivocal to falsehood. The census (I heard of one secret disciple putting himself down on the census form as a Christian, but none of his people could read or write) would necessitate either deliberate untruth or open confession. Even if the plan be practicable, I question if it is wise and right. What really strong objection can there be to the wise pecuniary assistance of converts by missionary societies? Surely the supreme object of such societies is not to employ a number of men to do nothing but preach.

But to return to Kopel. The first outcome of his confident and sincere confession of faith in Christ was a fanatical outcry from his former co-religionists, and a determination, worthy of Islam, to make him re-embrace his former error or to inflict upon him every available kind of unobserved persecution. Meetings were to be held at which the superiority of Mohammedanism to Christianity would be firmly established. The deluded man should be shown how glorious a faith he had forsaken; what error

and superstition he had imbibed! Learned representatives of the Mus-sulman religion were to expose the arts and overthrow the arguments of the crafty and sophistical Padri. The arms of force as well as of reason would not be neglected, and the delinquent would be speedily subdued by their individual or united employment. Fortunately for the Moham-medans these high resolutions did not produce their appropriate action. No battle has yet been fought, and the sounds of the threatening foes are becoming daily fainter. One temporary loss, however, we have to deplore through their enmity. Many Moham-medan boys have been withdrawn from our schools, and a rival seminary is about to be opened. Doubtless it will soon be in a flourishing condition, and for a time we shall be

deprived of the inestimable privilege of instilling into the receptive minds of some of our former scholars teaching calculated to lead them in future days to look with a critical and incredulous eye on the pretensions of their prophet. After the lapse of a few months the rival establishment will in all probability come to an end, and the anger of the people having abated, their sons will once more freely attend our schools. Even now the anger of some, whose feelings against us were at first most bitter, has considerably cooled. The near relatives of Kopel are now well-disposed towards us, and our people are hopeful that under the blessing of God his Christian conduct may influence them to a change of heart and faith. Let all readers of the HERALD pray that this may soon take place.

SEEKEST THOU GREAT THINGS?

JER. xlv. 5.



SEEKEST thou great things?" Who but would
Choose life with all things great and good?
Who would not seek a happy lot—
Wealth, fame, and honour? "Seek them not!"

I would not waste my life, nor shirk
The daily round of honest work;

But may I not aspire at last
To wealth and ease, when toil is past?

May I not covet some high place
Among the noble of my race,
To leave a name that later days
Will name with reverence and praise?

It surely were no little end
Oneself in Learning's cause to spend;
Nor would a life be given for nought
That helped a world to higher thought.

"One was there sought nor wealth nor ease,
He did not choose Himself to please,
But chose to sound all depths of woe
That man could make or man could know.

"Himself He wholly cast away,
He trod a rough and thorny way,
Nor knew a home or place of rest,
An outcast, weary and distrest.

“Himself He ever chose to make
A sacrifice for others' sake,
And toiled and suffered for their good,
Scorned, doubted, and misunderstood.

“And still He holds the same design,
And needing aid He asketh thine;
Wilt thou not share His humble lot?
Seekest thou great things? Seek them not!”

A. M. D. G.

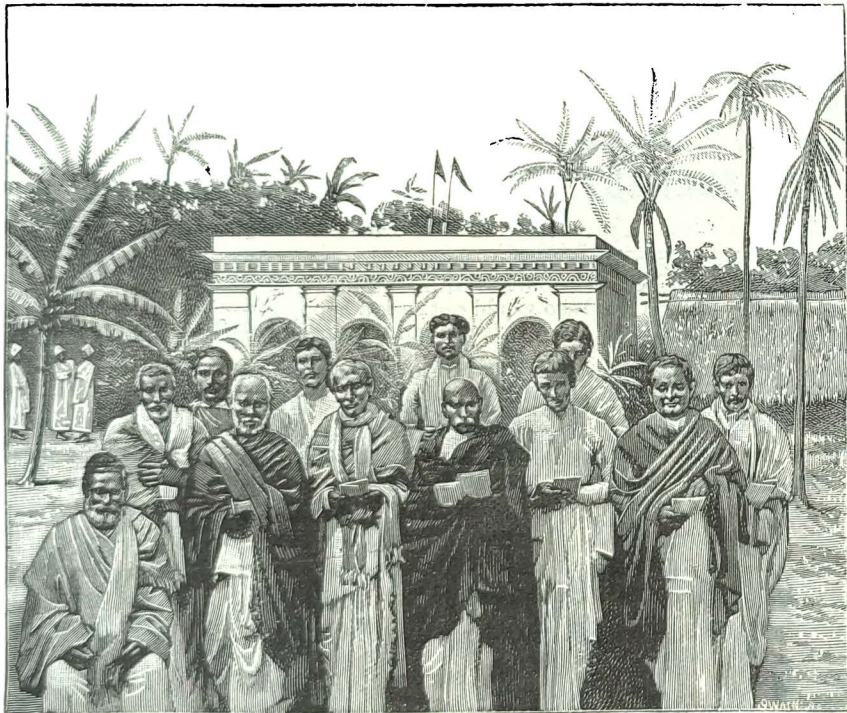
PICTURES FROM KHOLNA, EASTERN BENGAL.



THE Rev. Gogon Chunder Dutt, of Khoolna, sends the following letter with two photographs, which we have had engraved :—

“Khoolna, Bengal.

“DEAR MR. BAYNES,—I herewith enclose two pictures kindly taken by Dr. Rouse at the time he visited some of our churches.



KUDDUMDY CHAPEL, AND GROUP OF PASTORS.—(From a Photograph.)

The first is the brick-built chapel of Kuddumdy, built by our brother, Goliendo Ch. Sircar, pastor of the church, by the savings of his life—

Rs. 3,000. I, with Dr. Rouse and Mr. Jewson, of Calcutta, opened the chapel on the 25th of December last. On that occasion all the representatives of our churches were present, and we have had a very refreshing and pleasant time. A splendid sermon by Dr. Rouse, and a good and edifying address by Mr. Jewson, will be, I hope, thankfully remembered by our people for a long time to come. The leading Hindus and Moham-medans were also present on the occasion.

“The second picture is of Beni and Anundo Sircar. Beni has a long beard, and is now, as you know, supported by the Stockwell friends. About twenty-seven years ago I found them clever agriculturists, but not Christian preachers. I trained them as evangelists in my class, and they have turned out first-class men. Both of them are poets, and have composed some of our best hymns. They have always been my right hand in carrying out



BENI AND ANUNDO SIRCAR.—(From a Photograph.)

the work connected with the Mission. Like myself, they are now getting old, and their work, both in the Soonderbun churches and among the non-Christians, enjoys the blessing of God. May their valuable lives be yet spared for the glory of the Master!

“I remain, dear Mr. Baynes,

“Yours in the service of the Master,

“G. C. DUTT.

“P.S.—If my English friends are kind enough to send me some photographic apparatus, like some of our missionaries in India have received, then I will be able to supply good pictures for the MISSIONARY HERALD in illustration of mission work.—G. C. DUTT.”

RECENT INTELLIGENCE.



THE Autumnal Missionary Services, 1895.—Will our readers please note that the Autumnal Missionary Meetings will be held in Portsmouth, the churches in that town having given a most hearty invitation to both the Baptist Union and the Missionary Society? The Missionary days will be **Monday, Tuesday, and Friday, October 7th, 8th, and 11th.** Full details of the various services will be announced in the **MISSIONARY HERALD** for next month (September).

Missionary Garden Party.—On Saturday, July 6th, a most interesting and profitable Missionary Garden Party was held at the Stockwell Orphanage, under the auspices of the Young Men's Missionary Association. About one thousand friends of all ages, from Baptist chapels and Sunday-schools in and near the Metropolis, assembled from 2.30 p.m. onwards to meet over twenty missionaries, in the hope that, by being afforded this opportunity of social intercourse, the interest of the former in the work of the Baptist Missionary Society would thereby be strengthened and increased.

The Orphanage and grounds were freely opened for the inspection of the visitors, and an excellent entertainment (presided over by the Rev. Vernon J. Charlesworth) was given by the orphan boys, consisting of singing, hand-bell ringing, and musical drill. A meeting was held upon the lawn at about 4.30 p.m., when A. H. Baynes, Esq., General Secretary of the parent Society, publicly introduced most of the missionaries present; after which, in a short, earnest address, he strove to impress upon the hearts and minds of his young hearers the terrible need of the heathen world, concluding with a fervent appeal for consecration of life and talents to the work.

Tea having been kindly provided by the Orphanage authorities, and at very moderate charges, the company assembled in the Memorial Hall for the "Missionary Meeting." After prayer by the Rev. J. H. Anderson (late of Calcutta), the Chairman (Rev. F. B. Meyer) said he felt that upon that occasion they were not so much in need of information as of fervent appeals from those labouring on the mission-fields, in order that many of those present might be stirred to consecrate themselves to this great work. The following five missionaries then proceeded to give brief addresses, which were listened to with rapt attention:—Mrs. Watson (of China) gave an earnest plea for the establishment of native schools for girls; Rev. H. Anderson (of Calcutta) referred to the interest in the Gospel displayed by highly educated Hindus, some of whom had published Lives of Jesus Christ upon their own account; Miss Way (of the Zenana Mission) spoke of the joy she experiences in labouring among the zenanas of India; Rev. G. B. Farthing (of China) referred regretfully to the result of the Opium Commission, spoke of the bitter cry in China against the opium curse, and testified to persecutions faithfully endured by native Christians; and the Rev. J. G. Pike (of Orissa) instanced many curious beliefs existing among the natives, and held that the Gospel was making very encouraging progress. The Rev. J. J. Fuller (late of Camerouns) proposed hearty votes of thanks to the Chairman and to the

Orphanage authorities for all their kindnesses, and, after singing the Doxology, the meeting dispersed.

The collection in aid of the native schools realised about £18.

In addition to the missionaries quoted above, the following were also present:—Mrs. Allen (of Ceylon), Mrs. J. H. and Mrs. H. Anderson (of Calcutta), Mrs. Farthing (of Shansi), Mrs. Fuller (late of Camerouns), Rev. W. and Mrs. Hill (late of Orissa), Rev. A. Long (of Orissa), Rev. W. and Mrs. Miller (late of Orissa), Mrs. Morgan (of Shantung), Mr. and Mrs. Ricketts (coloured friends, of the American Baptist Mission, Congo), Mrs. J. J. Turner (of China), Miss Warr (of China Inland Mission), Mrs. W. H. White (of Congo), Mrs. and Miss Williamson (of Zenana Mission), and Rev. W. A. Wills (of Shantung). Among others present were noticed Revs. G. P. McKay (President L.B.A.), Z. T. Downen, F. A. Jones; Misses Angus and Bowser (Secretaries of Zenana Mission); Messrs. Grant and C. E. Smith (of the Baptist Mission House); and many members of the Y.M.M.A. Committee.

Copies of the Souvenir Portrait Group of Missionaries may be obtained from the Y.M.M.A., mounted, 12 inches by 8 inches, price 2s. 6d.

Congo Mission Tidings.—The Rev. W. L. Forfeitt, of Bopoto, writes, under date of May 10th:—"On April 29th a little daughter was given to us, and I am thankful to report mother and infant are both well and making good progress."

The Rev. J. R. M. Stephens writes from Underhill, June 4th:—

"B.M.S., Underhill, Matadi, Congo Free State,

"W.C. Africa, June 4th, 1895.

"MY DEAR MR. BAYNES,—I am glad to tell you of our safe arrival at our destination on Monday, May 27th—exactly three weeks from the time we left Antwerp. This is one of the quickest—if not *the* quickest—times on record. We only stopped at Sierra Leone on the way out.

"You will be pleased to hear that we all landed in good health and spirits, and found Mr. and Mrs. Forfeitt and Mr. and Mrs. Pinnock in fairly good health.

"Mr. Davies was able to proceed up country nearly immediately. Mr. and Mrs. Scrivener are still waiting carriers.

"My heart is full of praise that I am at last in Congo and on the scene of my future labours. Many difficulties, trials, and disappointments I doubt not are before me; but I go not to the work in my own strength, but, relying upon Him for all the grace and wisdom, He will make me more than conqueror over whatever is before.

"I expect to be very busy soon when Mr. Pinnock has departed.

"I have been picking up as much as possible of the ways of the station and the routine work, and shall do everything I possibly can to support Mr. Forfeitt.

"We are just at the commencement of the dry season now, but have had a few warm days with the thermometer at 97°."

The Rev. A. E. Scrivener reports, from Underhill, June 4th:—"DEAR MR. BAYNES,—I am very glad to be able to report the safe arrival of myself

and wife at this place. Our voyage from Antwerp to Congo on the s.s. *Leopoldville* was the fastest on record, and, as the steamer is the newest and best in the service, we travelled in a style and comfort unheard of only a few years ago in this part of the world. To our rapid voyage is probably due the fact that we both of us find the heat rather trying. We are both in good health and leave for up-country just as soon as carriers arrive in sufficient numbers. Our friends, Mr. and Mrs. Lawson Forfeitt, have passed through a very trying hot season and are intending seeking a little rest and change. Letters were awaiting me from the Upper River, and I am glad to say that these all report good health at all our stations."

Just as we go to press we are thankful to receive tidings of the safe arrival in England of Brethren Davies and Bevan, of Maldah, somewhat improved in health by the voyage home, and of Mr. and Mrs. S. C. Gordon, from America, *en route* for the Congo.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



T the quarterly meeting of the General Committee, on Wednesday, July 17th, the Treasurer, W. E. Rickett, Esq., in the Chair, after singing a hymn and reading the Scriptures, prayer was offered by E. P. Collier, Esq., J.P., of Reading.

The following Resolutions were presented and read, and the cordial thanks of the Committee directed to be sent to the Southern and the Western and Devon Associations:—

Moved by Rev. G. Wainwright, seconded by Rev. J. Harrison, and unanimously resolved:—"That this Assembly would again commend to the churches represented the claims of the Baptist Missionary Society. It recognises, with devout thankfulness, the doors open in every land to the missionary; the spirit of hearing which is manifesting itself, particularly in the older fields of labour; and the consecration and zeal of the officers of the Society. It rejoices, moreover, that the debt which last year taxed the faith of the churches has largely been removed. But, in the presence of the facts that the normal income is far short of the expenditure, that men actually waiting to be sent forth cannot be sent through lack of funds, and that retrenchment must take place unless additional support is found, it entreats the churches, without delay, to render such additional help as they are capable of rendering."

Proposed by Rev. Benwell Bird, of Plymouth, seconded by Mr. Burt, of Yeovil, and resolved unanimously:—"That the Western and Devon Associations, in session assembled at Torquay, hereby record their deep gratitude to God for the rich blessing He has bestowed upon the work of our Baptist Foreign Mission, and cheerfully recognise the obligation resting upon them to do the utmost in their power to increase the resources of our Society."

A letter was read from the Rev. J. E. Roberts, M.A., B.D., of Man-

chester, cordially accepting the invitation of the Committee to join the Board of the Mission.

The Rev. J. and Mrs. Kingdon, of Falmouth, Jamaica; the Rev. Jas. and Mrs. Wall, of Rome; and the Rev. J. Campbell Wall, of Rome, met the Committee on their arrival in England, and were warmly welcomed by the Treasurer.

The Rev. Charles Williams, of Accrington, in response to the earnest request of his colleagues on the Committee, very generously consented to continue his special visitation of the Northern churches on behalf of the Society

The offer of the Rev. George Howells, B.A., B.D., of Regent's Park and Mansfield Colleges, for educational missionary work in India, was accepted, and he was designated for vernacular missionary training work at Cuttack, Orissa, in connection with the Native Christian Training Institution and the High School in that important centre.

(Mr. Howells does not anticipate leaving for India until the autumn of 1896.)

The offer of Miss Lily de Hailes for Congo Mission work was accepted. Miss de Hailes has already had nearly six years' experience of mission work on the Upper Congo in association with the Congo Balolo Mission, and has enjoyed remarkable health.

Miss de Hailes is designated for work at Bolobo station, in association with the Rev. Geo. and Mrs. Grenfell.

Mr. Howells and Miss de Hailes met the Committee, and were warmly welcomed by the Treasurer.

Special prayer was then offered by W. C. Parkinson, Esq., L.C.C., and the Rev. J. Turland Brown.

The Finance Committee reported that the gross receipts for the three months ending June 30th, 1894, were £5,358, and the receipts for the three months ending June 30th, 1895, £5,666, being an increase of £278.

The Sub-Committee further report that the expenditure for the three months ending June, 1894, was £20,014, and the expenditure for the same period in 1895, £18,877, being a decrease of £1,137.

The Western Committee reported that they have received a letter from the Rev. S. C. Gordon, of Stanley Pool, Congo, dated Salter's Hill, Montego Bay, June 10th. In this letter Mr. Gordon reports his safe arrival in Jamaica, and further states that he is in the best of health. Mr. Gordon proposes leaving Jamaica on July 4th, *via* America, to be married in the city of Boston on the 12th, and to reach England on or about July 20th. He writes:—"This will give me the needful time to prepare my baggage, so as to sail for the Congo on the 6th August." He adds:—"I have been greatly benefited by my visit to Jamaica, and I shall ever remember the kindness received on every hand by pastors, officers, and people connected with the Island churches."

Congo Mission—Appointment of Missionaries as Honorary Registrars.—The Committee had before them a letter from the Secretary of State of the Congo

Free State Government, dated Brussels, July 13th, informing the Committee that by a decree of His Majesty, King Leopold, the Sovereign of the Congo Free State, and published under date of the 4th May, it has been decreed that the Governor-General of the Congo Free State should be empowered to authorise missionaries to register births and solemnise marriages within the dominions of the Congo Free State. Further, the Minister of State informs the Committee that the Governor-General will shortly proceed to invite the co-operation of Baptist missionaries in undertaking these duties, and the Government trust that such invitation will be favourably received. The Secretary of State forwards copies of the new regulations which have been promulgated, and asks that the Committee of the Baptist Missionary Society would give their sanction to Baptist missionaries on the Congo undertaking such duties as are specified in the regulations. The Committee, having carefully considered this matter, resolved to instruct their Secretary to inform the Secretary of State that the Committee will have much pleasure in sanctioning their missionaries undertaking such duties as are contemplated by the regulations now under their consideration.

Visit of the Secretary to Brussels.—The Secretary reported to the Subcommittee that he had paid a visit to Brussels, and had been favoured with a special audience with His Majesty, King Leopold, relative to important questions affecting the welfare of Congo Mission work. The Secretary also took the opportunity of presenting to His Majesty a copy of Mr. Bentley's recently published Appendix to the Congo Grammar and Vocabulary, which His Majesty very graciously received, and subsequently acknowledged by a special letter expressive of his high appreciation of the valuable services rendered by Mr. Bentley to the Congo State. The Secretary also received from the King, for the Rev. George Grenfell, the patent of Mr. Grenfell's appointment as a Knight Chevalier of the Order of the Golden Lion, and the insignia of the Order set in brilliants, with the request that he would forward the same to Mr. Grenfell in recognition of the valuable services rendered by Mr. Grenfell in connection with the delimitation of the Southern Frontier of the Congo Kingdom.

The return to England of the Revs. W. Davies and G. W. Bevan, of Maldah, for a season of rest and change, in pursuance of medical orders and in consequence of repeated and very severe attacks of fever, was approved, the Committee expressing their earnest hope that the voyage home and a stay in England may result in the speedy re-establishing of the health of both these brethren.

The immediate return to England of the Rev. R. L. and Mrs. Lacey and their daughter, of Berhampore, was approved, the broken health of Mrs. Lacey and their daughter rendering such a step absolutely necessary.

Permission was given to the Rev. T. R. and Mrs. Edwards, of Serampore College, to take furlough to England in the spring of 1896, in consequence of failing health.

A letter was read from the Rev. R. C. Forsyth, dated Ching Chow Foo, May 17th. In this letter Mr. Forsyth reports that Mrs. Whitwright

and her children, Mr. Forsyth and his wife and their children, all arrived at Ching Chow Foo safely. He further adds:—"We have not now any fear at all of any disturbance, and I hope we shall all settle down again comfortably to work."

The Secretary made a statement with regard to the Autumnal Missionary Meetings, to be held in Portsmouth, on Monday, Tuesday, and Friday, the 7th, 8th, and 11th of October, and stated that the meeting of the Mission Committee would be held on the Monday evening, in the Lecture Hall of Elm Grove Chapel, Southsea, at half-past six o'clock.

The meeting was closed with prayer by Dr. Underhill.

ACKNOWLEDGMENTS.



HE Committee acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A parcel of dolls from the Junior Young People's Society of Christian Endeavour, Woodgate, Loughboro', for the Rev. W. Carey, Barisal; a box of books, clothing, dolls, &c., from the Noddfa Dorcas Meeting, Treorky, for the Rev. W. R. and Mrs. James, Madaripore; a box of books from Prof. Green, M.A., of Regent's Park College, for the Rev. C. E. Wilson, B.A., of Jessore, India; books from Miss Mullings, of Devizes, for Rev. R. V. Glennie, Bolobo; parcel of newspapers from Glasgow for the Rev. R. A. Kirkland, Bopoto; box of clothing and toys from the Falmouth Young People's Working Party, through Miss Hoar, for Mrs. Graham, San Salvador; a large quantity of beads from Mr. T. B. Woolley, of Wood Street, for the Stations of the Congo Mission; presents of clothing, &c., from Mr. Gosling of Watford, for Bakana, a native boy at Wathen; a box of too's from Mr. M. Richards of Southampton, for Mansomdie, Congo; a parcel from Worthing for Mrs. Phillips, San Salvador; a parcel from Cricklewood for Rev. S. C. Gordon, Stanley Pool; 129 shirts and 26 cloths from Miss Hadfield's sewing meeting, Manchester, per Misses Louisa Allen and Lizzie Brooks, for the Rev. Geo. Cameron, Wathen, Congo, "In ever deep and true affection and loving memory of the late Mrs. Cameron;" specimens of pins and of granite and marble from Mr. P. C. Webb, for the Rev. J. S. Whitewright's museum at Tsing Chu Ju, North China; an autoharp from a friend at Pontypridd; copies of old reports from Mrs. Overbury, of Birmingham; some magazines from Miss Jessie Gibson, of Peckham, and newspapers from Mr. W. S. Williams, Bangor, for the Mission Stations; and copies of Thornton's "British India" (6 vols.), Arnold's "Lord Dalhousie's Administration" (2 vols.), and Mill's "India," from Miss Clarkson of, Ryde, for the Mission House Library.

LONDON AND MIDDLESEX.		
Alperton	9	7 2
Arthur-street, Camberwell Gate	1	7 1
Bermondsey, Drummond-road	3	10 6
Brixton, Kenyon Chapel	6	1 7
Brompton, Onslow Chapel, Sunday-school for Congo... Do., for Mrs. Hay's School, Dacca.....	1	11 8
Camberwell, Cottage Green	5	5 0
Do., Sunday-school for China	5	0 0
Child's Hill, Sunday-school	2	0 6
Chiswick, Annandale-road Sunday-school	3	12 3
Clapham, Grafton-sq... ..	4	8 3
Dalston Junction Sunday-school	12	0 0
Deptford, Octavius-st. Sunday-school	3	5 0
Ferne Park	9	18 5
Finsbury Park Congregational Chapel, Y.M.C.U., for support of Congo Boy under Mr. Bentley	3	0 0
Handel-street Sunday-school	0	19 0
Harlesden Sunday-sch. Do., Y.M.B.C., for Mr. Lewis' work, San Salvador	2	10 0
Hendon, Y.P.S.C.E., for Congo	0	10 6
Highgate, Southwood-lane Sunday-school, for NP	0	16 0
Hounslow, Providence Ch	1	0 0
Islington, Salter's Hall	2	10 2
Kensington, Hornton-street	5	6 3
Metropolitan Tabernacle	1	0 6
Notting-hill, Ladbroke-Chapel	2	18 8
Do., for W & O	1	10 0
New Southgate Sunday-school	13	1 5
Peckham Rye, Barry-road Sunday-school	0	12 0
Poplar, Cotton-street	5	1 0
Putney, Wertter-road... ..	9	2 6
Regent's Park Chapel Do., Tuesday Evening Bible Class, for Congo	1	10 0
South London Tabernacle	7	7 9
Upper Holloway, Y.M.B.C., for Congo	4	14 0
Vauxhall Chapel.....	3	18 9
Walthamstow, Wood-street	5	0 1
Walworth-road	4	18 1
Westbourne-park	1	10 0

BEDFORDSHIRE.

Luton, Park-street, Y.P.S.C.E., for support of Bible-woman, Cuttack	3	10 0
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BERKSHIRE.

Reading, King's-road	13	11 10
Do., for Congo	0	5 0
Do., for China.....	0	2 0

BUCKINGHAMSHIRE.

Chesham, Broadway Ch.	52	13 4
Olney	4	1 0

CAMBRIDGESHIRE.

Cambridgeshire Auxiliary, per Mr. G. E. Foster, Treasurer	163	9 11
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CHESHIRE.

Altrincham, Tabernacle	1	0 0
Chester, Grosvenor-pk.	8	0 0

CORNWALL.

Helston	6	10 2
Penzance	4	5 3

DEVONSHIRE.

Devon and Western Association Meeting, Collection	3	16 8
Dartmouth	6	5 0
Hatherleigh	0	10 5
Plymouth, George-st... ..	26	17 5

DORSETSHIRE.

Gillingham	0	11 3
Lyme Regis, for support of Congo boy at San Salvador	0	11 6
Weymouth.....	4	0 0

DURHAM.

Hamsterley	0	15 1
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ESSEX.

Clacton-on-Sea, Christ Church	18	10 0
Romford.....	1	15 0
Southend-on-Sea, Clarence-road Sunday-school	1	8 10

HERTFORDSHIRE.

Tring, High-street, for Patna Caravan	0	2 6
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KENT.

Bromley Sunday-school, for NP	0	15 3
Catford Hill	5	10 0
Do., for W & O	3	5 6

Crayford Y.P.S.C.E., for Congo	3	0 8
Forest Hill, Sydenham, Chapel	2	2 0
New Brompton Sunday-school.....	2	15 8
Orpington	21	5 6
Sevenoaks Y.P.S.C.E. (Sale of Work)	2	0 0
Sittingbourne, Y.P.S.C.E., for work in Shantung, China	1	1 8
Woolwich, Queen-st., Collection, 1894	2	11 9

LANCASHIRE.

Bowdon, Hale-road Sunday-school	1	9 0
Briercliffe, Hill-lane	7	15 0
Burnley, Enon	5	18 0
Egremont	7	8 7
Haslingden, Trinity Ch.	4	9 4
Inskip	5	0 0
Manchester, Moss Side Y.P.S.C.E.	0	9 0
Oldham, King-street... ..	5	0 10
Oswaldtwistle	4	3 0
Rawtenstall Y.P.S.C.E.	0	5 5
Southport, Tabernacle Sunday-school.....	6	7 0

LEICESTERSHIRE.

Leicester, Harvey-lane	2	7 0
Melton Mowbray, by Mr. C. Thompson ..	2	15 3

LINCOLNSHIRE.

Louth, Northgate	2	4 8
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NORFOLK.

East Dereham	1	2 11
Neatishead	4	6 8
Norwich United Meetings (moiety of collections)	41	2 0
Do., St. Clement's ..	2	4 9
Do., St. Mary's	32	1 9

NORTHAMPTONSHIRE.

Aldwinkle Sunday-school	0	7 0
Blisworth	18	7 7
Clipston	20	11 0
Guilsborough	7	15 10
Hackleton	11	0 0
Kingsbury	3	0 2
Long Buckley	23	4 11
Do., for NP	0	10 3
Milton, for W & O	0	10 0
Northampton, College-street	139	16 11
Thrapstone	19	1 5
West Haddon	5	9 0

SHROPSHIRE.

Donnington Wood	0	5 5
Oakengates Sun.-sch... ..	2	17 3

