

THE CHRONICLE

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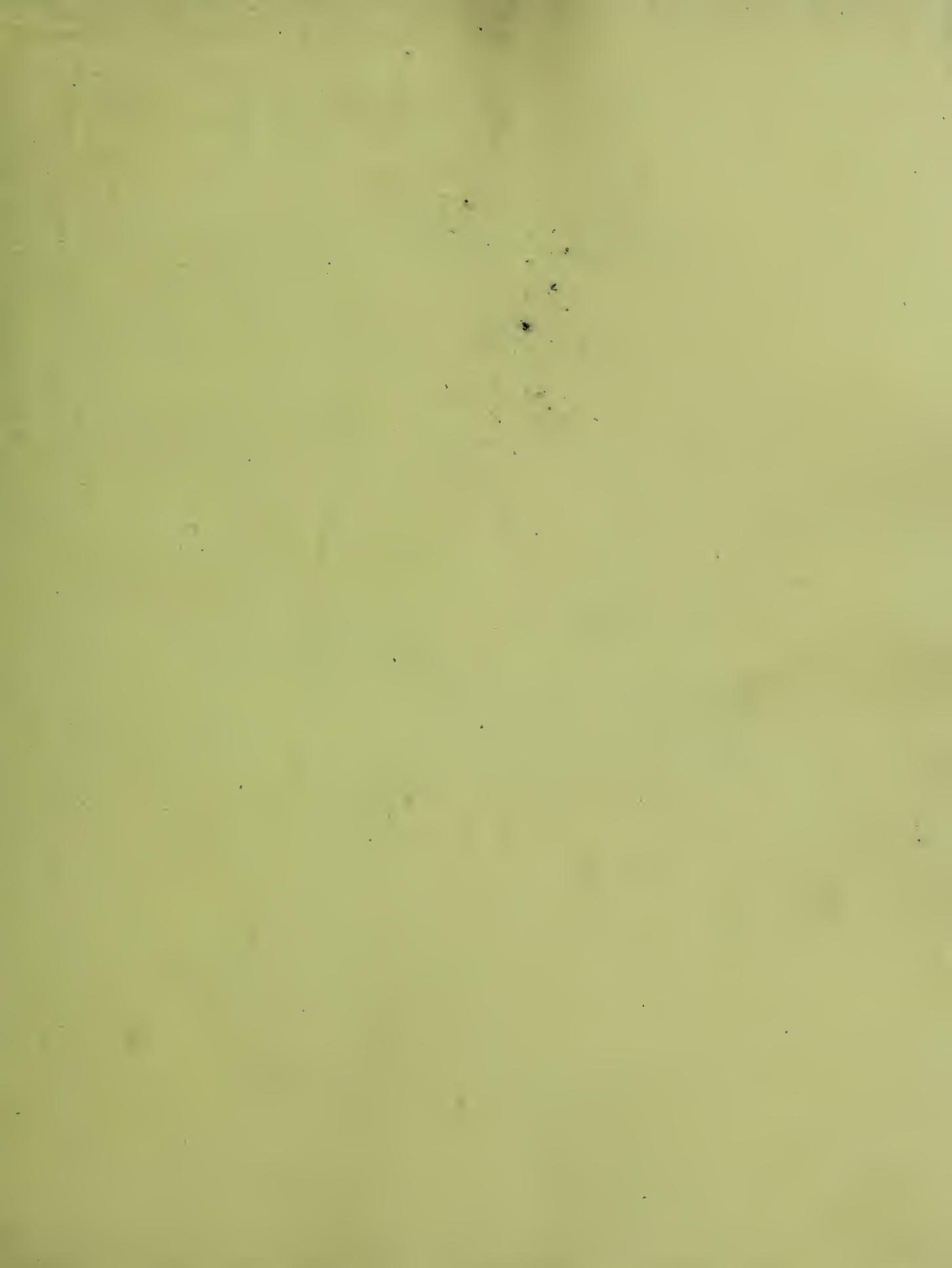


LONDON MISSIONARY SOCIETY

1892



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No. 7.—NEW SERIES.]

JULY, 1892.

[PRICE ONE PENNY.]

HELPING GOD.

BY REV. J. F. T. HALLOWES, M.A., BIRMINGHAM.

THE Basque proverb says : “ God is a good worker, but He loves to be helped.”

So much does our Lord “ love to be helped,” that He graciously associated His disciples with Himself in service in the words : “ We must work the works of Him that sent Me ” (John ix. 4—R.V.). Very easy would it be for our exalted Saviour to send *all* His communications for man straight from Himself ; but “ He loves to be helped,” partly for the sake of us, His helpers, whose natures are both sanctified and honoured by being made the channels of those sacred streams which are thus twice blessed, in the saints they travel *through* and the sinners they travel *to*.

Now, as science has furnished steam with mechanical conditions of action in the shape of engines of diverse types, without which its power was latent rather than manifested, so it belongs to us to furnish our Lord with suitable conditions of action, by our faith, consecration, prayer, and money. Man was made to be over Nature and under God to use the powers of Nature, to be used by the powers of God. In proportion as he is over Nature he civilises the world ; in proportion

as he is under God he evangelises it. For if the Church puts herself thoroughly at the disposal of her Lord, who died for the human race, He will certainly send her to spread the tidings of this supreme fact in “ all the world ” and “ to every creature.”

Since, then, it is clear that God can be helped by us, and requires that we should come to His aid “ against the mighty,” let us freely place ourselves and all our powers at His disposal.

As His helpers we should actually go to the heathen in much larger numbers. There are a thousand millions of heathen and Mohammedans in the world, and there are at least ten millions of Protestant church members. These ten millions only send seven thousand missionaries, or one for every fourteen hundred and forty-four members. But they might easily send one hundred thousand, which would be only a proportion of one for every hundred members ; and not an extravagant number assuredly, when we think that the Moravians send one out of sixty. Were the hundred thousand to go as missionaries to the thousand millions who are yet unevangelised, each missionary would then have on an average ten thousand souls to care for, or considerably more than our home ministers have in the most needy parts of our great cities.

But neither the men nor the women are forthcoming as they ought to be; hence God, for this and other reasons, would have us help Him by our prayers. "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest." God-sent men go forth to the harvest through God-inspired prayers. By restraining our supplications we are inflicting limitations on the action of God. We make many appeals in our places of worship and in our missionary gatherings, to young men and women especially, to offer themselves as missionaries, and they do not come forward as we wish. Let us appeal more to God to separate for this work those whom He has fitted for it. Truly, we may say that the modern missionary enterprise is really the outcome of prayer. Jonathan Edwards, in 1747, summoned the whole Christian Church to prayer, pleading, as he did, "for a visible union of God's people in an extraordinary prayer for the effusion of God's Spirit upon all the churches and upon the whole habitable earth." Christians who are largely debarred from other methods of advancing missions have within their reach the most powerful of them all. The humblest servant of Christ can reach the great dark empires of the world on his knees, wafting wave after wave of holy influence to them by way of the Throne. Our gifts, too, may help God, especially if they represent some self-denial. Dr. Pierson says: "A woman went round my church to get offerings for foreign missions, and her uniform plea was, 'You can give this and you will not feel it a bit.' That was a damaging recommendation. We give and we do not feel it, neither does the world feel it very much." Does not the fact that the Self-denial Week amongst Congregationalists in aid of the London Missionary Society only produced about £10,000 indicate that we are not disciplined sufficiently to self-denial generally? Let us so practise it habitually that the next Self-denial Week (for it certainly ought to be annual) may bring in at least £20,000, or about £8 on an average for every church. In ways too numerous to mention we may have fellowship with Christ in the diffusion of the Gospel message and the Spirit's influence amongst the heathen. It is His to furnish the supplies of grace; it is ours to furnish the channels, and to broaden them from time to time. M. de Lesseps' great mistake in the construction of the Suez Canal was

that he made it too narrow, thus limiting the traffic. The great mistake of the Church is that her channels Godward and manward are far too narrow, and thus, by her unbelief, she hinders God, limiting both the Divine inflow and the Divine outflow.



PROCEEDINGS OF THE BOARD.

Board Meeting, May 24th, 1892.—J. McLAREN, Esq., in the Chair. Number of Directors present, 72. Items of special interest:—

The new Directors present were introduced and welcomed by the Board.

The Rev. W. Roberts, B.A., was elected Chairman, and A. J. Shepherd, Esq., Deputy-Chairman; and cordial votes of thanks were accorded the late Chairman (J. McLaren, Esq.), and Deputy-Chairman (Rev. W. Spensley), for their efficient services. The Auditors (R. O. White, J. McLaren, W. Edwards, jun., and Arnold Pye-Smith, Esqs.) were also thanked for their valuable services during the past year.

The various Standing Committees, consisting of 100 Directors, fifty from London and fifty from the provinces, were appointed; also three Special Committees, including one to consider what action, if any, should be taken by the Directors with reference to the recommencement of the Kanaka traffic by the Queensland Government.

Board Meeting, June 14th, 1892. Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 73. Items of special interest:—

S. R. Scott, Esq., was re-appointed a Trustee of the Society.

Offers of service were accepted from the following:—Miss M. E. Roberts, of Liverpool; Miss M. E. Haskard, of Nottingham; Miss M. G. Lodge, of Hobart, Tasmania; and Mr. H. T. Wills, B.A., B.Sc., F.G.S., of Bristol.

The following appointments were made to stations in India and China:—

China.—Canton: Mr. G. Williams (Hackney College); Hankow: Mr. S. Lavington Hart, D.Sc.; Hiau Kan, Mr. G. S. Walton, M.B.C.M.; Chung King, Mr. J. Walford Hart; Tientsin, Miss M. L. Macey; Chiang Chiu, Miss L. H. Parslow and Miss E. R. Carling; Hankow, Miss E. M. Harris, M.B.C.M., and Miss M. Harris.

India.—Calcutta, Miss M. MacLean; Bellary, Miss E. E. Fooks and Miss M. L. Christlieb; Ncyoor, Miss M. MacDonnell.

The Rev. T. Haines, late of Bellary, was appointed to labour in connection with the Mission in Belgaum.

On the recommendation of a Special Committee it was decided that the additional 100 new missionaries whom it is proposed to send out during the next four years shall be distributed approximately as follows:—China, 35; India, 35; Madagascar, 10; Africa, 15; Polynesia and New Guinea, 5.

The Board welcomed the following missionaries on their arrival in England:—Rev. J. Peill, from Antananarivo; Rev. Mark H. Wilson, from Canton; and Miss Ashburner, from Chiang Chiu. The Directors also bade farewell to the undermentioned, who will shortly leave for their stations:—Rev. J. Sibree, F.R.G.S., and Mrs. Sibree; Rev. J. Sharman, B.A., B.D., and Mrs. Sharman, and Miss Craven, for Antananarivo; and Rev. A. S. Huckett and Mrs. Huckett, for Fianarantsoa.

After a few words from the Foreign Secretary and the Chairman, special prayer was offered by the Rev. J. Knaggs, of Stratford. Mr. Peill described the wonderful spiritual awakening among the young now going on in Madagascar, and Mr. Sibree, in the name of the outgoing party, replied to the words of farewell that had been addressed to them.



FROM THE FOREIGN SECRETARY.

THERE is evidently no little misconception in many quarters as to the qualifications required for missionary service among the heathen. It pains us greatly to be obliged to discourage many ardent applicants whose hearts are full of the sympathy which is the natural result of participation in the Spirit of Christ, but who have no conception of what missionary work involves, and no special fitness for engaging in it. The statement of some general principles on which the Society has to act in its choice of workers may, perhaps, help some of our friends to answer questions, and to advise aspirants to such service.

1. Those who would not be deemed suitable for continuous and responsible Christian work at home, though they may be admirable helpers in the Sunday-school, or in a home mission band, are much *less* likely to be suitable for mission work abroad.

2. The conditions under which Foreign Mission work is carried on make it almost impossible to have two grades or classes of missionaries. Consequently it is not expedient in most fields to employ Europeans as assistant missionaries. It is still less desirable to lower the standard of missionary efficiency by sending out men of inferior training.

3. It costs as much to send out to the field, and to maintain while there, the most inefficient as the most thoroughly equipped. It is, therefore, false economy to send out any but the best.

4. Half a dozen trained native workers can be maintained for the sum which it costs to provide for one European. On this ground, also, it is a mistaken and extravagant policy to send out untrained men.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE following letter has puzzled me for some weeks, and I publish it here in the hope that my comments upon it may become known to the anonymous writer:—

“To the Secretary of the L.M.S.

“It has occurred to me that there may be a great many people who would be willing to give to the L.M.S. a daily subscription of a penny or even more, or a weekly subscription of sixpence or more, who would not care to have it ‘collected,’ and who do not wish to have their names known, and don’t know how to give it so that it may reach the Society. Would it not be well to put a box outside the L.M.S. House, with some special

notice of its object? I believe this might soon be made to produce hundreds of pounds a year, and would tend to awaken the interest in missions in many persons who, at present, don’t know the luxury of giving, because they don’t know how.— Believe me respectfully to be
“ONE OF THEM.”

IN these days of multiplied agencies and schemes of giving it is strange to hear that there are “many who don’t know the luxury of giving because they don’t know how.” Any money deposited loose or in envelopes in our letter-box will find its way to the Society, and we supply missionary boxes free to any who will apply for them.

THE various forms that gifts take is astonishing. To mention only a few as specimens:—A lady sends £5 anonymously, which she wishes to have acknowledged as the *first saved money of one wishing to help on missionary work*; a manufacturing chemist presents a missionary with a valuable medicine chest for his work in Madagascar; a number of working men band together and buy a lantern and slides to be sent out to India in the service of Christ; a lady, who does not have a new bonnet every season, sends £1 towards buying Dr. Griffith John a bicycle or tricycle; our musical friends, too, are turning their gifts to money, and we have lately received the proceeds of two concerts given for our funds.

YET, in spite of many varied gifts, I have to sing the old song and ask for more gifts and their prompt remittance. We began to borrow on May 28th, and I fear shall have to go on borrowing. *Is it necessary to borrow at the cost of two missionaries a year?*

THE requests for deputations are becoming so numerous that it will soon be utterly impossible to meet the demands for “the real live missionary” that most auxiliaries deem indispensable at their meetings. It is unfortunate, perhaps, but unavoidable, that missionaries are bound by the same laws of time and space as other people; but it may, perhaps, help us to develop local pleaders throughout the land. There are many men and women who can do good service to our cause in their own churches, and we shall be obliged to look increasingly to them as our Forward Movement extends. To avoid disappointment, will our friends ask for as few missionaries as possible during the coming autumn? *The willingness of our missionaries, of both sexes, to serve the churches during their well-earned furlough is almost as astonishing as the heavy demand that our constituency makes upon them.*

IN this connection I may mention that some of our new missionaries are ready to help before they go out, viz., Rev. R. J. Ward, of St. Helen’s, and Dr. and Mrs. Hart, of Cambridge, Mr. J. E. Liddiard also, who has lately made a long tour among our mission stations, has a most interesting and stimulating story to tell, and will be glad to serve the Society as health and opportunity permit.

FOR a complete organisation we need at least two things—a missionary auxiliary and agent in every church. By an auxiliary I mean much more than an annual collection and a contribution to the Widows and Orphans' Fund. I mean a missionary organisation, with its collectors who will tackle every member of their community; a treasurer who will receive money and promptly forward it; a secretary who will look out for new methods of spreading missionary information, and who will act as our *agent*.

THE agent in each church would be our representative, through whom we should at once be in contact with the church. He needs to be in thorough sympathy with our work, and to be willing, at some little trouble oftentimes, to distribute our appeals, magazines, reports, &c., and to work up missionary interest generally. He or she, for this *vocation* is open to both sexes, would immensely help us in many ways. The work he would do is now too often undone, because it is thrown on to the already over-burdened hands of the minister, church treasurer, or secretary.

OUR various publications have not sufficient prominence. They now make a long list, and should everywhere be *pushed*, especially at anniversary meetings. In making the final arrangements about our deputations, I shall draw attention of local secretaries to their variety and value, in the hope that an opportunity for *distribution and sale* will be given at all such meetings. I emphasise *distribution and sale*, because it is not enough to send down parcels that are unopened or put in cupboards and out-of-the-way corners till at chapel-cleaning times a worse fate befalls them.

IT will surprise some to know that since the famous Forward resolution of last July, no less than twenty-four men and twenty-four women have been accepted, subject to various conditions, for foreign work by the Directors. This looks like a genuine forward movement; but twelve of the men have various periods of training to go through, most of them three years or more. Four have already gone, and we hope that the remaining eight will soon be in the field. Of the twenty-four women seven are at the work, and a large number more will follow in the autumn. At first sight I thought this list very encouraging, but the Foreign Secretary shows me that only ten of the additional 100 have, so far, gone, and he still asks beseechingly for ten fully trained *men* who can go at once to most important posts. An ardent young friend of missions, who is secretary of the Forward Missionary Band in a Yorkshire church, wrote to me a few days ago: "It seems strange, and almost comical, to me, that a special effort should have to be made to get 100 missionaries in four years out of a few million people." I have thought much about this sentence, and am rather inclined to say my feeling is the same.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

A DAY or two after we went to press with our last issue I learned that there is now an English edition of the chart that

was used by the Rev. R. J. Ward, of St. Helen's. This can be purchased of Messrs. Seeley & Co., or from the Church Missionary Society, Salisbury Square, Fleet Street, E.C. Price, 2s. 6d. I have a supply of these on hand at the Mission House.

A RECENT mail brought me a striking illustration of the progress made by the Blantyre (Church of Scotland) Mission on Lake Nyassa in the shape of an eight-page magazine, entitled *Life and Work in British Central Africa*. It came accompanied by a modest request to be put on our "exchange list," a request which, of course, was readily granted. This little serial, which is in English throughout, is published at the Blantyre Mission Press. On the last page of the wrapper we find a list of no less than twenty publications in the native languages obtainable at that press.

ON page 173 our readers will find some notes from the lady secretary of the Watchers' Band, to which attention is called. Two or three practical difficulties are there dealt with.

AN effort has been made to issue the Annual Report of the Society earlier than has been the practice in previous years; and, thanks to the energy with which the entire staff at the Mission House has worked, the Report is in such a forward state that we hope to begin despatching copies almost immediately.

IN its main features, the Report resembles its immediate predecessors, and, like them, has been written by the Foreign Secretary of the Society. First, there is the Board's own report; then follow the detailed reports from each mission-field, with maps, descriptive headings, and marginal notes; next, statistical information and lists of missionaries; and, lastly, the contribution lists and analysis of expenditure.

WITH a view to economising space and following the practice of other societies, the limit of contribution individually acknowledged has been raised to ten shillings instead of five as heretofore.

To meet different needs the Report is published in four different forms. The first and simplest is a 32-page wrapped pamphlet, containing the Board's own report and general money statement, or analysis of receipts and expenditure, and is published at 3d. a copy. The second contains the foregoing, and, in addition, the detailed reports from the fields and the statistical tables, and is published at 9d. The third is the Report in its complete form, containing, besides the above, detailed contribution lists; its price is 1s. 6d. A special edition is also issued containing only the Scotch and Irish contributions.

ANOTHER illustrated hymn-sheet has been prepared, similar to that I mentioned last month, but for *adults*. The first page is left blank for local details of meetings. The price is 1s. 3d. a hundred. I shall be happy to send specimens on application.

GEORGE COUSINS.



HINDU TEMPLE.

A SHORT SKETCH OF THE BERHAMPUR MISSION.

IN 1823, Rev. S. Trawin, Rev. M. Hill, and Rev. J. B. Warden, Calcutta missionaries of the L.M.S., arrived at Berhampur on a preaching tour. In their diary of December 6th, 1823, they write as follows:—

“This morning we reached Berhampur, a large military station for His Majesty’s troops, to whom this evening, in addition to four native congregations who heard us with considerable attention, we declared the word of the Lord.”

As a result of this visit, Rev. Micaiah Hill and Mrs. Hill were appointed to open a permanent mission station at Berhampur, and in their first report they say:—“We arrived, through the tender mercy of our God, on the 8th March, 1824, and commenced our missionary labours in preaching to the natives and English soldiers, and in establishing native schools, &c.”

1. *Evangelisation*.—It will be noticed that Mr. Hill puts first of all “preaching to the natives,” and, in fact, this has

held a prominent place in the work of the Mission during almost all its history. For many years, not only was the Gospel preached regularly in the town and suburbs of Berhampur, but during the cold weather extended tours were taken, and both along the riverside and in the inland towns and villages the Gospel message was proclaimed and tracts distributed. These tours, with few intermissions, were continued till 1870, when Mr. Bradbury returned to England, leaving Mr. S. J. Hill in sole charge of the whole work of the Mission.

2. *The English Chapel*.—One outcome of the English preaching was the building of the Mission Chapel, which was opened for public worship on January 4th, 1829. At that time an English regiment was stationed here, and the services were largely attended by the soldiers. Though the number of European residents has of late years greatly decreased, yet the chapel service has been continued, and forms a link between them and the Mission, whose work they often support and help in many kind ways. For many years an interesting feature of this service has been the attendance at

it of English-speaking Bengalis. As long ago as 1870, Rev. S. J. Hill wrote :—

“Looking at this English service solely from a missionary point of view, it is daily assuming a more important aspect. Students and ex-students of Government institutions, educated Bengalis, and some of the lads from the higher classes in our school, are to be seen in our pews. Sometimes as many as forty of such have been present. I think there are very few stations in India where the missionary, while professing his own countrymen, has the privilege, as we frequently have, at the same time of imparting Scriptural instruction to Hindus and other non-Christians.”

3. “*Heathen Schools.*” *—The establishment and carrying on of schools for native children had naturally been part of Mr. Hill’s plan for evangelising the district, but he here met with great difficulties. He at first sought for already existing schools, but found none of any worth, either among Hindus, Mohammedans, or Portuguese. He met with no Christian schools except the remains of one at Dowlat Bazaar, which he was told had exceedingly flourished under the Rev. Mr. Sutton. Finally, he chose six schoolmasters, who should carry on schools under his control. But there was great opposition to the slightest introduction of Christian teaching. The spelling cards and first readers were minutely and critically examined by the headmen of the village to detect any signs of Christian teaching. A book on the lion was not allowed to be introduced lest it should contain a charm to lead the children to Christianity. Meanwhile Mrs. Hill started four girls’ schools on a similar plan, but three of these were soon given up, either from want of teachers or owing to the prejudices of the people. All these schools were carried on with great difficulty. Whenever Christian teaching was either introduced or increased a flight of the scholars took place; *e.g.*, in 1834, Mr. Hill writes :—“The Bengali boys’ school at the close of last year contained upwards of sixty scholars, but since the Scriptures have been introduced as a class-book all the Brahmins and some other boys have left;

at present there are some forty pupils.” One by one the schools were given up, and in 1837 the missionaries write :—“Our heathen schools, after much deliberation, we have judged it right to break up. We are convinced, from long experience and observation, that in a missionary point of view such schools are not worth the time, trouble, and money spent upon them, so long as the services of Christian schoolmasters and conscientious men cannot be obtained.”

4. *The Native Orphan Asylum.*—It is probable that this determination to give up heathen schools was partly owing to the development of new forms of Christian work in the Native Orphan Asylum, and in the growth of the Bengali Christian community at Berhampur. The Native

Orphan Asylum had its origin in the charity of David Dale, Esq., C.S.^o At different periods he received into his charge



SACRED TANK.



SIVAITE TEMPLE IN RUINED CITY OF HAMPI.

* By “heathen schools” are here meant schools taught by non-Christians, but entirely supported by the Mission.

* Mr. Dale was a great friend to our Mission in its early days, as is testified by a tablet to his memory in our English chapel.



three destitute native orphan boys. When ill-health constrained him to sail for the Cape, he confided these orphans to Mr. Hill's care. Mr. Dale died at sea, and consequently the whole support of the orphans devolved on Mr. Hill; but J. A. Pringle, Esq., C.S., Mr. Dale's successor, and other residents generously subscribed for the support of the orphans, and thus was begun a work which in one form or other lasted till 1886. The missionaries received and supported destitute children sent to them either by Government or by other persons. The boys and girls were taught reading and writing and also various forms of manual work. The hope of the missionaries was so to train these children that when they grew up they might become self-supporting, and might also take a place in the already growing Christian community.

5. *The First Converts.*—For the work of the missionaries had not been without fruit. On March 11th, 1827, the first convert, Komol, was baptized.* At his baptism he was very ignorant, having only taught himself to read during his probation time while acting as servant to the girls' school. But he became in time a very useful worker, so that the missionaries were able to write of him, on his death in 1840:—"By his death our Mission has sustained great loss, as he was a most diligent and untiring preacher of the Gospel to his countrymen, by whom generally he was much liked for his mild manners and patience under reproach for the name of Christ." It is noteworthy that another of the early converts was first led to take an interest in Christianity through seeing Komol's patient endurance of mockery and taunts from his non-Christian fellow-countrymen.

Gradually others came to receive baptism. In 1836 nine converts are reported—three from Hinduism and six from Mohammedanism. In 1837 a church was formed consisting of eight proved converts. Almost yearly small additions were made to the number of Christians; in 1841 eight adults with their families were baptized. Other Bengali Christians coming to Berhampur from other districts added to this number, till, in 1843, there were in all (including adults and children) ninety-five in the Christian community.

6. *"The Magazine."*—This gradual growth in the native Christian Church brought about a new development in the history of the Mission. For the missionary in India is constantly faced by the fact that the becoming a Christian deprives a man not only of caste, but also of protection, sympathy, and help from all his relations. It is impossible for missionary societies to undertake the support of converts; and, therefore, the Berhampur missionaries sought to provide a means whereby both the converts already gained and future ones might support themselves and their families. A farm was bought about a mile from Berhampur in 1836; here were established the converts and others who might join them. This farm (or rather a part of it) is now known to

the Mission as the "Magazine," the name being taken from an old Government powder magazine which stood on the land, but which has long been used as the Bengali Christian place of worship. The orphans of the Asylum at first worked daily on the farm, for this was indeed a part of the scheme of the Native Orphan Asylum. It was hoped that the farm would provide means of self-support for those of the orphans who should not prove fit to be trained as catechists or teachers. For some years the missionaries had the oversight of the farm and paid the Christian labourers for their daily work; but, in 1843, a decided step in advance was made, when the Christian settlers on the farm all became independent of the Mission, paying rent for the land they occupied, and earning their own living either by cultivating the soil or by work of other kinds.

7. *The Khagra English School.*—The experiences of the early days of the Mission had proved that the support of "heathen schools" was of no use from a missionary point of view; but Rev. M. Hill, who seems constantly to have sought for an "open door" of influence for the Gospel, cherished the idea of establishing an English school. This school would be under the direct control of the missionary; he would teach the Bible in the classes; his knowledge of English would give him a great influence over young Bengalis eager to learn that language, and this influence would be constantly exerted among his pupils for Christ. In 1834-35 an effort was made to establish such a school, but it had to be abandoned owing to the paucity of pupils desirous of learning English. In 1843, however, Mr. Hill bought land in Khagra on which a hall might be built to serve both as a preaching chapel and school, the station residents subscribing Rs. 1,600 towards this object. On March 2nd, 1846, the English school was opened and was carried on till 1856, when it had to be closed for want of funds; but in 1868, a grant for the purpose having been secured from the Directors of the Society, the school was re-opened. From that time till his death, on January 20th, 1891, Rev. S. J. Hill (the son of the founder of the Mission) gave up the greater part of his life and energy to evangelistic and teaching work in this school. This is not the place to speak of Mr. Hill's work; it will be enough to say that the present superintendent of the school, Babu Kaliprasanna Mukerjea, M.A., is himself a convert from the school. It is impossible to say how many more have gone forth from its class-rooms impressed and touched by the truth of Christ which Mr. Hill set forth both in his life and teaching.

8. *Side-work.*—In 1854 Mr. Hill established a Hindustani service in the military lines. This service has continued to this day, being now conducted weekly in the Gora Bazaar School. In 1875 work in zenanas was begun, a zenana teacher visiting houses in the neighbourhood, "though no direct teaching of the Scriptures was permitted." In the same year a new school was opened at Gora Bazaar for the benefit of the Mohammedan and other children in that neighbourhood. Under Mr. Phillips' care this school has

* See for an account of his conversion Bengal Auxiliary Ninth Report, page 15; and for the History of the Native Church here, Thirty-seventh Report, page 27.

developed, and its headmaster being now himself a convert from Mohammedanism, the school has become an interesting and important part of our work. In 1825, the very first year of the Mission, we find mention of a service for beggars. The blind, lame, crippled, and leprous used to meet every Sunday, when a Gospel address was given to them and alms were distributed. Since 1856 the alms have been distributed monthly, the necessary funds being provided by the subscribers to the Berhampur Poor Fund.

9. *Extension.*—Though from 1870 to 1875 Mr. Hill was the only European missionary in Berhampur, yet the work was constantly growing, and since 1875 it has developed much more. In 1876, Rev. W. B. Phillips took up once more the work of itineration and of preaching the Gospel throughout the district, which had almost ceased since Mr. Bradbury's leaving for England in 1870. In 1879, by Mr. Phillips' efforts, the mission boat was built, and a regular system of itineration up and down the river introduced. In 1876, Mr. Phillips started a Total Abstinence Society in connection with the Khagra School. In 1883 the arrival of Miss Blomfield enabled the work among women and girls, which had been begun by Mr. Hill and Mrs. Phillips, to be put on a more permanent basis. Under Miss Blomfield and her successors there have been developed three departments of work among women—viz., Bible work, or the reading and explaining of the Bible to the women in their homes; zenana work, or Bible teaching combined with secular instruction; and schools for girls, where Scriptural and secular education go side by side. Sunday-school work has been carried on for many years; a book depôt was opened in 1886 at Gora Bazaar, but was afterward transferred to Khagra, one of the school side-rooms being devoted to that object. In 1884 the Khagra School Sunday evening evangelistic service was begun by Babu Sarat C. Ghose and Babu Ahel K. Nag.

10. *Our Present Position.*—As we stand to-day and look back upon the past history of our Mission, we cannot but thank God and take courage. We cannot but rejoice in the thought of sixty-seven years of faithful work done for Christ in this district. We know that God's Word cannot return unto Him void. Though we long and pray for greater results, we can yet see the evidence of God's work among us. On every hand the doors are opened before us. By the way-side the Gospel is heard willingly; in the schools and zenanas, though sometimes objection is made to Christian teaching, yet it is more often welcomed, and we are always able to insist upon it. The Bengali Christian community is rising, though slowly, to a higher and better Christian life. Our schools have Christian superintendents and in many cases Christian teachers. Our Bengali fellow-helpers are men and women of intelligence and power; many of them know English, and thus have access, not only to Bible Commentaries, but also to the vast store of Christian literature with its high and helpful spiritual tone.

The seed has been sown, the Word has been taught, though as yet the results seem meagre, yet we would not despise "the day of small things." Our trust is in the living God, and we believe that in His good time, He will bring about the redemption of Murshedabad. "NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS."

W. G. BROCKWAY.

A SUGGESTION TO MINISTERS.

DEAR SIR,—Would you allow me through the pages of the CHRONICLE to make a suggestion with reference to prayer for missions in our churches?

It is the custom in some churches to devote one prayer-meeting in the month very largely to Christian missions; but the custom is, I believe, by no means universal, and some ministers urge the difficulty of preparing information, &c., for such a meeting.

Would it not be possible to let the programme for prayer sketched out in the Watchers' Band Manual come into direct practice in the weekly prayer-meeting of our churches? It is frequently found that in an hour's meeting there are more prayers than one bearing on the same subject, involving repetition and making the meeting "drag." If another subject were brought forward for special prayer, an additional zest would be given to the meeting, and the more general topics for prayer would in no degree suffer.

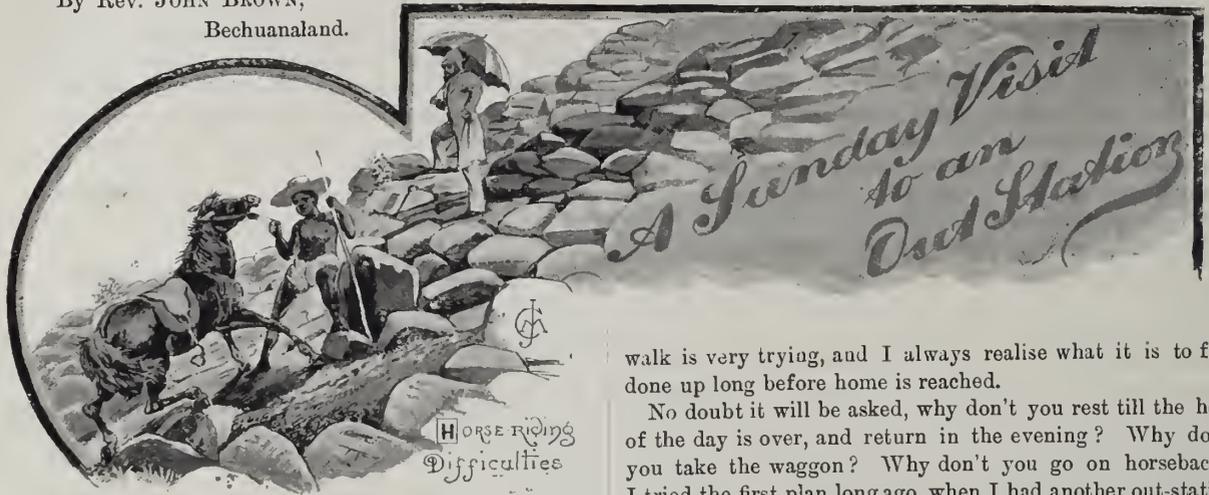
My suggestion is to have, instead of a monthly missionary prayer-meeting, a missionary corner in the meeting every week. One missionary hymn, two or three verses of Scripture bearing on the subject of missions, three or four minutes of missionary information concerning that part of the field appointed for prayer in that week, and one prayer for missions, and especially for that portion of the field.

My impression is that fifteen minutes of the hour given in this way would only add to the general interest in the weekly prayer-meeting, and could not but be helpful in many ways. Believing, as we do, in the efficacy of prayer, it would bring down upon our mission stations God's more abundant blessing, and the churches themselves would reap good in thus throwing themselves more continuously into the great interests of Christ's Kingdom, and manifesting their loyalty to our Master, who taught us to pray, "Thy Kingdom come."—I am, dear Sir, yours sincerely,
E. G.

MONTHLY PRAYER MEETING.

THE next gathering will be on Monday afternoon, July 4th. From 4 to 5 p.m. of that day the Board Room of the Mission House, 14, Blomfield Street, E.C., will be open to friends of missions. Information from the mission-fields will be given.

By Rev. JOHN BROWN,
Bechuanaland.



A SUNDAY VISIT TO AN OUT-STATION.

LAST Sunday was the day appointed for my visit to Mante, in the hills. On the previous week—the first week of the New Year—a good number of the Mante people had spent Sunday and the three following days with us at Taung, in connection with the yearly meetings; but the transaction of business connected with their own church of eighty members was arranged for the following Sunday at their own home.

As I wanted to start as soon as possible after daylight, my breakfast was put ready the previous night in my little outside bed-room. I sleep outside, because I have found that the night air in this dry climate is a specific for head and chest troubles; and I can keep the door open all night all the year round. By this plan I can also humour sleeplessness, by lighting my candle when I like; and I can make my early coffee on a little paraffin stove by the bedside without disturbing anybody. I am generally awake at dawn, and yesterday morning the coffee was soon made and my egg boiled, and before the sun was over the hills I was off.

It is a long walk and a rough one. It has always needed two hours of steady plodding, but now that my fifty-first birthday is passed I have to allow myself a little more time. The walk in the cool of early morning is pleasant, especially when the Harts River is empty, and I can take the path leading along its course among the hills. I then cross the river three times, and am thus nearly opposite to Mante before I begin to climb the hills among which it is built. The walk back is never pleasant, for one then feels tired even in the coolest weather. It does not seem so easy then to keep the umbrella out of the wait-a-bit thorn bushes as it was in the morning, and the feet are sore with so much gravel-grinding and stone-tramping. At this season, and especially when the dry, hot wind is blowing, the return

walk is very trying, and I always realise what it is to feel done up long before home is reached.

No doubt it will be asked, why don't you rest till the heat of the day is over, and return in the evening? Why don't you take the waggon? Why don't you go on horseback? I tried the first plan long ago, when I had another out-station in the hills, and used to visit one of them every month, and I found that it did not answer. I should be sorry to have to take my waggon through the hills, and to go round them would involve a journey of a day and a half each way; and even then the road would not be a good one. When I returned from furlough four years ago, I found that from some cause—perhaps deputation work—I was really getting old, and my first walk to Mante after my return was followed by a complete collapse. Hence I thought I must get a horse, though I had never been happy on horseback, unless it were when my mother held me on when I was a baby. I found, however, that I came back feeling as tired as I used to feel after walking, if not even more tired. A good part of the road is so bad that I could walk over it more quickly than the horse could, and up and down one hill I always had to drag it instead of being carried. Hence, when the horse died, I determined to do without one as long as I possibly could, and I hope that will be a good while yet. We have a native teacher living at Mante now, and I only try to go there about once in three months.

I had told the people to assemble early so that I might get back home by midday, and when I arrived they were all there. Three hours passed before I was ready to start for



home. A good deal of talking and hand-shaking had to be done before the service commenced. Parties of old Mante people had come from distant villages in the Transvaal, bringing their contributions and candidates. The list of names of suitable candidates, which had been made by the teacher and elders, had also to be gone through; for, while the missionary cannot get to know personally a scattered people, he can't always trust implicitly in the judgment of deacons and elders. There are two questions which are always asked about all, and any cases in which they cannot be answered satisfactorily have to be considered as exceptional cases:—Have they been in the enquirer's class two years? Have they learned to read God's Word? In the case of two or three strapping young fellows, able to work, a third question was asked that morning:—What have they done to show their zeal? Have they given anything to the cause of God? The answers not being satisfactory in two cases these names had to be omitted. As soon as they understood the difficulty, the young fellows started off to bring some money—I suspect by begging or borrowing it—but when they returned they were told that they were too late, and they would now have to wait a while longer. Altogether, eighteen were received out of a body of enquirers numbering over fifty.

I enjoyed the service, and had an attentive congregation. The sermon was short, and as simple as twenty-five years' experience of the people's capacity enabled me to make it. The text was:—"He is not here; for He is risen, even as He said." What would have been the result had it not been so? The women would have found the lifeless body of a loved friend, and a revered teacher, but they would have lacked a Saviour; and so should we. No missionary would have left his home to tell distant people about Jesus. The record of the life of Jesus would not have been translated into all languages. No church would have sat around His table, happy in remembering His love, and showing forth His death. No sinner would have found peace in believing in Jesus, or accounted it an honour to join His Church, and be called by His name. Jesus, had He not risen, would have been a deceiver, as His enemies said. *But He is risen, even as He said.* He broke the bonds of death, and made life possible even to those who are dead. He fulfilled the word He had spoken; and having fulfilled that word, we can trust all His promises—many and precious as they are. All that He has said will come to pass; in spite of the designs of His enemies, and the little faith of His friends. Believers can hope in His word, and He is able to save to the uttermost.

The chapel is small—and it was very full—with no seats except the dry mud floor, and native-made chairs. Even after the hearers had dispersed, it was no easy matter to arrange for the orderly administration of the Communion, the reception of the candidates, the baptism of most of them, and the baptism also of a lot of babies. Everything was, however, accomplished in time, and with patience;

and when we separated, all seemed to have enjoyed the services.

It may be asked, why don't they build a good church, and get proper seats for it? Can I give an answer to that question without making my letter too long? The Native Reserves in British Bechuanaland are subject to laws which the makers have tried to make very good in the interests of the natives, and they have succeeded in making some of them peculiar. For instance, even the Government cannot give a bit of land as a site for a native church except with the consent of the chief and headmen. The chief at Mante is a heathen; but some time ago he tried to make himself head of the church as well as of the State. He would build a church, and all the people must help in the work, it being understood that the church when built would be used by a teacher of the chief's own choosing. To this, a large majority of the church and congregation connected with the London Missionary Society objected, and trouble and division followed. The walls of the chief's church were built, but his teacher spent the money entrusted to his care for the roof instead of keeping it. He died soon after; and the walls—at least so much of them as the rain has left standing—are now the meeting place of the chief's party. The dissentients—Dissenters shall we call them?—built a little place for themselves, native-fashion; and the chief did not see how he could hinder them, though he would fain have done so. Then they began to make bricks for a proper church; but the chief interfered, and even threatened them with violence if they persisted in the work. We had not then come to an end of a similar trouble at Taung; and I felt that one at a time was quite enough. I therefore advised the Mante people to put aside all thought of a new church for the present; and as the old one tumbles in, they build it up again as best they can. It affords, at all events, a shelter from the sun; and when God shall have shown us that the proper time to build is come, I do not doubt their willingness to do what they can to help the work forward; though the building of even a small church in English fashion is no little work to such people.

The leader of the opposition to the chief's claims was Lesetedi, a good old man who was a Christian when I came into the country. He was a thorough Nonconformist, with a black skin. When the trouble began, I was on furlough; and on my return, the trader, who lives at Mante—a justice of the peace, and of course interested in standing well with the chief—complained to me of this old man. The chief had at last limited his claims to the bringing of one load of stones; but Lesetedi would not agree to that. He said it was not the trouble he feared, but the principle involved which prevented his consenting. He then became a marked man. His garden became the grazing-place of cattle which found their way into it—of course of set purpose on the part of their owners—and when he complained to the chief, the answer he received was, "You have despised my authority. Away you go!" Last year he was called to his

rest. One of his last acts was to ask that the people might come by twos and threes to his side as he lay on the floor of his hut; and to one and all he bore testimony to the faithfulness of his Saviour, Jesus, and to his own unclouded hope for the future. He had no regret in relation to his efforts to keep the church free from the chief's influence; but he urged all of them to hold fast to the conviction that Christ's Kingdom is not of this world; and Christ's people must come out from the heathen and be separate.

Taung, January 11th, 1892.



PERSONAL ITEMS.

CHINA.—In response to a cordial invitation from the Committee of Union church, Shanghai, the Rev. F. P. Joseland agreed to take the pastorate of that church during the months of May and June.—The Rev. J. J. Halley, of Melbourne, having been summoned to China to accompany Mrs. Halley back to Australia, after the serious illness which befell her on her arrival at Shanghai with her daughter, has had an opportunity of seeing something of mission work, in which he takes such a deep interest. We trust that the visit of Mr. and Mrs. Halley to China may be the means of stirring up more interest than ever in the colonies.—Dr. Sewell McFarlane has been cheered by a visit from the Rev. Jonathan Lees, on his way to Yen San. Mr. Lees spent nine days at Hsiao Chang, and as not a few of the native brethren were men and women whom he had himself baptized, while the preachers were old students in the class at Tientsin, familiar faces met him on every side. Roughly speaking, Mr. Lees' journey embraced a triangle, whose sides represent 150, 100, and 100 miles respectively.

INDIA.—It is a surprise to learn that our missionary, the Rev. A. Parker, is absolutely the only representative of the Free Churches now in Benares; both the Baptist and the Wesleyan Societies having withdrawn their men, the former permanently, and the latter temporarily.—In communicating to the Foreign Secretary the joy of Davidson Street Church, Madras, at the prospect of having the Rev. R. J. Ward as their pastor, the Rev. S. W. Organe says: "Madras sadly needs such an earnest ministry as you describe of our friend. Dr. Pentecost was here six weeks this year, and during his stay he preached almost daily in his tent to an audience of 1,000. Some 400 persons professed conversion. There is, however, an immense deal in this way yet to be done. Then, as to its English-speaking native population, the 'benighted' city probably stands ahead of all others in the Empire. The number of highly-educated officials is large, besides which there must be from 1,500 to 2,000 students capable of appreciating and profiting by English addresses and lectures. The population of the city is well on to half a million."—Dr. Fry, of Neyoor, Mr. A. W. Fletcher, of Adelaide, and Vethanayagam, medical student, attended the

second Indian Convention of the Young Men's Christian Association held at Bombay from April 14th to 18th. The growth of this Association in India during the last year was shown to be very satisfactory.

MADAGASCAR.—Just as Mrs. Fenn was beginning to regain her strength after an attack of typhoid fever, Dr. Fenn was stricken down with the same disease. This will sadly hamper the work of the Medical Mission, and will throw a heavy load of care and responsibility on Dr. Moss.—At a recent monthly meeting of the Royal Geographical Society, the Rev. J. Sibree read a paper upon "Imerina, the Central Province of Madagascar, and Antananarivo, the Capital," illustrated by a number of photographs thrown upon the screen by a powerful lantern. It was pointed out that the remarkable material progress in the capital and other places was the direct result of missionary effort, chiefly that carried on by the London Missionary Society.—Mr. W. C. Pickersgill, British Vice-Consul in Madagascar, who was an agent of this Society for ten years, was honoured on the Queen's birthday by a Companionship of the Bath.—In taking leave of the Rev. T. and Mrs. Brockway and the Rev. H. T. and Mrs. Johnson, the Betsileo District Committee recorded its appreciation of the excellent services rendered by them in their respective spheres of labour, notwithstanding the adverse circumstances with which they have sometimes had to contend. Mr. and Mrs. Johnson have extended their term of service to eleven years, a course which relieved the Committee of considerable responsibility in carrying on the Mission. The Secretary of Committee adds: "We are very sorry to lose these friends, even for a time. They will be much missed, and you will please send them back as early as you can."—When the Rev. Fred. Brockway wrote, towards the end of March, he had almost completed a tour of inspection through the entire region under his charge, and was feeling much encouraged. "As far as I can judge, the work is going on, and the Betsileo are progressing towards the light."

AFRICA.—The Rev. D. Carnegie has been delayed at Cape Town on his homeward journey from Hope Fountain, through the ill-health of his wife. When twenty-five miles from Molepolole their youngest child became very ill, and died on the 10th April in the Rev. H. Williams' house. Of his brief visit to Lovedale, Mr. Carnegie says: "The strong, solid combination of forces at work there is having a real civilising effect on both black and white all over the Colony. It was quite a relief to me to leave my boy Shisho under the kind fostering care of the good people who have the management of that splendid Institution."—The Rev. W. A. Elliott and family have also arrived at Cape Town. On the road Mr. Elliott was called upon to perform a marriage ceremony. It was followed by a preaching service the same day (Sunday). Several white men from the gold diggings were present, and, unasked, they subscribed £3 for the Society.

SOUTH SEAS.—Under medical advice the Rev. A. E. Claxton has been compelled to bring Mrs. Claxton to England. He has obtained six months' leave of absence from his duties as natives' advocate on the Land Commission, and left Apia on April 16th, coming *via* New Zealand and Rio Janeiro.—After a pleasant voyage the Rev. J. Hadfield reached Lifu on February 24th, and received a very hearty welcome from the people, who have been enjoying a season of unusual plenty and prosperity.

A NORTH LONDON FAREWELL TO MISSIONARIES.

ON Wednesday evening, June 15th, a meeting of exceptional interest, which will not soon be forgotten, was held in New Court Chapel, Tollington Park, London, N. Arrangements had been made for a public farewell to a party of seven missionaries on the eve of their departure for Madagascar. Five of them—Rev. J. Sihree, F.R.G.S., and Mrs. Sibree, Rev. A. S. Hockett and Mrs. Hockett, and Miss Craven—were returning to work in which they had already been engaged; the other two—Rev. J. Sharman, B.A., B.D. and Mrs. Sharman—were going out as new recruits. Thanks to the able and enthusiastic leadership of the ministers and secretary of the groups of churches specially concerned, viz., Park Chapel, Crouch End, Stroud Green, Tollington Park, Finsbury Park, and Junction Road, Holloway, the spacious and commodious building was well filled with a strong representative audience gathered from the churches of the group; and thanks to the spirited guidance of Rev. W. Pierce, pastor of the church, who occupied the chair, to the effective singing by the united choirs of the group, led by J. Booth, Esq., who presided at the organ, to the heartiness, fervour, and enthusiastic character of the proceedings from first to last, and to the quickened missionary interest of the churches, of which the meeting was both an evidence and an expression, this valedictory service stands out conspicuously as one of unique success.

After a hymn, the Rev. A. N. Johnson, M.A., Home Secretary of this Society, read the Scriptures, and the Rev. George Cousins, Editorial Secretary, offered prayer. A second hymn followed, after which the chairman (who, with all who took part, had to go into the pulpit, so as to be seen from the back seats of the gallery) made a bright, crisp introductory speech, and then called upon the Rev. R. Wardlaw Thompson, Foreign Secretary, to introduce the missionaries. This he did in a lucid, compact, and forcible address, descriptive of the work in Madagascar, its special features, difficulties, and imperative claims. His references to the political future of that island, and to the uncertain tenure of British Protestant Missions when the French control should become established, touched a cord of sympathy in the audience, which, at the conclusion of Mr. Thompson's address, was vigorously voiced by the chairman in the exclamation: "The Lord confound the French, and defeat their mischievous designs!" Following this the Rev. A. Rowland, B.A., LL.B., minister of Park Chapel, Crouch End, delivered a valedictory address which was sympathetic in spirit and tone, and characterised throughout by mature Christian thought. Restfulness of heart—offspring of quiet trust in God—and earnestness of purpose resulting from the fire of inner consecration, were the two needs of missionary life upon which he specially dwelt. Concluding with a suggestion that they should seek to keep up connection with the group of churches, by penning an epistle, headed, *Cause this epistle to be read in all the churches, &c., &c.*, Mr. Rowland assured the departing friends that they would be affectionately remembered in prayer. To emphasise the force of this assurance, the chairman asked those present who really meant to remember these missionaries, to signify this by standing up; whereupon the bulk of the congregation instantly rose to their feet.

The united choir having sung the anthem, "How Lovely are the Messengers," the missionaries—Mr. Sibree, Miss Craven, Mr. Hockett, and Mr. Sharman, all of whom, together with their wives, had ascended the capacious pulpit, briefly responded, and their simple, touching words were listened to with breathless attention. Mr. and Mrs. Hockett, who during their furlough had been associated with New Court, and as they were affectionately reminded had won the esteem and confidence of the entire church and congregation, were regarded with especial interest; but the whole party felt that they were in the presence of loving, sympathetic friends, and were able to speak of the trials of separation from children, from parent, from brothers and sisters, and other loved ones, but yet more freely of their joy in going forth to work for Christ. A tenderly beautiful valedictory prayer, from the Rev. J. Hushand Davies, minister of Junction Road, which lifted one into the very presence of the Eternal Father, and the parting hymn and chorus, "God be with You," followed by the benediction, brought this memorable meeting to a close. To see that large church, in a London suburb, filled with such a congregation on a fine evening in the middle of June, and held well together from half-past seven to a quarter to ten o'clock, is an augury of the better days that are in store for us. "It is like an old-fashioned missionary meeting," whispered one brother to another. "Yes; and we shall have the old meetings back again yet," was the reply. To this one can only add an earnest Amen!

OPIUM CULTIVATION IN WESTERN CHINA.

SOME friends have asked me to name the special hindrances that exist in this locality to the speedy growth of Christianity amongst the people. It is, unfortunately, only too easy to do so. There are two. First, the prevalence of the opium habit, and, second, a widespread immorality, which is both nameless and shameless. Slaves to the pipe are seen in our midst in large numbers every day. Only yesterday, a well-to-do man, himself a heavy smoker, told me that 70 per cent. of the population of Chung King are addicted to the habit. Of course, he did not mean that all that number smoked "to excess," but he certainly did mean that the drug is used to a frightful extent, and that its use is on the increase. And it should always be remembered that the Sz-chuenese consume purely native produce. Not a single chest of the Indian drug ever finds its way here. On the other hand, I find, by referring to the *Foreign Customs Gazette*, that, during the last quarter of 1891, duty was paid on 550 piculs of native-grown opium, which were exported from Sz-chuen to other provinces. Of the quantity exported under native *likin* conditions, I can say nothing, but it must be large. This, then, is proof that the Chinese are striving hard to supply their own market; but it also demonstrates that China, as a nation, is rushing on to inevitable ruin. With this fact in view, it need not surprise home friends that the Gospel is winning its victories but slowly in West China; for it declares loudly and uniformly that members of the Christian Church must not touch the accursed thing.

Chung King.

J. W. WILSON.



I.—THE NEYOOR ORPHANAGE.

BY MRS. FRY.

FOR the past four or five years we have felt the great need in our midst of an orphanage, where destitute and orphan children might get the benefits of a Christian education and training. In a wonderful manner, step by step, the Lord has opened up the way for the establishment of such a home in Neyoor. The accompanying photo will show the present inmates, six boys and twelve girls. These children are a merry lot, and in play hours they make the compound ring with their happy laughter. Some of them don't look very happy in the photo, you will say; but, then, who *can* look happy and quite at ease while being photographed? Some of them did not know in the least what would happen to them when they were told to sit down and look at the camera. The matron is sitting at one end in the front row, with her baby in her lap. By-the-bye, that baby is in a fair way of being spoilt, for she is the pet of the home, and some of the elder girls quarrel as to who shall have the privilege of carrying her when they go out for their walks! The five children sitting in front next to the matron are supported by a kind friend in Ireland, who takes a great interest in the leper work at Neyoor. A beautiful new asylum for lepers is being built here at her expense, and she is to support as many as forty lepers should they ask for admittance. I think there are now twenty-two enjoying the benefits of the Home. These five children are the healthy children of some of our lepers, and we are keeping them separate from their parents, so that they may have every chance of escaping from the dread disease. *Sattiai*, the little girl next the matron, and *Samuel*, the third from her, are the best behaved children in the Home, and they gained the good conduct prizes last year. *Sattiai* got a big doll, and *Samuel* was made the happy possessor of a brightly coloured handkerchief. The little girl on my lap I call "my bairn," as I am giving her food and clothes till I can find some friend to support her. She and the big girl standing beside her are the daughters of the matron. All the other children are what we call "hospital children." Their parents or friends came to the hospital so ill that nothing could be done for them; they only came to die, and their poor children were left homeless and friendless, and we could not turn them adrift. They all have a sad history, and I think you will be interested to hear something about each. I must try and be as short as possible, or the Editor may bring his scissors into use. Behind the matron you will see three girls

standing. The middle one is *Pakkiam*, and her little sister, *Gnanapoo*, is standing by my knee. Their mother came to the hospital very sick, but getting somewhat better, she returned home, but soon got worse, and being unable to come back to the hospital, she died, leaving her two girls without a friend in the world. They were so thin and starved-looking when they came to us, and their clothes were in rags. Mrs. Hacker gave them some nice new clothes, and a few weeks of good feeding and mixing with their companions in the Home soon made them more like other children; but they have not quite lost their solemn, frightened looks. I am hoping that some kind friend will come forward and support these sisters. The tallest girl in the group of three is *Arulaie*. She, too, wants some friend to take an interest in her. Poor girl! she has led a wild, reckless life, and was very troublesome, disobedient, and unruly; but kindness and firmness have worked wonders on her, and I think she is trying to be good and obedient now. She feels she is getting a big girl, and will have to make the best use of her opportunities while she has them. The other girl is *Amy*, who is supported by a school in Edinburgh. Her brother, *Devasagaim*, is standing next the matron's daughter. Their father, who was suffering from an incurable disease, died last year, and his last request was that his boy and girl might always stay with us and learn to love Jesus. Will some friend adopt little *Devasagaim*, who feels rather solitary, being the only boy unsupported? The tallest in the group of boys is *Devadaseu*, and his sister *Kirubey* is sitting close on my right. They are supported by a Sunday-school in Edinburgh. *Kirubey* is not very strong. She has fits sometimes, and is rather deaf, which is a trial to her. Her brother is a bright, clever lad, and they are both trying to serve Jesus. They were patients in the hospital at one time, and were heathen. When they were well enough to go home to their aunt, they said: "No! we will stay here, for we are Christians." The aunt was very angry, and after several fruitless efforts to persuade them to go home, she left them. They were both baptized some years ago, and show by their changed lives that they are indeed walking in the light. *Masillamoni*, the boy in the middle, is the son of one of our hospital servants, who died very suddenly. He had a terrible tumour on the brain, and suffered great pain. The one thing that troubled him was, what would become of his only boy after his death. The poor widow barely earns sufficient to keep herself, so we took the laddie into the Home, and he is being supported by a school in Edinburgh. This Sunday-school also supports the girl sitting in the front row at the opposite end to the matron. Her name is *Annotham*. She used to attend one of my heathen schools, and one day I saw her covered with a dreadful eruption, which made the other girls shun her. I told her to come to the hospital, and soon after her mother brought her in, and then stayed for about three months, as the disease was very tiresome to get rid of. But they would not go home

again. Why? Because while with us they had learned about Jesus' love for them, and resolved to become Christians. When their heathen friends heard of this, they were furious, and tried all means to make them change their minds; but it was of no use, and on the first Sunday of last year they were baptized by Mr. Hacker, and since then the mother has joined the church. She is now learning to fit herself for Bible-woman's work, and accompanies Lois, our hospital Bible-woman, to the hospital and the villages, and boldly

threat of sending her home to her father, if she did not behave, had the desired effect, and she is really trying to do better now, though at times I can see it is a hard struggle for her to do right. If some friend would take her up, and care and pray for her, I have no doubt they would be repaid, for she has a fine character, and with God's grace and help will, I trust, turn out to be a good woman. I must wait for another opportunity to tell you about their daily work and play; meantime I would ask you to pray that each one of



MRS. FRY AND THE NEYOOR ORPHANS.

tells the people about Jesus her Saviour. Her daughter is bright and quick at her lessons, and promises to be a clever girl. The last girl is *Gnanaradivoo*. Her father is a helpless cripple, and beats and ill-treats his girl when she is at home. She was for months in the hospital with a terrible sore on her chest. She, too, is a wild, careless girl, having led a wandering beggar's life. After a good deal of hesitation we admitted her into the Home. At first she was very troublesome, and would not submit to rules; but the mere

these dear boys and girls may indeed learn to love the Saviour.

II.—THE VEPERY SCHOOL.

London Mission House, Vepery,
April 28th, 1892.

DEAR MR. EDITOR.—I have not written you for a long time. Please forgive me. I will make up for it now.

The school continues to go on in the old way. On the 26th Mrs. Brander came and examined the classes ; this is the second time she has visited us. Last year we had her assistant, Miss Govandirajaloo. It was gratifying to hear Mrs. Brander say that there was a decided improvement in the teaching staff and in the appearance of the girls since the first time she saw them. I am sorry to say that I am still keeping my number down. Already I have refused twenty applicants for admission since the year began, on account of scarcity of funds. I have to refuse children who cannot pay the recognised fee. It grieves me to do so, but it is much better and much wiser to keep out of debt than to get into it.

The day after the Government Examination, the Rev. M. Phillips examined the school in the Bible. This ought to have been done some months ago, but owing to my ill-health things were a little behind. We have had an exceptionally good year with regard to the health of the children. There have been no serious cases of sickness, although even now cholera is raging around. We praise and thank the Lord for His goodness to us in the past, and trust and pray that He will still be gracious to us in the future.

There is a new branch of work which I have just lately taken up. It is a Bible-class for native Christian women. It is held every Sunday morning after service, and is now very well attended. At my first meeting only seven were present, then twenty, then twenty-seven, and now thirty-two. Do pray, dear friends, that it may grow still larger, and be the means of bringing many souls to the Master. Miss Hodges and I visit these people regularly in their homes. Some of them are very dirty and untidy. I sometimes feel that a lesson in "cleanliness" would be more serviceable to them than a Bible lesson. One house we visited, in Cundipagramoney Street, where a husband and wife, three or four children, and I don't know how many more aunts and uncles, &c., were living. The house contained only two rooms, and these were exceedingly untidy. The father told us his children had small-pox. I looked at them, knowing at any rate it could not be small-pox from which they were suffering. It seemed like measles, but, whatever it was, they were in a filthy and uncared-for condition. We expostulated with the parents and told them they must attend to their children more if they wished them to grow up fine healthy men and women. This is the first time we have visited that house. The smell inside was dreadful, and just as bad outside. The large open drains in front of every house are hotbeds of fever and pestilence. The father was a schoolmaster, earning ten rupees a month, and his wife was earning four rupees, so between them they had fourteen rupees. It is not very much when there are so many mouths to fill, and when rice is so dear. Still there is no excuse for want of cleanliness, especially in Madras, where we can get plenty of water. Oh, how much the Gospel of the Lord Jesus is wanted in these native Christian homes! How much we need the beautifying and elevating influence of God's Word to keep us in the right way! Pray, therefore, dear friends, that the Lord of the harvest may send more labourers into His vineyard.—With kindest regards. Mr. Editor, believe me, yours sincerely,

E. BARCLAY.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

SIGNS OF ENCOURAGEMENT. A NUMBER of adult baptisms took place in the To Tsai Chapel on Sunday, May 8th, among them being those of two female patients from the Hospital. There was used for the first time a neat baptismal bowl of solid silver, plain, but for a simple band of a Greek key pattern, a gift to the church from Miss Field. An interesting and encouraging feature of the work recently has been the admission of a number of children of believers to the Lord's Table, evidences of a new generation rising in China to serve the Lord from their youth up. In the schools Miss Davies is making considerable use of a magic lantern which she brought out with her, and an exhibition she gave one night in the Hospital of a series of pictures from the life of the Lord Jesus, described, with application of their teaching, by Pastor Wong Yuk Ch'ò, excited great interest among the patients, and must have gone to confirm and open a way for the daily Bible teaching in the wards. We seek that we may "by all means save some."

J. C. T.

DR. ROBERTS, of Tientsin, tells us that MUST WE SEND the workers are unspeakably rejoiced to THEM AWAY? hear of the Forward Movement and Self-Denial Week. "They have a most helpful effect on us and on the work. Never, I should think, did the prospect look brighter with us than at present. As regards the hospital work, I am almost daily reminded that there are many loving hearts pleading for us, and for these poor, burdened souls that daily crowd our dispensary and wards for healing. The patients are far more numerous than we can accommodate. Must we send them away? We can't. Many come long distances, and we rejoice to take them in, even though we can offer many of them no better accommodation than a wooden floor. Best of all, some of the inmates are daily receiving, with deep interest, Christian instruction, and are seeking admission into the church. I am eagerly awaiting the arrival of Dr. Smith. He will be an unspeakable help in the work. We are full of

hope for the future extension of Christ's Kingdom into many towns and villages of Chili, and that in the near future."

THE so-called "Peach Blossom Festival"

THE "PEACH BLOSSOM FESTIVAL." occurred in the middle of April, and its headquarters were at Lung-hwa pagoda, about six miles from Shanghai. It takes place once a year, and is an object of attraction to tens of thousands of the natives. Its chief interest is idolatrous worship, but it is taken advantage of for the sale and purchase of a great variety of articles, and constitutes a grand fair for the country people. On the first day of the festival, the Rev. W. Muirhead sent four native brethren, with a plentiful supply of books and tracts, charging them to be faithful and earnest in the work. On the last day of the feast, Mr. Muirhead went with a native student, and was deeply impressed and affected by what he saw. The great pagoda is a beautiful piece of work, and is in good condition. It has nine storeys, and is thus one of the highest kind in China. Mr. Muirhead and his helpers went from place to place, and endeavoured to point out to the people the good news of salvation through Jesus Christ. In one way and another many heard the Word and received tracts, while some bought calendars and catechisms. The idols in the various temples were of immense size, gorgeous in appearance, all ranged in regular order, while men and women were engaged in prostration before the idol shrine, and presenting their various offerings of candles, incense, and gilt paper. It seemed as if many of the worshippers really believed it to be fraught with blessing. Such sights are occurring at various times everywhere. "The anxious question often comes up, When is this people to be brought to a knowledge of the truth? We may well appeal, as I do now, to the churches at home, and specially to the young men and women whose duty it is to give themselves to Christ in this matter, that they will consecrate themselves to this high and holy work for His sake, and the salvation of these perishing multitudes."

"A FEW days ago," writes the Rev.

HOW MR. GILMOUR S. E. Meech, "one of our converts, who BORE often assists in preaching at the street INSULT. chapels, met an acquaintance, and took him to a chapel. The visitor inquired for

Mr. Gilmour, and was much affected at hearing that he was dead. He was asked how he knew Mr. Gilmour. He then told how that some years ago business took him to Mongolia. One day he was in an eating-house at Ta Ch'eng tsz, when a foreigner came in, and took a seat. His appearance gave occasion to another man present to abuse him, calling him 'foreign devil,' and accusing him of stealing human hearts and eyes. Mr. Gilmour took no notice, although this was not the first time the man had thus treated him. By this time the landlord thought it time to interfere, and threatened to

beat the aggressor, as he would not have a good customer driven away. He was proceeding to carry out his threat when Mr. Gilmour restrained him. 'But,' said the eating-house keeper, 'the man has abused you these three days.' 'Oh. no,' replied Gilmour, 'he has abused the devil. I am not a devil. I am Ching Ya ko (his Chinese name). He has abused those who steal hearts and eyes. But I have never done these things, so that he must be abusing some other person.' Gilmour's attitude and temper so struck the auditors, that they were greatly impressed. The visitor to our chapel said that he from that time was persuaded there must be something in a religion which could lead a man to bear insults in such a manner. Long ago," adds Mr. Meech, "Gilmour told me of the incident, and how that it was the turning point with the eating-house man, who from that time decided to become a Christian, and was afterwards baptized."

THE Rev. J. Sadler writes :—"A donation of some £14 has come to hand from TING-CHIN. one of our oldest members for the new work in Ting-chin prefecture. The wife of the pastor who has gone to Ting-chin lives in a somewhat gloomy house at Amoy. She is not strong in health, and, having no servant, is hard-worked. Her children are not robust, and one of them has fallen ill, and been in some peril. Yet in all these experiences, she has proved the presence and power of God wondrously. I went to give her news of her husband, whom I had left on his way, and witnessed her cheerful and godly courage. She said all had gone well with her; loneliness had been forgotten. In her gentle, spirited way, she confessed: 'My education was not good, but in the Sunday readings I found a passage that exactly suited me: "I will never leave thee for a moment."' I told her, seeing that God was so real to her, she should let others know of the comfort. We have been repeatedly working to get one or two rich men to maintain the pastor for Ting-chin. The more the new Mission is a native work the better." Mr. Sadler also tells us that "a movement is on foot for a national Prayer Union amongst Christians, that God may raise up many Chinese apostles. The old worry about support is left with God; the great plea being for men full of the Holy Ghost. We will not be startled at any great answer given. There is also a covenant of prayer amongst the scholars of the three schools, that they may all be truly converted."

INDIA.

THE Rev. W. H. Campbell, of Cuddapah, MORE RE- is receiving good reports of the work from QUESTS FOR almost all the evangelists and catechists TEACHERS. "The work in Pulivendla has received a great impulse from the appointment of David Leighton, and is making very rapid advance. ▲

good many Sudras are coming forward for baptism, and several Mala communities have given their adherence to Christianity. In Jammalamadugu and Proddatur we have had requests for a teacher from two or three new villages since I last wrote. We shall have to attend to the request of the Pulivendla people first, as they have until now been neglected, and are consequently in special need of encouragement."

FOR more than thirty years the London STREET Missionary Society's agents have enjoyed PREACHING IN unmolested the privilege of street preaching TREVANDRUM. ing; but, owing to some quarrels between Roman Catholics and Mohammedans over a procession, the Government passed an order forbidding public preaching in the streets. In conformity with this, for a month or two the usual open-air meetings were given up, and then the missionary in charge wrote to the authorities, detailing the true history of the case, and politely notifying that on such and such a date the Protestant Christians intended recommencing their quiet and orderly efforts. The Government evidently recognised the difference between such effort and noisy processions, and, on the very day mentioned, passed an order rescinding the former prohibition. A day or two afterwards, at a festival time, five thousand, at different centres in the town, quietly listened to our agents as they proclaimed "the unsearchable riches of Christ."

MRS. BAYLIS THOMSON thankfully records marked progress in the work among the heathen women in the district of NEYLOOR. Three years ago, when she returned from furlough in England, there were only four Bible-women and two zenana teachers under her superintendence; but she found such a desire for instruction in the houses of the women, that year after year she had to increase the number of teachers. In the west of the district the Lord has greatly blessed the work of Rev. V. YEVAN, so that last year many renounced heathenism, and Mrs. Thomson found it necessary to put on a zenana teacher to instruct these female converts. At present there are four Bible-women and seventeen teachers under her superintendence, working in sixty-one villages or hamlets. The number of pupils is over 600. The visits paid last year were over 42,000. Lately Mrs. Thomson spent a week in the north of the district, visiting the heathen villages with the Bible-women. They were received with the greatest cordiality everywhere, and even invited to visit houses in the very heart of a heathen town, close to the walls of the great temple. Some families, who were once nominal Christians, but for many years had relapsed into heathenism, are now attending divine service, and have been baptized. Others are following.

E. S. F.

ONE most encouraging feature of the SUNDAY-SCHOOL Berhampur Mission this year has been the growth of Sunday-school work. Including one at Jiagunge, opened by Miss Blomfield, there are now eight Sunday-schools, with nearly 300 pupils in all. In addition to this there are three Sunday Bible-classes for Christians.

W. G. B.

MADAGASCAR.

IN September last, the Rev. W. E. CHRISTIAN Cousins started a Christian Endeavour ENDEAVOUR SOCIETY. The Society now numbers about seventy members, and in the nearer churches of the district ten branch societies have been formed. This extension of the work is due almost entirely to the zeal of the Ambohipotsy young people. At a united service for the eleven societies more than 300 members were present. The whole service was one of intense interest and hopefulness.

THE Congregational Union meetings were crowded and successful. The main CONGREGATIONAL UNION business at the large meeting of delegates on MEETINGS. the Thursday was the consideration of how to influence and gain the young. A returned native missionary, from Mr. Shaw's district, gave a very hopeful account of the work among the Taimoro; and two young volunteers (both college men) said a few words of farewell before leaving for Marovoay and Mandritsara, in the north-west of the island. A large women's meeting was held at Ambatonakanga, at which Miss Amy Brockway and the wife of a native pastor gave addresses. (W. E. C.) Referring to the same meetings, the Rev. J. Wills makes this encouraging comment:—"After three years' absence from these gatherings, I was struck with the improvement in the spiritual tone of the meeting, and in the order which prevailed, and the prayerful spirit which characterised it."

A DAY OF PRAYER AND FASTING IN A LEPER ASYLUM.

"I WANT £150."

THE following deeply interesting communication has come to hand from the Rev. G. M. Bulloch, of Almora, North India:—

"We have been observing Missionary Week from Sunday, May 8th to 15th, by a season of self-denial and prayer. It occurred to some that we might share with you in England the privilege and blessing. In all three churches, the Hindustani Church in Almora, the Church Among the Lepers at

Lachmeswar, and the English Union Church, I had missionary services on Sunday, the 8th. As a result, a spontaneous call came from the Hindustani Church for a special prayer meeting on Monday morning, the 9th, and the observance of a season of self-denial; and under the present circumstances this is a great matter, being a repetition of the story of the churches of Macedonia: 'How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.' Prices never ruled so high as they are now doing, owing to the drought we are suffering from, so that self-denial meant doing so under circumstances which have been straitened for some time past.

"But what was perhaps more cheering was the hearty and voluntary offer of the members of the Church Among the Lepers, at the close of the afternoon service on May 8th, to devote Thursday, May 12th, to prayer and fasting, the latter to be a sort of offering from the poor lepers, as far as they were able to make one, to the funds of the Asylum, and the former to plead with God for a blessing on the Mission to Lepers and the London Missionary Society. The proposal was entirely of their own making, and they insisted on carrying it out to its fullest extent, and fasting the whole day. Perhaps they had been a little stimulated by hearing that the church in Almora had decided to observe Missionary Week, beginning with a prayer-meeting, and undertaking to practise self-denial. On Thursday morning we met in the Leper Chapel, ninety-two being present. All of the inmates would have been present, but the others were unable through infirmity and sickness. Still, all the inmates of the Asylum, without exception, including the non-Christians, entered into the spirit of the thing heartily. It was a delightful meeting, lasting an hour and a half, during which some of the Christian lepers offered simple and hearty prayers, which I am sure it would have done the hearts of some of the friends good to hear, even though they might not have been able to understand. The day was spent in a genuine fast so far as physical food was concerned, but some experienced a feast of spiritual things.

"One poor wandering leper crawled into the Asylum the same day in a sad state of emaciation and suffering from fever, with hardly a rag to cover his nakedness, and a gourd of water being his sole possession. The story of his wanderings was a most piteous one to listen to, and his outward condition, fingerless and toeless and covered with sores, most distressing to look upon. It is most difficult to witness such sights and listen to piteous wails for help without giving; and yet to do so increases our burden of debt on the Asylum, which already has grown heavier than we like. Surely the Lord's people, remembering how the Lord had pity on the leper, will come to our help, and come quickly. I want £150 to relieve me of anxiety, and enable me to feel justified in admitting applicants up to the fullest capacity of the Asylum."

A NAVAL OFFICER ON MISSION WORK.*

SS. *Taiwo*, Yang-tse, April 20th, 1892.

DEAR DR. JOHN,—I received your kind note of farewell shortly before leaving Hankow, and I thank you very much for all your good wishes, which I most heartily reciprocate.

My stay in Hankow has been one of the deepest interest to me; for, apart from the many kindnesses that I have experienced, it has enabled me to see something of the great mission work that is going on in China.

I have deemed that it may interest you if I jot down a few impressions left on my mind in connection with the work that is being carried on, more particularly by the Society to which you belong, and, may I add, represent so able and true a leader of.

Of all the different points of interest that I was shown, a Sunday afternoon service, held in the chapel adjoining your hospital, will remain most engraven on my memory. I confess that I was unprepared to see such real evidence of the spread of Christianity among these people. The congregation, which I calculated at some three hundred, was a pleasure to contemplate. The earnest attention paid to the preacher (yourself on the occasion I refer to), and the hearty way in which the responses and singing were carried out, was most impressive.

I realised the boon that your new and exceedingly well-designed chapel, built close to, will be to you. With its entrance leading directly into the main thoroughfare, and the increased accommodation for some two hundred people, you should, and I feel sure *will*, derive a great blessing from the time of its opening. The present chapel, which I understand will be used entirely in connection with the hospital, will be as manifestly useful in that respect as it has become a necessity.

In connection with the hospital, I was greatly struck by the earnest, good work that is being done by Dr. Mackay; and although I had not the opportunity to visit the wards, the evidence I had of the esteem in which he is held (lately shared by Dr. Burton) was very apparent. I hope soon to hear that the proposed hospital at Wuchang is under weigh, for I feel sure that, by this means, a great amount of good is being done. The Margaret Hospital for females is also a

* The enclosed letter is from Commander L. Barnes Lawrence, of H.B.M. *Swift*. Commander Lawrence is an earnest, Christian man, who, during his short stay at Hankow, made it a point to find out all the facts connected with the missionary work as carried on at the centre. He has embodied his impressions in this letter. It is by no means an uncommon thing for men who have never taken the trouble to visit either a school, a hospital, a chapel, or a church, to write *ex cathedra* on missions, and for people to accept their deliverances as conclusive testimonies against the missionary enterprise. Commander Lawrence tells us, in this letter, what he has seen with his own eyes and felt with his own heart.

capital institution, and due to a great extent to its influence was, I expect, the not inconsiderable proportion of women in the congregation I alluded to,* which had been a great surprise to me, having heard so much of the difficulties of reaching the women in China. The work of Mrs. Foster and Mrs. Sparham in this particular department is undoubtedly having great results.

An afternoon spent with the Rev. G. C. Sparham in Hankow city was not only a revelation in the matter of what I saw, but will ever be remembered by me as one of the very deepest interest. The printing press hard at work, turning out by its thousands the tracts your Society sends afield; the schools, with their little ragged children and the black board and chalk, reminding one much of the old country; the chapels, with their native teachers expounding the Gospel to an ever-moving but attentive crowd—was all most striking. Ever uppermost in my thoughts was of what almost insurmountable difficulties must have been contended with in order to have attained the present state of things. I am afraid also that uncharitable feelings arose concerning those who "have eyes but see not," and write of missionary work in China based entirely upon what they may have gleaned from unreliable and prejudiced sources, and who never take the trouble to make any research for themselves.

A day spent in the city of Wuchang, under the kind guidance of the Revs. Owen and Sparham, was of the greatest interest and instruction, and the evidence of the good wholesome work that is being done there, very gradually may be, but surely, was unmistakable.

I feel most strongly, from an onlooker's point of view, that the system of schooling you have adopted should be productive of good results; for, in the course of time, the seed sown thus early in life must, in the case of some, bear fruit.

I could not avoid, when in Wuchang, contrasting the residences of our missionaries and the huge—almost palatial—structures of the Jesuit Mission. In Mr. Owen's unpretentious little abode I experienced an understanding of what a *Power* it is that enables men to labour in this work, living in solitude, and, not unfrequently—as during the recent riots—leading an intensely anxious life.

I cannot close this letter without reference to the stimulating help that the Christian community derives from the services held at the "Rest." It must be well-nigh a necessity that those who spend their lives in labouring for the heathen should have some place where they can meet together for fellowship and prayer, and in the "Rest" such recreation is fully found. Built in memory of the late Mrs. John, no more befitting monument could be found to one whose name

* Not exactly so. The Margaret Hospital is quite a young institution, which will in the days to come prove a great blessing in many ways. The large congregation of women is due to many influences, among which the hospital influence is only one.—G. J.

is treasured by everyone I came in contact with. More especially so amongst the sailors; and I can testify to the appreciation by the men of my ship of the reading room which forms part of the building; and also of the good influence that is making itself felt in connection with this building on board of our ships.

In conclusion, dear Dr. John, let me again say how much I have enjoyed the fellowship of yourself and Mr. and Mrs. Sparham. I shall remember you where best to be remembered; and with my kindest and most sincere good wishes, ever remain, yours most sincerely,

L. BARNES LAWRENCE.

P.S.—If you ever find time to write, I shall be found care of my father's address:—Rev. Canon Barnes Lawrence, Birkin Rectory, Ferrybridge, Yorkshire, England.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

THE REV. J. PEILL, from AMBOHIMANGA, Madagascar, per Messageries steamer *Pei Ho*, to Marseilles, thence overland, May 24th.

MRS. STEPHENSON and two children, from GOOTY, South India, per steamer *Rome*, May 29th.

MISS ASHBURNER, from CHIANG CHIU, China, per steamer *Laertes*, June 4th.

THE REV. MARK H. WILSON, from CANTON, China, per steamer *Sul'ej*, June 9th.

BIRTHS.

ASHWELL.—April 1st, at Antananarivo, Madagascar, the wife of Mr. Stowell Ashwell, of a son.

ROBERTS.—April 5th, at Fianarantsoa, Betsileo Country, Madagascar, the wife of the Rev. R. Roberts, of Ambohinamboarina, of a daughter.

ORDINATION.

MR. JAMES SHARMAN, B.A., B.D., of Hackney College, was ordained on Monday, May 30th, in Nether Chapel, Sheffield, for missionary work in Madagascar. The Rev. W. A. Guttridge, M.A., presided. The Rev. Jas. Sibree, F.R.G.S., whose colleague Mr. Sharman is to be in the London Missionary Society's College, Antananarivo, described the field of labour. The Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, asked the usual questions, to which the candidate gave suitable replies. The Rev. Edward H. Jones offered the ordination prayer, and the charge was delivered by the Rev. Principal Cave, D.D. The Revs. J. Baxter, formerly U.M.F.C. missionary in East Africa, R. Chew, U.M.F.C., W. K. Burford, and James Haigh also took part in the service. In the evening a farewell meeting was held, presided over by Mr. J. Wycliffe Wilson, J.P. The following ministers with other friends took part:—Revs. Giles Hester, Baptist; W. Lenwood, B.A., LL.B.; V. W. Pearson, B.A., Wesley College; James Ross; George Turner (Missionary Secretary of U.M.F.C.), and Silas Walmsley (formerly U.M.F.C. missionary in Sierra Leone).

MARRIAGES.

SHARMAN—READ.—June 1st, at Hanover Chapel, Sheffield, by the Rev. W. A. Guttridge, M.A., uncle of the bridegroom, assisted by the Revs. Edward H. Jones and Jas. Sibree, the Rev. James Sharman, B.A., B.D., to Annie, daughter of Mr. Quintin Read, of Sheffield.

BOYD—JOHNSON.—June 1st, at College Chapel, Bradford, by the Rev. W. J. Wilkins, assisted by the father of the bride, John Crichton Dick, eldest son of E. J. Boyd, to Kate, eldest daughter of the Rev. W. Johnson, B.A. (late of Calcutta), all of Bradford.



THE PARENT BAND.

ANOTHER session was brought to a close by a meeting, preceded by tea, at the Mission House, Blomfield Street, on Friday evening, June 17th; A. J. Shephard, Esq., presiding. The Rev. E. V. Cooper, of Huahine, offered an opening prayer.

The Rev. A. N. Johnson, M.A., was elected a Vice-President; and the Band bade farewell to Mr. Bartram, who has been an active supporter of the movement from its commencement, and is now leaving London for Scotland.

The Rev. F. E. Lawes, of Niue, South Pacific, described the introduction and early days of Christianity in that island. Savage as were the people at one time, they had not been cannibals, because, as Mr. Lawes facetiously observed, "they had no taste for that particular kind of food—not as a matter of conscience, but just a question of taste." The earlier native teachers sought to rule the people in matters temporal as well as spiritual, and very naturally made some mistakes. For instance, those of their flock who failed to attend the Sunday service were given some roadmaking to do. At the present time there were eleven churches on the island cared for by Niuean pastors.

The Rev. Bernard Snell, M.A., B.Sc., of Brixton, claimed that missionary work was "a national function." If a nation received a blessing and a truth, on that nation rested the inalienable behest to bestow it to others. Therefore it was a civic duty, and not alone a duty attaching to church members. Love to God and to His children was at the foundation of the extension of Christian missions, and not the fear that God will do something terrible to those who do not hear of Him.

J. E. Liddiard, Esq., gave an interesting account of his long round of "calls" at mission stations in Alasca, Japan, China, and the South Seas.

The meeting was shortly afterwards brought to a close.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN the course of correspondence one or two questions have arisen which it may be well to answer here.

First. The Month of Prayer planned out in the Manual is reckoned to begin with the *first Sunday* in each month.

Second. There seems to have been an impression among some friends that prayer was only asked for once a week; but the hope of the founders of the Watchers' Band is, that all through each week that portion of the mission-field allotted to it will be the subject of prayer; probably one or more missionaries and their stations each day. No special

hour was set apart, on account of the impossibility of fixing upon a time which would suit all.

The third question raised was in reference to a fifth week when one occurs, and the first few days of the month before the first Sunday. At these times the Watchers are requested to pray for all home workers for Foreign Missions—the Directors, secretaries, and all those connected with the many auxiliaries of the Society—that great faith, wisdom, and perseverance may be given to them, and that they may give of their very best to their high service. It has also been suggested that we should not be selfish in our prayers, but remember the other great Evangelical societies when pleading for our own, just as the Gleaners of the Church Missionary Society have for years been praying for us.

From the secretary of one of our branches I have just received a suggestive account of the way in which interest is kept up, and as it may be helpful to other branches I will quote a sentence: "Each member who is willing to take part has a special field of work allotted to him, and it is his or her duty to look out for news from that field, and give it at our Monthly Intelligence Meeting." Thus the members of that branch are made to share the responsibility of providing material for a good meeting, instead of just coming to find everything done for them by others.

One practical request I have to make—that in consequence of the new postal regulations all postal orders sent to me be made payable to H. L. Hebditch, at Throgmorton Avenue Post Office.

Since my last report new branches have been started at:—

	Secretary.
Acton	Miss Emily Budden.
Blandford	Miss Hamer.
Bristol, Redland Park	Mr. Isaacs.
" General	Miss Thornton.
Calne	
Clapton Park	Mrs. Lovegrove.
Haverstock Hill	Miss Thorn.
Edinburgh, Morningside	Mr. E. Herbert Lewis.
Highbury Quadrant (London)	Miss Mary Hunt.
Hoole, Chester	Miss Edith Clarke.
Lancaster (Centenary Church)	Mrs. Miller.
Leytonstone	Miss Allen.
Maidenhead	Mrs. Kettle.
Market Harborough	Miss Kirby.
Norwich	Miss Monement.
Reading	Mrs. Helton Baynes.
Rochdale	Mr. J. Towle.
St. Helens	Mrs. F. Marsh.
Southampton	Miss Hawkins.
Stalybridge	Miss Knott.
Sutton Coldfield	Mrs. Phillips.
Upper Norwood	Miss A. K. Blomfield.
Wakefield	Miss Briggs.
Wandsworth	Miss Palmer.
Wem	Mrs. Walton.
Whetstone	Miss Emily Milnes.
Woodford	Mr. Charles Hardy.
Woolwich, Rectory Place	Mr. R. S. Hearn.

Miss Thornton has been appointed General Secretary in the Bristol Branch.

It is hoped that shortly branches will be formed at Clapton Park, London, and at Sheffield. The total number already formed is twenty-eight. Sixteen hundred Manuals and Cards have been sent to the various secretaries, and three hundred names have been enrolled in the Central Union.

H. L. HEBDITCH.



IN common with all friends of missions, doubtless our readers are following, with keen interest, the meetings of the Baptist Missionary Society in celebration of their Centenary, and, in this connection, will welcome the subjoined list of contributions, the famous first missionary contribution list made at Kettering. We extract it from the *Missionary Review of the World* :—

	£	s.	d.
John Ryland, Northampton	2	2	0
Reynold Hogg, Thrapstone	2	2	0
John Sutcliff, Olney	1	1	0
Andrew Fuller, Kettering	1	1	0
Abraham Greenwood, Oakham... ..	1	1	0
Edward Sharman, Cottesbrook... ..	1	1	0
Joshua Burton, Foxton	0	10	6
Samuel Pearce, Birmingham	1	1	0
Thomas Blundell, Arnsby	0	10	6
William Heighton, Road	0	10	6
John Eyres, Braybrook	0	10	6
Joseph Timms, Kettering	1	1	0
A Contributor, name not recorded (Carey ?)... ..	0	10	6
	£13	2	6

NEW methods alike for awakening and for expressing interest in missions are in the air, the latest being what is called the Extra-Cent-a-Day-Band movement, which is in operation among the friends of the American Board. In the June issue of the *Missionary Herald*, Mr. S. F. Wilkins, the originator of this movement, earnestly pleads for volunteers in each church to undertake the direction of these Bands.

SPEAKING at the annual missionary meeting of the United Presbyterian Church, Dr. Laws, of Livingstonia, gave a most encouraging report of that Mission. Contrasting the past and the present (we quote from the *Missionary Record*), he said :—“The Mission was first proposed in 1874, and the first missionary party sailed for Africa in 1875. Then the greater part of Central Africa was unknown, and the idea prevailed that it was only inhabited by wild beasts. But when they sailed round Lake Nyassa they found villages or towns with from fifty to 5,000 or 10,000 inhabitants. On October 12th, 1875, they sailed into the harbour at Cape Maclear, which became their first station. It had now developed to six centres occupied by Europeans, the Cape itself being occupied by the native who first made profession of his faith in Christ, and who had since been doing good service for

the Master. In 1875 they were strangers to most of the languages, of which there were eight in the district round the Lake, besides the dialects of these languages. Now, several of these had been reduced to writing, and Bible and New Testament translations effected; while they had also school-books in most of the towns. Instead of there being no schools, as was the case in 1875, during 1891 they had thirty-two schools in operation connected with the Mission. In 1875 they had not a single scholar; during the past year they had about 7,000. Instead of having no teachers in 1875, they had now about 150 native teachers, male and female. They were striving, in connection with this work, also to give those teachers an industrial as well as a literary training. All were able to read the New Testament in their own language before they could become teachers in connection with the Mission, and thus they were able to teach the alphabet to the children in the villages, and save the time of the Europeans doing so. In 1875 there was on the Lake only one man professing Christianity. In 1886 there were nine men and women who had been baptized. When he left, towards the close of last year, 165 men, women, and children had been baptized in connection with the Mission. The native Christians were seeking to take a part in spreading the Gospel. They laid this work upon them as a duty; if they had joined the Church of Christ they were not to be drones. It was their duty to tell those in their households, and those in their villages, and those in other villages, of the way of salvation, which they themselves had learned, and they were doing this. During the past year they had had from thirty to forty of their native Christians going out Sunday after Sunday to preach the Gospel—some of these men walking eight, ten, and twelve miles for the purpose in a broiling sun. Sometimes they left on their journey the preceding day, if they could stay with friends, and thus the whole of the Sunday was spent in preaching to the people at different villages. In this way, in 1891, they had had from twenty-five to thirty services conducted every Lord's-day by these Christians themselves, in connection with the one station referred to.”

THE curate of a north-country parish, writing to his parishioners a description of the Church Missionary Society's anniversary, said that quite an outburst of applause greeted the announcement of what had been realised from the collections. “But, where are the men?” asked the Rev. F. E. Wigram. “Young clergymen of between twenty-five and thirty, where are you, what are you doing?” “One at least replied in his heart, ‘Here am I, Lord, send me,’ and that one your worthy friend and minister who now writes to you. So clearly has this call come to me, that on Wednesday I went to the C.M.S. House and gave in my name, as one ready to go, at the earliest opportunity, to preach Christ in whatever part of the world God should send me. There are difficulties in the way of my going, but I long to go, if it be God's will to send me. You, my dear fellow-gleaners, may not be able to follow my example; then help to send me as your representative. I am willing to go as the first representative of 500 communicants. I leave it with you, therefore, that you will pray every day that God may open up the way for me to go, that A— may soon have its own missionary in the foreign field. Pray also, if God send me, that He will give me the needful strength, faith, zeal, and

courage. I feel utterly unfit, utterly unworthy, for so great a work, but the commands of Christ and the need alike are imperative."

SLAVE COAST, AFRICA.—The North German Missionary Society's field of labour in this region adjoins the Bâle missionary's field on the Gold Coast. On December 31st last the number of converts was 891, as against 800 twelve months before. They are divided into thirteen communities, which, from their smallness, and from the lack of strong, energetic characters amongst them, have thus far not exercised much influence on surrounding heathenism. One fact is specially cheering—viz., the desire for instruction both on the part of the Christians and the heathen. In spite of Roman Catholic competition there are 501 children in the schools. The missionaries return home every three years on an average, and the mortality amongst them has thus become somewhat less. The Mission has also established a hill station, which, it is hoped, will prove serviceable for invalids. It is in Avatineeland, which belongs to the German territory of Togo. Mission work has been carried on for many years among the Avatinees, but the people are still distrustful. Thirty years ago they were ready to sell their children, many of whom were bought, instructed, and baptized by the early missionaries. Most of them have since returned to their beautiful hill-country; but not one, says the Rev. M. Seeger, a missionary in that region, now professes to be a Christian.

THE Rhenish Missionary Society's annual meeting was held at Barmen on April 20th. The income, larger than ever before, amounted to £21,129, but even this was less than the expenditure by £2,181. Consequently the supporters of the Society are urged to raise an additional £2,500 per annum, and thus establish an equilibrium between receipts and expenditure. The number of converts from heathenism and Mohammedanism is also greater than in any previous year—viz., 3,546. This large increase is due to the marvellous progress (3,000) in Sumatra, especially around Lake Toba. The most trying sphere of labour has been New Guinea, where, in the past year, two missionaries were murdered, a third died, while two others were compelled by sickness to leave the country.—N.B.—In the account given of the work in Sumatra, in the May number of the CHRONICLE, by some inadvertence, 1,800 instead of 18,000 was given as the number of converts.

CHINA.—The Bâle Missionary Society is at work in the province of Canton—over against the island of Hong Kong, and partly on that island. There are at present 24 missionaries, with 90 native helpers. The head stations number 13, the most northerly one being 300 miles from the coast; there are also many sub-stations. The number of converts has reached 3,600, without including many who have emigrated to Borneo, Australia, Honolulu, &c. Fifteen pupils are being trained at the preachers' seminary at Lilong for the pastoral or teacher's office. The missionaries remark that the liberality of the converts is defective. Thus, 2,141 communicants contributed

last year only 2,533 francs (about £114) for church objects. There were some extra contributions for the poor, &c.; these are not included. The people are very poor, but it is said that they do not contribute as Christians as they did when heathens. Indeed, their present subscriptions amount to only one-tenth or one-fifth of what they used to give for idol worship. One explanation of this is, that the idea of thankfulness as a moral obligation was crushed out of them by heathenism, and has to be regained, and this takes time.

CHINA.—A death-bed. Late in the summer of 1891, says missionary J. Flad, a heathen Chinese lay a-dying. When his friends observed that soon there would be "no more breath in his nostrils," they carried him into the court-yard, there to await death (in accordance with the universal custom). The relatives had already come in full force, and had begun to raise the sad and yet childish cry of lamentation, when suddenly the half-dead man rose upon his couch and exclaimed, as he looked round on all present: "Devils many, even to the moment of death." The son, terribly frightened, tried to pacify the dying man, but in vain. The father begged earnestly that they would fetch the Christian who lived next door, that he might come and pray with him and drive the devils away. And presently this man, a worthy peasant, came, and the crowd of onlookers wondered what comfort his presence and prayers would procure for the departing soul. All their life long the Chinese are in fear of spirits and devils.

WEST AFRICA, HEREROLAND.—The Rhenish Missionary Society complains of the want of a stronger military force to maintain order on this portion of German territory. Nevertheless, they are able to report that the mission work is again making progress after the troubles and disasters of recent times. A new station has been begun in the north of the country, and two former ones have again been supplied with European missionaries. Missionary Schaar, who has gone to one of these Okombahe (place of giraffes), speaks of the pleasure of the people in seeing him. He found both mission-house and chapel falling into ruin, but the natives were most willing to help in the repairs, and worked without asking for wages. His chief difficulty is to keep the peace between the Hereros and the Damaras. Each party tells Mr. S. that he must regard himself as theirs, and must learn only their language. Each party has a chief, and there is much enmity between them. Hitherto he has been able to pursue his work without hindrance from this source.

UGANDA.—The *Revue Française d'Exploration* of May 15th contains an article by the editor, M. E. Marbeau. From this we are led to infer that the hostilities which have occurred in Uganda largely arise from the political designs of the Roman Catholics. M. Marbeau says it is clear that the Catholics preponderate in the region of Karagwe, and that among the lesser chiefs their Protestantism means simply hatred of Catholicism. Captain Williams said to Father Achte: "Our ministers are

somewhat fanatical." The hostility shown by the Protestants to the proposed law allowing a chief to pass from Protestantism to Catholicism, or *vice versa*, without being expelled from his district, is a sign of this intolerance—and this is the cause of all the troubles that have befallen Uganda. "Again, in Uganda, the *French* missionaries had gathered around them a number of Catholic adherents, who some day might help the *French* in their efforts at commercial expansion. The English took occasion by the antagonism between the Protestants and Catholics to crush the latter as adherents of France." As in China, the political action of the Roman Catholics was probably the cause of recent troubles, so this is the probable explanation of this African difficulty.

THE RHENISH MISSIONARY SOCIETY'S TRAINING COLLEGE AT BARMEN—COURSE OF STUDY.—Length of course, six years. Age on entering, twenty to twenty-five years. Most of the forty students come from humble spheres of life. First Year.—Bible Instruction, Introduction to Old Testament, Latin, Geography, History, Arithmetic, Natural Science. Second Year.—Introduction to New Testament, German Grammar and Composition. The rest as in first year, but more advanced, with the addition of English lessons (two hours per week) and harmonium learning and class singing. From Third to the Sixth Year (in common).—Exegesis of Greek and Hebrew Testament. From Third to Fifth Year.—Church History, Natural Science, Class Singing. From Third to Fourth Year.—Violin Practice in common. Third Year.—Latin, Greek, English, and Dutch, Delivery of Bible Addresses. From Fourth to Sixth Year.—Theology of Old and New Testament. Fourth Year.—Hebrew as well as the other four languages. From Fifth to Sixth Year.—Homiletics and Missionary Methods, Sermons in Class. Fifth Year.—The Fathers of the Church, Latin and Greek, Hebrew, English, and Dutch, Lessons in Anatomy and Surgery. Sixth Year.—Church and Missionary History, Greek, Hebrew (Prophets), Lessons on Internal Diseases and Ophthalmics, and Hospital Visiting.



WOMAN'S INFLUENCE IN THE EAST: As shown in the Noble Lives of past Queens and Princesses of India. By John J. Pool, late of Calcutta; with an Introduction by Sir Lepel Griffin, K.C.S.I. London: Elliot Stock, 62, Paternoster Row, E.C. 1892. Price 6s.

THIS book will come as a delightful surprise to the great majority of English readers. It introduces them to altogether unfamiliar sides and aspects of Hindu life and character. Even the readers of missionary literature will find themselves in new surroundings. The miseries and degradation of India's daughters we are well acquainted with, and even this chivalrous testimony to their social and political influence cannot blind our

eyes to those darker features of their lot; but Mr. Pool (to quote the distinguished Anglo-Indian who penned the Introduction to the book) has made "a sincere and worthy attempt to assign their fair share of historical interest to the women of India, who, in spite of all popular belief to the contrary, have held in the past, and do hold to-day, a great and often a dominating influence in the domestic and political life of the country." The stories are marked by Oriental exuberance of imagery and poetic draping. The princesses are marvellously beautiful, the heroes either of matchless bravery and prowess, or superlatively wicked. Yet making all allowances, the lives recorded, four of which, we are told, are more or less mythological, the rest authentic history, furnish interesting, not to say fascinating, reading. War, love, intrigue, jealousy, abductions, imprisonments, and murders figure largely in the narratives; but throughout, and in all of them, woman's influence is manifest—her beauty, her fortitude, her endurance, her fidelity, her political insight and administrative skill are alike prominent. The idealised myth of Sita, Consort of Rama, is exceedingly beautiful. The "Festival of the Bracelet," in the story of Queen Kurnarath, the horrors of death by the *Johur*, or wholesale immolation of women in subterranean chambers, the valiant deeds of Pithowra's hundred knights, the highly romantic career of the Begum Sombre and other stories and incidents, cannot fail to attract and please. Mr. Pool's work as narrator is all that could be wished. Like a true knight-errant, he has wielded the power of a facile pen in honour of India's women with great success, and we hope that he will fulfil his half-promise, and render like service to Hindu women of low degree, as that he has in this book rendered to high-caste ladies and princesses.

THE INFLUENCE OF THE CHRISTIAN RELIGION IN HISTORY.

By Rev. T. E. Slater, London Missionary Society. Present Day Tracts.—No. 66. London: The Religious Tract Society. Price 4d.

THE thoughtful and deliberate utterance of a man to whom the philosophy and social bearing of Christianity have been a constant study for many years, and whose familiarity with Hindu thought and life has thrown light upon the special problems here dealt with. The influence of the Christian religion, first as a preserving and progressive power, and secondly as a social and reforming power, are ably handled.

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