

THE CHRONICLE

OF THE

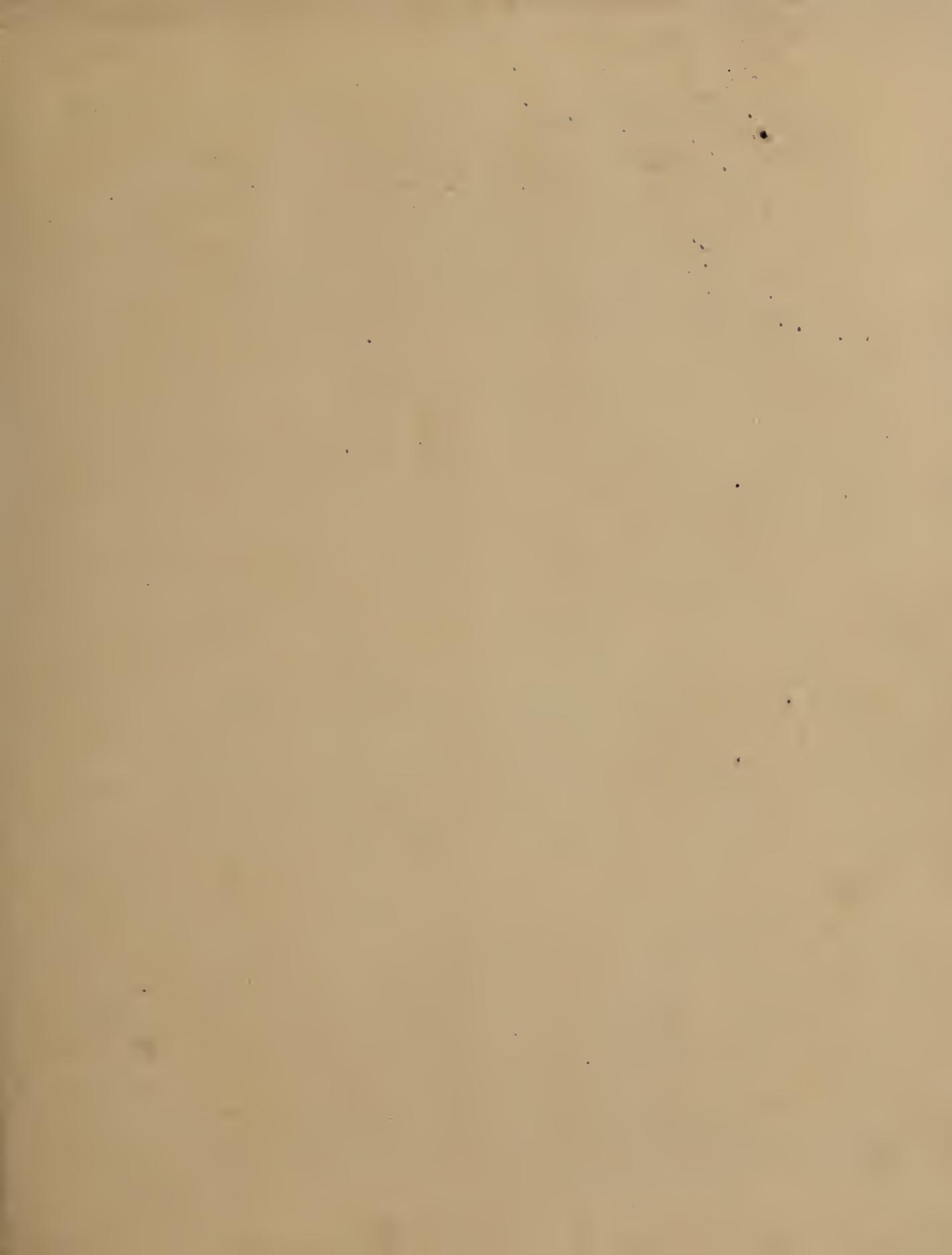


LONDON MISSIONARY SOCIETY

1893



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No. 21.—NEW SERIES.]

SEPTEMBER, 1893.

[PRICE ONE PENNY.]

### SOME LESSONS FROM THE BALANCE-SHEET.

THE May meetings and the holidays are over, the long-delayed Report is at length being issued to subscribers and friends, and we have to begin in earnest the annual campaign of meetings and deputations. The work in the mission-field knows no intermission. The expenditure of the Society goes on steadily from the beginning of the year to the end, but the presentation of the claims of the heathen world has practically to be compressed within eight months of the year. There is this advantage in having such a break in the course of appeal, that it gives opportunity for fresh consideration of the great subject and for a fresh start in the effort to meet its claims.

The position of the Society is at present sufficiently serious to make it necessary that all who love its work and belong to its constituency should give very earnest attention to it.

I.—What are our present responsibilities ?

It must be remembered that *before* the Forward Movement was commenced the Society's expenditure had been for several years greater than the ordinary income ; that appeal after appeal had been made, stating that an additional £10,000 per annum was required to meet the current expenditure, and that the state of the work in many parts of the field was such that reinforcement and increase of staff were becoming urgently necessary. In response to these appeals there had been a gradual and steady increase in contributions, not, however, sufficient to meet the expenditure, much less to provide for extension of work. Yet the work continued to grow and its needs became more and more pressing. At length it

became apparent that the Society must either concentrate its forces upon some of the more fruitful and needy fields, abandoning others, or must largely increase its staff of workers.

The Directors recognised the responsibility laid upon them, and decided that, as the work and the blessing had come from God, it was their duty to attempt to meet the needs, relying upon God to supply the means requisite for such an effort. This decision, which was the commencement of the Forward Movement, was arrived at when the exchequer was empty and in debt, and when the response of the constituency to previous appeals had not yet risen to the amount required for the supply of previous needs. Yet the supporters of the Society welcomed the decision with enthusiasm. A spirit of prayer and consecration moved among the churches, and for the first year the response far exceeded the expectations of even the most sanguine. The second year of the Forward Movement has now closed. What are the lessons of its balance-sheet ?

The facts are these. The staff of European missionaries, which had for some time been below its normal strength, has been brought up to the number which was nominally regarded as requisite, and thirty-eight additional workers have been sent out. Grants for native workers and for schools, which had been cut down or kept down under the stress of circumstances, have been increased, and additional grants have been made. Mission premises, which have been sorely needing substantial repair and renewal, have been put into good condition, and additional premises have been acquired to accommodate the new workers.

All this has involved largely increased expenditure. The burden of the new buildings fell upon the funds last

year; the increased grants for work and the cost of the maintenance of new workers will be a charge upon the funds of the present and all succeeding years, and will increase the annual expenditure by several thousand pounds. Further additions to the staff have now been made, some of whom have already gone out, others will leave in a few weeks, so that by the end of December fully fifty of the additional hundred will have joined the ranks. The cost of the outfit and passage of these additional workers, the cost of special training for some of them, and the cost of their maintenance during a portion of the year, will come into the present year's accounts. This will make a further heavy addition to the normal expenditure of previous years.

Finally, the Directors have been compelled to provide a new mission ship for the service of the South Sea and New Guinea missions. This has to be paid for during the course of construction, and will involve an expenditure before the end of December of fully £17,000.

The total expenditure of the Society during the current year, including the adverse balance of £5,200, cannot be less than £144,000, as compared with an expenditure of £137,048 last year, and £112,496 the year before.

If the constituents of the Society are fully alive to the extent and the permanence of the increased responsibility which they undertook when the Forward Movement was started, and if, as the result, there is a proportionate addition to the income of the Society, this large increase of expenditure need not be a cause of anxiety. But if the contributions of last year are to be regarded as in any degree an indication of the amount which may be expected for the supply of this year's needs, the prospect is indeed a serious one.

II.—What are our prospects of supply?

The ordinary sources of the Society's income may be classed under *five* heads:—

Contributions by donations, subscriptions, and collections for general purposes.

Fund for Widows and Orphans.

New Year's Offering.

Legacies.

Dividends.

To these has been added during the last two years a *sixth* source of supply in the Self-Denial Fund.

The contributions from the churches have, in recent years, been steadily though slowly rising at the rate of rather over £2,000 a year, and there is no reason to suppose that this rate of growth may not be continued. The Fund for Widows and Orphans varies very little; last year it was below the average. The Dividends are practically a stationary quantity. The New Year's Offerings show a slight increase year by year. The Legacy account was below the average last year by fully £2,000. This year it will fully reach the average. Taking the balance-sheet with these corrections, and assuming that the constituents of the Society will again be prepared to contribute, as the result of the Week of Prayer and Self-Denial, an amount equal to what was received last year, the total income of the Society for all purposes will be £118,000, which will

leave a deficiency on the year's working of £21,000, and a total deficiency, including the adverse balance from last year, amounting to the large sum of £26,000.

It is true that in this calculation no account has been taken of the special effort to be made by the young friends of the Society to raise a fund to pay for the new steamer. It is almost impossible to form any estimate on this subject. If, however, the New Year's Offerings are increased from £6,600 to £12,000, they will exceed the expectations of many, and will have to work hard. And there will still be a balance of about £21,000 against the Society when the year closes.

These figures may be viewed by some with dismay, as indicating that the policy upon which the Society has embarked is a failure. But before any such conclusion is arrived at, another and more serious consideration has to be weighed. The policy of advance was distinctly connected with looking to God for the supply of workers and of means. Have we done this, and has God's promise failed; or are the knees, unaccustomed to long continuance in the attitude of prayer, already weary of the exercise? "Ask and ye shall receive—perhaps only the grace to continue earnestly seeking; seek and ye shall find—possibly only the fast-closed door at which to knock; not once or twice, and with uncertain hand, but with strong and confident expectation of response, and it shall be opened to you." The treasure-house of God's boundless resources is opened only for those who know their right and use it; to them it is opened without restriction.

R. WARDLAW THOMPSON.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, July 25th, 1893.*—A. HUBBARD, Esq., J.P., in the Chair. Number of Directors present, 68.

The Foreign Secretary introduced the Rev. W. Hopkyn Rees, about to return to Chi Chou, and Miss M. E. Roberts, Mr. R. C. Jenkins, and Mr. J. B. Grant, appointed to the same station; also the Revs. D. S. Murray and A. D. Cousins, appointed to Tientsin. The Chairman wished them God-speed, and the Rev. E. J. Dukes commended them to God in prayer.

The Board decided to ask the country churches and friends of the Society to observe a week of thanksgiving, prayer, and self-denial in the month of February, 1894, from the 18th to the 25th; and, as this date would be inconvenient for the churches in the metropolitan district, that the Metropolitan Auxiliary Council be requested to consider the advisability of asking the churches in London to observe their self-denial week during the week of simultaneous meetings in November, and if they consider that time unsuitable to recommend a better one.

As we go to press we learn that amid the excitement and distress of civil war in Samoa, the third anniversary of their Christian Endeavour Society was held in Malua. The spirit of prayer was poured out on all present, and the Samoans themselves recognize, in the subsequent action of the Consuls and the decision to help the King and Government to put a stop to the war, an answer to their prayer for peace.

### MRS. W. JOHNSON, OF CALCUTTA.

ON Tuesday, August 8th, after an illness of twenty-four hours only, Mrs. Johnson, wife of the Rev. W. Johnson, B.A., of Calcutta, quietly passed away.

She was a member of a family well known throughout the Bradford district. Two of her sisters became wives of Congregational ministers, and the husbands of two others are deacons of Congregational churches. Their only brother was accepted as a missionary of the London Missionary Society and appointed to Benares, but died on the passage out. The sister had been in Calcutta less than a year, and was still lying in weakness after the birth of her first child, when the distressing news of her brother's death at sea was broken to her. The history of that voyage was altogether a sad one. Not many days after the death of the young missionary, the captain of the ship died, and finally the vessel was totally wrecked almost within sight of port.



MRS. W. JOHNSON.

On February 4th, 1859, Mrs. Johnson arrived in Calcutta, and from that time, until she finally left in 1884, she was a useful and valued member of the Mission. It is not too much to say that, during all those years, no one was more beloved and respected. She was a devoted wife and mother, a sympathetic friend, full of kindly feeling, ever ready to help forward every good work. All associated with the Mission, whether European or Bengali, found in her one who was wise in counsel, tender in sympathy, strong in succour, and ever bright in hope. She seemed able, even when feeling most acutely the bitterness of separation from her children, and other trials peculiar to a missionary's life, to see

and to point others to the brighter rays that pierce the dark clouds which at times envelop every human life.

During a great part of her Indian life, as Mr. Johnson had charge of the English congregation at Hastings, she was a pastor's wife. Though she had a growing family claiming her care, she found many opportunities of serving and making herself beloved by the congregation. She knew them and their affairs, their joys and their sorrows, and could rejoice with those who rejoiced and weep with those who wept. In her earlier days there were no lady missionaries free to devote their time and strength to work amongst the women and girls; the chief teachers were the wives and daughters of the missionaries. She had her share, as far as she was able, in this most interesting and important branch of Christian service. When Mrs. Mullens returned to Calcutta in 1861, the younger wife of only twenty-one and the older lady missionary of thirty-five became at once united in tender and strong attachment—a union of souls kindred in sweetness and goodness. A retired Presbyterian missionary, who often visited Bhowanipore, writes to him who has just lost the partner of his life: "In all the years now behind, your dear wife, now at rest, and I have been friends unfeigned. She was to me another Mrs. Mullens."

Knowing that her husband's success, to say nothing of his comfort, depended largely on his being free from interruption when preparing for the pulpit or lecture-room, no one could have been more watchful in securing him the necessary quiet. In fact, to minister to his well-being, and to enable him to carry on his work satisfactorily, was no small part of her life's work. Few men needed, and few men enjoyed, more of a wife's loving devotion than he who, in his loneliness, mourns her loss. Naturally of a bright and genial temperament, her influence was always helpful. But she was more than this, she was thoroughly true-hearted and remarkably unselfish; her affection for and devotion to her family were beautiful to see.

The husband and children in the desolate home, but especially the sons in Canada, who have been cheered in lonely and trying times by the hope of telling her the tale of their troubles and successes, call for sympathy. To see her again they must wait until they too stand on the further shore and enter the land where the darkness has disappeared, and the silence of the grave is unknown.

W. J. WILKINS.

DURING the recent brief struggle in Samoa, the ambulance in Apia, under Rev. W. E. Clarke, Miss Schultze, and Miss Large, was tending the wounded on the Government side, and Mr. Hills' ambulance in Manono was doing a similar work of mercy for the Mataafa wounded, who were taken to Manono. Dr. Funk (Medical Officer in Apia) and the two surgeons of the German ships of war most heartily acceded to the request to come to the ambulance, and were most kind and assiduous in their attendance at the hospital.

## LETTER FROM URAMBO, CENTRAL AFRICA.

Urambo, March 3rd, 1893.

DEAR MR. COUSINS,—In sending you an enlarged photograph of the combined mission-house, church, lecture-room, and girls' school, I cannot help thinking how very near we were to losing it again a short time ago. On the afternoon of January 4th rain came on, as usual, with thunder and lightning, just as we were putting down a little tar in the sitting-room to keep down the white ants. There

Some tried to cut down the grass with knives—a hopeless task; but others wisely endeavoured to beat out the flames, and brought water to quench the smoking grass.

After an hour's very hard work and indescribable anxiety, the men raised a great shout that the fire was out, and we breathed again and proceeded to examine the damage. We found the lightning struck through the grass, and shot straight down the middle of one of the main corner posts of the roof, splintering it into four pieces, and causing the roof



URAMBO MISSION HOUSE.

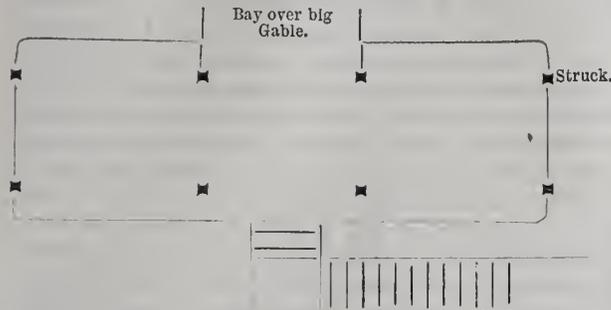
was a good deal of lightning; but we had left the finished room empty, and were watching the storm which appeared to have about passed over, when a sudden flash, with simultaneous crash, caused me to rush and see if the building were all right, when, just as I was starting to examine, one of the men called out, "Fire, fellows," and there was a general rush for the roof, and men who generally would have been nervous on the top of a ladder, dug in their hands and scrambled up the grass roof like cats.

to drop six inches just there; it then entered the end wall and divided, one part going to the ground at one end of the sitting-room and one at the other end, the evidence of its course being the splintered corners of the opened window-screens and slight tearing-up of the floor.

With the aid of a screw-jack we managed to raise the corner of the roof and insert a new post, and Mr. Draper repaired the screens in half a day.

The building is the same in ground plan as the one finished

in 1886, the new roof on the old wall being different, and not nearly so heavy. The old "flat" roof was several feet thick of earth, covering the eaves as well as the building



itself; the new one only covers the building, is much thinner, being a sort of concrete smoothed over, and not more than a foot thick. Over this, as before, we have a thatch roof, giving us a capital lecture-hall, with clear space of fifteen feet by forty-five feet, with bays as per rough plan, the clear space being between the posts, and giving an accommodation easily for 200 people, audiences such as I have had at addresses on the Life of Christ, illustrated by magic lantern; and though, doubtless, to most of them it was a lantern entertainment and nothing more, still Christ was preached and the seed sown,

and who shall say it will never bear fruit? The Wanyamwezi are a very difficult people to deal with. You will see them apparently listening; but the moment you pause, they will take the opportunity to beg something, thinking they have caught you in a soft mood.

Nothing but the power of the Holy Spirit will ever move them. While you thus see the urgent need there is for prayer, you will also see to how great an extent friends at home can help to bring the Gospel to the hearts of this people, and thus prove in a very true, though spiritual, sense Central African missionaries. God grant us all grace each to work and watch in his own sphere, that the harvest be not long delayed.—With very kind regards, sincerely yours,

THOS. F. SHAW.

Rev. Geo. Cousins.

## OUR WORK AMONG THE RICE-FIELDS OF BENGAL.

ON Sunday, July 2nd, the Rev. K. P. Banerjee and I visited two of our villages in the rice-fields, about ten miles to the south of Calcutta. I had to go four miles by road, as far as Kaurapukur, where I met Mr. Banerjee. There the road ends, and the remainder of our journey had to be made in a shalti, a kind of long, narrow, flat-bottomed canoe, generally hollowed out of the trunk of one single tree. We were poled along narrow, shallow channels for a short distance, and then we emerged on the rice-fields. Rice-fields they are, but alas! this year there is not a blade of rice to be seen, for owing to the excessive rains that we have been having, the water over the whole vast plain is three or four feet deep, and the young paddy plants have

been quite destroyed. The people depend entirely on their rice crop, and they will therefore soon be in dire distress. We are trying to move Government to grant them relief, but they will need all that Christian people can give them besides. The villages are thickly dotted over the plain, and now they rise like tiny islets out of the waste of waters, for they are all built on ground artificially raised. Sometimes you see one house standing alone; sometimes



Mr. Draper.

Mrs. Shaw and Baby.

Rev. T. F. Shaw.

THE URAMBO MISSION STAFF.

there is a long strip of land densely covered with palms and other trees, from amid which peep the mud huts with their thatched roofs. From a distance you would think that the people can have a fairly good walk in one direction at least; but when you get nearer you find that this strip of land is cut up into innumerable sections by winding channels. Sometimes these are bridged by dropping the trunk of a tree across; but often they are too wide for that. The villagers get about by means of curious-looking canoes, hollowed out of the trunk of the palmyra palm. The root end, which is thick and round, forms the prow; the stern is narrow and open, and has to be stopped up with mud. These little vessels are very difficult to balance, and a gust of wind will often capsize them; but the natives of those parts send them skimming along at a great rate.

As we made our way across the plain it was sad to see the poor cows wading up to their throats in water, and trying to derive sustenance from the coarse rushes that grow, though sparsely, all over the district. These were the only bits of vegetation that raised their heads above the water. Though our journey by shalti was only six miles, there was such a strong breeze blowing right in our teeth that it took us four hours to reach Amgechia, the village to which we were bound. Our congregation there numbers only about thirty. They have no catechist of their own, but are visited regularly by one from Kaurapukur. The chapel is only a small building, enclosed on three sides by mud walls, and having an open verandah on the fourth. There, on our arrival, we gathered our people together, and had a short, simple service, concluding with the Sacrament. There is always something touching to me in Divine worship amid such humble surroundings. The lives of these poor people are such a constant struggle, and their joys are so very few, that I thank God, as I see them listening so attentively to the glorious message of the Gospel, that they have learnt to hope for a brighter, better world to come. Soon after the service we took our leave of Amgechia, and, re-embarking in our shalti, we turned our prow homewards, having, however, to call on the way, for a few minutes, at another village, Rammakhalchoke. As we started we noticed with anxiety that away down in the south-west the clouds were gathering black and lowering. The boatmen said the wind would keep the rain off; but appearances did not seem to me to support that opinion. Fortunately the breeze, which had increased in force, was in our favour; so as soon as we got away from the lee of the village one of the boatmen improvised a sail out of a small durri, a kind of cotton carpet, which we happened to have in the boat, and we likewise opened our umbrellas and held them out, and with this help our little boat scudded along like a yacht at a regatta, the other boatman steering with his pole. We had plenty of sea room so there was no danger. In about three-quarters of an hour we reached Rammakhalchoke. This is one of our most important villages in that district. There our people number about 200, and they have a catechist and a schoolmaster. They also have a neat little brick chapel, originally built out of the ruins of a Hindu temple. This they have lately repaired, and are furnishing with wooden benches, largely at their own cost. As it was getting late our business there had to be hurriedly despatched, and we started again homewards. But now we saw the storm would soon be upon us, and we still had a long distance to go across the shelterless plain. We again hoisted sail, but in a few minutes we had to haul the sails down, and use them for another purpose, for the rain came pelting down on us like hail. We made ourselves as small as we could under our umbrellas; but we got somewhat wet nevertheless, and were, therefore, glad when we at last reached Kaurapukur, about two and a half hours after leaving Amgechia. There I quickly got into my gharry and drove off home. Before I reached there another furious rain-storm burst upon me, this time with thunder and lightning; but sheltered as I was in a closed conveyance, I got no further damage, and soon I was again enjoying the comfort of dry clothes.

Calcutta.

W. R. LE QUESNE.

## THE SOUTH TELUGU COUNTRY. A FORTNIGHT IN CAMP.

AS the Cuddapah Mission district\* is a large one, and some of our most important out-stations are at a considerable distance from our headquarters, we spend each month from fifteen to twenty days in camp. In some parts of the district, where our work is still purely evangelistic, camp life is comparatively easy, as we have but to choose a convenient camping place, halt at it for a few days, and visit and preach in all villages within a radius of three or four miles. Where, however, our work is well developed and organised, as in Jammulamadugu, Proddatur, and Pulivendla taluks, we have to go over the country much more carefully, spending some little time in each village. In addition to our usual preaching, we must inspect schools, examine candidates for baptism and communion, inquire into all cases requiring discipline, and take note of everything connected with our congregations from the condition of the houses and streets upwards. As we have now 130 congregations, and try to visit each of these at least three times a year, we require to work at pretty high pressure when travelling in these taluks. A brief sketch of a journey I made in February in Jammulamadugu taluk, in company with my brother and his wife, will give some idea of the nature of this work.

We were out for seventeen days, and travelled over rather more than 130 miles. We spent the night of the 11th, our first night out, in Proddatur, a large and important town thirty miles from Cuddapah, which must before long be made the headquarters of a European missionary. Next morning we began work by visiting four or five villages on the way to Dindaripalle, our next camping place. I had to go a little out of the way in order to visit Rameswaram, a village which is in a somewhat unsatisfactory condition, owing to its having been without a regular teacher for several months. We recently appointed a new teacher, a good, earnest man, and I visited the village in order to introduce him to the people, and to give him and them some encouragement and advice. After spending an hour or so with the people I went on to another out-station, had service there, and joined my brother, who had in the meantime preached in two other villages, in Pedda Chettipalle, where we have a newly established congregation of about 120 members. We reached our camp at Dindaripalle a little before midday. Our tents were pitched in a good shady grove not far from the houses of our Christian people, and we spent the day seeing patients and inquiring into various matters connected with our congregation. In

\* The name Cuddapah serves a triple purpose. A large district of the Madras Presidency, containing 8,745 square miles with a population of 1,121,038; a taluk or county of that district; and a town of 18,932 inhabitants, are alike called Cuddapah. More than ninety per cent. of the people are Hindus, many thousands of whom belong to the Malas or non-castes. Telugu is the vernacular. The Mission was begun in 1824.

the afternoon we had services in the Dindaripalle schoolhouse, at which two or three children were baptized, and immediately after went into the main village, to hold a meeting in the principal street. Although the village is comparatively small, we had an audience of at least one hundred, a good proportion of those present being women. We sang several hymns, and four or five of us gave addresses, to which the people listened most attentively and appreciatively. We have one Sudra convert in the village, a well-to-do farmer, and at the close of our meeting he and some of his friends got up

#### A TORCHLIGHT PROCESSION

in our honour, and conducted us round the village in state. We could have dispensed with the honour, for it was anything but pleasant to have to tramp round the village in the midst of an enthusiastic crowd, half choked by the dust and smoke, and deafened by the incessant din called forth by a pipe and tom-tom band that marched before us. All was well meant, however, so we tried to make the best of it, remembering that such incidents, though they do not seem to have much bearing on our work, help to bring us nearer the people, and make them more ready to treat us as friends. We have already got some hold on the Dindaripalle people. There are two men of the Merchant caste, both of whom are, I believe, genuine inquirers. They say they have determined to make a public confession of Christ, and they will, I believe, before long, take this all-important step in spite of the social disabilities which will be the inevitable consequence. On Monday morning we devoted our attention to Chinna Dandlur and Illur, two villages on the opposite bank of the river, and in the evening we went back again to Pedda Chettipalle, which is one of the largest villages in the neighbourhood. We had

#### A LARGER AND ATTENTIVE AUDIENCE

at our opening meeting in the market-place, and at the close of our meeting not a few of those who were present followed us to the Mala (low-caste) quarter, and attended our service in the school-house. One old man, of the Washer caste, told me that he had, too, made up his mind to become a Christian and send his children to our school. We have a good school-house at Pedda Chettipalle, a stone building with a thatched roof. The village magistrate, though he is not himself a Christian, built it for us at his own expense, when the Mala people became adherents. At our meeting I baptized three adults and two children. I was greatly pleased with one old man who received baptism. He was at first reluctant to come forward, and seemed to think he needed further instruction; but when I came to examine him, I was surprised at his clear and intelligent answers. He seemed to speak, not from hearsay, but from very real, living experience. On Tuesday, the 14th, we went on to Devagudi, visiting three or four villages by the way. Next day we had our usual routine work, and in the evening I had to spend a good two hours inquiring into some quarrels in our

Dhanalopad congregation. Next morning we went on to Jammulamadugu. My brother and his wife went by the direct road, while I made a detour to Sunnapurallapalle, a large village on the opposite bank of the river. I went to marry Samuel Sanjur, a young teacher belonging to the American Arcot Mission, to the daughter of one of our Sunnapurallapalle people. Samuel has joined us for this year, and has been put in charge of the village, in order that, according to the custom of his people, he may spend some time in his father-in-law's house before taking his wife away. The marriage passed off very well. The village magistrate, several Brahmans, and a number of the principal people of the village were present at the service, and accompanied us to the house of the bride's father. This is the first marriage we have had among our Sudra converts in this neighbourhood, and it will not be without its effect on the people of the village.

From Jammulamadugu we saw Gudemcheruou, Moragudi, Veparala, and Dommaranandyal, four large villages within two miles of the town, in each of which we have a Christian congregation. The Gudemcheruou people have been nominal adherents for a number of years, but were not put under regular instruction until last year. Since we sent a teacher they have been making rapid progress, and about forty persons have received baptism. On this occasion, after a careful examination, I baptized sixteen people, nine adults and seven children. We reached Uppalapad, our next camping place, about mid-day on Saturday, and spent all Sunday there, devoting the morning to out-door preaching in two small villages in the immediate neighbourhood, and the afternoon and evening to services with our Christian people.

We had a very interesting meeting in one of these villages, Karamalavaripalle. Early in the morning, as we were leaving our camp, one of our Sudra converts came hurrying to meet us, to bid us come to his village without fail, as

#### ALL THE PEOPLE WERE MOST ANXIOUS TO SEE US.

A Brahman priest had come to the village the night before, and sent men round the streets to proclaim that no one was to listen to our preaching, under pain of excommunication. This had caused some little excitement, and the people were anxious to hear what we had to say on the matter. On reaching the village we found a number of people awaiting us at our usual preaching place, so we began a meeting at once. The Brahman priest was present, but he remained discreetly silent, and before long slipped off, evidently afraid to run the risk of criticism and exposure. The people saw and smiled. They were very evidently on our side, and at the close of our meeting several expressed their sympathy with us and their abhorrence of Brahman falsehood and trickery. One man, a Mohammedan, said he had hardly been able to restrain himself; when the man uttered some coarse blasphemies against Christ, he felt inclined, he said, to strike him to the earth. Our converts, all

of whom are Sudras, had taken a bold stand the evening before, and spoken out like men, defying the priest and bidding him do his worst; and this, with the fact that the man showed the white feather in our presence, made a very good impression in the village. One sturdy old man, belonging to the Shepherd caste, who has been an inquirer for some time, proved that he, at any rate, cared very little for the threats that had been made, for early on Monday morning he came to Uppalapad and received baptism. We had excellent services in Uppalapad on Sunday evening. Our own people turned out in force, and a good many non-Christians were present. Two old men, one a Kapu farmer belonging to Uppalapad, the other a weaver from Dommaranandyal, received baptism. The old weaver had been an adherent of one of the semi-pautheistic, semi-theistic sects, so numerous in the Telugu country, and wore on his arm a charm, enclosed in a small silver case, which had been given him by his guru eight years before. When he came forward for baptism he gave me this. He had learned, he said, that nothing but Christ could do aught to save him from his sins.

On Monday morning we left Uppalapad, and went on to Talamanchipatnam, a distance of seven miles. I was pretty late in getting to our camp, as I had to wait at Uppalapad till eight o'clock for a baptismal and a marriage service, and after that went several miles out of the way to visit Tarivemula, where we have a newly-organised congregation. We had

#### A VERY HARD DAY'S WORK

on Tuesday, as we had to visit three villages situated on the top of a range of low, bare hills, about six miles from our camp. The path to these villages is absolutely treeless, and is so rough and steep that a pony cannot be used for more than two or three miles. As we crossed a rough, cactus-covered plain, about a mile from our camp, we saw a pack of half a dozen wolves quite close to our path. They went off at an easy jog-trot, and my brother followed them for a short distance. They were too cunning, however, to let him get within shot, and we could not spare time to pursue them to a distance. After a walk of four miles we reached Ponnampalle. I stopped here to preach in the village and hold service with our people, and my brother pushed on to Mallamida Kambaladinne, the most distant of the group of villages. We met again in Ramachondrapalle about mid-day, had breakfast there, and spent two or three hours with our people. We had service in our little chapel, at which about a score of non-Christian Sudras were present. We started for camp about three o'clock, but were not allowed to go straight back; for a number of ryots from a neighbouring village came and begged us to come round by their village to see some sick people, and we could not refuse their request. Fortunately, the village was not very much out of the way, so, after seeing our patients, and having a talk with the people, we went on without much delay. We

had not gone very far when a heavy thunderstorm came on—an altogether unprecedented occurrence in February—and in a few minutes we were wet through. In the midst of the rain we reached a large tank—a famous resort of duck, teal, and other waterfowl. Wet though we were, we couldn't resist the temptation; and after a little bit of stalking we got within shot of a flock of teal, and bagged four. It was after sunset before we reached camp, and very tired and thirsty and sleepy we were. Next morning we visited three villages—in all of which we have recently established congregations—and got back to Talamanchipatnam for breakfast. The Talamanchipatnam congregation was, I found, in great need of oversight. During the last two or three months the people have become divided into parties, and have been quarrelling on several occasions. I spent a long time investigating the matter, and at the close of my inquiry got all the principal men of the village to give a solemn promise to live at peace with one another. Only a month has elapsed since then, but so far they have kept their promise.

On leaving Talamanchipatnam my brother and Mrs. Campbell went on to Dhanavada, which was to be our next camping-place. I rode across country to Chinna Venturla and Pedda Venturla, and spent the day with our Christians belonging to these villages. These are two of our oldest congregations, but I cannot say that the members of either are distinguished by their zeal and devotion. The people—and this is the case in several of our old congregations—are very backward in contributing to the support of their teachers. We spent a day and a half in Dhanavada, and, in addition to our usual services, visited and preached in five or six of the neighbouring villages. Several of these villages are

#### SADLY IN NEED OF TEACHERS.

In one, named Bubisanipet, situated up in the hills, the Mala people were most urgent in pressing their claims. They had been nominal adherents many years ago, but relapsed from want of regular instruction. For the last year or so they have been urging us to receive them, and have been fairly persecuting the catechist with requests for a teacher. They promised me to build a decent schoolhouse within ten days, and I promised them that if they did so I should send a teacher without fail, though I must confess I did not at the time know where I could get a suitable man. When the catechist visited the place a week later, the schoolhouse was half built, and at our last meeting with our teachers I appointed a man to the village.

A number of the higher caste people in the neighbourhood of Dhanavada have been showing a deep interest in Christian teaching. One man, Pullayya, of the Merchant caste, has been for some years a diligent student of the Bible. He has given up idolatry, and does not hesitate to confess his faith in Christ; but he still shrinks from baptism, as this would involve giving up his sacred thread, which would subject

him to various social disabilities. He and several of his friends came to see us, and I had a very interesting talk with them. One young man, a schoolmaster, belonging to a Mohammedan sect, who has recently come under Christian influences, was most anxious to know the meaning of, and reason for, the death of Christ. If God is omnipotent, he asked, why did He not save men without stooping to suffer and die for their sake? I explained as fully as possible some of the aspects of the death of our Lord, showing that incarnation, which he admitted to be necessary, involved the suffering and death of the Incarnate One, and he declared himself satisfied. The last night we were in Dhanavada we were aroused about midnight by

A VIOLENT THUNDERSTORM,

accompanied by torrents of rain. Our tents had not been very carefully pitched, and for half an hour we had hard work making all fast and clearing channels to carry off the water that came flooding in on all sides. Next morning, as our tents were still wet, we had to leave them behind when we started for our next camping place. As it turned out, this was an unfortunate arrangement. We stopped at Talamanchipatnam for breakfast, and stayed there till the afternoon, thinking that this left ample time for our tents and luggage to be shifted. Then we drove to Gundla Kunta, a village six miles further on. It was after sunset when we got there, and, to our surprise, we found that our carts had not yet arrived. There was no place to put up in hut a small, ill-ventilated hut, which is used as a schoolhouse; so we had to settle down in this and wait for our dinner as patiently as we could. We had a little roughly-cooked rice and buffalo milk about ten o'clock, and about one in the morning our carts turned up. It was three before we got to bed. We were all very tired and sleepy next day, but a lot of people came for medicine, and there were several meetings to be held; so we had to set to work and get through the duties of the day as best we could. Fortunately, it was our last day of active work, so we did not mind a little extra strain. Next morning we drove into Jammulamadugu, stopping for half an hour or so by the way to hold a service at Uppalapad; spent the day there, and, in the evening, took carts, crossed the river, and drove twelve miles to Muddanur Station. About midnight we got a train to Cuddapah, and two hours later we were at home.

W. HOWARD CAMPBELL.



MONTHLY PRAYER MEETING.

ON Monday afternoon, September 4th, from four to five p.m., the usual meeting for prayer will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C. Recent information from the mission-field will be communicated. All friends of missions will be heartily welcome.

A JAPANESE SACRIFICE.

I.

SHE sat in silent solitude,  
Her room was rude and bare;  
The furrows on her aged face  
Betokened years of care;  
And scanty was the dish of rice  
That formed her fragrant fare.

II.

Oh weary, weary was her life,  
And had been since the day,  
When he who was her all-in-all  
Had slipped from earth away.  
The shadow of that sorrow still  
Athwart her threshold lay.

III.

But her gray hairs were not to go  
In sadness to the tomb;  
God meant that heaven's sunshine yet  
Should flood her little room;  
So He sent forth a messenger  
To chase away her gloom.

IV.

The tidings-hearer swiftly sped  
O'er many watery miles;  
Traversed the verdant mountain-slopes  
Of Nippon's lovely isles,  
And visited her humble home,  
Changing her tears to smiles.

V.

And then! oh then, so satisfied,  
So freely, fully blest,  
Her heart and head together wrought  
And vowed themselves no rest,  
Till they should find some way to prove  
The love that filled her breast.

VI.

She called a single treasure hers,  
A treasure doubly dear,  
For 'twas her husband's parting gift,  
His dying souvenir;  
And she had prized it more and more  
With each succeeding year.

VII.

Too precious? Nay, its costliness  
But made it the more meet,  
And to her grateful, glowing love,  
The sacrifice was sweet.  
"For Him," she said, and laid it down  
Before His servant's feet.

## VIII.

O woman of the wise, warm heart !  
 Our eyes with tears are dim —  
 Speak thou to those who satisfy  
 Each selfish, worldly whim,  
 And then are pleased to consecrate  
 Their odds and ends to Him,

## IX.

The Son of God, who loved them,  
 And Who, their lives to save,  
 His own most precious, priceless blood

As purchase-money gave ;  
 Who bore for them the pangs of death,  
 The darkness of the grave.

## X.

Speak, and may each the call obey !  
 May each his tribute bring !  
 And on the altar let us lay,  
 With loyal, loving hands to-day,  
 Not what we must, but what we may—  
 A true thank-offering.

CHRISTINA I. TINLING.

## REINFORCEMENTS FOR NORTH CHINA.

AT their meeting on July 25th, the Directors took farewell of several new workers who had been appointed to reinforce the staff of missionaries at Tientsin and Chi Chou ;

School. After a short business career he entered Cheshunt College with the definite purpose of consecrating his life to foreign missionary work. The call to this service came to him, he says, very distinctly and irresistibly, when present



Rev. D. S. Murray.

Rev. A. D. Cousins.

Miss Roberts.

all being identified with the Forward Movement. It is a source of great satisfaction that the friends proceeding to Chi Chou are accompanied by the Rev. W. Hopkyn Rees, who, we are thankful to feel, is returning to his deeply interesting work with restored health and vigour. During his two years' furlough he has addressed no fewer than 270 meetings. He has, we are assured, created a new current of missionary enthusiasm in Wales, and in England also his deputation work has been most highly appreciated.

The Rev. ARTHUR DIXON COUSINS is the son of the Rev. G. Cousins, formerly of Madagascar, now the Editorial Secretary of the Society. He was born at Antananarivo, and was educated at Silcoates and at the Blackheath Mission

with his father at a valedictory meeting at Camden Town in connection with the Baptist denomination, at which one of the devoted brothers Comber made a stirring appeal on behalf of the heathen world. Before entering college Mr. Cousins, as a member of Lewisham Congregational Church, entered heartily into the work of the Ladywell Mission connected with that church, and throughout his college preparation he joined in the labours of the Domestic Mission, taking the superintendence latterly of the chapel at Great Hornead, Buntingford. When he took farewell of the Young Men's Missionary Band he told a very touching incident in connection with the giving up of this charge, he having received, as a parting gift, a present which, he said

exceeded in value all the other presents he had received—viz., the text, worked in silk by a little cottage girl: "Lo, I am with you always." That, he said, was the promise leading him to go out to Tientsin.

Mr. JOHN BROWN GRANT and Mr. RICHARD CEREDIG JENKINS are going to Chi Chou as lay evangelists. Mr. Grant has had considerable experience in active Christian work—having resided last at Bridgend, Glamorganshire—and expressed the earnestness of his desire to engage in mission work abroad in the following striking words: "I do not seek to go out to the mission-field on account of the romance of the missionary life, or on account of the halo of sacrifice and heroism which surrounds it. I am anxious to enter the field simply because I love Christ, and He has taught me to love my fellow-man, to sympathise with him in his estrangement from God, and in his ignorance of the provisions which have been made for his restoration to God's fellowship here, and ultimately to God's actual presence in the hereafter."—Mr. Jenkins is an enthusiastic evangelist, and, while serving the British and Foreign Bible Society for three years as a colporteur in China, he proved himself an earnest and conscientious worker for Christ. He has already acquired a useful knowledge of the Chinese language, and on several occasions has rendered help at the various village stations of the Chi Chou Mission.

DAVID SIMPSON MURRAY, of Aberdeen, a member of the Free Church of Scotland, has spent eight and a half years in China as a sub-agent of the British and Foreign Bible Society in Shanghai. Strong as were his reasons for going to China some years ago, they are stronger now for wishing to return, because he has become greatly attached to the people. His preparatory work before going to China on the first occasion, in conducting a large children's church at Aberdeen, and in the sole charge of a mission church in the East End of London for some months, was of a useful character; and while in China he had charge of two native churches, in addition to his literary work for the Bible Society. Mrs. Murray, who has shared her husband's work in China, had received some elementary medical training, and also practical training for missionary work at Doric Lodge, Bow.

Miss MARY ELIZABETH ROBERTS, of Liverpool, has been engaged in Sunday-school and other Christian work for more than ten years. She has long had an ardent desire to go abroad in Christ's name, and took the final step in response to an earnest appeal by Mr. Hopkyn Rees, who has known the family of which she is a member for many years. Her father (the late Mr. Edward Roberts) is spoken of as a most zealous and true-hearted man, who served as deacon and secretary of a large Welsh Congregational church, and the members of whose household give evidence of having inherited much of his and the corresponding spirit of their mother. Her departure will be felt to be a great loss to the Park Road Welsh Congregational Church, Liverpool, of

which she is a member; but as her pastor (the Rev. D. M. Jenkins) truly observes: "It is only those who are missed at home that are wanted in the foreign field."



## FROM THE SECRETARIES OF THE WATCHERS' BAND.

WE have the pleasure to announce that the "Hints for the Formation of Branches, and Instructions to Local Secretaries," for which we have had so many requests, are now ready, and can be had free on application. Every local secretary should ere this have received a copy. Although we are now in the midst of the holiday season, the following list of new branches evinces the continued growth and extension of our movement. These bring our present total number to 235, ninety-eight of which have been formed since we began our second year, and we hope to hear of many more when the holidays are over.

The Yoruba Christians' phrase for prayer is "the gift of the knees." Membership in the Watchers' Band implies the continuous cultivation of this gift. Our souls will only be preserved in health, and every grace of the spirit be kept in active, holy, healthful exercise, as the life of prayer—ardent, wrestling, importunate prayer—is maintained. In waiting upon God visions of God are seen that fill the heart with glorious hope, and inspire to heroic service. A life of prayer must be a life of power.

JAMES E. LIDDIARD.  
H. LUCY LIDDIARD.

### NEW BRANCHES.

#### LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Kingsland .....	Mrs. Hayworth.
Plaistow .....	Miss Bertha Partner.
West Dulwich .....	Miss Lucy Wakeford.

#### COUNTRY.

Chorley (Hollinshead Street).....	Mr. William Morgan.
Nottingham (Queen's Walk) .....	Mrs. Cutting.
Portsmouth (Women's Auxiliary)	Miss Fanny Howell.
Redhill .....	Miss Helen M. Gill.
Tenby .....	Miss Elsie M. Jenkins.

#### FOREIGN.

CHINA—Tientsin .....	Miss Macey.
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A MISSIONARY of this Society, soon about to return to South Africa, is desirous of taking with him a suitable English nurse, to help his wife in the care of their children. Application may be made to the Editor of this magazine, 14, Blomfield Street, London, E.C.

### THE NEW GUINEA MISSION.\*

**N**EW GUINEA, or Papua, is the largest island in the Western Pacific, indeed, excluding Australia, the largest in the world. It lies immediately south of the Equator and north-east of Australia, and is under the control of three European Powers. The south-eastern portion, now a British possession, has an estimated area of 86,800 miles, and an estimated population of about 150,000. The Mission was commenced in 1871. The missionaries are: Revs. W. G. Lawes, J. Chalmers, A. Pearse, H. M.

CHRONICLE for March and April. Apart from the exceedingly trying nature of the climate, the prospects of the Mission seem full of promise. The fruits of the earlier work of Dr. McFarlane and his successors still appear in the flourishing churches at Dauan and Mahiag. The acquisition of the steam launch, *Miro*, has already proved of great value to the Mission, enabling Mr. Chalmers to move about more rapidly and freely. And the appointment of the Rev. J. H. Holmes to labour in the district will, it is hoped, be the means of greatly increasing the efficiency of the Mission.



GARDENING AT KWATO.

Dauncey, F. W. Walker, and C. W. Abel, assisted by ninety-three native pastors. There are 17 schools, and 1,232 scholars—boys and girls.

The Rev. Jas. Chalmers has been hard at work in the Western District throughout the year, travelling to and fro among the stations on both sides of the Gulf of Papua, and opening up new ground for the settlement of additional teachers. Accounts of the journeyings appeared in the

The Rev. W. G. Lawes returned to Port Moresby early in the present year, and will, it is hoped, be able to resume the important work of the Institution for Training Native Evangelists. Of the past year at that station, Mr. Dauncey reports as follows:—

“A year of sowing with but little reaping does not furnish much for statistics and report. Such has been 1892 in the Port Moresby district. Our first words, however, should be those of thankfulness that death has made no gaps in our ranks during the year. So rarely has this been the case in

\* Reprinted from the Annual Report.

the history of any year for any district of the Mission, that we are indeed thankful. We have had, however, an unusual amount of sickness, which has laid aside some of our best teachers. Two, upon the advice of Sir Wm. MacGregor, M.D., were sent to Australia in the Government steamer, to see if a change would restore their lost strength. In such cases not only does the work of the station retrograde, but the teacher, finding upon his return that a few months' absence has been sufficient to ruin his garden, becomes depressed, and that again hinders the work of the station. In two instances this has been the case during 1892.

South Sea men have not been able to live inland, and out of four New Guinea teachers (all coast people) who have been stationed inland in this district, three have given up the work rather than live away from the sea. They attributed every sickness to being away from the sea. Till we have inland men ready to go out as teachers, I fear we can carry on but little continued work amongst the many tribes easily reached from the coast. Were 'men and money' forthcoming I could open at least forty or fifty inland stations in a very short time. The desire to do at least a part of this is greatly strengthened by the results of our



MRS. ABEL'S SERVANTS.

"Owing to lack of men, I, unfortunately, cannot report an expansion of our work, even to the extent of the two new stations sanctioned by the Directors. The two new teachers arrived from Niué, but had to be used to keep old stations going—in one case to take the place of Isaako, at Pari, who is to return by the *John Williams* to his home; and in the other case to continue the work of a New Guinea teacher, a few miles inland. The latter case has again raised the question of how we are to reach the inland peoples of New Guinea. With few exceptions we are as yet only on the

work at Saroa, our furthest inland station. This station was opened in 1884; but death and sickness kept the teachers changing till some eighteen months ago. In that short time the teacher has taught fourteen young men to read Motu well; fourteen write fairly, and do a little in the way of figures; as many as 177 attend school; the services on Sunday are well attended; many of the people have started family prayers, both morning and evening; and best of all, 139 have applied for baptism. This, in a village of only 313 souls. His predecessors, no doubt laid the foundations

of this success; but results giving such prospects make it hard not to be able to enter in and possess the land."

In the early part of the year, Mr. and Mrs. Pearse were in Australia for change of air and also for facility of printing books in the native language. They returned to the Kerepunu district in June, carrying with them supplies of two reading-books, which were eagerly looked for by the people. There are already 145 readers in the district, and many more are learning. Since his return, Mr. Pearse has devoted a considerable part of his time to visiting various parts of the district for the purpose of settling native teachers among the people. Eight natives of the district have already been trained and settled, and six more are now receiving instruction for this work. Peace and good government are already exerting a most important influence in bringing together again members of tribes who have been scattered by past feuds, and the number of large villages asking for teachers is a very encouraging feature of the work. The movement is mainly among the younger people.

In addition to the care of the district and the training of teachers to supply the needs of the various tribes, Mr. Pearse has a printing press in which a considerable amount of useful work has been done. He is also devoting himself to the translation of the New Testament and to other important literary work. Upon the general prospects of the work, he writes in the following cheering terms:—

"During the past year, we have admitted 35 new members into church fellowship, giving us a total of 122 church members. We have hope that this year will see a large ingathering. Many, very many, are standing at the door; fear of the past, lack of knowledge of the requirements of the Gospel, are keeping them back. But daily their light is increasing, and the light destroys their hold on the past, and soon we shall have showers of blessing. I am not satisfied by any means; so very little has been accomplished, so much remains to be done. But God will not allow us to labour in vain; weak as our efforts may be, yet He knows that with one heart we are waiting for the downpour. It will come, and I hope to see it; but if not, we are yet doing a good work in preparing the soil, and making ready for the harvest time."

The Mission at Kwato, an island at the eastern end of New Guinea, has developed rapidly under the energetic and earnest labours of Messrs. Abel and Walker. The work has been divided between them, Mr. Walker taking charge of the out-stations, while Mr. Abel holds the central position, and gives himself largely to the important work of the training school.

The past year has been a time of exceptional interest and excitement. Mr. Walker was absent in Sydney during the first five months on a much-needed holiday. He took this opportunity of carrying through the press three books in

the Suau language—the Gospel of Mark, a hymn-book with catechism, commandments, and Lord's Prayer attached, and a lesson-book in three parts, this being the first book with illustrations which has been printed for New Guinea. In September, Mr. Abel went to Sydney to be married, and returned in December. An immense amount of manual and mechanical labour has been done on the Island of Kwato during the year, by which the great swamp has been almost entirely reclaimed, and the necessary store, boat-sheds, and dwelling-houses have been erected, which make the station now a credit to the Mission, and a remarkable illustration of what can be done by energy and determination well directed. Mr. Abel writes of the spiritual work at the station as follows:—

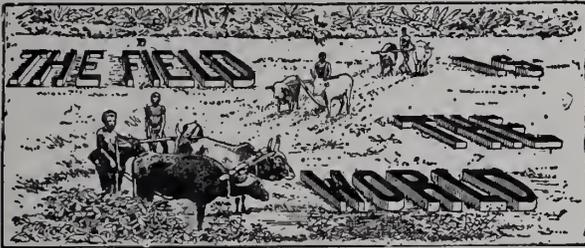
"The Sunday services at six and eleven a.m. and two p.m. have been maintained, and the attendance has steadily increased. Our congregations have at times been very large, owing to the number of workmen living on the place. These have come to us, in some cases, from the extreme limits of our district. Many tribes have met together here for the first time. The labour we have employed has, therefore, not only brought the Mission into touch with a large number of people who were entire strangers to us before, but it must have done something to establish a peaceful and friendly understanding between these tribes for the future. Apart from this influx of visitors, our services have been steadily on the increase. Our own numbers have been considerably augmented by the arrival of new children from the out-stations, and besides this I am exceedingly glad to report that our relations with the people of Logia are much more satisfactory than they were a year ago. There is still plenty of room for improvement in this direction, but it is exceedingly gratifying to be in a position to report that, whereas twelve months ago the Logia people were holding themselves aloof and treating us with indifference, they are now constantly with us in our services, and sixteen Logia children attend our schools daily. We are, no doubt, to a large extent, indebted to Paulo, the chief of Logia, for this change in the attitude of these people. He has, from the earliest days of the Mission in the East End, been a staunch friend to the missionary. Each successive native teacher and European missionary who has come here to carry on the Society's work has found Paulo true to his first pledges, and striving, amidst one of the most conservative and unmanageable tribes in New Guinea, to live up to the light within him. At the conclusion of our afternoon service on Sunday last, Paulo rose from the congregation uninvited, and appealed very earnestly to his own people to begin anew with the New Year, and support us in our work. This incident may appear to you unimportant, but it was full of encouragement to those of us who have been waiting for a long time to see Logia brought into closer touch with us. We have every reason to hope that the good feeling once begun will steadily increase, and that for the future our

nearest neighbours will benefit, as they should, from our presence in their midst.

"I have admitted four new students to Kwato ; two from Milne Bay, and two from Suau.

"Throughout the year we have held services regularly every Sunday at Samarai. The congregations have considerably increased from the commencement of this new work. At the present time there is an average attendance of ninety. Before long I am hoping to settle as a native teacher on the island.

"I have resident with me on Kwato 24 students and wives, and 82 boys and girls ; total, 106."



THE Committee of the Zenana Bible and Medical Mission have now decided that on and after November 1st next, a monthly magazine shall be issued, consisting of sixteen pages with tinted cover, entitled *The Zenana; or, Woman's Work in India*, price one penny, it having, for some time, been felt that, owing to the increase of their stations and missionaries, and the great extension of their work both at home and abroad, the time had arrived when a monthly penny magazine was necessary, instead of the quarterly *Indian Female Evangelist*. The October number of the *Evangelist*, which will complete the volume, will close its career.

Two Swedish missionaries, Messrs. Wickholm and Johansen, were foully murdered on Saturday, July 1st, at Sung-pu, a market town about sixty miles from Hankow, on the great road leading to Peking. A few months ago these two missionaries rented a native house in a back street, and for a time got on remarkably well. Then, at the instigation of certain local gentry and a number of bad characters, trouble began, which culminated in a cold-blooded plot to murder the inoffensive missionaries. Hired ruffians from outside places headed the mob, who first drove the two men on to the roof of their house, then chased them from roof to roof along the street, until they leaped into the road, when they were immediately set upon with spiked poles, hoes, and other instruments. Their skulls were battered in, every particle of clothing stripped off, and gross barbarities inflicted on their lifeless corpses. It is feared that this outrage is due to the same causes as led to the disgraceful anti-foreign riots upon the Yang-tse last year.



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.

CHEERING THE FALLEN. DURING the present year one of our pastors was travelling south for a change of air. He one day saw a fellow-passenger in a most dejected state. The man said : "I am lost through gambling. Had I formerly known your doctrine I might have been saved, now it is too late. I formerly sold myself into foreign employment, only getting food at first, and afterwards some money. Now, it seemed to me I would go home, and get out of my miserable toil and bad habits. Also my relatives, who are fairly well to do, wrote, saying : 'Years were going by, my fiancée was waiting, they wished I would come home and settle down.' So I thought of doing, and saved money. But now, through gambling, I am again undone. Sixty dollars have gone at a stroke. I am ashamed, and must sell myself again, and wait, say, three years!" The pastor cheered him ; told him of the way of deliverance, advised him to join the Christians, and go home at once to comfort his relatives, who would receive him, even though penniless. Thus the poor man was encouraged, and there is a prospect of happiness both personal and relative.

J. SADLER.

INDIA.

THE last of the heavy debt for repairs UNION CHAPEL, has been cleared off during the month, CALCUTTA. and we are now free to face more hopefully the general financial position of the church. Especial pleasure was felt by the church at receiving from Rev. James Townley, through the Directors, substantial help towards both repairs and evangelisation. There are some still living who remember the Rev. H. Townley, by whose exertions Union Chapel was built about seventy years ago. The Sunday-school has just held its half-yearly special services, when Rev. D. Reid (Free Church of Scotland) and Rev. J. A. Macdonald (Wesleyan) kindly preached. As Union Chapel and School are very central and commodious, several other special meetings of various kinds have been held during the month. To-night

(July 22nd) we have had the quarterly meeting of the Bengal Sunday-school Union, when between two and three hundred European, Bengali, and American teachers and friends of all denominations were present, and Dr. Phillips gave an address.

N. FARQUHAR.

DURING another month the Hindus have continued steadily with their meetings on the opposite side of the road. They have hired a good-sized tiled room, and fitted it up with benches. Red flags with mottoes are hung outside, and printed handbills are freely circulated. They usually start work when our crowd is gathered outside. We find that singing is a sufficient means of drawing an audience. They are not content, however, with drawing a crowd for themselves; they wish to lessen our crowd. So they use cymbals, and make as much noise as possible. Fortunately, the distance is enough to prevent our voices being drowned, so we manage to hold our audiences fairly well. We greatly miss our much-esteemed brother, T. B. Chatterjee. His addresses were always very striking, and sure of gaining attention. His illness has now been very long continued, and he is very weak. But we thank God for the earnest work he has been permitted to do for so many years.

W. B. PHILLIPS.

THE Rev. F. L. Marler has met with great encouragement during his last tour among the congregations. "Generally speaking, the work is progressing slowly, but perceptibly, and the congregations seem settling down into more orderly ways. The matter of giving is a weak point in almost all cases. It needs constant reminders to procure even a small portion of the sum they agree to subscribe. The school work is eminently satisfactory. Two schools have been examined for grants, and have earned respectively Rs.22.8 and Rs.19. In each case there was only one failure. During my tour I received pressing applications from three large villages, urging me to send teachers. In one of these the people gave me their signatures, and agreed to get a house ready for a teacher within ten days. Where the teacher is to come from I do not at present know. I have nobody to send, and my Cuddapali brethren are unable to help me. A fourth village expressed a desire to be placed under instruction, but were in dread of the Sudras (caste people), from whom they have much to fear. The poor Mala (out-caste) is threatened with all sorts of persecution if it is known that he intends placing himself under the influence of Christianity. The Dhobi (washer-man) refuses to wash his clothes; the Ryot (farmer) refuses to employ him; his creditors, from whose bondage he is never free, begin to press for their money, and if he cannot pay he is often abused and ill-treated in a most brutal fashion. If, when he has "eaten blows"—as the Telugu puts it—he

seeks the aid of the law, he is almost sure to suffer still further, for not only is the Ryot able to buy up the magistrate, but he, too, often brings a false case against the Mala, and gets him punished. It is almost impossible for the poor and out-caste to get justice. Money and caste are far stronger than justice here. It often makes one's blood boil to know that a poor man, who has been beaten almost to death, appeals in vain to the law, which can be borne down by false witness and corruption. During the last few months a case has come under my notice, in which the Reddy (headman) of a village set upon some poor Sudras who gave evidence for some Christians against relatives of the Reddy some time since, and cruelly beat them, almost killing one man. Yet the police and the officials have so delayed and manipulated the case, that the offenders will probably get off scot-free. Could we make an example of some of these scoundrels, others might be held in check. I do not forget that I came here to preach to all men, and to bring the Gospel of Christ and His righteousness to the most hardened of men; but it seems to me that, if we could by championing the cause of the oppressed, show men that we hate injustice, and will fight against it with all our power, we should create an impression that must tell for the Gospel in the end. The people are only too ready to ascribe the sins of Government servants to the Government itself."

As much is being said just now of the disgraceful conduct of British soldiers in India, I may mention an incident which occurred recently. We have been holding services in Ramadrug, a hill-station used as a sanatorium for the troops and English residents. At a distance of one mile from the village is a mango garden, rented by a native from the Government for an annual rent of 50 rupees (£5), which the gets returned to him plus a little profit by the sale of the fruit. Towards the end of May the fruit was becoming ripe, and the owner, therefore, spent his nights in the garden as watchman. Will it be believed that one midnight this poor defenceless man was assailed by ten British soldiers of the Somerset Regiment, armed with three guns, and their heads covered with sacks to escape recognition? Two soldiers seized him, beat him, and held him, while the others plundered and destroyed the trees, breaking down some 300 of the best fruits, for which the man hoped to get nearly half his rent. Ultimately the man got loose, and the soldiers, fearing, were only able to carry about 100 fruits; but what remained they spoiled. I saw the man in his own hut two days after, with three wounds on his face, and cut lips, and spitting blood. Unfortunately not one of the thieves could be identified; even the village magistrate said he would have given them as much fruit rather than that they should act so shamefully. Judge what effect this must have on our work, where good was being done.

WM. HINKLEY.

THE Rev. W. Robinson, of Salem, has "FORWARD." undertaken the editorship of a bi-monthly journal of missionary progress and record of the Forward Movement in our Indian stations, intended also to keep the missionaries themselves abreast of social as well as religious movements growing into prominence in that great country. The paper should be of interest to friends in this country, and Mr. Robinson can mail copies for 1s. 6d. per annum. "Probably," says Mr. Robinson in his introduction, "the best service such a magazine will render is that of giving the missionaries the opportunity of knowing each other better than they do at present." We cull one striking item from this little magazine:—"Some one asked the Rev. Roger Price how they were succeeding in Kuruman, and his reply was: 'We are getting civilised and have a jail.' How far a jail is a necessary adjunct of civilisation may be difficult to decide. Mr. Long reports on work in Coimbatore Jail:—"One of the prisoners released during the past year was Arumanayachar Nadar, whom I often saw. A Christian warder told me that when he entered the jail at 5 a.m. he generally found this man praying. He had a Bible, but the Burmese prisoners, always anxious for a smoke, would sometimes get the volume, tear a leaf out, and, rolling it up, extemporise a cheroot. To prevent this the old Nadar bored four holes in the cover, and with strings fastened his Bible to his back, and there kept it. The warder said: 'You remind me of the man in the "Pilgrim's Progress."' 'No,' said he, 'his was a burden of sin; mine is a holy burden.' He went home after his release, and I have heard well of him since. Protestant, Roman Catholic, and Hindu prisoners attend these meetings in the jail and show much interest in them."

I HAD only been in Quilon a few days when the disease broke out. I was the first to discover its outbreak. During one of my visits I heard the sound of the tom-toms, which was followed by a sad, weird, far-off wail of inexpressible bitterness. At first I paid little attention to the beating of the tom-toms, but, by-and-by, the wail seemed to be coming nearer, and I observed a little group of people gathering round the entrance of one of the many lanes which intersect the town. On glancing up the narrow lane I observed a small procession, two abreast, approaching. The little procession was headed by two men beating tom-toms in anything but a joyous manner. As my curiosity was excited, I, too, awaited the approach of the procession. It advanced very slowly—in this respect it resembled the quiet, orderly march which I have often witnessed at funerals in Scotland. When the procession emerged from the lane I noticed it was made up of seven persons. First came the two men beating tom-toms, just behind them was a man leaning heavily on a stout stick, which he held in his right hand to assist his progression, while the left arm was entwined round

the neck of a young man who seemed to be his son. The wretched man was evidently suffering excruciating pain. Each step of the journey seemed to cause him intolerable agony. Behind them, in clean loin-cloths, came two women, one of them, probably the wife, carrying an infant, and the other the daughter, of the miserable man. These women were the wailers, whose peculiarly sad wail first attracted my attention. When I advanced to examine the patient, the sad procession came to a standstill. Alas! it was not difficult to diagnose the disease. It was an undoubted case of "variola confluens." The face swollen to such an extent as to render the features unrecognisable, the large black scabs, the husky voice, the suffocating cough, and the dyspnoea, were all too conclusive signs of the terrible disease which held the man in its death-grip; while the nauseous, sickening odour, which gave one the impression of being suffocated by an indescribably noxious gas, can never be forgotten. During my examination the patient sobbed and sighed, and in various other ways tried to give me an idea of his misery. Alas, I could not speak to him; he yearned for help and sympathy from the missionary Saifow; but I could not tell him how greatly I sympathised with him, or how intensely I longed to be helpful to him and others similarly distressed. But, when language failed us, we had recourse to another and speedier method of communication. He looked for sympathy, and I looked sympathisingly. Oh, if I could have looked into his heart some adequate idea of the tender sympathy and mighty love which Jesus felt for him; these would have borne him up while his body was sinking into "the deep damp vault, the darkness, and the worm." This was the first of a multitude of scenes of horror which even now gives me unutterable pain—scenes which seem to have indelibly impressed themselves upon my memory. My efforts to rouse the authorities and the people to a consciousness of their danger were all unavailing, and in a few weeks small-pox burst out and raged with a fury that no earthly agency could possibly withstand. From town to town, from village to village, from hamlet to hamlet it spread with a rapidity which surprised the people. In all these places its appearance produced similar results. In some crowded parts of the town its victims could be counted by hundreds. The misery and the suffering which it has occasioned are known only by Him who is our Father.

J. W. GILLIES.

#### MADAGASCAR.

ACTING upon the suggestion of a native pastor, meetings were held recently at Ambohimandroso, in the Betsileo country, with the object of encouraging and helping the chief native workers throughout the district, and stimulating them to renewed activity and zeal in the service of God and of their fellow-men. At one morning meeting the reading of a paper on "The Hindrances

to Spiritual Growth was followed by an interesting and instructive discussion. Among the hindrances mentioned are the following: (1) too little faith; (2) lack of entire consecration; (3) over-anxiety about worldly things; (4) want of diligence in reading the Bible; (5) lack of perseverance in secret prayer; and (6) besetting individual sins. On the second morning, a paper on "Prayer" was followed by a similar discussion. The afternoon meeting was chiefly devoted to answering the questions put by the native evangelist who presided—viz., (1) "What have we gained at these meetings?" (2) "To what practical use are we going to apply these ideas?" In the evening, at a meeting largely composed of non-Christians, slaves, and children, three short, earnest addresses were delivered by native evangelists, on "The Prodigal Son," "The Christian Life," "Christ's Interest in the Children." These meetings were characterised throughout by marked interest and earnestness, and it is hoped and believed that the workers returned to their several districts encouraged and stimulated to go forward with renewed energy in the work of advancing Christ's Kingdom, "not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

#### CENTRAL AFRICA.

MR. W. H. NUTT has settled down to work at Fwambo in real earnest. In addition to other industrial occupations, as an incentive to the natives, building has been carried on extensively. A new church, printing office, and dispensary were nearing completion when he wrote at the beginning of February. The church is 60 ft. long, and 30 ft. wide, with a verandah all round. Mr. Nutt has helped to relieve much sickness, having seen 1,503 cases since September 6th, last year, to the end of 1892. Some people come great distances for treatment, and the missionaries find them houses to stay in whilst under their care. "At Christmas," he says, "I was at Niamkolo, and a very happy week we had. On Monday morning following Christmas Day, as early as eight o'clock, the sports began. The natives raced, jumped, and tried their skill with the bow and arrow, for prizes. It is a remarkable fact that these people are almost ignorant of the skilful use of these weapons, although no man ever leaves his village without them, and his trusty spear—trusty only by its magic presence, and not that ever it is to be much dreaded, as he runs on the least sign of danger, and often when there is but a rumour of foes abroad. The shooting found out all the rotten bow-strings, which were not a few. As these things are but seldom used, two or three generations might inherit the same implements of war. School examinations were also another prominent feature of this week, which will long be remembered by all as a time of mutual greetings and good cheer. Sports and examinations at home could not have been contested with more spirit and zeal than by these people."

#### SOUTH SEAS.

THE Rev. G. A. Harris writes:—"I am happy to tell you that the Mangaians have done remarkably well this year in relation to their contributions and to their giving generally. It has done my heart good to witness both what they have contributed and the spirit with which they have given their money to God's cause. I can testify that they have in these their offerings denied themselves many things, especially new clothes, for a large number of the natives, My own seven students, who are to be transferred to Rarotonga when the *John Williams* arrives (expected here on the 14th May), with their wives, have been dealt with very kindly by the church, each receiving a substantial present of clothing and other things ere they leave their island home. I have also two boxes filled with pieces of European prints bought by the church to send to the teachers in New Guinea, and I have just had collected a very large quantity of yams from the three villages for the *John Williams* when she arrives. It is nice to see the people engaged continually in planning work and deeds of 'aroa' to aid us and our Society in our good work. Our contributions this year amount to \$1,656.00. This is clear to our Society, all the native pastors and internal expenses being paid from a separate fund collected by the classes of the three churches. . . . I have this day (May 24th) admitted sixty-seven persons to church fellowship. We had this morning a most glorious gathering at Oneroa. All the native pastors and deacons of the three villages were present. I am happy to say that fourteen of the sixty-seven were unmarried, and very young persons. This is very unusual with us. I have never admitted more than one or two at a time in the past. I sincerely trust that these youthful confessions of Christ will be the beginning of good things among the young on Mangaia. I thought you would like to know of this fresh accession to Christ's army ere we take our departure."

PRIZE DAY (May 24th) at the Samoan SAMOAN GIRLS' Girls' Central Boarding School was a high CENTRAL day. A very large number of Samoans SCHOOL. from various districts of Samoa came together, and great interest was taken in the proceedings. The school was only recently established, but is making very satisfactory progress, and is winning its way into the confidence of the people for whom the work was designed. Miss Moore's report of the work of this, their first session, gave much satisfaction, and Miss Schultze's address, on "Female Education," would do much to place the school itself in its true relation to the general work of the Mission amongst Samoans.

NEW GUINEA.

FOR THE CHILDREN. IN May the Rev. A. Pearse inaugurated a new departure at Kerepunu in the form of a trial children's service. There are always a large number of children in attendance at the three Sunday services, especially at the second one, at nine o'clock; but, as most of the preaching cannot be understood by them, Mr. Pearse decided to specially adapt the second service for them. About 270 children were present, besides adults. They sang hymns, chanted the Ten Commandments and the New Commandment, repeated the Lord's Prayer, and recited passages of Scripture. One of the Religious Tract Society's pictures was exhibited and explained, and the children were then questioned. In this exercise they seemed deeply interested, and Mr. Pearse was surprised at the quickness and cor-

rectness of their answers. The service, which was conducted by a capable South Sea teacher (Mr. Pearse being unwell, though present), lasted forty minutes.

ON the last Sunday in May the Rev. J. A RED-LETTER DAY. Chalmers baptized nine men and a woman at Jokea. It was quite a red-letter day, and the church was crowded. The men

in turn stood up and made a good confession before their countrymen, and invited all to come and receive Christ as their loving Friend. "Tamate" baptized them, and then an open meeting was held, at which addresses were given by the Western teachers. At night they all met, with several church members from other parts, and together remembered the Lord in the ordinance of His Supper. "It was a good time."



PROGRESS IN BENARES.

PART II.

THE successful efforts put forth by Mrs. Parker and her assistants were fully described in our last issue. We turn now to the equally encouraging work carried on by Miss Marris, Miss Gill, and Miss Theobald. The last-named lady only joined the ranks a few months ago, but Miss Marris for seven, and Miss Gill for five, years, have literally and metaphorically borne the heat and burden of the day in what, both physically and spiritually, is one of the hardest mission-fields of the world. But not in vain. Miss Marris, who is now at home for furlough, reviewing the past seven years, writes:—

In looking back on the work of the seven years, December, 1885, to December, 1892, one is very thankful for the great increase in the numbers brought under instruction, and for the influence that our Lord Jesus Christ is gaining over the hearts and lives of some of our pupils, and one is also filled

with a great longing that the time will soon come when some, at least, shall be ready to confess Him openly.

"The following table will show at a glance the increase in the numbers under instruction in our branch of the work:—

Schools.	Scholars.	Christian Teachers.	Hindi Teachers.	Zenana and Bible Pupils.
1885—1	25	2	0	28
1892—6	290	6	9	229

"Three of the above schools have been taken over by us from the other branch of the work under the superintendence of Mrs. Hewlett, Mrs. Hutton, or Mrs. Parker, at times when they have been short of funds or have found it necessary to concentrate their work. In addition to the six schools in the above table, there have been two others open during the seven years, one for four and a half years, the other for about two years, but these have been again closed.

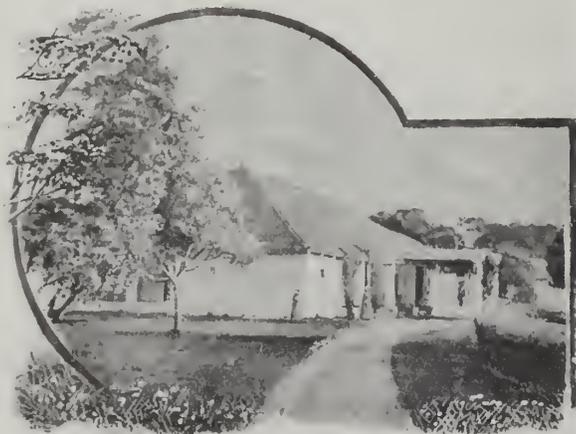
"The Hindi teachers are employed to teach reading, writing, and arithmetic; they are all under the supervision of a Christian teacher, and are a great help, enabling the Christian women to devote more of their time to religious work. At

present the supply of capable, well-trained, earnest Christian teachers is by no means equal to the demand.

"One of the most vital parts of our work does not appear in any table—namely, the Saturday morning Bible-class and prayer-meeting, of which all the teachers, Hindi as well as Christian, are members. It is the time when difficulties in work and in belief are brought forward for explanation, when the application of Christian principles to conduct is urged and brought home, and we have reason to know that lessons from the early chapters of the Acts of the Apostles, during last year, came very close to the hearts and consciences of some of the listeners."

Here, too, is an incident described by the same pen, illustrative alike of the conditions under which the lady missionary has to work, and of the fruit of her labours:—

"Death has this last year taken away several, the last being the wife of a goldsmith, whom we always knew as 'Bunesari's mother'; as so often happens here when a woman has children she quite loses her own name in the household, and becomes simply the mother of such an one. We were first



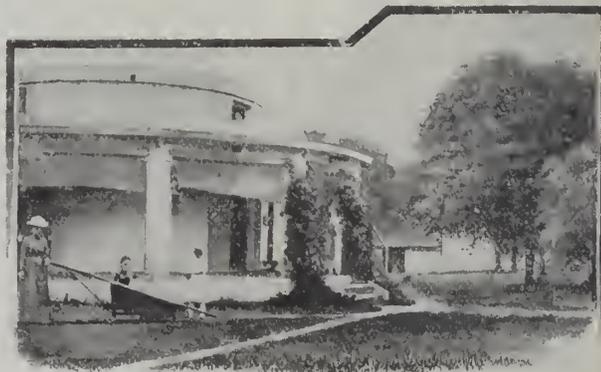
LADIES' BUNGALOW, BENARES.  
Front and Entrance.

asked to go to the house to teach Bunesari, who did not prove at all an apt pupil. The house is a tall, narrow one, with the tiniest courtyard I ever saw; one felt as one sat in the verandah looking into this yard as though one were at the bottom of a well; a dangerously steep staircase rose up on one side, the entrance door and well were opposite us, and on the left hand opposite the staircase was the cows' stall. The smells were dreadful, even worse than usual; but when the cow took a sudden dislike to my white face and white hat, and tried in that narrow space to make violent rushes at me, threatening every moment to break her chain, it became dangerous to all, and I had to leave the teaching for a time to Emmeline. Bunesari's mother used to sit by while Bunesari tried to learn, and through listening and urging on her little daughter she learnt to read herself, and was soon far ahead, though at first she had no intention whatever of joining in the lessons. She would join in the hymns as well as her cough would let her, and often made most intelligent and thoughtful remarks about them and about the Scripture lessons. She had for some time been in consumption; but

the last time I saw her she seemed better. I was very, very sorry not to see her before she died; but I was away from Benares at the time, and did not know how much worse she was."

Miss Gill, in a recent letter to the Foreign Secretary, writes in a similar strain:—

"I have one little girl whom we have taken right away out of heathenism. She came to me from one of our schools and asked to be made a Christian, and she promises to turn out a really good woman, so that is *one*, at any rate, that we have rescued. She is at present in our Orphanage at Mirzapur. I only wish that I could write of many more. We (Miss Theobald and I) have seven native Christian women working under us, and it is no small part of our work to try and lead them on to a higher Christian life. For the most part the Christian standard in this country is a very low one. I am now carrying on the classes with them and others that Miss Marris held when she was here. The keynote to our whole work is our Saturday morning Bible-class and prayer-meeting, which I have with *all* the teachers and Bible-women, Christians and non-Christians. The latter come so readily, bringing their Testaments with them, and



LADIES' BUNGALOW, BENARES.  
Back View. Hill Dandy in foreground.

taking their turn in the reading. We are now going through the life of our Lord, and what we talk about one Saturday becomes the lessons for all the school and zenana pupils the following week. In this way I know exactly what is being taught, and can examine when I go myself to the house or school. The last part of the time is given to prayer, when we all join together in telling our needs and difficulties to our Father. I do enjoy this hour on Saturday morning, and I can see it has had its influence on several of our non-Christian women teachers."

In her annual report Miss Gill also gives the following pleasing narrative:—

"The Chandwa School also has had to be closed *for a time*. In consequence of 'Budhini' coming to us the mothers of the pupils became very frightened, and thought that we were going to make all their children become Christians (would that we could!), and they would not let them come to school or come near me, so I just left them alone for a little, and we determined that if we could not have our school in one place we would have it in another

Elizabeth started off one morning to a village a little further away, received a welcome, collected about twenty-five girls, and began teaching them the alphabet, and then showed them some Bible pictures. We had our school there, out under the trees, for about a fortnight, until I felt sure that the children were in earnest; then I engaged a room for them, and they have been coming most regularly ever since. Now, the Chandwa people have recovered from their fear, and the school is just started again. Many of the old pupils are back again. Pargasia, of whom I have written before as pupil teacher, has charge of the school, and it is to be visited by a Christian teacher, who will examine the work done in her absence, and give the Scripture lessons. In July, after the summer holidays, I took from Mrs. Parker the charge of the Khojwa School, receiving from her the funds for it. I have made the school one of my first thoughts, and have visited it regularly, with the hope that it might not suffer from the change. The attendance has kept up, and the children have made good progress."



### PERSONAL ITEMS.

CHINA.—Dr. and Mrs. Hart are very pleased with their surroundings at Wuchang. Mrs. Hart has already conducted a meeting for women. One of the oldest members of the church, who had walked 200 li to reach the city, had been present at the service on the day on which Dr. Hart wrote.—Miss Moreton reached Adelaide on June 10th, much stronger in health than when she left this country.—When the Rev. G. Owen wrote, in the middle of June, Dr. Pritchard was just recovering from a severe attack of typhus fever. For several days he was in a very critical condition. Under God's blessing, it is to Dr. Smith's skill and care that his colleague owes his recovery. Dr. Taylor, of the American-Presbyterian Mission, has also earned a deep debt of gratitude for the constancy of his attendance and valuable aid. The prospect of Dr. Pritchard's departure from Peking is regarded with great regret, as he has been a genial colleague, and has proved himself an able doctor.—On their way to the annual Committee meeting at Tientsin, Dr. S. S. McFarlane and his party had to face an exceptionally severe dust storm. On their way back, *via* Ssu-nü-ssu (an American Mission station), the doctor "did a good stroke for the New Guinea Mission," by delivering two lectures in Chinese upon the work there, his father's books having been read with interest by the resident missionary. A fortnight after their return to Hsiao Chang they were visited by an unusually heavy thunderstorm, regarding which the doctor characteristically remarks: "Although so hot, it hailed large stones. We sucked large ice balls for half an hour and found them very refreshing. If I said the hail drops varied in size from a shilling to *eighteen-pence* you perhaps would not believe me; but the above hail-stones we all saw and swallowed."—The Rev. J. Parker, of Mongolia, reports the death of a native Christian who was

baptized by Mr. Gilmour. Mr. Parker had visited him frequently, and was greatly cheered to see that right to the end he had a strong faith in a saving Christ. During his illness of some months' duration, by his patience in suffering and his speaking the Gospel to those who came about him, three young men have been brought into the church. The native Christians subscribed the money for funeral expenses, and, in fact, buried him with their own hands. Letters from Chung King tell us of the complete breakdown of the health of Dr. and Mrs. Davenport, necessitating, it was feared, their withdrawal for a time from the work. A telegram has come to hand since saying that they were better and staying on.

INDIA.—Miss Blomfield, of the Jiaganj Mission, expected to leave Bombay for England before the end of July. Since her serious illness some time ago she has bravely fought against the thought of leaving her work. The local committee have in a resolution expressed their appreciation of the energy, enterprise, and devotion that Miss Blomfield has all along shown in her service for Christ in India.—An enlargement and improvement of Dawson's Hymn-book—the work of preparation having been undertaken by a committee, representing the various missionary societies, appointed by the Madras Religious Tract and Book Society, with the Rev. W. W. Stephenson as editor—has appeared in the form of "Telugu Christian Lyrics for Divine Worship," beautifully printed by the S.P.C.K. at Madras. With the editor, we trust that it may promote in some degree God's greater glory, and that it may prove to many a means of stimulating the interest and increasing the spirituality of worship. Mr. Stephenson acknowledges that the labours of the Rev. P. Jagannadham, of Vizagapatam, have been altogether exceptional in amount and value.—The Rev. T. E. Slater has been asked to prepare a paper on "The Present Religious Outlook of India" for the Parliament of Religions at Chicago, and also one on "Concessions to Native Ideas and Customs" for the World's Congress of Missions. The latter he gave at Bangalore on a Sunday in July as a lecture to Hindus. It was, he says, an excellent meeting, with the result that one or two of the questions raised were to be publicly discussed on an early Sunday. The chairman was a Hindu, who would himself have gone to Chicago but for the caste difficulties in his way.—Mr. Hickling, one of the lay evangelists at Chik Ballapur, has been doing a good deal of valuable medical work (homœopathic), and his kindness to the sick is much appreciated by the people. He intended visiting the Cuddapah Mission in August, both to acquaint himself with the work there and to get some advice on the subject of medicines from Dr. Campbell. Mr. Hickling is making rapid progress in Telugu, and, in addition, is a good singer and speaker, his addresses being direct and pointed, and well adapted to his hearers. The Rev. E. P. Rice, B.A., pleads for a married medical colleague. Not only men, but women come in considerable numbers, for women are often the greatest sufferers. The presence of a lady is very much needed, and one acquainted with nursing would be welcomed as an angel from heaven by the women, and would at once gain access to every home. Mr. Rice adds:—"It is evident to all of us here that this is the door, to enter which God is clearly beckoning, and even loudly calling us just now. There is a great barrier of prejudice and a shyness of foreigners, and especially of foreign

religious teaching, which we must break through if we are to gain the hearts of the people and do our work with any success. Mere preaching is quite ineffective. We must show in some unmistakable way that we are the friends and brethren of the people; we must go about like our Master, 'doing kindnesses.'"

—T. Rama Row, Esq., ex-Dewan of Travancore, who gave the Quilon Mission some rice lands at Ayrenallore a few years ago, has now offered to give more land for the support of a medical man. He knows a little of what the people have suffered, and has offered to build a dispensary and to endow it with rice lands which are expected to bring in a revenue of two hundred rupees per annum. This will pay the man's salary and help to purchase medicines. The same generous helper has also offered to build a school and give Mr. Gillies seven rupees per month to pay the teacher. The Directors have made a grant for three medical evangelists in the Quilon and Vakkam district (the new station about to be formed).

MADAGASCAR.—Dr. Moss, after his long and trying illness, has returned to his work at the hospital at the capital. As soon as he was able to take charge of the work there, Dr. Fenn started to pay a round of visits to some of his old students, now settled as missionary doctors in different part of Imerina. This visit is likely to prove very useful and encouraging to the young doctors. During the first few days only of his visitation Dr. Fenn had as many as 150 patients. He carried medicines and instruments in the bag of his palanquin, and attended to patients by the wayside even. He describes his Sunday services as consisting of a little preaching and then a little doctoring.—The Rev. W. E. Cousins writes:—"I was interested when visiting a congregation in the Isoavina district, to notice the evident pride of the people that a son of their missionary (the Rev. P. G. Peake) was then on his way to Madagascar as a fully qualified medical missionary. It seemed a matter of astonishment to them that one they had known from childhood had so soon attained this honourable position."—The outward-bound Madagascar party were most hospitably entertained at Cape Town. The Rev. E. Pryce Jones says:—"The friends vied with each other in showing us kindness." A missionary meeting had been arranged at the Congregational church on the Sunday evening, and a picnic the day following.—Mr. and Mrs. Jones and Dr. Peake landed at Mananjara on July 6th, and the Rev. J. Pearse, Miss R. Pearse, and Mrs. Roberts left for England at the same time. Before their departure from Fianarantsoa the District Committee expressed their deep sympathy with Mrs. Roberts, and their grateful recognition of Mr. Pearse's services—he having now been connected with the Mission for thirty years—as well as their warm appreciation of the very valuable service rendered by Miss Rosa Pearse, who has voluntarily engaged in various branches of Christian work in connection with the Mission since 1889—a service that will long be remembered both by the Malagasy and the missionaries. The Rev. T. and Mrs. Rowlands will move to Fianarantsoa to take up Mr. Pearse's work.

AFRICA.—The Rev. W. C. Willoughby unexpectedly had an opportunity of visiting Kuruman, on his way to Phalapye. At the latter place Khama gave him and his family a warm welcome, and so did the chief men in the church; while the Rev.

J. S. Moffat and the traders have shown them many kindnesses.—Mr. A. J. Swann hoped to reach England in July, but was detained at Chinde. His health has been improving on the journey down to the coast, and "Mrs. Swann is in excellent health, and really is a good advertisement for Tanganyika." Mr. Swann wishes us to thank friends who have been sending him *The Christian*, *The Review of Reviews*, and other papers. "To have seen the first drops of a shower of blessing at Tanganyika," he says, "is ten thousand times a reward for all the past."

SOUTH SEAS.—The Rev. G. A. Harris expected to reach England in the course of the month of August. When he last wrote, in May, he was feeling the wrench caused by the necessity for saying farewell to his people: "As they drop in daily with their little parting presents it is very affecting to hear them talk. Again and again we break down together, being unable to restrain our feelings and our tears."—The *John Williams* left Apia on June 12th, taking seven Rarotongans, one Niucan, and seven Samoans, with their wives, for work in New Guinea. Pastors Maanaima and Filemoni also returned with their wives to their work at Milne Bay, New Guinea. The Rev. John Marriott was appointed to accompany the missionary party to New Guinea. He expected to be absent about three months. A most interesting service was held in Apia on Sunday, June 11th, when the teachers were publicly dedicated to the work to which God had called them. An interesting feature of the service was the consecration of a young Gilbert Islander, the convert of a Samoan native missionary on one of the out-stations in the Gilbert Islands. This is the first Gilbert Islander sent from Samoa to this work. From all that is known of the young missionary, Peau, his friends in Samoa look forward with great expectation to the future of this intelligent and earnest Christian. The immense congregation will not soon forget the earnest and forceful appeal of this man as he asked, at the close of his ordination statement, for the prayers of God's people that, as he had been rescued from heathenism by a Samoan sent out to his people, so he might be the means of bringing many dark New Guineans to the feet of Jesus. Members of Christian Endeavour Societies will be interested to know that all this Samoan contingent are members of the Malua Christian Endeavour Society, and that, according to the custom observed by all the members of the Band, all, wherever they may be, will continue to be members of the invisible Prayer Union, consecrating the accustomed hour of prayer every Thursday evening to prayer for each other.—The Rev. S. J. Whitmee is conducting a special evangelistic mission on the Island of Savaii, and, in the course of a nine weeks' tour, will visit and conduct services embracing the whole of the island.—The Rev. E. V. and Mrs. Cooper have reached their station at Leone, Tutuila, and have had a warm welcome from their people, who are giving practical effect to their welcome by helping in the necessary work of house-building for their new missionary.—Our missionaries in Samoa and those of the Australasian Wesleyan Missionary Society, with the Rev. George Brown, D.D. (General Secretary), recently met in conference, and have united in a memorial to the Apia (Foreign) Municipal Council

protesting against the State Regulation of Vice by that governing body as immoral and prejudicial to Christian work amongst the natives of Samoa.

NEW GUINEA.—The Rev. W. G. Lawes has reached Port Moresby again, and the Rev. H. M. Dauncey has gone to Sydney for a much-needed change. Mr. Lawes visited some of the principal stations before proceeding to Kwato to attend the annual committee meeting. At the close of that meeting the missionaries met the members of the Anglican and Wesleyan Missions in Conference, and they had a very pleasant and profitable time together. The *Albert Maclaren* lugger (Anglican), the *Dove* (Wesleyan), and the *Niué* (our own) were all anchored off Kwato at that time.—Mrs. Abel had gone on a visit to Sydney for the sake of her health. The news of her mother's death, so soon after leaving her, brought on an illness and made a voyage to Sydney necessary.



### MISSIONARIES AND MILITARISM.\*

IN the June issue of that interesting and ably-conducted journal, the *Missionary Review*, edited by Dr. A. T. Pierson (published by Funk & Wagnalls, New York and London), there was an article by Dr. Cyrus Hamlin, a well-known American missionary, on the relation of missionaries in foreign lands to their Governments. The writer's object is to plead for a more vigorous interference, by the United States Government in particular, on behalf of its missionary subjects abroad, and especially in Turkey.

Dr. Hamlin complains bitterly, and with good reason, of the treatment of American missionaries by the Government and people of Turkey. He states that "at present, throughout the Turkish Empire, American missionaries are insulted, mobbed, imprisoned; their dwellings and schools burned, their property seized, and no reparation made, with the exception of one instance, and that was caused by the mere report that a steamer would be sent to protect American citizens." He goes on to eulogise the vigorous action of France, Italy, Austria, and especially of Great Britain, in the forcible and, if need be, belligerent support of their missionaries abroad; and he contrasts with these the submissive or indifferent policy of the United States, owing to which, he complains, American missionaries abroad are subjected to systematic insult and contumely.

Dr. Hamlin selects as a praiseworthy illustration of the manner in which missionaries ought, in his view, to be supported by their own Governments, the course of action taken by Great Britain for the protection of its subjects, in the cases of Don Pacifico and of Mr. Stein. The former was a British subject residing in Athens. The Greek authorities seized some of his property without making due

compensation. He then appealed to England for support; and on the Greek Government refusing immediate compliance with the demands made upon it on his behalf, Lord Palmerston promptly sent a squadron of warships to the Piræus, and, under threat of war, extorted a fivefold restitution for Dr. Pacifico and also an apology from the Greek Government to that of England.

Another instance adduced with admiration by Dr. Hamlin is that of the Rev. Mr. Stein, a British subject, resident as a missionary in Abyssinia, who had been seized by King Theodore and thrown into prison. On a demand being made by England for his liberation and for restitution to him, this was refused. Consequently, Great Britain went to war with Abyssinia, sent an army of 12,000 troops thither, killed King Theodore, and destroyed Magdala, his capital. This war cost Great Britain nine million pounds sterling, besides the sacrifice of many lives on both sides.

Dr. Hamlin refers to the British example in these two cases as specially "worthy of our approbation"! And this is stated with the utmost earnestness in the leading missionary magazine of the world!

Of course, every one must admit the right of missionaries to full legal protection by the Governments of the countries in which they reside. And, of course, also, any sufferings, occasioned to missionaries by the withholding of such protection, or by their exposure to insult or violence, call for deep and practical sympathy on the part of Christians everywhere.

But, at the same time, it is increasingly felt in most of the churches of Christ, that those good men who go forth in His name to preach the Gospel to the heathen and to savage tribes, must be prepared to do so at the risk of some sacrifice for their Great Master's sake, and also as feeling that it is specially incumbent upon them to cherish towards the objects of their religious solicitude such a loving and forbearing spirit that they shall be willing even to endure some measure of suffering themselves, if necessary, rather than hasten to avail themselves of the interposition of the sword, the bayonet, and the cannon-ball.

Surely Dr. Hamlin and others of his way of thinking on this question may do well to ponder afresh the grand examples of loving heroism and patient endurance which, to the high honour of their class, Christian missionaries in general have furnished to the Church and to the world. Not only Protestants, such as Livingstone, Moffat, and Hannington, in our own age, but also many Roman Catholic missionaries, from the time of Francis Xavier and the South American Jesuit pioneers of the Cross, onward to the present day, have most nobly maintained their fidelity to "the meekness and gentleness of Christ," even at the risk of life and all that life holds dear.

The success of Christian missions in Burmah forms the subject of an article in the same issue of the *Missionary Magazine* which contains Dr. Hamlin's paper. But those

\* Whilst not indorsing every word of this article, which has been issued by the "Peace Society," we are in hearty accord with its general tone.—ED.

missions amongst the Burmese and Karens were founded and carried on with remarkable zeal by such devoted servants of the Most High as Dr. Judson and his excellent wife, and by other Christians of a similarly heroic character, who nobly risked all dangers and met all opposition simply with "the shield of faith" and "the sword of the Spirit," feeling that the real progress of the Gospel is to be achieved not by carnal weapons, not by might of battalions, neither by power of armaments, but by the Spirit of Almighty God, given in answer to fervent, persevering prayer in the name of Christ.

Yet feeling, as we all must do, the weakness of the flesh, we must not judge harshly of those who, like Dr. Hamlin, plead for the interposition of armed force to secure to them the common rights of civilised men. But, at the same time, it is not presumptuous to remind such good missionaries that their specially high position and profession, as heroic pioneers in the onward march of the Gospel of the Prince of Peace throughout the nations of the earth, is popularly and reasonably felt to impose upon them a more exalted standard of loving fortitude than that which may be looked for amongst men of a lower profession of faith, or of no faith at all. The most splendid victories of the Cross have ever been those of patient charity towards the souls of men, and of devoted consistency with the example and character of the long-suffering Saviour of the world, as clearly distinct and separate from all horrors of pitiless conflict, and of that warfare whose features are cries of agony and "garments rolled in blood."

### CHIANG CHIU, AMOY.

(FROM OUR OWN CORRESPONDENT.)

WE have had yet another flood coming after a long spell of comparatively dry weather, when the farmers were all crying out for water. It is the highest flood but one in about fifty years, but did not do as much damage as the disastrous one of last September. The paddy-fields were all just planted, and though some damage has been done, yet it is not as great as it would have been a few weeks later on.

Troubles are said never to come singly, and it certainly looks as if our city were having a good share just now. For last week a bad fire broke out resulting in the loss of one hundred and eight houses before it spent its fury. As there are no fire brigades or any adequate water supply, the only way to stop the fire is to pull down as many houses in the vicinity as will make a sufficient break, so that the cruel flames cannot reach across. I went through the streets a few days after, and it was pitiable to see the desolate condition of most of the houses. It is said that the soldiers sent by the mandarins to keep the thieves from plundering did not hesitate to plunder themselves; such is the low morale of China that even her soldiers are not to be trusted to do their duty.

We have just got a good piece of ground here in Chiang

Chiu for the erection of a hospital, and so far have had no trouble in getting it. It is situated outside the east wall of the city not very far from our houses, and, although not on any main road, is yet fairly easy of access. It is some five years and more since the London Mission opened a hospital here, but hitherto all the work has been carried on in a rented house utterly inadequate for the dimensions of the work. It is no uncommon thing for Dr. Fahmy to see over two hundred patients in one day, and just now the building is crowded with in-patients, many of whom have to lie on the floor because all the beds are full. We hope to begin and build in a month or so, and quite hope to be in the new building before the end of next year.

Owing to the severe frosts of January last, fruit is likely to be scarce this year in these parts. Everywhere I go they tell me of trees killed or at any rate much spoiled by the frost. Just now it is very hot, especially travelling about in the country. I was on a tour a week or so and rarely had the thermometer below 90°, and in the sedan chair, the only means of conveyance in this province, it was often 100°. If we did not get the south-easterly monsoon in the afternoons, we could hardly bear it. Amoy is, of course, cooler than in the country, and we are obliged to take a change there for a month or so in July and August, so as to get a whiff of the fresh sea breeze to put new life into us.

### ANNOUNCEMENTS.

#### DEPARTURES.

THE REV. W. HOPKYN REES, MRS. REES, and three children, returning to CHI CHOU; MISS ASHBURNER, of CHIANG CHIU, proceeding to MONGOLIA; REV. D. SIMPSON MURRAY, appointed to Tientsin, with MRS. MURRAY and two children; REV. ARTHUR D. COUSINS, appointed to TIENTSIN; and MISS M. E. ROBERTS, MR. R. JENKINS, and MR. J. B. GRANT, appointed to CHI CHOU, embarked at Southampton for SHANGHAI, per North German Lloyd steamer *Preussen*, August 20th.

#### ARRIVALS IN ENGLAND.

THE REV. J. H. HAILE, from Ambohibeloma, MADAGASCAR, per steamer *Stadh*, July 25th.

THE REV. JAMES GOOD, from Kanye, SOUTH AFRICA, per steamer *Mexican*, August 6th.

MISS BLOMFIELD, from Berhampur, NORTH INDIA, per steamer *Britannia*, August 12th.

#### BIRTHS.

CULLEN.—May 9th, at Nlué, South Pacific, the wife of the Rev. J. H. Cullen, of a son (Thomas Mark).

LOYD.—June 22nd, at Kanye, Bechwanaland, South Africa, the wife of the Rev. Edwin Lloyd, of a daughter.

MARLER.—June 30th, at Poona, the wife of the Rev. F. L. Marler, of Gooty, South India, of a son.

#### CONSECRATION SERVICE.

A meeting was held in the Welsh Congregational Church, Park Road, Liverpool, on Monday evening, August 14th, for the purpose of consecrating to missionary service MISS M. E. ROBERTS, MR. GRANT, and MR. J. A. JENKINS who sailed for China on the 20th August. The Rev. D. M. Jenkins, pastor of the church, presided, and there was a large attendance of Welsh ministers and members of their congregations. The proceedings were partly in Welsh and partly in English, and were of a very impressive character. The Rev. W. Hopkyn Rees, of Chi Chou, with whom the three new missionaries are all to be associated, described their field of labour and the nature of the work in which they would be engaged, and appealed for the sympathy and prayer of all present on their behalf. Brief statements were made by each of the young missionaries with reference to the way in which they had been led by God to think of foreign mission work, and to offer themselves to the Society. The Rev. Mark Simon offered a special prayer of consecration, and the Rev. R. Wardlaw Thompson addressed the new missionaries in words of earnest counsel. The Revs. W. Thomas and H. M. Hughes also took part in the meeting.

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