

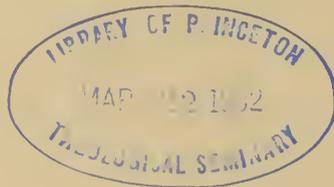
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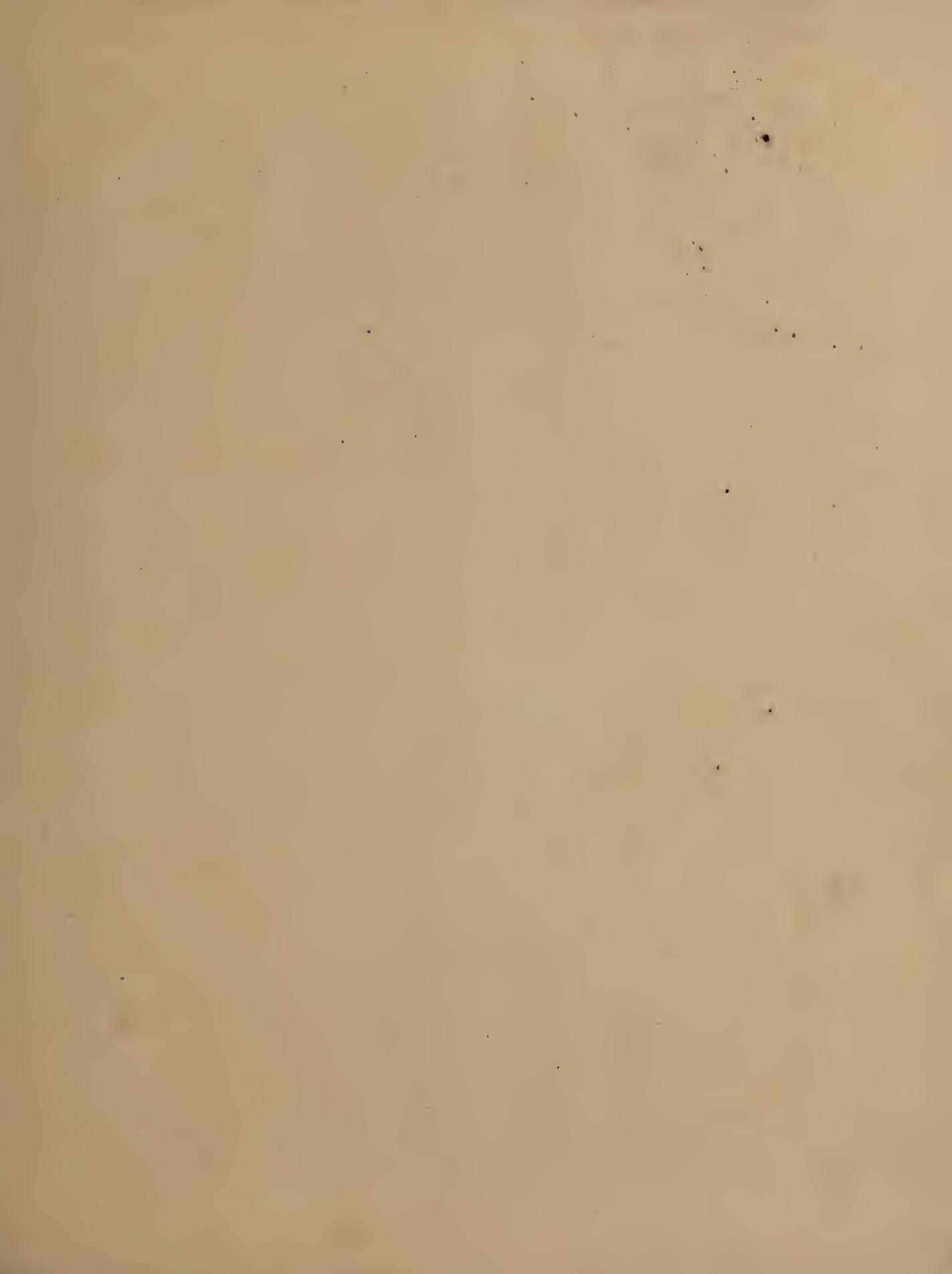


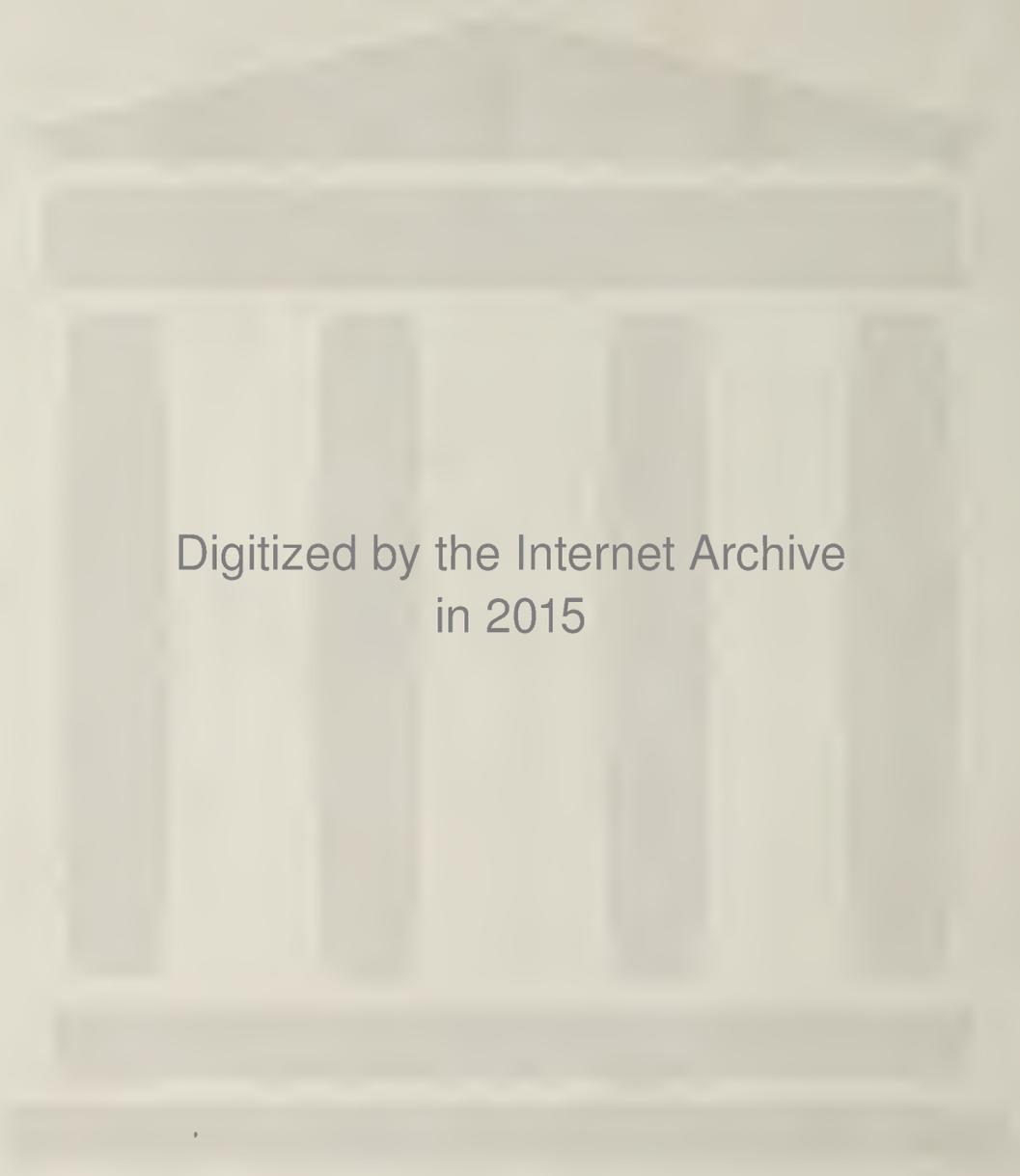
LONDON MISSIONARY SOCIETY

1893



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No. 23.—NEW SERIES.]

NOVEMBER, 1893.

[PRICE ONE PENNY.]

## THE CHURCHES AND THEIR MESSENGERS TO THE HEATHEN.\*

WE are met to-night not only to hear what our friends on the platform have to say to us—though that, of course, is the principal attraction which has drawn together this magnificent meeting—but in order that we may say something to them. We are here—we may say it without presumption—as the representatives of the Congregational churches of England and Scotland and Wales, and we have to say to these missionaries, and beg them to carry the news to the mission-field wherever they are going, whether we mean that the great Forward Movement—the movement which brought new hope and gave new heart to every worker in the field—whether we mean that this great Forward Movement should slacken, should halt, should recede. Are they to inform our representatives in China and India and Africa that we, having put our hand to the plough, are looking back, that we have begun to build without counting the cost, that we have not faith enough, have not devotion enough, have not courage enough to carry out the great task to which we were called two years ago?

The Directors met in unprecedented numbers last

Tuesday afternoon,\* and, under a heavy sense of their responsibility, feeling the gravity of the present position, and facing the warnings of many of the wisest business heads upon the Board—the Directors, I say, came to the deliberate conclusion that retreat would be disastrous and intolerable. They lifted up their hearts to Christ, who is on the Throne, and they ventured to cast themselves and the work upon His inexhaustible resources; and now, to-night, and in the coming months, they have to turn to you—to you the pastors of the churches, to the churches themselves throughout the country—and they have to appeal to you in Christ's name; they want to tell you that they are bent on carrying through this work to its glorious consummation, but it all depends upon whether you also are determined in Christ's name that nothing shall hinder you.

They ask you, not to do any new thing, but simply to repeat the noble generosity of two years ago, and to make that generosity an annual gift for the future. They want you to express to-night, as you well can if your heart is in it, to these our brethren and sisters who are going out into the field, that you are resolved, by the power of God, to put this great missionary enterprise, the primary duty of the Church, in its rightful, foremost place, and to give

\* Address by Mr. R. F. Horton, M.A., when presiding over the Valedictory Meeting to Missionaries, reported on page 287.

\* See Proceedings of the Board, page 280.

it the very best of your thought and your attention, your means, and your prayers. I appeal to you to-night to make your voices so audible, and your resolutions so distinct, that not only the missionaries, but the Directors, too, may be left in no doubt that the churches of our order in England have made up their minds, and are going, not backward, but forward.

Now I want to commend to every minister, if he will allow me, the Report for 1893, which is one of the most charming pieces of literature I have ever read, one of the most masterly compilations of a great variety of disconnected detail, and, better still, one of the most encouraging and inspiring accounts of the present working of the Spirit of God in the world that you will find in all the current books that are being published. I want to congratulate our Foreign Secretary upon this masterpiece. And there is one fact out of this Report which I shall venture to quote. In three brief significant lines we are told about the little island of Niué, in the South Seas, with a population of 5,000 people, and church members numbering only 1,646, that this little island has sent off during the year four missionaries and their wives to New Guinea; and, besides raising enough money to support their eleven pastors, and carry on other work, have sent £300 to the Society as their contribution to its general funds. Now, if every community of 5,000 people in England will follow in the steps of that little island, all our difficulties will disappear, and all the islands of the seas, and the continents, will, within a very few years, be in the position of Niué itself—brought to the feet of Christ.

### THE PROVINCES AND THE FORWARD MOVEMENT.

AT the annual conversazione of the Manchester Auxiliary, held at Rusholme Road, on Monday, October 6th, the Rev. S. Pearson, M.A., in the Chair, the following resolution was heartily and unanimously agreed to on the motion of Mr. S. Massey, seconded by Mr Alderman Roberts (Capt. Turpie, Revs. A. Goodrich, D.D., A. Thomson, D.D., J. M. Hodgson, D.D., J. D. Hepburn, and H. Williams also speaking):—

"That this Conference of friends of the London Missionary Society desires to call the serious attention of all the members of the churches associated with the Auxiliary to the present position and the urgent pecuniary necessities of the Society. If the Forward Movement, which was entered upon with the hearty and enthusiastic approval of the supporters of the Society in all parts of the country, is to be sustained and completed, it is imperative not merely that the generosity shown during the first year of the effort shall be continued, but that it shall be considerably augmented. This Conference earnestly appeals to all who recognise the obligation 'to preach the Gospel to every creature,' to respond with faithful loyalty and self-sacrificing zeal to the summons of the Master to 'go forward'—a summons which is emphasised, alike by the enlarged opportunities of service presented in the mission-field, and by the deliberate judgment of the Directors and churches that the time is fully ripe for a large development of aggressive enterprise in connection with our Society."

On the same day, at a representative meeting of the Stockport and Macclesfield districts to discuss the Centenary Movement, the decision of the Directors to proceed with the Forward Movement was heartily agreed to, on the motion of Rev. J. W. Paull, M.A., seconded by Rev. T. W. Pinn, M.A., and supported by Rev. J. T. Ferrier.



FROM THE FOREIGN SECRETARY.

**A** CORRECTION.—Mistakes will occur even in the most carefully prepared missionary reports, and such a mistake has been discovered in the annual report of the Society recently issued. It is one which very seriously affects the statistics of the South Indian Missions, and should be corrected by all who desire accuracy. On pages 112 and 242, the number of church members in connection with the Cuddapah Mission is given as 4,320, and the adherents are stated as 5,605. The figures ought to be—church members, 602; adherents, 9,323. The mistakes have arisen through inadvertently adding all the baptized persons to the church members. In India, when families or communities come out from heathenism and place themselves under Christian instruction, they are reckoned as "adherents." When persons make a credible profession of faith in Christ as their Saviour, they are baptized, with their children, if they are heads of families and are able to bring their children with them into the Christian circle. After a period of further instruction and probation, they are admitted to the fellowship of the Christian Church.

THE demand for curiosities from the mission-field for exhibition at conversaciones and Sunday-school gatherings increases, and we should like to be able to meet it satisfactorily, but find it increasingly difficult to do so. There are some things which are practically indestructible, and which cannot be easily lost. Clubs, battle-axes, and grass kilts from the South Seas come under this category. But the idols which have taken part in the journeys of our loan collection will soon be utterly abolished, notwithstanding the constant services of the glue-pot which is kept at the Mission House for the purpose of mending broken heads and setting arms and legs which have been damaged in transit. And there are some interesting and valuable articles, such as tribal ornaments, made of ivory or shell, which it is not safe to trust in a loan collection, because of an idea which seems prevalent among friends who repack the boxes for return to the Mission House, that the safest place for brittle and valuable articles is in close proximity to the stone head of a club! We have many evidences that the loan collection of curiosities is appreciated, but the possibility of continuing it much longer will depend upon the care with which friends pack the articles when they return them.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE fifty pound note challenge has been answered. Five friends have contributed £50 each, and other gifts amounting to £8 have been made.

OUR splendid Valedictory Meeting is noticed elsewhere, but I must call attention to two requests made by Mr. Horton. He asked that any person who had a suggestion to make as to the best plan of dealing with our present financial position would send it forthwith to the Mission House. I hope many helpful hints may soon reach me. I hardly expect many better than the following, which came at the beginning of October :—

“Personally, I am deeply convinced that the finances of the Society can never be said to be placed on a really *dependable* foundation until, by some means or other, the systematic contributing to the fund for the *World's Evangelisation* (observe) can be made a vital and integral part of the family religious life of the various households presided over by those whose names now appear as yearly subscribers in the Society's Reports.”

“I shrink from referring to what has long been our own family habit in this respect, save as it may serve to show how it has come about that I have grown to have so profound a faith in the presence of the missionary box on the Sabbath morning's breakfast table. I may say that our Sunday morning breakfast table would be felt to be most incompletely furnished were the missionary box seen to be missing. I may also add, in the interest of other *yearly* subscribers, that the missionary box does not take the place of our *yearly* subscription. It furnishes rather a *weekly* bonus, which counts with the yearly subscription at the year's end.”

THERE is much in this suggestion, and a valuable hint in another part of the letter, where allusion is made to “the regulation £1 1s. subscription,” as, in too many cases, the shutting up of the missionary question for the year. Are there not many now giving a “regulation” subscription who might and (I think, therefore) ought greatly to increase it?

MR. HORTON's other request was that all in the vast assembly at the City Temple, who were not members of the Watchers' Band, would forthwith join it. I believe that is the best suggestion for meeting our present crisis. The solution will be found by prayer, and the Watchers' Band helps us to regular, earnest, and intelligent intercession.

THE Centenary Movement has begun in real earnest, especially for the secretaries. We can now give ourselves to it with renewed energy, as the Board has reaffirmed its forward policy. Preliminary conferences are being held in all parts of the United Kingdom, and my hope is that before Christmas a start will have been made in all our auxiliaries.

By the time this number is out, representative gatherings will have been held for the whole or part of Berks, Bucks, Cheshire, Devon (three meetings), Dorset, Durham, Gloucestershire, Herefordshire, Hants, Hunts, Kent (two meetings), Lancashire (two meetings), Lincolnshire, Monmouthshire, Northants, Suffolk, Sussex, Yorkshire, West Riding and Scarborough; Edinburgh, Glasgow, North Wales English Congregational Union, Pembroke (English), Glamorganshire (two meetings). Others are fixed for November and December. Others are in process of arrangement. They have all been encouraging and

have afforded welcome opportunities of conference as to the position and needs of the Society, and at the same time have deepened our conviction of the solid growth of interest in our work and of the widespread determination to support it more adequately, so that we may do our proper share in “the world's evangelisation.”

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

THE enthusiasm with which the Special Offering for the new ship is being taken up is most gratifying. Clearly, both superintendents and children are determined to do their best to make the scheme a grand success. Orders for cards are coming in by every post, accompanied by assurances of sympathy and interest. They come from small and large places alike. There can hardly be a single affiliated Sunday-school in which at least one or two young “shareholders” could not be found, and it would be a pleasure to make the task of building the fourth *John Williams* one in which *all* the Society's young friends shall take part.

No application for cards from a private day-school has yet reached us, but we hope for many. Surely there must be many such scattered throughout Great Britain and Ireland in which shareholders could easily be found.

A FRIEND, of poetic vein, has sent us some lines appealing to “the boys and girls of England” to purchase shares. This has been set up as a leaflet, with the title *The Mission Ship*, and I shall be happy to supply copies for gratuitous circulation.

ONE letter from a district affected by the disastrous struggle between mine-owners and miners was pathetic in its simplicity. To his regret, the writer states that he cannot, in the face of such widespread distress, make an appeal on behalf of the ship, but adds that as soon as the contest is over, and things are again in their normal condition, he will not fail to do so.

THE demand for the leaflet *All About Ships* is great, but we anticipated this, and printed a large edition in order to meet it.

THE new set of slides, also, are being booked for lectures all over the country. In connection with them, however, I would have intending lecturers note that there is no detailed description of each slide as with the other sets, but that the required information is to be found in the little manual, *From Island to Island*. For their own comfort, a copy of this book should be obtained in advance.

GEORGE COUSINS.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, September 26th, 1893.*—Mr. R. F. HORTON, M.A., in the Chair. Number of Directors present, 78.

The Foreign Secretary introduced the Rev. J. Pearse, returned from Madagascar; the Rev. G. A. and Mrs. Harris, returned from the South Seas; and Mr. and Mrs. A. J. Swann, returned from Central Africa. Special prayer was offered by the Rev. R. Craig, M.A.

A lengthened discussion took place on the financial position of the Society; but it was finally adjourned, the Foreign Secretary giving notice that at the next meeting of the Board he would move a resolution on the subject.

An offer by Mrs. D. S. Deex to give a cottage in Blackburn to the Society was thankfully accepted.

The transfer of the Rev. H. M. Dauncey to the proposed station at Delena, New Guinea, was approved; also the return to England on furlough next year of the Rev. J. and Mrs. Richardson, of Madagascar.

The Board heard with much satisfaction the report of the work done by the churches formerly connected with the Society in the Island of Jamaica, and that the special assistance afforded to these churches by the Society during the past nine years has been the means of materially helping them to improve their position. The Directors earnestly hope that the churches will continue to grow in strength and purity of Christian character, and to exert a powerful influence for good upon all around them. They commend them with much affectionate interest to the guidance and inspiration of the Spirit of Christ."

*Board Meeting, October 10th, 1893.*—Mr. R. F. HORTON, M.A., in the chair; number of Directors present, 142.

The Foreign Secretary introduced the following missionaries:—Miss Winterbotham, returned from Tientsin; the Revs. A. Bonsey and T. W. Pearce, returning to China; Mrs. Farquhar, Mrs. W. G. Brockway, Miss Hewlett, and the Rev. G. H. Macfarlane, returning to India; the Rev. D. Carnegie, returning to Matebeleland; the Rev. R. A. Mines, M.A., B.D., and Miss Mines, appointed to Canton; Miss Horne, appointed to Amoy; Miss Elliott, the intended wife of the Rev. G. J. Williams, Canton; Miss E. L. Nicholas, M.D., appointed to Jiaganj; the Rev. W. and Mrs. Cutting, appointed to Benares; Miss Simmons and Miss Darnton, appointed to the Cuddapah district; the Rev. W. D. and Mrs. Osborne, and Mr. Hewett, appointed to Travancore; and Miss Hargreave and Miss Young, appointed to Phalapye. Miss Rowe, returning to China, and the Rev. R. C. Porter, appointed to Salem, were unable to be present. Mrs. Hamer, President of the Victorian Ladies' Auxiliary, who purposes visiting some of the Society's Indian stations on her way home, also took leave of the Board. Special prayer was offered by Mrs. de Selincourt and the Rev. R. Partner.

The FOREIGN SECRETARY moved, and the Rev. H. Arnold Thomas, M.A., seconded, the following resolution:—

"That the Directors, while viewing with much concern the condition of the Society's finances, and the very serious deficiency which they will apparently have to face at the close of the financial year, are unable to accept such a deficiency as any sufficient reason for withdrawing from the Forward Movement. They desire to acknowledge with deep gratitude to God the response, alike in additional workers and in increase of funds, which He has already moved His people to give to the Society's faith in the initiation of this movement. They are more deeply impressed than ever with the vast and urgent needs of the various mission-fields of the Society, and with the responsibility which rests upon them to meet these needs. And they appeal afresh to all the friends and supporters of the Society to maintain with continued earnestness the larger effort they have so well

begun, and to unite more fervently in prayer for a fuller outpouring on all the churches of the spirit of grace and consecration in relation to missions among the heathen."

Mr. J. McLaren moved, and Mr. S. R. Scott seconded, the following amendment:—

"That the Directors, viewing with much concern the condition of the Society's finances, and the very serious deficiency which they will apparently have to face at the close of the financial year, are most unwillingly led to the conclusion that they have no choice but, for a time, to suspend further action in the way of giving effect to the resolution 'to make the attempt to add 100 additional missionaries to the staff before the Society's Centenary is celebrated in 1895,' until they learn, by the result attendant upon the adoption of this resolution, whether they can count on the renewed and sustained support of their constituents.

"While desiring to acknowledge with deep gratitude to God the response, alike in additional workers and in increase of funds, which He has already moved His people to give to the Directors' faith in the initiation of this movement, they cannot but feel that to continue the course pursued for the past two years, without yet much larger resources being placed in their hands, could only result in the most serious complications and embarrassment, involving, in the end, retrogression in place of further advance in the desired Forward Movement.

"They are more deeply impressed than ever with the vast and urgent needs of the various mission-fields, and with the responsibility which rests upon the Society to meet these needs, and appeal to all friends and supporters to relieve them from the painful difficulty in which they now feel themselves placed, and to unite more fervently in prayer for a fuller outpouring on all the churches of the spirit of grace and consecration in relation to missions among the heathen."

After lengthened discussion the amendment was negatived, and the resolution adopted in the following form:—

"That the Directors, while viewing with much concern the condition of the Society's finances, and the very serious deficiency which they will apparently have to face at the close of the financial year, are unable to accept such a deficiency as any sufficient reason for withdrawing from the Forward Movement. They feel it to be their duty, however, to call the very serious attention of the auxiliaries and constituents of the Society to the gravity of the present financial position, demanding, as it does, renewed and prompt exertion to supply the Society's needs. The Directors acknowledge with deep gratitude to God the response, alike in additional workers and in increase of funds, which He has already moved His people to give to the Society's faith in the initiation of this movement. They are more deeply impressed than ever with the vast and urgent needs of the various mission-fields of the Society, and with the responsibility which rests upon them to meet these needs. And they appeal afresh to all the friends and supporters of the Society to maintain, with continued earnestness, the larger effort they have so well begun, and to unite more fervently in prayer for a fuller outpouring on all the churches of the spirit of grace and consecration in relation to missions among the heathen."

DESIRING to help in deepening interest in the Forward Movement and increase the Society's income, some of the lady Directors have expressed their willingness to address meetings during the coming winter.

### THE BANGALORE THEOLOGICAL SEMINARY.

**T**HIS Seminary, which is under the care of the Rev. G. O. Newport, is in many respects the most important institution connected with our Bangalore Mission. Mr. Newport, in forwarding the photograph, furnished the subjoined key:—

*Front Row.*—Deviraham, Salem; Samuel, Bangalore; John, Salem.

*Second Row.*—Jacob, Madras; Nehemiah, Coimbatore; Aaron, Salem; Stephen, Bangalore; Simeon, Salem; Edwin, Vizagapatam; Susila, Bellary.

### THE NETHERSOLE HOSPITAL, HONG KONG.

**T**O-DAY has been a red-letter day in the annals of the London Missionary Society in Hong Kong, for at half-past four this afternoon was opened the off-shoot of the Alice Memorial Hospital, "The Nethersole Hospital affiliated with the Alice Memorial Hospital," the noble gift of H. W. Davis, Esq., of Durenth Tower, Kent.

The Nethersole Hospital presents quite an imposing appearance for its size, and to-day, when the large doors were thrown open, and the fine, lofty hall (where out-patients will gather in the future), and the broad, stone staircase were lined with palm freres, crotons, &c., it looked most attractive



THE BANGALORE THEOLOGICAL SEMINARY.  
THE REV. G. O. NEWPORT AND HIS STUDENTS (SEE KEY).

*Back Row.*—Devadasapper, Bellary; Nathaniel, Bangalore; Krishnamurti, Vizagapatam; James Ratnam, Madras; Isaac, Coimbatore.

Soon after four the medical students of the affiliated hospitals formed in a double column in the hall, and the medical staff with the matron were there in readiness to receive His Excellency the Governor, Sir William Robinson, and Lady Robinson, who had kindly consented to open the hospital. After the reception in the hall, the friends all gathered in the largest ward—the male surgical ward—where Dr. Chalmers gave a brief history of Medical Mission Work in Hong Kong, and His Excellency the Governor expressed his pleasure at being present, and, with many kind

A MEETING in connection with the local branch of the Watchers' Band (Secretary, Miss E. H. Bromley) was held at Wickhambrook on Friday, October 6th, when an earnest and instructive address was given by Mrs. Brockway, of Berhampur.

words and good wishes, declared that part of the hospital open for the reception of patients. Bishop Burdon (Bishop of the Church Missionary Society for South China) earnestly dedicated this new building in prayer to Him for whose work it had been raised. The women's side of the hospital was formally opened by Lady Robinson, and a vote of thanks to the Governor and Lady Robinson was proposed by Dr. Cantlie, who spoke most warmly of the great work done in the Alice Memorial Hospital by Dr. Thomson, of which work he declared this new branch to be a fitting crown and climax. The Governor and Dr. Thomson briefly replied, and the little ceremony was over.

The many friends who had come together to show their interest in the work then wandered through the building inspecting all the arrangements, which called out many expressions of approval and admiration. The wards are bright and airy, shaded on the south by a verandah on to which they open, and with windows towards the Harbour, the mountains of the mainland being visible over the trees.

The male wards are entirely separated from the female by the staircase, the operation room, and the matron's room. The male medical and surgical wards together contain about twenty-eight beds, and to these wards all the worse cases are to be drafted from the Alice Memorial Hospital. The women's general and eye wards, with small obstetric ward, contain about twenty-four beds. All looked so comfortable and home-like, that one gentleman declared he felt almost inclined to become a patient in spite of wooden pillows and boards instead of mattresses on the iron bedsteads.

Each bed was gay with a red Scotch blanket, a cotton coverlet, and a specimen of winter and summer clothing. On each ward table was a tray with the dressings to be used in that ward and all the necessary hospital furnishings. Everything was new and charming. The fine operation ward was greatly admired by a visitor from the large Government Hospital, where they have none as yet. The matron's room, though tiny, is most conveniently accessible to all who need her on either side of the hospital, and is already an attractive spot, furnished, among other things, with a couch, that in case of necessity the matron may pass the night there. The room for the Chinese nurse is bright and comfortable, and adjoining it is a small store-room for the matron's special use, containing women's garments, "Samaritan" clothing, towelling, sheetings, dressings, &c. These, with cook-house, out-houses, &c., are all on the upper floor.

Downstairs, on one side of the hall, is the dispensary, and on the other side the consulting-room, which to-day was converted into a tea-room. Beyond is a dressing-room (for attending to minor operations among out-patients), and then rooms for students, evangelist, and house surgeon, store-rooms, and a mortuary. The house surgeon is Dr. Kwan, a student of the Alice Memorial Hospital, who took his degree this summer. All the rooms are lofty and well ventilated,

and Miss Field is looking forward to the pleasanter conditions under which her work, both among the out-patients and in-patients, will be carried on.

To-morrow patients are to be moved up from the Alice Hospital, and the work of the Nethersole Hospital will begin in earnest.

That God's most rich and special blessing may rest on this work from its very commencement is our earnest prayer. With what unflagging energy and determination Dr. Thomson has laboured from the first planning until this day only a visit to this building and a knowledge of the working of the Alice Memorial Hospital can give any idea. And with the work here so started, and ably carried on by Dr. Burton, with Mrs. Stevens as matron, working specially among the women—training native women to minister to their sisters in distress and need—surely the blessing earnestly sought will be indeed given, and given more abundantly, and this truly Christlike work become more and more a great power for good in Hong Kong, and many find the Healer of Souls who seek only the healing of the body.

Hong Kong, September 5th, 1893.

H. D.

### FROM THE SECRETARIES OF THE WATCHERS' BAND.

THE past month has been an exceptionally busy one. We have had many requests for Watchers' Band literature, and the applications for information regarding the movement have been more than usually numerous. If only a fair proportion of these result in the formation of new branches, then we may expect a considerable increase in our membership.

Many of the communications we have received have been very encouraging, and prove that there is not only steady and continuous growth in numbers, but also in influence.

A missionary who is now engaged in deputation work writes:—"I am sure that the Watchers' Band is awakening and sustaining an unprecedented interest in, and enthusiasm for, foreign missions." Evidence of this is given in a deeply interesting letter from a local secretary, who says: "What a great deal of interest, joy, and new life some of us *at home* are owing to the Watchers' Band! I should not have written so much only you wish to hear of your branches from time to time, and I like you to know what a privilege and joy it is to me to do anything in the grand work of our Prayer Union."

Another secretary says:—"Our branch is growing steadily, and other friends are interested, though not yet members. I am working earnestly and prayerfully to extend our branch, and each fresh one interested gives me a new joy."

Such testimonies as these should encourage those of our secretaries who are faithfully striving by the help and blessing of the great Master to make their branches a power for good in the quickening and deepening of interest in the great missionary enterprise, and should stimulate others to yet more earnest and devoted service.

But our movement is not only extending at home; in the list given below of new branches that have been recently formed, we have the pleasure to report one at Belgaum, South India, which includes, besides the missionaries at this station, some of the native pastors and church members, and it is a joy to know that the prayers of native Christians are thus uniting with ours that "the glory of the Lord may cover the earth as the waters cover the mighty deep."

The missionaries, too, are testifying to their sense of the value of the prayers of so many faithful "Watchers," who are con-

tinually remembering these devoted toilers upon the mission-field, where they can help them best.

A lady missionary in South India writes:—"We would implore the prayers of members of our Watchers' Band that God's quickening spirit would so take possession of the hearts of those around us who are only *nominal* Christians that they could not help striving to lead others into the Shepherd's fold. And also that we missionaries may be richly imbued with the same quickening power, and that great and enduring patience may be given to us to enable us to rise in His name above the everyday petty worries which are so many."

One of our members in Sheffield has set a good example, and rendered valuable service by inviting to an "at home" during the anniversary meetings of the local auxiliary, a large number of friends for the purpose of placing before them the claims of the Watchers' Band. About 150 responded, most of whom were not members of the Band; and we have received a good number of applications for membership as the first fruits of this gathering.

We announced last month that a united meeting of members and friends would be held in London on Tuesday, November 21st. We have now the pleasure of further stating that the meeting will be held in the Memorial Hall, Farringdon Street, E.C., this being the most central position obtainable, and easily accessible from all parts of London and the suburbs. The Rev. A. Rowland, LL.B., B.A., will preside, and addresses will be given by the Rev. W. A. Elliott, of Matebeleland; Miss Winterbotham, who has just arrived from Tientsin; the Rev. George Cousins, editorial secretary; Rev. Thos. Grear, of Bishopsgate Chapel; also by Mrs. de Selincourt, secretary of Westminster Chapel branch, and it is hoped by Mr. T. E. B. Wilson, organising secretary of the Sheffield district.

We hope to see at this gathering, representatives of many of our provincial Branches, whom we shall heartily welcome, and we are very desirous that it may be a large and in every way successful meeting. The responsibility for this must be cast upon our members, especially those residing in the London district, and we earnestly request that all our "Watchers" will specially remember this meeting in their prayers.

JAMES E. LIDDIARD,  
H. LUCY LIDDIARD.

NEW BRANCHES.  
LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Balham and Upper Tooting...	Mrs. A. Ridley Box.
COUNTRY.	
Basingstoke (London Street)	Miss A. Glover.
Huddersfield (Mold Green) ...	Miss E. A. German.
"    (Ramsden Street)	Mr. Thomas Smith.
St. Ives, Hunts .....	Miss K. M. Warren.
FOREIGN.	
Belgaum, South India .....	Miss Emily Hawker.

A GENEROUS OFFER.

THE Rev. S. Tamatoa Williams wishes it to be known that he will be happy to aid in raising money for the new *John Williams*, by giving lantern lectures on the work of missionary ships. His services will be entirely gratuitous, and he will provide slides, but a lantern and operator will be required. Mr. Williams' address is Kelvin Lodge, Blythe Hill, Catford, S.E.

MONTHLY PRAYER MEETING.

ON Monday afternoon, November 6th, from 4 to 5 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 welcomed.

A DAUGHTER OF CHINA.

BY MRS. BRYSON.

SHE was not born where English skies  
Span emerald meadows, cool and fair;  
Warm Eastern breezes fanned her cheek,  
And played amid her dusky hair.

No Sabbath bells, with music sweet,  
E'er called her to the house of prayer;  
For heathen temples filled the land,  
And idol shrines were everywhere.

With small, brown hands together clasped,  
Before the god's grim form she bowed;  
Strange terrors filled her trembling heart,  
As o'er her rose the incense cloud.

Long, long it seemed since, filled with glee,  
She danced beneath the bamboo's green;  
Bound fast with torturing bands of pain,  
Her shapely feet no more are seen.\*

And life has grown one weary pain,  
Through noontide as through midnight hours;  
She often craves for death's long sleep,  
This child who played amid the flowers.

And through the sultry summer hours,  
Till autumn's welcome breezes blew,  
She drooped within the blank, white walls,  
Which round her home their shadow threw.

Till, when the olive's fragrant flower  
Perfumed the land with incense sweet,  
Fierce fever burned within her veins;  
Small strength was left the foe to meet.

She drooped, and, in her dying hour,  
The strange, weird shapes of fear and dread,  
Which throng the temples of her land—  
These, only these, stood round her bed!

To that far-distant Eastern town  
No joyful news had ever come  
Of Jesus, whose redeeming love  
Makes dying only going Home.

She passed away, and millions more  
Die thus within that distant land!  
We have the Light to cheer their way,  
The Bread of Life is in our hand!

Oh, hasten ere life's day decline,  
Shed light in China's darkened homes;  
For tenderness, and faith, and love  
Fill every heart when Jesus comes.

Tientsin, China.

\* At six years of age a girl's feet are bound in China.

## A WORD ABOUT CHUNG-KING AND THE WAY TO IT.

SINCE arriving home in June last, I have been more than once both astonished and grieved at the woeful want of knowledge displayed by some of our friends in regard to Chung-King and the Society's interests there. I am quite sure that the blame cannot be laid at the door of the CHRONICLE, and I think I may even venture, with all respect, thus publicly to exonerate myself from blame-worthiness in the matter. It has occurred to me that a further word, from one who has had the privilege of living and working in that distant station for many years, might be of service at the present time. It is gratifying to learn that in spite of the bad reputation which Chung-King has gained for unhealthiness—a reputation which I think facts do not entirely substantiate—more workers have intimated their willingness to brave the rapids and thread the gorges in order that the work of the Society may be carried on there without interruption. Perhaps I should state here, for the benefit of friends who are likely to possess in the future a greatly augmented interest in the Chung-King station, that those members of the Mission who were recently compelled to leave their work for a time on account of ill-health are not suffering directly from climatic ailments; and, further, that those members whose misfortune it is to suffer from occasional attacks of fever have given indubitable proof that they would have undergone precisely the same experience, perhaps even in an exaggerated form, had they been resident at any other station on the banks of the Yang-tz. The climate of Sz-Chuen as a whole, and the peculiarly depressing atmosphere of Chung-King in particular, are together, in all probability, responsible for certain forms of local sickness; but I think it deserves to be more widely known by our friends in England and Scotland that *the circumstances and conditions of work* at the station in the past may justly be regarded as having much more to do with the recent and present illness than anything purely "climatic." Many of these "conditions" are in no sense peculiar to Chung-King; in some shape or form they belong to every youthful station in the land. They can be put right in time. Some, indeed, have been put right already, and further improvements are under consideration. Let no one suppose that Chung-King is a fever swamp. It is nothing of the kind. The east and central districts of the province lie under a cloud-belt which, I am well aware, often enough renders the atmosphere oppressively heavy. But where is the city in the whole length and breadth of China that has not some climatic disadvantage? The chief evils of the locality for *us* are, I am thankful to believe, such as experience and wisdom, as well as a further and judicious expenditure of money on the part of the Society, can, to a very great extent, combat and overcome.

Chung-King is the western trade emporium of China,

and is in itself a prefecture of great magnitude and interest. Its crumbling walls attest its great age, and lend to it a wonderfully picturesque appearance. The numerous temples in the city are impressive monuments of the long past, and no inconsiderable part of local history is interwoven with important epochs of the Empire's career. On account of its splendid geographical position—it is built on a rocky promontory at the junction of two rivers—no less than on account of its renowned commercial character, Chung-King is destined to enjoy a future of increased prosperity. This has been still further assured by the Anglo-Chinese Instrument which quite lately placed Chung-King on almost the same footing as I-Chang, Hankow, and other Treaty Ports. Of course, it is a filthy place, as all Chinese cities are. It has a congested population of nearly 300,000, and, unless some of these thousands migrate elsewhere, I see no relief for them; for, large as the area of the city is, it cannot possibly expand, on account of having water on three of its sides and uncountable graves on its fourth. To touch these latter would be sacrilege.

In character the inhabitants are not attractive. One cannot truthfully describe them otherwise than as being terribly cunning and deceitful, very superstitious, and often egregiously stupid, although always wise enough and quite prepared, should a chance come in their way, to regard a foreigner as "fair game." Morally they have no backbone, and on all grounds they are much inferior to the natives of the central and eastern provinces. Quite 60 per cent. are addicted to the habit of opium-smoking. Their principal food is rice, although nearly all the cereals are more or less cultivated in the neighbourhood. They have also a rich and varied fruit market, and at no time of the year is it impossible to procure fruit of some kind or other. Much of it is good, and would stand well for quality even at home. The majority of the people are, of course, poor, some extremely poor; but it must be said, in justice to the wealthy, that many of them are not slow to do benevolent deeds. Soup and rice kitchens are kept open all the year round, while there are quite a number of philanthropic institutions—*e.g.*, foundling hospitals and native dispensaries—in the city. The more revolting features of heathenism, such as infanticide, are not so common as in some centres; but the social habits of the Chung-Kingese are perhaps even more repulsive than they are elsewhere. Among females small feet is the rule, and in many cases I fear the lot of women is a very hard one. They are never the equal of their husbands, and, according to Chinese law, cannot be. For the hardness of their lot they have to thank Confucius and Mencius! It has been my lot over and over again to see pictures of inexpressible sadness and grief in the faces of female visitors to our station. On such occasions one involuntarily cries: "O Lord, how long!" The literary class in the city is numerically strong, and, as elsewhere, they have the reputation of being overbearing, tyrannical, and highly

conservative. But, so far as I know, no Chung-King scholar, with perhaps one single exception, has ever succeeded in winning for himself a national fame.

It is in this city and among such a people that our Society commenced to work in 1888. To begin with, the missionaries were compelled to rent premises; but ere long they were able to purchase two separate and very commodious properties, in which the work of the station has since been carried on. On the site last procured a brand-new chapel has been recently erected, as well as a boys' schoolroom and medical dispensary. But circumstances already point to the necessity of acquiring more ground. The present tenements require to be renovated and improved; more air is also needed, and more air can only be got by annexing the adjoining properties, which were quite recently in the market. Perhaps some kind friend will take this very broad hint! "The quality of *timely aid*, as well as mercy, is not strained, it is twice blessed. It blesseth him that gives and him that takes."

On one other point, perhaps, it is desirable that a little information be supplied ere this hasty letter is closed. Some friends have been heard to ask: "How is Chung-King reached?" and that, of course, is an important question. The city is distant from Shanghai 1,500 miles; from Hankow, our nearest London Missionary Society station, about 800 miles; and from I-Chang, approximately, 400 miles. To reach the last-mentioned place it is only necessary to make a pleasant excursion on board one of the numerous well-found river steamers; but from that point onwards the journey has to be made by native passenger junk. After leaving the steamer the first duty of the *voyageur* is to visit the native junk station in order to select and bargain for a suitable vessel. The selection is not an altogether easy task. Great care and caution are needed for the work, and if the intending traveller has a knowledge of boats, so much the better. Even the strength of the planks at the bottom of the boat must be tested. This is usually done with the help of a penknife. If the planks are soft and yield easily to the prick of the blade, it is wise to pass the junk by as unsuitable for the journey. The sign of water in the hold is also sufficient to condemn a boat as "unfit." Only a tight and strong craft can face the rush of the far-famed rapids with success. Having discovered a satisfactory boat, the next step is to bargain with the owner or skipper for her charter. This will certainly consume hours, and possibly days of time, for on both sides the matter is rightly judged to be one of importance. Quite a host of details have to be discussed, such as the number of trackers to be employed, the date of sailing (Chinese boatmen have their lucky days), the amount of gratuities to be given, the detentions *en route*, as well as the total cost of hire. All these points require to be definitely settled, and then carefully inserted in the charter-party. This document is drawn up by the owner and signed by him, and by two or more "go-betweens," who

generally have a say in all such transactions; and is then handed with much politeness and many expressions of professed regard to the *voyageur*. The actual cost of a junk for this journey varies according to the size of the vessel. An average sum will be about Tael 130, or, say, £25 or £30. For this amount the passenger can claim the whole carrying capacity of the boat—say ten tons—and, in addition, he will probably have bargained for thirty sailors and trackers as a permanent crew, as well as for extra help at the rapids and in places where the current is swift. Labour is proverbially and actually cheap in China!

The boats employed on the upper reaches of the Yang-tz are of a special type and very strong underneath. The ordinary passenger junk is a compartmented vessel such as is never seen at home except in pictures. They are flat-bottomed, with a bow as unpretentious as the stern is high and distinguished-looking. Projecting over the bow there is always to be seen a long wooden spar. This is a "sweep," a most essential part of the boat's equipment, for it is required to assist the rudder when the vessel is negotiating rapids or crossing dangerous eddies. Of these there are plenty between I-Chang and Chung-King. In the centre of the vessel there is a long and generally undressed stick, which serves as a mast, and to this all the stationary or running gear for sailing or tracking is attached. The tracking ropes are all of bamboo, and some are of wonderful stoutness and strength. It often happens on the voyage that three-quarters of a mile of rope is out at one time, and I need hardly say that the sensations of the passengers at such a time are not of the pleasantest. The front part of the vessel is perfectly open through the day; but when night sets in, and the boat is tied to the bank, the space is covered in tent-like with mats, and under these the sailors and trackers find a place of repose on the deck. In spite of their visible miseries and hardships, these men are wonderfully content with their lot. They are wretchedly paid, and would seem to have no other object in life than to eat and drink. Large numbers of them smoke opium, and one wonders how they get the means to procure it. They form a very numerous class, and are despised by the more respectable part of the community. They are "dogs" and "cats" and "rats" in the estimation of many of their countrymen. But to return to the boat. In the centre is the deck-house, generally of very flimsy construction, and it is divided into several rooms, according as the boat is large or small. Here the passenger lives, and is not always too comfortable, especially in the winter months. The traveller—at least, the experienced traveller—never forgets to stow away among his bedding an extra supply of rugs and shawls. These articles are never more useful than on a boat journey in the winter to Chung-King. At the extreme end of the "ship" the skipper's quarters are found. If from the outside they have a "distinguished" air, I fear they are much less pretentious within. They are often enough, however, a little "snuggery," and in such

quarters whole families are sometimes reared. Altogether a Sz-Chuen passenger junk can scarcely be described as "a thing of beauty," far less is it for the Western pilgrim "a joy for ever." But it is in such vessels that visitors to the West must travel. While the land route, which follows a S.W. and N.W. course, is not impossible, and is, as a matter of fact, greatly used by Sz-Chuen opium coolies, it is, for sufficient reasons, wisely discountenanced by foreign travellers. The junks supply the orthodox means of communication between I-Chang and the city in which our Society has its most distant Chinese mission station. So long as there is a work for God to be done in the far West, there will be found men and women prepared to think little of the perils and less of the discomforts to be faced during a month of tedious navigation on China's great river. Some known to myself have decided in their own minds that, given health and strength, the work of the London Missionary Society in far-off Chung-King will never be allowed to fail through want of workers. They ever pray: "Let Thy Kingdom come," and already there are encouraging signs of a gracious answer.

J. WALLACE WILSON.

## OUR AUTUMN REINFORCEMENTS.

### PERSONAL NOTES.

**M**ISS AGNES STUART CUTHBERT, born at Arbroath, Forfar, had the advantages of careful supervision of her earliest studies by her father, who is the head master of a parish school, and she was afterwards trained at the Church of Scotland Training College for Teachers at Edinburgh. From the time of leaving college until she went to Madras, at the end of 1887, as an agent of the Church of Scotland Women's Association for Foreign Missions, she engaged in school teaching. At Madras she was superintendent of the Caste and Poor Schools for Girls, &c., from November, 1888, to April, 1892, and was very successful in rendering the school efficient. She returned to England on account of ill-health, but, having been restored by her stay at home, has been accepted by our Society, and appointed to Coimbatore, South India.

The Rev. WILLIAM CUTTING, who has resigned the pastorate of Queen's Walk Congregational Church, Nottingham, after about two years' work, and is about to join our Mission in Benares, was for some years an assistant master at the Lewisham and Caterham School for the Sons of Congregational Ministers. He passed successfully the London University Matriculation Examination, and, before entering the ministry, spent three years at Cheshunt College. For many years he has thought much of the claims of foreign mission work, and those claims seem to have made a stronger appeal to him of late through contact and regular correspondence with missionaries, he having friends in most of the Society's mission-fields, to some of whom he has been in the habit of writing monthly.

Miss IDA FULLER DARNTON, appointed to the Cuddapah district of South India, is a daughter of the Rev. P. W. Darnton, B.A., of Clifton Down Congregational Church, Bristol. She has for some years had a desire to become a missionary, but has only definitely seen her way to offer herself since the inauguration of the Forward Movement. At the time she came to this important decision she was a member of Lyndhurst Road Congregational Church, Hampstead.

Miss AMY JANE HARBAND, B.A., was born in England, but has spent the greater part of her life in New Zealand, being a member of Trinity Congregational Church, Christchurch. She traces her first desire to become a missionary to reading a story describing the sorrows of the Hindu girls and women, which awakened great pity and a desire to do something for them. Miss Harband was expected to arrive at Madras during the present month.

Miss ELLEN LOUISA HARGREAVE, of Edgbaston, Birmingham, completed a liberal education at Bedford College, London, and has considerable natural aptitude for acquiring languages. As a member, and also as a deaconess of Carr's Lane Chapel, Birmingham, there is hardly a department of that church's life and activity in which she has not been of real service. The date of her departure for Phalapye, South Africa, has not yet been definitely fixed.

Mr. HENRY HEWETT goes out with Mr. Osborne to found a new station at Vakkam, in Travancore, and is to labour at first as a lay evangelist. He is a first-class mechanic, and as a student at Hulme Cliff College he has been most painstaking and persevering, the good progress he has made being fully attested by college reports and by the certificates he has gained in other quarters under examination. While residing at Doncaster, he won the esteem and confidence of the church of which he was one of the most useful members.

Miss ALICE MARY HORNE, of Moreton-in-Marsh, comes of a family who have rendered great service for Christ's sake in that neighbourhood, and she is a cousin of the Rev. C. Silvester Horne, M.A., of Kensington. For more than ten years she has had a drawing towards foreign work, but she has regarded it less as a desire than a feeling that God wants her for that work, and that He has been leading her towards it. "It is not a matter of preference," she says. "I care most to do God's will, and, so far as He has shown me, this is His will for me." She has been a devoted and successful Sunday-school and church worker, and has added to her attainments by a course of training at Doric Lodge, Bow. Her destination is Amoy.

The Rev. ROBERT ALLAN MINES, M.A., B.D., and Miss MARY ELIZABETH MINES, are the son and daughter of the Rev. C. Allan Mines, B.A., of Rock Ferry. The first named has from his childhood had a desire to be a missionary, and specially dedicated himself to the work when sixteen years of age, but thought it wise to have some experience in an English pastorate before entering upon the more arduous labours of a missionary abroad. He has been

the pastor of Berkeley Street Church, Liverpool, for about two years. His academic distinctions are sufficient guarantee of his mental ability, and his earnestness of spirit suggests his fitness for a work which calls for intensity of consecration and devotion.—Miss Mines has been closely identified with church work, as her relationships would suggest, and for some time past she has been the devoted colleague of her brother in various spheres of Christian activity. She has a passion for souls—"the Lord Jesus Christ is all in all to me," she says—and, by conducting religious services and coming into close contact with individuals needing and seeking Christ, as well as by facing and grappling with the heathenism of the city in which she has been living, she has been passing through an unconscious course of preparation for missionary service. A friend who knows her well says, "I do not know a day when she has been prevented by illness from doing the work of at least two." Her family upbringing, education, Christian character, and general aptitude justify the belief that she will prove a useful and acceptable missionary.

Miss EDITH LUCY NICHOLAS, M.D., was educated at Walthamstow and Gravesend, and passed the London University Matriculation in the First Class when only a few months over eighteen years of age. She was at that time engaged in teaching, which work she subsequently relinquished, in order to fully qualify in medicine. Her perseverance and exceptional ability were in due time rewarded by gaining her degree, the cost of her medical training having been generously met by the daughters of the late Mrs. William Armitage, of Altrincham (Mrs. Jesse Haworth and her sisters), in memory of their beloved mother, herself an ardent friend of missions. Miss Nicholas has been conscious of a call from God to become a missionary from her earliest recollections, and it was from an earnest desire to prepare herself for the fullest possible service to heathen women that she entered upon the arduous task involved in a medical course. She is to be attached to the Jiaganj Mission, North India.

The Rev. WILLIAM DAVEY OSBORNE, pastor of Tutbury Congregational Church, Staffs, has, like most of those referred to above, entertained the desire to become a missionary for many years. "The Southport meetings," he says, "gave me a fixed purpose, and the subsequent period of inspiration and enthusiasm that has been upon the Christian Church has made me long to participate in her faith and love. That glorious valedictory meeting at Bradford, by many never to be forgotten, fired my soul into a blaze." Mr. Osborne was trained at Nottingham Congregational Institute, and is a man of much energy, and full of sympathy with aggressive evangelistic labours. He is going to the new station to be formed at Vakkam, Travancore.

The Rev. RICHARD COBDEN PORTER was also trained at Nottingham Congregational Institute, and was definitely won into the ranks of foreign missionaries through a visit paid to the Institute by the Rev. J. P. Gledstone, of Streatham Hill, in January, 1892, although the first

awakening of an earnest desire for foreign work was brought about by reading an account of the work and death of one of the Baptist Missionary Society's missionaries on the Congo.

Miss AGNES TIEFAINE SIMMONS is a sister of Mrs. Cullen, of Niuc, South Pacific, and received a part of her education in France. At the valedictory meeting in the City Temple, London, in which she took part, she stated that her first attraction towards foreign mission work was traceable to a lady who is at present doing medical mission work in Benares. Miss Simmons is a member of Robertson Street Congregational Church, Hastings, and has been appointed, with Miss Darnton, to the Cuddapah district of South India.

Miss ALICE YOUNG is well fitted from past experience to inaugurate a new educational era in the Phalapye Mission. As assistant mistress of the Enderby National School, she won the affectionate esteem of parents and children, and her professional prospects were full of promise; but she is so possessed with the desire to engage in missionary work—and has so wished from childhood—that she has gladly resigned any advantage in that direction for the opportunity of service among the heathen. She has been connected with the Independent church, and has taken an active interest in the Sunday-school and other agencies of the church for some years past.

We are not able to give a complete set of portraits, as some have not yet come to hand. The following is the key to the page of portraits—viz. :—

First row : Miss Darnton, Rev. W. Cutting, Miss Simmons.  
Second row : Miss Young, Miss Harband, B.A., Miss Horne.  
Third row : Rev. W. D. Osborne, Rev. R. C. Porter, Rev. R. A. Mines, M.A., B.D.

#### VALEDICTORY MEETING AT THE CITY TEMPLE.

FOLLOWING in the lines of the memorable Valedictory Meeting at Bradford last autumn, a farewell gathering was held in connection with the Autumn Session of the Congregational Union of England and Wales, held in London last month, the meeting taking place in the City Temple, on Thursday evening, October 12th, under the presidency of Mr. R. F. Horton, M.A., Chairman of the Board of Directors. The Temple was closely packed with delegates and the general public, who followed the proceedings with close and eager interest.

The Chairman conducted the opening devotions, and then addressed the assembly in the terms which we have fully reported in our first article.

The Foreign Secretary (the Rev. R. Wardlaw Thompson) introduced the returning missionaries and the new workers, remarking that the manifoldness of the work in the mission-field was well illustrated in the missionary company. He also mentioned that Miss Wills, of Bristol, was among the number, not as an agent of the Society, but as going out to Travancore to join her brother. The larger number of the missionaries were

SOME OF OUR REINFORCEMENTS (SEE PRECEDING PAGE).



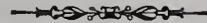
going out to familiar forms of work ; the remainder represented special branches. Dr. Lucy Nicolas was the first lady medical missionary appointed for special work in India in connection with this Society, although the wife of Dr. Campbell, of South India, was a fully qualified doctor. Another special agency was that of lay evangelists. While the Directors had not the slightest intention of lowering the standard of intellectual efficiency in the missionaries, they had come to the belief that the training in a theological college was not the only training which might make a good missionary, and they were prepared to find openings in the field for men of thorough Christian character and approved power of Christian service, of good general education and experience in the world, who would go out and work side by side with those who had passed through a theological course. Mr. Hewett was one of this slowly increasing number. The Rev. W. Cutting was destined for the higher educational work. The Directors did not believe that education was the way into the Kingdom of Heaven ; but they had very good reason for believing that, under certain conditions, education formed a means of reaching the hearts and consciences of many whom the missionaries could not otherwise influence. Mr. Cutting was not being sent out simply to teach secular subjects, but was to be a missionary who would have special opportunity afforded in teaching of using the talents with which God had endowed him for promoting the Kingdom of Christ among the young. The different stations to which the workers were going also represented the varied character of the work of the Society ; "but these missionaries are a witness to our confidence that nothing is too hard for the Lord, and are a declaration of our determination, by God's grace, to reap where the harvests are ripening, to toil where the fields are fallow, to mine and to blast where the rock is hardest, until we win all fields and all lands for Christ. I am glad to say that ten of the company here are representatives of our Forward Movement, and that by the end of the present year our 200 of normal number will have risen to 265, if God be willing."

Each missionary then spoke a few earnest words of farewell, and the Rev. A. Bonsey followed on behalf of those who are returning to work, heartily thanking kind friends all over the country for the royal way in which they had treated the missionary deputations. "I am going back ten times the missionary I was when I came home," said Mr. Bonsey. Again : "If that Forward Movement stops, you crush half the life out of every mission church that now exists." A Korean gentleman had, on visiting Hankow and attending a church meeting, remarked : "The whole place seems to me to be filled with Jesus." Yes, and the time was coming when the whole world would be filled with Jesus. "The one thing worth living for in this world is the glory of Jesus Christ our Master."

The Rev. G. S. Barrett, B.A., Chairman-Elect of the Congregational Union, delivered the valedictory address. It was, he said, the service far more than the sacrifice it would entail that was uppermost in the hearts of the missionaries. Among their encouragements and rewards would be the assurance that they were sustained and strengthened by the sympathy and prayers of the churches at home. More than all, and above all, they would have with them the presence and sympathy of Christ Himself. The Kingdom of Christ was a large term, as large as human life—nay, larger—and there were men and women

serving in the Kingdom who had never spoken the message of the Gospel to any human heart. But there was a work which lay nearer the heart of God than any other—the noblest toil in which human hands engaged—the work for which the Eternal Son of God left the glories and royalties of Heaven for the shame and sorrow and death of the Cross ; work for which He now lives and intercedes before the Eternal Throne ; the work of saving men from the curse and ruin of sin, and of redeeming them for God. "It is this work—the highest, most glorious, most difficult of all the service of Christ—to which He has called you, and to which you have consecrated your lives." The missionary, said Mr. Barrett, had peculiar and compensating blessings, many of which were denied to those at home. "While we are arguing about the Atonement, you will be proving it every day to be the power of God unto salvation unto everyone that believeth." "Of this I am sure—if you will only speak to Christ every day of your work, and drink of the living water which you bear to others, your work will be its own exceeding great reward." In the dark moments, let them remember this truth : "Ye know that your labour is not in vain in the Lord." "In the name of this assembly and of Christ, I invoke on you the blessing of the Eternal God, and I ask for you each the greatest of all gifts, that you may go forth to your great work filled with the Holy Ghost."

The valedictory prayer was offered by the Rev. W. Hardy Harwood, and, after a hymn, the Benediction was pronounced by the Chairman.



## ARRIVAL OF MESSRS. WOOKEY AND REID AT LAKE NGAMI.

### EXTRACTS FROM LETTERS FROM REV. A. J. WOOKEY.

Botletle River, South Africa,  
May 25th, 1893.

WE reached the Botletle River yesterday morning, 210 miles from Phalapye. Last Sunday we were at Lotlhakane, some water pits in a dry river bed, the water of which is said never to fail. We travelled slowly, except when we had to push hard from one water a long distance to the next. We had thirty, thirty-six, and forty-eight miles without water. Some of the road has been very heavy sand, and here and there the bush very thick, but the road altogether is not so bad as I expected it to be. The first part of the country we came through was intersected by or dotted with hills. After that we crossed the immense plains of the Khalahari Desert. The grass was very dry, and the rain pools all dried up ; but we have, so far, had no difficulties worth speaking of. We found water in

#### REMARKABLE WELLS

along the road at varying intervals. They are round and made through the rock at various depressions in the country. In these hollows we found the limestone had been bored through to a depth of from ten feet to twenty or twenty-five feet, and contain a good supply of water. We needed a

good quantity to supply the wants of nearly a hundred head of cattle. Nobody can tell the origin of these wells. The Bushmen whom I have asked say that Tora (God) made them. But it is evident they have been worked out by human hands, and the rocks and stones around them are so smooth and well-worn that they must have been in use for generations, perhaps ages. The stepping-stones down the sides are well worn by the feet of those generations of people. Who were those well-diggers, and what were they like? Perhaps the same people as those the ruins of whose buildings remain in Mashonaland and other parts of the country. Near the mouth of each well is a hollow in the ground or in the rock, into which the water from the well is poured by buckets carried by us for the purpose, and here the cattle were brought in fours or fives to drink.

At Lotlhakane we had no need to divide the cattle or get water out of the wells; the pits were wide, large pools, and the cattle drank well.

There are no lions in this part of the country, as game is very scarce. A new feature in this scene has been a few tall palm trees here and there, which we saw for the first time at Lotlhakane. The only people we saw for a long way before reaching the river were

#### BUSHMEN,

of whom there are a good many. They are called Masarwa. At Lotlhakane we found there were several villages of them. The chief, Kgame, has adopted the plan of giving them cattle and sheep and goats to take care of, and this is having a good effect upon them. They are smaller than the ordinary size, but are not dwarfs. The better living and more settled life seem to have made no difference in this respect. Their natural colour is yellowish, but they are all black with grime and dirt and smoke. On Sunday we had a number of them—men, women, and children—to see us. They wear skin clothing. We had quite an entertainment with them in the afternoon. They sat on the ground, and Khukhwi and his wife, with Mualehe, taught them the verse of a hymn in Sechuana, and to sing it. Then I showed them a number of large coloured pictures, Scripture subjects, given me by friends at the Tract Society. These interested them very much. One old man understood Sechuana very well, and interpreted for me, while I gave a short account of each picture. Then these wild children of the desert joined in a simple service of prayer and praise to the great God in heaven, and heard something about His love, and were told of Jesus the Saviour, and that if they prayed to Him He would save and bless them.

Yesterday we reached the

#### BOTLETLE RIVER,

at a place called Makgarekgare, an immense lagoon, or lagoons, in which the river loses itself. It was a grand sight to see so much water after so dry a country, and for the cattle after nearly two days without a drink. The water

was very salt, and we did not stay there very long, but came along the river a few miles. Nothing of the river is to be seen but immense tracts of reeds. In fact, it seems to be nothing but immense swamps, stretching for many miles, and of great width. In the reeds, in the midst of the swamps, are islands on which the people live, and can only be reached by canoe, and by passages in the reeds known only to the people themselves. The country on either side is for a very long way little higher than the level of the water in the swamps. Wild fowl abound. There are two small villages outside the river, but close to the edge, which we have seen to-day. I have been to see the chief at both. One I found ill, and gave him some medicine. The one here took me this evening to see six of his people, ill with malarial fever. I will do what I can for them in the morning. Their houses are small, low huts, made entirely of reeds. The people and their huts are very dirty and look miserable, and they look as if they needed something to make life a bit brighter and hopeful for them than it is at present. I have scarcely had time to do anything or to learn much about them. The old chief here has promised to send off our post for us, and I must give it to him early in the morning.

Motlhaba oa Tsetse, Botletle River,  
June 21st, 1893.

We are getting on here slowly, and are still some distance from the Lake. We are 413 miles from Phalapye by the road, 200 of which have been along by or near the river. The road is the stiffest I have ever travelled for bush and sand, and we can't do more than from eight to twelve miles a day. As the road is but little used, the trees and bush grow over it, and make it very difficult to get along. We have to do a good deal of cutting trees, &c. The half tent of the buck wagon is rather high, and gets into the wars, and has been broken. Some of the sails are in rags.

Bushmen are seen sometimes. Poor folks! what with their natural state and the bad treatment they receive from the other tribes, they look miserable enough. One poor little old fellow turned up at the wagon this morning from the forest, from whence he had heard the whips. One of his ears had been cut off close to his head by one of the Batauana. He gave us the bits of news he had, and spoke Sechuana very well. I gave him a bit of meat of a koodoo which had been killed yesterday. He did not roast it as usual at the fire, and when asked why, he said that his wife was in the forest, and he would eat it with her in the evening. His "little woman" he called her. It did one good to find a bit of such thoughtful love even in a poor waif of humanity such as he.

June 22nd.

Messrs. Jamieson and Smith report all quiet on the lake, from whence they have recently come. They think there will be no difficulty about our settlement, or in finding a suitable place.

Batawana Town, July 1st, 1893.

We arrived here yesterday all safe and well, except that our oxen are very tired, knocked up in fact. The distance, as I have measured it, from Phalapye is 500 miles and some yards.

To-day I went to the chief and formally told him why we had come into the country, and asked for a place for a station in some healthier part of the country. I told him our first object was to preach the Gospel; then to establish a school, where the boys and girls could be taught English, &c., and to work. Mr. Reid would be ready to teach them carpentering. The chief said: "Can he make yokes, and make a stock for a gun?" Mr. Reid said: "Yes; he would teach them to do such things."

We were sixty days coming here from Phalapye. We are encamped on a mound some six or seven hundred yards from the town, which is a fair-sized place, containing some thousands of people.

Tauna, Lake Ngami, July 13th, 1893.

A day or two ago I was called to a meeting of chief and people, when the chief told me that they had decided that we should go to Kgwebe, as the only suitable place in the country for a station. It is some distance from here, at least forty miles, and some distance from the Lake. I saw the tops of the hills as we came to the Lake, and they looked high.



### PERSONAL NOTES.

CHINA.—Dr. Burton and family, with Miss Field, returned to Hong Kong from Japan at the beginning of August, very greatly benefited by the change.—The Rev. G. Williams, of Canton, has been appointed secretary of an association, embracing the missionary brethren in that city, for the purpose of doing what they can by way of united missionary work. While retaining the individual nature of each mission, they wish to so unite themselves that all hindrances to the work arising from separate religious societies shall be gradually removed.—The Rev. C. G. Sparham writes: "The foreign ministers in Peking have made stringent representations to the Tsung li Yamen in reference to the Sung-pu tragedy, and already we are feeling the effect of their action in the gradual subsiding of the absurd rumours that were rife a few weeks ago."—Dr. Griffith John has made a splendid recovery.

INDIA.—Mr. Wilder, of the Student Volunteer Movement, is finding plenty of work to do. He is living in the north end of Calcutta. He delivers addresses in various places, but finds that the most useful part of his work consists of private conversations. Large numbers of students and others now go to his house to read the Bible and to talk over their spiritual

difficulties. The lads come from Government and Hindu Colleges, as well as from missionary institutions, and there are a sprinkling of older men among them. One day as many as seventeen called, and every day he has six or eight. This is very striking evidence of the great need there is for such work among the educated classes of Calcutta.—C. E. Livesay, Esq., district executive engineer, has quite spontaneously made an effort on behalf of the Society's work by circulating the following notice among Christian residents at Berhampur: "Believers in Christianity will always desire that other nations may learn the vital truths of our religion. The London Missionary Society is doing noble work in foreign missions, and, from the CHRONICLE for June, 1893, has apparently got into debt. The Society has long laboured in this station, and I trust all who know its representatives will help according to their means to further its objects by joining in this subscription towards its general funds." The effort realised Rs. 60, and the expression of sympathy has greatly cheered the missionaries.—Quite unexpectedly there has come to the Berhampur Mission the opportunity of another step forward. At the close of August, Mr. C. S. Clark, of Bhagwangola, offered the use of his house there rent free for a year. For the present it is proposed to use the house as an out-station of the Jiaganj Mission, sending either European missionaries or Bengali Christian workers to visit it from time to time.—The South Indian District Committee of Missionaries concluded their annual meeting—held at Coimbatore—on September 20th. The Rev. J. H. Walton, secretary, reports that it was the longest meeting the Committee had ever held—exactly a fortnight—"and by unanimous consent it has been also the most successful and the happiest." There were thirty missionaries present.

SOUTH SEAS.—The Rev. J. J. K. Hutchin reached Rarotonga on July 28th, and met with a hearty reception from the people. He has found a widespread desire on the part of the natives that their children should have an English education.—The Rev. J. H. Cullen has sent two first copies of the first book printed by him in Niué. Mr. Cullen mentions that the natives are showing a great deal of enthusiasm in the matter of contributions, and are anxious to do their share in helping on the Forward Movement. Everything points to the prospect of a much larger "Poa" this year than for some years past.

NEW GUINEA.—The *John Williams* reached New Guinea early in July with the new South Sea Island teachers. The Rev. A. Pearse writes that they all look capable and earnest men. Three of them fell to his share, and he is much pleased with them. The Rev. C. W. Abel, of Kwato, also writes:—"Mr. Marriott, who accompanied them, and who also came as a Deputation from the Samoan District Committee, with proposals affecting the settlement of Samoan teachers in New Guinea, to submit to the New Guinea District Committee, has been about a week with us, and took part in several meetings held here while the teachers were together. He also paid a visit to the Samoan stations in Milne Bay, with Mr. Walker, in the *Niué*. His exceedingly pleasant visit will do much to awaken a still deeper and more intelligent interest in our work amongst the Samoan pastors and Malua students."—The Rev. J. H. Holmes met the Rev. J. Chalmers at Thursday Island on August 5th, and intended accompanying him to the "May" meetings at Badu and Saibai, and then on to Port Moresby for a season.

### TREATMENT OF KANAKAS.

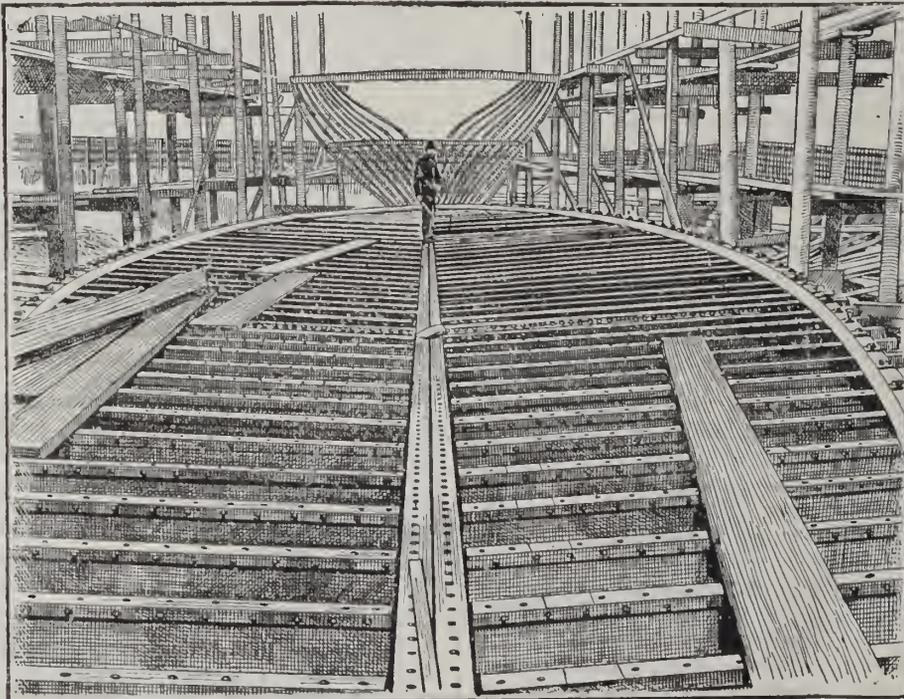
WE reprint the following extract from the *Australian Christian World* of August 24th, 1893, with a sincere hope that its optimistic tone is justified by facts. We note with especial satisfaction the last sentence. If the Christian conscience is really awakened, and can be kept awake, the Kanaka traffic may become a legitimate and even beneficent branch of commerce; otherwise the terrible evils of the system are sure to reappear:—

"Queensland has been very severely condemned for the employment of blacks in her sugar industry, by home philanthropists and South Sea missionaries. She has been charged with slavery and kindred sins. Terrible deeds of cruelty were doubtless perpetrated in the past. It is a hideous story of reckless kidnapping and unscrupulous greed that must remain a blot upon our history. But it should be known that this villainous traffic is no longer in existence. The natives of the islands come to our plantations voluntarily, are even eager to come, and are well cared for when they are here. The evils have been reformed away. Kindness and justice rule. And what is better than all, most successful efforts are made to Christianise them; and many go back to their islands not only strong in body, and well furnished in purse, but with regenerated souls. The Rev.

A. J. Webb, of Brisbane, told his congregation, from observations in several plantations at Bundaberg, that physically these men and women looked exceedingly well; no class of agricultural labourers could look healthier, or more contented. There can be no doubt, he said, 'about their being well treated. But what is specially pleasing is the fact they are regarded as beings with minds and men with souls. Worthy men and women are working for their good. Ladies and gentlemen, as well as missionaries and their wives, are giving much attention to teaching them and missioning them for Christ. A very large gathering of them crowded one of the buildings of the town for me to address, and I shall never forget the impression of that Kanaka service, the way the men and women sang, and the short prayers and earnest testimonies to Christianity that some of them uttered. Men whom I had known when they were labourers in Fiji were so altered from their barbaric state as I knew them there, that no further proof was wanted of the genuine results of the patient efforts on their behalf in the Bundaberg district. In the midst of all the money-making which necessarily engrosses the people yonder, it is a fitting thing to see the souls of men are cared for.' Similar efforts are being made at Mackay and other parts of Queensland with very pleasing results. The Christian conscience and the community have been awakened, and no longer are the dark deeds of days gone by possible."

### PROGRESS OF THE "JOHN WILLIAMS."

THE view of the *John Williams*, taken on the 2nd September, shows the double bottom like a huge raft, with a few ribs standing near the stern, which indicates her form at that part. A fortnight later is given in the other picture, with all the frames or ribs erected, spaced twenty-three inches apart the whole of the vessel's length. The next important work is the tying of those ribs and beams together. This is done by the stringers or tie-plates; also the skin of the ship completes the whole attachment.



THE DOUBLE BOTTOM.

tight bulkheads or divisions, to diminish (in addition to the double bottom) the risk of sinking if damaged.

As the work advances the question comes: How is the vessel to be propelled over her long voyage of about eighteen

thousand miles (or six times the distance of Liverpool to New York)? Well, for sailing the *John Williams* No. 4 is barquentine rigged with three masts of steel, each a little over ninety feet long from the deck, and spreading 12,500 square feet of canvas—that is, more than a quarter of an acre—taking nearly a mile and half of rope to set up masts and spread sails;

Then, imperfectly seen in the picture, are five water- | the other means of propulsion being the engines. They

will be most required during calms, light and head winds, when the sails are of no use. Arrangements are being made to carry coal for about 9,000 miles, or half the voyage.

In the engine factory large castings are appearing, several three and four tons' weight, and the smaller parts are lying here and there—such as connecting rods, pumps, and shafts for taking the power to the stern of the vessel to turn the propeller or screw. The pieces, as it were, are the bones of the man that is to push the ship along. But it is no use going over the various parts with their singular

names. Still, the size of the cylinders should be known; where the steam expands they are 15 in., 24 in., and 39 in. diameter, triple-expansion, all with a stroke of piston of 24 in. The horse-power is about one-fiftieth that of the *Campania*.

The boiler is having its shell rivetted together, and will have to stand a pressure inside of 175 lbs. on every square inch.

Next month the cabins will be fitted up, and will prove more interesting.—Yours, &c.,  
A. RIVET.



THE VESSEL'S RIHS.

THE late Miss Nancy Crook, of Sydney, whose death we announce in another column, at the age of eighty-six, joined her sister, Mrs. Nisbet, in Samoa about the year 1846, soon after the death of her father, the Rev. W. P. Crook, missionary in the Marquesas, Eimeo, and Tahiti, from 1796 to 1830. She was a great help in the Mission, as by assisting her sister in domestic matters, Mrs. Nisbet was set free for the work of teaching. Miss Crook was always ready to give her nursing aid to missionary families in time of sickness, and in Sydney, although having to support herself, she was always at hand to aid in times of illness. The Rev. S. Ella visited her frequently, and always found her calm and happy, patiently awaiting the call to the higher Kingdom.

MADAGASCAR.—Madagascar has at last been attacked by influenza, and among the natives it has been terribly fatal. At Ambohimanarina 150 deaths are reported, and from other places as many as 60, 40, and 30 deaths are announced. The whole country has been attacked. Among the Europeans in the capital there have been many cases, but happily none of them fatal, and most of a very mild type. The worst seems now over and new cases are rare. The native idea seems to be that, as the disease makes them hot, the best thing for them to do is to go and sit out in the cold wind. No wonder so many die.

## THE BHOTIYA MISSION.

### A VISIT TO MILAM.

THE mission work initiated three years ago by Mr. Bulloch among the Bhotiyas of Johâr being now fairly started, through the liberality of our kind friends at the Bromley Congregational Church, it has become necessary to make some definite arrangements for settlement among them. For two months past our native Christian doctor, Tara Datt, and Christian schoolmaster, Mr. H. Streeting, have been living at Munsiri, where the Bhotiyas reside during the spring and autumn. These brethren, together with Mr. Agnew, a gentleman who has earnestly given himself up to this work, have been making the acquaintance of the people and finding out the capacities of the place for evangelistic effort. They thought that a personal visit from one of the Almora missionaries was desirable, in order to arrange plans of work on the spot. As this was obviously necessary, I have taken advantage of the school vacation to pay a visit to the Bhotiya country, and now propose to tell you something about the work there.

And, first, a few words about the people. The Bhotiyas are in one sense a nomadic tribe, inasmuch as they change their quarters three or four times every year. They are first and foremost traders with Tibet, and their wanderings are mainly due to the requirements of this trade. But they are agriculturists as well, and possess much land in the country lying between Almora and the snowy range of the Himalayas. They have three principal places of residence during the year—viz., (1) Milam, at the foot of the Untadura Pass into Tibet, which is habitable only during the summer and rainy season on account of snow; (2) Munsiri, a wide fertile valley thirty miles below Milam; and (3) the low-lying Tejam and Bageshwar district, where they live during the winter months. The more wealthy Bhotiyas have houses in all three districts. As horses or mules cannot travel on the difficult tracks about Milam, they have adopted the curious device of carrying their goods to and from Tibet on the backs of sheep and goats, huge flocks of which they keep for purposes of carriage only. Panniers of canvas, bottomed with leather, are slung over the back of each animal, and a man and a boy, with occasionally the help of a fierce Bhotiya dog, will convey a string of a hundred sheep or goats with their loads over the passes. The animals feed on the grassy slopes of the mountains, and in the dry season the Bhotiyas cut down leafy branches of trees for fodder. The Bhotiyas are no doubt of Mongolian origin, and when of pure descent have a decidedly Chinese type of face. They call themselves Hindus, and have adopted many Hindu practices, but as they do not observe all the rules of caste, the other Hindus of the province will never eat with them. For instance, it is often cast up as a reproach against them that when they visit Tibet they drink tea with the Tibetans, which no Hindu can do without loss of caste. They are also very fond of a spirit

made from rice, called *juân*, the drinking of which is of course contrary to caste rules. Indeed, they are not very orthodox Hindus, and for this reason all the more open to new teaching. In character they are more frank and hearty than the ordinary Hindu, and I grew quite fond of them while staying in their country. Theft and crimes of violence are practically unknown among them. They keep no locks on their doors, though they leave their houses unoccupied for months at a time. Their language is Pahâri, the dialect of Hindi spoken generally here, but most of them are acquainted as well with the Huniya or Tibetan language. Their women are noted for great strength and excellent character.

I set out from Almora on the 9th of May, provided with the tent specially given by Mr. Arthington for the Bhotiya work, and after a journey of seven days through Bageshwar and Tejam, which had nothing worthy of record, except that I had the opportunity of a good look round at our work in Bageshwar, reached Munsiri on May 16th. The first house to be seen on entering Munsiri is that of old Mâni Bura, the patriarch of the Bhotiyas, to whom I went to pay my respects before going any further. The old gentleman, who is now very infirm, received me courteously, and said our coming to work among the Bhotiyas would do much good. I found Munsiri to be a wide valley containing about a dozen villages scattered on the northward-facing slope leading down to the River Gori Ganga. Mr. Agnew and the others were living at the dharmshala, or native inn, near the village of Râthi, and I was glad to find them all well and cheery, Tara Datt evidently having plenty of work in connection with the dispensary, which seemed very popular. Notice was at once sent to the leading men in the different villages of a meeting on the following day to discuss the question of the establishment of a mission school. A good many men turned up on the next afternoon, when we held our little parliament under the grateful shade of a chestnut tree. Rae Bahadur Kishen Singh was asked to preside. He is the leading personality among the younger Bhotiyas, and is a remarkable man in his way, having been decorated and rewarded by Government for undertaking three daring explorations of Tibet and Gilgit, and for surveying those countries. He cannot accompany his brethren nowadays into Tibet, as the Tibetan Government has put a price on his head. I explained in Hindi the advantages of the proposed school and dispensary, and asked them to cooperate, and to give their opinion as to the best place for establishing these good institutions. From the discussion which followed it was evident that at present we cannot expect the Bhotiyas to leave their children in any one place during the whole year, and the only feasible plan appeared to be to have a *travelling* school and native doctor, with central building and store for medicines, books, &c., at Munsiri. Before I left, however, the leading men agreed to leave their children in Munsiri during the winter months

as well as in spring and autumn, and so obviate the necessity of the school being removed to Tejam in the winter. The plan now proposed is that the school and Christian agents should remain in Milam during the rains (June to October) and in Munsiri during the rest of the year. The requirements in Milam will be very simple, but in Munsiri we ought to have a good building of our own erected as soon as possible, to show the people that we mean to stay, and because, although favourably disposed now, they will probably be hostile, for a time at any rate, as soon as a conversion takes place, which I hope will happen very soon, and it will then be difficult to get land or even a place to stay in. Our meeting was a friendly and satisfactory one, and before we separated Tara Datt spoke a few earnest words to the men assembled, telling them that we had come among them for love of Christ, and that our object was to bring them to a knowledge of Him.

The following day Mr. Agnew and I set out to visit Milam. We were told that the road was well-nigh impassable, the winter snows being not yet melted and many bridges being broken down; but we were anxious to see the place for ourselves, and ascertain which of the villages at the head of the valley would be most suitable for residence during the rainy season. The road from Munsiri first dips down steeply into the valley of the Gori Ganga, or White Ganges, so called from its colour, which characterises, I believe, all glacial rivers. The road then continues for over thirty miles up the narrow gorge of the river, often between narrow walls of cliff of immense height, and crossing and recrossing the torrent quite a score of times. Where the bridges had been carried away it was necessary to zig-zag our way by difficult goat-tracks high up on the cliffs, and then climb down at some point where the river was covered by the snow, and so reach the opposite side. Occasionally the river runs for a quarter of a mile or more underneath the snow, and then we had comparatively easy walking on the top of it. Often we had to walk across stretches of hardened snow covering the side of the gorge, and sloping at a very sharp angle down to the torrent below. The Gori Ganga is a river to dream about! The natives call it a "págal nadi," a "mad river," and such indeed it is. It is one wild rush of thundering rapids and cataracts from its source in the Milam glacier to its exit from the gorge thirty-five miles below, and its roar is deafening all the way. Once in it there could be no escape. Owing to the melting snow the river was much swollen, and large streams were coming down from the slopes and breaching the road. At one point we had to plunge through a big waterfall which was falling on the path, the force of which almost knocked us over the cliff. At another place we had to cross the torrent on a single fir log, round, and, oh, how slippery! On the journey we saw a fine black bear licking honey out of a rock close at hand, and several yaks. We had with us a small single tent just large enough to contain our two waterproofs and blankets spread

on the ground. One night, after we had eaten our modest supper of boiled rice and salt (for our provisions had run out), and had had our evening chapter and prayers and settled down to rest, a hurricane blew the tent on to the top of us and we had to scramble out in the soaking rain (and the rain is very heavy up there) and find our way to a cave or rather crevice under a rock some distance up the hill, where we spent the night lying on such of our things as were least wet. Mr. Agnew, who is an old campaigner, was asleep in a few minutes; but I lay awake for a long time looking out on the gorge, which was beginning to be lighted by the rising moon, and listening to the roar of the torrent. One seemed to hear wild voices and strange cries mingling with its sound as the wind rose and fell. With some brief snatches of sleep the long night passed, and we were glad to creep out of our narrow lodge and resume the journey at dawn. On the morning of the fourth day, Sunday, we marched into Milam with a shout of "Prabhu Yishu Ki jai" ("Victory to the Lord Jesus"). The town, which lies almost at the head of the valley, was quite deserted—a city of the dead. We were rather proud of leading the way to Milam this year. The Bhotiyas, with their strings of sheep and goats, began to arrive next day. We had hoped to get provisions there, but could only buy rough rice, which is not very appetising without milk, though on the Monday Mr. Agnew shot some wild pigeons, and we had a fine stew made. The wind blew so violently at Milam all the time that we could not use the tent, but slept two nights in the dharmasala, which is simply a low shed open to the air on one side. I noticed that Tara Datt, on his visit to Milam two years ago, had written in chalk on the rafters the Hindi words, "Yishu Muktidata hai" (Jesus is the Saviour), which made the place seem more homely.

The valley at this point (Milam) widens out somewhat, and there is a good deal of cultivation. The town contains over 3,000 Bhotiyas in the rainy season, and there are several other villages: Martoli, Bruphu, Marpha, Bizju, Parsu, &c., in the near vicinity, but two or three miles further down the valley, which must hold several thousand people when the Bhotiyas are in residence there. We visited most of these villages. Milam is by far the largest, and the best place for school and other work.

The scenery at Milam is not very striking. Some of the highest of the snowy peaks are within a few miles, but hidden by the lower bluffs. From Martoli, however, a wonderful view is obtained of one of the peaks at a distance of only two miles. Our guide said it was Nanda, 26,000 feet high. We also visited the Milam glacier, which closes up the higher end of the valley, and saw the Gori Ganga rushing out of his icy caverns. The glacier is of enormous size, but not so interesting or accessible as the Pindari glacier, which I visited last year. Milam is only one day's journey from Tibet, but the road is a toilsome and dangerous one up the snowy Untadura pass. If we had had provisions

we should certainly have gone over the border with knapsacks and a guide. Our coolies, carrying tent and baggage, lost their way on the last march to Milam, and we spied them rather late in the day sitting shivering on the far bank of the river, near a broken snow-bridge, and unable to get across. We had to fetch ropes from the village and swing the loads across at the narrowest available point, while the coolies had to retrace their steps to the single log bridge before mentioned. We returned at a great pace down the valley, as much of the snow had melted, leaving the ordinary road free in most parts, until we reached a place called the Nahar, or Canal, where the river rushes out with great force between two perpendicular walls of rock. There is a double bridge near this point, connecting the banks with a huge rock in midstream. One half of the bridge was carried off by the rising torrent just as we reached it, and we had to wait until 5 p.m. next day while a new bridge was extemporised by the Bhotiyas working from both sides of the river. This they managed not unskillfully by splicing together fir trunks, but the bridge when completed had a most complicated wobble, as there were three lengths of timber in it and no support in the middle, whilst it was only the breadth of two logs. As for side rails, such luxuries are unknown in that country. I am free to confess having *crept* across this. The erect posture is certainly one of man's noblest attributes, but there are times when it has its drawbacks.

We reached Munsiri again after an absence of a week, and found that our friend, Kishen Singh, had been active in our behalf, and had got the leading men to sign a document in Hindi, in which they recognise the kindness of the Mission in starting a school and dispensary, and engage to send their children to the school and encourage others to do the same. This paper I have brought back with me. I visited two sites for building, either of which Kishen Singh will procure for us, and selected one in a central position and in a healthy, breezy situation, with good water and plenty of stone for building close at hand, which I have recommended to our Committee. After a day's rest at Munsiri, Tara Datt and I returned to Almora, which we reached safely, though it was a very wet journey, after six days' travelling, having been away rather over three weeks.

While in Milam I collected from the Bhotiyas quite a vocabulary of Huniya or Tibetan words and phrases through the medium of Hindi. I believe that if a competent man were to spend two or three seasons in Milam, which would afford the opportunity of paying as many visits to Tibet, he could learn the language and translate the Gospels into Tibetan, and perhaps frame a useful grammar and dictionary. It also seems likely that, by means of our *medical* work, we may before long get a footing in Tibet itself, and (who knows?) even a branch mission over the border! The Tibetans visit Milam annually in large numbers, and will see the advantage of the medical aid given by the Mission, and will desire the same for themselves. Indeed, some of them have urged Tara Datt to go and live in their country.

Thus it appears that a splendid opportunity for Christian evangelisation lies before us in the Bhotiya country, which is also the door of Tibet. We want a good Christian medical man and evangelist, Tara Datt being now physically unequal to the hardship of the work, and we could do with more money for land and building. We need, above all, your prayers that the Redeemer may be known and accepted by this far-off people, so amiable for many reasons, but more than all because they are souls for whom Christ died.

June 5th, 1893.

E. S. OAKLEY.

P.S.—It is a matter for deepest thankfulness that the people are willing to commit the dear children to our care to be taught Bible truth, for it is among them, we believe, the Master will find His harvest.—E. S. O.



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.

LAUNCHING  
OUT AT  
CHUNG KING.

DR. DAVENPORT writes to the Rev. R. Wardlaw Thompson:—"I wish you, and friends at home, could have been with us these few last days, for I am sure it would have made your hearts glad, and join with us in thanks to God. We have at last been able to open our new buildings, and remove our work from this compound to the new and better one. So far it promises all that we had hoped; and I feel that our Society has reason for deep thanks to God in giving us here such a good footing. July 21st, 1893, will be a red-letter day in our history here, for it began a new epoch in our work—a launch out into the deep. When friends of other missions, and neighbours on the street, heard we were about to open, they began to send us in presents of scrolls, crackers, &c. Altogether we had given us thirteen pairs of scrolls, some painted scrolls, and four bundles of crackers. The heads and police of the district joined with others to present us with a pair of scrolls, and all these bear their names. We have them as a proof of their goodwill. On the whole our street-neighbours showed a very kind spirit. According to Chung King custom, it behoved us to give a feast, inviting the donors of these gifts, and local gentry and officials. We had not, when we bought

the property, invited guests, so we felt it our duty to do so. Monday, 17th, to Friday, 21st July, was a busy week. We moved down our dispensary, and got the new premises generally ship-shape. In the chapel we had some plants, and on two red pieces of cloth the characters meaning, 'Glory be to God,' and 'Believe and be saved.' It all looked very nice and bright. We kept to English custom, and invited the ladies on Thursday—our own women and all the lady missionaries. After having had the feast, they met in the chapel for a short service. The next day, Friday, by two o'clock, most of our guests had come, and at 2.30 we met together for worship in the chapel. Some 140 to 150 must have been present, among whom probably were many who had never met to worship God before. Mr. Lewis, of the American Mission, kindly spoke a few words, telling of our work and its object, and the Gospel we preach; and we can but hope and pray that good will result from the gathering. After the service was over they all sat down to the feast—eighteen tables, eight guests at each. It being a very hot day most took off their best garments, to eat the more readily, I suppose. At any rate they appeared to enjoy it, and after one to one and a half hour's eating and talking they went away. A few friends from the other missions stayed with us, and helped in the preaching when the doors were thrown open to the public. The hall filled at once, and for an hour and a half the preaching went on till at six p.m. we closed the doors. Some six to seven hundred must have come and gone. Mr. Beauchamp had a very good audience, and spoke with great plainness on the falsity and uselessness of their idols. The next day, Saturday, I opened my dispensary, and from then till now we have had good mornings' work in seeing seventy to eighty patients; to-day we had eighty-six; Mr. Lin, our evangelist, meanwhile having numbers to speak to in the chapel. We are having our Sunday morning service in the new chapel too, and enjoy it so much. High, light, airy, it forms such a contrast to our old, but yet loved, place of worship. The chapel will seat about 200; and we have used a curtain of red cloth to form the division between men and women. This we remove on week-days. I feel sure it will prove an attraction, and give an impetus to our work. May God's Spirit ever dwell there, and work in our midst! Will you join in our rejoicing and prayers that it may be so?"

"WE have had more persecution of the THE YEN SHAN Christians at Yen Shan. Yung Mao came PERSECUTIONS. in a fortnight ago to report another robbery. A Christian in Kung-Chwang Tz had two asses and three cows stolen. They were traced to a village in the neighbouring district of Hai Feng, in Shantung province, and it was discovered that the robbery had been instigated by an old enemy of the Christians, by name Wang-Li-yuen. An appeal was made to the Yen Shan magistrate, but not only was the offender allowed to escape scot-free, but the man whose animals were stolen received

sixty blows on the cheek for charging the robbery on Wang-Li-yuen. We had just been making special prayer about the matter at our Monday prayer-meeting, and consulting as to what should be done, when Chang Chin Sang, the theological tutor, and Yung Mao came into the room, the former in a very excited state. He produced two Chinese letters. A messenger had just brought them post-haste from Yen Shan. Another robber raid had been made upon the Christians. It was stated that the company was composed of sixty or seventy on foot and thirty or forty on horseback, all armed with foreign weapons. They had entered the chapel and smashed everything in it. Several persons had been wounded, two it was feared dangerously, and their lives were despaired of. Yung Mao has returned, and I may, probably, have to go down to Yen Shan soon. Let us pray that this persecution may be brought to a speedy end, and that what has happened may fall out to the furtherance of the Gospel."

By a later mail, further news has come to hand from Mr. Bryson relating to the persecutions in this district. He writes:—"We have thought it right to appeal to the Consul for the protection of the Yen Shan Christians. I drew up a statement of the troubles the converts in this particular district have experienced for some time past, showing how they were all traceable to one man—a notorious evil-doer, Wang-Li-yuen by name—and his accomplices. With this and a Chinese statement of the case, Mr. King and I waited upon H.B.M.'s Consul, Mr. Brenan. The statement was signed by Mr. King, as our district secretary, and in the hope that the Viceroy might look more favourably upon anything coming from Mrs. King's husband." (Mrs. Dr. King was for many years the medical attendant and personal friend of the Viceroy's late wife, Lady Li.) "Mr. Brenan received us kindly and said he would report the matter to H.E. Li Hung Chang. He had an interview with him on Wednesday, and the Viceroy has promised to send down orders to Yen Shan. I am writing this as I wait for a boat to start for the first stage of the journey, as I am going down to see how the case proceeds, and to encourage the preachers and Christians at this trying juncture. They are evidently in a state of great alarm. I hope the Yen Shan magistrate may be reasonable and act justly, although, from the letters we have received, he shows no disposition to punish the evildoers as yet. Indeed, he has had one of the injured men before him, who had been bound by the rioters and had his queue cut off. This is a serious offence in the eyes of the Chinese law, and—possibly to save himself from censure and make the attack appear a much less serious affair, or because he has been bribed by the rioters—the magistrate has beaten the poor man who lost his queue, and compelled him, under penalty of repeated floggings, to say that he cut it off himself! Our preacher, Ting, has also been examined, and threatened with punishment if he does not, within three days, produce the man who came into Tientsin with letters to inform us of the

attack! This young man was one of our students, and the first to give information at the Yamen about the outrage."—  
*Extracts from private letters from Rev. T. Bryson.*

### INDIA.

DURING September, we held the half-UNION CHAPEL, yearly services of the Sunday-school, and CALCUTTA. a sale of work. The Rev. James Levitt, of Hastings Church, gave the sermon to children in the morning. There was a good attendance, and the service was much enjoyed. The sale of work was in aid of the Baduria Mission. For some months, the young ladies of the Bible-class had been working very earnestly. They had also been aided by friends outside. There was a very good show of pretty and useful articles, and many things were taken; but there still remains a good balance to be sold. During the sale, tea and cake were handed round to friends. Admission was by ticket. By the kind help of Mr. James, a magic-lantern display was given at one part of the evening. We do not yet know the results, but there will be a substantial sum to aid our work in Baduria. The Rev. Ishan Chandra Das is the missionary in charge at Baduria, and I am associated with him in directing the work. We are very thankful to our Union Chapel friends for their practical sympathy towards this branch of our mission-field.

W. B. PHILLIPS.

WE learn through the Rev. J. G. Hawker, BAPTISM AT of Belgaum, of the baptism of Virabhadra-  
BELGAUM. drappa. "He was first drawn towards Christ by the Bible teaching in our High School. Owing to poverty, he was obliged to leave the school and return to his village, Chikkop, in the neighbourhood of Bail Horgal. Here we knew him as an inquirer for a year or two. In January of this year he presented himself for baptism; but his father and a number of his caste-fellows came, and, after a long and somewhat stormy interview on the verandah of my house, Virabhadrapa yielded to their entreaties and went away. Of course, he did not come back. For a while he was closely watched, but he was very unhappy, and last month he made his escape and was baptized. He was afraid to meet his father and caste-fellows immediately afterwards, and asked to be sent away somewhere. We sent him to Bellary. Mr. Lewis is kindly looking after him, and reports very encouragingly of him. He belongs to the Lingait class, and to one of the few families of Lingait village accountants in these parts. He is married, and lost his first child a few months ago. His young wife says she will join him soon; but it is doubtful if she will be permitted to do so. However, if she has the will, the way will doubtless be found.

"Since writing the above, I have had a letter from Virabhadrapa. He says his father has been at Bellary for the past four days. His father is behaving remarkably well

towards him. He asks him to come back to the Belgaum district, so that he and his mother may have the pleasure of seeing his face. He advises him to be a good man, or he will get no 'honour' in any religion, and tells him that if he is 'good to people' those who now hate him may come to love him, and his father-in-law may send him his wife. Virabhadrapa is, with reason, delighted with his father's love and wisdom, and we will do all in our power to encourage this proper family feeling. It is one of our greatest sorrows that, among us, a conversion generally involves the rupture of family relations, and too often the arousing of very bitter hostile feelings."

THE Rev. W. Robinson, of Salem, GRATITUDE. writes: "I am glad to tell you that we have had an exceptionally good season. There is every indication of renewed prosperity. In our work, too, the signs of God's presence and blessing are abundantly manifest. The heart-breaking work of talking to starving people is now a thing of the past. I was greatly cheered the other week by some of the people I helped in the famine coming in a body to assure me that their gratitude for words spoken and the little help given would never die, and that they meant to love and serve Jesus Christ. Some of them have placed themselves under instruction, and I hope they will declare themselves servants of God and of His Son.

### MADAGASCAR.

THE Rev. J. A. Houlder is still in need of funds (about £100) in order to repair the ravages of the last cyclone at Tamatave. TAMATAVE. The large church has been re-erected, and is nearly ready for opening. The pecuniary help rendered by the Directors was a great encouragement to the people, who immediately arranged for the erection of a practically new church. It has been very strongly built, and bids fair to be able to resist an ordinary hurricane. Mr. Houlder hopes that the children's church will be ready by Christmas. "We have," adds Mr. Houlder, "begun open-air services again, as the Betsimisaraka will not come to church, and this time it is in one of the wickedest and most notorious quarters of the town. The evangelist and I have made up our minds to hold one there every Sunday after the afternoon service. Last Sunday we held the first, and it was apparently a great success."

THE Rev. T. T. Matthews has forwarded a list of the names of ninety-one adults LARGE and one hundred and three of their chil-  
INGATHERINGS. dren, or children of church members, whom he baptized early in August at Ambohinaorina—the sister church to Namehana, where he baptized seventy adults and one hundred and eleven children in April—while eleven were received into church fellowship. The ninety-one

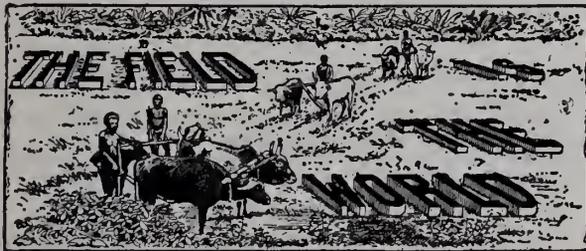
Ambohinaorina adults were to be received into the fellowship of the church two months hence. In no district in the island have converts come forward in such numbers since the burning of the idols in 1869, when, of course, the people came to baptism by the hundred—hundreds, one regrets to say, of ignorant heathen mainly. These recent baptisms were of persons who have been attending the churches of Namehana and Ambohinaorina for years, and have been under special instruction for months.



**THE GILMOUR MEMORIAL BUILDINGS.**

IN addition to the sums acknowledged by the Rev. R. Lovett, M.A., in the last issue of the CHRONICLE, the following amounts have been received for this fund at the Mission House :—

Leeds, Miss M. A. Hird	...	...	0	10	0
London, Mrs. John Lowe	...	...	10	0	0
Gourock, Miss L. M'Callum	...	...	1	0	0
Ryde, J. H. Skinner, Esq.	...	...	10	0	0
Stranraer, Mrs. Charles...	...	...	0	10	0
London, "Anon."	...	...	0	10	0
Scarborough, Rev. E. L. Adams	...	...	5	0	0
London, J. McLaren, Esq.	...	...	1	1	0
			<hr/>		
			£28	11	0
			<hr/>		



WITH the exception of some work carried on by the American Baptist Missionary Union among the Chinese of Bangkok, the entire work in Siam is in the hands of the Board of Foreign Missions of the Presbyterian Church of this country. The parent station at Bangkok was commenced in 1840. There are also two other stations at Petchaburi and Ratburi—the former established in 1861, the latter in 1889. The missionary force consists of twenty-two persons. There are a number of native preachers and teachers; and the condition of the churches, though not so encouraging as in the northern field, has given increasing indications of growth. Considerable attention has been paid to the educational and medical work, and in both of these the King of Siam has taken a personal interest. In 1887 he made a visit to the schools at Petchaburi, and from that time to this has been a warm patron of them. So also he has encouraged the medical missionaries, who are already reaching numbers of people who have hitherto kept aloof.

Especial interest, however, has attached to the work among the Laos tribes of the north. Chieng Mai was occupied in 1876,

and since then two other stations, at Lakawn and Lampun, have been established; while readers of the *Independent* will call to mind the earnest appeal of our correspondent, the Rev. E. B. M'Gilvary, for two more stations to be occupied at once. Here the missionary force numbers twenty-five, including six single ladies. The number of communicants at the last report was 1,376, while the additions during the year amounted to over thirty per cent. On every hand there is the greatest encouragement, not only in the immediate vicinity of the mission stations, but in the remoter sections, among tribes as yet scarcely reached.

Is this work affected by the changed boundaries? That in Siam proper scarcely any, if at all. From Bangkok, the missionaries have gone westward rather than eastward. Among the Laos tribes, also, present dispositions will not be seriously disturbed; but quite a number of tribes certainly accessible may be cut off from evangelical work. Early in the present year the veteran Dr. M'Gilvary wrote that already the French officers were claiming the tribes east of the river as theirs, and said, in prophecy: "It is possible that we have lost the golden opportunity that we had while they were under Siamese rule."

The outlook thus is by no means discouraging. Some opportunities may have been lost, but others remain. They should be improved at once. An appeal has gone out from the Presbyterian Board to make that Laos work a memorial to Dr. Mitchell, the beloved secretary, who held it so close to his heart. The sum of 25,000 dols. is called for to strengthen the existing work and enlarge its borders. There ought to be a prompt and hearty response. There should be no lack either of means or of missionaries, that that work may be in truth a duplication of the wonderful work among the Karens of Burma.

One thing we must add. All must feel deep sympathy with the King of Siam in the humiliating position in which he is placed by the utterly unreasonable and unrighteous claims of what is called a Christian country. As we have said, he has always been deeply interested in any movement for the welfare of his people, and has sought to introduce whatever of European customs might be practicable and advantageous. He has shown special favour to Americans in numerous concessions of roads, &c., and has repeatedly expressed his gratitude for the educational, medical, and philanthropic work of the missionaries. For him now to feel himself and his people insulted and deprived of a large section of territory by a Christian power, for no fault, but simply because he is weak and France is strong, must be exasperating in the highest degree, and we could hardly blame him were he to denounce all Christianity as hypocrisy. Christian America has an opportunity to atone in some measure for the wrong by doing what she can to elevate the people and teach them a true Christianity.—*New York Independent*.

THERE is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth. To this end he employed Jakoob, the builder, giving him a great sum of money, and sending him away among the Himalayas, there to erect the wonderful palace. When Jakoob came to the place, he found the people there suffering from a sore famine, and many of them dying. He took the king's money and all of his own and provided food for the starving multitude, thereby saving many lives. By and by the king came to see his palace, but

found nothing done toward it. He sent for Jakoob, and learned why he had not obeyed his command. He was very angry, and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken to heaven, and saw there a wonderful palace, more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built for him by Jakoob, the builder. In spending the king's money for the relief of suffering ones on earth, he had reared this palace inside heaven's gates. The king awoke, and, sending for the builder, told him his dream, and pardoned him.

### HOSPITALITY AND INSPIRATION.

DEAR MR. COUSINS,—The help rendered to our Society is not only wide in its reach, but very varied in its character, and not a little of it can never be fully recognised or acknowledged. The list of contributions is, of course, duly published, but God alone keeps the record of the prayers which continually ascend, in answer to which gracious influences are not only swept along the main channels of the Society's operations, but are potent in the various ramifications of the work at home and abroad.

How few can gauge the amount of time and energy and anxious thought gladly devoted to the cause by directors, secretaries, and other officers, not only in London as the centre, but in the various local auxiliaries and branches.

Passing over many other forms of service rendered, such as that of ladies' working parties, and of those who write and speak on behalf of the L.M.S., let me mention, very gratefully, one other which comes home to me very personally, as I am about to leave England after furlough. I refer to the hospitality accorded to missionaries as they travel about in various parts of the country on deputation work. Such is human nature, that comfortable bed and board, a snug fireside, and cheerful social converse have not a little to do with the ring of the sermons and addresses during the visit; but it is not the *immediate* influence of the kindness and thought thus shown which gives the chief value to these hospitalities. The warmth of sympathy, and hearty brotherliness and sisterliness—sometimes fatherliness and motherliness—of which they are the material expression, are the permanent blessings, carried away by the missionary, and eventually packed up and taken abroad to become inspiration and comfort during many years of toil. A sense of the breadth and depth of Christian fellowship is created which never dies.

How easily could one multiply instances of kindness and heartiness which are not peculiar, but yet stand out prominently because of their intensity, or because of conditions which made them more than ordinarily appreciated. How well I remember a cold journey to the North (to H—). After a heavy bereavement, mentally and physically unstrung, the following day's services looked very formidable. I reached the house of my host and hostess, and, as the door

opened, such a flood of light and warmth from house and heart greeted me that I was able to leave all my doubt on the doorstep outside. The interest shown not only in one's work, but in one's domestic sorrows and difficulties, the receipt after leaving of a kindly letter, months afterwards, perhaps, a Christmas greeting—these and many other indications of a real and abiding regard will cheer many of us in the days that are to come.

The friends who thus entertain missionaries do a very real service to the Society, but it is impossible to estimate its value to each missionary. I feel for my own part that there are very many whose guest I have been in England who will be honoured guests in my heart, and inspiring presences, for many years—for life.—I am, dear Mr. Cousins, yours most sincerely,

G.

October 4th, 1893.

### ANNOUNCEMENTS.

#### DEPARTURES.

MRS. CARNEGIE and family, returning to SOUTH AFRICA, embarked for CAPE TOWN, per steamer *Norham Castle*, September 22nd.

THE REV. EDWIN GRAEVES, returning to MIRZAPUR, North India, embarked for BOMBAY, per steamer *Himalaya*, October 6th.

#### ARRIVALS IN ENGLAND.

MR. E. T. PRITCHARD, M.B., C.M., and MRS. PRITCHARD, from PEKING, North China, per steamer *Teutonia*, at Liverpool, September 6th.

#### BIRTHS.

EDMONDS.—August 6th, at Antananarivo, Madagascar, the wife of the Rev. W. J. Edmonds, of Tsiafahy, of a son.

STONEHOUSE.—September 28th, at Hove, near Brighton, the wife of the Rev. Joseph Stonehouse, of Peking, North China, of a son.

THORNE.—October 1st, at Wivelscombe, the wife of Mr. J. C. Thorne, of Antananarivo, Madagascar, of a daughter.

#### MARRIAGE.

PARKER—ASHBURNER.—October 5th, at Shanghai, the Rev. John Parker, of Mongolia, to Lillie Sheldon Ashburner, of Chiang Chiu, China.

#### DEATH.

CROOK.—August 30th, at Sydney, Nancy Crook, aged 88 years, daughter of the late Rev. William Pascoe Crook, missionary in the Marquesas, Elmeo, and Tahiti, from 1796 to 1830.

### TO SUBSCRIBERS.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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