

THE CHRONICLE

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LONDON MISSIONARY SOCIETY

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No. 38.—NEW SERIES.]

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[PRICE ONE PENNY.]

“THE STORY OF THE L.M.S.”

BY ROBERT F. HORTON.

MR. HORNE is to be congratulated, both on the task which he has had to perform and on the way in which he has performed it. No one, except the blind or the base, can read the book without being stirred by a strong emotion and summoned to earnest action. That was the purpose for which it was written; and no more effectual way could have been found for creating enthusiasm in the work of the Society. Even those of us who have been brought up in some familiarity with parts of the story from our childhood will be surprised by the impression which the connected narrative makes. But there will be few readers, especially among those young people whose man and author Mr. Horne peculiarly is, who will not find pages, and even whole chapters, breaking on them with the freshness and surprise of a novel.

It is a story which defies parallels. Xavier is largely a legend, and the Jesuit heroisms all have an unwholesome savour. The seed of their decay is in them from the beginning. But the story of the first century after Loyola is the only approach to this

“Tale divine, of high and passionate deeds,
To its own music chanted.”

The book might aptly be described as the Book of Heroes. I have in its perusal marked twenty names, or

examples, which deserve to rank with the heroes of all time. I would propose to every reader to make his own list, and then to wait for Mr. Lovett's book to fill in the details, and increase the number, perhaps endlessly.

And one thing should be immediately marked with wonder and gratitude. This is not a story like Jesuitism, which begins with saints and martyrs, and declines rapidly into the shame and degeneracy of perverted enthusiasms and corrupt ambitions. It begins with the saints, and continues with them. The end of the century is like the beginning. There is no decline; no decline at any rate in the quality, the devotion, the achievement of the missionaries. If there is decline—but I will not anticipate.

In the first quarter there is the splendid story of John Williams, of cannibal Tahiti, and Samoa won for Christ. In the last quarter there is the equally splendid story of New Guinea, Macfarlane, Lawes, and Chalmers, who come behind those first in no whit except that God has miraculously spared their lives. At the opening of the century there is in Africa the glorious courage of Vanderkemp, Philips, Moffat. At the close there is the unparalleled tale of sacrifice—the eleven martyrs, gathered one by one, and laid in the lonely graves to possess the land about Tanganyika. And Livingstone has come in between. At the beginning in China there is Morrison, surely the strongest, intrinsically the most quietly heroic,

of all missionaries. His story here is told well, but, alas! far too cursorily. But at the end of the century in China there is Gilmour, whose story here is told at disproportionate length, but whose heroism and Christian daring have never in the world's history been surpassed. And all through the century, what a roll of heroes it is! Surely China is sufficiently claimed by the L.M.S. missionaries alone. Milne, Lockhart, Legge, Chalmers, Muirhead, Griffith John, Jonathan Lees, Macgowan, Mackenzie, Roberts—these are but the stars in the constellation which happen to be known to us by the writing of books. The work in China has been laid humbly and toilsomely on deep foundations of sacrifice, conviction, and faith. By the way, I am sorry that Mr. Horne commits himself to the guilt of England in the first Chinese war, and definitely charges us with waging it for Opium. Until Consul Lay's Blue-book is answered, we may at least spare our beloved country that gross reproach, which humility among Christians at home is too ready to urge, and insolent pride among Chinese mandarins is too ready to accept.

Then, in India the first work is as the last—the patient labour in the reluctant soil of the North, the joyful harvests, embarrassed only by the paucity of reapers, in the South.

Thanks be to God, it is a tale of sustained zeal and intelligence. The Society has never until now been unworthy of itself. Never up to the present has God withdrawn His gracious smile. Other societies have arisen, but there is as yet none like it. Its candlestick is not removed. But it was a saying of an ancient Roman that the glory of ancestors sheds light on the vices as well as the virtues of their descendants. We who stand in the line of this noble heritage have a great responsibility. Every reader of this book—and everyone must read it—is sure to feel this responsibility. We have to be worthy of our missionaries past and present. If we cannot share their toils and the splendour of their sacrifice, we have to furnish them with tools and give them the wood and the fire. What churches they should be that are the mother of heroic churches like those of Rarotonga, Niue, Lifu! What ministers should they be who are preaching to men in the pews who will be Morrisons, Wrays, John Smiths! What lavish generosity of money should there be for those who are lavish of affections, of comforts, of blood!

Is it creditable to England that nearly all our best missionaries in the L.M.S. have been Scotchmen or Welshmen? What is it in the England of to-day that saps the heroism in youths, and drifts them into smooth respectabilities instead of passionate heroisms? Will our young men at public schools and universities read this

book? I earnestly trust that, for the author's sake, they will, and then they will love it for its own. It is a marvel how Mr. Horne, in his crowded life, has managed to read the reports of a century and to weave this admirable narrative.

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

MANY inquiries are being made as to the means of communication with our friends in Madagascar during the time of trouble which has now begun. Unfortunately, we are not able as yet to give any satisfactory information. The usual resort of the Englishman in such difficulties is Her Majesty's Government, and the Society has already asked H.M. Minister for Foreign Affairs for information as to how letters are to be sent to the interior of Madagascar now that Tamatave is in the hands of the French, and the usual postal service between the capital and the coast is probably suspended. We are driven to the conclusion that Lord Kimberley finds the problem too difficult to be solved, and is waiting for further light; for, though our inquiry was addressed to him some weeks ago, no notice has yet been taken of it. Meanwhile, events are progressing, and the news is ominous of a determination on the part of both combatants to press matters to an extreme. The Hovas are said to have burned Ivondrona, a trading station of some importance a little to the south of Tamatave. The French have already shelled the entrenched position of the Hovas at the back of Tamatave. The Red Book published by the Malagasy Government, and which details the course of negotiations carried on between the Prime Minister of Madagascar and the Plenipotentiary of France, goes far to justify the biting cartoon published by *Punch* some weeks ago. It has been suggested that the friends of Missions should seek the offices of the British Government, or of some other influential Power, to mediate between the combatants by arbitration. The Directors most warmly sympathise, as all Christian men must, with this truly Christian method of settling a very grave international difficulty; but arbitration is scarcely possible unless one or other of the parties concerned desire it, and in the meantime there is no evidence of such a desire on the part of either. So long as the French forces are at the coast, our friends in the interior will be able to continue at their posts, and though their work will be much disturbed, they will be able to carry on a considerable part of it. If hostilities become active in the spring, and the French troops force their way to Antananarivo, it is to be feared that the disorganisation of the country will be complete, and the missionaries may have to retire from the capital entirely, at least for a time. The District Committee will, however, have full authority to consider what course it will be best for them to take, and to act as may be deemed best in the interests of safety and of their work.

THE letter of the Right Hon. Cecil Rhodes to the Under-Secretary of State for the Colonies, with reference to the rumoured proposal to introduce the liquor traffic into Khama's country, has doubtless been read by many friends of the natives of South Africa with satisfaction, perhaps not unmingled with a little anxiety. It will have to be kept in a convenient place for reference and quotation by all who are interested in the welfare of the natives. The scurrilous attack on Khama by Mr. De Waal, who unfortunately was Mr. Rhodes' companion in travel during his last journey to and from Matabeleland, was a striking and sad illustration of the attitude of a considerable section of the European community in South Africa towards the natives. It is satisfactory to see that Mr. De Waal's slanders have been answered and his proposal strongly denounced in the Colonial press, and it is to be hoped that public opinion in the Cape Colony will be found to be sufficiently educated on this matter to prevent even the establishment of licensed houses of refreshment for Europeans on the trade route through Khama's country.

MR. WOOCKEY has been acting as interpreter at an official inquiry instituted by Government with reference to an alleged concession of land by the Chief of the Batauana, in the Cape Colony, to a Dutch farmer, named Bosman. The facts, as related by Mr. Wookey, are remarkably suggestive. It appears that some time since Bosman visited the Lake and represented to the Chief that he was an envoy of the Queen of England and of the British South African Company. In this capacity he got the Chief to sign a paper, the contents of which were not read to him in his own language, but which was represented as a treaty of friendship between the Batauana and the Queen of England. This precious document was really a concession, handing over, for a very trifling consideration, the country with all its mineral wealth to this adventurer and those whom he could induce to join him in exploiting it. Fortunately such things cannot be done as freely and go unchallenged as easily in the present day as was possible a few years ago. It may be hoped that the exposure which has now been made will prevent the spoliation which was intended.

HOSTILE criticism of missions is common enough on the part of travellers and irresponsible persons. Samoa has recently come into sad prominence in the eyes of the public in consequence of the death there of one of the most gifted of our English men of letters, Mr. Robert Louis Stevenson. The testimony borne by Mr. Stevenson on more than one occasion to the value of the work done by the missionaries in Samoa was very emphatic. It is pleasant to know that he not infrequently taught a class of boys in the Mission Sunday-school at Apia, and that the funeral service was conducted by Mr. Newell and Mr. Clarke. A further testimony to the value of our Missions has now come to hand from Samoa, from the pen of B. M. Haggard, Esq., the special Commissioner appointed by Great Britain for the important work of inquiring into the validity of titles to lands purchased by foreigners. Mr. Haggard has felt it to be his duty to address the following letter to the Directors:—

"Apia, Samoa, South Seas,
December 1st, 1894.

"GENTLEMEN,—I have been here as British Land Commissioner for all but four years. I am shortly leaving for home. Before doing so, I wish to write and express my obligations to your Society (as a British subject) for the valuable work it has done and is doing here. The longer I have stayed the more have I been convinced of the worth of your Society's work. In this connection I hope I am not out of order when I draw particular notice to the Christian, admirable services of our good friend, the Rev. W. E. Clarke. The kindly, sensible, unobtrusive help that he has given us in this strange community of Apia (Samoa) has told for good, and been very valuable. I shall indeed be sorry when I hear the day fixed for his departure, though the state of his health (and of his good wife's), owing to his work in this climate, necessitates a long change and holiday. I hope to call and pay my respects to your Committee on my return; and I remain, yours faithfully,

"BAZETT M. HAGGARD,

"H.B.M.'s Land Commissioner for Samoa.

"To the London Missionary Society, London."

This may be added to a large and ever accumulating series of testimonies which have been given by men in responsible official positions in all parts of the mission-field to the value of Mission work.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE Centenary Fund now stands at £44,493, and it is encouraging to find indications that so far it has not interfered with the Society's ordinary income. The next two months will be critical in the record for the year, and we trust, through the earnest endeavour of our friends, will go far to bring up the income to our present expenditure. It would be a sad pity to have to draw largely upon our Centenary Fund for a deficiency.

THE following is a list of the Special Meetings which are to be held in February, in addition to the ordinary deputation work of the month:—

- Feb. 4 & 5—Whitby—Revs. S. Rogers, E. P. Rice, Mrs. Bryson, and the Home Secretary.
- " 5—Carlisle—Rev. Stanley Rogers and S. Massey, Esq.
- " 5 & 6—Norwich—Revs. Arnold Thomas, J. Chalmers, and Mrs. de Selincourt.
- " 6—Maldon—Rev. James Chalmers and the Foreign Secretary.
- " 12—Birmingham—Revs. J. Chalmers and R. F. Horton.
- " 11, 12—Newport, Mon.—Miss Budden, a Lady Director, and the Editorial Secretary.
- " 13—Redhill—Rev. J. Chalmers and the Foreign Secretary.
- " 13—Halifax—Revs. J. G. Rogers and Dr. Brown.
- " 14—Leeds—Revs. Dr. Brown and W. Hardy Harwood.
- " 17-24—Week of Prayer, Thanksgiving and Self-Denial.
- " 18-21—Hastings—Rev. J. and Mrs. Richardson, Mrs. de Selincourt, and the Foreign Secretary.
- " 19—Birkenhead—Revs. Dr. Goodrich and C. S. Horne, M.A.
- " 20—Northampton—Revs. Dr. Brown and C. S. Horne.
- " 21—Huddersfield—Revs. Dr. Brown and C. S. Horne.
- " 25—Manchester—Rev. C. S. Horne, &c.
- " 26—Ashton-under-Lyne—Rev. C. S. Horne, &c.

THE following extract from a letter from Mr. T. W. Plant, of 17, Priory Place, Doncaster, Treasurer of the Doncaster Auxiliary, is a striking illustration of the power of the "penny-a-week" system which I have often advocated:—

"At our annual missionary meetings, held last October, I suggested the formation of a 'Penny a Week' branch with a view to raise an additional annual contribution of £20. You will see by the above amount for the first quarter that it has already exceeded our expectations, and I have every reason to believe we shall double the total annual subscriptions you have received in past years from this church by this effort. We are very hopeful from the result of this first appeal, and shall aim to double the present subscribers during the Centenary Year. The L.M.S. would not be in difficulties if every church could see a reasonable hope to double their contributions during this year."

The last sentence many people will think dreadfully extravagant; but by careful organisation, such as my correspondent describes, I am convinced we might come pretty near to these results.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

As previously intimated, to meet the increasing demand for missionary books and periodicals, and yet further to develop it, the Board recently resolved to open a small Book Saloon on the ground floor of the Mission House, in which such publications could be seen and purchased. This saloon is now completed, and stocked with specimens of missionary books most likely to command a sale. It occupies the left side of the entrance hall (which, by the way, it has greatly brightened and improved), and is consequently seen by every visitor to the House. Books of a distinctly missionary character only will be kept in stock, and any of these, whether our own publications or published by others, we shall be happy to supply. Orders sent by post will receive prompt attention. But what we are more anxious to secure is a personal visit from friends of the Society visiting the City. Very few people know what can be had in the way of missionary publications. A visit to the Book Saloon may give them a better idea of this.

THE delay in issuing the Missionary Hymnal, arranged and edited by the Rev. Stanley Rogers, is happily over, and the book can now be obtained through any bookseller from John Snow & Co., 2, Ivy Lane, E.C., or direct from the House, the orders to be addressed to me.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, December 11th, 1894.—Mr. A. J. SHEPHEARD presided. Number of Directors present, 67.

Farewell was taken of the Rev. Maurice and Mrs. Phillips, returning to Madras; and subsequently, Mr. J. C. Thomson, M.A., M.D., having been reappointed to Hong Kong, took leave of the Directors.

The settlement of the Rev. G. J. Williams as pastor of Union Church, Hong Kong, was sanctioned.

The return to England of Mrs. G. Owen, of Peking, and of Mrs. Fells, of Neyoor, under medical certificate, was sanctioned.

The discussion of the question of dealing with accepted candidates was referred to at length in the January CHRONICLE.

The engagement of marriage between the Rev. J. W. Gillies, of Quilon, and Miss Maclean, of Calcutta, was sanctioned.

Board Meeting, December 18th, 1894.—Mr. A. J. SHEPHEARD in the chair. Number of Directors present, 59.

It was decided that if the Rev. J. A. Houlder is prevented from carrying on his work at Tamatave in consequence of the occupation of that place by the French, he should take the oversight of the work at Imerimandroso during Mr. Mackay's absence on furlough.

Miss M. Partridge was appointed to work at Molepolole in the room of Miss Ellis (resigned), and Mr. S. A. Beveridge was appointed to labour in the Samoan Mission in the room of the Rev. A. E. Hunt, who is to be transferred to New Guinea.

The Directors expressed their hearty congratulations to the Rev. T. Mann, of Trowbridge, upon the completion of his jubilee as the Agent of the Society in the West of England, "a term of labour which is rarely granted to any, and is unique in the Society's history in the time of its beginning and close." The Board expressed their thankfulness for his incessant zeal and unwearied devotion to the interests of the Society, and in recognition of his services they elected him an Honorary Director.

Board Meeting, January 15th, 1895 (and, by adjournment, on the following morning).—A. J. SHEPHEARD, Esq., in the chair. Number of Directors present, 110.

The Rev. A. P. Begg, B.A., was welcomed home from Calcutta, and the Directors took leave of the following:—Rev. S. E. Meech, returning to Peking; Dr. J. H. Bennett, appointed to Tientsin, but proceeding for a time to Hong Kong (where he will assist in the work of the Medical Mission and study the Chinese language), on account of the present crowded condition of the former city; Rev. J. Knowles, returning to Pareychaley; and Rev. S. A. Beveridge, appointed to Samoa.

The Rev. G. A. Shaw, of Madagascar, was appointed to succeed Dr. J. C. Thomson as temporary assistant to the Home Secretary.

The deferred reports from the Examination Committees with reference to candidates for service were considered, and the following decisions were arrived at:—

"That, until further instructions are given by the Board, the Examination Committee defer the acceptance of any new offers of service.

"That, while taking such steps as from time to time may be necessary to fill vacancies, the consideration of the appointment of the accepted candidates for service whose training ends during the present year be deferred until the end of 1895, and that special arrangements be made with the colleges or otherwise for their training in the interval in questions relating to missionary work, or to provide them with special temporary opportunity of service at home or in the colonies."

It was agreed that, in connection with the Centenary celebrations throughout the country, women's meetings or conferences (which members of the Ladies' Committee will be pleased to attend and address) be held wherever possible, with a view to organising women's work for foreign missions.

The engagement of marriage between Dr. Eliot Curwen and Miss Pearson, of Peking, was approved.

In consequence of the present unsettled condition of North

China, the visit of Mrs. Allardyce and Miss Goode to Australia was sanctioned. On the same ground, the Rev. J. and Mrs. Parker were requested to pay a deputation visit to the Australasian colonies.

The Directors heartily approved the proposal to erect a mission church in Trevandrum in commemoration of the long and valuable services of the Rev. S. Mateer in that district, and they gladly commend the effort to the practical sympathy of friends of missions.

A resolution of congratulation on the attainment of the Society's Centenary, passed by the Congregational Union of South Africa, was read.

A ROYAL BIRTHDAY IN CHINA.

SHANGHAI is gay with banners and bunting, and all the gorgeous decorative devices in which the Chinese people so greatly excel, in honour of the Dowager Empress Choong-Chi's sixtieth birthday, a climacteric of much importance in Chinese life, and observed in high places with special pomp. The very name of the Empress above given, meaning "noble and exalted," has been bestowed by the Emperor in celebration of this royal anniversary.

Every street is decorated with innumerable crimson



CASKET FOR THE "EMPRESS" NEW TESTAMENT.

lanterns inscribed in large black characters: "May Imperial longevity be boundless"; or, "All under the heavens rejoice." As darkness falls these rows and wreaths of glowing red are most effective, as are also the numerous chandelier shops, where every available light—candle, gas jet, oil burner—is kindled, presenting, by aid of multiplied mirrors, glittering vistas of illumination. The silk-shops are specially resplendent: their façades transformed into crystal palaces, well-nigh covered with brilliant lights shining through panes of glass of varied hues, which panes are garlanded with tastefully twined and tasselled silk. Silken flags, bearing the national dragon in every gaudy colour, wave overhead. And we know there is not a city or town throughout the land where such demonstrations are not being made.

The published list of Mongolian birthday offerings reads like a passage from the "Arabian Nights":—One silver brocaded curtain, embroidered with Buddhist prayers in variegated silks; one silver pagoda; one gold cup; two strings of sacred pearls, emitting light from Buddha's forehead.

It is somewhat pathetic to witness such patriotic resolve to keep high festival in face of China's present war reverses, not only depressing her rulers, but depleting her treasury, so that the bulk of the immense sum decreed by the Government for the commemoration of this royal birthday is, by the Empress's express desire, diverted to the cost of the anti-



THE COVER OF THE "EMPRESS" NEW TESTAMENT.

Japanese campaign. Even as I write a telegram arrives: "Port Arthur attacked by land and sea. Chinese fleet is inside. Foreigners leaving."

Our native converts, who belong chiefly to the poorer classes, are making as zealous a demonstration of loyalty as their humble means permit; and the Protestant Christian women all over the country have contributed Tls. 1,200 (£180) to present the Empress with the copy of the New Testament whose picture we give herewith. The boards of the book, measuring 10 by 13 inches, are of solid silver, as is also the plush-lined casket to contain it, which weighs 12 lbs. The

silver chasing—a beautiful bamboo design—was executed at Canton. On casket and book are central plates of gold, bearing the inscriptions: "Respectfully presented to the Empress Choong-Chi on her sixtieth birthday"; "Sacred Classic for the saving of the world." The characters on the left of the book signify "Complete New Testament volume."

The letter, or rather the character-press within, is very beautifully printed on satin-like paper, each page adorned with artistic gold bordering. The Scriptures are prefaced with an explanatory introduction by the senior missionary in China, Dr. Muirhead, and rendered into the best Chinese style by eminent native scholars. This preface is handwritten, and many skilled native calligraphists competed for the honour of its transcription in the silver book. The British and American ministers at Peking have undertaken to present the gift.

Last night our large chapel, already hung with red lanterns for to-day's festival, was densely crowded for an evangelistic meeting, during which Dr. Muirhead's description of the "Empress Bible" was heard with eager interest; and this afternoon we have had the enjoyment of attending a very inspiring Chinese Christian service in the largest mission church in Shanghai, where at least 500 converts were assembled. The following translation of one of the hymns composed for this occasion, and which the native Christians have met weekly to practise, may interest our readers. The Chinese version, like the English, is adapted to the music of our national anthem:—

"May God our Empress bless,
Grant her all happiness,
Life, health, and peace;
May she receive always,
Through her advancing days,
Her people's love and praise
In rich increase.

"May God our Empress give
Long on the earth to live,
And by His grace
May she enlightened be,
From death in Christ made free,
And through eternity
Behold His face."

Alice Jane Muirhead.

Shanghai, November 7th, 1894.

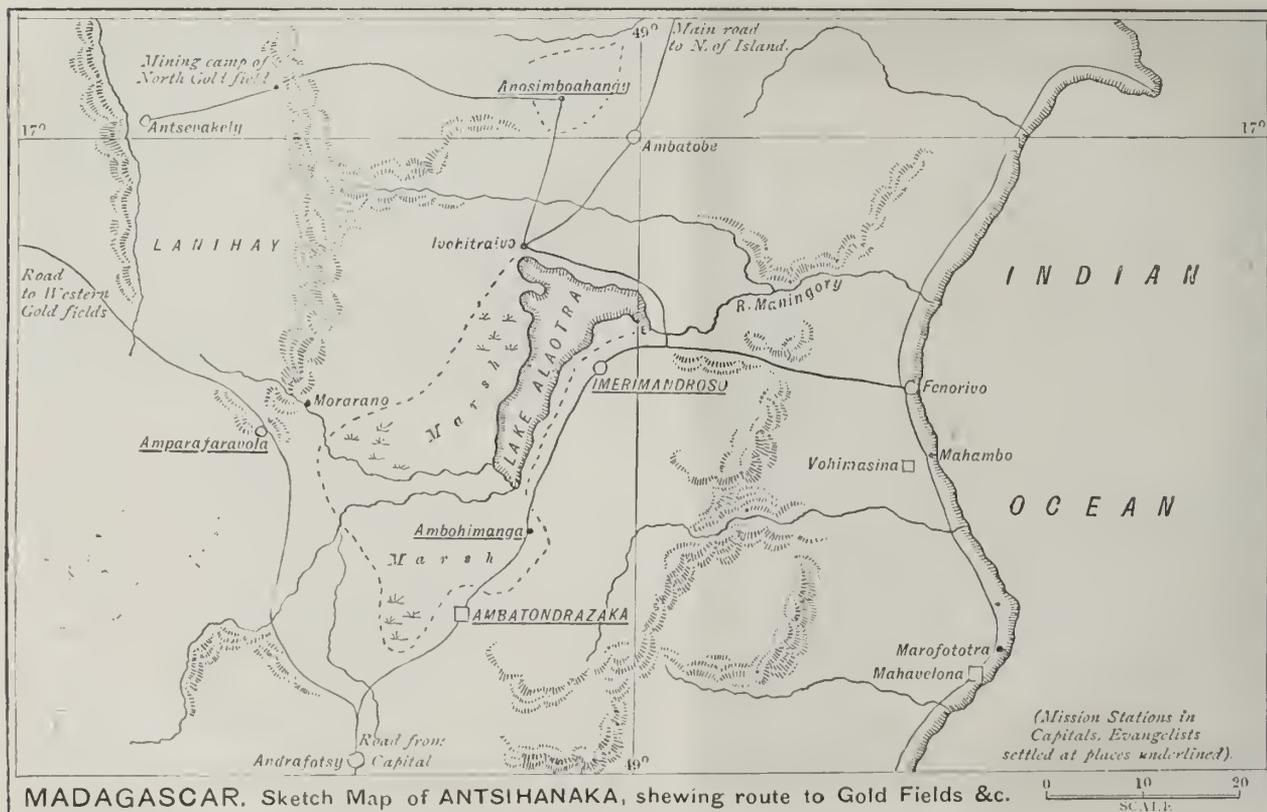
WEEKLY PRAYER MEETING.

WE wish to call the earnest attention, especially of London friends, to the weekly gathering for prayer held in the Board Room of the Mission House, 14, Blomfield Street, E.C., every Monday from 12 to 1. The decision to make this meeting a weekly one during the Centenary Year may have been a bold one, but it certainly could not be regarded as impossible to secure a fair attendance at such a meeting. Still thus far our hopes have been disappointed, and often only a score or so are present. Will not our friends make more of an effort to attend? It would be a sad reproach to us were the meeting to languish and die.

A MISSION TOUR IN NORTH ANTSIHANAKA, INCLUDING A VISIT TO THE GOLD-FIELDS.

MRS. MACKAY and I started on the afternoon of Thursday, September 27th, intending to sleep at Ivohitraivo, one of our out-stations at the head of the lake, where we found the scholars in the school on the point of dismissal. We were very much pleased with the general progress in the school, evidenced by the cleanliness of the children, and their brightness and readiness in answering, as well as by their hearty singing. They had not expected us, so that

wooded country towards the remarkable town of Anosimboahangy, which you may remember is surrounded on all sides by marsh. It is a kind of Venice of Madagascar, not that the streets in it are waterways, but the streets on all sides leading to it are canals. Long light canoes are used to get to and fro, and by some mistake we were kept waiting for nearly two hours at the outer landing-place, a half-hour's canoe journey from the town, before we could attract attention. On our first going there, some years ago, we were paddled to the town by the elder school girls, all dressed in white and red 'lambas' (native shawls), about twenty in all. When we got near the town landing-place, where the water



that told well. The teacher is a young man I taught here three years since, when we first came to Imerimandroso. There are four or five of these young men whom I have trained and put out as teachers near me, who give us great satisfaction by their consistent conduct and their interest in their work. Well, to resume, we left Ivohitraivo, which, by the by, is noted as the best place for mosquitoes in Antsihanaka. Mounting the steep hills which lie to the north of the lake, and after mid-day meal on the grass, at a place where once, not so long ago, a robber raid was made on a party of Hova traders, we went down a gradual inclined

widened out somewhat, the canoes were all put abreast, and the dark sirens of the island town immediately struck up a lively hymn with wonderful and pleasing effect. On this occasion we were received by the singers on shore, both boys and girls, headed by their teacher, who also does the duties of evangelist for the near neighbourhood. As we had come somewhat sooner than expected, the preparations for our reception according to the approved Malagasy fashion were not quite ready. The next day, Saturday, however, we were, as "father and mother" of the church, &c., presented with an ox and rice, enough to keep us and our nineteen

bearers and luggage-carriers for a week. Although we were before time for the opening of the church and subsequent examination of schools, we were not allowed to remain idle. We had hardly arrived two or three hours, when I had an opportunity of saving the life of a young man who was fast losing consciousness from hemorrhage from a cut artery in the leg. We were subsequently detained two days beyond our specified time, by having to send for chloroform, &c., and performing an operation. On our return journey we were gratified to see the "case" much better, thanks to the intelligent following of my antiseptic directions by our friends the teacher and the Governor there.

The same day we had a lacerated forehead to deal with and some little medical work. On the Sunday—which was, in a sense, the "great day of the feast"—we had plenty to do, preaching twice to full congregations, and subsequently giving some advice to the members, specially on Bible reading and searching, a subject which I had dealt with the previous evening at an informal meeting. The new church is made of wood and "zozoro" (sedge), 93 feet long, 33 feet broad, with 14 feet walls. It is a wonderfully complete and substantial structure, and shows signs of more than ordinary care being taken in its construction. What pleased us most was the spirit in which the work had evidently been done. During these opening services we were also much pleased with the progress of the people in psalmody, as we had not only "hymns," but "psalms and spiritual songs," in the shape of passages of Scripture sung to very acceptable tunes. Our friend, the teacher, is an indefatigable leader of singing, having been once in the Queen's choir in the chapel in the Palace. He had the children of the schools well in hand in the same direction when I examined them in Sol-fa and singing during the next two days. The work of our former evangelist, Andrianantoandro, though of short duration, has borne good fruit in another direction. When there, in 1891-2, he got a band of young men round him, averaging sixteen to eighteen years of age. These he taught most diligently, I believe, as a subsequent examination proved. More than that, most of them came out on the Lord's side, and some were baptized here last year, when Andrianaivo baptized over two hundred people one Tuesday afternoon, immediately after the opening of the hospital. These young men have proved worthy and useful helpers of the evangelist, and help teach in the school in Anosimboahangy itself and in the neighbouring villages. A few of them have passed the entrance examination for the Normal School, and will in all likelihood go up to Ambatondrazaka when Mr. Wilson starts work, training men as preachers and teachers out of native material—the most pressing need we have had for the past two or three years.

The Sunday over, we started work on over four hundred youthful intellects on the Monday morning. Soon finding that a fair proportion of these intellects could not tackle more than their elementary lesson-books, we weeded out the

incapables and started to examine all who could read, however badly, which took nearly all day. Tuesday finished the examination of this large number, three hundred of which belong to the parent school.

On the Wednesday morning we had a good time in declaring those who had passed the required standard—three in number—not many, but good in proportion to the previous years, when we had none passed as the rule. The school at Anosimboahangy up till last year was probably the largest mission school in the world, with seven hundred names on the roll and six hundred in attendance. Many were overgrown, and were within the last year let off to take up Government service. The school was also lessened by a hundred having had a separate building provided, with a teacher to themselves, and further by a complement of nearly a hundred big girls—nearly twenty years of age—being let free on account of their age, most of them being mothers with babies in their arms. The teaching staff, which formerly numbered one evangelist and one teacher, now numbers four, all of whom show an enthusiastic spirit in their work. The result of all these changes is seen in the great improvement I am now recording. We have also in the Governor of the town an enthusiastic and sociable friend, who has certainly done all he can to help the work, and that, I believe, not from his official status only, but from his desire to see the work—both spiritually and educationally—go on.

We got out of Anosimboahangy early in the forenoon of the following Friday, having been detained by our surgical work. Canoes were scarce, and time ditto, for we had a long journey before us. I took a canoe to myself, and paddled it to the distant landing-place. Mrs. Mackay was in another, and the men got along some way or other in the somewhat soft bog till we all arrived on firm ground. At mid-day we came abruptly to the head of a valley, running directly west, we having previously been on more or less level ground. We gradually descended all day, following a stream which anon became wider and wider, till finally, joining with another, it made a fair sheet of water. Meanwhile, the valley proved to be a side entrance into the great plateau of Lanihay, which, up to four years since, was a waste land and without town or garrison—the undisputed camping-ground of robber bands and cattle-lifters, the numbers, perhaps, considerably augmented by armed bands of illicit gold-seekers; for this is the northern section of the English Gold Concession lately given by the Government of Madagascar. Mainly consequent on the opening of this field we have seen more than twenty-five new European faces here in Antsihanaka since last January, a somewhat interesting fact when it is stated that, during the previous six or seven years, with the exception of an occasional missionary friend down to help examine the schools, &c., we had seen but two other Europeans all the time.

We had meantime, to resume my description of the journey, come down what looked like nearly 800 feet

descent. The days became extremely hot, and the heat could not have been less than 90° or 92° in the shade. We got on to the backbone ridge of hills running down the centre of the plain about ten next morning, under a blazing sun. Here we had one of the finest sights we ever beheld. Far to the north, stretching from east to west, was a range of mountains about eight hundred to one thousand feet high, with almost level top and equal contour. There was another range, of almost exactly the same height and general outline, a half-day's journey to the west, running north and south. They are called the North and South "Anketsa." The north end of the southern range and the south-west end of the northern range come within about a mile of each other, forming a huge gap, whereby the four small rivers flow out (I believe united) to join one of the large rivers which drain the western seaboard. This gap between these two almost similar but unique ranges gave one the idea of some prehistoric volcanic action which must have let out, with a mighty rush, the pent-up waters of a deep and magnificent lake, some thirty or forty miles in length, and of considerable breadth. The Alaotra, I think, must be considerably above the plain of Lanibay. Unfortunately, we did not take our aneroid with us, so had to rely on guess-work.

Our bearers were, with much difficulty, persuaded to go on further that afternoon, being overcome by the heat. We left Imerinarivo for Antsenakely, the last stage of our journey, at three in the afternoon, intending to get in by moonlight, at seven. As it was, I had to walk over two-thirds of the way, and arrived at Mr. Smith's house at 8.45, much to his surprise. We had been expected for three days previously; but they had not reckoned on us coming so late on a Saturday night. We found Mr. Smith in camp on the top of an exposed ridge to the north of the workings. A Malagasy governor shares the camp with him, and they have a good number of soldiers on duty, night and day. The gold-diggers' camp is situated two miles or so further on, at the base of the South Anketsa, which overlooks the diggings. Here Mr. Hanney is agent and general of the forces. He has to keep a firm hand on the men, who come from all parts, about two hundred in number. Thursday is weighing day, and there is generally a lively time. The camp consists of the chief's wooden and bamboo house, with courtyard, and Union Jack flying to show the nationality of the company. Then there is a street with grass huts on either side; some of these are much better than others, and two or three have verandahs. We spent Sunday morning there, when we had a service in Mr. Hanney's house. Only about twenty turned up. Next day we spent examining the process of gold-washing, &c., at the diggings, and in the evening had a magic-lantern entertainment, when we showed and explained the story of "Nellie's Dark Days" in Malagasy. We also showed various other pictures, finishing up with some scenes in our Saviour's life,

which were much appreciated. We were up by four o'clock and away before sunrise on our return journey next morning. We got to Imerinarivo by 7.30, had a light lunch, and then began the examination of about twenty-seven children—veritable sheep in the wilderness, who, without a teacher, and at the farthest outpost station the Society has in the province, essayed to pass through the ordeal of an examination by the foreigner. The results were more favourable than the circumstances would have led us to expect. Unfortunately the so-called church there is in a bad way, led by two men who are rum-makers. We intend doing something by sending a catechist, if possible, to work this district, as also a school teacher to take the children in hand. An outdoor magic-lantern entertainment closed the day's work. Next day we made for Anosimboahangy, where we arrived on the forenoon of the following day. Here we met another European gold digger, and also found our wounded friend, whom we had left with poor hopes of ever seeing alive, in much better condition. Much prayer had been made for him, and the result seemed to confirm his faith and that of those interested in him.

Starting for home again next day, we spent the night at Isohitraivo, at the head of the Alaotra, where we closed our series of lantern entertainments in the open air. On the sixteenth day after our departure we arrived safe and well to find everyone well at the station.

I enclose a sketch map of Antsihanaka to show the route, marked in red, which I think will help the reader.

JAMES G. MACKAY.

NAGERCOIL LACEWORKERS.

THE accompanying illustration represents some of the women engaged in the manufacture of the beautiful Nagercoil lace.

This valuable industry was introduced in the Christian Missions of India by the late Mrs. Mault more than half a century ago, and Nagercoil had the honour of being the place where this work was first begun. From that time to the present the work has not only extended and improved under the superintendence of various missionary ladies both at Nagercoil and in the district, but this original centre of the manufacture of lace by native Christian women has had the unique privilege of giving birth to other centres of this industry in connection with other missionary societies in different parts of India. The lace manufactured by the native Christian women of Nagercoil has proved itself of sufficient excellence to gain medals at three exhibitions—namely, at the Exhibition of London, 1851; at the Exhibition at Madras, 1855; and at the Exhibition at Paris, 1867. It has also gained certificates of merit from some other exhibitions. The *Madras Times* of December 1st, 1886, speaking of the exhibits in the Kensington Exhibition, and of lace in particular, says "*the best collection of lace is certainly that sent*

from Nagercoil." A few months ago a box of very beautiful lace made by the Nagercoil Christian women was forwarded to the Chicago Exhibition by the Government of the Maharajah of Travancore. By this employment many of our Christian women are able to earn something towards the support of themselves and their children ; and while they receive

of the lace are devoted to the promotion of female education in the Mission. Many of our most intelligent and best-educated women received their education in schools supported wholly or in part by the lace profits, and several schools at present are similarly maintained by money thus realised. In Nagercoil Home Station there are about 100 workers. A



NAGERCOIL LACEWORKERS.

help they are also taught to assist others. A small sum is subscribed by each laceworker every month, and at the end of the year the whole is expended in purchasing cloths and jackets for the poor. The lace is also useful in promoting cleanly and industrious habits, and valuable as a means of bringing the women under Christian influence. The profits

matron is employed to teach the women, and, when the pattern is thoroughly learnt, they are allowed to take the lace to their own homes. Twice a week they meet at the Mission Bungalow, when parchments and materials are given out for new patterns. The lace is made up into parcels, and sold chiefly by ladies in different parts of India.—A. L. D.

A MAGNIFICENT SPHERE IN CENTRAL CHINA.

Han-chwan, October 24th, 1894.

DEAR MR. COUSINS,—I am writing this on board the boat on my way back from the districts of Tien-Men and King-shan. In a letter which I sent you in March, I gave you some account of our successful effort to purchase a house at Pah-tsze-Nau, in Tien-Men, in spite of the dire opposition of our great enemy, Ch'en Yüen-t'ai. It gives me great pleasure to write you now, and give you some account of the opening of our chapel there—the first and only chapel opened by any Protestant missionary in the district of Tien-Men.

Mr. Bonsey and I left Hankow on the 11th inst. in the midst of many alarming rumours from the North, and fears as to the excited state of feeling which might possibly exist among the people with whom this trip would bring us into contact. Most of our friends at Hankow were of opinion that we were running a considerable risk in leaving home for the interior at such a time as this, and we ourselves were not free from doubts. But the call was exceptionally imperative, and we felt that it must be obeyed. We would have started, according to promise, five or six weeks earlier, had it not been for the incessant rains of more than a month's duration, and the consequent freshets in the Han. In order to make our journey as safe as possible, I suggested to our consul the advisability of asking the Hankow Tautai to write to the magistrates of Tien-Men and King-shan, requesting them to give us every needful protection. The consul thought it a good plan, and at his request despatches were sent by the Tautai to both magistrates.

We started with a fair wind, and, in spite of a freshet which was still on, we managed to make a good run. On the next day and the day after the wind continued fair, and we had the good fortune to reach Pah-tsze-Nau early on Saturday afternoon, exactly forty-nine hours from the time we started. This beats the record, and we felt much encouraged by our success in this respect.

It was well we came when we did, for the Christians were beginning to feel very anxious about us and themselves. Vague rumours about the war had reached them, but in that they did not seem to feel much interest. Indeed I have not met a man on this journey who seemed to know anything about the state of things in the North, or feel any concern about it. They appear to take as little interest in Peking and Canton as they do in Canada and Wales. At Hankow and the other ports it is very different. There the papers are received almost every day, and the people are made to feel more or less their oneness with the empire. In the country the people are in a state of blissful ignorance of what is going on outside their own district, and the feeling is that of separation and isolation. The railway and the daily papers alone will put an end to this state of things, and

bring about the unification of the empire. Though the war did not trouble the Christians, they were greatly troubled by certain strange rumours which had reached them touching the fate of the foreign residents at Hankow. All the foreign houses had been closed and sealed by the mandarins, and all the foreigners had been driven away from the place except myself. As for myself, I had been taken to Wuchang, and was there held as hostage by the Viceroy. Two of the converts were about to start for Hankow, in order to find out the real state of things. Our sudden appearance among them was a great joy to all.

On our arrival we went to see the house in its transformed condition, and we were more than pleased. It was a very poor concern when we bought it, but it has been turned into a capital building for the purpose for which we intend it. The preaching hall is all we could desire, and the quarters for the pastors on one side of the hall, and those for the native assistant on the other, are large and in every way convenient. The preaching hall opens on the main street, and is well situated for commanding a congregation. We began our opening services on Saturday night. The door was thrown open to the heathen, and Mr. Bonsey and I preached. The hall was soon filled, and the preaching was carried on for about two hours. The people behaved themselves splendidly. I don't think I have ever preached to a quieter or more attentive audience. On Sunday morning the converts met, and I preached the opening sermon, after which two were baptized, and the Communion was administered. There would have been more baptisms had we been able to come two or three weeks earlier. The candidates waited long, but at last they came to the conclusion that it would be useless to wait any longer, so they left on business for other parts of the country a few days before we arrived. Several outsiders were present at the morning service, and nearly all listened with great respect to the words spoken. In the evening we had another service, when our old enemy, Ch'en Yüen-t'ai, was present. He sat there for at least two hours, and there was not a more attentive listener among our hearers. He had called on us in the afternoon, and we had a very pleasant chat with him, he confessing his fault and trying to throw the blame on others, and we assuring him that we had but one desire with regard to him—namely, that he might believe in the Lord Jesus Christ and be saved. On Monday he sent us a present of pork, fowls, and sweetmeats. The Christians tell me that he is now quite friendly in his bearing towards them, and the native assistants speak very highly of his general conduct. Thus the strife between this terrible bully and ourselves has ended in establishing something like a friendly relation between us. I am earnestly praying that he may be soundly converted to God, and become a true helper to the work.

Whilst at Pah-tsze-Nau we received a very polite invitation from the Tien-Men magistrate to a feast. Being a new magistrate, we thought it best to accept, for the sake of the

Christians and the Christian work in his district. The city is ten miles beyond Pah-tsze-Nau. So early on Tuesday morning we started for the feast. About 3 p.m. two chairs, manned by four bearers each, were sent by the magistrate to bring us from the boat to the Yamen. An escort of several soldiers and Yamen runners was sent with the chairs. The military mandarin of Tien-Men was invited to meet us on the occasion. The feast turned out to be the most sumptuous I have ever had in China. There must have been from twenty to thirty dishes in all, and politeness required that we should partake of them all. It was an awful piece of work, but we managed to get through without violating any law of Celestial etiquette, and without doing much damage to ourselves. After the feast the magistrate told us that he had received a despatch from the Tautai concerning us, and that he had sent instructions to the gentry and policemen of Tsau-Shih with regard to our safety whilst staying at the place. We then took our leave of our friendly host, and were escorted back to our boat in the same style as that in which we came. Wang Lau-ye, the magistrate of Tien-Men, is a man of seventy-two, but full of activity and energy. I have had to do with many officials in this land during my long residence of forty years, but I have never met with an official more friendly and courteous than H.E. Wang. He did everything in his power to make our visit safe and enjoyable. How much these men can do to make life in China pleasant! Yes, and how much they can do to make it miserable!

We had to spend Tuesday night at the City of Tien-Men. We arrived at Pah-tsze-Nau about noon on Wednesday, and spent the rest of the day with the converts. In the evening we had an exceedingly good meeting with them. At one of our prayer-meetings it was my privilege to hear a remarkable prayer offered up by one of the Christians of Pan-tsze-Nau. The Christian is a man of nearly sixty, and a convert of not quite three years' standing. Neither in China, nor out of China, have I listened to anything in the shape of reverent, earnest talking with God that has impressed my mind as that prayer did. The truth must have become very real to that brother, and very precious too, for otherwise it would have been impossible for him to hold communion so intimate and loving with his Father in heaven. Whilst he was praying I could not but think of Romans viii. 26, and rejoice in the fact that even in the hearts of the Chinese the Spirit Himself does make intercessions with groanings which cannot be uttered.

Next morning early we started for Tsau-shih. When we reached the place on the following morning, we found that the Yamen runners from the city had arrived on the previous evening. We found also that, in obedience to the magistrate's instructions, the policemen had gone through the streets beating their gongs, and informing the people that the foreigners who were about to visit the place must be treated with due respect, this being the will of the magis-

trate. Tsau-shih used to be the most rowdy place in the Hupeh Province, and there are not a few missionaries who have strange tales to tell of the rough handling received by them at the hands of the people. In a former letter, giving an account of a visit paid to the place by Mr. Terrell and myself, I spoke of the great change which had come over the place, and which was to be ascribed mainly to the friendly bearing of Mr. Shau, the then magistrate of Tien-Men. On this occasion Mr. Bonsey and I spent a very happy time at this notoriously barbarous little mart. We walked up and down the streets, preaching and selling books here and there and everywhere. I never heard an opprobrious epithet, and never saw the least sign of unfriendliness on the part of any one. The four policemen of the four wards, into which the town is divided, were all attention, and in the evening the chief of the twelve gentry of the place paid us a friendly call. He went so far as to say that he would be very glad if we would establish a mission at Tsau-shih, and to promise assistance in the event of our making an attempt to do so. In this he may or may not be sincere. Be that as it may, there can be no doubt as to his friendly bearing towards us. We had to leave the boat at Tsau-shih for three days, whilst we went overland to visit the converts at Mau-kia-po and the surrounding villages, distant from Tsau-shih fifteen miles. We were away from the boat three days, but when we returned we were glad to find that everything was all right, and that no one had given the boatmen the least trouble. Four years ago it would have been impossible for any foreigner to anchor there with impunity. Much less would it have been possible for him to leave the boat at the place whilst he was tramping the country in the vicinity.

Our visit to Tsau-shih was a necessity, the place being on our way to Mau-kia-po, in the King-shan district. Whilst we were preaching in the streets of Tsau-shih, two of the candidates for baptism from the Christian villages made their appearance, and told us they had come to welcome us, and that on the morrow a chair, a pony, and their donkeys would be in readiness for us. We had sent our evangelist, Mr. Ye, before us to inform the Christians that we were coming, and would be at Tsau-shih on Friday. No sooner did he arrive than messengers were sent around the villages to communicate the glad news. Preparations were at once set on foot to meet us and receive us. On Saturday morning a chair with four bearers appeared for me, a pony for Mr. Bonsey, and three donkeys for the rest of us. Mr. Huing, our native assistant, being poorly, I insisted on his taking the chair, and I took the pony. The country between Tsau-shih and the Christian villages is high and picturesque; the air on Saturday was extremely bracing, and the ride was most enjoyable. Half-way, at a place called J-kia-tien, we found a number of Christians waiting for us. At another place, a little way beyond, another batch came forward to greet us; and when we arrived at Mau-kia-po we received a perfect ovation. We were led into the ancestral temple,

which had been specially put in order for the occasion. It belongs to the Mau family, and is the only building of any size in the region. For some time it has not been used for its original purpose as an ancestral temple, the people having lost their faith in this as well as in every other form of idolatry. It was in this building we lived and held our services during our short stay at the place.

We had been told that there were in all more than two hundred candidates for baptism, and that about one hundred of them were deemed quite satisfactory. The work has been going on there for about a year, and two of our native evangelists have bestowed a great deal of labour upon it. No missionary, however, had visited the place till now, and we were consequently somewhat anxious as to the *quality* of the work. Saturday evening was spent in examining the candidates. We began fully prepared to find them defective in knowledge and unsatisfactory in other respects. To our great astonishment, we found that their knowledge of the truth was exceedingly good, and that, judging from appearance, we had never had a more promising lot of men brought before us as candidates. As one after the other came up to be examined, we felt that we were dealing with a thoroughly manly lot of men, and that our native evangelists had good grounds for speaking so highly of them. The examination had to be continued on Sunday morning, for it was impossible to finish the work on Saturday evening. After the examination came the public service, at which many outsiders were present. Mr. Bonsey prayed and I preached. After the sermon I baptized twenty-nine men, twelve women, and nineteen children; in all sixty persons. That is the largest number I have ever baptized at one time. On Monday I baptized one man, three women, and two children; in all six persons. Thus there were baptized in all forty-five adults and twenty-one children on this visit to King-shan. We might have baptized many more; but we were anxious not to admit any on this occasion who did not appear to us to be perfectly satisfactory.

Time alone can tell us how far this work in King-shan is genuine. I rejoice, but rejoice with trembling. If it is of God, there will be in all probability a great accession in the near future. The baptized belong to fourteen villages, and there are candidates in twelve villages more. Thus we have work going on in twenty-six villages. These villages form a large group, the most distant being about two miles from Mau-ki-po, which may be regarded as the central village. Besides the sixty-six already baptized, there are on our books 136 candidates for baptism. There is something extremely interesting in the whole movement. It gives one an idea of the possibilities connected with missionary work in China, and especially in this province. Much seed has been sown in Hupeh during the past thirty-three years. Why should it not begin to yield a *plentiful* harvest? Why should we not begin to expect *great* things from God? Why should not men begin to flock in by the hundreds and

the thousands? Our great need just now is more men. Can you not send us two men for Tien-Men and King-shan? A clerical missionary and a medical missionary would find in these two districts a magnificent sphere for their best energies. They would also find both districts well prepared for them. Much of the old opposition has been broken down, and peaceful, happy work has become possible. Tien-Men used to be very rowdy, and Tsau-shih, one of its most important towns, was a place to be dreaded above all others in Hupeh. But all this is now changed, and changed by the friendly bearing of the Tien-Men officials during the last three years. The furthest point reached on this journey is about 140 miles from Hankow, and the last opprobrious epithet hurled at us was in the streets of Hankow on the morning of our departure. I have not heard an unkind word since.

Commending the work at Tien-Men and King-shan to the thoughtful consideration and earnest prayers of the Directors,

I remain, dear Mr. Cousins,
Yours very sincerely,
GRIFFITH JOHN.

LORD, SAVE THE WORLD!

LORD, save the World! For this we pray.
Burden our hearts from day to day
With ardent zeal and sacred care,
Moving Thy Church to world-wide prayer.

Lord, save the World! May Thy strong Hand
O'erthrow false gods in every land;
May idol festivals give place
To ministries of heavenly grace.

Lord, save the World! May truth prevail.
O rend in twain dark error's veil;
May heathen lights full soon expire
Before the Pentecostal fire.

Lord, save the World! Cast down the thrones
Of power abused. O hear the groans
Of slaves and victims everywhere;
Regard their piteous plaints as prayer.

Lord, save the World! Come Thou again;
Begin Thy great millennial reign.
E'en as the waters fill the sea,
So may Thy world-wide empire be!

J. F. T. HALLOWES.

ITINERATION IN THE MURSHIDABAD DISTRICT.

THROUGHOUT Murshidabad district earnest, vigorous effort is put forth in many ways and in many directions. Though the tabulated results of all this labour are still small, the evidences of awakened interest, and of the move-

have spent since I have been in India and I came away with extreme reluctance. I feel sure God is working there. North of Jungipur the population is mostly Mohammedan, and I was surprised at the openness and kindliness which met us everywhere. My whole impression of this part of the district, which has never yet been taken up by us, or by anyone else, is that it affords a most attractive and fruitful



REV. J. A. JOYCE IN ITINERATING TENT.

ment of the Spirit of God among the people, are marked and full of promise. Of a visit to Jungipur, some time ago, the Rev. J. A. Joyce wrote :—

“I suppose we must have taken our stand in some 150 places singing and preaching, and we must have sold some 1,500 portions of Scripture. The last week during which I have camped at Mirzapur is the most remarkable time I

field for earnest aggressive effort. My previous experience of Mussulmans had given me a sense of repulsion and intolerance. My recent experiences fill my mind with pleasing and kindly memories. Jungipur itself has many claims on my affection. There are several inquirers here. Two youths from this place have already been exerting a Gospel influence in their villages during holiday times.”



THE GREAT CLOSED LAND: A Plea for Tibet. By Annie W. Marston. Second Edition. London: S. W. Partridge and Co., 9, Paternoster Row, E.C. Price 2s.

In our August issue of last year we noticed the first edition of this brief, lucid, and interesting description of Tibet and the Tibetans, and we are glad to find that a second edition has been required. Additional maps make the new volume more useful and attractive.

JOSEPH SIDNEY HILL, First Bishop in Western Equatorial Africa. By Rose E. Faulkner. With an Introduction by Bishop Stuart. London: H. R. Allenson, 30, Paternoster Row, E.C. Price 3s. 6d.

We are grateful for these memorials of one whose name, special mission, and appointment to a difficult and dangerous post, and whose tragic death, followed immediately by that of his heroic wife, awakened great interest among the friends of Africa generally, but about whom comparatively little was known outside the circle of the Church Missionary Society's supporters. They help us to understand the man; and a bright, breezy, large-hearted man he was. Bishop Hill was the son of a peasant, left fatherless at an early age, educated at the Orphan Working School at Haverstock Hill, the comfort and pride of his mother. Though first serving an apprenticeship to a trade, his love of learning so clearly manifested itself that he was taken in hand by sympathetic friends and sent, first, to a preparatory C.M.S. home at Reading, and subsequently to the C.M.S. College at Islington. The story of his brief career at Lagos, whither, with Mrs. Hill, he went in 1876, but soon had to leave invalided; his fruitful, earnest missionary and evangelistic work among Maoris and Colonials in New Zealand; his return to England in 1891, and his appointment to the Niger Mission, followed by his consecration as bishop in 1893; the voyage there, the last illness and death, are all chronicled in a graceful and interesting narrative which cannot fail to please. Bishop Hill was an earnest, practical, yet truly consecrated Christian worker, of attractive presence and disposition, a winner of souls, a man to be loved, as this volume clearly shows, and we thank the authoress for giving us this insight into his character.

CHRONICLES OF UGANDA. By the Rev. R. P. Ashe, M.A., F.R.G.S., Author of "Two Kings of Uganda." With Portrait and Twenty-six Illustrations. London: Hodder & Stoughton, 27, Paternoster Row. Price 7s. 6d.

We have here, not a record of missionary effort in Uganda (though incidentally this comes into view), but of the disputes, feuds, intrigues, and struggles which recently gave to Uganda such unhappy prominence. The book, indeed, must be regarded as a kind of supplementary chapter to contributions from the same author—the friend and colleague of Mackay—of a more distinctly missionary character. Still, as the work of a recognised authority on Uganda matters, writing, too, from personal knowledge of the events chronicled, these pages have

special historical value, describing in the first part the return of Mr. Ashe to his old field of labour in 1891—the death of Mackay coming to him as a distinct call to go back—and, in Part II., giving a brief retrospect of the past eighteen years. The rest of the book details the miserable conflict which preceded the late Sir Gerald Portal's mission and British intervention, the last section containing an account of the author's journey home. The volume is beautifully printed, and the illustrations are good, one of a race between Mr. Ashe on his bicycle and three lions being unusually thrilling.

MISSIONARY LITERATURE.

IS not this a fitting time to urge upon the young people of our congregations the formation of Missionary Circulating Libraries? It is most important that the fire of missionary zeal should be continually fed by the fuel supplied by the stimulating histories of evangelistic enterprise throughout the world. The Centenary volumes provided by the L. M. S., in two sets, costing £1 each, have been most useful for this purpose. The second set is sold out, but the first is still to be had. It contains the following:—

Mackay of Uganda. 7s. 6d.

Moffat's "Labours in South Africa." 5s.

Autobiography of John G. Paton. 6s.

Mateer's "Travancore and its People." 3s. 6d.

Welsh's "Modern Heroes of the Mission Field." 2s. 6d.

Ainu of Japan. 6s.

The Matabele. By Rev. D. Carnegie. 1s. 6d.

Orders, with remittances, to be sent direct to Rev. G. Cousins, 14, Blomfield Street, E.C.

Believing that many will be glad of the names of books suitable for forming a *Young People's Missionary Library*, we add, for their guidance, the following list of eighteen books not included in either of the Centenary sets, and shall be glad shortly to supply the names of eighteen others. The prices named are the full amounts, without discount:—

The Story of the South Seas. By Geo. Cousins.

(Mission House, 14, Blomfield Street, E.C.) 2s. 6d.

Christ or Confucius, Which? By J. Macgowan. (Do.) 2s. 6d.

Among the Mongols. By James Gilmour.

(Religious Tract Society.) 3s. 6d.

City, Rice Swamp, and Hill. By W. Johnson.

(Mission House.) 2s.

My Life in Basuto Land. By Eugene Casalis. (R.T.S.) 5s.

A Winter in North China. By T. Morris. (Do.) 5s.

Life of Thomas S. Thomson, of Nevoor. (Do.) 2s. 6d.

Indian Gems for the Master's Crown. (Do.) 2s.

Story of Mackay. Told for Boys. (Hodder & Stoughton.) 5s.

By Canoe and Dog Train. By Egerton R. Young.

(Kelly, 66, Paternoster Row.) 3s. 6d.

The New Acts of the Apostles. By Dr. Pierson. (Nisbet.) 6s.

Life of James Chalmers. (Partridge.) 1s. 6d.

Life of James Gilmour. (Sunday School Union.) 1s.

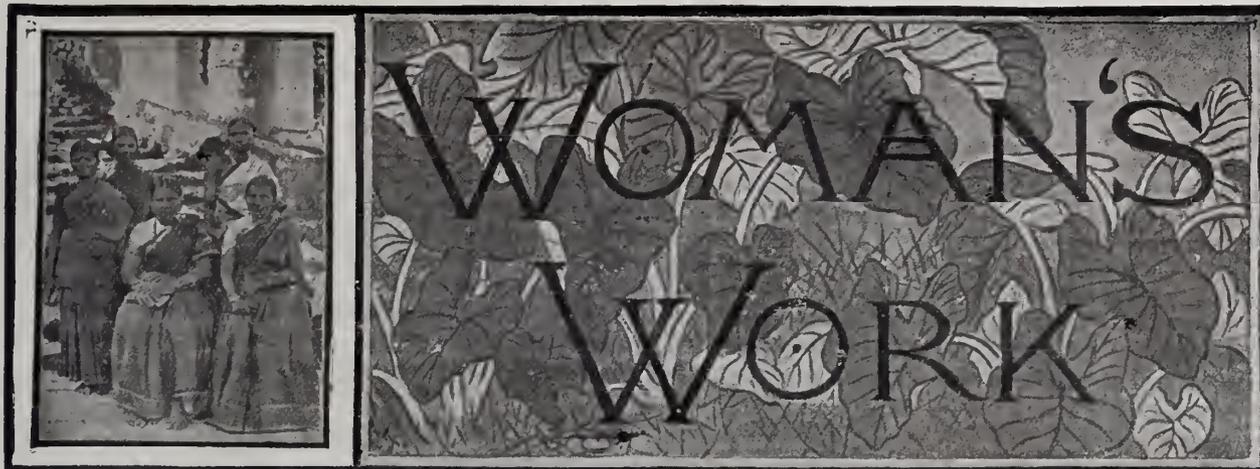
Robert Moffat. (Partridge.) 1s. 6d.

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Madagascar: Its Missionaries and Martyrs. (Partridge.) 1s. 6d.

John Williams. (Partridge.) 1s. 6d.

The Story of the London Missionary Society. By C. S. Horne. (Mission House.) 2s. 6d.



DIRECT RESULT OF WOMEN'S WORK IN TRAYANCORE.

Neyoor, December 2nd, 1894.

MY DEAR MR. COUSINS,—Last Sunday I had the joy of witnessing the baptism of the members from five families of the Barber and Weaver castes, in a village two or three miles from Neyoor, consisting of twenty-one members. Ten adults (couples) and their children have renounced heathenism. Three were unavoidably absent, but nine adults and nine children received the rite from the Rev. Saththianathan, a native pastor of the Nagercoil district, as the village is just within the boundary of that district. They all changed their heathen names for Christian names. The event is one of peculiar interest, as the direct result of women's work, in response to a call from heathen women for instruction. I think it will interest and encourage our helpers and fellow-workers to relate the facts.

Two years ago, some women of the Barber caste, passing to and fro to market at a village where some women were receiving instruction from the Zenana teacher, Swamiakun, begged her to teach them also. One day, seizing her by the hand, they said: "We won't let you go till you come and teach us." When she related this to me, I felt it was a call from God; and though she was overtaxed already with work, I told her to go at least once a week, and I would come and see what could be done. She readily consented, and the next Sunday I was astonished to find a large assembly in the courtyard of a tiled house belonging to the chief man of the place, and thirteen women, all with clean clothes and books in their hands. They had in those few days mastered the alphabet and several lessons. We had a nice meeting, when I sought to bring home to their hearts the old, old story of the Prodigal Son. We prayed for God's blessing, and this is the entry in my diary that day:—"May 22nd, 1892.—I believe the Holy Spirit is working among them, and that the whole of that village will come over to Christianity.

May God grant it." The Holy Spirit has indeed been working in their hearts. The women learned so quickly, that in nine months six were able to read the Testament, and I presented them with copies. The chief man took down a hideous picture from the wall and gave it to me, saying they had no more fear of devils, and had given up the worship of idols. This picture represents the god Vishnu, as half lion, half man, tearing open a giant who had long defied God and man, and had tried in various ways to kill his own son, who was proof against destruction, as his God was always present with him. So the story goes, and from it we can learn a lesson.

We began some months after a Sunday-school for the children. People were so anxious for a school that Mr. Allan helped them to erect a building, and sent a school-master, who has done good work and taught his scholars to sing well. This school became a place for worship, and a catechist and the native pastor held services there on the Sabbath. There had been no Christian instruction in this village till that of the Zenana teacher, in response to the call of the heathen, and *it is the families of the women who have been taught by her who have renounced heathenism.*

There are many such hamlets which, but for the patient, unceasing visitation of the Zenana teachers, would be left without the knowledge of our Saviour.

The service that Sabbath morning was a joyful one, and these women were able to take intelligent interest in it. Mr. Saththianathan, who is a very earnest man, gave a spirited address from Acts xvi. 30, 31. Then each family, with beaming countenances, publicly renounced the names of their gods and connection with the dark superstition and fears in which they and their forefathers had been for ages enthralled. Fourteen months before, these families removed *their share of the family shrine—that is, the roof.* After the service I visited it. There are only the railings left, to which the cows are tied! But these railings and a stone

image, representing a cobra with outstretched hood, belong to the still heathen families, and they said they would give me this image when they came over to Christianity, but they feared to do so now. Oh! may they all soon give up this bondage to Satan.

I believe the movement in this village will have far-reaching results amongst this Barber caste, which are so difficult to reach, and but few of whom have become Christians.

On the Tuesday after this Sunday, I started for a tour in the west of the district. On the next day, the catechist, Vethamoney, asked me to visit a large village of Barbers. On going there, I was surprised to see a great throng with intense earnestness and excitement depicted on their countenances. On my telling them the object of our visit, and how some of their people had renounced heathenism, I was agreeably surprised to hear that the news had reached them here, in a village more than ten miles distant! On looking round, I noticed a woman whose countenance seemed familiar to me. I found she was one of the Mailpāvay girls, who had learned to read, and was married to a man here. We had an earnest service. The catechist, two schoolmasters, and four Zenana teachers accompanied me. Much patient preaching has been carried on by catechists in this village for many years, and the people had promised to become Christians; but the Lord uses His own means for ripening patient seed-sowing, and now these people are so stirred with the news from that distant village that it seems it will be the means of strengthening their resolve. Some years ago, in this and another village, the Zenana teacher had tried "her utmost," as she said, to get the women to learn, hut, finding it useless, had given it up, and said she did not think they would learn now. But I told her not to doubt, that I believed the light was now shining in their midst, and that they would no longer keep back; that she must come the next morning and see if any were willing to learn. At one o'clock she came to me and said, her face radiant, that they were not only willing, but urging her to teach them, and fifteen had given her their names. May they keep their resolve, for *when the women learn, they help to keep the men firm*. The movement amongst these people is so evident that the catechist was very anxious that, to deepen impressions, we should ask Mr. Hacker to have a magic-lantern meeting the last night of my stay. Mr. Hacker kindly came, and we had a large gathering in the open air. We trust there will be a great ingathering in answer to prayers offered at a service in the chapel at 11 a.m., and that the truths, so graphically represented and explained with those pictures, will sink deep into hearts awakened, and that there will be the abiding work of the Holy Spirit in deep conviction of sin and pardon in Jesus Christ's atoning blood.

I cannot write more of this most interesting tour, but I would just remark, however remote the villages I visit, I am sure to meet some signs of our work amongst the women. Here in three different villages I came across four of my

pupils from four different parts. They give me a true welcome and pave the way for others to learn, and now we have pupils in over one hundred different villages, hamlets, and towns.

God's Word must prevail. Who will help us to spread it? We want more Bible-women and Zenana teachers. Will some kind friend send a subscription of five or six pounds, for a woman to devote her time to these villages, so that the present teachers may not be overburdened?—Yours sincerely,
A. M. BAYLIS THOMSON.



PERSONAL NOTES.

CHINA.—A fund has been started for the erection of a suitable memorial to the late Dr. F. C. Roberts, of Tientsin, and it is proposed that it shall take the form of a new operating room at the hospital. Edward Cousins, Esq., agent for Messrs. Jardine, Mathieson, & Co., Tientsin, is the treasurer of the fund.—The Rev. J. Stonehouse and Dr. Eliot Curwen reached Peking safely on November the 17th. "Our journey to Peking was uneventful, at least to me," says Mr. Stonehouse. "The people were friendly. It is the same in Peking: both people and place are friendly and peaceable. The West City is peaceable to deadness. Some uncertainty still exists as to when I may travel into the country. When I do so, I shall have to face a famine difficulty without money. Hard, indeed, will it be to go empty-handed. Harder still to see converts suffer, and not be able to help. What to do for the best is a mighty problem."—Miss Goode, of Peking, and her sister, Mrs. Allardyce, have proceeded on a visit to their home in Australia.—The Rev. J. Parker, of Mongolia, has rejoined his wife at New Chwang, in consequence of the disturbed condition of the country. They will probably spend the winter at Amoy, and in the spring, at the request of the Directors, visit the Australasian Colonies on a deputation tour.

INDIA.—The Rev. A. W. and Mrs. Brough left Sydney for Salem on November 5th.—The Rev. T. W. Bach has reached Trevandrum. He was greatly delighted with what he saw of the work of the Nagercoil Mission, especially with the native church service which he attended one Sunday morning. Mr. Bach says: "I wish some of our Christian people in England could have seen the congregation; it would have thrilled them with glad surprise and with profound thankfulness; for here, in the centre of a vast heathen population, nearly nine hundred native Christians had gathered together to worship God. This church has its own native pastor, and is entirely self-supporting. The building will hold about 1,200 people, and yet it was erected when there were not more than a dozen Christians in Nagercoil, so confident were the founders of the church in the success of the Mission. How wonderfully their bright hopes have been

realised, and how greatly God has honoured their conspicuous faith!"

MADAGASCAR.—The Rev. C. and Mrs. Jukes received a most cordial welcome back to the capital. About a week after their arrival, Mrs. Jukes was seized with an attack of malarial fever, but is now better. Coming fresh from England after his furlough, Mr. Jukes has been more than ever impressed with the fact that the Gospel has been the power of God unto salvation to hundreds and thousands of the Malagasy, and is having an increasingly elevating and refining influence upon their moral and social life.

AFRICA.—The Rev. A. J. Wookey returned with Mrs. Wookey to his home on the Kgwebe Hills, Lake Ngami, on August 30th, two months after leaving Phalapye. His experiences as regards loss of cattle were unfortunate. Following their party was a police magistrate with a small number of men appointed to the Lake district. Mr. Wookey found Mr. Reid and his companions well. During his absence Mr. Reid had built himself a cottage. Shomolekai's intended wife travelled from near Kanye in her own wagon with Mr. Wookey's party, and they were married the day after her arrival. Mr. Wookey hopes to settle them, as well as Peter and his wife, from Motito, at two centres

amongst the villages on the rivers. The Government will send up a post monthly to the police, so that our friends expect to get mails more regularly. Peter found letters hung in a tree at a Bushman village, which had been waiting for someone to take on to Mr. Reid. In a note to the Foreign Secretary, Mr. Reid says: "My eight months' stay here alone, with no

European friend to converse with, was a little dull; but throughout all I realised my Saviour's presence with me to a far greater extent than anyone would think who may not have been in similar circumstances. Truly Jesus was my all in all." Mr. Reid had suffered from five bad attacks of fever; but apart from these his health has been "first-rate."



REV. J. STONEHOUSE, OF PEKIN, IN CHINESE DRESS.

SOUTH SEAS.—For our missionary at the seaport of Apia there seems to be daily emergency in some form or other. The Rev. W. E. Clarke reports the death of the wife of the British Consul (Mr. Cusack-Smith) from malarial fever. After the funeral the Consul himself and his little orphan daughter were brought to the Mission-house to be nursed. The Chief Justice has had to leave Samoa with his daughter, convalescent from the same fever. Mr. Clarke continues: "Yesterday (December 3rd) brought an even more painful experience. Two nights ago a messenger galloped to the house, begging me to go instantly to Vailima, saying that Mr. Robert Louis Stevenson was very ill. I instantly rode off to find him stricken with apoplexy and in a dying condition. Within two hours of his seizure my dear, kind friend expired. It was a very affecting scene, and, later on in the night, when Samoans learned the news, and came to pay their tribute of affection, very

touching and dramatic. I read the service over him yesterday morning. He has a lonely grave on the summit of Vala Hill, looking down on Vailima and the sea 1,100 feet below—a fitting death and a fitting grave."

NEW GUINEA.—The Rev. A. and Mrs. Pearse are paying a health visit to Australia.



CENTRAL YOUNG MEN'S MISSIONARY BAND.

THE monthly meeting was held on the 14th December, 1894, Arnold Pye-Smith, Esq., in the chair.

Rev. E. P. Rice, B.A., of Chik Ballapura, spoke on the "Religious Systems of the Hindus," pointing out the essential differences between the three sets of ideas prevailing amongst them. The people are divided into the following classes:—

1. The Outcast and Illiterate Classes, numbering about fifty millions, not returned in the Census reports as Hindus, but as Animists. Their religion is one of fear, as they believe the world to be peopled by malignant demons requiring pacification. These do not worship the orthodox gods of the Hindu Pantheon.

2. The Middle or Trading Classes, who are able to read, also affected by the same belief, but not to such an extent. These worship the gods of the Hindu Pantheon, their main thought being that of an eternal pilgrimage, and they hope to receive a better transmigration in the next world by deeds of merit in this. These deeds, however, consist merely of ritual and not of righteousness.

3. The Scholars, who say that all these pilgrimages are in vain, their great aim being to sleep for evermore after death and avoid being continually born again. The thoughtful Hindu believes the whole universe to be a dream, and we must get rid of this dream and find out the reality. The reality is an eternal entity, which he calls Brahm, without consciousness or attributes, unintelligent, an abstraction of everything, and men are only manifestations of this one underlying substance, which is spoken of in the Sanskrit as IT, not personal (in fact, an eternal *non*-entity). The most desirable condition to be attained is one of dreamless sleep; a man is nearest perfection when in a hypnotic state, insensible, unmoved by anything—in fact, utterly useless as a man.

In conclusion, the speaker referred to the children as being the hope of India.

The next meeting of the Band will be held at the Mission House, on Friday evening, February 15th, at 7 p.m., when Rev. W. H. Campbell, M.A., B.D., will give an address on "The Open Door in the Cuddapah District."

Young men are cordially invited to these meetings.

MR. FRANK C. REDFORD, of Putney, appeals for recruits for the speaking staff of the Young Men's Missionary Band. "Our work," he says, "is becoming more than our present

number of speakers can fairly manage. If we could only become acquainted with them, we feel sure that there must be many young men among our London churches who have free time and ability to give addresses to Sunday-schools, Christian Endeavour Societies, Guilds, &c., and who would be glad to be actively engaged in this way in helping forward the missionary cause. Intimate knowledge of missionaries and their work is not so necessary as a good voice and the power of putting things in an interesting way. The knowledge can be acquired by the use of our loan library and attendance at the special lectures and addresses at the Mission House. Any thus able to help will much oblige by forwarding their names to Mr. Arthur Burns at the Mission House."

FROM THE SECRETARY OF THE WATCHERS' BAND.

"WHAT the churches need to-day is a new era of intelligent and unceasing prayer." So declares Dr. Berry in his able Review of 1894 in *The New Age*. If we can only get this fact, thus forcibly put, pressed home to the hearts of all who are concerned in the prosperity of our Society, all occasion for anxiety regarding the Centenary will be removed, the outlook will be bright with promise, and the Watchers' Band will make greater progress than ever.

IN entering upon the Centenary Year of our Society we are reminded of the place that prayer has had in the whole course of its history. It was cradled in prayer; prayer has been the harbinger of all the great and marvellous successes which have attended its operations; and in the direction of a great and gracious extension of this spirit of definite and faith-filled supplication lies the hope for the future, both immediate and distant.

WHAT the Watchers' Band has been able to do in the cultivation of this spirit is manifest to all who have eyes to see; and to those who are accustomed to weigh in the balances of the sanctuary, and who can rightly estimate the value of such a movement, its continued growth and extension are of the deepest interest.

LET each reader of these notes ask himself or herself: "What can I do to advance this movement?" Those who are not yet members should join without further delay; and all who are in the ranks of the "Watchers" should seek to enlist their friends, and to secure the formation of branches in churches that are not yet represented in our lists. Many are continually working thus, and with much success; while it is to be feared that some have never obtained a single recruit. The number of members registered up to December 31st was 15,670. With the help of all our members, and especially of our branch secretaries, we should be able

without difficulty to bring our total up to 20,000 by the end of March, when our year closes.

* * *

THE thoughts of many of "the Lord's remembrancers" have of late been turned to Madagascar, and many earnest prayers are being offered on behalf of Christian work carried on in this island. A welcome letter just received from Mrs. Sibree speaks of the efforts made at the College at Antananarivo to interest the students and their wives in the work of God in other lands. The name of the mission-field which is being specially remembered by the Watchers' Band is displayed during each week on a large card in the College Hall, and every Thursday morning an address on that particular field is given by the Rev. J. Sibree. These mission talks appear to be much enjoyed, and Mrs. Sibree writes:—"It is delightful to see their interest, and to hear their earnest and intelligent prayers afterwards." May many of these native Christians be thus brought into this great fellowship of prayer, and may the dark clouds now hanging over the island soon be scattered, and all events be overruled for good.

* * *

DR. DAVENPORT, who is occupying the Chinese outpost of Chung King, and who, with his devoted wife, has rendered such valued service there, writes:—"We rejoice day by day to join our prayers with yours and others of the Watchers' Band. It is a great bond between us, and we believe will prove a great strength and blessing." Mrs. Davenport very touchingly says:—"We should be as likely to forget to pray for baby as to omit daily joining with you all. It is, indeed, a privilege. Our daily prayer is that the special Centenary gift may be a fuller outpouring of the Holy Spirit on the missions as a whole, both at home and abroad; with that would come the needed grace and strength to meet all needs." And such will be the longing desire and earnest prayer of every true "Watcher."

JAMES E. LIDDIARD.

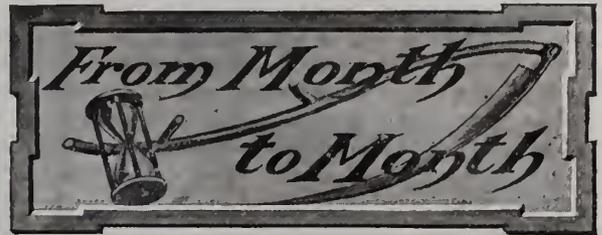
NEW BRANCHES.

LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Kentish Town	Miss Peard.
New Malden	Miss C. Hawkins.
Stockwell Road	Miss F. A. Cousins.

COUNTRY.

Brighton (Cliftonville)	Mrs. Stonehouse (<i>pro tem.</i>)
" (North St. C. H.)	Miss Pim.
Bristol (Stapleton Road)	Miss A. Beer.
Croydon (Trinity)	Miss Waterman.
Gloucester (Southgate)	Mr. C. L. Jefferies.
Goring-on-Thames (C. H.)	Miss K. M. Deane.
Grimsby (Spring)	Mr. Thos. Porteous (<i>pro tem.</i>)
Marple Bridge	Rev. Alfred Toothill.
Sheffield (Gleadless)	Mr. H. Corker.
Wilton	Miss Lander.



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.

THE women connected with the various PRESENTATION TO THE DOWAGER EMPRESS. Protestant missions in China having subscribed to present the Dowager Empress with a New Testament on her sixtieth birthday, it was, by the kindness of the British and American Ministers, presented to her on November 12th through the Chinese Foreign Office, and was graciously received. It had been beautifully prepared, and was contained in an equally beautiful silver casket. The Rev. Dr. Muirhead, of Shanghai, informs us that immediately after the presentation the Emperor sent for copies of the Old and New Testaments for himself, with his own handwriting on the order, which he signed as "The Father of Ten Thousand Years." We join in the fervent prayer of our friends in China that the Holy Book may become the light of life to the rulers of that great Empire.

"BRILLIANT ABILITY" is a lad of fourteen. He is the most remarkable lad I ever met in China, and seems worth all the efforts in our sixteen schools for Hui-an. A few months ago he was a "heathen." One evening, after prayers at Keh-chhu, I saw this lad and heard him say he felt sure he possessed the Holy Spirit because of special help in prayer. The pastor and I were struck by his manner. Earnest inquiry of him and others was made, and it was found that he truly was a God-fearing lad. Evil habits had been corrected. There was a restraining power in him which illumined his life. Face to face with other boys of the school the question was asked: "Is what he says true?" and the answer given: "Yes, every word." One fellow scholar confessed: "When we were carrying water things went wrong. I spoke badly to him, but he did not resent." The lad's studies were satisfactory. China does not take much note of children. This lad had not been thought of for church membership. But, after such an examination and testimony, there could be no doubt that the lad was a child of God and should be admitted to Christian fellowship. The pastor said in public how he, too, was thus early drawn to the better life. At a subsequent gathering, pastor,

preacher, and deacon were praising God for mercy to this lad. Then it was further told that at a meeting to raise money for the preacher's salary, our young friend, "Brilliant Ability," was moved at the salary not being easily raised, and he said: "I will do without three cash a day in eating, and so help." His example had influence, and was followed. At the same time an old man of eighty was admitted to the church. When asked if he trusted the Saviour, he, in effect, said: "Don't I?" It was beautiful to see his heartiness.

Rev. J. SADLER, Amoy.

THE Rev. W. H. Rees writes from Chi THE CHI CHOU Chou, November 19th:—"We are all MISSION. doing something, and something is being done. My wife has had thirty women here, whom she teaches five hours daily. I have forty-seven men in class, who will remain under my instruction for two months. Last week, at our autumn conference, we had 480 converts here, representing over eighty villages, and some coming from churches as far apart as sixty-five miles. I remember a day, only six years ago, when we had only thirty-six persons present at our *first* conference, but at this last conference it was my joy to baptize more persons than were present then, as thirty-eight people made an open confession of Christ as Saviour. One thing has helped us much. When Mr. Grant and I were going to Tientsin, we saw a boat in distress. The wind had, in fact, upset the small craft, and we saw the men struggling in the water. Other boats refused to help—the folks are all fatalists about here—but I insisted on our boatmen going to the rescue; and, although five men were drowned, we succeeded in saving the lives of nine men. Ever since the praises of the foreigners have been the chief topic at the fairs and markets. We see the hand of God in this, and praise Him." When returning from Tientsin Mr. Rees and Mr. Grant met with an accident. The country was much flooded, and their boat struck against a huge coffin, and began to fill with water. Fortunately the water at that point was shallow. Three passing boats refused to help them out of their perilous condition, but at last they succeeded in inducing a passing boat to take their captain on board, so that he could procure another boat, which he did. A quantity of goods were spoiled.

THE Rev. J. Parker reports that a THE MONGO- Lama at Chao Yang has shown himself LIAN MISSION. an earnest inquirer. He was an eager attendant at the late Mr. Gilmour's street preaching, and has not worshipped Buddha since the rebellion of three years ago. Mr. Parker has been giving him a time of testing, and so far he has shown himself sincere. He has been a regular attendant at the services, and has daily attended the class for inquirers. "We are praying," says Mr. Parker, "that he may become a sincere worshipper

of the one true God. At the new station of Lao Pei Tzu Feu there are over forty inquirers, and among them are three Mongols."

INDIA.

WE are glad to learn that Miss Haskard's health is quite restored, and that she is finding much encouragement in her work at Bellary, as evidenced by the following note from her:—"The work is getting more and more interesting, and every moment of my time is occupied; in fact, the days are not long enough. Last Sunday week an old woman whom I came across in the hospital was baptized. It was such a joy to me to feel that already the Lord is allowing me to help lead someone to Him. The people think it a great wonder for one Englishwoman to visit them alone. Last week a man told me that when the Bible-woman came to talk to the women he did not take any notice, but now that I had come all the way from England and left my friends, there must be something in what I had to say. Even the fact of my living alone seems to win a way for me. From three to five o'clock on Tuesdays I am at home for any women to come and see my house, &c., and every week some come, and are delighted to see how and what I eat, &c., &c. Then, after, I am welcomed to their houses. Last week, in one house, a man came and said: 'I heard what you said just now, and I think I could believe it if I could just see Jesus for a minute.' I read Christ's words to Thomas, and he seemed comforted, and asked me to go again very quickly. In one house a woman was very interested, and asked me to go again very soon. I promised to do so; but a few days after she died. There are so many who wish to hear more of these things that I cannot go often to the same house. Oh, that you could send me a helper!"

THE following suggestive letter was FROM A NATIVE written to one of our missionaries in South CHRISTIAN. India by a native Christian:—"I am glad and happy to tell you that for some time past I have felt a desire, and a power with it, to stand for Christ in a way the extent of which I did not feel before. I feel more and more the responsibility as a Christian that, whatever calling I may be placed in, I have to witness for my Lord and Saviour. I have not the power to speak to crowds, but I do speak to individual friends in my own humble way. I point out to them the exalted position which Christianity occupies among the religions of the world, not for its moral excellence alone, but for the new life and power which the Saviour gives to all those who are willing to place themselves under His influence, and for the free salvation which Jesus offers to every sinner that comes to Him believing that He has died for his sins. You have, perhaps, observed just now that, in places like Madras and

others, educated Hindus are trying to form associations for teaching young men that pure Hinduism is only found in Vedanta and Bhavatgita, whose moral teaching is of an exalted nature, surpassing even that of Christianity, and it is nothing but foolishness for Hindus to become Christians. This sort of teaching is making some mischief to the missionary work among the Hindus; most educated Hindus are satisfied with this sort of teaching. They must be told that no amount of good principles—not even the highest code of morals—can save a man. It is Christ, and Jesus alone, that has the power and willingness to save man from his sins and to give him a new life, as can be seen in every faithful Christian.”

MADAGASCAR.

THE six-monthly conference of the AMBOHIBELOMA. eighty-two churches connected with Ambohibeloma district took place on the 26th and 27th September. “Most encouraging and helpful” was the general impression received by all present. During the conference it was unanimously resolved to form a Total Abstinence Society for the (Imamo) district. It was also agreed to extend the number of Sunday-schools and the Christian Endeavour Associations; and the churches have undertaken to support two new catechists at the more ignorant and populous villages. This will bring the number of catechists to four, and it is already found how useful these earnest workers are proving as assistants to the pastors and evangelists. A first collection for the support of catechists was taken, amounting to £3 12s. 3d.

THE Rev. C. and Mrs. Collins have lately accomplished a very interesting tour in the district of Farafangana. The results of the examination of the school children at different villages pleased them greatly. At Vohitsidina is a faithful young Hova named Rasamoela, who has for some time kept steadily at his work of teaching and preaching. He is unmarried, and keeps his little house beautifully clean and neat. Being a Hova Government outpost, the people are often startled by robber bands; and, in addition, the Hova officers sell rum boldly and unblushingly to the poor natives, who thus lose life, and rice fields, and cattle in its purchase. Mr. and Mrs. Collins left the teacher standing by the river side and gazing wistfully after them. “His only true friends were leaving him to his former loneliness and hard, up-hill task.” As they neared the top of the plateau on which Ankarana is situated, there seemed suddenly to spring out of the grass a host of school children, who at a signal from the evangelist burst into a song of welcome. On the Sunday, at both services, they had to hold overflow meetings under the trees, for the church was packed and packed again. A new governor has lately been appointed, and Mr. Collins hopes that he will be a great influence for good in the district.

SOUTH SEAS.

As announced elsewhere, the s.s. *John Williams* conveyed the Rev. J. H. Cullen from Niue to Mangaia to succeed the Rev. G. A. Harris. The Rev. J. J. K. Hutchin accompanied Mr. Cullen from Rarotonga to his new station, and thus describes the “induction” service, on November 2nd:—“At 11 a.m. we had a meeting in the church, attended by the kings, chiefs, the judges, and the principal people of the island. I explained to them the reason of my visit to Mangaia, and then referred in eulogistic terms to their treatment of former European missionaries, Rev. G. Gill (deceased), Rev. W. W. Gill, LL.D., of Sydney, and the Rev. G. A. Harris; and I besought them to give the same earnest attention, to manifest the same kindness and whole-hearted affection to Mr. Cullen, their new missionary, as they had done to those servants of Christ who had worthily preceded him. I then called upon Mr. Cullen to speak, and interpreted for him. He spoke of his three years’ sojourn in Niue, and of the affection he had for the people of that island. Yet, at the call of duty, he came to Mangaia, and he trusted he should win their love and esteem. He felt sure from what he had already seen of them that he should love them. He trusted to live many years amongst them, and to preach to them the Gospel of Jesus Christ. For that purpose alone had he come to Mangaia; whilst ever ready to give advice, he wished to have nothing to do with the making of laws, or quarrels about land or trade, as those were matters for the Government to attend to. They must be patient with him until he knew their language, which he hoped would not take him long to pick up, and his great aim would be to lead them to Christ, and along the path of true civilisation. After Mr. Cullen’s address, Miringatangi, a deacon, and a leading man of the island, welcomed Mr. Cullen on behalf of the kings, the chiefs, and all the people. Miringatangi spoke after the old style of native oratory, walking up and down the aisle, speaking fluently, with copious gestures. Sometimes he spoke with great dramatic effect: every eye was fixed upon him as, stamping on the floor again and again, he earnestly besought the chiefs to stamp out all evil, and never to let it rise up and hinder the work of the missionary. In an affecting passage, he told the people how he had hoped that their missionaries would have lived amongst them until their hair was gray, and their backs stooped through age, and that they would be buried amongst their people; yet, alas! one after the other had departed. Yet their parent, the London Missionary Society, had not forgotten them, but had sent them another missionary. He wished to tell Mr. Cullen the truth, and that was that the Mangaian were not always so good and kind as they appeared to be that day. After a time, when he knew their language, he would find out their bad qualities: they would cause him anxiety and pain, and he would need much

patience. Might abundant blessing rest upon Mr. and Mrs. Cullen in their future labours for the spiritual good of the Mangaians. Then Koreiti, the teacher at Ivirua, spoke words of welcome on behalf of the churches. Kaokao, the pastor of Tamarua, closed the meeting with a few remarks. He besought the church members and people to take great care of Mr. Cullen, and to give him and his family plenty to eat and drink, as, unless they cared for his body, he would not be able to care for their souls. Kaokao himself is a standing example of the care the people take of their pastors as regards the body. I think, if he were weighed, he would turn the scale at twenty-stone. With the Benediction, our pleasant and, we trust, useful meeting was ended. Then followed the usual hand-shaking; the good people here feel disappointed if each does not get a hearty hand-shake from the missionary. Friends made us a present of taro, fowls, and pigs, and at 2 p.m., after bidding farewell to our kind friends, Mr. and Mrs. Cullen, we went on board the *John Williams*, and were landed in the afternoon of the next day at Avarua, Rarotonga. The *John Williams* soon after left for Aitutaki, taking with her a number of people returning to that island."

"I FEAR," writes the Rev. J. E. Newell,
 APPEAL TO THE WATCHERS' BAND. of Malua, "that the readers of the CHRONICLE are but too familiar with the ever-recurring topic of war in Samoa to be interested in our truly miserable condition.

Again I have to record that the Atua political district of Upolu have taken possession of their forts and have sent a letter of defiance to the Government; the greater part of the Aana district are similarly engaged preparing for war; Savaii is in a state of division and unrest; Tutuila is also in arms on one side or the other. The peaceably inclined—of whom there are, thank God, a much larger number than the outside world would credit—were hoping for a period of rest, and were everywhere engaged rebuilding their houses and planting food. We were beginning again to hear the sound of the morning wooden drum of the village pastor calling his children to schools so long neglected. Now, we fear, all this will be checked, and, perhaps, stopped indefinitely. I have often thanked God for 'The Watchers' Band.' Never have I felt the inspiring and helpful fellowship so blessed as now. When our 'fourth week' comes round I think of the great army of faithful watchers, many of whom know enough of our peculiar needs to pray intelligently and earnestly for us. Brethren, pray for us that the Word of the Lord may have its free, unhindered course amongst us and be glorified."

FIRST MISSIONARY TRIP OF THE S.S. "JOHN WILLIAMS."

TIDINGS of the progress of the new steamer on her first missionary trip have reached us from Samoa and the Hervey Islands. It will be remembered that she left Sydney on October 5th to visit Niue, Rarotonga, Mangaia, Aitutaki, Apia, Samarai, spending a fortnight in New Guinea waters,

then revisiting the Hervey Group and Apia, and being due back at Sydney on the 6th of the present month.

The steamer arrived at Niue, its first calling-place, two days ahead of the time-table. The Rev. F. E. Lawes tells us that those of the people who saw the ship were very pleased with her, but unfortunately the natives from the distant villages could not get to Alofi in time. The people at Alofi made presents to the ship, as is their generous custom.

Taking the Rev. J. H. and Mrs. Cullen and family on board, the *John Williams* went away to Rarotonga, where the Rev. J. J. K. Hutchin joined the vessel in order to introduce Mr. Cullen to his new charge on Mangaia, where he has succeeded the Rev. G. A. Harris. When Mr. Hutchin first saw the ship he felt a very natural pride in her, and assures us that her visit has had an excellent effect upon the opinions of the Europeans and the natives of the islands. Mr. Cullen went ashore at Rarotonga, and gave an address at the afternoon service, at Avarua, on Sunday, October 28th, telling the people of the good work going on at Niue, and of his desire to be made useful in the service of Christ at Mangaia. Monday was a busy day in the landing of goods, giving of presents, speech-making, and inspection of the vessel. Next day Mr. Hutchin had his first experience of the sea-going qualities of the *John Williams*, "and I feel bound to say," he remarks, "that she can do her fair share of rolling." On the Wednesday afternoon Mangaia was sighted, but as it was dark before they got near land, Capt. Hore wisely decided to wait until morning before landing. As soon as the ship approached the reef, a canoe crossed the reef, and Daniela, the pilot, clambered up the side of the ship and gave a hearty welcome to all on board. Next morning passengers and goods were landed, but the meeting with the chiefs and people was deferred till the day after. Early on the Friday morning, a service for church members only was held, at which the missionaries had the pleasure of admitting seven candidates to church fellowship. The body of the church was full, and the people listened earnestly and intelligently to the preaching. It was the first time Mr. Hutchin had seen the new church at Oneroa, and he regards the building as in every way a credit to the people and a fitting monument to the labours of the Rev. G. A. Harris amongst them for so many years. An examination of students was held, and five young men and their wives were appointed to return with Mr. Hutchin to the Training Institute on Rarotonga. After the service of welcome to Mr. and Mrs. Cullen (described on p. 45), the *John Williams* took Mr. Hutchin back to his island and proceeded to Aitutaki and Apia.

The Rev. J. E. Newell thus describes the visit to Apia:—"The s.s. *John Williams* arrived in Apia on our Saturday, November 10th. We had too little time to give the ship, the captain and crew, the welcome we all wanted to give

them, and so part of it is postponed for the return of the steamer in January from New Guinea. Captain Hore pleased us all and pleased our native friends by his kind reception of us. Very patiently and very pleasantly he explained the various fittings and improvements introduced into the beautiful new ship. Both on board the vessel, and on Tuesday morning at the Great Apia 'Me' (or Missionary) Festival, he delighted his interpreter and his audience generally by the way in which he adapted his speech and his illustrations to his native audience.

"Many of the native pastors came with a money present to the ship, and it was Mr. Clarke's pleasant duty at the missionary meeting to announce as specially contributed to the ship—*i.e.*, over and above the usual annual contributions to the Society—the sum of £33 14s. If only the ship could visit our distant Samoan stations, the natives everywhere would be delighted to have an opportunity to express their practical interest and sympathy in the ship and her work.

"At the concert given in honour of the vessel at Apia, Mr. Clarke expressed the general regret felt at the absence of the familiar captain, whose lengthened period of service entitles him to the respect of those who know how much he has done to make the ship a welcome visitor to the islands of the Pacific.

"A large number of share certificates have been sold, and the children of the Sunday-school, with Miss Large, their teacher, look forward to the return of the vessel, when it is hoped that Capt. Hore may be able to present the certificates, and the picture the school has earned."



THE PROPORTIONATE GIVING UNION.—A correspondent has called our attention to the work of the Proportionate Giving Union, and remarks that, "if once our constituents realised their responsibility in regard to giving, and became proportionate and systematic givers, all trouble about funds for this and other kindred societies would disappear." He says: "I have lately had some leaflets and a prospectus of the Proportionate Giving Union sent to me. The secretary is the Rev. E. A. Watkins, Ubbeston Vicarage, Yoxford. In one of their pamphlets they say that recently the Free Church of Scotland has been prominent in drawing attention to proportionate giving, and appointed a committee to report upon the subject. The Assembly sent to the treasurers of all the congregations copies of the report and of a twelve-page pamphlet prepared by the committee, entitled 'Every One of You,' with a direction to take steps to circulate the pamphlet amongst their members. The P.G.U. is an undenominational society, but the secretary says

what an impetus would be given to the cause if the example of the Free Church of Scotland were followed by all sections of the Christian Church in Great Britain? It would be a good thing if we could get the members of the Watchers' Band to start it first."

ANOTHER SUGGESTION.—A second correspondent writes:—"Amid the multitude of suggestions and exhortations to increase the income of the London Missionary Society for the present year and for the future, I beg to submit the plan of making quarterly collections, instead of the annual one, in all our churches. The annual collection is too often subject to curtailment on account of the weather, illness among the people, or absence from home. The law of 'compensation' would have room for its beneficent working if the simple and 'more sure' method of the quarterly collection obtained. There are many other, and strong, reasons why the plan ought to be tried. Surely it is practical, and one that might be easily and speedily adopted. We have done it. Ours is not a strong or wealthy church. I have pleasure in handing you a cheque for the third quarterly collection for 1894."

THE Coggeshall Congregational Sunday-school has made a special effort during the past year to send £20 for the missionary ship *John Williams*. At a very large and interesting meeting of teachers and scholars on November 21st, the superintendents, Messrs. Simmons and Humphreys, gave an account of the amounts collected, and announced that £27 5s. had been raised, of which £5 goes to the Church-Aid Society, and £22 5s. to the London Missionary Society. Very ingenious plans for raising money have been resorted to by the children and young people. Some gathered blackberries and sold them at a penny a pint. One teacher gave a penny to each of her class to trade with. This was turned into home-made toffy, crochet-cotton, &c., and produced the handsome sum of 21s. A class of little boys traded in the same way. Some of them bought cress-seed, marrow-seed, &c., and sold the produce. One bought a newly-hatched chicken, and cherished it carefully till big enough to kill, when it realised 2s. 6d. Two little girls had a small bazaar all unknown to their teacher, and realised 5s., which they handed to the boys' account, for they feared they would not reach the £10. A rabbit was given by another little fellow, and as it was too big and too lively to go into the box, it was turned into hard cash. One boy, unable to go to school the next day, gave to his teacher, on Saturday, his weekly penny rather than omit it. At the meeting, recently, a beautiful coloured lithograph of the *John Williams*, framed, was presented to each school from the Directors of the London Missionary Society. Rev. A. D. Philps, pastor, made the presentation. The meeting was addressed by Miss Fletcher, of Crouch End, and Rev. P. Davies, B.A., of the Congo Mission. The superintendent stated that the infants' box contained over 500 coins, and had to be emptied three times during the year.—In sending us the foregoing, Mrs. Philps says:—"This is the largest amount ever contributed by our Sunday-schools and adult classes, and, considering the great poverty and depression and the rapid decrease of our population, it is really a noble effort. It represents more real self-denial and zeal than many a larger contribution."

THE FIELD IS THE WORLD.

THE report of the Rhenish Missionary Society has just been published. This Society employs one hundred European missionaries in its various stations in Africa, New Guinea, the East Indies, and China. As is the case with so many other societies, the extension of the work has brought about a financial deficiency, and an increase of the regular income has become a pressing necessity. The greatest ingatherings of this Society have been in the Island of Sumatra, where a Christian community of 30,000 Battas has been formed in thirteen years. New tribes of heathen are constantly asking for teachers and preachers. Sixty young natives are now studying for the work of evangelists.

"WHAT a difference between now and thirteen years ago!" says the missionary of the Rhenish Missionary Society from the Toba district in Sumatra. Then everything was unsafe; no one dared to go half an hour's distance from his village; war, robbery, piracy, and slavery reigned everywhere. Now there is a free active Christian life everywhere, and churches full of attentive hearers. We have eight head-stations and thirty off-stations, more than thirty evangelists, and many active elders and Sunday-school teachers. And the faith of our young Christians is seen in their deeds. They have renounced idolatrous customs; they visit the sick, and pray with them; they go to their enemies and make reconciliation with them. This has often made a powerful impression on the heathen, because they saw that the Christians could do what was impossible to heathen—they could forgive injuries. Many heathen have been so overcome by this conduct of the Christians, that they came to us and said: "The Lord Jesus has conquered!"—*Speech of Herr Pilgram, at the Annual Meeting of the Rhenish Missionary Society.*

THE Missionary Inspector of this Society has just returned from a visit to Africa, and speaks thus of his journey: "My tour of inspection has inspired me with new love and zeal for our African missions, and with new hope, as well as also, I trust, a new comprehension of the whole African position. One may have heard and read as much as you will about the work of a mission, it is quite another thing if you once go to the place and see it with your own eyes. In regard especially to our work in the Cape Colony, my views have been greatly altered. I am now deeply convinced that, so far from its being our duty to retire from this work, we ought rather to aim at extending it, for we have a great task to accomplish there. Then, besides the encouragement which I trust my visit has given to our brethren who are working in this field, and the pleasure which it undoubtedly gave to our native converts, I am certain that my journey has not been in vain as regards our missionary exchequer. I have been able to make arrangements which will tend to the increase of our income or the lessening of our expenditure. My travelling expenses were almost entirely defrayed by voluntary donations from the churches and individual friends at home and abroad."—*Berichte der Rheinischen Missionsgesellschaft.*

THE editor of the *Allgemeine Missions-Zeitschrift* draws attention to an occurrence in one of the Presbyterian churches in Tokio which is of evil omen for the future of Christianity in Japan. One of the most zealous and gifted native pastors, named

Tamura, who had become intimately acquainted with American life through a long stay in America for educational purposes, published a work in which he compared the position of women in Japan and in America, showing that the purification of family life in Japan was absolutely necessary to secure a sound basis for the future development of civilisation in those islands. This book caused an immense excitement in Japan; Tamura was accused of being a traitor to his country, and the General Synod of the Church of Christ in Japan (a union of the Presbyterian churches) dismissed him from his office, in spite of the protest of the American missionary who was present. As this happened before the great successes of the Japanese in the present war, it is a significant prophecy of the dangers to which the infant Church of Japan will be exposed through the feverish development of national pride, which had even then gone so far as to regard any criticism of Japanese society as intolerable.

ANNOUNCEMENTS.

DEPARTURES.

MRS. WALTON and MASTER BASIL WALTON, returning to BANGALORE South India, embarked for MADRAS, per steamer *Stimla*, January 4th.

ARRIVALS IN ENGLAND.

THE REV. A. PATON BEGG, B.A., from CALCUTTA, North India, per steamer *Manora*, to Naples, thence overland, December 17th.

MRS. GEORGE OWEN, from PEKING, North China, via United States, per steamer *New York*, December 20th.

MR. C. B. MATHER, L.R.C.S., L.R.C.P. (Ed.), from CENTRAL AFRICA, per steamer *Guelph*, January 15th.

BIRTHS.

JONES.—December 11th, at Sheffield, the wife of the Rev. D. Pleton Jones Central Africa, of a son.

WIL LOUGHBY.—December 12th, at Phalapy, Beehuanaland, South Africa, the wife of the Rev. W. C. Willoughby, of a son (Edgar Pountney).

MARRIAGES.

COUSINS—WHITMEE.—November 1st, at the Cathedral, Shanghai, by the Rev. C. H. Hodges, M.A., the Rev. A. D. Cousins, of Tientsin, to Mary, eldest daughter of the Rev. S. J. Whitmee, F.R.G.S., and granddaughter of the late Rev. George Turner, LL.D., formerly of Samoa.

GANE—COUSINS.—December 27th, at the Commemoration Church, Graham's Town, Cape Colony, by the Rev. S. Helm, Ernest G. Gane, M.A., eldest son of the late Rev. Thomas Gane, Wesleyan minister, to Mary Louisa, eldest daughter of the Rev. George Cousins.

DEATHS.

CARNEGIE.—November 15th, at Hope Fountain, Matabeland, South Africa, Ruth Mary, daughter of the Rev. D. Carnegie, aged 1 year and 11 months.

HARDIE.—December 10th, at Burwood, near Sydney, Jane, widow of the Rev. Charles Hardie, formerly of Samoa, South Pacific, aged 81 years.

DEDICATORY SERVICE.

Following a Valedictory Meeting, which was held at the East London Tabernaclc, Bow, on Monday, January 7th, the dedication of Mr. JAMES HENRY BENNETT, M.R.C.S., L.R.C.P., as a medical missionary to TIENSIN, North China, took place at Abdon Congregational Church, Southampton, on the evening of Wednesday, January 9th, under the presidency of Alfred Shephard, Esq., Chairman of the Board of Directors of the L.M.S. The opening exercises were conducted by the Rev. W. V. Cook, after which the Chairman addressed the meeting. The field of labour was described by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary; and Dr. and Mrs. Bennett having made brief speeches, Mr. Thompson proceeded to deliver the charge. The dedicatory prayer was offered by the Rev. A. D. Martin. Mr. J. T. Hamilton, a former fellow-teacher with Dr. Bennett in Abdon Sunday School, having spoken a few words of sympathy and encouragement, the proceedings closed with the Benediction by the Chairman.

ORDINATION.

On the evening of Wednesday, January 16th, Mr. SIDNEY ALEXANDER BEVERIDGE, late of Cheshunt College, was ordained as a missionary to SAMOA, South Pacific, at the Congregational Church, Farcham. The field of labour was described by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary. The candidate having given satisfactory replies to the usual questions, which were asked by the Rev. William Champness, the latter offered the ordination prayer, after which the charge was delivered by the Rev. Professor Whitehouse, M.A.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

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.

Telegraphic Address—MISSIONARY, LONDON.

Centenary Supplement.

ENTHUSIASTIC MEETINGS IN LONDON.

A SERIES of gatherings to commemorate the one-hundredth anniversary of the meeting of ministers at the "Castle and Falcon" Inn, Aldersgate Street, London, at which the formation of the London Missionary Society was decided upon, was held on Tuesday, beginning with a well-attended breakfast at the present "Castle and Falcon" Hotel, which is situated where the old inn used to stand. Mr. Albert Spicer, M.P., presided. Their first note, he said, in his brief address, should be one of devout thankfulness. The history of the past hundred years was simply marvellous, and he would specially instance the facts recorded in the chapters of Mr. Horne's "Story of the London Missionary Society" which traced the development in Madagascar. Mr. A. J. Shephard, Chairman of the Board of Directors, expressed his belief that the future of the Society rested with the ministers. They would either make it or mar it. Rev. Dr. Kennedy having offered prayer, the assembly adjourned to the Falcon Square Chapel for a devotional meeting. In the absence of Dr. R. F. Horton, who was unable to attend, Rev. J. P. Gledstone presided. This was followed by

A MEETING FOR MINISTERS ONLY.

The gathering was a large one. The chair was taken by Rev. J. Guinness Rogers, B.A., who was supported on the platform by Revs. Dr. Mackennal, H. Arnold Thomas, M.A., Josiah Viney, C. Silvester Horne, M.A.; and R. Wardlaw Thompson, A. N. Johnson, M.A., and George Cousins, the three secretaries of the Society; while among the audience were several well-known ministers: Revs. Dr. Kennedy, Dr. Bruce, Dr. Cave, Principal Vaughan Pryce, A. Rowland, LL.B., W. Roberts, J. P. Gledstone, F. B. Meyer, B.A., W. Bolton, M.A., and R. Dawson, B.A., J. Knaggs, R. B. Brindley, J. A. Mitchell, B.A., Stanley Rogers, etc., etc.

HISTORICAL STATEMENT BY REV. R. LOVETT, M.A.

Rev. R. LOVETT, M.A., opened the proceedings with an account of the meeting held on January 15th, 1795. There were, he said, fifteen ministers present at that meeting a hundred years ago; Alexander Warr was in the chair, a strenuous, well-educated, powerful Scotchman, who rendered enormous service to the Society in a great many ways, and the others were John Eyre, J. A. Knight, John Knight, John Townsend (a man of warm philanthropic zeal and power, who formed the first asylum in Great Britain for the help of the deaf and dumb, and who founded the Congregational School which was now flourishing at Caterham), Dr. Stephen, Matthew Wilks, Joseph Brooksbank, William Smith, John Love, Robert Simpson (who was president of the Hoxton Academy), William Francis Platt, T. Williams, and Joseph Cockin. Two of them were members of the Church of England, two of them were members of the

Countess of Huntingdon's Connexion, four were Presbyterians, and seven were Congregational ministers.

The minutes of that meeting, as they stood in the old minute-book, were as follows:—"Some time was employed in prayer, in which Messrs. Knight, Wilks, Cockin, and Eyre engaged."

The gathering for prayer was a characteristic of every early meeting held in connection with the Society.

THE SOCIETY WAS BORN IN PRAYER,

nursed in prayer, and it had been continued in prayer. "After the confirmation of the minutes, a short account was given to the ministers present for the first time. It was moved, seconded, and unanimously resolved, that ministers who doth themselves design and desire to exert themselves in promoting it, by bringing forward a general meeting of ministers and others for the purpose of organising a society to act efficiently in the affair, do signify the same by putting down their names in a book to be provided for the purposes. It was resolved that Mr. Eyre be appointed treasurer, and Mr. Love secretary, of this meeting. It was resolved that a committee be appointed for the purpose of corresponding with ministers in the country. It was then resolved the meeting should be fortnightly, the first one being held on the first Tuesday in February, 1795." He (Mr. Lovett) had come to the conclusion, after reading many old documents and letters, that one great thing which fascinated the mind of the Church a hundred years ago was the novelty of the great mission of going forth to the heathen world. In these days, however, they had something better than novelty—namely, the wealth, and the weight, and the force of

A GREAT AND A FRUITFUL EXPERIENCE.

Another point was that the old fathers and founders were men who knew how to take the right moment. They were men of sound common sense. In their day and generation they saw the time for founding the Society, and they seized the opportunity, and it was the inheritance of the present generation, at the beginning of a second century, to carry on the work to larger issues and more fruitful success.

PAPER BY REV. C. SILVESTER HORNE, M.A.

Rev. C. SILVESTER HORNE read a short paper on the spirit that animated, and the motives that inspired, the fathers and founders who inaugurated the undenominational missionary movement a hundred years ago, dealing specially with some of the difficulties they had to encounter, and the fortitude they displayed in so encountering them. He said it was by no means easy for those to whom the idea of the universal Church was the substance and marrow of their Christian thought, and the necessity of the seeking to spread the Gospel among all peoples of the very alphabet of Christian

duty, to transport themselves across the century and realise how foreign were such conceptions to the minds of the majority of Christian people a hundred years ago. No one could deny that the spiritual needs of England were appalling. The cry to spare, for the benefit of those who were so far away that their very existence seemed unreal and hypothetical, some of the living bread for which England's own sons and daughters were famishing, seemed like taking the children's bread to cast it to the dogs. To appreciate the spirit which made the Missionary Society possible, they must try to conceive

THE HISTORICAL BACKGROUND OF THE MOVEMENT.

The time was one of unprecedented financial exhaustion. Twelve years before England had lost her American Colonies, after the Seven Years' War, which not only weakened her prestige, but doubled her National Debt. Wars in India and chronic rebellion in Ireland proved to the already hurried taxpayer the cost at which empires had to be held together. Then, as the culmination of misfortune, France declared war against her in 1793, and England was compelled to embark on a military struggle, the end of which not the most discerning of her statesmen could foresee, and which was not to arrive until she had poured out her blood and treasure in the most stupendous of all modern wars for more than twenty years. As Mr. Thorold Rogers said, every necessity and every convenience of life was taxed: raw materials, staple manufactures, the earnings of the living and the savings of the dead, were visited by the tax-collector. The sufferings of those who lived by wages were the greatest, the principal burden of the war-tax falling upon the working-classes. He (Mr. Horne) ventured to say that those who filled the pews in Nonconformist chapels were, for the most part, drawn from the very classes of society who found the struggle for existence most terrible at that epoch. Yet they were the men and women whose faith and sacrifice made possible, at that very time, a world-wide extension of Christianity. Christianity had owed most to

THE UNSELFISH GENEROSITY OF THE POOR.

Not many rich were called, as the old theology had it, "to service and sacrifice." Some of the wealthier members of the congregations might grumble at an appeal to them to give what they would never miss, but the great body of the poorer members would be as prompt to-day as ever to realise the urgency of the case, and to give out of their poverty to help the necessities of those who had yet to learn the message of the Gospel. Then there was the shock to religious minds, the strain upon faith, caused by the convulsions in France. We might not agree with all Edmund Burke's reflections on that revolution, but we were never likely to abandon his belief that religion was the basis of civil society, and that the teaching of religious men was more likely to be fruitful of stability and progress than the teaching of the men whom he denominated "the smugglers of adulterated metaphysics."

It was inevitable that the apologists of missions proposing to send forth that Gospel, which they maintained would build up savage and barbarous people into orderly and civilised communities, should be pointed to the condition of France, and the apparent failure of Christianity to secure unity, strength, and peace, much less goodwill to men. Clearly the faith of the Church was on its trial in those days. From those Christian evidences which were outward and visible it was thrown back upon those which were inward and spiritual; and the authority of Christ, so far from losing, gained by the exchange. No doubt at such a time the temptation was to retreat within its own lines, and modestly confine itself to its own defence. If Christianity in England had done that, Christianity in England would have gone the way of Christianity in France. The Church in England saved its life by losing it. In the trial of faith it adopted an aggressive as the true defensive attitude, and carried

THE HOLY WAR AGAINST THE GATES OF SUPERSTITION

and cruelty, ignorance and social depravity. The answer to those who prophesied the decadence of Christianity was the splendid venture of faith that marked the missionary movement in the closing years of the eighteenth century. It has been said that the Englishman's pet horror was an "abstract theory." The missionary idea at that time was regarded in that light, while the mind of England was possessed in a remarkable degree with that comfortable and vicious philosophy of Bolingbroke, to which Pope had given such engaging form fifty years before. The world, looked at from the point of view of the man who has concluded that "whatever is right," was not likely to present such a spectacle as would move the believer to enterprise and sacrifice on its behalf. The savage was the "child of Nature," and, therefore, approximately "ideal"—

"Nor think in Nature's state they blindly trod,
The state of Nature is the reign of God."

So Pope wrote, and so multitudes believed. To those people the uncivilised being was ideally happy. His clothes never wore out, for he had none. Earth provided him with food enough; he was never worried by tradesmen's bills; he was not expected to vote at elections; and on him the tax collector never called! Such were the "fairy tales" of philosophy! No wonder the Englishman had learnt to suspect an "abstract theory"! The fathers and founders of a hundred years ago did not and would not believe that by any subtlety of philosophy what was wrong in the world could be construed into right, and they maintained that they who held the remedy for the world's ills in their hands were hound at all personal cost and sacrifice to make it known and to apply it. But the distinction of the founders must ever be their catholicity. They never pretended to agree on subsidiary questions, either of faith or of order. They did not confuse themselves with hopeless disputations as to one organised Catholic Church. They were quite content to belong to

various churches, and could, when occasion arose, defend their denominations and preferences; but they grasped the possibility of a union of Christian people in the service of an un-Christian world. Of the fathers and founders of the London Missionary Society it should be told that they saw

A VISION OF THE WILL OF GOD

in the union of Christian people for the salvation of His world, and that, superior to all the tendencies of their age, to luke-warmness, indifference, uncharity, and despair, they were not disobedient unto that heavenly vision.

ADDRESS BY REV. J. G. ROGERS, B.A.

The CHAIRMAN said he had been very much struck with the extraordinary similarity of conditions between 1795 and 1895. Both 1795 and 1895 had been, and was, a time of commercial depression. It would be idle to compare the commercial depression of to-day with that of 1795. Even with Liberator smashes and twenty other things besides, the churches were in a condition, after all, of comparative ease to-day, which would have excited the intense envy of the richest amongst them a century ago. As an illustration, he had heard of a small church in the Midland district whose members in the Liberator smash had lost £30,000. It was a very sad story, but it was also a very suggestive story, that they had £30,000 to lose. That would have been a crucial fact a century ago. It had served to indicate to him that, after all, those things were questions of comparison; and while they talked of their poverty and their difficulties at the present day, one thing was perfectly certain—namely, that their poverty would have been regarded as wealth by the fathers who commenced that great missionary enterprise. They were very much in the habit of making excuses for slowness and hesitation and want of liberality. What he wanted to bring home was the fact that they had to get back to the spirit of consecration and the spirit of courage which enabled their fathers, a century ago, in a time of difficulty, to enter upon that work, and if they could only revive that to-day, then he did not think they need have any

ANXIETIES AS TO THE SUCCESS

of their future movement. The work of their fathers was pre-eminently a work of spiritual revival. He fully and thoroughly agreed with what his friend Mr. Horne had said as to their giving a positive demonstration of Christian faith by Christian work, and letting that be the answer, rather than any mere logical demonstration of the faith of Christianity. It was a far greater thing for their fathers to produce the Missionary Society than to write any number of learned treatises in answer to Voltaire, Rousseau, and the Encyclopædists. The meeting of January 15th, 1795, was a far greater answer than any book that was written, or, he ventured to say, any book that could have been written. It was evidence that the men who were preaching the Gospel believed in it, and believed in it to the very death. They

separated themselves at once from that clericalism which the French Revolution had overthrown. The answer was a clear and distinct manifestation of a faith which dared to contemplate great things, and to say practically that the word "impossible" was blotted out of its vocabulary. That is what those men did, and they did it as the servants of Jesus Christ. He believed that their fathers were not so much influenced by the times round about them as they were to-day. He very much doubted whether any young man of twenty-seven, undertaking to revolutionise Christianity and ethics together, would have obtained the consideration a century ago that was obtained by such gentlemen to-day. It would have been a matter of unconcern to them, no matter how much log-rolling had been adopted previously. The question they had to put to themselves was: Was this century on which they were entering to be marked by the same faith, the same courage, the same enterprise, the same absolute trust in God, that characterised those men who met on January 15th, 1795? It required courage in those men, after the work had been lying dormant for centuries, to bind themselves together and say: "God has willed that this Gospel shall be the Gospel for the world, and by His grace and strength we will do our best to make it the Gospel for the world." They did it in times of poverty. It would be found that in the New Testament the most wonderful examples of great devotion and liberality were always, with some exceptions, either in the case of the poor people, or in times of great poverty. Barnabas's liberality seemed to have been in a time of poverty, and the one Church distinctly commended for its liberality was the Church of Macedonia. It was a very serious mistake to suppose that the greatest things were done by rich men, or were done in times of abundant prosperity and ease. The times of difficulty test men, and show of what material they are made. To them, as ministers of the Gospel, above all others, was that appeal addressed, and on them, beyond all others, the responsibility for action rested. It was utterly impossible for them to escape the responsibility. He was not at all sure that the time had not come for them to revise the whole character of missionary enterprise. He looked to the New Testament, and he saw that Paul, after sojourning for a short time in a city, passed on. He did not send up to Jerusalem for new missionaries, but he left the Church to take care of itself, and to learn its own wisdom by its own difficulties and failures. Undoubtedly, by the mere stress of events, they would be forced to the recognition of the fact that the conversion of the world could not be accomplished by European missionaries. What they had to do was to inspire the souls of heathen preachers by God's grace, and then the men of other lands would do for those men what the men of England did for England, what the men of the South Seas were doing for the various groups of islands in those seas to-day, and do, what he thought was the most wonderful feature in the

whole of their missionary interest, what those churches of Madagascar did when they were left for twenty-six years without missionaries to face

THE STORM OF PERSECUTION,

and to work out their consecration to Jesus Christ. It was not that they were to do less, but that they were boldly to venture on new fields of work and labour. He was talking last night to one of the great missionary heroes with reference to some of the little difficulties that occur in the working out of their enterprise, and which seemed to have gathered in some quarters with special severity on the occasion of that Centenary, and he saw his friend's brow getting a little clouded. Probably his friend thought it was a very poor thing that, while their brethen were thinking nothing of the difficulties, but going out and perilling their own lives for Christ, they should be so minutely discussing every point of missionary policy, instead of being content sometimes to give themselves away, and forget everything else but the great work and the great Master for whom that work had to be done. He (Mr. Guinness Rogers) said: "You will be going to the States by one of those great Atlantic liners some day, and, if so, go away from the deck and go down into the stoke-hole and see what is going on down there, the confusion, the difficulty, and possibly the little friction and occasionally something else, and the little irritations and jealousies that sometimes occur, and you may be ready to say what is to become of us all. Nevertheless, the great vessel moves on in all its majestic strength." They had to work down below, it might be, and there might be little frictions now and then, but let them remember that the great vessel might sail on undisturbed, prospered by Heaven's winds, and blessed by Heaven's benediction, so that at the close of another century the rejoicing might be far greater than was theirs in the Centenary of to-day.

ADDRESS BY REV. DR. MACKENNAL ON HINDRANCES AND DIFFICULTIES.

Rev. Dr. MACKENNAL, speaking about present-day hindrances and difficulties of work, said that one of the difficulties the Society was confronted with was the fact that so many ministers were overstrained and exhausted men. He had ventured to point out in the *Independent*, last week, what had been expected from those who had taken the lead in the matter, but he ought to have added that he wished it were possible for their leaders in that movement to have devoted more time and to have undertaken more of that responsibility with which he had charged them. The men of a hundred years ago had a comparatively narrow sphere of ministerial service, and, therefore, they were able to throw themselves in with an intensity which nowadays very few were able to command. Then there were a large number of missionary societies existing to-day. When they appealed to their friends they found they had been already appealed to, and that their hearts were with the Salvation Army, or

the China Inland Mission, or the Congo Mission, or in some of the other undenominational societies. They ought not, in estimating the achievements of the men of a hundred years ago, to overlook the fact that they were in England only third or fourth in the field. The S.P.G. existed, the Moravian Mission had friends in England, and the Baptist Missionary Society had been founded two years before. The London Missionary Society found open before it as a field of interest, as a constituency to which they might appeal, all those persons of evangelical sentiment who practised infant baptism. The present commercial difficulty was very great, but, as the Chairman had said, all the great achievements of English Christianity had occurred in times when the poverty of the people was extreme; and because their poverty was extreme everything which they did meant sacrifice. That was

ONE OF THE SECRETS OF THEIR SUCCESS.

There was another difficulty, which he hoped the Directors would take to heart—viz., that the larger membership of the churches to-day meant also a less intense, a less earnest, a less devoted spiritual unity. They had been for thirty years making the way into church fellowship more easy, throwing down barriers, and in doing so they had been obeying the will of God; but they had also provided a Church membership that did not so promptly respond to the most urgent appeals as the limited membership some years ago. In what spirit were those difficulties to be met? It was the very spirit of the Gospel that the test and seal of an inspired purpose were the sense of difficulty which had to be overcome. It was in the spiritual world, as it was in the mechanical world, the greatness of a power was measured by the resistance which it had to encounter and overcome. Theodore Parker, Theist and barely Christian as he was, was accustomed to quote with great intensity of feeling some words of the old-fashioned writer—S. Watts:—

"Must I be carried to the skies
From beds of flowery ease,
While others toiled to win the prize,
And sailed through bloody seas?"

And who were they that they should expect that Christ would make the way of service easier for them than He made it for their fathers before them? It seemed to him (Dr. Mackennal) that a considerable number of their difficulties arose out of the very success of their work. There had dawned upon them a conception of the heathen world as much larger than the men of a hundred years ago knew anything about, as the world of the second Christian generation was larger than that world which the men of the apostolic age thought would certainly come to an end at the second advent of our Lord. God was putting into their hands just now possibilities of the very highest achievement, and, great as were the possibilities of achievement, equally exacting was the demand for spiritual consecration, because

spiritual results were only wrought by a spiritual force proportionate to them. One of their friends, writing in the *Missionary CHRONICLE* for January, had spoken of the fact that the London Missionary Society had never accomplished any one of its ideals—that it never completed any enterprise to which it committed itself. It never had, and, if it had achieved any one of its ideals, that ideal would have been, in the very fact that it could be achieved, doomed, and pronounced an imperfect ideal! The fact must not be overlooked that they, by the very work they were doing, were making new conditions. It was not only that the environment was perpetually changing, but they changed the environment, and the work of to-day made

THE WORK OF TO-MORROW

harder and more exacting. As Mr. Rogers had said, the men down below were working imperfectly, but the vessel was going on. He thanked God that there were difficulties. It was the difficulty of mastering new questions which kept the man of advancing years from growing old, and it was the difficulties which were before them which changed young men into men of maturity and character. He sympathised profoundly with the Directors of the London Missionary Society and the prominent Agents of the Society, and he did not wish them to have one difficulty less than those that were facing them to-day, but he did wish that they might have faith and prayer and wisdom, and such a hold upon the loyalty of the churches, that every one of those difficulties should be the entrance into a larger field of successful service.

ADDRESS ON THE MINISTERIAL RESPONSIBILITY WITH RESPECT TO MISSIONS BY REV.

H. ARNOLD THOMAS, M.A.

Rev. H. ARNOLD THOMAS said they had to say how far they were prepared in the future, looking at the great opportunities of the coming years, to play a part that should be worthy of the great traditions which formed the most sacred and most precious heritage which they possessed. Upon them, as ministers, a very great responsibility was resting. Without laying too much stress upon their influence as ministers, he thought the key of the solution of present difficulties was in their hands, that they could, if they would, lead their churches on to victory and to honour, that if they made up their minds to go forward they would go forward. He did not like to think of what might be the issue if they faltered now. It was not a question of raising a larger or a smaller sum of money, it was not a question of sending a greater or a smaller number of missionaries into the field; but the health and vigour of their own churches at home were also at stake. He believed if they put fresh courage on, and girded themselves for all that lay before them, and did what God required of them, then they would find that there would come to the churches an era of peace and gladness and spiritual prosperity, for which they will

never be able to thank God enough. He thought they might best defend the citadel at home, and also do the aggressive work they had to do at home, by pushing on a brave and vigorous policy abroad. There would be no danger of their becoming too narrow in their sympathies if they remembered that they had

A WORLD-WIDE EMPIRE TO CONVERT FOR CHRIST.

It seemed to him that all the life of Christ, His example and His spirit, the very essence of that Gospel of which He was not only the exponent, but the embodiment, were solemn, imperious, and irresistible commands laid upon them to go out into the world and do His work. As regarded money, it required only a small sum to enable the Society to carry on the work on the extended scale contemplated, less than a penny a week, and he did not believe it was impossible for them to persuade the members of their churches to give so much as three farthings a week in addition to contributions they had already been raising for the great cause. He had been a good deal about the country, and he had been sometimes pained, and almost ashamed, to discover how good men were standing aloof from the work, refusing to do what they had the power to do, because of some trifling cause of complaint connected with the administration of the Society. He thought it very important that all causes of complaint should be removed, but he should not care himself to stand in the presence of the Cross of Christ, or to appear before the Judgment Seat of Christ, and have nothing better to plead as his apology for not taking his part in the work than some poor trivialities of that description!

The Benediction was pronounced by Rev. J. Guinness Rogers, and the meeting terminated.

PUBLIC MEETING IN THE CITY TEMPLE.

THE third meeting of the series was a public meeting held at the City Temple in the evening. Mr. Hugh Matheson, Convener of the Foreign Missions Committee of the English Presbyterian Church, presided. There was a very large and enthusiastic attendance, the seating accommodation being entirely occupied. The meeting was successful in every sense of the word.

Rev. J. J. Poynter (Oswestry) led the congregation in prayer.

ADDRESS FROM THE CHAIR.

THE CHAIRMAN congratulated the friends of the Society that the time had arrived when they were able to celebrate its Centenary. The remarkable movement in which the Society took its rise, he said, undoubtedly followed in the wake of the wonderful evangelistic preaching of John Whitefield. The story of the origin of the Society was full of the deepest and most touching interest. Although the founders were at first few in number, it was with a profound conviction of the promises and purposes of God that they

resolved to unite in founding a missionary society in the simple love of Christ and enthusiasm of the Kingdom of God. It was a remarkable fact, and one full of significance, that the men who began the movement which resulted in the formation of the Society belonged to various denominations of Christians, perfect union being prevalent amongst them. The spirit of Christian union which so beautifully characterised the founders of the Society was exemplified in the present day on many foreign mission-fields. A great deal was heard of a desire for union among the home churches. He had long entertained the conviction that it was through foreign missions that

THE GREATEST IMPULSE

would be given to the cause of Christian union. Fifty years ago he made a long voyage to the East, and one of the things that most deeply impressed itself on his mind was a visit he paid to the stations of this Society in the great Empire of China. He had been requested by the Committee of his own Church to study on the spot the prospect of mission work in that great country. Their missionaries, prepared by working among the emigrant Chinese in Batavia and the Straits of Malacca, had come up to take possession of the great field. There were then only six native Christians in the whole Empire of China. It was his privilege to make a missionary journey with Dr. Medhurst and Dr. Lockhart. They circulated books and tracts, and Dr. Medhurst preached in many towns and villages, and he had seen it recorded that from such efforts fruit was afterwards found. On his return his own Church organised a mission to South China, and sent out William Burns as its first missionary. In the management of that Mission he had a living part for the long period of forty-eight years, and it was delightful to see that for all that time in their principal station at Amoy their agents had the closest fellowship with the agents of the L.M.S. Christian union was fully exemplified there. In the native church formed by the missions there had been for nearly thirty years an incorporating union between them and the American Reform Church, and there had not been wanting on both sides a longing desire that that most blessed and fruitful union, the first that was formed between churches in the whole history of missions, should be extended to include the missions of their great and honoured Society. They might well

CHERISH THE BRIGHTEST HOPES

for the cause of Christian missions. Their success was as sure as the promises of God, and it would be a great day for their churches when every family should take an appreciable part in supporting so glorious a work, and become happy sharers in the reflex blessing that was certain to follow.

The hymn, "Father, let Thy Kingdom come," was then sung.

SPEECH BY REV. DR. BERRY, OF WOLYERHAMPTON.

Rev. C. A. BERRY said it was a happy chance that they had in the chair a man who helped to emphasise the undenominational character, not of their Missionary Society alone, but of all true missionary enterprise. The question arose: Were they or were they not to sing a pæan of praise and rejoicing that evening? The editor of the *Missionary CHRONICLE* seemed, the other day, to throw some doubt on the point, and in the first article of his January number to strike a ruinor note. But he observed that, before the end of the article was reached, the editor was unable to stem the stream of his own emotions of gratitude and thanksgiving. Their true spirit that evening, he (Dr. Berry) took it, was the blended spirit of humiliation and thankfulness—humiliation when they considered their own inadequate response to calls and opportunities, when they remembered their unfulfilled ideals, the delays and the defeats which had been due to their unreadiness, but thankfulness and rejoicing when they turned to the bountifulness of God's grace, and the miracles He had wrought at the hands of His servants. Judged by their own standard of purpose and intention, still more if judged by the loftiness, the breadth, the universality of the Gospel, they had indeed cause for frank and sorrowful confession, and for that contrition of heart which moved to new and larger consecration; but when they turned to the heroes and heroines who had represented them in all departments of their missionary enterprise, still more when they turned to the use which God had graciously made of those heroes, and of their own limited endeavours, it seemed to him that it would be little short of

INFIDELITY AND THE BASEST INGRATITUDE

not to sing with the heart and understanding also a song of praise to Almighty God for His goodness to the fathers and to them. He was going to say it could not be denied—but that afternoon, at the Board meeting of the Missionary Society, it had been denied—that they had arrived at a critical moment in the history of the Society, a moment when their rejoicing needed to be with trembling, and their work and purposing with discretion, prudence, and care. But critical moments might be of two kinds. There was at the present moment a crisis in Turkey because of the cruelty and misrule of Turkey in Armenia. It was the crisis of intolerable injustice, and it was calling up to heaven and across the earth for immediate action and redress. It was a crisis which was the presage of ruin and overthrow and dismissal, and the sooner the better. Some men sneered at the bag-and-baggage policy of 1876—1896 might have to see it carried into effect. But there was also a critical moment in the history of the German Empire, and that critical moment was not the day before Sedan, but the day after, when victory crowned the German arms—what she would do with her victory, how she would turn it to the consolidation of

Europe, and as a foundation for at least a twenty years' peace. There was a critical moment in the history of the American Civil War, but it was not before the Federal arms had won the humanitarian and righteous victory over slavery, but it was after they had won—their critical moment was

THE FRUIT OF VICTORY—

the call to new and difficult service—what they should do with their millions of emancipated slaves, whether they were capable of governing those Southern States and making a home for the people who there were declared free. And it was after the German and the American crises that their crisis took character and pattern—it was the crisis created by the very largeness of their victories in the mission-field. They had all along been working up to that moment; they had been asking God to open doors, to make an open path through the sea, to build the sea up in a heap that they might pass through, and God had done it all. The sea no longer existed as a barrier between country and country. The deserts themselves were yielding to the skill and industry of men; the world had shrunk, not merely in obedience to the engineer and the man of commerce, it had shrunk in answer to their prayer, so that to-day there was scarcely a foreign nation left—they were the next-door nation to the men at the Antipodes. All that had come about in answer to prayer and in fulfilment of their work, and so their crisis was their rejoicing; it was their reward, it was a call to new and enlarged effort! The question arose, What was their proper bearing at a time like the present? It was no part of their business to wish themselves back in the *status quo* before the Forward Movement commenced, and he would protest, with as much emphasis and directness as possible, that this was not the time for critics, either in speeches or in newspapers, to award either praise or blame to those who were behind the Forward Movement of the L.M.S. This was not the time for despair. A crisis was once defined as a strong man's opportunity.

THE NEED OF THE MOMENT

was courage blended with discretion. He had been told at a meeting in the country that they should use as their motto what the German Emperor was represented as saying to the engineer of his ship when Bismarck the pilot went ashore: "Full steam ahead!" He was prepared to accept that as their cry this year. God had made the way clear. But in the management of steamers, even in an open sea, there had to be regard to the fuel on board. "Full steam ahead" was a fine cry, but unless there were a good stock of fuel, or, unless the fuel were carefully managed, "full steam ahead" might mean, half way across the Atlantic, disaster and wreckage. And so while he thought the friends of the Society were prepared to say "Full steam ahead," and certainly did not mean to bring the helm round to guide

them back to the *status quo*, yet they were discreet men, they read God's intentions in the moods, in the aptitudes and readinesses of the churches; and he thought he was breaking no confidence when he said that the L.M.S., while resolved still upon that Forward Movement, and upon winning those hundred additional missionaries, was not prepared to go past the point at which it had now arrived until the churches had warranted that still swifter Forward Movement indicated in the original proposal. What sort of fuel was to carry them across? They wanted to revise, to spread, to consolidate their intelligent convictions in respect to the missionary enterprise. There was a heresy among the young men and young women—what he would call the ethnic heresy—in relation to religion. They had somehow got it into their minds that Christ was the Christ for a section of the human race—for the Western, the advancing sections of the human race; and they spoke glibly about Confucius being good enough for China, and of Buddha, Mahomet, and even Krishna being good enough for India, China, Arabia, and the rest. He accepted in some sense and degree those great tribal leaders as the inspired men of God, but

HE WOULD NEVER FALL INTO THE BLUNDER

of glorifying Krishna and Hinduism on the ground on which it had been glorified by a prominent and eloquent and well-intentioned lady in England. He knew the inside of Hinduism, and it was one mass of horrors, cruelties, shames, that could not be mentioned in an audience like that. But let it be granted that the greater religious teachers of the nations were the inspired servants of God for the race among whom they were known, what then? Did that obviate the need of Christian missions? Did that make Christ inapplicable and irrelevant in the Orient? Placing those teachers at the highest, they were but the Moses, the lawgiver of their own tribes and peoples, and very poor at that. But if the real Moses was only the schoolmaster to lead to Christ, how much more were Mahomet, Buddha, Confucius, Zoroaster, the schoolmasters leading their own pupils to the Christ who alone fulfilled their expectations and crowned the desires which those teachers had awakened!?

The hymn "Souls in heathen darkness lying," was then sung.

REV. DR. PENTECOST'S ADDRESS.

Rev. Dr. GEORGE F. PENTECOST then addressed the meeting. He said that Christians had no option whatever with regard to Christian missions. In a certain sense it was not a question that was open to argument, and the more they looked at God's Word as it was breaking forth into new and larger life as the centuries went by, the more they were persuaded that the work of foreign missions was no scheme of modern times or the result of some unexpected evolution growing out of the early or latter part of the eighteenth

century. Almost the first word in the Bible that spoke about redemption

PLEGGED ALL CHRISTIANS

to foreign missions. The Lord Jesus Christ was not revealed as touching first the Jews, and certainly He was not revealed as touching in the latter days only the Anglo-Saxon races. It was said: "The seed of the woman shall bruise the serpent's head," and that was a pledge that Christ when He came in the fulness of time should lift His heel and bruise the serpent's head wherever it was, the whole world over, and make way for His glorious Kingdom. That was God's early promise, prophecy, and pledge for what was called at the present day foreign missions. It was prophesied by Noah to his son Shem that Japheth should ultimately return to dwell in the tents of Shem, and it was an inspiring thing to see how wonderfully God had been fulfilling that early promise in India, and on the various other mission-fields. Again, in the second Psalm, God threw down a challenge to the whole heathen world, and summoned them to Christ when He said: "Why do the heathen rage and the people imagine a vain thing?" He that sitteth in the heavens shall laugh at them who say: 'Let us break the cords that bind us and cast them off, and not to be brought into the dominion of this Son of God.' God, having made that promise, confirmed by a decree that all nations of the earth should come under the power of the Son. That promise had been kept, and God's Word had gone forth, and was bound to go forth, because it could not be otherwise. At the present day, Christianity, the Gospel of Jesus, and everything that pertained to it, was not only in the open, but in the forefront of the world's thinking, the world's conscience, and the world's power. They were all the descendants of their father Japheth's family, and it did not seem right that they should sit still and see the other part of the family lying in darkness, and not yield their little all into God's hand to help them. There was no option for it if they were Christians, and

THEY WERE BOUND TO SUPPORT

to the very utmost of their power the great missionary enterprise. They were all debtors to Christ, and the only way they could pay their debt was to bring to His feet, as far as lay in their power, those for whom Christ died, and to whom God gave His pledge.

REV. J. CHALMERS, OF NEW GUINEA.

REV. JAS. CHALMERS (of New Guinea) said that statistics could never reach all that God had done for the human race. Out in New Guinea, some time ago, he taught a man, who had previously been a heathen and a sorcerer, a short simple prayer—viz., "God of Light, give me light for Jesus' sake. Amen." The man learnt the prayer, forgot it; was taught it again, and so on, until it became almost part of himself.

The last words of that man, when he was dying and when articulation was nearly gone, were: "God of Light, give me light for Jesus' sake." The great Father, he believed, did stretch forth His arm of everlasting strength into that darkness, and lead that poor savage sorcerer from the darkness of heathendom up to the light, and love, and liberty of His children in heaven. They had had

ENOUGH OF THE OLD CENTURY,

and it would be better if they made a start for the new. What was wanted was that every Christian man and woman present at that meeting should link their souls with Christ and cry: "Forward, forward everywhere!" The work would and must be done, and if they did not do it God would do it; but He was giving them an opportunity to help Him do it, and why should they not take hold of the opportunity at once? When he was in Manchester, a few months ago, he saw a beautiful picture by Sir Noel Paton. On the top of a great rugged rock was the Saviour of men, with His crook around a lovely soul that was saved. He held His arm so that there might be no going back; but there was in the face of that great Redeemer of man a great longing look down into the darkness below, and the thought came over him as he was gazing at the picture: "Safe in His blessed arms." Yes, safe in His arms; but what were they doing down in that darkness? Christ was looking down upon the world to-day, and they were wondering what He was going to do.

IN CHRIST'S NAME HE ASKED THEM WHAT WERE THEY GOING TO DO?

A few months ago, Lord Charles Beresford wrote to the *Times*, and pointed out the position of the fleets in the East, showing how it was that the Japanese gained the victory, and the one thing he laid stress upon was: "Always attack." The attacking fleet, he said, knew what it was going to do; but the defensive fleet never knew what it was going to do, but was trying to think what the enemy was going to do. His advice to all of them was: "Always attack." If they did that they could be assured that the victory would be theirs.

The Doxology was then sung, and, the Chairman having pronounced the Benediction, the meeting terminated.



ONE of the most practical ways of aiding the Society at the present time is by securing as large and wide a sale as possible of Mr. Horne's "Story of the L.M.S." To hundreds of people who attend our churches this "Story" is almost entirely unknown, and to get them to buy and read a copy would be an act of true missionary service. We would urge local secretaries who are arranging Auxiliary or Centenary meetings to have a stock of these books on sale at their gatherings. The Editorial Secretary will be happy to send them. Others may prefer to have specimens only, and with them in hand to solicit orders. To meet the needs of such we have prepared an order form for circulation.

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