

THE CHRONICLE

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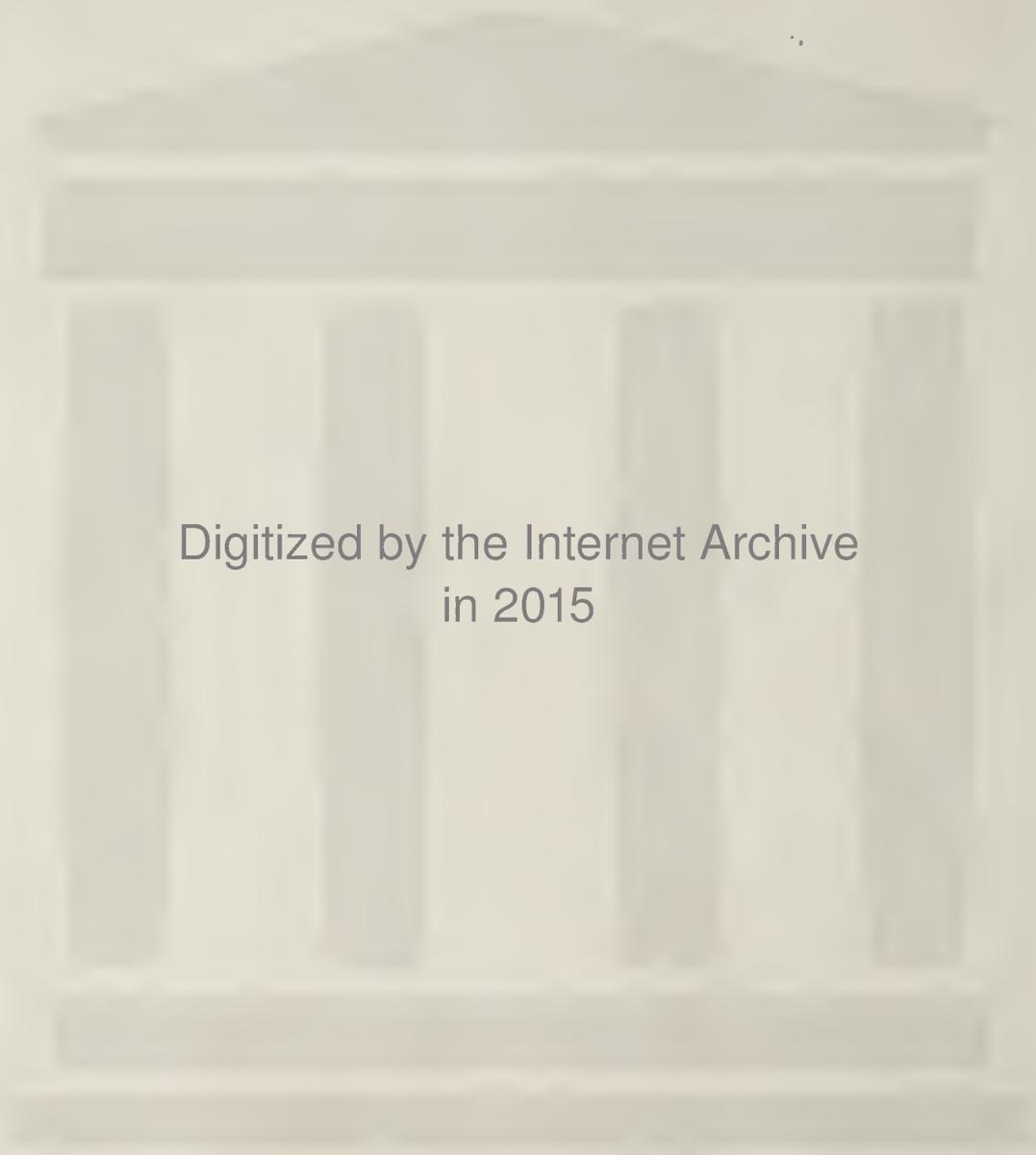


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No. 56.—NEW SERIES.]

AUGUST, 1896.

[PRICE ONE PENNY.]

“BY MY SPIRIT.”

PROBABLY every Christian worker, in the course of his work, frequently realises the truth of the words: “Not by might, nor by power; but by My Spirit, saith the Lord of Hosts.” But nowhere, I think, does this truth come home to us with such force as in the mission-field. While the friends of missions at home are impatiently clamouring for larger results, and proposing commissions to inquire into the character and ability of missionaries, and into their methods of work; and when the missionaries themselves, rendered perhaps more impatient through this same clamour, are almost losing faith, because, although they have been sapping and mining for such a wearisome while, the walls of heathenism still apparently stand firm and show no signs whatever of crumbling—the Holy Spirit is quietly and effectively working, in unexpected ways, and through unthought-of agents. While the seed which has been sown with so much care and prayer, and so anxiously and prayerfully watched over and tended and watered, does not as yet show even the green blade, some stray seed cast into the ground by a passer-by and left untended is unexpectedly found to be already bearing the full corn in the ear.

One of our evangelists, Babu Gopal Ch. Dutt, known

to some of the readers of the CHRONICLE, was one day recently preaching at some place in the country district of which he has charge, when he saw a Vishnuvite mendicant approaching. These men are generally musicians. They go round to the houses and shops, and, to the accompaniment of a stringed instrument, sing hymns in praise of Vishnu, in return for which the people make them small gifts. As this man drew near he began to sing, but to Gopal Babu’s astonishment it was not a hymn in praise of Vishnu that he was singing, but a *Christian* hymn. He then explained that some time before he had bought a small booklet of Christian hymns from a colporteur, and he had been so pleased with them that he had learned them all by heart, and now as he went on his rounds he sang them instead of the Vishnuvite hymns, and he said the people preferred them. He also said that some time before he had received a Bengali tract, which I think is a translation of an English one called “The Mine of Salvation.” He had read this to a large number of his friends, and many of them had been so pleased with it that they had laboriously copied it all, although it contains about twenty-four pages. Finally, some one thought it so valuable that he stole it, to the mendicant’s great grief. Now, all this may seem to some very insufficient and unsatisfactory in the way of result;

but is it not an indication that the Spirit of the Lord is working among the people of this land? And does it not give us ground for the belief that the day is coming, and may be nearer than we think, when a spark from God shall fall upon the mine thus being prepared, and with a mighty upheaval the ancient stronghold of Hinduism shall be shattered and destroyed for ever?

A week ago we baptized a young man of whose existence even we had not been aware three days before. We do not usually baptize a stranger in such haste; but that in this particular case there was no reason for delay I think will be shown by the following statement which the young man himself, whose name is Monoranjan Nag, made at his baptism, and in which he explains how he was brought to Christ, and why he desired to be baptized by missionaries of the L. M. S. :—

"At first I used to attend the Bible-class of Babu Bimalanando Nag, of the Baptist Mission at Dacea. But I did not at that time study the Bible with a view to understanding the truth of Christianity. I was under the impression that Bible study would help me to understand English well, and I finished the Gospel of Matthew without having any serious thought on religious questions.

"On my attending the Bible-class and the services my friends suspected that I should in time become a Christian. This rumour was spread abroad through the town. When my guardians heard it they transferred me to Komila. There I did not read the Bible for a long time. However, the Lord graciously had compassion on me, and made the way clear to my recognition of the Gospel. I was a student in the entrance class at the High School at Komila, and one of my class-mates was a Christian boy, called Sottendra Nath Biswas, who had been a boarder at the L. M. S. Boys' Boarding School at Bhowanipur. I used to argue with him about Christianity, and was fond of attacking Christianity, although I did not know anything definite about it. Gradually we became fast friends, and I was influenced by him to read the Bible with him. Sometimes I called at his house. One day he lent me a Christian work, entitled 'Pashachhed,' which is a Bengali translation of 'Breaking His Fetters,' by the Rev. W. J. Wilkins, of the L. M. S.

"This book I took home and began to read secretly,

as my uncle had strictly forbidden me to peruse any Christian work, and I read it through. One evening, on calling at their house, I found that Sotten and his mother were engaged in evening worship, and I sat by them. Sotten's mother prayed for me. In the course of her prayer, when she said: 'Oh, Father, dissipate the darkness from the heart of Monoranjan, and draw him to Thee,' I felt uneasy in my mind. I began to realise some need in my heart, and became so impatient that I could not decide what course I should take. Then I made known my feelings to them, and Mrs. Biswas showed me that this was the work of the Great Father, and that He had been exercising His holy influence on my sinful heart. I then began to realise the living presence of Christ, and decided to confess Him in public by baptism. When my other friends heard about the troubled state of my mind they said that it was nothing but occasional restlessness. It would soon be over. I waited to see whether it was real anxiety for the Lord or simply a temporary unrest. But the longer I waited the more troubled I felt. I was impatient to confess my faith.

"I read something about the London Missionary Society in 'Pashachhed,' and I heard much more from Sotten, and that has led me to come here for baptism. With joy I now acknowledge myself to be the servant of Jesus. I am about to be baptized in the name of Jesus, whom I regard as my only Saviour. Now I feel unspeakable joy to think that my sins are forgiven, and I shall not have to suffer the consequence of sin any more. I am quite happy and satisfied now. Jesus is all to me, and His love more to me even than that of father, mother, brother, and sister."

I may add that Monoranjan is not yet quite eighteen, and that his father is a well-to-do landowner. From all the inheritance that would have been his he has now cut himself off. He has been with us since his baptism, giving constant proof of the sincerity of his faith, and, so far, his friends have not molested him.

So the Holy Spirit works, here making use of one method and there of another, giving us apparently no fruit of that which we are most anxiously watching, but giving us a rich harvest of that which we have forgotten.

"In due season we shall reap if we faint not."

W. R. LE QUESNE.

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

SUNSHINE and shadow continue in most striking combination in the news from the mission-field. Our friends at Hankow and at Hiau Kan are rejoicing in the continuance of the blessing which has descended on their labours in the districts of Yun Mung, King Shan, and Tien Meng, and their hopes for the early extension of work in the closed province of Hunan have been greatly raised by the report of two devoted Chinese colporteurs. These have had a large and free sale for Christian books, and have been permitted to preach openly and without any hindrance in the streets of one of the principal cities of the province. It seems as if the long-awaited-for, long-prayed-for hour would soon arrive when the European missionaries may enter in and claim a place in the land for Christ. Yet the hour of joy is clouded over by the death of Dr. E. Paul Turner at the very outset of a career of great promise, and also by a fierce outbreak of the most humiliating sectarian rivalry on the part of the Roman Catholics.

FROM Madagascar the news comes that, while in the capital work of every kind is going forward with perfect freedom and with greater activity than ever, in the country around the revolt against French authority is extending its area and is becoming increasingly serious, expressing itself in fierce attacks upon Christianity and everything else that is associated with foreigners. Upwards of 200 country chapels have been destroyed; the teachers and evangelists have had to flee for their lives, with the loss of all things; and the Christians have had their houses burned and have been plundered. In the Sihanaka province the new mission hospital at Imerimandroso has been burned down, and for the present, at least, work of all kinds has been completely stopped.

Two kind friends have sent contributions of £100 and £50 in response to the appeal for special help to support two additional missionaries in Central China. Probably others who have been touched by Dr. John's appeal are considering what they can do to respond to it. To such, perhaps, it may be permitted to say: "Bis dat qui cito dat." The need is urgent, and the difficulties of the converts are such that Dr. John declares if he were a younger man he would feel constrained to go and live among them himself. £250 a year will be required to provide for the needs of two unmarried missionaries.

AT the risk of being thought importunate and greedy, I venture to make appeal also for the Malagasy evangelists who have been sufferers in consequence of the anti-Christian disturbances. Many of them have been forced to take refuge in the capital, and appear to be in a condition of great destitution. Help sent to them just now would serve a double purpose; it would relieve their necessities, and it would be a very pleasant and practical way of expressing the love and sympathy of English Christians for the Malagasy, in a form which cannot be suspected of any political meaning or purpose.

MISSIONARIES in all parts of the field owe a deep debt of gratitude to Miss Frances L. Evans, of 11, Pembroke Road, Clifton, Bristol, for her kindly and untiring labours in arranging for the supply of magazines and papers for them. It may not be out of place to remind friends who desire to cheer missionaries by such tokens of remembrance that it is always well to render help systematically, and after consultation with Miss Evans. The *Christian* is a most excellent paper, and one which missionaries are glad to see, but one copy a week is usually enough for a missionary to receive. If he gets a dozen he is apt to think that the supply is somewhat overdone. Moreover missionaries, like their neighbours, are glad to see magazines and papers which are of a more general character. They wish to hear the voices that speak in the great reviews. Illustrated periodicals are even more highly prized on lonely mission stations than they are in the home lands. And most missionaries have near them intelligent native workers to whom an

English magazine is very acceptable, and expatriated fellow-countrymen who have even fewer opportunities than they have of getting anything fresh to read, and whom they are glad to help by handing on what comes to them. In not a few mission stations, especially in India, reading-rooms have been established by the Mission, and in these a liberal and constant supply of good general literature would be very greatly appreciated.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

A FEW days ago I received so cheery a letter, from our energetic secretary in Leicester, that I must give it here:—

"We are having our 'Summer Meetings.' On Sunday evening, although it was very warm, we had the schoolroom crowded for a United Missionary Prayer Meeting (arranged by the Leicester United Young People's Missionary Society). Yesterday, at a special conference, all the town churches were well represented and several country friends were with us. After a most animated and profitable discussion we unanimously and heartily passed three resolutions:—(1) Pledging ourselves to raise our share of the additional income required. (2) Appealing to the churches each to appoint a 'Foreign Missions Committee,' for the double purpose of collecting contributions (old and new) and circulating missionary literature. (3) Thanking Mr. Spicer for his great services, especially in connection with the figures and calculations we had considered. In the evening we had a public meeting well attended, and raised £28 for the Bechuana Relief Fund."

The programme of the Summer Meetings includes two missionary rambles, and gives timely intimation of the Valedictory Meeting to be held in the Temperance Hall on Wednesday, September 30th, during the meetings of the Congregational Union of England and Wales, and of a Missionary Exhibition in October.

I DESIRE to call special attention to the last item. It has been a disappointment to me that we have not had many more missionary exhibitions. We had hoped for some on a large scale in several centres during the Centenary Year, but the pressure of our numerous meetings frustrated our hopes. During the coming winter could not some Young People's Associations or Guilds, or Christian Endeavours, give time and thought to their arrangement? The Directors would be glad to lend, under guarantee of proper care and use, many valuable and interesting curiosities now stowed away in our Museum.

THE Metropolitan Auxiliary Council is contemplating an active campaign among the London churches in the autumn. I hope, through alterations which the Directors have decided to make in the Board-room, that we shall find the room well adapted for occasional conversaciones, meetings with missionaries, and the exhibition of some of the rare treasures of the Lockhart Library and the Museum. We shall be able to retain the Board-room with its present arrangements for the Directors' meetings, and to make it more suitable for general meetings, and especially the gatherings of our Y.M.M.B. and Y.W.M.B. Visitors to the House will rejoice to hear that the Directors have decided to clean and repair our headquarters during August. We have long waited for this from motives of economy, but now economy compels us to renovate and repair.

I AM frequently asked if the Centenary Fund is closed yet. I rejoice to say that it is not, and will not be till contributions cease coming to it. It now amounts to £103,457 19s. 8d., of which £89,500 has been already received. Many friends also inquire about the progress of the regular income. It is too early to prophesy yet, and I don't wish to form an opinion while the memory of several lessened collections is fresh in my mind. We have much work before us to maintain our present position and to use existing opportunities. Let us give ourselves to it with renewed consecration and quickened prayerfulness.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, June 23rd.—Rev. T. GREAR in the chair—Number of Directors present, 68.

Mr. W. E. Whittingham was elected Chairman of the Board, in the place of Mr. G. W. Dodds, who had been unable to accept the position.

The Foreign Secretary informed the Board of the death of Mr. W. Pool, of Croydon, an Honorary Director of the Society, formerly architect and builder in connection with the Madagascar Mission, and subsequently—until the breakdown of his health—a most faithful member of the Southern Committee and the Board. Mr. Thompson also communicated the sad news of the death, at Fwambo, of Mr. A. Carson, B.Sc., of the Central African Mission.

It was decided that arrangements be made for the Foreign Secretary to visit Samoa and the Hervey Islands, in connection with the proposed Deputation visit to New Guinea.

Board Meeting, July 14th, 1896.—Mr. W. E. WHITTINGHAM in the chair. Number of Directors present, 61.

Three missionaries were introduced to the Board. The Foreign Secretary spoke of the Rev. J. P. Ashton, M.A., as the Nestor of the Calcutta Mission. On account of his long years of valuable service, he was regarded as in every respect the leader of the Mission. His wisdom, judgment, and ability in the most responsible work of training the native ministry, and his many other qualities, had endeared him to all the circle, and built up for him a reputation in India which was very high indeed. The Rev. J. Richardson, one of the senior members of the Madagascar Mission, had done a very important work in many directions, and his presence was greatly needed in the capital at the present time, because the educational branch of work which he had made peculiarly his own required at the present time most careful handling, in relation to the new authorities which were ruling over the country. The present was a time of very great anxiety, and the country was in a state of sad disturbance. Life and property were not safe in the country districts, and upwards of two hundred Mission chapels had been burnt by the rebels, the native pastors and evangelists having to flee for their lives. Mr. and Mrs. Richardson would, however, be as safe in Antananarivo as in England. Mr. Thompson asked Mr. Richardson to convey to the friends in Madagascar a special message of sympathy from the Board. The Rev. T. G. Jones was minister of Hackney, one of the former Mission stations of the Society in South Africa. His was a very difficult work among the Fingoes, requiring great patience and tact, and he had built up a strong Christian church among those heathen people. In response to the words of welcome, Mr. Ashton expressed his great disappointment in having to return home just as the work was in a very encouraging condition. Mr. Richardson said he was returning to Madagascar with a greater confidence in the interest of the churches in the work of the Society than he had experienced before. As to the work in the island, they must be prepared for a decrease by tens of thousands of so-called adherents, but the missionaries would rejoice over this because the work would then be more fitted to their strength, and it would become clear as to who were truly Christian. Mr. Richardson acknowledged the wonderful discretion shown by the French so far. Mr. Jones said his was the first Fingo church in South Africa to aim at self-support. They had spent £600 in renovating the church and Mission-house, and now desired to raise a similar amount for extension. The Rev. Dr. McEwan commended the missionaries to God's care in prayer.

The Foreign Secretary reported the death of Dr. E. Paul Turner, at Hankow, on June 23rd. The Board also expressed its sense of the loss sustained in the death of the Rev. Colmer B. Symes, B.A., and Mrs. Blomfield, of Upper Norwood, and its sympathy with the bereaved families.

An offer of service by Mr. W. M. Scott was accepted. Mr. T. Cochrane, M.B., C.M., was appointed to the Mongolian Mission, and Mr. J. Wasson to Amoy.

RELIGIOUS LIBERTY IN MADAGASCAR.

ON Thursday, May 7th, at a large and important *Kabary*, M. Laroche, the French Resident-General, after an address to her people from the Queen, made a definite and satisfactory announcement of complete religious liberty in the newly acquired French possession. The Resident-General said many wise and weighty things to the assembled native officers and heads of tribes, but in these pages we must content ourselves with reproducing his declaration on freedom of conscience and religious toleration. We give both the French and the Malagasy texts as published by the *Gazety Malagasy Journal Officiel de Madagascar et de ses Dépendances* of May 22nd, and add an English translation.

FRENCH TEXT.

“Nous garantirons la liberté de conscience et la liberté des cultes. Cette liberté a été proclamée en France il y a un siècle ; nous en affirmons ici, non moins haut que chez nous, le principe. Les protestants, les catholiques, les diverses communions, leurs écoles, jouiront d'une égale protection sous nos lois ; et il serait contraire à nos mœurs d'en favoriser une, à plus forte raison de la persécuter.”

MALAGASY TEXT.

“Omenay malalaka samy mahazo mivavaka amin' izay tiany hivavahana ny olona, tsy azo terena. Izany famelana malalaka ny amy ny fivavahana izany dia nomen' ny fanjankana tany France efa zato taona izay ; koa amin' izany dia tsy latsaka nobo ny any France ny fankatoavanay izany, ary ny Protestant na ny Katolika, na ny fivavahana samibafa, na ny sekoly, dia samy ho voaron' ny lalànanay ; ary mifanohitra amy ny fombanay ny miangatra fivavahana, indrindra fa izany hoe : manenjika fivavahana.”

ENGLISH TRANSLATION.

“We guarantee liberty of conscience and freedom of worship. This liberty has been proclaimed in France for a century. We affirm the same principle here no less than in our own country. The Protestants, Catholics, and other sects, with their schools, will enjoy equal protection under our laws, and it will be contrary to our custom to favour any of them, and much more so to persecute any.”

WEEKLY PRAYER MEETING.

SPECIAL NOTICE.

DURING the month of August this meeting will be suspended, as the Mission House will be undergoing thorough cleaning and repair.

TEN DAYS IN THE COUNTRY WITH VARIED EXPERIENCES.

BY REV. JOSEPH PEARSE, FIANARANTSOA, MADAGASCAR.

ON Thursday morning, April 2nd, I left Fianarantsoa to visit some of our more distant village stations. It was a beautifully clear autumn morning; the ripe rice was standing thick in the numerous valleys and low plains, and here and there, as I passed along, native families were busily engaged gathering in their harvest, which, happily, is abundant this year.

Soon after nine o'clock I reached Nasandratrony, where I

number of men, women, and children have fallen victims. One patient was suffering from the effect of gunshot wounds received when a band of banditti attacked the homestead where she was living. The slug or bullet had passed through her left breast, and then also through the flesh of her arm immediately under the humerus. Had the position of the body been a little different at the time she must either have received a fatal wound of the heart, or the bone of her arm would have been broken; so that, although wounded rather severely, she is to be congratulated on her escape from what might have been something far more serious.

At Nasandratrony we have one of our neatest chapels, and



A COUNTRY MISSION STATION, MADAGASCAR.

visit fortnightly for the purpose of attending to the sick in that part of Isandra, holding a Bible-class, and meeting with teachers, pastors, and evangelists from other parts of the district. On this occasion

SOME SEVENTY PATIENTS

claimed my attention, and kept me fully occupied till sunset. Sixty of these paid a fee of twopence each for "advice and medicine," so that ten shillings stand to the credit of the Medical Mission to meet the expenses of the day's work. The majority of the cases were sufferers from the fearful epidemic of remittent fever which is at present raging in the neighbourhood of Fianarantsoa, and to which a large

one of our best and most trustworthy evangelists is in charge. Till recently there were two native pastors. The younger one was appointed during my absence in England, and the choice was a very unwise one. After behaving in a most disgraceful and deceitful manner, the young man has joined the Jesuits, by whom he appears to be thought to be a great acquisition to their Church. In the earlier and happier days of mission work in Betsileo the chapel at Nasandratrony was the only one for the sub-district of which it is the centre. Now within the circumference superintended by the present evangelist there are nine chapels connected with the Norwegian Missionary Society, and six connected with the Roman Catholics, a condition involving a most

unwise and unnecessary expenditure of time, strength, and Christian funds, and producing difficulties, rivalry, and party spirit which ought not to be known in the foreign mission-field.

The Bible-class was held unusually early on Friday morning on this occasion, and before ten o'clock I parted from my native friends and was on my way westward, *en route* for Kalamavony. Alas! I had not proceeded far before I had unmistakable symptoms that the

FEVER WAS ATTACKING

with severity the doctor of yesterday. After what proved to me a very wearisome journey, we arrived at Ambohibary soon after five o'clock p.m. This place consists of about a dozen native huts surrounded by a thick hedge of prickly pear, and a double gateway built of rough stones and timber. In the centre of this group of huts is a deserted cattle-pen, filled with stagnant water. The hut into which I was respectfully invited was a wretched place, with a hole, perhaps 12 in. by 18 in., some six feet up from the ground, as the "window" of the apartment. Here, in the company of mosquitoes and numerous other insects, I spent an uncomfortable night with high fever upon me. Saturday morning we were on the move by 7 a.m., and passed through country which had been desolated by the banditti. Three places, at which in the more peaceful days of the past the L.M.S. had small village stations, and where I have occasionally slept or halted for a mid-day meal, are now overgrown with long grass, and the tops of a few bare walls showing above the grass indicate where the native huts once stood, and where the people passed a simple, peaceful life, following in the rice-fields and on the hills around their agricultural or pastoral occupations.

It was a very hot day, and by twelve o'clock I felt almost unable to proceed. I bade my bearers put me down by a stream which we had to cross, and, while they boiled a little water in gipsy fashion wherewith to make me a cup of tea, I laid myself under the shelter of a bush, with feelings expressed by Jonah in the words: "It is better for me to die than to live." However, the tea did something for me, if it did not decrease the fever; and, rousing myself for the occasion, we resumed our journey. At no great distance from where we made this little halt we were met by two small detachments of native soldiers, who had been sent out by the Hova governor of Kalamavony to be our escort along a not very trustworthy part of the way. Proceeding under this "military escort," about two o'clock we came in sight of Kalamavony, and a short distance away from the town we found the school children drawn up to greet me. The greetings over, we were soon within the (for Madagascar) protected town, and, being received and welcomed by the Hova governor and his family, I was introduced to a clean and fairly large house which had been prepared for me. The fever continued high upon me, and having put together my stretcher I resigned myself to it without delay, and

hoped that Easter Sunday morning would find me in an improved condition.

During the night I was glad to find my temperature decreasing, and when the day broke I felt justified in getting ready for

THE SERVICES OF THE DAY,

and for the pleasurable duty of introducing to the congregation a new young evangelist and his wife, who, by arrangement, had arrived at the station the day before myself. About nine o'clock I went to the simple, strong, and spacious chapel, within which a congregation of probably 800 were crowded; but, alas! I had hardly commenced what promised to be a most interesting service before I was compelled, by the return of the fever, to beat an ignominious retreat, and get to my stretcher again, and there I spent the remainder of Easter Sunday.

Kalamavony is a Hova garrison town, on the borders of the borderland of the Hova territory, and is the most distant L.M.S. station in the Isandra district. It has always been a pleasure to me to visit the place, for, apart from the interesting character of the people, it is one of the *very few* remaining stations where other Missions have not followed the L.M.S., and built upon the foundations laid by its missionaries. Neither the N.M.S. nor the Jesuits have yet attempted work there. There is a small nucleus of Christians and a good many young people in the town who have passed through our school, and the great majority of the adult population retain their unsophisticated simplicity, knowing nothing even of doubtful European influences, nor of rivalry connected with "the praying," nor of the temptations which proselytisers think it right sometimes to make use of.

My condition was beginning to assume a serious aspect, so during Sunday night I determined that it was my duty to endeavour to get back to Fianarantsoa without delay; and accordingly, leaving my work at Kalamavony to some extent unfinished, on Monday morning I left, and started for Fanjakana,

THE NEXT NEAREST STATION,

where we have an evangelist, and which is within a day's journey of Fianarantsoa. I remembered that it was Bank Holiday in England, but I had none of the joys of holiday-keepers, while much of their weariness was my portion. What long miles were those twenty-five over which the men bore me! The country, too, through which we passed was in mourning, for in what was ten years ago the fairly well-populated district of Ambohibolamena, where large herds of cattle grazed, and where we had a congregation and school, there is now not a single inhabitant, nor did I see one head of cattle, so utterly complete has been the desolation caused by the robbers from the west. By four o'clock we reached higher land, and the cooler temperature and a gentle breeze from the east refreshed me, and by six o'clock, when we reached

Fanjakana, I gratefully found myself in a more hopeful condition than I had experienced since Friday.

At daybreak on Tuesday morning my clinical thermometer showed "normal," so I unhesitatingly decided *not* to make for Fianarantsoa, but to attempt to finish the little programme which I had laid out for myself before starting. To visit Fanjakana and to attend to some matters there was included in this, and was I not already in the place?

During Tuesday morning I held

A MEETING OF MEMBERS

of the L.M.S. congregation. They are in trouble; some of the heavier timbers in the roof of the large chapel have given way, necessitating the rebuilding of the place. There was very little enthusiasm manifested by those present, and the response to my appeals that they should set to work in an earnest and becoming Christian manner was extremely feeble. Fanjakana has ever proved a "stony place" upon which the seeds of the Gospel have fallen; and although the Rev. C. Price lived and worked faithfully there, and evangelists and teachers have occupied the station since he left, the visible "fruit" is, alas! only a few lean grains. Both the Norwegian Missionary Society and the Roman Catholics have come to Fanjakana since the station was commenced by the L.M.S., and now in this comparatively small town, occupied for the most part by ignorant Betsileo, there is the miserable spectacle of three chapels, L.M.S., N.M.S., and R.C. Under French influence a new Hova governor has recently been appointed. He was previously connected with the Hova Government staff in Fianarantsoa, where he was notorious as a drunkard; but in my conversation with him, he positively assured me that he had not tasted any alcoholic liquor since his arrival in Fanjakana. I hope it is true, and that, if so, he will continue as he has begun; but it requires faith to believe the words of an habitual drunkard.

We are unfortunate in our evangelist at Fanjakana, and after three years' service he does not meet the expectations which his testimonials raised. He is a namby-pamby sort of fellow, incapable, perhaps, of doing any amount of active harm, but equally incapable of any effective practical service for good. His wife, too, does not seem to be exerting any good influence over her sex. My work at Fanjakana closed with a meeting with the school children on Wednesday morning, after which I

LEFT FOR ALAROBIAEFETA,

another station where we have an evangelist superintending a group of churches.

While at Fanjakana one of my bearers hurriedly entered the apartment which I was occupying, and pointing to his leg, from which the blood was running freely, said that an old ladder had given way beneath him, with the unwelcome result to which he directed my attention. Having my pocket-case with me, it was a matter of a few minutes to

put in a stitch or two, and make the best job of the ugly wound which the circumstances admitted of. The man was but little affected by the accident, for later in the day he was one of those who followed me to Alarobia, a distance of, perhaps, twelve miles.

The saying that "accidents never come alone" was verified on my arrival at Alarobia, on Wednesday afternoon. On my asking for the evangelist, his wife said that he was sorry not to be on the scene to welcome me, for that early on Tuesday morning he had taken a somnambulistic walk, and fallen from a height of some twelve feet upon hard ground, and was not able to be about. Upon visiting him, I was glad to find that he had been mercifully preserved from instantaneous death, and that he had escaped with a sprain of the right ankle, a severe shaking, and some slight bruises of the body. This man has not had any training at our college in Antananarivo, but the spiritual training which he has experienced has made him a useful companion in service, and he is by no means an inefficient worker and preacher of the Gospel.

The good folk of Alarobia and the district have always shown themselves favourably

INCLINED TO SEEK OUR HELP

in sickness, and there is, perhaps, no other station from which more patients have gone to the hospital and dispensary in Fianarantsoa. Early on Thursday morning several came to me, and, after attending to these, I started about 8.30 for the village station known as Ambodisandra. To reach this place we had to cross a fairly swift, deep, and broad river, and had expected to find the necessary canoe at the crossing place. On arriving there, however, no canoe was to be seen. After about a quarter of an hour, my men found one up the stream, but there were no paddles. There are, however, ways of working paddleless canoes in Madagascar; for one of my men, now by strokes with a couple of sticks, and now by kicks made alternately with his legs, and anon by splashing wildly with his arms, managed in due time to land us safely on the other side. The visit to Ambodisandra was not inspiring. The chapel is unfinished, the adults indifferent, the teacher lazy, and the children uninterested in their lessons and not making progress. There are cloudy days as well as sunshiny ones in the Missionary Calendar, and this was one of the former for me.

Leaving Ambodisandra we turned our faces toward Fiehana, another village station connected with Alarobia. This necessitated a second crossing of the river at a place lower down. Once more there was no canoe on the spot, but again the men were fortunate in finding one not far off, but on this occasion, too, there were no paddles! Nor was this all.

IN THIS CANOE THERE WAS A HOLE

below water-mark, through which the water flowed much too freely into the canoe to make one willing to attempt

to cross the river with nothing but sticks, and kicks, and strokes with a man's arms. We had, therefore, to do a little plugging; and, drawing the cranky craft partly up the shelving bank, we used clay in a most scientific and satisfactory manner, and then embarked and landed safe and dry on the opposite shore. Compared with Ambodisandra, I found things at Fiehana in the "comparative degree" of progress. A few of the school children interested me much, and the teacher seems to be working fairly well. I was sorry to learn that hardly any of the Betsileo attend the service on Sunday; also that five of our scholars have gone over to the Roman Catholics, who have a chapel nearer the home of these children, on the opposite side of the hill from that on which our simple little place stands.

On Friday morning I started to visit two other village stations—Ambatobe and Andriampasika. To reach these it was necessary once more to cross the river, but as at the place where we should cross there is always a Government canoe stationed, I did not anticipate any difficulties. However, "blessed is he that expecteth nothing." On arriving at the place I was astonished to find numerous people on either bank waiting to cross, all with their eyes directed to a small island in the middle of the river just below the usual crossing-place, for thither the canoe, improperly moored the previous evening, had drifted during the night, and seemed to be enjoying an unwonted rest in the morning sun, and to be laughing at her would-be passengers. Of course there was no second canoe anywhere near, for to have a reserve in hand to meet any emergency is not Malagasy custom, and nobody was willing to risk swimming out to the recreant canoe for fear of falling a prey to hungry crocodiles. They were not to be blamed for this, for only the previous day a poor fellow who was collecting clay for making pots from the bank of the river, a short distance from this very spot, had been

SEIZED BY ONE OF THESE FEROCIOUS CREATURES

and carried away. After unwillingly joining others in gazing at the canoe for half an hour, I commenced to return to Alarobia, but, observing my movements, those on the opposite bank shouted that I should exercise just a little more patience, as they were going to secure the canoe. After a short interval, two bold fellows went through the water to the island, and brought the canoe to the bank, and we were soon safely landed on the opposite side of the river, and pursued our journey to Ambatobe. The word "Ambatobe" means "the village of many stones," and it is significant of the condition of the inhabitants, for they are a stony-hearted clan, among whom the Gospel has, as yet, had very little visible effect. Of course, the Roman Catholics have followed us there, and I was sorry to find that 12 out of our small school of 47 scholars had left us to join them. Leaving Ambatobe, we went to Andriampasika, where there is a

happier and much healthier condition of things. The L.M.S. day-school there has 104 scholars on the register. Of that total I found 72 gathered together; two had joined the Roman Catholics, who have built a chapel within a few stones' throws of ours; 11 were ill; and the remaining 19 were not present for various reasons. At the close of a Bible-class with the 72, we broke up, and after being entertained at a simple meal provided by the good pastor, who is one of the very few genuine, sincere, simple-minded Betsileo it is my pleasure to work with, I again returned to Alarobia. The teacher at Andriampasika is supported by the church at Alarobia, from which he receives the large income of 4s. 6d. per month.

On Saturday, April 11th, after holding a thanksgiving service with the family of the evangelist for his recent merciful preservation from death, I visited Ambalabe and Ambohimirina, sleeping at the latter place, and, after conducting service there on Sunday morning, I returned to Fianarantsoa, glad and grateful to reach my home in safety and comparative health after the varied experiences of the previous ten days.



WOMAN'S WORK IN HONG KONG: PAST, PRESENT, AND FUTURE.

IT is well, sometimes, to stand outside one's work, and to look at it calmly and critically from a point of view which it is not possible to obtain when keeping pace with the swift-rushing stream of every-day life and work.

In order to the right understanding of anything either in nature or in history, one needs to inquire backward, and to find out, if possible, what the past has been.

In common with all other missions, the work among women and girls in Hong Kong was commenced by the wives of the first missionaries settled there. Arriving in Hong Kong in June, 1852, Mrs. Chalmers found a boarding school for girls established on the Mission compound, side by side with Dr. Legge's Anglo-Chinese College. Mrs. Legge was here training some sixteen young Chinese girls who were placed in the school for a period of eight years. On the death of Mrs. Legge in October, 1852, Mrs. Chalmers continued the oversight of the school until all these girls had finished their course and were married, with the exception of the youngest, who accompanied Mrs. Chalmers and her children to England in 1857.

The boarding school thus came to an end, and the building was, I believe, converted into a printing establishment.

On Dr. Legge's return, in 1858, his daughter started a day school in the Mission Compound, but after a few years they married and the school was scattered. Excepting for a weekly Bible-class, conducted by Dr. Legge, there seems to have

been no work whatever among the women until, in 1876, a lady missionary was appointed.

When Miss Rowe arrived, her first effort was to commence a daily class for training women who should be her helpers in future work. This class, in course of time, became very popular, and many teachers and several Bible-women were thus prepared for work, and the class only given up when the Mission premises were moved. A week-night meeting for women was next started in the T'ai-p'ingshan Chapel, and in 1878 the first L.M.S. day-schools for girls were opened on the Wantsai and T'ai-p'ingshan Mission premises. The next few years were years of rapidly developing work, until, in 1881, Miss Rowe left six day-schools, three week-evening meetings, daily Bible-class, and two Sunday-schools in the care of Miss Jackson, now Mrs. Arnold Foster, of Hankow.

In 1883 Miss Rowe began the rescue of ill-used slave girls, and six were safely housed in the Wantsai School, and grew up to be useful members of the Christian Church. These had all finished their course as scholars when, in 1891, Miss Rowe left the work in Hong Kong, and it was taken up by Miss Field and myself.

In the autumn of 1891, Mrs. Stevens was appointed as matron of the "Alice Memorial Hospital," and a new and most important era in women's work was thus inaugurated. The work which had hitherto centred in Miss Rowe was now divided into three branches—viz., work among the sick and suffering, under the care of Mrs. Stevens; evangelistic work among women, under Miss Field; and work among girls, which I took up. The "Alice Memorial Hospital" having been opened in 1887, Miss Field found a large sphere of work among female out-patients and among in-patients in the women's ward, and in following women to their homes. In 1892 a stable on the L.M.S. compound was converted into a school for the training of women under Miss Field's management. On her marriage, in the spring of 1894, Mrs. Pearce took temporary oversight of this work, and also started a "mothers' meeting" on Monday mornings for the Christian women connected with the To-Tsai Church.

In the autumn of 1893 the "Nethersole" Hospital was opened on the L.M.S. compound, and the whole of the Women's Department moved up there. This gave Mrs. Stevens a wider field and greater possibilities for work. Only a very untrained woman could be found as nurse in the "Alice"; but, in 1893, Mrs. Stevens took as her first probationer in nursing a young girl trained at Wantsai—almost the first, if not the first, young probationer in all China.

This much for history. At present the work stands thus: like the three sides of a triangle, combining to make one symmetrical whole.

The evangelistic work among female out-patients and in-patients; oversight of Bible-women in this and other work; care of the Women's School; and visiting in the homes of the people—all this is waiting for Miss Stewart, who reached

Hong Kong in December, 1894, and who will soon be ready to enter fully on her heritage of work. This does not mean that I have no Bible-women, or that I never visit. I have Bible-women, and I do visit; but this is not my main work.

In Mrs. Stevens' department the work is progressing greatly. The "Nethersole" Hospital has become very popular for women and children. The first probationer is doing excellently well as a two years' nurse, and two other young girls have also become pioneers of nursing and tender ministry for the sick and suffering, in a land where suffering only awakens ridicule and the sick are cast out to die. Mrs. Stevens hopes to train women as well as girls in this noble service. In the clean, bright hospital wards many earnest, never-to-be-forgotten lessons of the love, and pity, and gentleness of Christ are taught, even when no word is spoken.

The day-schools have fluctuated, as day-schools always must, and the dreadful plague of 1894 reduced their number from nine to five, and the scholars on the rolls from 616 to 284. This year I opened six schools; but the black plague has reappeared, and again terror and sorrow reign, and work is languishing. But as the day-schools have prospered, flourished, and declined, the boarding-school work has grown steadily in importance and urgency, while, Wantsai being wholly unsuitable, a fitting building has become an absolute necessity if our work is to progress. Excellent and indispensable as the day-school work undoubtedly is, and a most important agency for spreading the truth broadcast, it comes far short as a means of training. There must be the lessons of daily life, as well as the lessons of the books, or the work is incomplete.

I have never sought for girls, and yet girls have come to me, and come in ways that I could not refuse. So that during the last four years and a half twenty-one girls have been living and studying at Wantsai for longer or shorter periods. Nine remain in school at present, and another is temporarily in the F.E.S. School. We want the young for Christ, and we want them to become as perfect and complete in Christian character as it lies in our power to help them to be. We need to begin early, and train the future teachers, nurses, Bible-women, and especially *mothers*, who will send their influence down through all the future generations; and to do this we must have a boarding-school, and a boarding-school on the Mission compound. This has now become my chief aim and object in all my work. I long to have the means at hand effectively to train these young girls for the Lord and for His service, and to help them as far as possible to a noble, brave, and beautiful Christian girlhood and womanhood—to "make ready a people prepared for the Lord."

HELEN DAVIES.



SKETCHES FROM CHUNG-KING.

CHUNG-KING, one of the two largest cities in Sze-Chuen, the largest and most western province of the Chinese Empire, lies 1,400 miles from the coast. The province has an area of 167,000 square miles, and a population said to be



THE CHAPEL.

about 68,000,000. The city is a trading port situated on the left bank of the Yang-tse river, and contains between two and three hundred thousand people. Situated on a peninsula, hemmed in on three sides, and densely packed with its large population, Chung-King is not a very desirable place of residence from a health point of view, but as a sphere of missionary operations it is excellent.

This city was visited by Dr. Griffith John and the late Mr. Wylie as far back as 1868, they being the first Protestant missionaries to preach the Gospel in the far west. Their reception was most encouraging, but it was not until 1888, twenty years later, that the London Missionary Society opened a station in Chung-King. The China Inland Mission, the Methodist Episcopal Church (American), and the Friends Foreign Mission Association, had preceded us and commenced work there. The Rev. J. Wallace Wilson, Dr. Davenport, Mr. Walford Hart, the Rev. W. Owen, and the Rev. W. E. Claxton, have been our representatives in that remote station

at different times since the Mission was established. The first and the last named of these are there now.

It is still the day of small things in Chung-King. Only gradually are we obtaining suitable premises for carrying on the work. Through the kindness of Mr. Wilson we are able to supply our readers with three sketches, which serve to illustrate the progress made.

The Rev. J. Wallace Wilson, writes as follows:—"It has occurred to me that you might like to have a picture or two of the Society's buildings, &c., in this distant place. Such as I have been able to photograph I send you to-day. I am sorry that, owing to the proximity of the street wall, it is quite impossible to get a front view of our chapel. It could be done if I were the happy possessor of a more modern camera than the one that belongs to me. The inside view of the chapel is fairly good, showing the screen that divides the men from the women during the hours of service. It is grand and inspiring to see the building packed almost every day with men who listen respectfully to the Gospel. Mr. Liu, our native preacher, thought he would like to stand in the



THE HOSPITAL GUEST ROOM

pulpit while I was "shooting" the building. I have given you all necessary particulars on the back of each photo, so that you will be at no loss to understand them. I hope to

send you more by-and-by. You will understand that it is quite impossible to give a full view of the hospital; the building is much too congested for that. But it is a beautiful property (native), and, together with our present dwelling-house, was not put up for less than £15,8,000."



THE HOSPITAL COURT

Sketch 1 gives an interior view of the Mission Chapel in a state of readiness for the Sunday services. On the right side will be seen the screen referred to by Mr. Wilson above. The preacher occupies the pulpit, and behind him hang three scrolls commemorative of the good deeds of the late Mr. Owen.

Sketch 2 represents the guest room of the Mission Hospital, with Mr. Liu, the native preacher, seated on the left, and Mr. Wang, the boys' school teacher, on the right. The large Chinese characters dimly seen at the top of the wall are "Fu-yin Hwei T'ang"—the L.M.S. Chinese sign-board. Mr. Liu is a Hankow man, a man of sterling Christian character, whose fidelity and courage at the time of the riots in Szechuen last year did much to save Chung-King from outbreaks similar to those at Cheng-tu and other places.

Sketch 3 is a corner of the inner court of the hospital, showing the verandah. The carved diagonal supports under the roof and elsewhere are said to have cost not less than ten taels each. One of the lower rooms is at present in use as a schoolroom for girls.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I REGRET that for several months no list of New Branches has appeared with my notes, as the Editor of the CHRONICLE could not find room for their insertion. It is very desirable that these should not be kept back any longer; this will, therefore, be the only note I shall write for this month, so that there may be no doubt of their appearing.

I think the range covered by them will be of interest to all who rejoice in the progress of our movement.

JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	...	...	...	<i>Secretary.</i>
Chelsea (Markham Square)	...	...	...	Mrs. Gillespie.
Clapham (Claylands)	...	...	...	Mr. P. Webb.
Harrow Road (Queen's Park)	...	...	...	{ Miss M. Robinson. Miss C. E. Tennant.

COUNTRY.

Batley...	...	...	...	Mrs. J. Stublely.
Birmingham (Lozells)	...	...	...	Mr. W. D. Egginson.
Braunton	...	...	...	Mrs. Davies.
Brighton (Union Street)	...	...	...	Rev. G. Hignett.
Burnley (Westgate)...	...	...	...	Miss Landless.
Dover (Queen Street)	...	...	...	Miss Walker.
Hanley (Hope)	...	...	...	Mrs. Lorne.
Hognaston	...	...	...	Mr. W. W. Stafford.
Oxford (Summertown)	...	...	...	Mrs. Colegrove.
Oundle	...	...	...	Mrs. Kingsland.
Poole (Skinner Street)	...	...	...	Miss K. Pyne.
Portcatho	...	...	...	Mrs. Harrison.
Rochdale (Smallbridge)	...	...	...	Mrs. Rippiner.
Sheffield (Wicker)	...	...	...	Mr. E. Howell.
Stafford	...	...	...	Miss M. Woodall.
Upminster	Miss Plummer.
Uckfield	Miss Brows.

SCOTLAND.

Edinburgh (Brighton Street)	Miss M. Craig.
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IRELAND.

Londonderry...	Mrs. T. C. Campbell.
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WALES.

Sebastopol (Mon.) (Penry Memorial)	Rev. T. Williams.
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THE COLONIES (CANADA).

Ottawa (Ont.)	Miss Hope.
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"THERE was depression in every direction. We met and prayed for the heathen. We were drawn out of ourselves. God blessed us while we tried to be a blessing. Our hearts were enlarged, and we were baptized into a deeper sympathy with the soul-saving purposes of the Redeemer. And the spirit was contagious."—Andrew Fuller.

THE CENTENARY GIFT

OF GIRLS' BOARDING AND HIGH SCHOOL, YEPERY, MADRAS.

WE began last year to collect for the Centenary—I mean the teachers, matron, children, and myself. We got six boxes; the extra two were for the late Miss Gordon's High Caste Schools in Blacktown. On each of the boxes was marked "For Centenary Fund," and month by month a little was added to each one. All except the children gave money. Some of us, however, not only gave money, but denied ourselves a little article of food, the proceeds of which, though small at the time, amounted to no mean sum at the end of

Tamil church in Pursewaukum was needing repairs badly, and we all agreed that we could not do better than spend our money on it. Of course Rs.96 would not go far, but we were willing to do our share. The rattan matting on the church floor was as old as Noah, and needed renewing. This kind of matting is very expensive, but it lasts for years. So, before finally settling what we would do, I got an estimate of the possible cost of covering the centre of the church only. Alas! alas! The estimate amounted to Rs.118, and we had only Rs.96. Wasn't it disappointing? Nothing daunted, however, I suggested a "scratch" sale. It had to be a "scratch" one, for we wanted the mats ready for the



MISS BARCLAY'S GIRLS' BOARDING AND HIGH SCHOOL MADRAS, WITH TEACHERS AND MATRON.

the year. The children denied themselves meat once a week, and the money from it was put into the box at the end of the month. You don't know how excited we all were during the year, for each box wanted to have more than its neighbour. Competition, you know! Well, the end of the year came, and our excitement knew no bounds. I was as bad as the children, and for the time being felt like renewing my youth! I wonder if you could guess what we collected? I think not. Altogether Rs.96! Now that means over £5. Not bad! The next question came to be: What was to be done with it? The Directors told us we might use any sum thus collected locally. This was good news, for our dear little

ordination of Mr. James Devadasan, which was to take place about the end of March. Well, we had to make haste. I went to the different shops where I was accustomed to buy, and asked if they could give me different articles at cost price. This they agreed to, and by adding an anna or two to each article, we were able to realise Rs.24 clear. All the goods that were not sold were returned, so that we lost nothing. The sale was held on the 8th March in our school, and the girls were the shopkeepers. It was a great day with us, I can assure you. Our account now amounted to Rs.120. This was sufficient, and allowed us a balance of Rs.2. The work was begun and ended, but somehow it did not look satisfactory.

You see, only the centre was matted, and the sides left quite bare. Yet what more could we do? We had a balance of Rs.2, and Rs.60 more were needed to complete the matting! Just imagine Rs.60! Why, we didn't know where to get sixty annas, much less sixty rupees! At any rate we could not afford to show the "white feather," so I suggested that all the girls who received money from their parents or friends might give it up to the fund. Happy thought! Do you know within two months the sixty rupees were realised, and you can well imagine with what joy I handed the Rs.180 to the rattan man.

Several of my "outsiders," or non-London Mission children, who pay full fee for their board and education and are no extra expense to us, gave Rs.2, Rs.1, and 8 annas. One "outsider" brought Rs.5 and another Rs.2. Our own children brought 4 annas, 2 annas, and so on.

Our hearts are full of gladness to God, who has given us "the earnest of His Spirit" to work for Him in distant lands.

E. BARCLAY.

London Mission House, Madras, 1st June, 1896.



A SUCCESSION OF LOSSES.

THE end of June was a time of heavy trial for our Society. Two missionaries—one in the forty-sixth year of his life and the tenth of his service at the front, the other a newly-appointed recruit, a little over thirty, and only in December last sent out to the field—and two honoured members of the Board of Directors were one after another unexpectedly called from our midst. A painful impression, accompanied with a keen sense of personal loss, was not unnaturally the result of such an exceptional succession of bereavements.

On Monday, June 22nd, a letter from the Rev. D. P. Jones, the senior of the Mission, dated Fwambo, March 6th, announced the death, from hæmaturia, of MR. ALEXANDER CARSON, B.Sc., on February 28th. Mr. Carson was born at Stirling in 1850. In 1886 he was accepted as a missionary engineer, and sent to reinforce the Tanganyika staff. After five years' service upon the Lake, Mr. Carson came home on furlough, and on returning to his station, in 1892, undertook more general mission work. A few months before his death he had decided to retire from the Mission, but before his resignation could be accepted he had passed away. The following details are given in the letter from Mr. Jones referred to above:—

"Another and a sadly unexpected calamity has befallen our Mission in the death of one of our oldest missionaries, Mr. Alexander Carson. He had been ailing for some time, and indications of gradually diminishing strength were apparent, but owing to his long experience of the climate, and his naturally strong constitution, we fully expected he would be able to battle through the unhealthy season, and get a fresh start when the cold season set in about the

middle of May; but unfortunately he was attacked on the 24th February (or thereabout) by the dangerous and frequently fatal form of fever known as blackwater, or hæmaturia. Not having any European with him on the station at the time, he struggled with it alone for two days, and then sent a short note to Mbula (a station of the B.S.A. Company, about eight miles away), informing the Europeans there of his condition. Then Mr. Dunne immediately left for Fwambo, and what occurred after his arrival I give in his own words: 'I went to Fwambo on the morning of the 27th and found Mr. Carson very ill. I stopped with him all the time to his death, sleeping near him, or rather keeping a watch on him with two of his faithful servants. He became very weak towards morning (28th), but not delirious. I fed him with a spoon up to 3 p.m. He then fell off to sleep for an hour, or perhaps a little more. His temperature was then 102°. In an hour's time it went up to 103°, then a little food and champagne brought it down to 99°. There it stopped. Mr. Cobb (of the Garenganze Mission) arrived in the afternoon, and helped me in every way he could. About 4 p.m. he took a turn for the worse, and as I gave him some Liebig he died in my arms. Mr. Purves and Mr. Marshall arrived on the following day, when the former conducted the burial service in the Kimambwe language. I cannot too highly praise the Mission boys for all their help, in making the coffin as well as helping to dig the grave. I selected the spot for the grave myself. Mr. Carson, about three months ago, said to me, in a casual way, as we were sitting under a big tree inside the boma: "I, if I died, would select this place for a grave." That is the reason I picked out the tree to bury him under.'

"Hearing of the sad occurrence on the 29th (for men had travelled with the letter day and night), I left Kambole on the following morning, and got as far as Niamkolo that night. Accompanied by Mrs. Purves from Niamkolo, we reached Mbala the first day, and got here on the second. A peculiar feeling of sadness came over me on arrival here, such as I have not experienced before in similar circumstances. The absence of the genial face, and the quiet but hearty welcome which always had been extended to us one and all at Fwambo, was extremely painful. Mr. Carson was not of a demonstrative nature, but his heart was brimful of kindness, and I have known no one in Central Africa whose death has been more deeply and more universally lamented than our beloved colleague. He was a hard and honest worker, and has rendered good service to the C.A. Mission, not only in the particular branch for which he was specially qualified, but also in building and school work. He took especial interest in the latter, and some of the boys trained by him here would have been creditable products of an ordinary Board school at home. While we are grieving for him, and lamenting his unexpected death, I cannot but think of his aged mother and invalid brother in Scotland, and my heart goes out to them in sorrowful sympathy. May the God who has been their constant companion in years past, and whose love they have experienced, strengthen and console them in this hour of trial, and enable them to say with believing confidence in His wisdom: 'Thy will be done.'

This estimate of Mr. Carson's character formed by Mr. Jones was general, as the following testimony from the Rev. W. Thomas, recently returned from the Lake, serves to show. Mr. Thomas says: "Mr. Carson was a good, honest soul. . . . He absolutely spent himself for the Mission, and there are but few, if any, who have left a deeper impression upon the region at the south end of Tanganyika.

How many a stranger and sick person he has taken in to share his hospitality!"

ON Wednesday morning, June 24th, a telegram from Dr. Griffith John, of Hankow, conveyed the sad news of the death in that city from fever of MR. E. PAUL TURNER, M.R.C.S., L.R.C.P. Dr. Turner was a son of the Rev. F. Storrs Turner, B.A., formerly a missionary of the Society in Canton and Hong Kong, subsequently secretary of the "Anglo-Oriental Society for the Suppression of the Opium Trade," and now of Tunbridge Wells. He was educated as a boy at the City of London School, spent eight years in a wholesale London warehouse, and then in 1890, fired with missionary zeal and an earnest desire to consecrate his energies to the work of a medical missionary, entered St. Bartholomew's Hospital for a full course of medical study. Whilst still in business, and, as far as his duties at St. Bart.'s would permit, during his career as a medical student also, Mr. Turner was an active member of the Young Men's Missionary Band, and as district secretary, lecturer, and speaker was greatly appreciated in L.M.S. London circles. Having qualified as a practitioner in 1894, he became resident medical officer, first of the Mildmay Mission Hospital at Bethnal Green, and then at New Kent Road. On December 20th last he set sail for Hankow, to act first of all as *locum tenens* for Dr. Gillison, absent through ill health, and afterwards to be, at any rate for a time, his coadjutor. He had safely reached his destination, and by his bright and unselfish character had already won the confidence and affection of his fellow missionaries. He was hard at work at the language, and appeared to be a thoroughly strong, capable addition to the staff, when lo! he was seized by fever, and his missionary career was quickly ended. No particulars are yet to hand. These we must patiently await; but the mystery of God's dealings will doubtless remain even after their arrival, and all that will be left to us to do will be humbly to bow to the inscrutable wisdom and love which never err, though they often baffle our comprehension. Suffice it to know that God rules and loves, and that it must be well because He did it.

ON the same day, Wednesday, June 24th, the REV. COLMER B. SYMES, B.A., of Leytonstone, died, after a very brief illness, from heart disease. Of Mr. Symes's ministry, position in the denomination, and general influence we need not here speak, but may content ourselves with noting that the funeral service held on the following Monday—the spacious Congregational Church at Leytonstone thronged with a large assembly of devout mourners, and containing many ministers, several clergymen, and representatives of all sections of the community—was in itself a striking manifestation of the high place he held in the public esteem. It is rather as a prominent, deeply interested, and well-informed Director of the Board, as an active and useful member of the Examination Committee, and as a faithful missionary

advocate, and practical guide and organiser of his people as supporters of the Society's work, that we chiefly think of him, and wish in these pages to chronicle his worth. Since the serious failure of his health two or three years ago, Mr. Symes was no longer equal to the strain of former days. The change in him was evident to all careful observers. But the genial manner, the kindly smile, the unfailing courtesy, the friendly, sympathetic word, were ever at his command, and he will be mourned by all his colleagues. Before the illness mentioned above he seemed equal to any and every demand. Regular in his attendance at the Board, fair, courteous, and earnest in spirit, and speaking with marvellous ease, vivacity, and freshness, he was always listened to with deference and regard; while his usefulness in discharging special duties in the examination of candidates heightened his brethren's appreciation of his services on Committee. In all his pastorates he was a warm advocate of missions in general, and of the L.M.S. in particular, and during his ministry at Leytonstone the contributions from that church were multiplied fourfold. He and Mrs. Symes nobly led the way, and his people nobly followed.

SIX days later another member of the Board, MRS. W. BLOMFIELD, of Glenhurst, Upper Norwood, also suddenly passed away, through failure of the heart's action. When in 1875, with a view to the development of women's work in the East, the Directors called to their aid a number of ladies and asked them to organise themselves as a committee specially charged with this responsibility, Mrs. Blomfield—herself an indefatigable worker on the Society's behalf, and her husband a Director, devoted heart and soul to the Society's interests, and sparing neither time nor strength in promoting these, to say nothing of liberal monetary support—was, almost as a matter of course, one of the ladies selected to direct the new work. Again, when through the reconstruction of the Board in 1890, the Special Ladies' Committee was dissolved, ladies being admitted to the Board as Directors, and thereby becoming eligible to serve on the ordinary committees, Mrs. Blomfield was elected as a Director, and was nominated as a member of the Ladies' Examination Committee. Year by year these appointments were reaffirmed, and thus an unbroken connection with the Board of twenty-one years' duration was secured. She will be much missed and mourned. Her vigour, brightness, constant kindness, generous hospitality to missionaries home on furlough, and readiness to help any good cause, both publicly and by unsuspected private gifts, will endear her memory to a large circle both here at home and scattered over all parts of the mission-field.

AS we think of these faithful workers, all of them, doubtless, welcomed home with the Master's "Well done," let us thank God for their faith and courage, for their zeal and consecration. Whilst conscious of our own loss, let us rejoice in their unspeakable gain; and let our sympathies go out to the sorrowing families, and our prayers rise to God on their behalf.

SUPPOSED WRECK OF THE OLD BARQUE "JOHN WILLIAMS."

ACCORDING to the *Sydney Evening News* of May 23rd, the old barque *John Williams* sailed from Lyttelton, New Zealand, sixty-eight days before that date, bound for Port Jackson. "Up to the present nothing has since been heard of her; and there is now every reason to fear that her fate will remain one of the untold mysteries of the sea. Although since she was sold by the London Missionary Society a few months ago, her name was changed to *Kashgar*, the brave little barque will always be remembered as the

made upon the insurance companies. This is a record that Captain Turpie may well feel proud of when the dangers to navigation from the erratic currents, countless reefs badly surveyed, &c., of the South Pacific are taken into consideration—only those who have had experience can appreciate how dangerous. Nor was there any serious accident met with either to ship or crew, although the boats were constantly employed in crossing the surf-beaten reefs of numerous islands. In connection with this part of the work Captain Turpie speaks enthusiastically of the native crew he carried. They were—and are now—on the new *John Williams* natives of Aitutaki, and as boatmen have not their equal the world over. Some of these men have been with Captain Turpie for twenty years, retiring only in favour of



CAPTAIN, OFFICERS, AND CREW OF THE [PRESENT S.S. "JOHN WILLIAMS."

John Williams." In the paper in question Mr. Louis Becke graphically describes at length "the story of her career, and that of those two other *John Williams*'s, whose timbers lie deep in the blue Pacific."

"In carrying out her visitations the *John Williams* was actually under way eight months out of the twelve from 1870 to 1894. Her annual cruise covered not less than 20,000 miles, carrying passengers and supplies to and from one group to another. Her average number of passengers on each trip was forty, on occasions as many as eighty, all more or less connected with the mission work. During the whole of her splendid career the ship was kept constantly covered against all risks, by insurance, but in no case was a call ever

a son or other relative. They are manly, obedient, and of unquestioned loyalty and integrity, proud of their ship and captain, and absolutely devoid of fear in the face of danger. There is always a great desire among the young men of the Hervey Group, Savage Island, Manhiki, and Penrhyn's Islands to don the blue serge jumper of the L.M.S., and those who have seen half a dozen of Captain Turpie's old hands walking along George Street cannot but admire their physique and smart, seamanlike appearance."

"Well, the old ship has gone now; and by-and-by, when the news reaches the brown people on many a distant island that the *vaka lotu* is *tu'ia* (wrecked), they will recall the pleasant memories connected with her, and be glad to know that her old commander did not sail with her on her last voyage."



CHINA.

THE REV. J. SADLER describes some of the obstacles which have had to be overcome in settling a new native pastor at Pholam, the base of operations for the upper parts of the North River, where the chief native minister has many calls on his attention, and can exert a powerful influence for good. "In our churches any one spoken of for the pastorate has to undergo a perfect fire of criticism. It might be almost imagined from the severity of criticism that the critics themselves were angels. Beside all the tests to the man, the church also is tested. Are the institutions in order? Is the chapel fit? Is there a house for the pastor? Is a sufficient salary well secured? Who will be responsible for settling what is sufficient? Have all the rules of propriety been observed in the election, and the probation, and the arrangements considered needful? In my own mind, I have been reviewing the history of all our native pastors from the beginning; the initial difficulty in training the churches to have any desire for the pastorate; and all the interminable questions which have arisen in our free church system between missionaries, churches, and the proposed pastors. Notwithstanding all I have suffered, I magnify the grace of God in regard to the calling out of these our best men, and am sorry for any Mission in which this method of having native pastors has not been appreciated. In some respects the missionary's authority is lessened, yet in the main the gain is vast. Many of the most momentous matters affecting individuals, communities, and the Kingdom of Christ at large, cannot be settled in any way so well as by our Anglo-Chinese Ministers' Conference. The present ordination was sanctioned by this body as well as by the whole Union. Mr. Joseland, the Ting-chin pastor, and another native pastor kindly and gladly aided in the Ordination Service. With all our hearts we pray, 'Send us now prosperity.'"

INTERESTING DEVELOPMENT IN YUN MUNG. MR. W. G. TERRELL reports an interesting development of the work in the Yun Mung district. He says: "Our Mission has occupied Yun Mung for several years; and sowing has been carried on by the missionaries and native workers, Mr. Sparham having had charge of the work there until he went home last year. I accompanied him on his last visit there in the autumn of 1894 and things seemed

much as usual—very quiet, very few converts, and not any special sign of movement or progress. But not long after Mr. Wang, our evangelist there, reported to me that some inquirers were coming from a large village some four miles to the north of the city, and on my visiting the place last June I had the joy of baptizing three from that village, which is called Ch'en Li Ki'u Wun, and is one of the largest villages I have seen in China. I visited Yun Mung in October, when I baptized four more from the same village, and again in December; and on each occasion visited the village, and was rejoiced to notice a steadily increasing desire on the part of the people to know more of the Gospel. But the experiences of my last visit to Yun Mung, three weeks ago, have far surpassed all previous ones, and I could only praise the Lord from my heart and say, 'What hath God wrought!' I went out on Saturday from Hiau Kan, and on Sunday morning examined eleven candidates for baptism, nine of whom were from Ch'en Li Ki'u Wun and the surrounding district. Our services have usually been held in the guest-room, as being quieter than the street chapel, and the congregation would usually number ten or a dozen. But on that Sunday over sixty worshippers quite filled the chapel, more than two-thirds of whom were either members or candidates for church membership; eight were baptized, and the whole service was a glorious contrast to those we had been wont to take part in at Yun Mung. On Monday at daybreak we started for the village, and on arrival a crowd of some hundreds soon gathered, and for an hour or two listened with deepest interest to the Gospel. Thence we went to other large villages wherein were converts or inquirers, and at each one were feasted, and then expected to preach to large and attentive crowds. We finished up with a big open-air meeting by moonlight at Ch'en Li Ki'u Wun, and with the greatest difficulty got away from the people in time to reach the city before the gates were closed for the night. Tuesday was just a repetition of Monday, and we again visited several villages, and everywhere found the same hungering for teaching. I have never yet had such an experience, and you will not be surprised to hear that, as it was very hot and dusty, my voice has not yet recovered from the heavy strain of those two days, though I was ably seconded by the two native preachers with me. In that district now we have at least some twenty or thirty who are under instruction as candidates for baptism, and probably twice that number, anxious to know more of the Truth, who have renounced their idols. The change in our native assistant, Mr. Wung, is no less noticeable than the change in the people. He was a scholarly, quiet man, not in the least the sort of man to set the "Thames on fire," but now he is full of energy and life, has developed a remarkable power of preaching, and it is a treat to hear him meet and demolish the supercilious opponents that often come forward at our open-air meetings with their objections to our teachings. He is greatly respected, alike by Christians and heathen,

both in the city of Yun Mung and the villages, around, and the way in which he is recognised everywhere is a testimony to the way in which he is working the district. There are many indications that the Gospel is taking hold of the people of Ying Shan, and I earnestly wish the much-needed missionaries were on their way out for this district. When are you going to send them?"

INDIA.

THE Bhowanipur Branch of the Calcutta BHOWANIPUR Y.M.C.A., which was started last December under the government of a large and thoroughly representative committee of Christian men, has been successful in certain directions beyond the expectations of the promoters. There are more than one hundred members—Christians, Brahmos, and Hindus. Mr. J. N. Farquhar, M.A., the President, is impressed with the fact that "it forms a magnificent basis for evangelistic work, and is proof to us of the almost limitless scope there is for personal work among young men here. All the work of organising and starting the Association was done by me during our brief Christmas vacation. I was amazed at the reception I received from Hindus and Brahmos alike. They were not only delighted to hear of the Association, but were nearly all prepared to give monthly subscriptions. Our income is over Rs. 30 a month, and it could easily be much increased if it were pushed at all. As to results, it has brought us into closer touch with the best men of the district. You will understand how real this is when I tell you that at a social gathering held in our Secretary's (Mr. S. C. Mukerji, M.A.) house, a couple of months ago, we had with us not only all the leading Christian members, but about a dozen of the chief Hindus and Brahmos of Bhowanipur, and they not only gave us their presence, but ate and drank with us. Some of the oldest men present said they had never seen such a scene before. It has also strengthened our religious work among the young Bengali Christians, and has drawn into our circle several European families who live near."

A DEEPLY INTERESTING SERVICE. DURING a short tour in the Katyur district, where the work is giving signs of much promise, the Rev. G. M. Bulloch, of Almora, held a service at Gwaldam, forty miles to the north-west of Almora. "I imagine," he says, "it is the first time a Christian service for natives has been held there. It was a deeply interesting service. Hirna, with his wife and daughter, came up for baptism and made confession of their faith in Christ in the midst of the little company of Christians gathered there. We were fourteen altogether. We are slowly but surely winning our way into distant and difficult parts of the province, and gathering here and there a convert to the faith, whom we trust are yet to become lights to dispel the

utter darkness that yet prevails in the northern valleys of the province, many of the inhabitants of which have not yet heard the Gospel."

MADAGASCAR.

NOTES FROM BETSILEO. IN March and April a serious epidemic raged in Betsileo and prostrated thousands of the people. In the Inandranofotsy district alone it is estimated that upwards of a thousand people have died from its effects. Very many have been saved by European medicines and skill, but not a few, through heathen prejudice and superstition, have rejected such help when offered. In addition to the epidemic, the robbers and cattle-lifters have begun their raids again, and several villages in the South have been attacked. But the work has gone on notwithstanding, and early in April two important gatherings were held, one at Ambohimandroso, at which the churches under the care of the Revs. T. Rowlands and D. M. Rees met and held some stimulating and warm-hearted meetings. At those they were assisted by Rev. H. T. and Mrs. Johnson. The other meeting was held at Ankaritsananana, an assembly of sixty churches under my superintendence. A large meeting for women, presided over by Mrs. Hockett, was held on Monday, April 6th, and mixed meetings on the Tuesday, at which several addresses were given on our duty as Christians in consequence of the changed circumstances of our work, it being shown that more true prayer and consecrated effort should be manifested, and that we should put away all unworthy motives and habits, and seek to be clothed with what is pure and right and good. One of the best speeches was the testimony of a converted diviner, who, in a simple way, testified to the power of the Gospel, and urged that we should without hesitation seek to win over people of his class, as they knew how utterly false their practices were. It was only the ignorant Betsileo, who were duped by them, that believed in their charms and divinations. It was stated that in the district from which this man came no less than seven of these diviners had been induced to throw away their charms and renounce their old practices, and were now being taught the way of salvation. Such meetings and testimonies as these are a cheering ray to us in the cloud of anxiety and discouragement with which we are at present surrounded, and we trust their number may be greatly multiplied. A. S. HOCKETT.

SOUTH AFRICA.

OUT OF THEIR POVERTY. THE Rev. Howard Williams, of Molepole, who, in common with other missionaries and the people generally has lost all his oxen through the rinderpest, has been greatly saddened by witnessing the disastrous effects of the plague. He has to pay hasty visits to the out-stations on horseback. "At one station," he says, "the whole village could muster only 11 head; at Kolobeng, where we have 5,000

people, they had left about 30 : at Gatorona's about 40. It was at this last-mentioned place that on the Sunday night, as I was saying 'Good-bye,' some of the head men came up to me and said : ' Monare, you have not said anything about *phalalo* (contributions for spreading God's Word) for this year.' 'No,' I said, 'I have not the heart to do so.' 'Well,' they said, 'we are trying what we can do in spite of all our troubles,' and they gave me over £7 as a beginning. Then they said : 'It is some months ago, Monare, that you paid a visit. We know that you have been very ill, and away from home, also that the cattle sickness has killed all your oxen, but don't throw us away. Come over again soon in the wagon, and stay a while with us. Bring "Missis" and the children with you, and then we shall know that you have not forgotten us.' As I listened to this appeal my heart was sadly troubled. I looked at the money. 'Ought I to take this?' I said to myself. Yet I knew that to refuse it would only add to their trouble. I came away a happier man for this instance of self-denial, for it is this in very deed to-day."

THE marriage of Khama and Sefhakwane CHIEF KHAMA'S took place, at Phalapye, on Monday morning, May 25th, the Rev. W. C. Willoughby performing the ceremony. The service was conducted in English style. Khama's best man was Mocholaketse. The bride was accompanied by Khama's eldest daughter, Mma Mere. Sekhome led the bride into the church, passing up a double line of soldiers to the communion table. Mrs. Willoughby presided at the organ, and played the "Wedding March." The ceremony over, the happy pair were driven up to the Mission House ; there must have been over 500 people assembled around and in the house. The bride cut the cake, which was a very fine one made by Mrs. Willoughby. Meanwhile, at the back of the house, strenuous efforts were being made to provide tea for so large an assembly. Cake and buns also were freely distributed. At 11.30 the carriage was brought round, and amid hearty cheering the bride and bridegroom were driven home, escorted by many gentlemen on horseback.

G. J. W.

CENTRAL AFRICA.

MR. DRAPER, writing from Urambo, THE URAMBO early in March, was able to tell us that he MISSION. was keeping well, and that he had been greatly helped and blessed in his spiritual life. He had also been cheered by reading the Report of the Centenary Convention. All the services had been well attended. "Every Sunday one of the chiefs, many of his head men, wives, women, and others attend, and they sing most heartily, listen very attentively, and seem to be very interested in what is said. Katunga Mote, the chief of

Urambo, has been here three Sundays in succession, coming from his village, which is about five miles away, although it is the wet season, and there is a lot of water on the way. Last Sunday the room was full, and a few could not find room inside. I quite enjoy my Sundays. After the morning service the chief had dinner with me, and another chief had tea with me. In the afternoons I visit one or two villages, and am always well received by the people, who come and sit around me. During the week the chiefs sometimes come or send to me to inquire after my welfare, so I can truly say we are the best of friends, and I feel quite at home among them. I have a number of Scripture pictures, and these they are never tired of seeing." A young German officer in search of health was visiting Mr. Draper at the time he wrote, and expressed great interest in the work and satisfaction with the progress made by the boys. "As for the evening service," he said, "it was like a European service ; the people were so good, clear, and eager looking."

JAMAICA.

IN his address at the twentieth annual REVIEW OF meeting of the Congregational Union THIRTY YEARS. of Jamaica, held at Porus, in January, the Chairman (Mr. J. J. Bowrey), who is also treasurer, compared the state of the denomination in 1864 and 1894. In the former year there were fourteen churches, and though three were given up in 1867, yet in 1894 there were twenty churches, worked by the grouping of several churches in one pastorate. In 1864 the staff of ministers, or rather missionaries, was ten, and with the increase in the number of churches there should have been an increase in the ministerial staff ; but considering that the L.M.S. in 1864 spent no less than £1,500 in addition to the £1,800 raised locally, it was no wonder they had been unable to increase the number of ministers. In 1864 the membership was 2,342, while at the end of 1894 it was 3,624, although two churches had ceased to be connected with the Union. In 1864 there were nineteen schools, now thirty-one; and in the thirty years the scholars upon the school rolls had risen from 1,600 to 3,400. In 1864 our churches raised in the Island £1,800. In 1894 the members contributed a total of £2,472 ; or in other words, while in 1864 15s. 4½d. was raised per member, in 1894 the average contribution per member was but 13s. 6d. There were no doubt several concurrent causes for this falling off.

IN a charming little book, entitled "The Life that is Easy" (published by H. R. Allenson, 30, Paternoster Row, price two shillings), the Rev. C. Silvester Horne, M.A., has just issued a series of ten short papers on the Christian life, admirably adapted for quiet private reading. Their main theme is that the true and natural life of the human soul is a life lived in God—in harmony with God's will. The life of sin, of worldliness, of selfish gratification, is the hard, unnatural life ; that of obedience and service the easy life. This is set forth with great freshness and force.

COMPLIMENTARY TABLET.

IN our March issue (p. 67) we gave an account of the presentation of a tablet to the Chiang-Chiu Hospital by the Taotai, or highest official of the place. Through the kind help of Miss Miller and Dr. Fahmy we are now able to reproduce, on a small scale, but minus the rich gay colouring, this elaborate tablet. To enable our readers to understand its import, we reprint the description given in our previous notice. The large characters in the centre, gold letters, on a red ground, sprinkled with mother-of-pearl, mean: "His hand touches, the disease disappears; like trees, in autumn dry and withered, in spring time become again luxuriant." The characters

JIAGANJ.

MANY readers of the CHRONICLE are taking a special interest in the prospect of the permanent occupation of Jiaganj as a Mission centre in the Murshidabad district of Bengal, so it is well that they and all the Society's constituents should know some particulars of the place.

It is in some respects the principal place in the district, and is likely to become of increasing importance as a centre of trade and communication. Berhampur is the educational and governmental chief town, and consequently contains a numerous English-speaking population of lawyers, teachers, and clerks, and of native gentry. But in Jiaganj there are probably not half a dozen men who have any command of English worth speaking of. It is more of a business town, and, as such, its bazaars, always full of people coming and going, afford perhaps the best stands in the district for open-air preaching. The work here, therefore, is wholly in the Bengali, Urdu, and Hindi vernaculars.

Jiaganj lies about in the centre of the district and on both sides of the river Bhagirothi. The portion on the west bank is called Azimganj, but it is practically one town, and has recently been erected into a municipality. The population numbers about 10,000, half on either side of the river, being composed of Hindus, Mussulmans, and Jains.

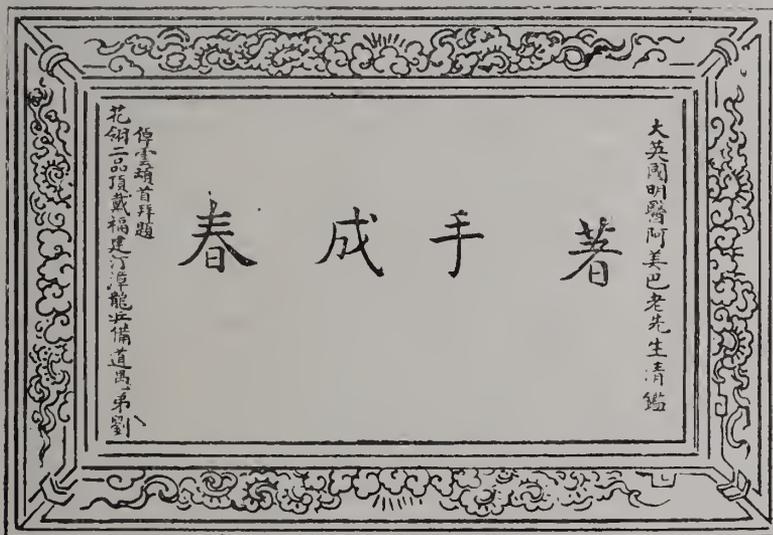
Some may wonder at so small a town being called important. Of course it is meant that it is relatively important in a district whose million and a half of people mostly live in 3,753 villages and only six towns. But its importance consists in its central position and in several other circumstances. Here a branch line of the East India Railway has a terminus, and extensions are being proposed to Berhampur and Jangipur. Several good

roads as well, as many bad ones, converge here. When the river is full the steamers of two companies run daily to Berhampur and back, and have a regular service, which conducts trade from the big Ganges in the north to Calcutta and back, with Jiaganj as the chief place of call between.

The villages surrounding Jiaganj are mostly populated by weavers, who make silk cloth, some of which is wrought in very beautiful patterns, but all done by hand-loomis. The products of their toil find a market in Jiaganj.

Here is the largest market for the jute trade in the district, and when the jute season comes round the town is crowded with people who come from a distance of from sixteen to twenty miles round from many villages, and thus have a chance of hearing the Gospel and carrying away books.

The river banks are usually lined with many country



FACSIMILE OF TABLET.

to the right signify the tablet is presented to the famous English doctor, the venerated Ahmed Fahmy, while those on the left are more difficult to explain, meaning: "The peacock-feathered, second-ranked (diamond), button-capped governor of soldiers and men in Fokien, Teng-Chow, Chiang-Chiu, Leng-na, your stupid little brother Lou Tok-Hoon bows his head to the ground and writes these words." The margin of the tablet is green, blue, and red, with gilt ornamentations, while above are arranged red silk and artificial flowers, the under supports being quite amazing in their Chinese art.



boats, which come importing or exporting various merchandise. The boating population, heing from up country, speak the Hindu language, and are of a hardy, cheery temper. They are often far from their homes for many months together, sometimes for a year, but in such a case they hardly ever fail to send monthly from their earnings a post office order to their wives in the far-away thatched mud hut.

The richest and yet least progressive part of the resident population of Jiaganj are the Jains, members of a Hindu religious sect, which is a kind of off-shoot or after-growth from Buddhism. The chief feature of their religion apparent to the outward observer is a ludicrous tenderness for animal life; the highest virtue that they know is "not to kill any sentient being." Hence they are absolutely vegetarians, and they always take their dinner before sunset, lest in the dark they should inadvertently eat any insect. They feed ants, flies, fish in their tanks, and dogs, making little pills of wheat-flour in which they insert a bit of paper with the name of their god inscribed. Their chief affection, however, is reserved for the dog, which is the favourite carrier of their god. The consequence is that Jiaganj abounds with surly, mangy, yelping dogs which are even sheltered and hidden when the Government order comes round on occasion for the killing of all stray dogs in the hot season. Year after year cattle, and men too, are bitten by these miserable mad dogs, and not infrequently death has resulted.

We need not enter here into their philosophy or religious beliefs, for these do not seem to affect the daily life of the Jiaganj Jain on the moral or spiritual side. They are merchants, bankers, and landowners, and wholly given up to worldly pursuits and aims. As one of them said to me recently: "We are men of the world, and if you can show us any advantage to ourselves arising out of your Medical Mission here, we may possibly lend a hand, but we do nothing except for our own gain." I asked: "Is that according to your religion?" To which he replied with a pensive and elegant smile: "Well, no. Our religion certainly tells us to think also of others; but you see we are so weak we cannot follow out the precepts of religion; we are men of the world." So they strain at a gnat and swallow a camel. The Jain population numbers about 2,000, and all the large and imposing houses you might see in Jiaganj belong to them. These buildings are gaudily painted on the outside, but, though every house has some large courts or unroofed halls nicely paved, most of the inner rooms are small and badly lighted. In some houses English style is emulated in a great medley of gaudy chandeliers, gaudy pictures, gaudy suites of furniture, great mirrors on every hand, and a carpeted floor. Beyond the town some of the rich men have garden-houses, large buildings in half-European half-Oriental style, surrounded by large gardens, where they drive out to enjoy their leisure. The name of their chief god is Poresh Nath, although they worship some of the Hindu gods too. They have two great festivals in the year, the Pujison and the Holi.

During the Pujison festival they take out their golden image from the temple at Jiaganj, and horses drag it in a car, followed by a long procession, with music, to another temple five miles away. The Holi festival is an obscene occasion, outwardly marked by everybody trying to squirt everybody else with liquid dyes from syringes, so that it is safer for respectable persons to keep indoors on that day. The Jains support two Middle-English schools in Jiaganj, but very few of their own children read there, as they object to giving their sons a modern or English education. There are two small Bengali schools for boys and one for girls, and also our own Mission girls' school, with between thirty or forty little maidens. So that it will be seen that education is in a very backward state. Two Jain gentlemen are living here outcasted for the heinous crime of going to England.

Most of the Hindus in Jiaganj are Vaishnavas, of whose religion immorality is a part, or at any rate, having the abundant example of their favourite god, can hardly be expected to incur blame. Of course idol-worship is prevalent among both Hindus and Jains. The Mussulman population is not quite so numerous as the Hindu, and in point of morals there is not much to choose between them. The moral condition of the town is thoroughly rotten. The people often admit, as a Hindu said to us the other day, speaking in the public street: "Among us there is no righteousness, no pity, no forgiveness, no trust." And when we openly make such statements as these in our preaching, all admit it without either contention or shame.

I heard one of our preachers, commenting on the great proportion of prostitutes among the women of Jiaganj, say that there were very few chaste women in the town, and scarcely a man who kept from immorality. Such statements pass unchallenged, and are received with indifferent assent. Recently I was talking with a group of young men, and urging them to make a stand and try to promote a healthier life in the town, and to occupy their minds with religion and other good things. They listened quietly, and said they knew the careless path they were treading ended in physical and spiritual death, but God had created them with passions which they had no power but to gratify, and among them there was no teacher, no example, no kind of religious or social check or influence to help them to resist these passions.

Everyone lives in an atmosphere of suspicion; there is no such thing as trust between man and man, either in business or social life. Gambling is very much practised, and there are only too many wine, toddy, ganja, and opium shops. The drugs consumed by the Jains are bhang, charus, and opium. The use of these noxious drugs is very prevalent, and although the effects are not so noisily obvious as those of drunkenness in England, yet they are subtle and horribly deteriorating to the moral nature of the people. The neighbourhood of the wine shop is as undesirable here as is that of a low and noisy public-house in England. Recently

I got an order from Government prohibiting the opening of a toddy shop next door to our girls' school.

Neither Hinduism, nor Mohammedanism, nor Jainism show the slightest spark of vitality in any effort to stem the current of sin, or to reprove or teach or guide the people into paths of righteousness. Only the voices of the Christian preachers are heard warning and exhorting day by day in the bazaars and pointing to a Saviour, a Sacrifice, an Example, a Mighty Helper such as none of these other religions possess. This testimony is being boldly maintained in isolation and amid many difficulties by our brother the Rev. Paul Biswas, whose faith and love and hope do not fail him even amid his pestilential moral surroundings. He has two catechists residing near him, and in addition to the daily preaching which he regularly maintains in the town and surrounding villages, he superintends the Mission girls' school and Sunday-school, and is pastor of the little church, which consists of his own family and those of his colleagues. This brother has nobly held the fort since the unhealthiness of the hired native quarters formerly used drove away in succession Miss Blomfield, Mr. and Mrs. Sims, and Dr. Lucy Nicholas, all of whom have attempted to reside there. Paul Babu has assisted me in the preparation of this article, in the hope (which we both cherish) that it may arouse the interest and draw forth the prayers of many on behalf of Jiaganj. Some good influences have already been produced in the town. Many of the people read our tracts attentively, and are always glad to get a new one, and the Jains of late have begun to read our tracts, and occasionally to buy Scripture portions. There is no opposition to the preaching, but frequent approval and sympathy. The field for women's work is open to any extent, as former experience proves; although, alas, now for more than a year women's work has been temporarily abandoned. With a very few pounds we could secure the teaching of Scripture in all the vernacular schools in and round the town.

We hope before long the constituents of the Society will have enabled the Directors to reopen Jiaganj, according to the design of the Forward Movement, as a centre for European workers. A strong medical and evangelistic mission here would exercise a great power throughout a circuit of many miles, and everything is ready for it but the means to build a healthy residence and a dispensary for women and children with in-patient wards.

Jiaganj is the best centre in the district for extensive tours, as rail and river, steamer, boat, and gari are all available, and roads diverging in all directions.

We have been waiting now for some years to open it up. Will not some of our readers help to end the weary delay in the Forward Movement, not only here, but in other parts of the world, by increased support to our Society?

J. A. JOYCE.



THE TEACHING OF THE VEDAS. By Rev. Maurice Phillips.
London: Longmans & Co.

MR. PHILLIPS has done a most useful work in the production of this book, and we heartily congratulate him on his success. The Vedas are to the Hindu what the Bible is to the Christian, a divinely inspired book, the acknowledged source of his religious knowledge. Although they are declared to be the exclusive property of the high-caste people—the members of the lower castes being forbidden to read them—the later and more popular writings claim to be streams flowing from this source. Composed thousands of years ago in the sacred Sanskrit tongue—a language which has long ceased to be used in speech—of the privileged Brahmins, very few even of the most learned are able to read them. It is, therefore, largely owing to the efforts of European scholars that they are now becoming known; and it comes as a discovery even to the Hindus themselves that their present faiths and practices are, to a large extent, opposed to the teachings of these authoritative books. A missionary ought to make himself acquainted with them in order that he may learn the religious thought of those whom he would lead to Christ, and at the same time be able to point out to the people how far they have fallen in practice from what they admit to be Divine instruction. Hitherto this has been a difficult task. There was no book in which the lessons of the Vedas were collected in a popular and systematic manner. Although the Hinduism of to-day is altogether different from the Vedic religion, in many respects the objects of worship are declared to be in some cases identical, in others to be developments of epithets or phrases employed in describing the deities of long ago. A knowledge of the Vedas secures a missionary the respect of his hearers, and, at the same time, is of great assistance as he endeavours to present the Christ to them in an intelligible and attractive form. To show a Hindu that in accepting some of the most important Christian truths, which are opposed to what he has hitherto believed, he is returning to the faith of his fathers, makes their acceptance far more easy than it would otherwise be.

Mr. Phillips has endeavoured to fulfil a twofold purpose—viz., to give the teaching of the Vedas in a systematic form, and at the same time point out the bearing of the Vedic religion on the origin and development of religion in general. In successive chapters he has told us what these old writings have to say on the nature of the gods; on the creation, or, rather, emanation of the world; on man, sin, and immortality. He has given us an account of worship, sacrifice, prayer, and praise. And the conclusions he draws from the review of these old writings are as follow: That the development of religious thought in India has been uniformly downward, and not upward—deterioration, and not evolution; that the probability is that if we could go back far enough in time so as to reach the point where the deterioration began we should find a monotheistic religion pure and simple; and, finally, that the higher and purer conceptions

of the Vedic Aryans was the result of a primitive Divine revelation—conclusions, by the way, almost identical with those which Dr. Legge draws from the careful study of the Chinese sacred books. And Mr. Phillips claims that whilst natural evolution cannot explain all the facts, the theory of a primitive revelation does.

In conclusion, we say that Mr. Phillips has done a good work and done it well. We heartily commend his book to missionaries who are engaged in work amongst the Hindus, and to all who wish to know what some of the oldest thinkers whose thoughts have come down to us have to say on the most important questions which have engaged the minds of man in all ages and all lands. It is at once readable and instructive.

A PRIMER OF MODERN MISSIONS. Edited by Richard Lovett, M.A., Author of "James Gilmour of Mongolia," &c. London: Religious Tract Society, 56, Paternoster Row, E.C. 1896. 1s.

A WELCOME addition to the excellent series of Present Day Primers which the R.T.S. is issuing, being an attempt to give a comprehensive summary of modern missions. To accomplish this in 160 pp. was no easy task. Omissions and inaccuracies were inevitable, and we could easily point out such; but in a second edition these can be rectified, and in the meantime the general reader is here supplied with a valuable introduction to the work of modern missions.

VICTORY: BEING REMINISCENCES OF, AND LETTERS FROM, MINNIE M. APPERSON (late Mrs. H. S. Phillips), of the Church of England Zenana Society. Edited by Mrs. E. C. Millard. London: E. Marlborough & Co., 51, Old Bailey, E.C. Fancy cloth boards, 2s. 6d.

SIMPLE records, mainly in her own words, of the spiritual experiences and brief missionary career of a fervent and truly devoted Christian. The letters, which largely consist of outlines of Bible readings, give evidence of deep piety and consecration of heart and life, and by them, "being dead," she will "yet speak" to a large and sympathetic circle. The scene of her labours and of some of her colleagues were those that last year gained such painful notoriety through the Kucheng massacres.

THE MORAVIAN MISSIONS. A Glance at 164 Years of Unbroken Missionary Labours. By Rev. B. La Trobe. London: The Moravian Church and Mission Agency, 32, Fetter Lane, E.C. Price 2d.

A BRIEF but fairly complete view of these most interesting Missions, prepared in the first instance as an address to our own Young Men's Missionary Band, and, in response to a request made by those who heard it, published for general sale. It is an excellent *résumé* of a wide-reaching and long-sustained work.

BEHIND THE GREAT WALL: The Story of the C.E.Z.M.S. Work and Workers in China. With numerous Illustrations. By Irene H. Barnes. London: Marshall Brothers, Paternoster Row, E.C.

ANOTHER record of the good work done by the devoted ladies of the Church of England Zenana Missionary Society. Much of what is related has been anticipated by books previously published; otherwise the story here told is full of interest.

ROBERT WHITAKER McALL, Founder of the McAll Mission, Paris. A Fragment by Himself, a Souvenir by His Wife. With Portraits, Facsimiles, and Illustrations. London: The Religious Tract Society. 1896. Cloth boards, 6s.

THE widespread interest in the remarkable Mission which Mr. McAll established, and so ably developed, should secure a hearty welcome for this volume. Here we are made acquainted with the inner history of his heroic attempt to evangelise Paris. The godly and, in the truest sense, noble ancestry of the future missionary, his preparation and training for the great work of his life, his student days and subsequent career as a Congregational minister in five successive pastorates—Sunderland, Leicester, Manchester, Birmingham, and Hadleigh—his call to Paris, and his marked energy, resource, and devotedness in attempting to meet the spiritual need of that gay and frivolous city, are traced with a sympathetic and skilful hand, and the reader is enabled to form a true estimate of the man and his mission. The book contains many family portraits and other illustrations.

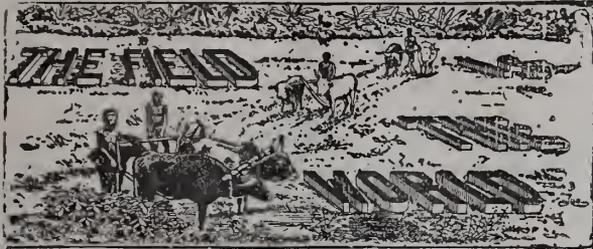
NEWS



PERSONAL NOTES.

CHINA.—When the Viceroy, Li Hung Chang, was sent by the Emperor of China to Russia to congratulate the Emperor at his coronation, he spent two weeks in Shanghai. The Baptist Mission presented his Excellency with the complete Bible, in large characters. The casket holding it was of white wood delicately carved, while the cover of the Book had inscribed in golden characters the title of the one to whom it is presented, and who gives it.—Mr. Nie Loh-su, a native pastor, who was one of the victims of the terrible *Onwo* disaster, was about thirty years of age. His father was for some years before his death pastor of the London Mission Shanghai congregation; the son, from his boyhood, received much careful teaching and training for mission work from Dr. Muirhead. Day by day he was thus instructed, and two other youths with him; both of whom are now trusted and useful preachers to their countrymen in connection with this Society. Mr. Nie Loh-su has been a greatly valued worker for several years in the Foreign Christian Mission, and it was on a journey connected with this ministry that he met his death.—Miss Lillie Saville, M.D., has been prostrated by a very severe illness, but happily, just before the receipt of letters giving details, a telegram was received by her parents reporting her convalescence.

INDIA.—Miss Beatrice Bulloch, daughter of Rev. G. M. Bulloch, of Almora, has been placed first in a list of 2,563 successful candidates, in the last Allahabad University Matriculation Examination.



THE *Allgemeine Missions-Zeitschrift* publishes the following remarkable testimony to the work of Missions in South Africa, from the pen of a German military officer, Lieutenant Von François, who thus writes in his recent work on "The Nama and Damara in German South-West Africa": "What merchants, artisans, and men of science have done for the opening-up and civilising of this country, is as nothing in the balance compared with the positive results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer, and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honour, and fame, for the sake of realising the idea of bringing humanity into the kingdom of God, into sonship to God, and to instil into the soul of a red or black man the mystery of the love of God. Self-interest is put aside, and the missionary becomes a Nama or a Herero. He gives continually, not only from the inner treasure of his spiritual life and knowledge; in order to be able to do that, he must unweariedly play now the artisan, now the farmer, now the architect; he must always *give* presents, teaching, improvements, never *take*; he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, that truly requires more than human power; and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it. I used not to be able to understand it; you must have seen it, to be able to understand and admire!"

THE visit of pastors Lauga and Krüger, the deputation of the Paris Missionary Society to Madagascar, is making a great impression upon the Malagasy. They had been led to believe, by the assertions of the Romanists, that there were no French Protestants in existence, and that one consequence of the French occupation would be that they would all have to become Roman Catholics, and even the contrary declarations of General Duchesne had not been fully believed. It was, therefore, a great joy to the native Christians to see for the first time two French Protestant pastors, and to be assured of the interest of the French Protestant Church in their welfare. These pastors have had a time of very hard work in Madagascar, meetings and visitations of churches being arranged for every day, and necessitating much travelling in a mountainous country. Mr. Krüger has suffered severely from fever; but everywhere the visitors have been cheered by the cordial welcome extended to them by all the evangelical societies working in Madagascar, and by the enthusiasm of the native Christians.—*Journal des Missions Évangéliques*.

AFTER an exceedingly painful and anxious journey from the Zambesi to Mafeking, M. Coillard has benefited so much by medical treatment at Kimberley that he was able to take his passage on the *Warwick Castle* for the 21st of May, and is now, probably, again in France. We trust he may be long spared, if not for further service on the Zambesi, at least to advance the cause of missions in the French Protestant churches.

THE Paris Missionary Society, having come to the conclusion that a missionary ship is absolutely necessary for its missions in Tahiti, has opened a subscription for the purpose of obtaining one. The collection for the ship, however, is to be kept entirely separate from the general funds of the Society, which are not to suffer any decrease for that purpose.—*Journal des Missions Évangéliques*.

THE great annual inundation of the Zambesi, which changes the plain inhabited by the Barotsi into a vast lake, has been a severe testing time to the spiritual work accomplished by the revival of the previous year. During the flood the women are absorbed in attending to their fields, which are converted into islands, and the men think only of hunting or fishing. Attendance at school and church consequently falls off considerably. When the time of distraction was over, it was found to have been fatal to the spiritual life of many. Many young people, whose good impressions had been but transitory, fell away. On the other hand, their loss was partially compensated by fresh conversions of adults. Amongst these may be cited one of the king's wives, Nolianga. She obtained her enfranchisement, and thus was able to quit the harem. This was the signal for redoubled opposition on the part of the adversaries of the Gospel, and Nolianga was treated as a lunatic; but she stood firm, and renounced the honours of a queen to follow her Saviour.—*Journal des Missions Évangéliques*.

IN the year 1843 there were six Christian converts in China. Now there are 500 organised churches with about 60,000 communicants, and the number of baptized persons is reckoned at from 90,000 to 100,000. These converts, who are mostly very poor, contribute £9,000 yearly to church and school. Not a few of them, during the troubles and oppressions which befell the church of Christ last year, endured with patience and steadfastness the spoiling of their goods and ill-treatment of every kind, some even witnessing a good confession by a martyr's death. During the last ten years the number of Christians in China has doubled itself every five years; and if the same rate of progress is maintained, the whole of China will be Christianised in less than 100 years. And yet what has been accomplished is only a drop in the ocean. Out of the 980 chief cities of China, only 80 are the seat of Evangelical missions.—*Allgemeine Missions-Zeitschrift*.

CHRISTIAN influence in Japan is increasing, and one proof of it is that a comparatively large number of Christians belong to the upper classes. One minister, two deputy-ministers, the chief judge of the Supreme Court of Justice, the president and many members of the House of Deputies are Christians, and many other men of consequence are favourable to Christianity. There is a great deal of unrest just now in Japan, and no one knows what changes the next year or decade may bring. Perhaps there will be a revolution of a non-political character. Perhaps we shall live to see that, in the midst of wars, and rumours of wars, the Prince of Peace will establish His Kingdom in Japan.—*Evangelisches Missions Magazin*.

ECHOES FROM THE HOME CHURCHES.

FOR some years, owing to a heavy building debt, the Trinity Congregational Church, Bridlington Quay, was unable to have a Missionary Sunday in its year's programme, and when at last the way opened for having one the contributions to the L.M.S. never exceeded £5 to £7. But the missionary spirit is steadily growing, and last year the church was able, by a special effort, to send £40 to our Society.

THE members of the Finsbury Park Y.M.C.A. Bible-class devoted a recent Sunday afternoon to the subject of mission work in Matabeleland. Letters were read from a late member of the class—Mr. Wilkerson—who recently went out as a missionary to that country under the auspices of our Society, the Penny-a-week Association undertaking to maintain him. A very cordial vote of sympathy was passed with Mr. Wilkerson in his enforced delay up country, owing to the Matabele rising, and also with our Society in the loss of their mission stations at Inyati and Hope Fountain.

ACCOUNTS of the Centenary celebrations in the Colonies are coming in. That of the South Australian Auxiliary has recently been held in Adelaide. The Governor of South Australia occupied the chair at the public meeting, and Lady Victoria Buxton, the Chief Justice, and the ministers of various churches expressed their sympathy in the work by their presence. Many congratulatory words and hearty good wishes for the future of the Society were uttered, and the Centenary Fund was announced to have already totalled upwards of fourteen hundred pounds.

THE Rev. A. Paton Begg, of Calcutta, has just completed a successful course of study by qualifying for the M.A. degree at London University, and has also obtained in the sessional examinations at University College the first place and the prize for the year in Political Economy, and shared the first place and the prize with another student at the head of the list in Mental and Moral Philosophy. At the University College Prize Distribution, on the 2nd July, after proposing a vote of thanks to Sir John Erichsen, the President of the College Council, for presiding at the meeting, Lord Reay, Vice-President of the Council, and lately Governor of Bombay, in the course of his speech, congratulated the prize-winners, and more especially those who had excelled in more than one subject, and remarked upon the cosmopolitan character of the College—its numerous students hailing from all parts of the Empire and from the continent of Europe. A special feature of interest to him was the presence of students from India, and in particular that of a student like Mr. Begg, who was home on furlough from a work which he (Lord Reay), from his own experience of government in India and his observation of affairs there, considered as of the very first importance for the development of that great country and the amelioration of the lot of its peoples. He congratulated Mr. Begg on his success in study, and on the good use he had made of his furlough, and rejoiced that they had in him a fresh link in the chain connecting University College with India, and he thought this new link would be found to be all the more interesting from the fact that Mr. Begg had been at one time associated in missionary work in the Murshidabad district with the Rev. S. J. Hill, the father of Dr. M. J. M. Hill, Professor of Mathematics in the College.

"CHRISTIANITY regards personal life as the most sacred of all possessions. Life is the most precious of all God's gifts. Nay, it affirms of God Himself that He is the highest Example of intense life, of intense personality, the great "I Am that I Am," and teaches us that we are to thirst for a continuance of personal life as a gift from Him—nay, more, that we are to thirst for the living God Himself and for conformity to His likeness; while Buddhism sets forth as the highest of all aims the utter extinction of the illusion of personal identity, and proclaims as the only true creed the ultimate resolution of everything into nothing. What shall I do to inherit eternal life? says the Christian. What shall I do to inherit eternal extinction of life? says the Buddhist. Which creed will you choose?"—*Sir Monier Williams.*

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

MISS FOXALL, from ANTSIHANAKA, MADAGASCAR, per steamer *Harlech Castle*, on July 11th.

BIRTHS.

WELLS.—On May 19th, at Canton, China, the wife of Rev. H. R. Wells, of a son.

McFARLANE.—On May 22nd, at Chi Chou, China, the wife of Dr. Sewell McFarlane, of a son.

DIGNUM.—On June 8th, at Madanapalli, South India, the wife of Rev. A. A. Dignum, of a daughter.

MARRIAGE.

PEAKE—FREDOUX.—On June 20th, at Cape Town, Dr. G. H. Peake to Agnes M. Fredoux, both members of the Society's Mission at Flanarantsoa Madagascar.

DEATHS.

CARSON.—On February 28th, at Fwambo, Central Africa, Alexander Carson, B.Sc., aged 46 years.

TURNER.—On June 23rd, at Hankow, China, E. Paul Turner, M.R.C.S., L.R.C.P., aged 31 years.

ORDINATION.

On Wednesday evening, June 17th, at Streatham Hill Congregational Church, MR. J. HERBERT MORLEY, on the completion of his studies at the Western College, Plymouth, was ordained as a missionary to the SAMOAN ISLANDS, SOUTH PACIFIC. The service was opened by the Rev. W. Roberts B.A. The field of labour was described by the Rev. W. E. Clarke, of Apla, Samoa. The usual questions were asked by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, and were satisfactorily answered by the candidate. The Rev. J. P. Gledstone offered the ordination prayer, and the charge was delivered by the Rev. Dr. Chapman, Principal of Western College.

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.

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