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No. 58.—NEW SERIES.]

OCTOBER, 1896.

[PRICE ONE PENNY.]

TWO BOOKS ON MADAGASCAR.*

THE critical condition of affairs in the great African island is once more exciting painful interest in the minds of its well-wishers. Since the outbreak in November last, when Mr. and Mrs. Johnson and their little daughter were foully murdered, things have gone from bad to worse. Misled by the ease with which they drove the Hova army before them, the French reduced their forces to such a low number that effective control of the island generally became impossible. Added to this the break-up of the native army, and, to a large extent, of the civil administration as previously carried on through feudal lords, heads of tribes, &c., loosened the bonds of authority and order, and left a feeling of uncertainty as to who was to be obeyed. Law-abiding natives, left without defence, the possession of arms being illegal, soon began to realise that they were at the mercy of the lawless. The result has been most disastrous. For the nonce

the disorderly, disruptive elements of native society are triumphant, and mission work in the country almost at a standstill. It should, however, be remembered that the present is a transition period. In several directions French rule has already proved a blessing to the Malagasy, and we need not despair as to the enforcement of law and the restoration of order.

Appearing at this opportune moment, the two books to which we now call attention should meet with a hearty welcome. Brought out by the same publisher they will make excellent companion volumes. Both of them are in the main reprints of what the authors had already issued to the public in another form. But the differences outweigh any slight similarities. Mr. Sibree has been personally connected with Madagascar since 1863; he is a missionary of many years' experience; his interest in the island and its people is deep and long-lived, and his knowledge of both is wide and full. Mr. Burleigh, on the other hand, writes as the ubiquitous, omniscient war correspondent, here to-day, on the opposite side of the globe a month hence, familiar with all lands, all races; and, as a keen observer, accustomed to form rapid judgments on men and their doings, on nations and their ways. The first book is scientific, scholarly, chiefly suitable for students of the Malagasy language, folk-lore,

* **MADAGASCAR BEFORE THE CONQUEST.** By the Rev. James Sibree, F.R.G.S., Missionary of the L.M.S. With Maps and numerous Illustrations. London: T. Fisher Unwin, Paternoster Square. 1896. Price, 16s.

TWO CAMPAIGNS: Madagascar and Ashantee. By Bennet Burleigh, War Correspondent to the *Daily Telegraph*. London: T. Fisher Unwin, Paternoster Square. 1896. Price, 16s.

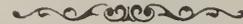
and ethnology, for experts rather than for general readers, and treats of the natives as they were prior to the conquest of the island by General Duchesne and his troops. The latter is a racy, readable volume which people generally will enjoy, and gives the history of last year's troubles in a graphic, stirring narrative.

As a writer on Madagascar Mr. Sibree is already well-known. His previous books and his contributions to the *Antananarivo Annual*, of which from the first he has been either sole or joint editor, have given him a recognised position as an authority on the island. From his first arrival down to the present hour he has been an indefatigable collector of all that has been written concerning it. This last work contains little that is new, but it brings together various papers, translations, and compilations previously buried in the pages of the *Annual* and the *Proceedings* of various learned societies. After describing the journey from the coast to the capital, the character of Imerina and Antananarivo, the physical features of certain districts and the customs of the people, the author has several chapters on philological and folklore matters, which are followed by others on divination, decorative native art, curious experiences, and a final one on the fauna and flora of the island. As a book of reference "Madagascar Before the Conquest" will be very valuable.

Mr. Burleigh's realistic descriptions of travel, island scenery, the sovereign, the Government, the state of society at the capital before the French advent, and the progress of the campaign deserve and, we trust, will receive attention. He impresses one as an honest observer endeavouring to ascertain facts and accurately—with a certain dash of spice and strong flavouring—state them. We have little to find fault with in his references to missions. His testimony to the striking practical results of L.M.S. work among the Hovas and other tribes is frank and generous. There is, however, one gross error to which exception must be taken.

He charges the Directors of the Society with weakness at the critical moment in 1885, when the Franco-Malagasy Treaty was signed, asserts that if the Society had then bestirred itself Great Britain was in a position to have effectually cried "hands off" to France—an extremely doubtful assertion—and assigns as the reason for this inaction the halting between two opinions of

"the Nonconformist conscience," from a fear "lest hurt should be done to the then tottering Liberal Administration." To those behind the scene this statement is grossly absurd. Party politics had absolutely nothing to do with the matter. Probably the Society might have evoked strong antagonism to France had it organised a campaign for this purpose; but is it the duty, is it seemly for missionary societies to appeal to the war-spirit of their fellow-countrymen? The great majority of the L.M.S. Directors were convinced that it was not. Added to this, there was little ground for believing that agitation would do good, much for thinking that it would do harm. And, finally, it was an open secret, known to all who took the trouble of going to the root of the question, that the British Foreign Office, irrespective of party, had some years before 1885 made up its mind not to oppose French claims to Madagascar. This was a part of the price that had to be paid for the British occupation of Egypt. Not the inaction of a missionary society, but the action of the nation in remaining in Egypt, furnishes the true "inwardness" of the situation.



WEEKLY PRAYER MEETING.

THE weekly prayer-meetings are held in the Board Room of the Mission House on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following will preside during October:—

- October 1st.—Rev. J. Macgowan, of Amoy.
- " 8th.—Rev. S. G. Smith, B.A., Enfield.
- " 15th.—Rev. Bernard Snell, M.A., Brixton.
- " 22nd.—Rev. R. Westrope, Westminster Chapel.
- " 29th.—



WOMEN'S ALL-DAY PRAYER MEETING.

FOLLOWING the practice of the last few years, some of the Lady Directors of the Society have arranged for an All-day Women's Prayer Meeting, to be held in the Board Room of the Mission House, on Thursday, November 12th.

At 4 p.m. the meeting will be merged in the ordinary weekly prayer meeting. In our next issue we shall publish the names of the ladies who will preside at different hours.

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

ONE of the most serious and responsible duties of the Directors every autumn is to consider and decide upon the expenditure which has to be sanctioned in the various mission-fields during the ensuing year. They are assisted in this task by estimates or "budgets" sent by the District Committees of missionaries in all parts of the mission-field. These estimates are not a mere collection of the personal desires and ideas of individual missionaries regarding their own work; they are expected to be, and in most cases really are, the result of the careful discussion and consideration by the united body of missionaries in a district of all the needs of all stations in that district. If additional help is required for any purpose, it is the duty of the District Committee to state the case to the Directors for their consideration, giving the reasons which, in their judgment, make the help necessary. The Directors have to consider all these estimates and appeals in their relative importance and urgency. They have to take into consideration what the probable income of the Society for the year is likely to be, and then to apportion the funds which they expect to have at their disposal to the supply of the various needs of the missions.

THE time for this annual consideration of the needs of our missions has come round again, and during October and November the Directors will have to decide upon the warrants for next year. What is to be the line of their action? Last year, under the stress of circumstances, the Directors made reductions in the grants for various forms of work in India and part of China. They were not very large reductions, and the saving effected amounted in the aggregate to only a few hundred pounds, but the inconvenience and, in some cases, the injury to the work cannot be estimated by the amount of saving to the Society. Now the estimates for the new year are coming in, and in every case the opinion is earnestly expressed that there will be no repetition of the reductions of last year. In some cases strong and well-founded appeals are also made for increased help. It is evident, therefore, that there can be no reduction of grants or continuance upon the reduced scale of last year without serious injury to the work. Nor is this all. Changes in the conditions of life in the mission-field make great changes in the cost of living and the expense of carrying on work. Just now the missions of the Society in North and Central China are affected very seriously by a sudden and serious rise in the value of the copper cash, which is the only currency in China. This rise, which seems likely to continue and increase, already amounts to fully one-eighth—*i.e.*, to purchase now the same number of cash which in 1894 could be got for £1 requires fully £1 2s. 6d. As every payment has to be made in copper cash, it will easily be seen that this is already a serious matter, and can only be met by a proportionate increase of grants. But increase of grants can only be made possible by increase of funds. What line are the Directors to take in estimating the probable income of the Society? Are they to calculate upon the same amount as was received last year?

Are they to listen to the evil-omened voices of the croakers who assure me that after the efforts made for the Centenary Fund there will be a reaction and a fall of revenue? Or are they to believe that the efforts made to improve and interest the churches in connection with the celebration of the Centenary will not be in vain, and that larger and more general contributions will come to meet the larger needs? The answer is anxiously awaited in the mission-field. It is awaited with equal anxiety by the Directors. What is it to be?

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

WE have again suffered a great loss. God has suddenly called the Chairman of the Board to the higher service. We bow to His will, but his place here and in many other councils will be very hard to fill.

DURING the holidays one of the newly-appointed missionaries sent the first gift (10s.) towards the Thanksgiving Fund suggested by a correspondent in my notes for July. I thought at the time that the proposal was premature, and came too soon after the successful effort just about completed for the Centenary Fund, and I am not surprised that the matter has not been taken up. There is, however, a fund that needs our continued and prayerful effort, about which I confess some anxiety. All through our Centenary movement the Directors laid stress upon the urgent need of an *enlarged annual income*. We continually pointed out that to maintain our present work in a state of efficiency we required £15,000 to £20,000 more yearly income. That need still remains, and the next six months will show how we intend to meet it.

I HAVE heard it said that "the Society is in clover now." The fact, however, is that we began our second century by reducing the grants for 1896 in India and South China as follows:—Grants for the support of native workers were reduced 5 per cent.; allowances for itineration, 10 per cent.; educational grants, 12½ per cent. In all other directions, too, we effected every possible reduction, frequently at the expense of the *work*. Hence we are not "in clover," but on next to starvation allowance! Instead of the Thanksgiving Fund we have to plead for an enlarged income, to make our present work efficient. In the winter's campaign, which has now begun, stress must be laid upon this immediate need; and I am hopeful that the late meetings, in which, through the figures prepared by our Treasurer, it has been shown how the additional income may be raised, will be found to have produced encouraging results.

THE deputation work this month and next will be unusually hard. Last October our deputations made over 700 appearances for address, lecture, or sermon, and this year I am asked to arrange for at least as many with a much smaller band of helpers. How are we to meet the growing tendency to crowd missionary meetings into some four months out of the twelve? If we cannot check it, and so far my efforts are powerless, a further reduction of deputation service is inevitable.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN this number of the CHRONICLE prominence is again given to the Woman's Work of the Society, October being one of the months in which the *Quarterly News* was formerly published.

Will all who take special interest in this branch of our operations note this, and call the attention of others to it? I shall be happy to receive orders for parcels of the magazine at the usual rates.

FOR the information of Sunday-school superintendents and other friends engaged in teaching the young, I am happy to announce that the Society has recently published six additional Sunday-school leaflets, entitled:—

- No. 7.—Hova Boys and Girls. *By Miss Bliss.*
 No. 8.—Dark-Skinned Missionaries. *By Rev. W. N. Lawrence.*
 No. 9.—Baby Murder in China. *By Rev. J. Macgowan.*
 No. 10.—Little Savages. *By Mrs. Chalmers.*
 No. 11.—The Raw Material of Central Africa. *By Mr. W. H. Nutt.*
 No. 12.—What it Costs a Hindu to Confess Christ. *By Rev. W. G. Brockway.*

The leaflets are published at 1s. the hundred, but are supplied gratis to schools supporting the Society.

DURING the Centenary Year the Society's work was brought before the public in so many exceptional ways that some of the more ordinary methods of calling attention to it were left in abeyance. Among them was the *Young People's Missionary Letter*, published for general circulation among young workers for the Society. But the issue of these *Letters* is now recommencing, and will be continued at intervals from time to time. No. 19, *A Letter from the Land of Make-Believe*, from the charming pen of the Rev. Arthur Bonsey, of Hankow, and appearing in an appropriate yellow wrapper (Chinese style), designed by a Chinese Christian, has just been published. The *Letter* can be purchased at 2s. 6d. the hundred, but copies will be forwarded free to Sunday-schools.

THE New Year Offering Appeals and Cards are now being printed, but we are not early enough for the orders which are already beginning to come in. Specimens will be forwarded as usual. As stated in the "Proceedings of the Board," we are asking the children to undertake a yet larger work, and, in addition to the task of maintaining the ships, to become responsible also for the support of *Schools for the Children of Converts*, for which there is such pressing need.

MAY I call attention to the new set of lantern slides prepared under the direction of the Rev. C. G. Sparham, entitled *A Walk Through Hankow, Hanyang, and Wuchang?* The notes for the lecture were written by Mr. Sparham himself, and give accurate and interesting details about this centre of missionary operations.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 15th, 1896.—MR. A. SPICER, M.P., in the chair. Number of Directors present, 71.

Mr. Spicer referred feelingly to the death of the Chairman of the Board, Mr. W. E. Whittingham. When residing at Woodford he had many opportunities of seeing how thoroughly sincere a Christian worker he was. He was the mainstay of the church at Walthamstow, of which he had been for so long a member, and everything he undertook in the way of Christian service was done not only with true simplicity of character, but with thorough and genuine earnestness of spirit. His election to the chairmanship of the Board was evidence of the impression he had made upon his fellow Directors during the short period of five years. The hearts of all would go out in sincere sympathy to the widow and children of their late friend.—The Home Secretary (Rev. A. N. Johnson, M.A.) spoke of the large number of institutions which Mr. Whittingham was serving at the time of his removal. It was, however, with peculiar interest that he had learned from the sister of their departed friend that he valued and loved the London Missionary Society beyond all other institutions with which he was connected. When he was elected Chairman, he told her that the appointment had given him the greatest satisfaction he had derived in any of his public work. His personal appeal to the Directors on behalf of funds to send out the two new workers pleaded for by Dr. Griffith John, of Hankow, was the result of an anxious and sleepless night, and it had met with such a response that they could now see their way at any rate to start the additional help asked for. This act on his part was an illustration of the kind of service they had hoped and

believed they would have received from Mr. Whittingham during his year of office.

The following resolution of sympathy with the bereaved family was then passed, the Directors rising:—

"That the Board has heard with profound sorrow of the sudden death of the recently-elected Chairman, Mr. W. E. Whittingham. During the five years of his connection with the Society as a Director, Mr. Whittingham displayed those fine qualities of heart and mind which had so long made him an honoured and beloved leader in many other circles, and which the Board had hoped would be devoted with his characteristic energy to the service of the Society. In his departure the Directors mourn the loss of one who, by his business capacity, genial spirit, kindness of heart, unaffected modesty, and rare consecration, was conspicuously fitted to preside over their counsels and to lead forward their various undertakings. They recall with devout thankfulness his earnest desire that a fitting response should be made to Dr. Griffith John's appeal for larger help in the Hankow Mission, and unfeignedly rejoice that he was spared to see sufficient funds promised for the sending out of two additional missionaries to work in Central China.

"While the Directors deeply grieve for their great loss, they give thanks to Almighty God for the impulse of their late colleague's bright example of Christian devotion and unwearied service, and fervently pray that God would raise up others to carry forward the many labours which their friend was so suddenly called to lay down, and that his influence may long abide in the numerous lives that he blessed and on others that shall be inspired to high service by his memory.

"That the Directors tender their affectionate sympathy to Mrs. Whittingham and her children in their great and sudden bereavement, and assure them of their earnest prayer that the God of all consolation may lift upon them the light of His countenance and breathe His peace into their hearts."

A letter of sympathy from the Secretary of the Congregational Union of England and Wales, on behalf of the Committee, in the death of Mr. Whittingham was read with appreciation.

Mrs. Bevan (wife of the Rev. L. D. Bevan, D.D. of Melbourne), as one of the Vice-Presidents of the Victorian Ladies' Auxiliary, was welcomed and accorded the status of a Director during her stay in this country.

The Home Secretary, speaking of the late Rev. H. R. Reynolds, D.D., said they would all feel that they had lost in him one who had for many years been a great inspirer of the Missionary cause. He (Mr. Johnson) would never forget the Doctor's speech at the Centenary meeting at Cheshunt. He certainly had a glorious view of the way in which the Society ought to celebrate its Centenary, and, though they were not able to realise the glory with which he invested it, they were thankful for the inspiration of his words at that time. It was an illustration of the deep and abiding interest he had taken in the work of the Society. They had been peculiarly indebted to him for the strong missionary zeal and burning enthusiasm which had characterised Cheshunt College for so many years. He had apparently accomplished his work and run his course. There was a roundness and fullness about the work he had done, and they could not but rejoice that he had passed into the Heavenly places for which he seemed so admirably fitted and with which he was having such constant communion. Mr. Whittingham had been cut down in his prime, but they could unfeignedly rejoice that Dr. Reynolds had passed so peacefully, without a long interval of distress and trouble, into the immediate presence of his and their Master.

The Chairman said he had learned more than ever to appreciate Dr. Reynolds during his visit to India. The enthusiasm of the missionaries from Cheshunt for their College and Principal was most keen. Dr. Reynolds always seemed to him to be one of the true Christian aristocracy in physique, intellect, and Christian bearing.

The Assistant Foreign Secretary (Rev. G. Cousins), in the absence of Rev. R. Wardlaw Thompson at Dr. Reynolds' funeral, introduced to the Board the Rev. T. and Miss Amy Brockway, returned from Madagascar, and Mrs. Lester, of Bellary, who is on a short visit to this country. They would, he said, receive Mr. Brockway with special tenderness and sympathy, because he had come home under the shadow of a very deep personal bereavement. Three years ago Mr. and Mrs. Brockway volunteered to take up the work of a young Welsh missionary, who had died at the new station of Anibohimahaso. Some regarded this offer as almost too heroic, but Mr. and Mrs. Brockway thought only of the claims of the work. After two years' work Mr. Brockway was compelled to retire to Amboitra, his old station, through severe illness, but the distressing state of the country some months ago made that station unsafe, and they had to flee to the coast. Mrs. Brockway died before the ship reached the Cape. They missed her bright, genial presence, and all who, like himself (Mr. Cousins), had enjoyed the privilege of staying in the missionary home at Amboitra, knew how she filled it with sunshine and warmth through her own loving presence. Besides engaging in work among the women and girls, Miss Brockway and her brother Fred had taken up the work of their parents at Amboitra. Miss Brockway's knowledge of Malagasy was exceptionally good. Mrs. Lester was a faithful worker for the Society at New Barnet. Mr. Cousins said, before she went out to marry Mr. Lester, and commenced earnest work there. She had had special charge of the Canarese Girls' Schools.—Mr. Brockway gave a few incidents of his work at Anibohimahaso, and concluded with these words: "Warm as my feelings were in 1858, when I offered myself for missionary service, they are as warm now and perhaps more intelligent."

A letter was received with great satisfaction from Mr. W. Crossfield, of Liverpool, accepting the invitation of the Board to accompany the Foreign Secretary in his Deputation visit to New Guinea.

Offers of service from Mr. W. Evans, of Western College, and Miss A. R. Lloyd, of Nottingham (subject to her passing the usual examination), was accepted.

The resignation of Dr. J. C. Thomson, of Hong Kong, was accepted with regret.

It was decided to ask the young collectors for the New Year Offering to add to their work for the maintenance of the ships the further responsibility of supporting schools for the children of converts.

L.M.S. WORK IN PEKING.

PEKING, the great Tartar and Chinese city, the capital of the Empire, has been occupied by our Society since the year 1861, when it was first opened to the foreigner. A mission was in that year commenced in the East City, in the great thoroughfare known as Ha-ta-men, which runs through Peking from north to south. Seventeen years later—that is, in 1878—a second mission was commenced in the West City, in a district four miles distant from the other. Several other societies also have missions in Peking. The L.M.S. staff in the East City consists of the Rev. George Owen, Dr. Eliot Curwen, Miss Smith, and Miss Moreton; while in the West City the Revs. S. E. Meech, J. Stonehouse, J. M. Allardyce, M.A., Miss Clara E. Goode, and Dr. Lillie Saville are the workers.

The centre of officialism, and peculiarly sensitive to high-class Chinese sentiment, Peking has ever been a very difficult field for the Christian worker. With the exception, perhaps, of Canton, it has proved to be the hardest and most unresponsive part of the Society's field of labour in China. The anti-foreign feeling is intensely strong, and in the capital, perhaps more than anywhere else, proves a formidable barrier to progress.

To quote the report of Mr. Owen:—"For fifty years China has stood face to face with civilisation, science, and the progressive ideas of the West, and has proudly rejected them all. Strong in her conservatism and conceit, she needed none of these modern gewgaws. She was too blind even to see what her neighbour, Japan, was doing, or, if she saw, only mocked. The war was a terrible

awakening for the rulers of China, and they are now eagerly asking: 'What shall we do to strengthen China, and wipe out this disgrace?' It is not progress, however, that they desire, but revenge. They would gladly sweep everything Western into the sea to-morrow if they could, and close the doors. A high official said the other day that the Government would willingly sacrifice all the revenue it gets from foreign commerce if it could get rid of the foreigners. In

saying this he expresses, at least, the mind of official China. Hostile to everything foreign, the upper classes have been especially hostile to Christianity, and opposed it in every way; and this anti-foreign feeling and general aloofness has told heavily against mission work. The spirit of the upper classes has extended to every class, even to the lowest stratum of society; it is a disgrace for anyone to become a Christian. With few exceptions, it is from among the poor that we gather our converts. Even they have much to endure for their faith; neighbours inflict on them a lot of petty persecutions, masters will not employ them, and their observation of the Sabbath entails on them considerable loss."

Still, there is progress both in the East and West cities. In the former, the street chapel is regularly open for four or five hours every day throughout the

year, except Sundays (when services for the native Christian community are held), for the preaching of the Gospel, and is always well filled. Too much importance, however, cannot be attached to this, for it is one thing to listen, even attentively, and quite another to yield the heart to the influence of the message. The crowds come and go; the seed is sown day by day; and yet little



DR. ELIOT CURWEN, M.A., M.B., B.C. (CANTAB.), M.R.C.S., L.R.C.P.,
MEDICAL MISSIONARY, PEKING.

seems to come from it. In addition to daily preaching, lantern lectures on the "Life of Christ" and the "Pilgrim's Progress" are given three evenings a week; on these occasions the street chapel is generally crowded, and Mr. Owen states that a good sprinkling of business people and small officials are present. Inquirers, too, come forward. Last year more than a hundred men put themselves under Christian instruction, with a view to baptism. Many of these, however, subsequently fell away, and only a small remnant was gathered into the church. During the year eleven adults were added to the number of them that believe. The spiritual condition of the churches, on the whole, is hopeful and good. Some of the members are devout, godly men, who do honour to the Christian name.

The hospital also, in addition to its own special work of healing and administering to the needs of the sick and suffering, has yielded spiritual fruit. One man was recently baptized from the wards, and there are several enquirers. Dr. Curwen has been encouraged by the sympathy shown to him on the part of some of the foreign contributors to the Medical Mission funds, a few of whom are manifesting much interest in his work. A few months ago the Directors, wishing to show their appreciation of his estimable services, made a small present to Dr. Li, the head dispenser, and this gentleman brought to Dr. Curwen the following letter of thanks, which has been translated into English:—

"To the Lofty Glimpse of the Pastors,
The Board of Directors.

"The insignificant one, since my twenty-third year, was chosen of the Lord, and to the present time have been in the service of God these sixteen years. I have been nurtured by the church and the instruction of Jesus in all my incomings and outgoings; eating and drinking, dreaming and sleeping, I have ever been steeped in the Divine grace, and if I were to bald my head, and swell my legs, and break my bones, and powder my body, I could not hope to make an adequate return for His abounding grace for one part in a million. Formerly, when my old teacher, Dr. Pritchard, returned to his native country, I, for a time, had charge of the hospital, and as in duty bound followed out the old ruts, and thus happily avoided any great mistake on my part; and this I was enabled to do by the aid of the Holy Spirit, not through any virtue or merit of my insignificant self. Yet I have received as a present a most generous gift, through Dr. Curwen, amounting to 25 ozs. of silver according to Peking scale. I, the insignificant one, hearing it, was startled beyond measure, for I look upon what I have done as simply a matter of duty, and as what, regarded in the light of duty, I could not but do. And how dare I accept of such excessive reward? Yet having been sent to me from a distance of many myriads of miles I, on the other hand, dare not refuse it. I can only again worshipfully receive this big and abundant donation, and in return I will endeavour to be additionally earnest and energetic in exhausting strength of body and mind in serving the Lord, and thus hope to respond to [carry out] the earnest endeavours of the venerable Society for the preaching of the Truth and the salvation of

men. I write this as an expression of my thanks, and take this opportunity of asking after the peace of the Board, and humbly hope for its condescending consideration.

"The tail end of the Church, LI SHAO TSU, worshipfully seals this."

In the West City, also, the work of daily preaching in the street chapels is carried on with encouraging results, the congregations being good and attentive; but here again, as in the East City, "the time for believing" (to quote the words of Mr. Meech) "seems not yet." He reports, too, that the attendances at the Sunday services are still increasing. Some who had grown lax have become regular. The congregations have been increased by the establishment of two winter classes.

Mr. Stonehouse pays special attention to country stations and to members scattered through the villages at a distance from the capital. They need constant visitation and instruction. Suitable premises having been obtained in the town of Tung-an, Mr. Stonehouse hopes to make that town his residence during a portion of each year, and by this means spread Christian light and influence among the poor, ignorant country folk.

To Mr. Allardyce we are indebted for the following account of the Boys' Boarding School. The school has been in existence for about four years. The number of boys range from thirty-five to forty, but they could take as many more as far as accommodation is concerned; but lack of funds is the great obstacle.

"Our native teacher," says Mr. Allardyce, "Mr. Sui (on the opposite side of the table from myself), who has been with us now for about three years, although a thorough Chinaman, and, as such, has some characteristics not easily understood by foreigners, is, none the less, a thorough Christian, with a great thirst for knowledge, especially Christian knowledge. He eagerly buys all the commentaries on the Bible he can lay his hands upon, but he is by no means dependent on books, for his striking and original interpretation of obscure texts in the Bible show him to be a thinker as well as a reader. His advance in Christian knowledge and character since he came to us has truly been marvellous. The boy directly behind him is our senior scholar, and has been in the school from its commencement. We hope to send him to our Theological Institute in Tientsin this autumn. His character and diligence have won the affection and love of all those who have come in contact with him, and we are looking forward with great hope to his future career. The boy directly behind me has gone to assist Mr. Murray, of the Blind School, Peking; while the boy on the extreme right has entered our East City Hospital to study medicine under Dr. Curwen. All the other boys are still pursuing their studies in the school, and at least five of them give promise of growing up useful, earnest Christian workers.

"All the boys in the school are sons of Christian parents and our first aim is to give them a thorough grounding in

Christian knowledge and such subjects as elementary geography, arithmetic, and hymn-singing. This generally takes from three to five years, according to the intelligence and previous knowledge of the pupil. We then select the brighter and more hopeful boys for a further course of study, to prepare them to enter our Theological Institute and hospitals, or for future teachers in our elementary day-schools. Of course, this latter part of our work is, as yet, but scarcely begun; but this autumn, through the generosity of the Rev. Jonathan Lees, who has kindly promised a sub-

our work, humanly speaking, depends on the supply of good native evangelists.

"During the spring of the present year a fever epidemic broke out in the school, and for two months caused us constant and deep anxiety, but we were much cheered at the way in which the boys cheerfully volunteered to nurse their sick comrades when our servants and other grown-up Chinese were too afraid to lend a helping hand.

"One boy, who, rather against our judgment, insisted on helping to nurse a sick companion, took the fever, and,



FIRST AND SECOND CLASS PEKING BOYS' BOARDING SCHOOL, WITH TEACHER AND REV. J. M. ALLARDYCE, M.A.

scription of 100 taels towards the expenses of five or six boys from the Chichou and Yensan districts, and with these boys, together with three or four from our own school, whom kind friends in England and Australia support, we shall be able to make a start in earnest. I may say here that the support of a boy in the school for a year costs about five pounds, and money cannot be put to better use in mission work than to help to prepare Chinese to evangelise China. This is the great need of our Mission in China, and the future success of

being of a delicate constitution, succumbed to it, and died after a fortnight's severe illness. He had been baptized and received into the church only two months before; and though we sorrow over his death, we could not but rejoice to think of him in his first zeal and early love for Christ on earth being called to higher service above. As his body was being placed in the coffin his heathen uncle wept bitterly, and said: 'This is the last of Chi Hsiang'; but his Christian mother said quietly: 'No, this is not the last:

I shall see him again in heaven.' Such experiences as these fill one's heart with thanksgiving that to some of the Chinese at least is coming the peace and joy that the Christian faith brings.

"Dr. Saville's many friends will be interested as well as grieved to know that the terrible fever which has prostrated her for so many weeks was caught during her assiduous care of the sick boys. Their gratitude to her was plainly shown during all the time of her illness by their constant inquiries for news of her, and their frequent prayers for her recovery."

With these interesting details we must bring this brief sketch of the Peking Mission to a close.

THREE QUESTIONS FOR THE SOCIETY'S CONSTITUENTS.

To the Editor of the CHRONICLE.

DEAR MR. EDITOR,—As I do not often trouble you with notes from the Treasurer's Office, I should be obliged now if you would give me an opportunity in the pages of the CHRONICLE for saying a few words to the constituency of the London Missionary Society on three distinct questions:—

(1) I do hope that all will read that portion of the Annual Report just issued which refers to Madagascar. We owe a debt of gratitude for the able and statesman-like summary which has there been given us of the history of that country and the work which, as a Society, we have been permitted to do.

(2) May I ask all to note carefully the figures that are given in each section of the report with regard to our native teachers, agents, and pastors engaged in the different fields, as well as the expenditure that the Society is incurring on account of this branch of its work? I ask this for the following reason:—During the last few months I have been much impressed, in reading the correspondence from the various parts of the mission-field, by the strong appeals that so many of our missionaries are making that the Society should do more in the way of training and employing competent natives, and I am anxious to submit for consideration that, at the commencement of the second century of mission work, the time has come when we should reconsider the whole policy of the Society on this subject. It is a very large question, and one which no Board can take up effectively till something of a public opinion has been formed on the subject by our friends and supporters; for a real movement in what I hope will be considered the right direction cannot be undertaken without either a very much larger extra expenditure for that branch of the work, or a transfer of funds now devoted to European missionaries, and a consequent reduction of their number.

The policy of "The Forward Movement" was to increase the staff of European missionaries, and there is no doubt

that so far as creating an interest at home, an increase in the number of European missionaries means a largely increased *clientèle* of earnest supporters; but the effect thus far has been to diminish the amount we are able to spare for the native side; and yet I think the fields in which we have been working now for so many years, especially India and China, are ripe for a much larger development of work on that side.

(3) I want our friends to look at the question of their present methods of giving. I take it that many who are interested in Christian work, and therefore feel constrained to give a certain proportion of their income to its maintenance, divide that amount into three parts:—(a) Christian work at home; (b) Christian work abroad; and (c) general objects. Are we in the main likely to apportion our giving rightly for Christian work abroad, if we simply give once a year, with a congregational collection now and then thrown in? Most of us receive our income periodically, certainly not once a year; if, as we received it, whether it be weekly, monthly, or quarterly we at once put aside a share for each department, would it not be much easier, and would it not be likely to produce more in the end? I venture to ask this specially of those whose share in the foreign missionary enterprise is not limited to a small amount. From what I have noticed in the figures that were recently collected for the last five years, ending March, 1895, I found that there was a much greater irregularity with regard to the larger gifts (I refer to amounts, say, of over five guineas) than to the smaller, and it has given me the impression that the gifts of a large number of our constituents are far too much the result of special appeals, a state of things which, as long as it continues, will always give a dangerous uncertainty to our income.

I venture, therefore, as your Treasurer, to ask you to look at this question of method. We are commencing the second century of foreign missionary work, and I am very anxious that we should, as far as possible, utilise the experience we have already obtained.

Foreign missionary enterprise is no optional matter with us as Christian men; it is laid upon us as a command as well as a trust. May we all do our part in stimulating one another to do our own share in this as well as in other departments of Christian service!

I am, dear Mr. Editor,

Yours truly,

ALBERT SPICER.

50, Upper Thames Street, E.C., September 15th, 1896.

No church or society shows such a record as that of the Moravians. They have 150 mission stations, 400 missionaries, 234 day-schools, and 110 Sunday-schools. What makes these statistics so remarkable is, that they show the Church abroad to be three times the size of the Church at home.—*Free Church Monthly*.

"HOW I BECAME A CHRISTIAN." BY A HEATHEN CONVERT.

BY REV. ARNOLD FOSTER, B.A., HANKOW.

UNDER the above title a book was published last year in Japan which contains many things of the deepest interest to those who are labouring and praying for the conversion of the world to Christ. The writer, a Japanese (who, however, does not disclose his name), gives an account of his religious history which bears internal evidence of its own genuineness and truthfulness. Much of it consists in extracts from his diary, accompanied, apparently, by later comment. Many of this convert's thoughts, both on matters of faith and also of practice, are naturally very crude, and the English in which he writes is often decidedly peculiar; but the main outline of his story is intensely interesting, and not a few of his reflections are very suggestive. In the following pages I shall, as far as possible, let this Japanese convert speak for himself, only taking the liberty of correcting his English where it needs correction, and abbreviating and condensing some of his paragraphs, which will lose nothing by condensation.

Our convert was born in 1861, and his family belonged to the warrior class. His grandfather, he tells us, was every inch a soldier, and died lamenting that in his days the land had been in peace, and that he had had no opportunity of engaging in warfare. His father was a man of culture, and a good Confucian scholar. He himself was brought up on the teaching of the Chinese sages, but, while yet a youth of only sixteen, he went as a student to a new Government college, where some American missionaries taught in some of the classes. Here he came first under Christian influence, and was led, by a way that will seem strange to many of his readers, first to a knowledge of the truth, and then to decision for Christ.

Looking back several years after on the course of his conversion, he says: "My conversion was a slow, gradual process. I was not converted in a day. Long after I had ceased to prostrate myself before idols, yea, long after I was baptized, I lacked those beliefs in the fundamental teachings of Christianity which I now consider to be essential in calling myself a Christian." In reading the description he gives of his first profession of Christianity, it is a little disappointing to observe the apparent shallowness of the process by which he glided all too easily from idolatry into its opposite. Thanks to the influence of a Christian lecturer in science in the college in which the young man was a student, a decidedly Christian tone was prevailing amongst the majority of the students. The influences of the place were too strong for the new comer, though still a heathen in heart, to stand against. Under a sort of moral compulsion exercised by his fellow-students, he took the step of signing a "Covenant of Believers in Jesus," in which all the signatories professed

their desire to obey Christ, and to spread the knowledge of the Gospel among men.

Having taken this step, which he tells us was "a forced one, against my will, and, I must confess, somewhat against my conscience too," we suddenly find him zealous, after a fashion, for the new faith which he had embraced in such a very unsatisfactory manner. "The practical advantage of the new faith," he writes, "was evident to me at once. The Christian Monotheism had laid its axe at the root of all my superstitions. I was not sorry that I was forced to sign the Covenant of Believers in Jesus." Six months after his unwilling confession of faith in Christ, he was baptized along with some other fellow-students by a Methodist missionary from America, and by this time his faith appears to have become fairly sincere. "Now that we were baptized we felt we were new men—at least, we tried to feel so and to appear so." The entries in his diary at this time, however, seem to indicate, on the one hand, a very superficial character, and yet, on the other hand, a character on which Christianity had got a real hold. He and his fellow-Christian students spent much time in talking of religion and laying plans for the development of the Church with which they were associated; but Japanese ways are peculiar, and this convert notes in his diary many things that do not commend themselves to Western Christian readers. A lack of reverence, a free-and-easy tone of religiousness, is manifest in all that we are told of the doings of this little band of Japanese Christian students. They pass from worship to joviality and from joviality to worship without any apparent sense of incongruity. They are anxious to build up a church, but more anxious that they shall be their own masters, and manage everything in Japanese fashion without any missionary interference, than that they shall all be rooted in an intelligent apprehension of the fundamental truths of Christianity. Some of the entries in the diary belonging to this period are touching, some are amusing, some are disappointing. But self-assertion is as natural to the Japanese as it is to the Anglo-Saxon, and everyone who knows anything of missionary work in Japan knows that Christianity in that land will have to reckon with a national character which will not be beholden to foreign teachers and to foreign control for a day longer than can be helped.

In 1884, about six years after his baptism, our convert was seized with a great desire to visit a Christian land. The life and teaching of the American missionaries whom he had known in Japan impressed him with the thought that in a Christian land he might hope to see something like an approximation to the Kingdom of God upon earth. He imagined that in Christendom men would probably be all more or less imbued with the Christian spirit, and that here man would be seen free from the vices and defilements of sin that are so manifest amongst a non-Christian people. Accordingly in the autumn of 1884 he set out on a pilgrimage to the United States. There he hoped not only to see an

ideal Christian community, but also, by a course of continued study, to fit himself for future work and service in his own native land. His own words will best express both his expectations and his disappointment at finding these expectations unrealised:—"That I looked upon Christendom and English-speaking people with peculiar reverence was not an altogether inexcusable weakness on my part. I had learnt all that was noble, useful, and uplifting through the medium

that money was all in all in America, and that it is worshipped there as the Almighty Dollar; I had heard, too, that race prejudice is strong in America. But for me to credit such statements as these was impossible, so strong was my confidence in what I had read and heard about the superiority of Christian over Pagan civilisation. The image of America as pictured to my mind was that of a Holy Land.



TEMPLE PRECINCTS, JAPAN.

of the English language. I read my Bible in English; Barnes' Commentaries were written in English, John Howard was an Englishman, and Washington and Webster were of English descent. My idea of Christian America was lofty, religious, Puritanic. I dreamed of its templed hills and rocks that rang with hymns and praises. Hebraisms I thought to be the prevailing speech of the American commonalty, Hallelujahs and Amens the common language of its streets. I had often been told upon good testimony

"At daybreak on the 24th November, 1884, my enraptured eyes first caught a faint view of the shores of Christendom. Once more I descended to my steerage cabin and there I was upon my knees. The moment was too serious for me to join in the popular excitement of the hour." Such were the expectations and such was the spirit with which this Japanese Christian approached the country in which he was to spend the next three years of his life. He had hardly landed when his eyes began to be opened to see, amidst

infinite sorrow and perplexity, how different is Christendom from the Kingdom of Christ. "As my previous acquaintances with the Caucasian race had been mostly with missionaries, all the people whom I met in the street appeared to me like so many ministers fraught with high Christian purpose, and I could not but imagine myself as walking among the congregation of the first-born." The Hebraisms which he expected to meet with in the common talk of the American people were soon recognisable indeed, but in a form he had little anticipated. He found people without number and even horses bearing Hebrew names: the latter fact rather astonished him, but that did not matter. "Words which we never pronounce without a sense of extreme awe and reverence are upon the lips of workmen, carriage drivers, and shoeblacks. Every little offence is met by a religious oath of some kind." The names of God and of Jesus Christ were introduced into conversation in a way utterly strange to the ears of this Japanese Christian. "Soon I was able to discover the deep profanity that lay at the bottom of all these Hebraisms, and I took them as open violations of the third commandment, the full significance and special use of which I had never been able to comprehend before."

One shock after another was given to the faith of this new arrival as he came gradually to realise more and more clearly that the land in which he had hoped to see the Kingdom of Heaven set up as an accomplished fact was still to a very large extent lying in the dominion of the evil one. "In no respect did Christendom appear to me more like heathendom than in the strong race prejudice still existing among its people. Down in the State of Delaware, whither I was once taken by a friend of mine as his guest, I was astonished to find a separate portion of a town given up wholly to negroes. Upon telling my friend that it appeared to me a very Pagan-like thing to make this sharp racial distinction between men and men, his emphatic answer was that he would rather be a Pagan and live separate from 'niggers' than be a Christian and live in the same quarters with them! But strong and unchristian as the feeling of the Americans is against Indians and Africans, the aversion to repugnance which they display towards the Chinese is something of which we in heathendom have never seen the like. The land which sends over missionaries to China to convert her sons and daughters to Christianity from the nonsense of Confucius and the superstitions of Buddha—the very same land abhors even the shadow of a Chinaman cast upon its soil. There never was seen such an anomaly upon the face of this earth." "Time fails me to speak of other unchristian features of Christendom—its legalised lotteries, its widespread gambling propensities as manifested at cock-fights, horse-races, and football matches; pugilism, more inhuman than Spanish bull-fights; lynching, more befitting Hottentots than the people of a free republic; a rum trade, whose magnitude can find no parallel in the trade of the whole world. Is this the civilisation we were taught by missionaries to accept as an evidence of the superiority of the Christian religion over other religions?"

(To be continued.)

FAMINE AND FOE: A PARABLE.

"THERE never can be such a famine in India as in past years," I heard an Indian official say. "Railways make all the difference; there was grain in plenty in other parts of the country in those days of widespread starvation, but we had no means of transporting it to the scene of want."

In like manner, during the late China-Japan War, so numerous were the troops China could muster that experienced Englishmen and others ridiculed the idea, at the beginning of the campaign, of her defeat; but the "Middle Kingdom," in her blind obstinacy, has resisted the laying of railways as a hateful "foreign" innovation, so in her time of need she had no means of massing her soldiery on the scene of conflict; and long ere their wearisome, month-long marchings on foot, their creeping canal journeyings were ended, the brisk movements and splendid transport service of their apparently insignificant foe had won the day.

It seems to me we have here some very suggestive illustrations with regard to the relation of churches at home and missions abroad, and the part we all can do in furthering the cause of Christ in heathen lands. Multitudes far away are spiritually starving, while with us is the bread of life in abundance; the enemy of the Cross is carrying all before him in many a fair region of the world for which Christ died, and the soldiers of the Cross are many who are ready, waiting to go forth to the help of the Lord in the far-off fields of battle; but how about the transport service?

Many an instance have we known of chosen and well-equipped workers debarred, or, at least, delayed, from going forth to the foreign mission-field by the lack of funds for their journey and support. Well has it been said with regard to this matter that every true Christian in the home lands is bound either "to go, let go, or help go." For the friends of foreign missions, in other words the friends of Jesus Christ, called to home ministry, the transport of their brethren called to heathen lands is an urgent duty, a precious right; and even as each wheel of the railway van, aye, each spoke of each wheel, is as indispensable as the engine of the train which is carrying bread to the starving or soldiers to the strife, so the humblest offering of time, talent, money, has its part in the furtherance of the Saviour's cause—in the speeding of the Word of Life to dying souls, of the warriors of our King to His warfare with the prince of darkness; and may have issues only to be fully known, fully rewarded, in the day of His appearing.

Shanghai.

ALICE JANE MUIRHEAD.

MRS. ISABELLA BISHOP, the great traveller, is spending some months in China. She has been visiting some of the C.M.S. stations in West China, and in a letter she wrote recently to the *Times* she states that she is satisfied that the people in the Sz-Chuen Province really believe in outrages by foreign missionaries, and that this is the secret of the riots in that part of China.

WOMAN'S WORK



AMONG THE WOMEN OF KHAMA'S COUNTRY.

BY MISS ELLEN L. HARGREAVE.

ABOUT four years ago the London Missionary Society decided to try the experiment of sending out lady missionaries to work among the women of some of the South African tribes, and, as a result, I left England for Phalapye, Khama's Town, at the end of 1893, accompanied by Miss Young, who had been appointed to take charge of the schools in the same place. During my sixteen months' residence at Phalapye I was, of course, owing to imperfect knowledge of the Secwana language, not able to form a very intimate acquaintance with the women of the country generally. A few of the Christian women, however, I frequently saw, and through contact with them, supplemented by a more or less casual acquaintance with those outside the church, I was able to arrive at some conclusions with regard to the general status of the women in the tribe, the nature of their needs, and the possibilities of helpful work among them.

The position of the Bamangwato women, as is the case with South African tribes in general, is entirely subordinate to that of the men, and for the most part, both intellectually and socially, they are very far inferior. They do nearly all the manual work of the tribe. It is the women who till the fields, sow and reap the grain, and prepare the produce of the ground for use. A considerable part of the hut-

building [falls to their share, besides the whole of the thatching and laying down the mud floors. Fetching and carrying water—a very serious item of labour in a dry country—is also their work. All this, of course, is in addition to the various everyday duties necessitated by the care of their several households and families.

The women, therefore, are little more than the drudges of the community, and I was prepared to find them occupying a low place in the scale of civilisation. What I have been surprised to find is that, in spite of their position, they retain a by no means despicable amount of mental alertness and vivacity. Another hopeful characteristic is their appreciation of kindness. Some of the women I knew spoke with much feeling of Mrs. Hepburn's goodness to them in past years, and one, I remember, showed me a pin which she treasured among her possessions as having once belonged to Mrs. Hepburn. They are responsive also to the extent of showing kindness themselves. It was no uncommon thing for small presents, such as a bowl of thick milk, a fowl, or a bracelet, to be brought to our huts.

Now, how can we best help these poor women? Not, assuredly, by a social revolution—by any direct attempt to change the conditions of their lives. Such a change, indeed, is taking place surely, though slowly. Already the plough has to some extent displaced the woman as an agriculturist. For although the men of the tribe look upon it as beneath their dignity to dig the ground, this consideration does not stand in the way of their driving a plough and a span of



MISSION PARTY ENCAMPED ON THE VELD.

even. Then, again, the training which the girls as well as the boys are now receiving in the school will have a marked effect in many directions upon the life of the next generation. Even now sewing machines are to be found occasionally in native homes, and I have seen one of the chief's daughters using this very modern product of civilisation with perfect ease. It must be mentioned, however, that it is only the wealthier among the people who can afford to buy a plough, that at present only about 300 girls and boys out of a population of nearly 30,000 attend school, that a sewing machine represents a standard of culture the attainment of which is very rare indeed, and that for a long time to come the condition of the great majority of the women will remain much as it has been for generations.

If I were asked what would be the greatest service I could render a male Mangwato, I should reply: "Teach him to work, and teach him also the dignity of work." It is evident, from what has been said, that the Bamangwato women do not need to be taught to work. They are born to labour and to toil, and in this respect they are a step in advance of the men. But they do need to learn the dignity there is in labour. They need to learn, and I believe that, however slowly, they are capable of learning, that their necessary toil may be made an intelligent, loving service, instead of a dull, lifeless drudgery, and that "the daily round, the common task," may be to them the pathway to heaven, instead of a dreary, monotonous road to the grave. They need to be told of One who came down from His home in the skies, and endured a weary, laborious life on this everyday earth of ours, that He might raise its poor sons and daughters of toil up to His own abode, and who calls "even these least" of them His brethren. And I believe that in some measure they are capable of receiving the lessons which the Saviour's life has taught, and that even in their dull understandings and hearts some response to His love may be awakened.

With these children of humanity, as with the children of our own families, we must begin where we can, and be content to "make haste slowly." We cannot expect to gather them together in large "meetings." We must visit them in their homes, and tell them of the Father and His love for them. We must win their confidence by kindness and helpfulness, by patience and forbearance—above all, by unselfish sympathy which will interest itself in their daily round of work, and enter into their feeble and elementary ideas of life and duty. We must be content to labour and to wait in the spirit of Him whose heart "the lowliest duties on herself did lay," and Whose life was spent in doing good to the helpless and the outcast; looking for no "marked successes" or startling results, but happy if we are able to bring some of these poor, wandering sheep into the Good Shepherd's fold.

MEMBERS OF MY BIBLE CLASS.

BY MRS. MACKAY, ANTSIHANAKA, MADAGASCAR.

NO doubt it is very difficult even for the most sympathetic friends of missions at all to realise the condition and character of the various peoples in whom they are nevertheless warmly interested.

Perhaps most returned missionaries have at some time or other been struck with the wonderfully false ideas that some have formed regarding the particular people amongst whom they as missionaries have worked. Of course it is impossible that it should be otherwise, although by careful reading and thought it is certainly possible that a good deal more may be known of the various peoples of the earth whom, however, some are contented broadly to class as "The Heathen."

To facilitate a more intimate knowledge of those amongst whom I have worked in Antsihanaka, Madagascar, I should like to introduce to you two or three women who have attended my Bible-class or who have come in contact with us in some other way; more, however, with the view of showing *what they are* than to say very much about the influence that Christianity may have brought to bear upon them.

One of our earliest acquaintances in Imerimandroso was Rasoa. She was a woman from Antanarivo living at Imerimandroso for the sake of trading, her husband being perhaps the chief trader in the place. Often when he was away on the coast for weeks on business Rasoa would manage her husband's shop, and from all we could see the business suffered little in her hands, for she seemed to be one of the many Malagasy women who are at least as capable as their husbands. She had a number of small children, and for Malagasy children they were rather better brought up and cared for than many. Although a very regular attendant at church, in fact a church member, and probably one who had little faith in most of the old heathen customs, Rasoa always appeared to be a devout worshipper of "The Goddess-of-getting-on." She was also a leader in our fashionable world, which world has a very real existence amongst our people; her husband's business being chiefly that of a linen-draper, Rasoa had more facility for indulging her taste. My reason for introducing this particular woman to your notice is, not that her character is particularly remarkable, but rather that she seems to me a type of a large class of women in our churches at home.

Ratody is a woman altogether different from Rasoa; her life since we have known her has been one of many troubles. Years ago her husband was brought to our hospital in a hopeless condition, and went home again only to die from consumption; and we have seen the more of Ratody that she has continually brought her delicate little girl, her mother (since dead), and many other members of her family for our help in sickness. Ratody is not from Imerina, but a native of Antsihanaka. She was educated in the Mission-school by a native teacher, and turned out one of the most



hopeful scholars. Both Ratody and her brothers and her daughters have the gift of a wonderful memory, and I have heard her repeat in order the Sunday-school texts for each Sunday during many months with hardly a pause for breath. We have found this woman remarkable, because, a child of heathen parents and surrounded by heathen influence, she has always risen above her circumstances, and her anxiety always is for a good home-life for her young brothers and little daughters. She was a Sunday-school teacher before we left Antsibanaka, more than a year ago, and until then we found her a consistent Christian. May she always continue so!

Now, briefly, a word about a woman, whose name I forget, but with whom we came into intimate contact because of going two or three times for a change of air to her village, away on the borders of the forest and off the beaten track. This woman was still a veritable heathen, far away from Christian influence, and only hearing anything of even the name of it through her children, who occasionally attended a school in a distant village. A comparatively young woman, she was the wife of an old man, and the mother of a large family. When, very occasionally, going to the nearest large town she would wear a clean dress and shawl, but at home one single, dirty garment formed her full dress; and yet this woman would ask with interest about the latest fashions! Her life was much the same as that of her neighbours, doing very little excepting, perhaps, when the seasons come for work in the rice-fields, and just sitting about, nursing her naked baby most of the time. This woman was perhaps noted for nothing in particular, but that, notwithstanding all these circumstances, she was able, by her genial, kindly welcome and friendly intercourse, to make us feel that she really was our friend.

Perhaps this little description will help those who read it to understand a little the sort of people that we have to do with in the North of Madagascar, and, probably, in each will be recognised the touch of nature which makes the whole world akin.

A PITIFUL NEED.

SINCE I came to Trevandrum seven months ago I have been doing my utmost to interest friends in England in the revival of a girls' boarding school; for, if my husband will allow me to say so, of all the many and varied needs of this great district a training home for girls stands first and foremost.

It would be difficult to describe the pitiful condition of the lower-caste people of Travancore. They experience the very extreme of poverty, and I feel sick at heart every time I pass the wretched huts which are all they know of home. Most of the houses are only a few feet square, and built of mud; no windows, only a low door through which you must

stoop considerably to enter. Darkness, dirt, and insect life reign supreme, and in these holes—they are hardly worthy of a better name—a great part of the young life of India is being lived! The houses inhabited by Christians, however, are usually much superior, and prove how wonderfully the religion of Christ not only changes and uplifts the lives of the people, but improves their surroundings also. Here you will find more clothing on the bodies, more light, more cleanliness altogether, and this makes one long to take scores of poor heathen children and train them in a Christian atmosphere, so that they may be a means of blessing not only to their own generation, but to all generations to come, for the girls of to-day will be the mothers of the future. Through the kindness of many English friends a boarding school for girls has at last been re-opened, and on Friday last our compound was the scene of much excitement and confusion. Eighty children, accompanied by parents, catechists, and friends, came in from all parts of the district. They stood in a long row, backed up by their somewhat agitated relatives, whilst my husband and I and two or three native pastors spent several hours discussing and re-discussing the merits of each case. At length thirty-two out of the eighty were selected, and, oh! if only friends at home could have seen the bitter disappointment of the parents of the rejected ones, how much more readily they would give their support to this terribly-needed work! One after another these poor people came to me begging with tears that just this child might be admitted; but I was obliged to turn a deaf ear to all their sorrowful pleading, for already we had selected as large a number as we could afford to keep.

Of course, with English ideas running in our heads, a boarding school sounds something rather grand for such children as these, but our institutions differ very widely from what is known by that name in England. The children do not live in a European bungalow, but in a building specially erected for native use, and in all respects they follow the respectable native mode of life, wearing the native dress, assisting in the preparation of the food, and sleeping on grass mats, which are spread on the floor by night and rolled up during the day.

And now, before closing this little account, I should like to thank those of your readers who are so kindly helping us in this work. The raising of £3 a year may not seem much to do for Christ's sake, but as the stone thrown into the pool sends hundreds of wavelets rippling to the shore, so, as only those who are in the midst of misery and degradation can fully know, the great waves of the grace of God can be, and are, set in motion by the influence of even *one* of these little ones.

LUCY H. BACH.

Trevandrum.

GRATEFUL PUPILS.

I AM sending the translation of a letter I received from some of our high-caste Zenana pupils in the west of the Neyoor district as I was leaving Neyoor.

It will be interesting as showing the change of thought and the good influence exerted over the Hindus by the visits of the Zenana teachers.

Dear old Rebecca worked for over twenty years in that part of the district. She died last year, at a ripe old age, in the midst of her labours, and eager even on her deathbed to rise and tell the good tidings of salvation to her countrywomen. Through her loving ministrations and patient teaching, the name of Christ, which was formerly held in abhorrence, is now revered; His followers, who were treated as the offscouring of the world, are now respected and looked up to, and eagerly sought for as their teachers.

Truly we may say: "What hath the Lord wrought!" when, instead of despising those who become Christians, many of the higher-caste natives show an eagerness to follow their example, and are only deterred by the inexorable law of the Travancore Government and the caste system, which would scout as out-castes and deprive of all ancestral property, or even maintenance, such as dared to make an open avowal of faith in Christ. May the day soon come when such laws will be altered, and freedom of thought and action be granted to all the Rajah's subjects!

Letter from the above-mentioned Zenana pupils:—

"MOST BELOVED MADAM,—We, the undermentioned, are exceedingly thankful to you for the good you have done to us in bringing us to the knowledge of Christian truths. Our forefathers were bitter enemies to Christianity, and they never allowed any Christian teacher to enter our village with religious books. If any ventured to do so, he was sure to be mocked at or disgraced, and the books torn and thrown away. The name 'Christian' was abhorred. We had no knowledge about God, heaven, sin, or hell, but we lived in fear of demons and dead heroes. Our worship consisted of eating and bathing in sacred places. While we were thus groping in darkness, you kindly sent a Bible-woman who strove for our enlightenment. Grown-up women and girls among us, who are not able to attend school, are taught to read in our homes. The teaching of the Bible-woman, as well as your personal instruction, enlightened us so much, that we are convinced of the folly of demon worship, and of the excellence of the Christian religion.

"We have now in our houses the Bible and other Christian books, which we are fond of reading. Your visitation in our villages was indeed a great blessing to us, since it excited good feelings in our minds on account of the great difficulties that attended your journeys to our villages through a rugged and roadless country. We were very anxious for your safe coming and returning whenever we heard of your tour to this side. Even men, who are quite opposed to Christianity, noticing your pains, admitted that there must be something excellent in Christ, which, though unknown to themselves, actuate His followers to take so much trouble for His cause.

We gratefully esteem your wisdom in choosing Rebecca as

the first Bible-woman for our part. Though an old woman she had much influence amongst us. She and her husband rendered medical aid to the sick in our villages. Taking advantage of this, she entered our homes with that hated book, the Bible, without opposition, and succeeded in teaching us to read it and instruct us about Christ. Now her daughter is allowed free access to our houses.

"Also we wish to say that some of us would like to embrace Christianity, as so many of the weavers of Puttetti have lately done, as well as a large heathen family at Takamalie, whose devil-shrine you broke down on a previous visit. These people have readily embraced Christianity, as caste prejudice is not so binding with them. But we are sadly hindered by the caste system prevailing so strongly in our community. We should like very much to come over and bid you farewell in person, but you know well that this also is rendered impossible to us; we, therefore, send our humble salaams to you.

"Ardently wishing and earnestly praying to the Almighty that you will be graciously enabled to return to us happy and healthy, with all your children, we beg to remain,

"(Signed) PONAMAL, MOOTHACHIE, JANIKIE, &c., &c."

I was also very much cheered and helped, when leaving, by the tokens of affection of the dear Christian people of Neyoor, amongst whom I have laboured over thirty years. A large meeting, convened by Mr. Hacker, was held in the chapel. Two addresses, one from the men, and one from the women, enclosed in cases of gold paper, and gifts of ivory carving and the beautiful embroidery (worked by the women under Mrs. Hacker) were presented to me. Seven lyrics were composed for the occasion, and sung, with violin accompaniment. One verse runs thus:—

"We are drooping and cast down,
We mingle sighs with music.
Be attached to us, thy sheep,
And come back very soon, our mother."

The chorus ran, "And soon come back again; and soon come back again." This is indeed my desire; there is no greater joy than in the Lord's service.

The farewell message from the dear missionary—Psalm xxi. 8, was fulfilled. The Lord preserved me in my going out and my coming in, and I am ready to act on the words given me as a message on that memorable day: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

A. M. BAYLIS-THOMPSON.

June 30th, 1896.

NEW WORK AT A COUNTRY STATION IN NORTH CHINA.

DEAR MR. THOMPSON,—It has been on my mind for some weeks past to write you a short letter, especially about my new work at this station. It is a little over three months since Mr. and Mrs. Murray, their family, and myself reached Yensan. The second day after arrival my work began in earnest, by giving medicine to a few sick people. I had no place in which to put my medicines but in my own

single room, and here I saw over a thousand patients the first two months. These sick people brought numbers of friends with them, so that great numbers heard the Gospel, and many sick people were relieved of aches and pains. Before leaving Tientsin, the Christian Blue Jackets, who had been saved at my home there, wanting to help in my new work, gave me about one hundred dollars, as a thank-offering, to be used in building a large room for women's work in my courtyard here. For nearly a month this room has been occupied. It is a fine, large room, and very nicely furnished, with plenty of pretty pictures on the walls, making the poor women call it "Heaven." A tiny room now serves as dispensary and consulting-room, and many a time the blessing of those ready to perish has fallen on me there. The numbers of patients are not very great—from twenty to fifty or sixty daily, Sabbath excepted. But these all hear the Gospel message, and are invited to come to the daily evangelistic meeting in my courtyard in the afternoon. Several women are now reckoned as inquirers, and are diligently struggling through their first primer, a little book of short texts, printed in large characters. The majority of the patients are women, but I see a few men after the women are all attended to. Two or three of these men patients are now hopeful inquirers. So far, I have no native helper, though two Christian women on the premises at times speak to the patients.

I have been once to several of the villages, and hope to go to all of the hamlets where there are Christians as soon as the hot weather is over. The number of baptized women in this district is very small indeed compared with the men, but I hope each year will see their number greatly increase. Should Miss Roberts be free to come here in the autumn and take up the most of the itinerating work, it will be a great blessing to the work here. We were very sorry to hear of her grief in the sudden death of her mother. This news only reached us last week. The work in this centre is quite enough to tax the strength of any single lady. We mean to have a girls' day-school established early in autumn, and I greatly hope we may have a good women's station class in winter. There are no funds designated for woman's work here, but I am asking the Lord to provide all we need, both for the medical work and the educational.

The Murrays are beginning to feel the need of a change, all being quite indisposed the last few days. We are so thankful that the little Sanatorium Cottage is now nearly ready. I am bound here till the end of August to attend to a Christian woman I have promised to look after. If too tired to work, a change up the railway line will do me good then. You may wonder where all the medicine has come from to start a large dispensary work here. I spent fifteen pounds of my own private means on medicines; the rest has been the gift of friends, Dr. Smith having given a handsome donation to the work here. Already over 2,500 patients have been helped. So we have much to thank the Lord for, and I do thank Him and take courage.—Yours, in His service,

CHARLOTTE M. KERR.

London Mission, Yensan, North China, July 15th, 1896.

FROM THE SECRETARY OF THE WATCHERS' BAND.

NOW that the holiday season is nearly over, and most of our friends have returned from their wanderings, arrangements for the forthcoming months will be under consideration, and plans for future work laid down. The present time appears therefore to be opportune for again urging the importance of periodical meetings for prayer, and for the study of missions in connection with our branches. It is encouraging to know that the value of such meetings is being more generally recognised, and that they have been included in the arrangements of many of the Branches with most satisfactory results, in most cases without increasing the number of meetings, which so many deprecate.

THESE arrangements are very varied. Where a weekly prayer-meeting is held, the special field prayed for during the week is remembered; in other cases, the first prayer-meeting in each month is made distinctly missionary, and is regarded as the Watchers' Band Meeting. In numerous churches a monthly meeting has been provided for in place of the usual week-evening service. Some take the Saturday evening; others provide for a meeting to follow the last Sunday evening service in the month. Others, again, have a special meeting quarterly, which, in some places, is made a united meeting of all the Branches in the district, the members of all the churches and congregations being invited.

SUCH meetings afford golden opportunities for arousing and quickening missionary interest; they may differ in method, but information should be given in one or more addresses, in addition to the prayers, and it is desirable that opportunity should be afforded for asking questions. Occasional drawing-room meetings may also be arranged for when possible; these have been found most valuable for spreading information and enlisting new members.

I HAVE the pleasure to report that an edition of our Manual in Telegu—the third of the foreign series—has now been issued, and will doubtless be warmly welcomed by our missionaries whose work is carried on in this language, and by the members of the native churches. In fulfilment of the agreement into which all our Watchers enter, will they plead that much blessing may attend this issue, that missionary interest may thereby be deepened and extended, and many more be brought into this great fellowship of prayer.

JAMES E. LIDDJARD.

NEW BRANCHES.

LONDON.			
<i>Branch.</i>	...	...	<i>Secretary.</i>
Cambridge Heath ...	...	...	Miss A. J. Amory.
COUNTRY.			
Huddersfield (Marsden) ...	...	...	Mrs. Beaumont.
Sleaford ...	...	...	Mr. F. Darby.
WALES.			
Merthyr Tydvil ...	...	...	} Miss Bentley. } Miss Griffiths.
THE COLONIES.			
NEW SOUTH WALES.			
Balmain ...	...	...	Miss Stark.
Hunter's Hill ...	...	...	Miss Campbell.
Marrickville ...	...	...	Mrs. W. Wyatt Gill.
VICTORIA.			
Castlemain ...	...	...	Miss Gansberg.
Surrey Hills ...	...	...	Mrs. Morrison.

POOR CHINESE CHRISTIANS SEND HELP TO THE ARMENIANS.

An appeal was lately made to the European residents in Chung King in behalf of the Armenian sufferers, and it occurred to the Rev. J. Wallace-Wilson that it would be a nice thing if the native Christians and adherents could be induced to take an interest in the same matter. Accordingly at a Sunday night's service he told the audience a little of the terrible experiences through which the Armenians have been passing during the last two or more years, and at the same time explained to them that many of the sufferers had already died of poverty, and that thousands were then in

danger of dying from sheer starvation and want. His appeal was not in vain. Those present at the meeting appeared to be deeply touched by the story, and in the course of the following two days the following list of contributions was handed in with the money. Mr. Wilson writes:—"The total sum is, of course, not much; but it means a good deal for the givers, all of whom are poor—some, indeed, very poor. The spirit of the thing is to me very touching and sweet, and I am sure the example of these Chinese might be copied with advantage by many at home who have it in their power to give more to this and similar worthy objects. The money is being sent along with the sum subscribed by the Europeans."

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| 瞿 | 李 | 程 | 李 | 王 | 李 | 張 | 王 | 李 | 竇 | 劉 | 陳 | 徐 | 冉 | 劉 | 文 |
| 萬 | 長 | 春 | 伯 | 興 | 先 | 海 | 國 | 秋 | 松 | 子 | 玉 | 畏 | 長 | 惠 | 福 |
| 發 | 貴 | 亭 | 伯 | 發 | 源 | 清 | 臣 | 圃 | 坪 | 如 | 章 | 三 | 生 | 軒 | 順 |
| 五 | 一 | 一 | 一 | 壹 | 壹 | 三 | 壹 | 五 | 五 | 三 | 二 | 叁 | 二 | 五 | 壹 |
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重慶倫敦會眾教朋捐
 資樂助爾米尼亞貧苦
 教友
 共錢一仟七百四十文

杜累愈 四十文
 吳九疏 貳百文

MALAGASY MARTYRS OF TO-DAY.

BY REV. WALTER HUCKETT, OF VONIZONGO.

THE religion of a black or whitey-brown man is generally put down as only skin-deep, and as much more likely to make a hypocrite of him than a saint. Such, at any rate, is more frequently than not the opinion of non-religious Europeans. For a man to take his life in his hands on behalf of good government, and willingly to choose a violent and cruel death rather than deny his religion, is too good or too idiotic to be true in this age of self-interest. Ah, well, these much-maligned Malagasy are having to suffer the penalty for being religious.

Ratsimikotona, an untrained evangelist (a man who has not passed through any college course), had been employed as a native agent in superintending six churches in the Vonizongo district for about twenty years. He was a good man—not goodie—and had spent himself, year in and year out, in striving to advance the Kingdom of Righteousness among his own people. He could always practise his religion better than he could preach it—not a bad characteristic by any means.

The Vonizongo district, which had been progressing peacefully and orderly for six or eight months after the close of the war, was suddenly thrown into complete disorder by the intrusion of armed rebels. Seldom was quarter offered to evangelists, pastors, or teachers; churches were burnt, towns sacked that refused to acknowledge the invaders. Considering that all the people (especially the law-abiding) had been completely disarmed by the French soon after the occupation, there was no alternative but flight. The caves once more became the hiding-places of the Malagasy Christians. Every head of live stock was carried off; every grain of the newly-gathered-in rice was burnt in the storehouse, or pit; anarchy reigned supreme, and that, for two months, unrestrained. It will be years before pastors and teachers can return. However, after consultation with the authorities, the evangelists were requested to go back to their several districts, and to tell the people that, did they but return to their homes quietly, no injury would befall them; should they refuse, then they, too, would be considered rebels. Ratsimikotona, although knowing the fanaticism of the rebels, but relying on the promise of protection, ventured back, and, at the weekly market, told the people what the authorities had said. To make his own words true he returned to his own house. Two days following, a band of heathen madmen surrounded his house before sunrise, burnt in the roof and doors, and bound him and his two sons with cords. They were conducted to a camp some two hours away; there they were offered their lives if they would "mingoso," or forswear their religion and Christ. "We will never deny our Christ, so do what you will," replied Ratsimikotona. His two sons suggested that money should be paid as a ransom. "No," said Ratsimikotona, "we will neither buy our lives nor sell our religion.

Let us speak no more, but pray. It is God's will." The sons were silent, and dropped their heads in acknowledgment. It is uncertain whether they were tortured first or mutilated afterwards; but gashes all over their bodies told a brutal tale. Certain it is that, to make death doubly sure, three cold gun-muzzles were planted at their breasts, and three hot bullets tore their way through their bodies. And so died three witnesses for Christ. And they are not the only three; every week, every month, men and women are added to their number throughout this sadly-disturbed province. They have been bitterly taunted for their lack of patriotism—there were reasons for that—but want of loyalty to Christ can never be charged against the Malagasy, when we see simple men and timid women gladly preferring death to denial of their Saviour.

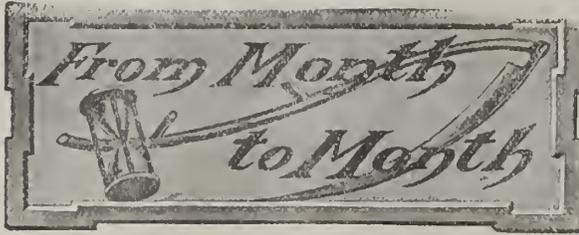
SAILING OF THE "DUFF."

THE Rev. J. J. Curling, M.A., Vicar of Hamble, Southampton, a grandson of Captain James Wilson, the distinguished commander of the missionary ship *Duff*, is preparing a small picture of that vessel as a memorial of her sailing from Spithead on the 24th September, 1796. Mr. Curling has generously placed at the disposal of the Society a limited number of copies of the memorial picture to be distributed amongst any descendants of the missionaries who sailed in the *Duff* on her first voyage one hundred years ago. Appended is a list of those missionaries, any descendants of whom will be entitled to a copy of the picture, in the order of their application, up to the limited number entrusted to the Society for this purpose. Applications should be sent in to the Editorial Secretary of the London Missionary Society, 14, Blomfield Street, London, E.C.

LIST OF MISSIONARIES WHO SAILED IN THE "DUFF" ON HER FIRST VOYAGE.

Rev. James Fleet Cover.	Mr. John Harris.
Rev. John Eyre.	Mr. Hudden.
Rev. John Jesserson.	Mr. Samuel Harper.
Rev. Thomas Lewis.	Mr. Rowland Hassell.
Mr. Henry Bicknell.	Mr. Seth Kelso.
Mr. Daniel Bowell.	Mr. Edward Main.
Mr. Benj. Broomhall.	Mr. Isaac Nobbs.
Mr. John Buchanan.	Mr. Henry Nott.
Mr. James Cooper.	Mr. Francis Oakes.
Mr. John Cock.	Mr. James Puckey.
Mr. William Crook.	Mr. William Puckey.
Mr. Samuel Clode.	Mr. William Smith.
Mr. John A. Gillham.	Mr. William Shelly.
Mr. Peter Hodges.	Mr. George Veelson.
Mr. William Henry.	Mr. James Wilkinson.

IN Japan there are fifty-seven Christian Endeavour Societies with 1,500 members, in seven Christian denominations.—*The Missionary*.



CHINA.

THE
MONGOLIAN
MISSION.

UPON the occasion of a recent visit to the new station at Lao-Pei-tzu-Fu, north of Ch'ao Yang, the Rev. J. Parker baptized fifteen persons, most of whom had been probationers for the past two years.

Six others were absent from home, otherwise they would have been baptized at the same time. This makes a total of twenty-one baptisms at the three stations during the first half of the year. The work at T'a-tzu-Kou is being maintained by the colporteur stationed at that place. Mr. Parker baptized one convert there in March. With more public mission premises, and a native preacher constantly at work, he hopes to see this branch grow. The Christians have shown themselves men of sterling worth. One of them promised that if the Society would purchase new premises he would contribute one-third of the cost. At Ch'ao Yang Mr. Parker has baptized one whole family, but beyond these there have been no other admissions to the church. Still, there are encouraging signs of a sturdier Christian character in many of the members.

IN addition to the interesting letter from Miss Kerr, published in another column, we learn from the Rev. D. S. Murray that the little churches in the Yen San district

keep steadily growing in numbers, and, it is hoped, in knowledge also. Much chaff has been got rid of during the last year or two, and the missionaries hope that the future may show a steady and solid growth. Mr. Murray is training six colporteur-evangelists, who will be supported by the Bible Society. His winter classes have also led to a development of work, three new out-stations having been opened up as the result of the voluntary effort of students who attended last year's classes. In the Boarding School there are sixteen lads, six of whom are ready to enter the Theological School at Tientsin. In the middle of the year Mr. Murray succeeded in renting a place in the large city of T'sang-Chow, on the Grand Canal, the port where the missionaries embark and disembark for Tientsin and Yen San. It is a very large and important place, and many attempts have been made to open it, but, owing to the opposition of the gentry, no one has succeeded in holding it hitherto. The magistrate in Yen San, though a Hunan man from Chang-Shu, of all places, is exceedingly friendly to the Mission.

INDIA.

MRS. OSBORNE writes joyfully on account of the first baptism in the Government Leper Hospital, viz. :—"An old man in the last and worst stage of leprosy. All his long, weary life he has been immured within those dreary walls; yet until about two years ago he had never heard the glad tidings of a Saviour who, when He looked on the vile leper, was 'moved with compassion.' But now he is realising the cleansing power in his soul, if not in his body, and is hopefully looking forward to entering that home where even his body shall be free from all spot and blemish, and fear no more the appalling taint of leprosy. Though this is our first baptism thus far there, still we are not without proof that many have been led to see that the Gospel of God's Son opens up, even for the most ignorant and degraded, great possibilities in the life which now is and that which is to come. This we take as His seal of blessing on the work. About ten months ago Government officials kindly placed a room at our disposal there for holding service in every Sunday. Very soon this room became too small, and now we hold our service on one of the large verandahs; and, oh! what a grand but piteous sight it is to see all that crowd of mutilated human beings eagerly listening to the wondrous story of His love, even for them, despised and forsaken though they are by friend and kindred alike. Often do I long for a camera to reproduce the pathetic picture, and send to interested friends and helpers at home."

MADAGASCAR.

I HAVE this morning had the pleasure of presenting to the Queen of Madagascar a beautifully written address, entrusted to me by the ladies of Edinburgh. This address is an expression of thanks to the Queen for the interest she showed in the missionaries who remained here during the war, and for the protection she secured for them. The Queen received me very kindly, and expressed herself pleased with this acknowledgment of her care for the missionaries. I went to the Palace with M. Lauga, one of the delegates from the Paris Missionary Society, and we had a very free and pleasant conversation with Her Majesty. She spoke about the unsettled state of the country and of this sad burning of churches all around us, and said we must now put tiled roofs on the churches instead of the thatched roofs that have been burnt. She spoke with much warmth and gratitude of the visit of the French delegates, MM. Krüger and Lauga, and strongly pressed M. Lauga to remain permanently in the country. She has evidently been greatly encouraged and strengthened by their presence in these difficult times, and by their hopeful and reassuring words. The Queen deserves the sympathy and prayers of all our friends. I am assured by those who saw her daily during

the war that her conduct was most praiseworthy throughout, and I have more confidence than ever in speaking of her as a true Christian lady. I believe she has loyally accepted the political changes brought about by the war, and that she has now no other thought than to co-operate with the French authorities in seeking to bring about a state of peace and order. All respect is shown to her as Queen, and the Resident-General, M. Laroche, treats her with great consideration and kindness. She has more personal freedom than she enjoyed formerly; and, though I have many times been in her company, I never before had the opportunity of conversing with her in the free and unrestrained manner we were able to do this morning. W. E. COUSINS.

SOUTH AFRICA.

WORK AMONG THE HEATHEN. THE Rev. Howard Williams, writing from Molepole at the end of June, said:—"I have lately given up entirely one of my preaching services in the church, leaving it to one of the deacons or native teachers.

Mrs. Williams, Miss Partridge, and I go out into the heathen towns, taking with us a small harmonium, and gathering the people together for about three-quarters of an hour's service. We are indeed gratified with the results. The women leave their work of preparing food directly they hear the music, and gather round us in large numbers. The men, too, are not behindhand, but leave whatever they are doing and come and listen most attentively to what is said. It is work among the heathen truly. Many a grey head is to be seen which has never been inside a church, and scores of others who never give a thought to the doctrine which they know is being proclaimed in the town. My wife, too, has lately been able to see her way clear to start a women's class. She has a good number of the best of the women members of the church. This class is not so much for teaching themselves as a preparation for teaching others. Each one undertakes to teach her servants, which are legion, and her servants' children. The result is already apparent. For the past few Sundays the large church on the hill has been nearly full, and my heart has been rejoiced to see large numbers of Makhalahari in all the glory of native dress—the glory of which consists in its scantiness."

A MOST interesting Dismissal meeting has lately been held by the Church Missionary Society. It will be chiefly remembered for its exhibition of their new policy of adopting "our own" missionaries. Nine of the outward-bound party were proceeding to Uganda for the first time, two others were returning there after furlough, and five more to their work on the East Coast of Africa. Four out of the five new clerical missionaries are Cambridge men. All the Uganda party and two of the other missionary party have had their support undertaken for them, either by private individuals, Gleaners' unions, or other groups of friends, so that their expenses will not be charged upon the ordinary funds of the Society.—*C.M. Intelligencer*.

NEWS FROM OUR STATIONS

PERSONAL NOTES.

CHINA.—Dr. Griffith John sends a cheery note from Kuling—the newest and greatest sanatorium in China—where he has gone to recruit. Mr. and Mrs. Archibald gave him a hearty reception, and, under the assiduous care of the latter, Dr. John had grown much better by the time he wrote on July 28th, Mr. Bonsey had also come hither to commence the building of the bungalows being provided by the generous gift of Mr. Harris, of Calne. Dr. John says:—"This is a wonderful place for coolness and magnificence of scenery. We go about with nothing but sun-hats to protect the head. The sun does not seem to affect one here as on the plain, and people seem to take the same liberty with him as we do among the mountains of Wales on a summer day. Pastor Kranz is here from Shanghai. He tells me that he has been to Chefoo, and to every summer resort in Japan, but that he has been to no place which can compare with Kuling for coolness and salubrity. This is unquestionably a magnificent sanatorium, and I look upon it as God's gift to the missionaries residing in this valley. Kuling ought to make a great difference to the health of the missionaries at these river-ports, and a great saving of money to the societies represented by them. I will not attempt to describe the wild grandeur of this region. Here we are about 4,000 feet above the river, and in the midst of one of the most magnificent piles of rocks and mountains I have ever seen. Wild flowers abound, and many of them are exquisitely beautiful. The burn that runs past our lots is ever singing, and I am constantly reminded of many a brook-song that used to enchant my ears in my beloved Wales. The sunsets are sometimes indescribably gorgeous; and the clouds are endless in the variety of their forms and manifestations. Did I feel inclined to become an anchorite, I should like to spend the rest of my days among these wonderful works of God."

MADAGASCAR.—The Rev. W. E. Cousins, M.A., and Mrs. Stribling (who had been met at the coast by Rev. E. H. Stribling) reached the capital safely on July 22nd. From Moramanga to Isoavina they were escorted from post to post by French soldiers, chiefly Algerians and Senegalese. Mr. Cousins states that the French have done wonders in the way of road-making, and are taking active and sensible measures to keep the road open. He finds much to sadden and disappoint, but hopes that fruit of past work will appear, and that they will see that God has among the people many who will not turn away from Him. "This island more than ever needs the earnest prayers of our friends at home."—The Rev. J. H. and Mrs. Haile and Dr. and Mrs. G. H. Peake were landed at Mananjara, and, from letters just to hand, had not found any difficulty in reaching

Fianarantsoa.—Mr. T. Lord arrived in the capital from Melbourne on June 30th.

AFRICA.—Mr. G. J. Wilkerson was hoping to leave Phalapye with Mr. Carnegie (who had come down from Matabeleland for the benefit of his health, after the long strain of anxiety in Matabeleland) for Buluwayo before the end of August.—Dr. Mather and the Revs. Harry Johnson and Percy Jones reached Chinde on June 30th, and hoped to get to Lake Tanganyika by the end of July. Since Dr. Mather left Central Africa great changes have been made in facilitating quick transport to the Lake.

SOUTH SEAS.—Dr. W. Wyatt Gill, of Sydney (formerly of the Hervey Islands Mission) has sent home for the Mission House Library a copy of an interesting legend from Raiatea, taken down from the lips of a priest of Oro by the Rev. John Williams about seventy-five years ago. The MS. passed into the hands of Mr. Williams' son, the Rev. S. Tamatoa Williams, of Catford, by whom it was given to Dr. Gill. Dr. Gill sent it to the Rev. E. V. Cooper, now of Samoa, who induced Miss Teuira Henry, of Honolulu—the first of Tahitian scholars and granddaughter of the Rev. W. Henry, of Tahiti—to make a translation of it for the Polynesian Society, by whom it has been published with a translation. The legend gives incidentally a most instructive picture of heathen life in the Tahitian and Leeward Islands, and is a curious relic of the past. The original MS. is to be added to the "Sir George Grey Collection," at Auckland, New Zealand.

Echoes from the



ON the 25th of August a very faithful friend of the L.M.S. was removed by the death of the Rev. Thomas Jones, minister of Tabor and Penmorfa, near Portmadoc, in the seventieth year of his age. He had been the secretary for many years of the South-West Carnarvon Auxiliary of the L.M.S., and he acted likewise as deputation to the churches, and no doubt he travelled thousands of miles in his life to stimulate the churches in this part of Carnarvonshire on behalf of the missionary cause. He was buried within a few yards of Tabor Chapel, where he had ministered for forty years, and a large number of friends from far and near followed his remains to their last resting place.

IN arranging for the celebration of the Centenary in Australia, the meetings in the different Colonies were fixed to commemorate particular events connected with the early history of the Society. That of New South Wales was held on August 10th, and commemorated the sailing of the good ship *Duff*, which hoisted the Mission flag and sailed from Blackwall on August 10th, 1796. The programme of the Sydney celebration is before

us, and, judging from the cuttings sent to us, the daily newspapers of that city have rendered our Society splendid service in reporting its meetings so fully and enthusiastically. Four Centenary Sundays were held in August, and special missionary sermons preached altogether in thirty Congregational churches in Sydney and its suburbs. The deputation consisted of Rev. Edwin Lewis, of Bellary; the Rev. W. G. Lawes, of New Guinea; Dr. Davenport, from China; and the Rev. Joseph King, our Organising Agent for Australia. The great meeting, held on August 10th, was presided over by Lord Hampden, the Governor of New South Wales. A missionary breakfast followed next day, and on August 12th, a meeting of the Ladies' Auxiliary was held, at which Miss Wylie was dedicated to her work at Hankow, and farewell was said to Miss Harband, who succeeds Miss Rea at Shanghai. A young people's demonstration, a conference on missionary work, and the Centenary sermon occupied the other nights of the week which was fitly brought to a close by the celebration of the Lord's Supper.



IT is sad to hear that the terrible Armenian massacres have touched the Evangelical community of Koos (Luxor). For the past ten years it has been under the care of an Armenian pastor, who, at the end of last year, left Egypt on furlough for his native country. But during his holiday, amid the disturbances there, death or Islam were offered him by the Turkish soldiers. Choosing the former, he has bequeathed to his flock a glorious memory and a rich incitement to well-doing.—*C.M. Intelligencer*.

AT the recommendation of the Conference, the Wesleyan Missionary Society has arranged for the first Monday in October to be set apart as a Day of Intercession for Foreign Missions. The Society also recommends that, wherever possible, missionary sermons should be preached on the previous Sunday, and that subsequently special efforts be made to secure additional collectors and a more thorough canvass of every congregation.—*Wesleyan Missionary Notices*.

THE Primitive Methodist Missionary Society has just added a new feature to its organisation—that of Medical Missions—and is about to send out its first medical missionary to Central Africa. For some twenty-six years this Society has been doing valuable evangelical, educational, and industrial work in that dark continent, and it has found that the adoption of total abstinence as a condition of church fellowship has added in no small degree to the solidity and stability of its work there.

THE ninety-second report of the British and Foreign Bible

Society—that sister Society of our own—is a most hopeful and encouraging one. The work of the past year has been crowned with solid and continued success. By dint of careful management, and by the aid of generous donations and legacies, the heavy deficit of four years ago has been cancelled and leaves a surplus. The issues for the year all but reach the splendid total of four millions in Bibles, Testaments, and portions, which is considerably higher than in the past, and six new versions have been added to the Society's list. Some of the many reports from the different countries where the Society's agents are at work prove varied and interesting reading. To speak of one only, we are reminded that during the past year that what has been not inaptly called the "Silver Wedding of Rome and Italy" took place. The first quarter of a century since the entrance of the Italian troops through the historical breach of Porta Pia has just been completed, putting an end forever to the temporal dominion of the Pope. That same day, September 30th, was a memorable day to the Society, for two of their colporteurs, with their little carts full of Bibles, accompanied the first detachment of Italian soldiers into the city, in which, till then, to possess a copy of the Scriptures was held to be the most heinous crime.

THOUSANDS and thousands in India now regard Christ as the noblest and most perfect man that ever lived, but they continue heathen. They adapt the Gospel to their natural way of thinking, and in life and character they remain unchanged. They will not make any sacrifice for this ideal Christ, they will give up no heathen custom, however bad, still less will they sacrifice money or life. It is remarkable how these people, who often appear so hopeful, cannot break loose from heathendom. They often lead a strangely double life. There is a complete cleavage between the education which they have received at school and the home life, where old tradition reigns. There are many who suffer under this double life, others who hardly feel it, and never attempt to fit their two points of view into each other. The same man will in the forenoon, in the midst of some enlightened companions, declare that superstition is the curse of India, and that an end must be made of it; and in the afternoon he will creep seventy times round a temple, dripping with perspiration, and muttering the names of the gods, in order to get rid of a cold in the chest. Or a man who is in the middle of a university examination, and does not know what to say on a certain subject, writes several pages full of the name of Rama, and hopes that that will preserve him from being plucked! A man in a similar position once wrote to me saying that he appealed to my good heart as a missionary, and if I would give him the highest number of marks, he would daily worship me as his family god. The lives of our educated people are full of such contradictions.

BOTH the classes I have spoken about are fond of talking about the Fatherhood of God and the brotherhood of men, and assure us that they believe in it as firmly as we Christians do. But the same people go almost out of their minds when a conversion to Christianity takes place. Lately, when a certain Brahman was converted, they excited the mob, and lay in wait for weeks to murder both him and the missionary. The intolerance of the Liberals in India is often not a hair better than the

dark fanaticism of the orthodox Hindu. All parties are united in this: We will not have this Jesus of Nazareth to reign over us, and he who chooses Jesus for his Saviour and Lord does not deserve to exist. A Hindu may be an atheist, a drunkard, or a rascal; his friends may be sorry for it, but it does not separate him from them; but if he becomes a Christian, a gulf opens between them which can never be bridged over. As long as we accomplish nothing, they speak of us as "that noble army of missionaries, whose courage, self-renunciation, and irresistible power is unique in the world's history"; but, if one of them becomes converted, then we are "miserable proselytisers, narrow-minded Philistines." And to what low abuse the polite Hindu can then descend! When a Brahman woman was baptized last year in Talacheri, her highly educated brother came from Madras and rated the missionary's wife as one of the seducers of his sister. When he was answered that no one had seduced his sister, but that she had sought and found peace for her soul in Christ, he cried in rage: "Her soul, indeed! I never observed that she had a soul! She is only a beast!"—*Evangelisches Missions-Magazin*.

ABOUT the end of last year an old Hindu died in Bombay in whose household Christian family worship had been held regularly for forty years. His wife and children read the Bible, and the father prayed to Jesus. Many years before, he had uttered so brave a testimony for Jesus, as professor in a Government school, that some Parsees and Mohammedans were led to believe in Christ, and he was dismissed from the school. He never was baptized, and thus there was always something wanting to his confession; though not so great a want, by far, as there is in many a baptized Christian who lives for himself and the world. But these secret Christians are a hopeful sign of the times. Our travelling preachers in Malabar find many a house where the New Testament is read, where Jesus is worshipped, and where the messengers of the Gospel are made welcome, and begged to come more frequently.—*Evangelisches Missions-Magazin*.

A REMARKABLE man, named David, has arisen in Southern India, where so many unusual phenomena spring up. He goes about preaching the Gospel, and thousands flock around him. India has never seen such crowds surrounding a preacher of the Gospel and especially a coloured preacher; we hear of 8,000 or even 10,000 people being present. And he has found out that what is essential is that a new spirit should, first of all, come over our native churches, in order that thousands of witnesses should arise for their Saviour, instead of one. He has recently gone through most of the great towns of India, and everywhere his message has been with power. "Is there nothing unsound in the movement?" I hear many anxiously ask. We do not trouble ourselves greatly thereat. We know by experience at home that, when God sends a blessing, people spin out discussion about how much per cent. of it is sound and how much unsound, till all has gone happily to sleep again, and the guardians of soundness often first of all.—*Evangelisches Missions-Magazin*.

YOU have heard of the famous Pandita Ramabai? Remember her in your prayers and in your love. In her Home for Indian

Widows she allows perfect freedom to the professors of the Hindu religion, but she herself is a Christian and rules her house as such. In the last few months twelve widows in this asylum have been baptized. This caused great excitement in the bigoted town of Poona. Ramabai, who had hitherto been lauded to the skies for her tolerance, was now declared a wolf in sheep's clothing. Ramabai gave a public explanation of the affair, in the presence of the students of Poona, who are always special participators in any persecution of Christians. The streets were crowded with people, and large masses of young men filled the hall where she was to speak. Their looks were so excited and threatening, that no one would have been surprised if a great tumult had arisen; but without a sign of anxiety, this Christian lady stepped forth and gave her address. She spoke of the moral and spiritual slavery of the Hindus, how incapable they are of helping themselves, while they are asking for political freedom; how unhappy their family life is, and especially how miserable is the lot of their women. Then, holding up the Mahratta Bible, she said: "I will read to you now what is the reason of all your misery, degradation, and helplessness: it is your separation from the living God!" What control she had over the excited minds of those students was shown at this crisis. The sun had set, and it was growing dark; she quietly asked one of these excited Hindu youths to bring a lamp, that she might read. Without a moment's hesitation he obeyed like a child. Then she began to speak of the conversion of the widows, and concluded with these words: "Your view of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ the Truth has made me free." And this was no vain boast, for at that moment she stood as a weak woman alone with her God, who had set her free from all bonds and all fear, face to face with her enemies. The excitement was tremendous, and the Brahmans only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.—*Evangelisches Missions-Magazin.*

DURING the inundation of the Zambesi we have fine audiences, for we have the population of the regions round about added to that of Nalolo. These people are attentive and well-behaved, but that does not mean that they are Christians. Alas! however well-disposed they may appear, however little unbelief they may show, there is very little change in their lives. They are entirely wanting in the consciousness of sin. All, especially the chiefs, are filled with the sense of their own righteousness. Our Queen Mokuac, for example, though a regular attendant at the services and generally very amiable towards us, is the very personification of pride and self-satisfaction. She has many crimes on her conscience; she has even committed murder with her own hand. This does not hinder her from being perfectly contented with herself and regarding herself as the most innocent of mortals; and the worst of it is that lying has become for her, as for most of the Zambesians, a second nature; one never knows when to believe her.—*Journal des Missions Evangeliques.*

SIMILAR difficulties are common to missionaries everywhere. Thus one writes from the East Coast of Madagascar: "When we talk to people about the teachings of God's Word, and tell them that it is not an invention of Europeans, but God, who has said this and that in His Word, they will often agree. 'Yes, truly, it is God's Word,' some will say; 'we know well enough that God has put His Word in your books.' 'Yes, but God's Word is not only for us Europeans, but for you also, and we are come to tell you so, and if you would listen to what God's Word says and would do accordingly, you would see that there would

be no more robbers or murderers amongst you any more, for God's Word makes people good.' 'Does God's Word change thieves and murderers?' 'Yes it does indeed!' 'Does it make bad folk good?' 'Yes, if they will obey what it says.' 'And you have come here to teach people this Word of God?' 'Yes, we have come to teach you the will of God, which He has revealed to us in His Word.' 'Well, if you teach people what makes them good, you do a good thing, and we hope God will bless you; for there are many bad folk about here, and we would gladly be rid of them, for they are an anxiety to us.' 'But you yourselves, do you never do wrong, or is it only other folk who are bad?' 'You really must excuse us now; we must go, for we have been talking far too long!'—*Norsk Missionstidende.*

ANNOUNCEMENTS.

DEPARTURES.

MRS. PEARSE, returning to MADAGASCAR, and MISS HARE, appointed FIANARANTSOA, embarked per steamer *Dunottar Castle*, August 22nd.

MISS SMITH, returning to PEKING, NORTH CHINA, and MR. A. D. PELL, M.B., C.M., appointed to NORTH CHINA, embarked per steamer *Glenogle*, September 10th.

MRS. GILLISON and child, returning to HANKOW, CHINA, embarked at Southampton per N.G.L. steamer *Preussen*, September 14th.

ARRIVALS.

The REV. W. J. LAWRENCE, MRS. LAWRENCE and child, from BANGALORE, SOUTH INDIA, per steamer *Goorkha*, September 3rd.

The REV. FRED BROCKWAY, from AMBOSITRA, MADAGASCAR, per steamer *Arundel Castle*, September 9th.

BIRTHS.

HILLS.—On July 3rd, at Leulumoega, Samoan Islands, the wife of the Rev. J. W. Hills, of a son.

ALLARDYCE.—On July 7th, at Peking, North China, the wife of the Rev. J. M. Allardyce, M.A., of a daughter.

ORDINATIONS.

ON Friday, June 26th, the church at Milton, Queensland, was consecrated by a memorable and solemn service, when the REV. C. J. CRIBB was publicly set apart for the work of the Christian ministry. The Rev. H. Jones, M.A., read some passages of Scripture and offered prayer. The Rev. Edwin Lewis, of Bellary, Southern India, gave an address upon missionary work. The usual questions were asked by the Rev. Joseph Walker; and in his answers Mr. Cribb showed the steps which had led him up to the position he then occupied. The Rev. J. H. Toms offered the ordination prayer. This was followed, after the hymn, "Lord, give me light to do Thy work," by the charge to the young missionary, delivered by the Rev. John W. Roberts. Reference was made to the fact that this was the first time the church had been consecrated by such a service, and the first missionary ordination which had taken place in Queensland in connection with the London Missionary Society.

AN ordination service was held at the First Presbyterian Church, Derry, Ireland, on Wednesday, August 26th, in connection with the appointment of MR. JAMES STEWART WASSON as a missionary to AMOY, CHINA. The usual questions were asked by the Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society. The ordination prayer was offered by Rev. Alex. Bell, B.A., of Derry; the field of labour was described by the Rev. J. Macgowan, of Amoy, China, and the charge was delivered by Rev. W. G. Davis, of Coleraine. The Rev. James Cargin, the minister of the church, and the Rev. Professor Henry, of Magee College, also took part in the devotional service.

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