

THE CHRONICLE

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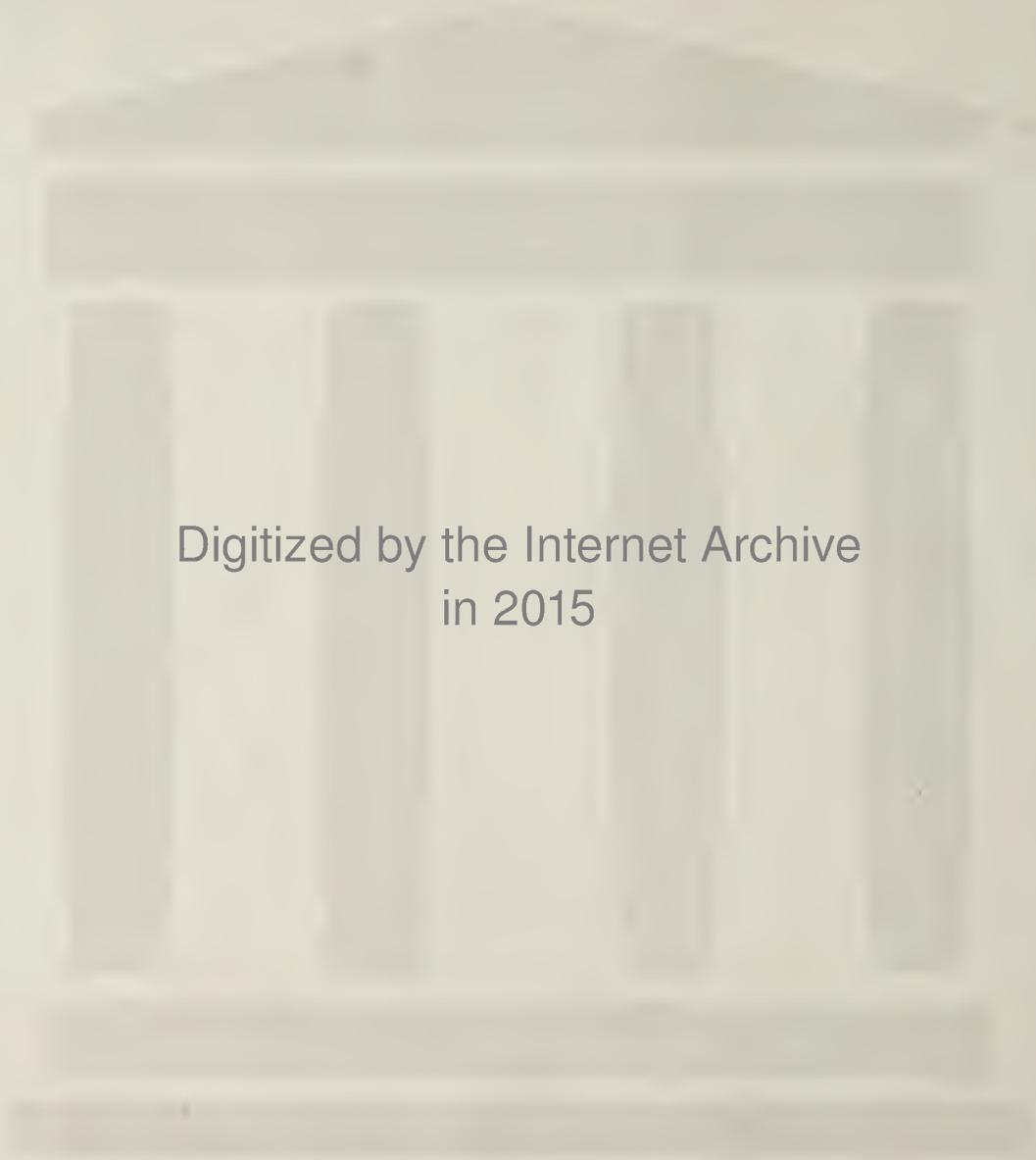
LONDON MISSIONARY SOCIETY

1897



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No. 65.—NEW SERIES.]

MAY, 1897.

[PRICE ONE PENNY.]

## NEW GUINEA TWENTY-TWO YEARS AGO AND NOW.

BY REV. W. G. LAWES, D.D., OF VATORATA, NEW GUINEA.

*"Who hath despised the day of small things?"*

IN December, 1874, the barque *John Williams* and little steamer *Ellengowan* arrived at Port Moresby, then a newly discovered harbour. Mr. and Mrs. Lawes were on board as the first resident English missionaries for New Guinea. Four South Sea Island teachers went off with some natives in a canoe to welcome the new arrivals. They had been a year at Port Moresby and knew a little of the native language. One of them, Ruatoka, still lives at Port Moresby; the others have long since passed away. Natives were very numerous, children swarmed, and the village was lively and noisy. A piece of land was purchased on which a small weather-board house brought from Sydney was soon erected. The work started with a good stock of tools, and ended with only two or three. Every native was a thief, and many of them accomplished and clever. The men were all armed, and before the house was finished the work was temporarily stopped by a crowd of angry men with stones, clubs, and spears. The service held on the first

Sunday was attended by a few people, who sat round the verandah of a native house, from which one of the South Sea Island teachers preached. All the time men were busy chipping shells for armlets, and the women shaping clay pots, some talked, others improved the time by hunting in their neighbours' heads, while all were amused at the clothes and appearance of their white visitors.

*"Darkness covered the land, and gross darkness the people."*

Suspicion and distrust was written on every face. No man left his house without the accompaniment of spear or club. The people only ventured from their village home in armed parties. Superstition reigned, and sorcerers tyrannised over the people. A drought caused scarcity of food, and nine inoffensive men and women in a small village were killed, because they were said to have prevented rain. Extortion and intimidation made everybody afraid of the "sacred man" who could cause famine, sickness, and death. The distinction every able-bodied man coveted was to be known as a blood-shedder. Tattooed chests, feather head dresses, and shell ornaments indicated that those so adorned had killed, or helped to kill, someone. A woman and her three little children surprised and killed gave many men the desired honour. Had not their spears tasted blood?

*"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."*

After twenty-two years, although much still remains of heathenism, a great and marvellous change is manifest. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centres from which light is being diffused. Ninety churches are dotted like light-houses along the coast. The appearance of the people has changed. The wild suspicious look has gone. In every village are some whose short hair and decent clothes contrast with the frizzy mops and the strie of heathen times. The mark of civilisation is even more evident in the women, many of whom wear becoming dresses, comb and part their hair, and are modest and respectable in appearance. The Sabbath is observed even in many heathen villages, while 1,350 men and women are professed followers of Christ. They have confessed Him before men, and are assuredly recognised by Him. In ninety villages the school bell is heard five days a week, and 3,000 boys and girls are scholars. Books are printed in seven different dialects, while in the principal language of the coast the New Testament and part of the Old, a hymn-book of 200 hymns, and a catechism, geography, and arithmetic book are in the hands of the people. A people with no written language have not only to acquire the art of reading, they have also to learn that symbols stand for ideas, and that the printed page takes the place of the human voice. The power of the press grows slowly among a non-literary people. In the New Guinea of to-day its value is being felt. Forty New Guineans and their wives are schoolmasters and pastors, respected by men and honoured of God. A second generation is coming on. Four boys taught first by New Guinea teachers are now themselves teachers, and the sons of three are now in the college preparing to follow in their fathers' steps. Peace has been established, and all along the coast friendly relations have grown. Travelling parties go unarmed, and visit places that were a terror to their fathers. Spears and clubs are sold as curios. The food produce has increased both in kind and quantity, and there are many more months to fill than twenty years ago. This part of New Guinea (S.E. coast) is now a British colony, and England may be proud that British rule has been peacefully established, and the foundations of law and government laid in peace and righteousness. The Lieut.-Governor, as the representative of the Queen, is feared, trusted, and honoured. Home rule has been inaugurated, and in many villages the constable and chief appointed by the Governor keep order and ensure obedience to law. All this change is on the outer fringe of the great island. The interior waits for the Gospel. Hundreds of tribes have never seen a missionary nor heard the name of Christ. Who will come to the help of the Lord in New Guinea?

## SECRETARIAL NOTES.

### FROM THE ACTING FOREIGN SECRETARY.

ON Tuesday, March 30th, a telegram came to hand announcing that, as previously arranged, Mr. Crosfield and Mr. Thompson left Brisbane the previous day for New Guinea, in the s.s. *John Williams*. We received on Monday, April 12th, letters posted in Melbourne, giving detail of the voyage between Cape Town and Hobart, and an outline of engagements in Victoria (*see p.* 100). Readers of the CHRONICLE may with confidence think of the deputation as busily engaged visiting the out-stations and conferring with the missionaries in New Guinea, up to Monday, May 17th, on which day they are to leave in the *John Williams* for Lifu in the Loyalty Islands, where they are to remain until the end of the month.

SINCE our last issue two mails conveying important and serious news from Madagascar have come to hand, with the main contents of which readers have doubtless become acquainted through the daily and weekly newspapers. The Society has had to endure serious losses, and the reputation of certain of its missionaries has also been at stake. The losses are in buildings, which have been the centre of educational operations for several years, and in many respects the leading Protestant institutions in the country. These, by a bold stroke on the part of General Gallieni, the Military Resident-General, have been secured for Government purposes. Claiming the absolute right of the Government to take from private citizens any property required for public use, and plainly stating the Government's determination to obtain possession of the building specified, either with or without the consent of the missionaries, the General practically compelled them to accept his terms. After extended negotiations, it was finally settled that the Government should take over the College, the Normal School, and the Girls' Central School, the first a month, the second three months, and the third twelve months from the date of agreement. Reference home to the Board of Directors was not permitted, but a prompt answer demanded from the Society's representatives on the spot. All comment on the act itself we omit, but it would be useless to ignore the serious blow to the Society's prestige, and the curtailment of its efficiency in educational operations which the act occasions. The loss is admittedly a very serious one. On the other hand, there are gains. One recognises with satisfaction that a better mode of procedure was adopted than in the case of the hospital which was arbitrarily requisitioned by the authorities, without any recognition of a right to compensation. Through the whole of the negotiations for the buildings since demanded, the General has proceeded by amicable negotiation. He offered compensation both in money and in a grant of land equal in size to that upon which the Society's college stood; better still, he offered the freehold title to the rest of the Society's property in Imerina—viz., the five memorial churches, four plots of ground in Antananarivo, and the sites of five country stations. The money compensation virtually covers the actual outlay incurred by the Society in erecting the buildings, but is not more than a third of what they would cost had they to be built to-day. After prolonged and careful consideration, and moved by a deep sense

of responsibility, the Imerina D. C. accepted the terms offered, and ere this, we suppose, the College has been transformed into law courts, while in the course of a few weeks the Normal School will also pass into the hands of the Government.

THE one consolation in the keen disappointment and sorrow felt alike by the missionaries in Madagascar and by the Society's friends here at home, who have been made acquainted with the facts, is that the Society has now a recognised position as the legal holders of property in Madagascar, with, one would fain hope, a prospect of being permitted, though in perhaps a quieter and simpler way than formerly, to carry on the religious work which it has always felt to be its chief concern.

IN addition to the trouble occasioned by the loss of buildings, the missionaries were greatly distressed when the mail left by certain charges which had been made against three of their missionaries. (See page 102).

NOTWITHSTANDING the length of the foregoing references to Madagascar one more must be added. On Friday and Saturday, April 2nd and 3rd, M. Boegner, Secretary of the Paris Missionary Society, paid a visit to London for the express purpose of conferring with our Society respecting the crisis in Madagascar, and the means by which the two societies may best co-operate and meet the difficulties of the situation. It was refreshing to find that the spirit animating the French Protestant brethren and the Directors of the Society thoroughly one. A most interesting and helpful conference took place, and in several directions it was thought possible for the one to aid the other in the interests of the work which both alike have at heart. The details will be worked out in committees here at home and by the representatives of the two societies in Madagascar itself.

THE news from Bechwanaland is again serious. In addition to the revolt against the British Government and other hindrances to progress and work, we are sorry to report that drought is once more afflicting the country, and that for a third year in succession the absence of rain is producing great distress. Through the serious breakdown in health of the Rev. A. J. Wookey, who was on the point of returning to his work on Lake Ngami, all thought of immediate resumption of work there has had to be abandoned. Steps have been taken to provide for the needs of the native teachers stationed at the Lake, but Mr. Wookey himself is prohibited by medical orders from attempting the journey.

THE above notes are mainly of a sad character. Indeed, as a rule, the matters discussed in correspondence between missionaries in the field and the Mission House are those in which there are difficulty and trouble. Of the good work that is going on we hear but little. It is taken for granted that we know all about it, and that there is no need for sending details; but the unusual, the sad, the perplexing, these require correspondence. We need, therefore, to remember and set over against all disappointing news, the great facts of steady progress and successful operations, which, in spite of all drawbacks, are rejoicing the hearts of our missionaries in nearly every field of labour.

GEORGE COUSINS.

#### FROM THE HOME SECRETARY.

THE balance sheet for 1896-7 will not be ready for some days after the issue of this number, so that I cannot say here how the year has turned out. We were busy as usual during the latter part of March, and had the satisfaction of receiving £26,000 in seven

days. Legacies have mounted up to nearly £15,000, which is beyond the average, though £5,000 less than the previous year. If we have, as I expect, a considerable deficiency, let us lose no time in regret, but at once renew our efforts to secure better results in the new year.

I AM anxious to hold at least one missionary meeting a year in every church and mission connected with our constituency, and earnestly request local committees, secretaries, and treasurers to co-operate with me towards this end during the next twelve months. I hope ere long to issue to the various auxiliaries lists of places in their districts that appear to be unvisited year after year. Our stations abroad, with their crying needs and open doors, demand the prayerful sympathy and active help of all who acknowledge the authority of Christ.

THE May meeting arrangements are now completed. Early application is requested for tickets. Tickets will be necessary for the Children's Demonstration (free for all parts of the hall, except the side galleries, 1s.), the tea after the Ladies' Meeting, 6d., Queen's Hall Conversazione, 1s. and Grand Circle, 1s. Will our friends pray that God's blessing may rest upon all our gatherings and that by His presence and favour we may have a memorable anniversary?

TWICE lately have I heard of difficulties arising through the use of missionary boxes in Sunday-school classes and their being kept in cupboards on the premises. A simple and effective remedy is a small bag for each class, to be emptied each Sunday by a responsible officer. The adoption of this plan would avoid all difficulty and afford every opportunity of marking and reporting the progress or otherwise of the children's gifts.

As the summer comes on our missionary friends may be able to arrange garden parties and outdoor meetings. We shall be glad to send deputations if requested.

ARTHUR N. JOHNSON.

### PROCEEDINGS OF THE BOARD.

*Board Meeting, March 23rd, 1897.*—Mr. S. MASSEY in the chair. Number of Directors present, 63.

A resolution of condolence with the widow of the late Mr. James Wales, of Rawdon, near Leeds, was passed, the Directors rising. The Acting Foreign Secretary (Rev. G. Cousins) brought to the notice of the Board two series of presents from native Christians at Canton and out-stations and at Hong-Kong, in commemoration of the Centenary of the Society. The former had sent two handsome vases and a screen, and the latter had given a beautiful table, easy chair, and four wall screens, as well as a printed address. At the same time there were exhibited about forty idols, "trophies of war," gathered by Dr. Griffith John during one of his recent interesting tours among the country stations connected with the Hankow Mission, Central China. During that journey Dr. John baptized a large number of people, and the converts of their own free will brought to him the idols they had worshipped; in some cases the idols had been used for many generations. Much interest was manifested in these various gifts.

The resignation by Miss Coombs of her position as a missionary of the Society, in consequence of her enforced withdrawal from Vonizongo through the breakdown of missionary work in that province, and the Board's inability to send her back to the Island, was accepted.

The following resolution was adopted:—"That the Directors have heard with much regret and sympathy that the cashier, Mr. Henry Jones, feels compelled to retire from his office on account of the condition of his health, and, in accepting his resignation, desire to assure him of their high appreciation of

the valued service he has tendered the Society during the past thirty-two years in the various capacities of clerk, accountant, and cashier. They rejoice to think that in his remaining days Mr. Jones will have the honourable satisfaction of knowing that he has served the great cause of foreign missions by many years of earnest, regular, and faithful toil."

The formation of an auxiliary amongst the Welsh churches in London was unanimously agreed to.

*Board Meeting, April 13th, 1897.*—Mr. S. MASSEY in the chair. Number of Directors present, 64.

The Acting Foreign Secretary introduced the following missionaries who have come home from South India on furlough:—Rev. J. and Mrs. Smith, from Belgaum; Rev. W. W. and Mrs. Stephenson, Gooty; Rev. W. R. Le Quesne, Calcutta; and Rev. B. Lucas, Bellary; also Miss Stephenson, who has come home from Almora on sick leave after a very short term of service. Mr. Cousins mentioned that Mr. Smith had completed over thirty and Mr. Stephenson over twenty years' service. Mrs. Smith and Mrs. Stephenson had been actively engaged in work among women and girls, and Mrs. Lucas, who was not present, had paid great attention to the spiritual interests of the English soldiers in Bellary. Miss Stephenson, he was able to report, had much improved on the voyage home, and her medical adviser gave her hopes of being able to return to India.—Mr. Smith said that, notwithstanding an impression among his friends that he must be an old man, he hoped to return to his work, for he had never had one day's illness from malarial fever, and his thirty years in India had been the happiest period in his life. He dwelt upon the importance of educational work, and indicated two pressing needs of the Belgaum Mission, viz., a missionary to work among the educated classes, and also lady missionaries.—Mr. Stephenson described the growth of work in the Gooty district, and said that were teachers available there could be an unlimited gathering from the low caste population. When he came away from India last time the higher classes practically ignored these lower classes, but now they showed a great desire, from political motives, to provide for their education, in order to keep them away from the influence of the missionaries.—Mr. Le Quesne stated that the missionaries in Calcutta had received more encouragement during the last eight months than at any time during the past ten years, not on account of the number of baptisms, but the character of the candidates. Eleven educated young men, most of whom spoke English well, had been baptized, and, strange to say, their relatives regarded their baptism with comparative indifference, whereas a short time ago they would have bitterly persecuted them. Another evidence of the working of the Holy Spirit among the educated classes was the fact that these young men, with two exceptions, were not the fruit of missionary work, but had been brought to a knowledge of Christ chiefly through their own reading and the influence upon them of educated native Christians who were not in any way connected with mission work. There is, said Mr. Le Quesne, a great hope and expectation in Calcutta of a very speedy uprising among the educated classes in Bengal in favour of Christianity.—Mr. Lucas enforced the need for more workers in South India, and likened the present system to a small business firm who, for want of more machinery, were unable to execute the increasing orders which their travellers were securing for them. Special prayer was offered by Mr. J. E. Liddiard.

The Home Secretary presented a copy of Dr. Haweis' "Journal of a Visit to Portsmouth in the *Duff*, 1797," which had been sent by Miss S. M. Davis.

The death of the Rev. W. Ashton, of Barkly West, South Africa, the senior missionary of the Society, was reported.

Offers of service by the following were accepted:—Mr. Gerard Agnew (as an honorary self-supporting missionary in connection with the Almora Mission), Mr. J. J. Macnair, Mr. R. Howieson, Mr. C. Robertson, Mr. S. Nicholson, Miss E. M. Holme (subject to her passing the usual examination), and Miss E. Harré (subject to satisfactory medical report and to her passing the usual examination). Miss M. L. Neal was appointed to the Canton Mission (subject to her passing the usual examination).

## FROM THE FOREIGN SECRETARY.

(Extracts from Letter.)

R.M.S. *Gothic*, Feb. 22nd, 1897.

OUR voyage is still a very satisfactory one. We have not had a single stormy day since we left England, and very few that have not been bright and pleasant. The variations of temperature have been considerable. After sweltering in the tropics little more than a fortnight ago, we sighted last week nearly a dozen icebergs, some of which were huge masses of block ice with flat tops.

Melbourne, March 8th.—We completed our voyage on the *Gothic* very pleasantly at Hobart last Wednesday, about 6.30 a.m., and found letters waiting from Mr. King, urging us to come on to Melbourne before the Sunday, as there was very little to detain us in Tasmania, and plenty to do here. Mr. Sharp, our local secretary, and other friends at Hobart, quite willingly fell in with this view, so we left Hobart by train for Launceston on Thursday morning, and took the boat from Launceston on Friday afternoon, reaching this on Saturday at noon. Many thanks for the very welcome telegram informing me that Mr. Evan Spicer has consented to join me in the visit to Madagascar. This is good news indeed.

We spent the morning in Hobart in seeing the sights and enjoying the wonderfully picturesque scenery of that beautiful place. At 4 p.m. we had a long and useful talk with the local Committee, and in the evening we had a good missionary meeting. At Launceston also we had a chance of saying a few words, but it was at a sale of work which was being held for the purpose of liquidating the debt on a country manse.

Melbourne is a remarkably fine city alike in its buildings and in the provision made for locomotion, and our churches seem strong and active. We have got into full swing of work at once, though our friends have been most careful not to overload us. Yesterday I preached at Brighton and Kew. This morning I have had a very pleasant meeting with the Ministers' Association. This afternoon we go off 100 miles to Ballarat for a meeting, returning to-morrow morning. To-morrow afternoon we are to meet the Committee of the Congregational Union, and in the evening Mr. Pratt is to be here from Sydney for conference. Mr. Hunt has already come to talk over New Guinea matters when he can get a chance of doing so. On Thursday afternoon and evening there is to be a public reception and meeting. Friday morning will be devoted to business conference, and in the afternoon we go to the country to have a talk with Rev. J. J. Halley, and then proceed to some place where we are to have a pleasure trip on Saturday. On Sunday I preach again twice, and I expect Mr. Crosfield will address a P.S.A. On Monday afternoon and evening there will be a missionary gathering. Then on Tuesday we shall start for Sydney. R. WARDLAW THOMPSON.



TWENTY YEARS AGO,



AND NOW.  
STUDENTS' HOUSES, VATORATA. *See First Article.*

## THE CHARGES AGAINST MISSIONARIES IN MADAGASCAR.

ON Saturday, February 20th, Mr. and Mrs. Peill, who for many years have resided just outside the ancient city of Ambohimanga, were suddenly summoned to appear before a French colonel, a French judge, and a Malagasy officer, who had that day come out from the capital. They were conducted to Ambohimanga by two soldiers armed with rifles, a third soldier remaining behind to search their house after they had gone. On reaching the city Mrs. Peill was first examined, then her husband; their servants also were examined. It was only by the questions put to them that they could understand why they had been arrested. These proved to be (1) that they had harboured a youth, the son of a rebel who had contrived to escape from confinement; (2) that they had provided this youth's father, the leader of the rebels, with guns, ammunition, and two cannons; (3) that Mrs. Peill, had accused the French of *stealing* the hospital; and (4) that Mr. Peill had said various disrespectful things concerning the French in his sermons. With one single exception, these charges were utterly groundless. Mrs. Peill, when examined, frankly acknowledged that she did use the strong language ascribed to her when speaking to a French officer, who was her guest at the time (just after the French had requisitioned the hospital), and in the freedom of social conversation; but she expressed herself quite willing to retract the word "stole," as it was used in the heat of a first surprise and unguardedly in the privacy of her own home. Then, as regards the lad referred to: when he was taken prisoner he was brought to Ambohimanga, and, at the request of the French lieutenant then in charge, Mrs. Peill went to see him. Subsequently hearing from the French officer at Ambohitrabiby, with whom, after conducting a service for French soldiers, she was taking luncheon, that he thought he should have to kill the lad as he could not spare two soldiers to guard him, Mrs. Peill pleaded for the boy's life, as what lady would not? The commandant promised nothing, but as a matter of fact the lad was not shot, and subsequently escaped. That is the only conceivable ground there was for charging Mr. and Mrs. Peill of harbouring the fugitive. The second charge is so utterly absurd that one wonders how it could ever have been seriously made. In examination, too, Mr. Peill had no difficulty in clearing his reputation respecting his pulpit utterances. None who knew the man could for a moment credit him with such folly. Indeed, no British missionary has more loyally accepted the new *régime* than he, and Mrs. Peill has been indefatigable in cultivating friendly relations with the French officers and soldiers, doing her utmost to benefit them, and also in teaching the Malagasy the French language. Their examination ended, Mr. and Mrs. Peill were allowed to return to their home; but, up to the date of the

mail's leaving, they knew not whether the charges were still entertained against them, or whether they were considered innocent.

The Rev. W. J. Edmonds occupies a station called Tsiafahy, which lies about ten miles to the south of Antananarivo. The native church, in a place called Tsaramanga, one of the Tsiafahy out-stations, was closed on February 17th by command of the Lieut.-Colonel-in-Charge of the district, and a notice was affixed to the building that "on Tuesday, February 16th, 1897, a Protestant missionary made a public proclamation to the people in the church, from which it is clearly seen that he did not refer to religious matters, but to Government business. Because of that the Lieut.-Colonel, Chief of the Second Territory, issues a decree that the church shall be shut up until further notice." On receipt of this intelligence Mr. Edmonds was greatly surprised. He had held no meeting in the church at Tsaramanga since May 9th, 1896, and he had never at any time held a public meeting in the village. On the day in question he passed Tsaramanga on his way to the capital, and as he was walking up the hill he thought he would turn aside to visit the school in that village. Before doing so, however, he asked an old woman, who was digging manioc, whether the teacher was teaching, and, on receiving a reply from her in the negative, turned back to the main road and walked on. He did not reach the doors of the church, and the time taken up in turning from the main road until he got back again was less than two minutes. Consequently the charge of holding a public meeting in the village is absurd. He absolutely saw no one but the old woman referred to. Notwithstanding this he had been summoned to appear before the judicial tribunal in the capital, and, after examination, had been released on parole, with a distinct prohibition against leaving Antananarivo except on Sundays. Permission to go out to his station on Sunday was granted to him at his own earnest request. Up to the date of the mail's departure no formal charge had been made against Mr. Edmonds.

By a later mail received as we were going to press, we learn that the charge against Mr. Edmonds completely broke down, and that he was pronounced innocent. No further steps had been taken respecting Mr. and Mrs. Peill.

### WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board-room of the Mission House is held on Thursdays, from 3 to 4 p.m. At each meeting one of the secretaries gives recent information of the Society's progress and needs abroad and at home.

The following will preside at the meetings during May:—

- May 6th.—The Rev. N. Hurry, Hornsey Rise.
- „ 13th.—Given up for Anniversary Meetings.
- „ 20th.—The Rev. J. Gordon Watt, Bible Society.
- „ 27th.—The Rev. F. Hall, Wimbledon.

## EDUCATION IN MADAGASCAR UNDER NEW CONDITIONS.

Ambatomitsangana,

DEAR MR. COUSINS,—We have been ordered to teach French in our schools, but we had begun to do this before we were told that we must do so. One of the things which struck me on my arrival here was the very great efforts that were being made by our men to show that we, at

sations, and a most faithful translation of Ollendorf's "Lessons in French." In the Normal School I found that daily lessons in French to the whole school had been given for some time, and while the pronunciation could hardly be called Parisian, it was by no means to be despised. Of course I adopted at once the new order of things, and up to the Fandroana holidays (ten days) I had the help of Pasteur Escande for two days a week, an hour at a time, for the pronunciation of French.

We were informed, on the 28th of November, that the



MARKET OUTSIDE CITY GATE.

least, fully recognised the fact that France had taken possession of the place for good. I found that there were no less than four elementary books for teaching French that had been prepared already by English missionaries or their pupils—three L.M.S. and one S.P.G. In the new monthly magazine, commenced under the name of *Ny Kolegy*, there were reading exercises, idiomatic sentences, riddles, conver-

Colonel-Commandant of the capital was willing to give soldiers to help us in teaching French. I lost no time in going up to the Colonel; I prepared a little speech which Pasteur Escande "touched up," and with that committed to memory I went to see the Colonel and got what I wanted—a soldier to come to my school every morning to teach French under my guidance and in my presence. The plan I

am following is the one which I carried out so successfully with my boys before in English, words and actions together, somewhat on the Gouin system. With the exception of a fortnight's rest at Christmas we have been at it ever since. My soldier has twice been in the hospital with fever, and each time the Colonel has sent another soldier to take his place. One was there last Monday to Wednesday, and when he came to say good-bye to me with my own soldier last Thursday, I asked him what he thought of my school, and would he tell me their principal faults? He said: "I thought I was coming last Monday to help a few boys in the very rudiments of pronunciation, and I was surprised to find that they had made such progress."

We finished the forty-second verb of action in four persons on Friday. The soldier says (this was the forty-second): "March to the end of the room, and stop in front of the platform." Then the lad chosen says, suiting the action to the word: "I march to the end of the school, and stop at the platform." Then a second boy has to say: "He has marched to the end of the school, and has stopped in front of the platform." Then the whole class has to say: "We march to the end of the room, and stop in front of the platform." The whole of the other classes have then to say: "They have marched to the end of the room, and have stopped in front of the platform." You will see that we are making some progress when you realise the complicated nature of the above sentences. The boys are most enthusiastic about it, for it is work and play together.

Then we have a change to mental arithmetic in French, then in writing numbers up to 100,000,000 from dictation. Another course is conversational, beginning with: "What is your name?" which the teacher asks. The boy chosen then says: "My name is —, sir." Then the others have to say: "He says his name is —, sir." The last question we did was: "What day will it be to-morrow?" The boy says: "To-morrow will be —, sir." The rest say: "He says that to-morrow will be —, sir."

From 9.30 to 10 we have a religious service, and then for half an hour, in their separate classes, each teacher has to go over again the lesson we had with the soldier teacher. Afterwards each class has its distinct time for studying the special French book for learning the rules of French grammar. Our arithmetic is as far as possible done in French, also algebra and Euclid. While the upper classes are doing these higher subjects the lower ones are doing their lessons in Malagasy; but even in the lower classes dictation and writing are in French and Malagasy in turns. We are also learning French hymns to tunes in my book.

In addition to this the teachers and nine of the most advanced boys have arranged with the soldier to have a special lesson, of an hour a day, for which they pay him tenpence a lesson—which is a halfpenny each. Then he comes to read French with me for an hour a day, from 3 to 4. I have been reading French on and off for nearly forty years,

but, alas, French has only been a picture to me; my eyes could tell my brain what the translation was, but my ears were useless when French was spoken.

On the 18th of October I went to the French service at Ambatonakanga, and I heard Pasteur Lauga preach. I came away quite disheartened, for I had understood only a word or two here and there. The last time I went to the service I followed Pasteur Escande almost all through the sermon. I have had twenty-seven lessons with the soldier, for which I give him tenpence a lesson. He reads a paragraph to me while my book is closed, and afterwards I read it to him.

To test myself I went to Pasteur Escande on the 8th of this month to ask him if he thought my pronunciation was pure enough for me to read to my school from the French Bible every other morning. I asked him to be faithful and tell me the sober truth. He chose a chapter at random from the Gospels, and I read it straight off. He began by saying that he was very much surprised that I could read so well, &c., and that "So-and-so," but I stopped him saying that I wanted an honest answer to my question. He said: "If you will come and read the chapter with me once you may begin at once to read to your school." But I said: "No; your hands are full enough." Then said he: "Come again in three weeks or so, and then we will see." So next Friday I am going again to be tested. My soldier told me the other day that Pasteur Escande had been speaking to a friend of his, and telling him that I had made most astonishing progress.

At the College they are all alive on the same matter, and they also have a good soldier teacher to help. Thorne and Pasteur Escande, at the "Palace" (?) School are driving ahead at the same. The same is also true of the other higher schools in the capital, and at some of the city church schools daily classes are established for the same purpose, notably at Isotry, Amparibe, and Ambatonakanga. Lord has a class for teachers at Amparibe thrice a week, where he is assisted by a Mauritian; and Thorne has a class of about 200 country teachers also thrice a week for three hours at a time. This all goes to show you that we have taken up the work in earnest, and if the French will be men they will see that we shall be a source of strength to them, and one of the chief incentives to peace and quietness. Will they leave us alone? God only knows, and to Him we must leave the matter. He only knows what is to be. In the meantime, in French or Malagasy, or in both, we will try to be loyal to Him, and also loyal to the fair demands of the new rulers of this island.

Very truly yours,

J. RICHARDSON.

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AFRICA.—Mr. David Mudie, the Society's agent for South Africa, has come to England on a visit, and we hope to have him with us during the May meetings.

## PORTRAIT GALLERY.

### 5.—MR. CECIL JOHN DAVENPORT, F.R.C.S. (ENGLAND), L.R.C.P. (LONDON).

**A**USTRALIA has the honour of giving to our Society the distinguished young doctor whose portrait we show this month.

Dr. Davenport was born at Adelaide in 1863, but came to this country for his medical training. While studying in London he was a member of Park Street Church, Camden Town, then under the care of the late Rev. Joshua Harrison. Dr. Davenport became one of the house-surgeons at St. Bartholomew's Hospital in 1887, and it was here he met Miss Amelia Miles, one of the nurses, who afterwards became his wife. Mrs. Davenport is a native of Calne, in Wiltshire, a town which has already given us two women workers for China—Mrs. Dr. Gillison and the late Mrs. Walford Hart. When Dr. Davenport decided to devote himself to God's work among the heathen, and offered his services to the L.M.S., the Directors appointed him to Chung-King. A mission had been begun there two years previously, and a good doctor was needed to open a medical mission among its two or three hundred thousand inhabitants. He sailed in 1889 for Adelaide *en route* for China, and arrived at his field of labour in 1890. It was uphill



DR. DAVENPORT.

work, of course, but Dr. Davenport was able to do much good and faithful service during the four and a half years he lived there. In 1891 his report shows that he had fifteen in-patients, and that 2,194 visits were made to the hospital by suffering Chinese. Three years later Dr. Davenport could tell of 105 in-patients, and of 7,800 visits paid. In one year alone he had to register eighty-five cases of opium suicides, and during that same

period he had the joy of saving forty women and twenty-seven men from a similar fate.

The doctor had for a time a much-loved colleague, Mr. Walford Hart, a missionary whose consecration and ability were alike conspicuous. After his death the whole burden of this difficult mission rested on the shoulders of Dr. Davenport, and no wonder was it that the single-handed conflict told too heavily upon him. His health began to fail, and as soon as the Directors could send out fresh helpers he left China for Australia to recruit his strength.

The Rev. William and Mrs. Owen were transferred from Wuchang to Chung-King, and the Rev. A. E. and Mrs. Claxton, who were formerly our agents in Samoa, were appointed as their colleagues. When Dr. Davenport handed over the work (in 1895) the total number of baptisms since

the mission began were nineteen. Before the end of that year more results were seen from his faithful sowing, and the number reached thirty-five.

After a furlough in his old home, Adelaide, Dr. and Mrs. Davenport have been able to return to China, and they have lately begun work in the medical mission at Wuchang.

## AN "AT HOME" ON BOARD THE "JOHN WILLIAMS."

A GATHERING of an interesting and unique character was held on board the Mission steamship *John Williams*, lying at Hoffnung's Wharf, Sydney, on Saturday afternoon, February 13th. Captain and Mrs. Hore, acting in conjunction with the Ladies' Auxiliary to the London Missionary Society, invited upwards of 100 ladies to an "At Home" on board the vessel, and of this number eighty accepted the invitation to be present. Evident pains had been taken to ensure the success of the gathering, the ship being scrupulously clean throughout; and almost every member of the ship's company was present to assist in the function. Flags were flying at each masthead, conspicuous amongst them being the large flag bearing the words *John Williams*. The whole of the deck was covered with awnings to protect the visitors from the rays of the sun, and the sides of the ship were neatly draped with bunting. Afternoon tea was served on the upper deck, the Polynesian crew being most assiduous in their attentions to the ladies.

Early in the afternoon Captain Hore and his officers escorted the guests over the ship, Mr. Williamson performing a similar duty in the engine-room. After partaking of refreshments the company gathered together, and Lady Renwick, on their behalf, briefly thanked Captain and Mrs. Hore for the opportunity afforded them of meeting on board the missionary vessel, and hoped as a result of that gathering their interest in the work would be largely increased. To her it was a heritage of joy and thought as she stood there and reflected upon all that had been accomplished in the past in the conversion of the heathen, and she earnestly hoped that they would one and all go hence determined to do more for the spread of Christ's Kingdom throughout the world. In moving a vote of thanks she trusted Captain Hore would say not a few words to them, but many.

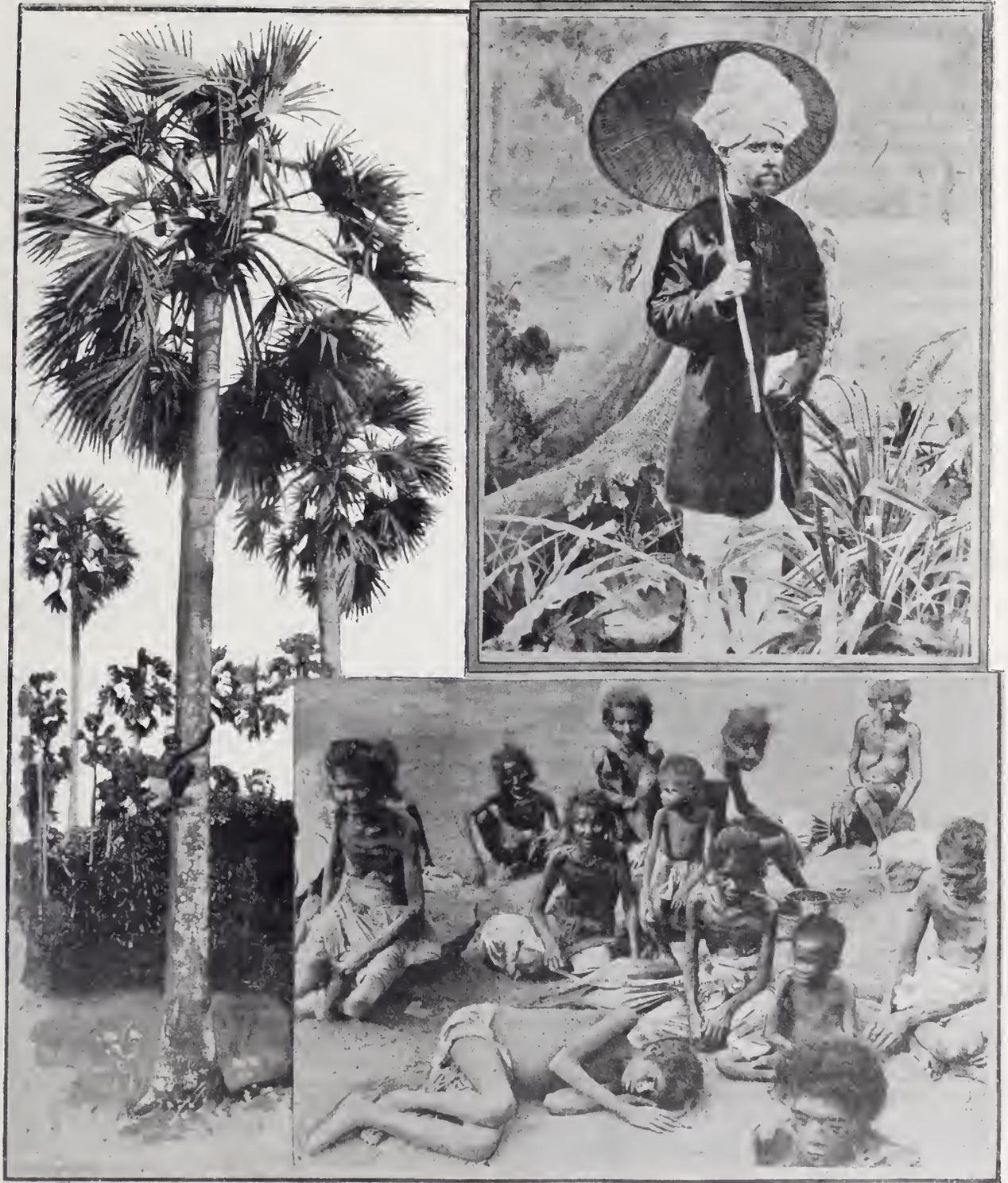
Captain Hore, in replying, stated that instead of being thanked he should thank the ladies for their attendance that afternoon. He and Mrs. Hore were desirous in some way of expressing their appreciation of the many kindnesses they had received from their friends in Sydney, and as they were unable to invite them all to their own home, Mrs. Hore had suggested that they might all meet on the *John Williams*. It was just twenty years ago since he first entered the service of the London Missionary Society, and having been so long connected with their ships he thought there could be no better place for them to meet than on board the missionary vessel. Many of those present were able to inspect the vessel only when she was full of cargo, and her decks to some extent littered up; now they were able to see her in comfort. Fifty years ago this enterprise in which they are engaged was a very small one; now it was assuming a vast magnitude. Half a century ago a small schooner sufficed to do the work in the South Seas; now the vessel on which they were assembled, and which was supplied with both sail and steam power, barely sufficed for the work that was required of her. The work had spread, and the ship amply proved the necessity for her use. Each voyage she left Sydney filled even to her decks with various missionary requisites. Last voyage, which was the shortest she had yet made, the vessel travelled 9,290 miles, conveying 33 missionaries

and their families, and 190 natives; 18 mission stations were visited. Of the above distance 3,386 miles were performed under sail alone, and 5,904 under steam and sail combined.

Captain Hore then described the work in some of the islands visited by the vessel. At Manihiki and Rakahanga, in the Cook Islands, nearly every adult was a church member. The people also had beautiful buildings in which to worship, and yet in years gone by our missionaries had been unable to land there owing to the savage nature of the people. The work was not always one of sowing and ploughing, but sometimes, happily, was one of reaping, and at Manihiki and Rakahanga the missionaries were reaping the rewards of those who had preceded them by sending forth from these islands teachers to New Guinea to preach Christ to the heathen there. It is the work of the missionary ship to visit these distant islands, to convey European missionaries there in order to encourage the pastors in their work; also to carry Bibles to them, and to convey some of their number as missionaries to New Guinea. In the crew of the vessel we had an object lesson, many of them being the sons of church members in the islands. Captain Hore concluded his highly interesting address by exhorting all his hearers to more earnest effort in winning the heathen for Christ. The crew then sang some of their island melodies in the Rarotongan language, among them being "Pull for the Shore" and "Home, sweet Home," after which Mrs. Hore presented to each a neatly worked guernsey, marked in white "L.M.S. s.s. *John Williams*," the gift of Miss Hill, a member of the Newton Christian Endeavour Society, Auckland, who had worked each garment with her own hands. The names of the crew were called out one by one by Captain Hore, and much merriment was created when he called upon "John Wycliffe" to receive his present. The last one called on was Daniel, a Samoan, whose father, Kirisome, Captain Hore stated, had been for thirty years a pastor in the Elliee Group. And thus terminated a most interesting and unique gathering, and one, too, which will long be remembered by those who were privileged to be present.

## SELF-SUPPORT OF NATIVE CHURCHES IN INDIA.

THE Pareychaley district has about 18,000 native Christian adherents. The people have two chief sources of income—the produce of the fields, such as rice, tapioca, grain, mullet, &c.; and the produce of the trees, chiefly the tall palmyra palm, which gives a sweet juice, which, when boiled down, gives a coarse kind of sugar. Now, for the past five years the people of this district have suffered from famine from want of rains. Year after year has gone, and the crops have failed again and again, till they were almost disheartened. To show you what they have suffered, I give you a photo I took in the market-place at Pareychaley. No. 1 shows a few of the worst cases which came to receive a little (kunji) rice, water, and salt I had promised to give to them. Many, however, worse than these, stayed in their homes and starved. Well, from this photo you may imagine that the people had not much to give. Of course there



1. FAMINE SUFFERERS. 2. TREE CLIMBERS. 3. LABAN.

were some who lived on their former savings; on the other hand, many lived from day to day as they best could. Yet all through the years the people have kept on contributing to the support of the mission agents and the schools. The second source of income the people have is sugar from palmyra tree climbing. The trees are sixty, ninety, or even over 100 feet high. It is hard work to climb, as some do, thirty trees twice a day, and every day, too. No wonder the people often go to sleep in church, or are drowsy and seem difficult to rouse. No. 2 photograph shows a climber about a quarter way up, and No. 3 shows a man in the tree getting the juice from the little pots just under the flowering stems to catch it. A very great many of the Pareychaley Christians are tree-climbers. I should think there are a million trees in the district. Now, poor as the people are, they respect their catechists, and they care to have chapels. In a few places we have good buildings; but the ordinary village chapel has mud walls, palmyra rafters, a thatched roof, and perhaps doors, windows, a chair, and a table. The mission agents in charge of these congregations are pastors, evangelists, and catechists. Then there are the schoolmasters. No. 4 is the photo of an evangelist, by name Laban. Laban works hard, and under him the people have nearly finished a nice new church.

Now, as you may suppose, there is not much wealth among the native Christians of the Pareychaley district; yet during this last year the mission workers directly engaged in the churches—*i.e.*, the pastors, evangelists, and catechists—have only received less than R.600—that is, rather less than £40—towards the salaries of them all put together. All the rest of their salaries have been contributed by the people. They have their own finance committee, they fix themselves the salaries to be given, and, as you see, are *in this way* nearly self-supporting. I think they have done well. But (there is nearly always a but) we are in great difficulties about the buildings, especially the schools. Even to erect and maintain the poorest buildings for the people is difficult, and the Travancore Government are being very hard upon the people, and saying that unless the schools are spacious, unless whitewashed, furnished with chairs, tables, blackboards, maps, &c., the usual grant in aid will not be given. Now, I have not begged much lately, but if any friends at home would like to build a chapel out here I shall be glad to send them plans and photos. I have chapels varying in cost from one rupee (one shilling and fourpence) up to, say, 2,000 rupees. The people greatly need help for this. But before I close I am sorry to tell you that the Travancore Government have passed a law making it a penal offence to build even such a chapel as this without first obtaining their permission. This is a great wrong to the people; it is an invasion of the rights of property; it is such a law as exists nowhere else in India, and we are intending to bring the matter before the Secretary of State for India. Pray for us that this great hindrance may be removed, and, above all, pray that the Travancore Christians may have God's Holy Spirit given to them, and that they may grow in grace and in the knowledge of Jesus Christ,

J. KNOWLES.

## THE SCHOOL FOR MISSIONARIES' DAUGHTERS.

THE Committee of Walthamstow Hall, Sevenoaks, desires to bring before the Christian public the claims of this Institution for the education of missionaries' daughters. Although it has now been established for nearly sixty years, and more than eighty girls of various Christian denominations find in it a home as well as a school, its valuable work has been too little known, and it is not, perhaps, easy for Christians at home to realise the difficulties in which missionaries would be placed were it not for such a home, where their children are tended and educated during long years of enforced separation from their native land for Christ's sake.

The Institution has been, and still is, a nursery for future workers in various branches of Christian usefulness, the education, as proved by the examination results here appended, being both thorough and efficient.

The amounts paid by the parents are necessarily inadequate for the requirements of the children, and additional annual subscriptions are very urgently needed if the present number of children is to be maintained.

The annual meeting of the school takes place on May 20th, at Walthamstow Hall, when Dr. Monro Gibson has kindly promised to take the chair, and to which friends are warmly invited.

Further information on any point will be gladly furnished by W. Edwards, Esq., jun., Hon. Treasurer, 14, Daleham Gardens, Fitzjohn's Avenue, or Mrs. Pye-Smith, Hon. Secretary, Sevenoaks.

### CAMBRIDGE LOCAL EXAMINATIONS.

The following list contains the names of thirty-nine pupils who passed the Cambridge Local Examinations in December, 1896. There were three failures, one among the Seniors, and two among those who took the Preliminary Examination.

\* Distinguished R.K. (Religious Knowledge), E. (English), F. (French), M. (Music), B. (Botany), A. (Arithmetic), H. (History), G. (Geography).

### SENIORS.

Class II.—M. Bullock, India (\*R.K., E.); A. D. Bate, Folkestone (\*E.).

Class III.—L. M. Summers, India (\*M.); N. E. Fische, China; M. Rowlands, Madagascar.

Satisfied the Examiners.—D. B. Evans, India (\*M.); L. Brown, South Africa; A. L. M. Edge, St. Leonard's-on-Sea; M. E. Williams, Jamaica.

### JUNIORS.

Class I., Division II.—D. Price, Stroud Green (\*R.K., E., F., B.).

Class II.—A. E. Thomson, India (\*R.K., M.); E. C. Cousins, Madagascar (\*R.K.); E. A. Williams, Cardiff.

Class III.—E. I. Sibree, Madagascar (\*R.K., E.); W. M. Hacker, India (\*R.K.); J. A. Heberlet, India.

Satisfied the Examiners.—W. Bullock, India; E. S. Emlyn, India; E. E. Helm, South Africa.

Students between 16 and 17 who have satisfied the Examiners.—P. E. Grenfell, Africa; F. E. Hadfield, South Seas; J. K. Marriott, South Seas; J. E. Vaughan, India; F. A. Vaughan, India.

### PRELIMINARY.

Class I.—F. L. Bate, Folkestone (\*R.K., E., G., II., F.).

Class II.—M. H. Hacker, India (\*R.K., E.); F. H. Wookey, South Africa (\*R.K., E.).

Satisfied the Examiners.—D. I. Houlder, Madagascar (\*E.); E. E. Pratt, Jamaica; M. D. Rees, China.

Students above 14 who have satisfied the Examiners.—L. E. Hockett, Madagascar; G. E. Hutchinson, India; N. K. Johnson, Madagascar; A. G. Jones, India; B. Jordan, India; L. C. Lawes, South Seas; D. E. Newell, South Seas; A. M. Slater, India; A. L. C. Wills, China.

## IN MEMORIAM.

THE REV. WILLIAM ASHTON, OF BARKLY WEST,  
SOUTH AFRICA.

THE Senior Missionary on the Society's roll-call has been called to his rest during the past month. The Rev. William Ashton was sent out to Kuruman in February, 1843, and for nearly fifty-four years has lived and worked in South Africa. "The contemporary of Livingstone, the junior of Moffat, has lived to become the father of the Mission."

A short time ago Mr. Ashton sent us the following reminiscences of his early days, intending to follow them up with those of a later period. They will be read with peculiar interest and sympathy.

"HOW I BECAME A  
MISSIONARY.

"While I was a youth, still in my teens, I became a member of the Church at Albion Chapel, Ashton-under-Lyne, then under the pastoral care of the Rev. J. Sutcliffe. My first serious thoughts about becoming a missionary were produced by hearing a missionary sermon, preached by the Rev. Richard Knill, from the text, 'When it pleased God to reveal His Son in me,' etc. Before Mr. Knill left

Ashton I went to see him, and told him my feelings. He gave me advice and encouragement; and the result was Mr. William Sunderland took me by the hand and assisted me to prepare for entering Airdale College, Bradford.

"I did not at the first obtain my father's consent to enter college as a missionary student; this was left an open question. While I was at college Mr. and Mrs. Moffat came to England, and as Mrs. Moffat was a member of the same church when she went to Africa, they were often at Ashton; and partly by their influence my father consented that I

should offer myself to the London Missionary Society. My professor—the Rev. Walter Scott—the father of Professor Collet Scott, recommended me to the Board, and after a very short and easy examination I was accepted. Mr. Arundel, then the Foreign Secretary, introduced me to the Directors. Mr. John Lewis, of Islington, was the Chairman, and began the interview by asking me how and where I had spent the Sunday—this meeting was held on a Monday forenoon. I said I was in Birmingham, and had come by the night train. 'Ald whom did you hear?' I said I heard Mr. Angel James. 'And can you give us an idea of the sermon?' I answered that it happened to be an anniversary sermon for the Sunday-school, and the text was, 'She hath done what she could.' The first idea was, *all* could do something for the Master. The second was, that

everyone was responsible for the proper use of his or her abilities and opportunities for doing good. At the conclusion, Mr. James leaned over the pulpit, and, stretching out his hand, said, 'Now, what have you



THE LATE REV. WILLIAM ASHTON.

done? Come, sum it up; it will not take you long, for some of you have done *very little*.' When I repeated this last part, I gave it in the tones and shake of the head of Mr. James. The Directors smiled, and I was then at ease. I was asked as to where I wished to go as a missionary. I said I placed myself in the hands of the Board; but as I had frequently been in the company of Mr. and Mrs. Moffat, if it were agreeable to the Directors, I should prefer to go to Africa. Mr. Moffat urged this, so that I, with Joseph Gill, of Manchester, and Walter Inglis, a Scotchman, were appointed to go with Mr. Moffat on his return to Africa.

"But as yet I was only half a missionary, and I found my other half in the quiet village of Morley, near Leeds, in the house of Mr. Thomas Dixon, who was a deacon at Rehoboth Chapel. His daughter Sarah was a member of the church under the pastoral care of the Rev. John Calvert, and she became my wife. We were married in East Parade Chapel, Leeds, by the Rev. John Ely, who was then the pastor.

#### "PREPARING FOR MISSION WORK.

"Mr. Moffat was delayed in England for some time after we were ready to leave, and hearing from him that there was printing and bookbinding to be carried on at Kuruman, I got an insight into these departments of work before I left England. I was introduced to the foreman of the printing office at which the *Patriot* newspaper, edited by Mr. Josiah Conder, was printed; and at Ashton I introduced myself to a bookbinder, to whom I gave a lot of work on condition that he should show me how to do as much of the work as possible myself. As no bookbinding had been done at Kuruman—printing only—I found this acquisition afterwards very useful.

#### "THE VOYAGE AND DETENTIONS.

"At length, when Mr. Moffat was ready to leave England, Mr. Green offered to send him to the Cape in his new ship—*The Fortitude*—and Captain Buckham, who had given up a seafaring life, being advanced in years, offered to make *one more* voyage so as to have the pleasure of taking out Mr. Moffat and his party to the Cape. We were about three months on the voyage, spent in learning the new language."

If he had been spared until July 13th, Mr. Ashton would have reached the good old age of fourscore years. On his last birthday a large number of Europeans and natives assembled in the Ashton Jubilee Church to offer their eongratulations to the venerable missionary. The Good Templars came in full regalia to do honour to the chaplain of their lodge. In writing of this, Mr. Ashton adds, "How quickly time flies when people are fully employed! It seems strange to me to think I am in my eightieth year, and in my fifty-fourth of mission work. I have much reason to be thankful to God for His past and present mercies, which have sustained me so long, so that I am still able to work for the Master, though, of course, not to the extent of my former strength and ability."

The good work done in these fifty-three years cannot be summed up here. Besides general mission work Mr. Ashton superintended the printing press, prepared and revised the Sechuana version of the Scriptures, and, in 1857, commenced a monthly periodical in the Sechuana, *The Instructor and News Teller of the Bechwana*. Mr. Ashton has, throughout this long period, taken a noble and active part in Christianising and civilising this portion of the great "Dark Continent."

## A PROPOSED MISSIONARY LIBRARY FOR CAMBRIDGE UNIVERSITY.

A NEW phase of missionary work is a proposal to establish a United Missionary Societies' Library in Cambridge University. The idea originated at the Students' Volunteer Missionary Conference held at Liverpool at the beginning of last year, and since then it has been under the consideration of a Committee representing all the Missionary Associations in the University. It is now resolved to institute a library, which is to be open to the whole University, in connection with all Missionary Societies having auxiliaries in Cambridge. It is to be placed in the hands of six trustees, of whom, according to the deed, "two shall be resident graduates, not less than two subscribers to Church of England Missionary Societies, and not less than two subscribers to other Missionary Societies." The trust is now constituted thus:—Rev. H. C. G. Moule, D.D., Principal of Ridley Hall, Cambridge; Prof. Maclister, M.D., F.R.S., St. John's College; Rt. Rev. the Lord Bishop of Durham; Rev. H. E. Fox, M.A., Clerical Secretary of the Church Missionary Society; Rev. A. N. Johnson, M.A., Home Secretary of the London Missionary Society; Rev. W. T. A. Barber, M.A., Secretary of the Wesleyan Missionary Society. The Working Committee, too, is to be a thoroughly representative one, with a member from each of the Missionary Society's auxiliaries which exist in Cambridge. It is intended that the library shall contain all current literature bearing on Foreign Missions, copies of all the Missionary Magazines, together with biographies, histories of missions, and books of reference. It is hoped by this means to unite more closely all those who are interested in this great cause, and to give them better access to its study as a witness that God's work is as well worth study as any work of man's. For this purpose it is intended to obtain the lower part of the Henry Martyn Memorial Hall, which has the advantages of permanence and the most central position in Cambridge. This part of the building is now used as a shop, but the upper half has been for many years the nucleus of missionary work in Cambridge. The Trustees of the Hall are willing to hand over the lower building to the Library Trustees and Committee, and, in consideration of £1,500, to remove the mortgage which still remains on the whole Hall. The working expenses are to be met by annual subscriptions, but a further £300 will be required for immediate alterations.

It is hoped that many will take an active interest in the scheme, for it promises to be a useful addition to promote the missionary enthusiasm in the University. Further information will be gladly sent, to any who wish, by the Secretary, Mr. H. T. Hodgkin, of King's College, Cambridge, and donations or subscriptions will be received and acknowledged by the Hon. Treasurer, Rev. T. C. Fitzpatrick, of Christ's College, Cambridge. Cheques and postal orders to be made payable to "Henry Martyn Library Fund," crossed "Foster & Co."

JOHN EVAN SPICER,

# WOMAN'S WORK



## BACK TO WORK AFTER FURLOUGH.

BY MISS GEORGINA SMITH, OF PEKING.

I AM sure my many friends will be glad to hear I reached my destination, Peking, safely, in renewed health and strength, the beginning of November, after a very pleasant, if rather lengthy, journey of over two months. How natural the dirty old city appeared, as the little donkey was riding, with a shake of his bells and a flourish of his heels, passed through the south-west gate! The neglected streets, worn into deep ruts with the traffic of ages, the cumbersome, springless carts, the heavily-laden wheelbarrows drawn by panting, weary men, their half-clad bodies streaming with perspiration in spite of the cold north wind blowing, the innumerable vendors of countless articles to meet all Chinese needs—these and many other well remembered sights and sounds greeted eye and ear as we passed along. Even the odours seemed to be unchanged with the exception that they had perhaps gained a little in penetrative power.

I received a very warm welcome from both English and Chinese friends, and for the first few weeks after my return was very busy receiving calls and acknowledging a great variety of gifts. The Chinese consider it very bad taste to visit empty-handed a friend who has been away from home for any length of time.

The church welcomed me and Mr. Smith, who arrived from Australia the same time as I did from England, with

the usual tea-meeting; but as I imagine you have all frequently read descriptions of these mild Chinese dissipations, I will not enter into any details here, as I am anxious to tell you a few words about our work.

The Bible-woman, Kuang nai-nai, an old married school girl, has done very faithful work during my absence. She has regularly visited the homes of the church members and inquirers open to us, has carefully instructed those women anxious to press on with their reading, and has prepared seven women for baptism. I now have another woman engaged in this important work of teaching our Christian women to read their Bibles. In one or two homes the husbands are learning to read with their wives, but such humble-minded spouses are indeed rare in this land. In some courts neighbours have requested to be taught. I am glad, therefore, to be able to report a healthy and steady growth in this necessary but unromantic branch of work amongst the homes of China.

There is growth also in other directions, as the following little account will, I think, show.

About five years ago I was asked to visit a young Chinese lady, who had been an almost helpless invalid for three years. Every Chinese remedy had been tried in vain, and her husband's parents, who live about fifty miles from the capital, had sent her up to her parents in Peking to die. After a successful operation which a lady doctor kindly performed at my request, the invalid got quite well, and her gratitude and that of her parents was very great.

A warm friendship was cemented between me and the whole family, which has continued ever since. As soon as Tsaoku nai-nai had quite recovered her health, her mother-in-law insisted on her returning to her lawful sphere. But in the meantime she had given such good evidence of a true change of heart that before leaving Peking she was baptized, and I trust she is witnessing for Christ as faithfully in her far-away heathen home as she did amongst her own people here. After she left, her mother requested that the Bible-woman might still continue her visits to their home, which she has faithfully done, and the first woman I had the joy of seeing baptized after my return from England was the second member of this interesting family to become a follower of Christ—viz., Tsaou nai-nai, the mother. A younger daughter, who within the short space of two years was a wife, a mother, and a widow, is to be examined for baptism next Sunday, and with her the youngest member of the family, a very intelligent lad of thirteen, with an exceptionally nice disposition. He is at present under my care and control at the father's special request, and lives with one of our Bible-women in order to be able to attend our boys' day-school. The father is one of the Empress Dowager's eunuchs, and was well off when I first knew him, but he is addicted to opium-smoking and gambling, and is bringing his family to great poverty. He respects the Christian doctrine and acknowledges it to be the only true one. He is willing his wife and family should partake of the blessings the Gospel brings, but he apparently neither seeks nor desires them for himself. Since writing the above, the second son, a very quiet, well-behaved lad of fifteen, has come out on the Lord's side, and he is to be baptized with his sister and little brother shortly. The eldest son, I regret to say, is following in his father's footsteps, and is already a worthless fellow.

“A LITTLE CHILD SHALL LEAD THEM.”

Some ten years ago one of our school girls, then only fourteen years of age, was given by her mother to a heathen husband, whose family live at a little village about six miles from Peking. Her mother-in-law was very strict and very suspicious, and only allowed her to come and see us a few times in all those years. The poor child from the first had a hard time of it. If she knelt in prayer she was supposed to be concocting some evil plans to injure the family. If she sang a hymn, “What did that strange song mean in her mouth?” In fact, everything she said and did was used against her to confirm the fact that she was of a different heart, and they disliked her accordingly, especially the mother-in-law and the husband. Two children were born; the eldest, a very intelligent little girl of four, the very apple of her old grandmother's eye, was taken ill some months ago. The usual Chinese remedies were tried without success, and at last the old lady yielded to the mother's entreaties and brought the little one here. They remained here altogether for two months. The

mother was also allowed to stay twenty days, a privilege she very much appreciated, although she was allowed very little liberty and could only occasionally attend services. The Holy Spirit seemed to touch and enlighten her mother-in-law's hard heart and darkened mind. She seemed to enjoy hearing the Gospel preached, and she assured us that upon her return home she should destroy all her false gods and simply keep the ancestral tablets. But the little sick child while here loved to hear about Jesus Christ. She learnt to sing one or two children's hymns, and was never so happy as when reading a very dirty and most fearfully-abused little hymn-book, her constant and much-loved companion. The first thing in the morning she would pull her mother's dress and say, “Come, mother, let us all have worship.” She would insist, even when she was very weak, on her old granny carrying her into the front chapel while I was holding my heathen Sunday-school, and I used to see one bright little black eye fixed upon me with the most piercing intentness as I told the children Bible stories or taught them the hymn, “Jesus loves me.” The other eye was quite invisible, being all swathed in bandages! May the whole family gradually follow this dear little child's example, and accept Jesus Christ as their Saviour in the same child-like spirit! May her poor young mother be much comforted and helped by her tiny daughter's faith and love, and may this little one be gathered very close to the Master's heart and remain His for ever!



### NEW METHODS OF WORK—APIA, SAMOA.

FOR many years Apia has been known to the seafaring world as “the Hell of the Pacific.” This unenviable title was earned by reason of its numerous drinking saloons, every third house in the town being some kind of grog shop. No coffee rooms or temperance bar existed. For nine months in the year the harbour of Apia—which is a particularly good one, with a stream of fresh water flowing into it—is full of all kinds of vessels—men-of-war, merchant ships, and steamers. Nothing was done for the hundreds of sailors who frequented the town.

But the London Missionary Society, which has been working in the island for upwards of sixty years, was able, at last, to take the matter up, and about two years ago opened a “coffee house and free reading-room.” Here good refreshments and temperance beverages may be bought; English, Colonial, American, and German periodicals read; chess, draughts, and other games may be indulged in; and if Jack Tar wishes to send a letter to his friends across the sea, he can be supplied with writing materials at a trifling cost. There is, however, a difficulty in obtaining suitable literature for the reading-room, and Mr. Goward, the missionary in charge, would be most grateful to any friends who would regularly send him some of the leading weekly and monthly

papers and magazines, the illustrated ones being especially appreciated by our English sailors.

This venture has been so successful in every way that a further step has been taken, and a few months ago the "Apia Young Men's Institute" was opened. Every member pays an entrance fee and four shillings each quarter. A good

brothers, love outdoor sports. The actual working expenses are only about £25 per annum, so the Institute bids fair to become not only self-supporting but aggressive.

The Apia Foreign Church, as the Society's building is called, is prospering. Mrs. Goward is the organist, and a very large choir contributes much to the brightness of the



SAMOAN PICTURES.

library and a large number of interesting indoor games are provided, and classes are held in arithmetic, Samoan and English languages, book-keeping, drawing, drill, etc. These classes are conducted by gentlemen who kindly give their services. Cricket and tennis clubs are formed in connection with the Institute—for Samoan youths, like their English

services, which are alternately Congregational and Episcopalian. The Sunday-school library is a valuable institution, and is much appreciated. Each scholar has to pay sixpence a quarter, and the fees go to buy new books.

There are flourishing Gospel Temperance and Christian Endeavour Societies.

# NEWS FROM OUR STATIONS

## PERSONAL NOTES.

**CHINA.**—During the New Year's series of special services in Chung King an outpouring of the Holy Spirit moved the churches as they have never been moved before. The Rev. A. E. Claxton writes:—"The interest increased as the services proceeded, more and more each evening rising to testify or to pray. God has blessed us all in the visit of His servant Bishop Joyce, of the Methodist Episcopal Church, who has kindled in some, and fanned to glowing fervour in others, a flame of faith, love, and zeal which cannot fail to be productive of increase in the things of the Kingdom of Heaven. Bishop Joyce proceeds to Cheng-tu, the capital, leaving to-morrow, and on his way back hopes to spend ten days more with us. Meanwhile, we shall be earnestly praying for such a baptism of the Spirit that I think you may expect soon to hear of many who have been led to cross the dividing line and declare themselves the 'redeemed of the Lord.'"

**INDIA.**—In reporting upon the extent of the famine in the Mirzapur city and district, and the efforts put forth to relieve the suffering people, the Rev. D. Hutton says that the ladies of the Mission and the native Christian women have done splendid work in the hospital, and must have saved many lives by their constant attention to the wants of the sick and weak. The impression of self-denying, generous Christian sympathy which these ladies by their daily work at the hospitals have made will not soon be effaced from the minds of either the sufferers themselves or the people of the city. Before steps were taken by the authorities, one gentleman, a member of the English congregation, and several native gentlemen fed hundreds of starving people every week. These facts may be taken as descriptive of efforts in other parts of the country where distress has prevailed.

## FROM THE SECRETARY OF THE WATCHERS' BAND.

EVERY faithful "Watcher" will, of course, remember the anniversary meetings of our beloved Society, which are now so near at hand, and will strive both by fervent prayer and by vigorous effort also—where this is possible—to make these meetings in every respect successful.

It is the earnest desire of all upon whom the responsibility for the meetings largely rests that from them may come such quickened interest and fresh inspiration as will give a new impetus to the work that is being carried on, both at home and abroad, and bring an outpouring of blessing upon all the workers. Think of the possibilities these meetings involve, of the noble

purposes that may be born, of the devout resolutions that may be made, of the wealth that may be set free for the Saviour's service, of the consecration and fuller consecration of many hearts and lives. But if there is to be spiritual profit from the meetings, there must be spiritual preparation for them, and in this even the humblest "Watcher" may enjoy the privilege of taking part.

THE annual meeting of the Watchers' Band, which will be held in the City Temple on Wednesday, May 12th, at 3 p.m., specially claims the prayerful regard and help of all who are interested in this important movement. The programme is now complete, and I shall be pleased to supply copies on application. The Rev. C. A. Berry, D.D., Chairman of the Congregational Union of England and Wales, will preside. The Australasian Divisions will be represented by the Rev. Ll. D. Bevan, LL.B., D.D., of Melbourne, the China Division by the Rev. John Macgowan, of Amoy, and the South India Division by the Rev. Bernard Lucas, of Gooty. The Rev. A. N. Johnson, M.A., Rev. R. G. Campbell, B.A., of Brighton, and the Hon. Secretary of the Band will also take part.

ONE of the privileges attaching to the office I have the pleasure to fill is being brought into contact with so many devoted workers, who, at home as well as in the mission field, are rendering such faithful and fruitful service. Never before have I had so many communications as have recently reached me, testifying to fuller recognition of the value of the Band by the missionaries, to the growing influence it is exerting throughout the churches, and to the increasing devotion of the secretaries. It is seldom now that a secretary complains of the "trouble" the work involves, but there are numerous expressions of appreciation of the privilege and honour of the service thus enjoyed. Many thankfully bear witness to "growing knowledge," and consequently "increasing interest," and one valued co-worker speaks of the assurance that "God is in this work, blessing it more than will be realised perhaps in this generation."

ONE secretary, however, plaintively writes:—"I have no help or sympathy from our minister"; and another says:—"I would like to suggest that the ministers of our churches be asked to give the movement more prominence. Our pastor, though a member, never mentions it." It is strange that a movement such as this, which touches the deepest life of our churches, which involves such wide-reaching issues, which has within it such wondrous possibilities, and which has been so richly blessed, should not be thankfully welcomed by every minister, but should have thus to plead for recognition, and should suffer for lack of sympathy! Surely, in the words of the Apostle, we may say to those concerned:—"Brethren, these things ought not so to be."

WILL those secretaries or members who have not yet sent in their Renewal Forms kindly do so without further delay?

JAMES E. LIDDIARD.

## NEW BRANCHES.

Branch.	LONDON.	Secretary.
Fulham (Dawes Road)	... ..	Miss L. Munford.
Lower Clapton	... ..	Mr. F. J. Layton.
	COUNTRY.	
Beebles	... ..	Miss A. Hannah.
Coventry (West Orchard)	... ..	Miss Wilkins Smith.
Creaton	... ..	Miss Hull.
Leeds (East Parade)	... ..	Miss Dodgshun.
Newbury	... ..	Miss C. Pratt.
Newcastle-on-Tyne (Bath Lane)	... ..	Mr. Wm. Blakey
	WALES.	
Aberdare (Moriah Aman)	... ..	Miss Jane Lewis.



## CHINA.

IN sending a brief account of another TOUR TAKEN WITH MR. SPARHAM AND DR. GILLISON, IN THE DISTRICTS OF HIAUKAN AND YÜN-MUNG, DR. GRIFFITH JOHN writes "with a heart full of gratitude for all the good work which is going on in the whole of that region. Everywhere the divine seed is springing up, and the prospect of an abundant harvest is very bright. The revival in connection with work at the Liu village is specially gratifying. The station was established about twenty years ago. At first there were no signs of progress. Then came declension and death. For years there were no accessions of any value, and we felt inclined to despond. The tide has turned, and our hearts are greatly cheered by a new manifestation of God's saving grace at and around that centre. The backsliders are returning, and the outsiders are pressing in. This is to be ascribed mainly to the unwearied labours and earnest prayers of Mr. Liu, our native evangelist at this place. On this journey there were baptized eighty-one in all—adults, 67; children, 14. In the years gone by that would have been considered a good year's work so far as results are concerned. But we have got beyond that stage. We have got through the tens to the hundreds, and we are now looking forward to the day when we shall go beyond the hundreds and reach the thousands. May that day soon come to pass!"

AT THE ANNUAL MEETING OF THE FINANCE COMMITTEE OF THE ALICE MEMORIAL AND NETHERSOLE HOSPITALS, DR. THOMSON, IN SUBMITTING HIS ANNUAL REPORT, SAID THAT THINGS WERE GOING SO SMOOTHLY IN THE HOSPITALS AT THE PRESENT TIME THAT THERE WAS NOTHING REQUIRING SPECIAL MENTION. THE TREASURER'S STATEMENT SHOWED THAT INSTEAD OF HAVING, AS HAD BEEN THE CASE AT THE BEGINNING OF THE YEAR, AN OVERDRAFT AT THE BANK, THEY HAD NOW A BALANCE IN HAND OF NEARLY 800 DOLLARS.

## INDIA.

HONOUR TO NEWS CAME BY THE LAST MAIL THAT THE WHOM HONOUR Rev. M. Phillips, our senior Tamil IS DUE. missionary, has been made a Fellow of the Madras University. This is an honour as wisely bestowed as it has been deservedly merited. From his knowledge of the Tamil vernacular, and his interest in

primary as well as the higher education, Mr. Phillips will prove himself as wise in counsel as he is energetic in action. The Government of Madras, in taking this step, has shown a wise appreciation of the work of vernacular men, and it may be safely said that this honour could not have been more wisely bestowed.

IN THE LAST GOVERNMENT SCHOLARSHIP SUCCESS IN EXAMINATION Miss Webster's scholars EXAMINATION. acquitted themselves very creditably. In Standard IV. six out of seven passed, one gaining a scholarship of Rs. 15; in Standard V. five out of six passed, and one gained a scholarship of Rs. 18; in Standard VI. all of the six competitors passed in the first division, two gaining scholarships of Rs. 20 each. One of the girls (Katokeni), who headed the list in Standard V. last year, headed the list in Standard VI., against candidates from twenty-eight schools belonging to the different Missions in Calcutta and district. She has now become a teacher in one of the Church Mission schools.

RECENTLY AT JIAGANJ THE REV. PAUL BISWAS BAPTIZED A YOUNG MOHAMMEDAN NAMED AIN-UDDIN, WHO HAS BEEN FOR SOME YEARS HAS BEEN ON PROBATION. HE HAS BEEN FOR SOME TIME A TEACHER IN THE MISSION GIRLS' SCHOOL, AND HAS PROVED HIS SINCERITY AND COMMENDED HIMSELF TO THE AFFECTION OF THE LOCAL CHURCH. HIS BAPTISM HAS BEEN BY FIRE AS WELL AS BY WATER, AND IS NOT ENDED YET. HIS WIFE AT PRESENT REFUSES TO JOIN HIM, AND HE HAS MET WITH SOME MALTREATMENT. THE PRAYERS OF FRIENDS AT HOME ARE ASKED FOR, THAT HE MAY SOON BE JOINED BY HIS WIFE AND OTHER MEMBERS OF HIS FAMILY. AS A BOY HE WAS A PUPIL IN A MISSION SCHOOL, AND TRACES HIS FIRST INCLINATIONS TOWARDS GOD TO ITS INFLUENCE.

J. A. JOYCE.

## AFRICA.

A DARK THE REV. HOWARD WILLIAMS WRITES OUTLOOK. FROM MOLEPOLOLE, MARCH 10TH:—"YOU WILL BE VERY SORRY TO HEAR THE BAD NEWS FROM THIS PART OF SOUTH AFRICA. THE CROPS HAVE AGAIN FAILED, MAKING THE THIRD YEAR IN SUCCESSION. THE END OF THE MONTH BRINGS THE RAINY SEASON TO A CLOSE, AND AT PRESENT WE HAVE HAD NO RAINS WORTH SPEAKING OF. THE WHOLE COUNTRY ROUND ABOUT IS BURNT UP, AND THE LOCUSTS SEEM TO BE EVERYWHERE. WE ARE DOING OUR BEST TO FEED HUNDREDS OF STARVING ONES; THEY COME DOWN HERE EVERY MORNING—MEN, WOMEN, AND CHILDREN. ONE MORNING I COUNTED OVER SIXTY. THE SIGHTS WE WITNESS ARE ALMOST HEARTBREAKING. CHILDREN ARE BROUGHT DOWN TO US IN THE LAST STAGES OF STARVATION, AND MANY GROWN-UP PEOPLE HAVE SCARCELY THE STRENGTH TO GET BACK WHEN ONCE THEY HAVE GOT HERE. WE HAVE RECEIVED, JUST LATELY, FIFTY BAGS OF CORN FROM THE LONDON COMMITTEE, AND I HAVE OVER £70 IN HAND FROM THE DISTRESS FUND, BUT THIS WILL SOON BE EXHAUSTED. IF THE HARVEST TOTALLY FAILS, FIFTEEN MONTHS

must elapse from now before the poor people can look for any yield from their gardens. The outlook is darker even than last year when the rinderpest was upon us."

THE same letter tells of the death of A FAITHFUL CONVERT. Ramosoboro, who was one of Mr. Price's earliest converts. "Having found Christ, he devoted himself to every good work in his Master's cause. For a period extending probably over twenty years, he was a faithful, diligent teacher in the Day-school and Sunday-school. The children looked up to him and respected him. In the church he was faithful to his duties as a deacon, and this is saying a great deal. In reproving inconsistencies in the lives of his fellow-Christians, he was never behindhand—good proof that his own was consistent, for the Bechwana are not slow in returning the compliment. Such lives as these among the Bechwana are few. Thank God for them when we do find them, and when they are gone from us, we feel that a great blank has been made which will not quickly be filled up."



THE Irish Presbyterian Missionary Society has had, like our own Society, recent tidings of great joy from China. Their missionary, the Rev. T. C. Fulton, of Moukden, North China, has lately taken a tour round the country stations, and has met with much encouragement. He has had a similar experience to Dr. Griffith John in King Shan, and also the privilege of baptising 208 persons during the tour.—*The Missionary Herald*.

THERE is still much distress in parts of South Africa from the ravages of swarms of locusts, the prolonged drought, and rinderpest. In the Zontpansberg district news comes of Kaffirs parting with their little girls, or giving them in pledge for oxen, which they kill immediately. Some go several days' journey for a bucket of mealies, for which they have to pay 10s. or more. From other places come reports of Kaffirs exhuming and devouring oxen buried three months ago.—*The Mission Field*.

THE King of Congo has died after a short illness. He has reigned only about five years, and leaves no successor. Before he was put on the throne by the Portuguese, he was very favourable to the missionaries of the Baptist Missionary Society, and would frequently gather his people together to hear them. When he became King he had to be nominally a Christian, and conse-

quently the missionaries lost influence over him. He was never a good man, even from a Congo point of view, and was often engaged in acts of cruelty. The missionaries are hoping and praying that a good and just man may now be appointed as king, as it would make such a difference to the people among whom they work.—*The Baptist Missionary Herald*.

LORD KINNAIRD presided at the annual meeting of the Congo Balolo Mission on March 30. Dr. Harry Guinness, with the aid of several beautiful limelight views, gave an interesting illustrated report of the work of the Mission. He stated that it was started eight years ago in connection with the East London Training Institute, which had sent out no fewer than 900 men and women all over the world. The Mission had now associated with it 250 young natives who could read, and the Church membership numbered 160. They were sending out twelve additional men and women this year who were on the platform. They, at the request of Dr. Guinness, stood up and repeated together the 23rd Psalm.—*The Life of Faith*.

MR. DONALD FRASER writes from Livingstonia, telling of his recent tour through the South African colleges:—"Education is yet in a very undeveloped condition in South Africa. The country is young and the college life younger still. For a long time little opportunity for education was afforded the scattered Dutch population. And so even now the number of professional students is very small. There are only three or four institutions in all South Africa which can properly be called colleges, and in these the number of students is very limited. But in the schools there is a very large number of young men and women, who have begun their education rather late in life, and many of whom are preparing for college. There is a great future before the Christian associations. They have gained a recognised position at the very start of the new educational era that is opening, and by the grace of God they will keep it. At Wellington not less than ten Bible study groups have already been formed among the men, and at Stellenbosch more than twenty-five. But the most hopeful feature of all is this: the movement has not begun in an elaborate organisation, but in a deep spiritual awakening born of the Breath of God. . . . In many places the missionary question met with a ready response. Many of those volunteering were too junior to sign the declaration card; yet it was evident that a new missionary interest has been awakened in many lives, and will find practical expression in after years. . . . The girls' schools are ripe for a great work only a lady can do. She will find everywhere open doors, and hearts that long for Christ. Whoever comes in the name of the Lord will see a great awakening, and will touch the very heart of the Colony. May the good Lord send one, for the need and the cry are great."—*The Student Volunteer*.

DR. V. ARBURG, a German naturalist, who happened to cross the plain of Kaptulan, in Formosa, in company with the celebrated Presbyterian missionary Mackay, and heard him preach in a crowded native chapel, said to him one day: "I never saw

anything of this kind before. If the people in Hamburg saw this, they would gladly contribute to missions, and if sceptical men of science like myself would travel with missionaries and be witnesses of what I have seen in these plains, they would take up another position towards the heralds of the cross."—*Allgemeine Missionszeitschrift*.

It sounds almost like a fairy tale, that in the autumn of 1895 a tribe of aborigines were discovered in the colony of New South Wales, on the Murray River, in a region which has been occupied by white people for fifty years, whose existence had hitherto been unsuspected. They were living entirely naked, and in the greatest poverty, like beasts of the field in the so-called Mallee Scrub, the thorny, almost impenetrable bush of Australia. The benevolent Government has made them a grant of land near the mouth of the Murray River. The reports of the N.S.W. Aborigines Protection Association from their four mission stations continue favourable, and the foundation of another is contemplated. . . . The veteran missionary Hagenauer, who is now Inspector and Secretary to the "Aborigines Protection Board" of Victoria, reports that the work at the Moravian stations of Ebenezer and Ramahyuk amongst a little tribe of natives is making undisturbed and excellent progress. Of great interest is his remark that instead of the chronic decrease in the native population there is a slight increase at these stations. The station Ramahyuk has suffered a great loss in the recent death of the native Christian, Bessie Cameron, who was head of the Orphans' Home; she was one of the most gifted representatives of her race, and used her remarkable mental endowments both in speech and writing to help forward the Christianising of her people. . . . The Yarraburra Mission in Queensland was inspected in 1895 by the Secretary of the Australian Anglican Missionary Society. He was astonished by the progress that had been made at this station, which is so meagrely supported from outside. The natives had cleared 20 acres of bushland, and planted them with coffee, rice, tobacco, and maize; the little settlement was hoping to export a part of its produce this year. . . . Police-Inspector Fitzgerald, formerly an enemy of missions, reports thus to his superior upon the work of the Herrnhut missionaries at Mapoon on the east coast of the Gulf of Carpentaria. "As the result of personal observation of the management of the mission station of Mapoon, I can bear witness with great pleasure that this mission is in my opinion a perfect success; a proof of what sound common sense, courage, and goodwill can accomplish with savages. It was quite a new experience for me when I compared this station with others. . . . The results obtained here exceed all my experience among the aborigines during more than thirty years. I recommend that the Government should supply the station with a good boat and with 400 woollen blankets yearly. I am glad to have had the privilege of seeing a station which is conducted in so excellent a manner."—*Allgemeine Missionszeitschrift*.

MISSION work among the Chinese living in New South Wales, which at the present time is carried on only by the Presbyterians and Anglicans, is not without success. Ten Chinamen were baptized in May, 1896. At the annual meeting of the

Anglican Chinese Mission in Sydney in 1895 no less than six hundred Chinese were present. The Botany and Waterloo districts are worked with special energy by the Chinese preachers Tack Fan and Soo Hoo Tan. The Anglicans in Narrandera have baptized nine converts. The Wesleyans have unfortunately been obliged to suspend their Chinese mission for lack of funds after carrying it on for a year and a half. But the small community of Christian Chinese which they had gathered formed itself into an independent church in January of last year under the Chinese catechist David Shing, and paid up £58 for the expenses of church and school. In Victoria the various denominations working amongst the Chinese have had a year of special success. The Anglican mission reckons its converts to be about five hundred.—*Allgemeine Missionszeitschrift*.

THE Foundling Hospital in Canton, carried on by the Berlin Women's Union for China, has now a number of its former children working zealously for the kingdom of God, not only in China, but in Singapore, California, Honolulu, and Australia. Regular communications are kept with them, and grateful letters, often enclosing thank offerings, are frequently received. One girl, married to a doctor, has been working for ten years in a quite heathen town, very hostile to foreigners. Both husband and wife were constant in Christian work and prayer, and last year several candidates announced themselves for baptism, and the wife was able to open a girls' school. Another former pupil dwells with her husband about three weeks' journey up the river from Canton. Both have worked with great blessing, and the Christian community has increased so much that the husband has been ordained and made pastor of the church.—*Allgemeine Missionszeitschrift*.

MISSIONARY RIECHMANN, from Franzfontein in Hereroland, writes:—Every member of my Church has to feel himself pledged as a citizen of Heaven to help the establishment of the heavenly kingdom by word and deed. If any one goes on a journey and comes to some heathen huts, he must not come as a heathen, but as a Christian who travels with Jesus, and who even as he passes by leaves something behind him out of the treasure of his heart. My old schoolmaster, who was lately visiting his cattle-farm, and was away fourteen days, told me that he read the New Testament aloud to the mountain Damras whom he met, and talked to them in this way: "You can see that the Gospel of Jesus Christ changes people entirely. We used to despise you and would not even look at you; we used to call you 'you filthy Damra,' or 'you mountain baboon,' but now we invite you as friends to come to Jesus with us, that you may have your portion in the kingdom of heaven. For there is no difference there, no one will be asked whether he is white, black, or red." And it seems to be beginning to dawn upon them, for they understand and are attentive, but we Christians must be more earnest in giving testimony. I wish that I were young again to do this work, but now in my old days I will at least do what I can.—*Berichte der Rheinischen Missionsgesellschaft*.



EEN JAAR OP REIS IN DIENST DER ZENDING (A Year's Travel on Missionary Service). By the Rev. F. Lion Cachet, Secretary to the Dutch Reformed Missionary Society. Amsterdam: J. A. Wormser. 1896.

THIS large octavo volume of 880 pages, with many illustrations, records a visit paid by the author to Java. In 1890, he was specially commissioned by the Synod of the Dutch Churches and by the Committee of the Dutch Reformed Missionary Society, of which he is the Foreign Secretary, to inspect the work of that Society in Central Java, previous to its being taken over by the Church. Leaving Holland in 1891, he proceeded to Java, and was there about nine months, during which he visited all the sixty stations referred to. The book is not, however, a mere journal of Mr. Cachet's journeyings, but traces the history of the Society's work in Java, and does not fail to refer to the early efforts for the evangelisation of that island made by this Society through its missionaries, Milne, Supper, Medhurst, and others. The book is well got up, and freely illustrated with process reproductions of photographs and wood engravings.

RAMBLES IN CENTRAL CHINA. By W. Arthur Cornaby. Published by C. H. Kelly, 66, Paternoster Row. Price 1s.

MR. CORNABY, the author of "A String of Chinese Peach Stones" and "David Hill," in this little book takes his readers a very delightful and interesting ramble through Hupeh, the central province of China. They visit with him first the three cities of that province—Hankow, Wuchang, and Hanyang, which he describes as the "hub of the Chinese Universe," and afterwards they are taken to the other towns and villages of Central China, where the Wesleyan Methodist Missionary Society is also at work. The book contains some excellent maps and illustrations, and a list of lantern slides for use with it can be borrowed from the Mission house. A most enjoyable and instructive evening might thus be spent.

ON THE THRESHOLD OF THREE CLOSED LANDS. By Rev. J. A. Graham, M.A. Published by R. and R. Clark, Limited, Edinburgh.

THIS is the story of the Church of Scotland's Mission at Kalimpong, Darjeeling, told by one of the missionaries stationed there. The three closed countries, Nepal, Bhutan, and Tibet, into which no European may enter, lie round Kalimpong, and it is but natural that the workers there should gaze at them with longing eyes. This Mission is supported by the Young Men and Women's Guilds, and it has been in existence since 1870. It is worked by three European missionaries and their wives and one lady nurse, but already upwards of sixty native assistants are in the field. The whole hope of penetrating into those great closed lands lies with the native agents, and three or four years ago two of these were set apart as pioneers to take the Gospel to Bhutan.

In the early days of Indian Missions, William Carey felt it laid on his heart to make an attempt to enter that fast-locked

door, but the attempt was ineffectual. The account of this first entering in reads like a chapter from a modern Acts of the Apostles.

Sir Charles A. Elliott, K.C.S.I., LL.D., late Lieutenant-Governor of Bengal, writes an impressive preface to this little book, and gives an independent, cordial, and most gratifying testimony to the good the Mission has accomplished in religious, medical, and educational work. One feels that his opinion is one well worth having, and we rejoice with our sister Society on what it has been able to do. The book is admirably got up and contains about 120 illustrations.

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## WHEREUNTO WILL THIS GROW?

Tsao Shih.

DEAR MR. COUSINS,—I am glad to be able to send you good news of the work in the counties of T'ien Men and King Shan. Dr. John and I were nearly a month away from Hankow on our round of pastoral and episcopal visitation. The first part of our journey lay through a large, low-lying district which has suffered, for the second year in succession, a disastrous flood. As we sailed along we saw that many of the houses on the banks were utterly wrecked; the walls of others had fallen out, leaving only bare frames patched with ragged mats and reeds to keep out the wind, whilst scarcely a building had escaped serious damage. Although the flood came after the summer crops had been gathered in, the distress of the people is great. Thousands have had to leave their homes for more fortunate districts, above flood level, where they will probably be able to beg a little food from day to day to keep them alive during the winter months. It is a pleasing feature of Chinese life that sufferers from floods and other calamities are not regarded as ordinary tramps or professional beggars; indeed, it is considered quite the correct thing for the family to go out on a begging expedition when overwhelmed by such a disaster as that of this year. On our arrival at Pa Tsz Nao, we found that the house, which had been submerged for some weeks to the depth of several feet, was dry and clean. A number of the poorest Christians had been driven away to other places by the flood, but those who remained were very bright and happy.

Notwithstanding such untoward conditions, our services at Pa Tsz Nao were bright and joyous. Mr. Yeh, the native preacher, and a faithful band of workers have been greatly encouraged by the manifest desire of many to hear the Gospel, and we had the joy of baptizing twenty-seven persons, twenty of them being adults. It has become evident that our chapel will have to be considerably enlarged in order to hold the increased congregations which meet there. This will involve an expenditure which we thought, when we arranged the present building, might be postponed for a few years. The rapid growth of the work, however, makes it imperative that something should be

done at once. In their poverty-stricken condition the converts are unable to contribute much beyond their labour, which they freely offer. About £100 would enable us to take down the present inadequate old premises and rebuild them *above flood level*, on a scale large enough to give all the space required. Pa Tsz Nao is the centre of a most important work which is branching out in many directions, and it is desirable to have a chapel large enough for the converts from smaller groups to meet in it as often as possible. The united meetings of these smaller congregations give opportunity to the native preacher to instruct the scattered members of his flock more fully than he could do otherwise, and the larger meetings are a source of inspiration and help to the weaker brethren.

Deputations from two places nearly twenty miles away were awaiting us here. They were extremely anxious that we should visit groups of inquirers at each of those places. We had been in communication with them for many months, but as there was a difficulty between themselves and some of the Roman Catholic converts, it was thought better to leave them for a time. After some consideration, we agreed to pay the required visit. Ponies were provided by our hosts, and every one of our party, including our servant, was furnished with a mount. One of the mild excitements of travelling in this way is the uncertainty of the beasts provided. On a former journey, after the beast I was riding had fallen with me three times in ten minutes, I felt it was growing decidedly monotonous to be projected forcibly into the wheatfields at such frequent intervals, so I decided to walk, much to the disgust of the horse-owner, who feared lest he might lose part of his pay. To quiet him I was obliged to tell him that his old pony was like a bag of corn without the corn. There was nothing inside to hold him up, and I fear that my remark, which the Chinese greeted with a roar of laughter, was only too literally true. Some of the ponies are nasty and vicious; the really good ones are few. As a countryman once sagely remarked to a Cheshunt student, "Hall on us 'as got our bit o' temper, leastways you can't say as there hain't nobody as hain't got none." This very negative proposition is true of Chinese ponies.

We passed through Yiu K'eu, a busy mart on the river Han, which we hope to occupy whenever the time comes. At length we reached Yü Fang Hung, where we enjoyed the lavish hospitality of the "necophytes." Our reception was most cordial and our host very kind, but it was no small trial to be "on show" for twelve hours at a stretch, without a single moment to one's-self. The curiosity of the Chinese is insatiable. They stand and gaze at one with a dull, vacant stare which is calculated to drive the average Anglo-Saxon out of his mind in less than a quarter of an hour. It is a fixed, stony stare which gives no promise of ever relaxing, but inevitably suggests the idea of infinite duration. The only relief to be had is by preaching to the

starkers, and on this occasion there was no lack of opportunity to deliver our message. At the service forty-four persons were baptized, twenty-nine of them being adults. We might have received three or four times that number, but contented ourselves with the most reliable candidates, putting the rest back until our next visit.

Six hours' journey on a boat provided by the next group of inquirers brought us to Fung Keu T'u. From the boat a long, stately procession in single file wended its way to the village. Again the whole countryside poured out to watch this strange procession, and no doubt the folk were greatly impressed by the sight. These first visits to various places cost the new converts a good deal of money, comparatively, but we allow them to escort us in their own Chinese fashion, as we see that the first impression thus made upon outsiders is evidently favourable. Fung Keu T'u is on the borders of the county of Mien Yang. We were simply delighted with the knowledge of Gospel truth displayed by the candidates, both here and at Yü Fang Hung, but we again exercised great caution in fixing on those who should be received as the first members of this new branch church. Twenty-seven persons were baptized, twenty being adults, and we had splendid services with the Christians, and preaching without measure to the outsiders. Mr. Tan, our host, is a substantial farmer and doctor, and if only he develops well will prove to be a valuable helper in days to come. We went to these new places with some misgivings, but left them with our hearts overflowing with praise to God for all we had seen.

Last year our native preacher at Pa Tsz Nao, Mr. Yeh, was returning one night from Tsao Shih by an ordinary passenger boat to his station, when he found himself seated next to a scholar from the same place. Unable to sleep, Mr. Yeh spent the night in setting forth the Gospel to this man, whom he found to be a willing and attentive listener. That was Mr. P'eng's first contact with the Gospel, and from that night a friendship sprang up between himself and Mr. Yeh which ripened fast. At the beginning of this year Mr. P'eng was baptized, and he has now grown into one of the most earnest, loving, and lovable Christians one could meet with anywhere. He has brought all his household into the church, including his father, mother, wife, children, and others of his relatives, and is altogether one of the most promising and interesting of the Pa Tsz Nao converts.

Another interesting man of the same place is Chow Siu Sheng, who is terribly afflicted with elephantiasis. Notwithstanding his affliction, this dear brother has been going about all over the country as an unpaid colporteur, preaching and book-selling, and living on the bare proceeds of his sales. He has been very successful in selling tracts and Scriptures, but it was a real delight to hear from many of those who were baptized in various places in T'ien Men that they had first been brought under the influence of the Gospel by the efforts of one or other of these two beloved brethren. They and Mr. Yeh, too, have done a magnificent piece of work this year, and God has abundantly owned and blessed their labours.

ARTHUR BONSEY.

(To be continued.)

## Echoes

from the



## Home-Churches

THE Leicester United Young People's Missionary Society has lately held a successful meeting in the schoolroom of Gallowtree Gate Chapel. Mr. Otto Stursburg, who not long ago left England for work in India, sent an account to the Society of a ten days' preaching tour in the Murshidabad District, Berhampur, and this was read by the Rev. G. S. S. Saunders, President of the Society. The account, which was graphically recorded, gave great pleasure and evoked fresh interest in the work in India.

An exhibition has been held at Castlegate Church, Nottingham. Curios were borrowed from the Baptist Missionary Society, the London Missionary Society, and from Lancashire College. Mrs. Chalmers, who opened the exhibition, and Miss L. Robinson also lent New Guinea and Indian exhibits. An interesting feature of the exhibition were the lectures given by Mr. Andrews, illustrated by living models in the costumes of different Oriental countries. Upwards of £60 were raised, but this is said to be only a tithe of the good the exhibition has done. It has freshened and stimulated missionary interest, and given to many a more intelligent appreciation of what heathenism really is. It was an unqualified success.

KESWICK CONVENTION, July 19th—24th. Missionaries of the London Missionary Society, home on furlough, who would like to attend this convention are invited to write to the Mission House, putting the words "Keswick Convention" outside the envelopes. It is possible that board and lodging may be privately provided for a certain number if names are received in good time. No time should be lost.

WE should like to call the attention of our readers to a missionary meeting to be held on May 17th, at Christ Church, Westminster Bridge Road, and which promises to be of a particularly interesting character. The speakers are to be Dr. H. Grattan Guinness, Rev. J. Hudson Taylor, and Rev. J. Macgowan (L.M.S.). The meeting, which begins at 7.45 (tea at 6.45), will be presided over by the Rev. F. B. Meyer, B.A.

THE annual Zenana sale of the Southport Ladies' Auxiliary grows in importance year by year. Possibly some of this increase may be due to the fact that among the workers are the wives of several returned missionaries, while other ladies have relatives in the Mission field. The stalls this year were heavily laden with beautiful articles of all kinds. The Mayoress of Southport opened the bazaar, and was presented with a bouquet of flowers by the little daughter of Dr. and Mrs. Sewell McFarlane. During the day a missionary entertainment was given, under the direction of Dr. Sewell McFarlane, and in another classroom a large number of curios from missionary countries

were on view. The second day's proceedings were opened by Mrs. McFarlane, who, in her turn, received a bouquet of tulips from the hands of Miss Le Quesne, the daughter of our Indian missionary. Rather more than £150 was the result of this very successful enterprise.

THE annual meeting of the Bristol Young People's Missionary Guild was held at the David Thomas Memorial Church, Bishopston, on April 6th. Mr. G. H. Oatley, who presided, was supported by, amongst others, the Revs. H. Arnold Thomas, Jonathan Roebuck, W. Clarkson, and Dr. Sewell S. Macfarlane, missionary from China. Mr. G. H. Wicks, in presenting the report mentioned, that especially were their thanks due to Mr. G. Oatley, who not only generously became host at Castle Green to the officers and councillors of the various guilds and societies which were affiliated, some 400 in number, but had since visited or arranged to visit no fewer than fifteen large churches. The interest in their lantern work has been maintained. On the whole there had been a larger attendance and a growing desire on the part of those whom they most desired to reach to see as well as to hear. Fifty-four meetings had been held during the year, viz., forty-seven lectures and addresses, four committee, and three large public gatherings. They existed to spread information, and if, as the result of that, the hearts of friends were opened to contribute more largely, those contributions were to go into the ordinary channels of their own church. Dr. Sewell S. Macfarlane, L.R.C.P., of Chi Chou, China, then gave an address on the missionary work in that part of the world, and the interest of his hearers was enhanced by a number of Chinese objects displayed on the platform.

## ANNOUNCEMENTS.

## ARRIVALS.

THE REV. J. SMITH and MRS. SMITH, from BELGAUM, and the REV. B. LUCAS and MRS. LUCAS from BELLARY, SOUTH INDIA, per steamer *Shannon*, March 14th.

MRS. WOOREY and daughter, from LAKE NGAMI, SOUTH AFRICA, per steamer *Goth*, at Southampton, March 21st.

THE REV. W. W. STEPHENSON, MRS. STEPHENSON, and three children, from GOOTY, SOUTH INDIA, per steamer *Caledonia*, March 23th.

MISS FLETCHER, from CALCUTTA, NORTH INDIA, overland, March 27th.

THE REV. W. R. LE QUESNE, from CALCUTTA, NORTH INDIA, per steamer *City of Khios*, April 3rd.

MISS DARTON, from CUDDAPAH, SOUTH INDIA, per steamer *Mombassa*, April 7th.

MISS STEPHENSON, from ALMORA, NORTH INDIA, per steamer *Australia*, April 9th.

THE REV. J. H. HACKER, MRS. HACKER, and three children, from NEYOOR, SOUTH INDIA, per steamer *Golconda*, April 14th.

## MARRIAGE.

JOYCE—NICHOLAS.—On February 17th, at the London Mission Chapel, Berhampur, North India, by the Rev. A. Sims, of the L.M.S., the Rev. John Alfred Joyce, of the L.M.S., son of the late Rev. Alfred Joyce, L.M.S., Jamaica, to Edith Lucy Nicholas, M.D., youngest daughter of the late William Nicholas, Esq., of the Drive, Walthamstow, Essex.

## DEATH.

ASHTON.—On Monday, March 29th, at Barkly West, South Africa, the Rev. W. Ashton, in his eightieth year.

## TO SUBSCRIBERS.

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

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