

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

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No. 67.—NEW SERIES.]

JULY, 1897.

[PRICE ONE PENNY.

## LIFE IN A COUNTRY STATION.

By REV. EDWARD P. RICE, B.A., OF BANGALORE.

IMAGINE a wide expanse of undulating country, the surface of which is as though some mighty ocean had been suddenly turned to stone just when there was a "swell" on, and the billows were following one another in long irregular ridges. To relieve the monotony of the view, thinly sprinkle the landscape with rocky boulder-strewn islands or chains of islands rising 1,000 or 1,500 feet above the general surface. In the long hollows between the ridges place at intervals of a mile or two sheets of water. These are the Indian "tanks," made long ages ago by throwing dams across the valley to prevent the torrent water of the rainy season from flowing away uselessly to the plains and the sea. From one tank to another stretches an expanse of paddy land irrigated from the tanks, and changing in hue from black to brilliant emerald, and from emerald to tawny gold as the seasons advance. The ridges also are for the most part cultivated land, dependent, however, wholly on the rainfall—looking parched in summer, but a rich dark green while the crops are growing. There are no hedgerows to divide the properties, and there are but few trees; but trunk roads made by the

English may be seen stretching in straight lines across hill and dale to unite the principal towns, and each road is traceable from afar by the avenue of shady trees which line it on either side. Dotted over the expanse of cultivated land are numerous hamlets of low mud houses, scarcely distinguishable from the surrounding lands. In these hamlets, close to their fields, live the bulk of the population, whose occupation is agriculture, whose wealth consists of their grain and their cattle, and whose chief anxieties from day to day are concerned with the state of the crops, the care of the bullocks, and the demands of the Government officer or of the local money-lender. Like agriculturists in many countries, they are a good honest folk; but they move without enquiry in an immemorial rut of custom, are very slow to take in a new idea, and are very tenacious of old ones.

The rest of the population—the merchant, the artisan, the clerk, the schoolmaster and the scholar—live in the country town, where there is a street of shops and a weekly market, and more or less of business and traffic, and where also are the provincial courts, with their litigants, pleaders, and writers.

The missionary's problem is—How to make the gospel known to the scattered population. It must be under

stood that neither by villager nor townsman has the missionary been invited. There is no preliminary interest in his message, or felt need of it. Nobody is waiting for the preacher, but everybody is preoccupied with his daily business.

The missionary's attention is divided between the country town and the surrounding hamlets. And first with regard to the hamlets. He soon finds a morning visit rather disappointing; he has a delightful walk, but he gathers only a scanty congregation, from which most of the principal residents are absent, engaged in their various field occupations. The most encouraging work in the hamlets is carried on after sunset, when field work is over and the cattle have been penned for the night. The evening meal, consisting of a single dish, and eaten in silence without any social formalities, does not occupy long, and the villagers have nothing else to engage their attention. There are no clubs or concerts, or theatres or mutual improvement societies. The villagers have nothing to do but to sit about on the little mud verandahs of their houses and chat. If, at such a time, the missionary appears on the scene with a lantern, a musical instrument of some sort, and a few helpers to join in the singing and preaching, he has all the material necessary to interest the whole village. If he has also a magic lantern, nothing can prevent his obtaining a bumper house. His visit is the "event" of the evening. Men and boys gather round and take their seats on the ground, and the women and girls listen a little way off—in short, the whole population is there. Then, if the preacher is wise and experienced, and will put well-selected teaching into picturesque form, with familiar illustrations such as his hearers can understand without effort, and withal, if he show a brotherly, sympathetic spirit and an earnest heart, good seed will be sown that night in good soil.

Just now it is the season of Hindu *mêlas*, or fairs, from one of which I write these lines. This to the Hindu ryot is what the May Meeting season is to those who frequent the anniversaries of religious societies in London. The crops have been gathered in, the fields are bare and parched, the skies are cloudless—no rain is expected for some time. So, to combine religion, business, and pleasure, the whole countryside betakes itself to certain appointed spots, of which a temple is

generally the centre. There they encamp in the open, among their carts and their bullocks, which are tethered in interminable rows, and half a square mile of country is covered with a vast cattle fair. These fairs afford admirable opportunities for the missionary to supplement his work in the villages. Here he meets with a welcome from friends from many scattered hamlets, and here he makes fresh acquaintances from villages yet unvisited.

The work in the town is more arduous than that in the villages. There are several circumstances which interfere with the success of street preaching. The streets are generally narrow, and open spaces where a crowd will gather are few. Although good audiences may be obtained on an occasional visit, the preaching soon loses the attraction of novelty. Men are preoccupied with other matters—sending off their merchandise, collecting their debts, consulting about their law-suits, &c.; and they have little inclination to listen to the preachers of a foreign faith which threatens to "change the customs." Wayside preaching and reading rooms, entirely open to the street on one side, are of great value, especially as affording convenience for the informal conversational impartation of religious truth throughout the day. But even here a too large proportion of the audience consists of mere idlers. The better class need to be visited in their homes. Happy the missionary who has a practical knowledge of medicine. Every house will sooner or later be open to him. He will gain a cordial welcome everywhere, and he has the opportunity of giving many an object-lesson of Christian kindness. His chief disappointment is that while so many ask for medicine so few care for anything higher. But still, there will be one in ten or twenty whose heart has been prepared by sickness and by the enjoyment of kindly ministry to receive the physician's words as those of a trusted counsellor.

By various channels the missionary has to be on the watch to secure an entrance for spiritual religion into the thought and life of an unspiritual people. While conspicuous and steady advance is being made by various agencies in the material prosperity of the country, the spiritual forces silently introduced into the community by the unostentatious agencies of missions are having yet more vital influence in moulding upon noble lines, the future of India.



## FROM THE ACTING FOREIGN SECRETARY.

ANXIOUS as we are to keep our readers in touch with the Special Deputation now visiting the mission stations of the Pacific, it is exceedingly difficult to do so in consequence of the lack of easy communication. From the time of their arrival on the south-east coast of New Guinea up to the date of our going to press with this number of the 'Chronicle' no letters have been received. A telegram, however, sent *via* Sydney, came to hand on June 4th, informing us that Mr. Crossfield and Mr. Thompson were both well and had left New Guinea on May 18th, one day later than originally planned. Since that time we may safely assume that they have visited the Loyalty Islands and Niué, and, according to the programme, left the latter on Monday, June 14th, for Aitutaki. By the time this is in the reader's hands, the Deputation will be visiting the different islands of the Hervey Group. On July 5th, they are to leave Rarotonga for the Samoan Islands, and according to arrangements, the whole of July will be spent in that group.

THE last mail to hand from Madagascar brings intelligence of a mixed character. In certain aspects, the situation has distinctly improved. Some of the chapels in the Betsileo province that had been claimed by the Jesuit Missionaries had already been restored to the Protestants. A most interesting letter is to hand from one of the missionaries, describing a service in a Betsileo village for the re-opening by the Protestant congregation of the chapel which had been taken from them. The service was simple and undemonstrative in character, but the countenances of the congregation beamed with joy. When the letter from the native Governor-General was read, ordering the chapel to be "opened for worship according to the faith of the Independent Protestants in connection with the London Missionary Society," the evangelist who read the letter said: "I wish you all to join with me in saying 'Long live France.'" To this there was an immediate and hearty response, and the people simultaneously gave the acclamation in their own language. It was perfectly spontaneous, and illustrates how the Malagasy appreciate that act of simple justice on the part of the French Government. In reporting this the missionary observes that the influence of this act will help the Betsileo to learn more easily the lesson which France is anxious to impress upon them, that she is indeed seeking their welfare. We still await tidings of the restoration of other chapels which have been taken; but relying upon the reiterated assurances of M. Lebon, Minister for the Colonies, we hope ere long to hear that every building taken from Protestants Christians has been restored to its rightful owners. In Imerina there are signs of decided progress in some districts. Additions have been made to the number of scholars in the day-schools, the congre-

gations are improving, the last meetings of the Congregational Union were as largely attended as ever, and the very heartiest of welcomes was accorded by the native churches of Antananarivo to the representatives of the Paris Missionary Society just arrived from France. On the other hand, there is much in the news brought by the mail which shows that the gravity of the situation is by no means entirely over. Anti-British feeling still operates adversely. Unfortunately, probably because of its greater prominence and larger interests, this Society has to bear the brunt of this feeling. Subtle attempts to sow discord amongst the different bodies of Protestant Missionaries are not wanting (we suppose on the "divide and conquer" principle). Clearly great patience, forbearance, and determination not to take offence, not to allow disunion, will be requisite, if the work all equally love is to be conserved. Happily neither the representatives of the different societies here, nor their missionaries in Madagascar, realising as they do that they are one in aim and spirit, are likely readily to yield to a mischievous spirit of division.

THE news referred to above is what has been brought by the mail. By telegram we have heard with much sorrow of the subsequent massacre by brigands of MM. Escande and Minault, two missionaries of the Paris Missionary Society. As noticed in the "Proceedings of the Board," the Directors, at their meeting on June 15th, passed a resolution of sympathy and condolence with the Society and with the sorrowing widows and families of the deceased missionaries. The constituents of our Society generally will mourn that the career of two promising missionaries should be cut short, and that at the very outset of their work in Madagascar the Paris Missionary Society should have incurred such a serious loss, and thereby had its anxieties and burdens intensified. God will comfort and console His servants, and will certainly overrule this dispensation of His providence for the furtherance of His kingdom both in France and in Madagascar. But, whilst sustained by this conviction, we cannot but grieve at the terrible bereavement that has fallen upon our French Protestant friends.

FROM India we learn that in the districts affected by the famine our missionaries are fully employed relieving the distress of the people. Many of the better-class natives, who have contrived, by the sale of their property, to sustain life during the first months of the famine, are now coming in their poverty and need, begging for relief. The rains, which are now due, will of course greatly change the aspect of affairs, but many weeks must still elapse before the crisis is past; and following the famine there will not only be multitudes of orphan children left destitute, but also thousands of adults, who will have a long struggle before them before they can work their way back to their former position, lowly and poverty-stricken though that was.

MAY I add a line in reference to editorial matters. We still have a large supply of Mr. Bonsey's interesting "Young People's Missionary Letter" on hand, and shall be happy to send out parcels to superintendents and other friends of the young, who would like to have them.

"SOWING AND REAPING," a series of letters written by Dr. Griffith John, describing the most encouraging work which he and his colleagues are carrying on in the country districts outside Hankow, deserves a wide circulation amongst the Society's constituents. Will each reader who has not yet seen that pretty and interesting booklet order the same through their booksellers. The price is 6d. net.

MAY I also call attention to the Missionary Picture Cards, printed in bright colours, with explanations, suitable for Sunday-schools, published by Dr. Maxwell, of Woolwich Common, which we shall be happy to supply. The price is 3d. per package of six, postage included. GEORGE COUSINS.

## FROM THE HOME SECRETARY.

THE resolution of the Board regarding the work and duty of the present year, found on page 149, demands the earnest and prayerful attention of every member of our constituency. It has not been lightly adopted by the Directors, and all present at the meeting felt themselves pledged to exert every possible effort to carry it out. We shall soon be discussing how to bring the Society's position and needs home to a larger number of people than at present actively help. But much can be accomplished if every reader of the CHRONICLE will at once endeavour to enlarge our constituency by spreading clear and accurate information of our position, and claiming sympathy and help in our Master's name for the work He has entrusted us with.

So far 11 Watchers have responded to my appeal for one-third of £1 in order that the deficiency might be cleared off. The suggestion was that each Watcher should give or collect this, and I believe more will come in response as the year goes on. The amount received thus far is £3 19s. 6d.

The solution of our present financial stress is the formation of an Auxiliary in every church where one does not already work. There are many churches still without any organisation. The gathering in of regular subscriptions, weekly or other, would wonderfully increase our income.

A friend who has tried the experiment of canvassing, with the help of several ladies, all the seat-holders of the chapel where he attends, and instituted a collection at the monthly missionary prayer meeting, has succeeded in the first quarter in raising more than £2 10s. for our funds. He expects in this way to raise an additional £13 during the year. I commend the following part of his letter to our constituency:—

"I reckon that there are at least 2,500 Congregational churches which on an average could do the same as we have done here. The increase to the Society's income would be £25,000 from the general, and £7,500 from the Prayer Meeting Collection. I ask earnest consideration of these figures."

The time of the summer meetings is upon us, and there are some of our missionary friends who would be glad to render help in open-air gatherings.

The making of Missionary Maps at holiday resorts would be sure to awaken a great deal of interest and impart information. In the Students' Volunteer Summer Number there is a capital set of instructions for such work.

ARTHUR N. JOHNSON.

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**PROCEEDINGS OF THE BOARD.**

*Board Meeting, May 25th, 1897.*—Mr. S. MASSEY in the chair. Number of Directors present, 82.

The Rev. T. Grear was elected Chairman and Mr. G. W. Dodds Vice-Chairman of the Board for the ensuing year.

Votes of thanks were heartily accorded to the retiring Chairman and Deputy-Chairman; to the Rev. H. Arnold Thomas, M.A., for his sermon at the City Temple; and to the various speakers and helpers at the anniversary meetings.

The auditors, Mr. W. Edwards, Jun., Mr. Arnold Pye-Smith, Mr. Eliot Pye-Smith Reed, and Mr. W. G. Wilkins, were thanked

for their services during the past year, and were asked to render the same assistance to the Board during the ensuing year.

The Rev. J. M. Hodgson, D.D., Principal of the Edinburgh Theological Hall, was elected an honorary Director.

The Standing and Special Committees were appointed.

The Acting Foreign Secretary reviewed at some length the various fields of the Society, showing that to maintain the staff of the Society some ten or eleven additional men and two women would be required during the year. After a careful estimate it was believed that the expenditure for the new year allowing for the restoration of reduced grants, would be equal to the amount of the previous year, viz., £123,000. The Home Secretary stated that to meet this proposed expenditure the income for general purposes should be increased by £10,000 or £12,000.

The Acting Foreign Secretary introduced a number of missionaries, some recently returned and others about to proceed abroad, viz., Mr. S. Ashwell, Superintendent of the Mission Press at Antananarivo, to whose able management of that department, as well as activity in other directions, testimony is borne by the District Committee in our "Personal Notes"; the Rev. A. E. and Mrs. Hunt, who were appointed first to Murray Island, were then transferred to Samoa, and are now once again attached to the New Guinea Mission as the successors of Dr. and Mrs. Lawes at Port Moresby; Dr. J. G. and Mrs. Mackay, who, being unable through French regulations to return to their work in Madagascar, have been transferred to the Lake Tanganyika Mission, Central Africa; Mr. J. H. E. and Mrs. Hemans, who are returning to Central Africa to resume school work, which they have already done so thoroughly well; the Rev. J. and Mrs. May, both graduates of London University, proceeding to the Tanganyika Mission; Mr. W. Govan Robertson, formerly connected with the Livingstonia Free Church Mission, who, after his marriage to Miss Sim, will join the Central African reinforcements; Miss M. A. Allen, going out to marry the Rev. Harry Johnson, of Lake Tanganyika; Miss A. E. French to take up Miss Moore's work at Papauta Girls' High School, Samoa; Miss Ellen Hargreave returning to Phalapye, South Africa; and Mrs. Chalmers returning to New Guinea to rejoin "Tamate." Mr. Ashwell, Mr. Hunt, Dr. Mackay, Mr. Hemans, and Mr. May briefly acknowledged the words of welcome and farewell. Mr. Hunt testified to the value of the educational forward movement in Samoa, and stated that since his return to New Guinea he had established a school in which the native teaching was carried on in the English language. Mr. Hemans spoke feelingly of his reunion with his father in Jamaica, and of his father's death three months afterwards. He also told the Directors of a pledge which he made when he gave himself to Mission work, of "One hundred thousand souls for Christ," which he hoped yet to see fulfilled. Special prayer was offered by the Rev. A. D. Jeffery.

*Board Meeting, June 15th, 1897.*—Rev. T. GREAR in the chair. Number of Directors present, 82.

On the motion of the Acting Foreign Secretary, seconded by Mr. Evan Spicer, a resolution of condolence with the Paris Missionary Society in the massacre of M. M. Escande and Minault

in Madagascar, was passed, the Directors rising. Special prayer on behalf of Madagascar was offered by the Rev. C. S. Slater, M.A., of Plymouth.

The Acting Foreign Secretary introduced the following missionaries and friends:—Mr. David Mudie (who was accompanied by Mrs. Mudie), of Cape Town, who, as agent of the Society for South Africa, renders much kindly help to its agents in that part of the Continent and to missionaries on their way to and from Madagascar; the Rev. J. E. London, M.R.C.S., L.R.C.P., the Society's representative in British Guiana; and the Rev. D. Hutton, of Mirzapur; and the Rev. J. H. Walton, Superintendent of the High School at Bangalore, and Secretary for several years of the large committee of missionaries in South India; the Rev. A. J. Wookey, who has returned, broken down in health, from South Africa, after labouring to establish a mission at Lake Ngami; the Rev. J. W. Hills, Superintendent of the Boys' High School at Leulumoegea, Samoa, an institution very highly spoken of at a recent meeting of the Directors; Miss Barclay, Superintendent of the Girls' Boarding School at Madras; and Miss Macey, of Tientsin, who has been compelled to return home through failure of health early in her missionary career. Nearly all of the above briefly addressed the Board.

A resolution of condolence with the family of the late Mr. J. Rushton, J.P., of Lincoln, was adopted by the Directors rising from their seats.

On the motion of Mr. A. J. Shephard, seconded by Mr. S. Massey, the following resolution was unanimously carried, with only one dissentient:—

"1. The Board having, at the commencement of another year's work, carefully reviewed the entire situation of the Society, and having listened to detailed statements from the secretaries describing the position both abroad and at home, desires to record its devout thankfulness to the Lord of the Harvest for granting to the Society so great a measure of success, and for giving it such ample opportunities for delivering the Gospel message to people who have not yet heard it.

"2. Further, the Board, though feeling that, for the present, it is precluded from entrance upon new work, is convinced that its manifest duty is efficiently to maintain all existing missions, and accordingly resolves, in humble dependence upon the help of God, loyally to support its missionaries in every reasonable endeavour, effectively and vigorously to promote the work for which the Society is already responsible.

"3. Clearly recognising that this resolution will necessitate an expenditure considerably in excess of the present income, but confidently hoping that the constituents of the Society will heartily endorse the action of the Directors who represent them, and will accordingly during the year make every possible effort, even to the point of sacrifice, to provide the necessary funds, the Board hereby appeals to the churches to take steps for providing the enlargement of income this involves, so that, with an increased actual income, it may have no hesitation in carrying forward the great work which opens abundantly before it, especially in India and China.

"4. The foregoing decisions being intended to apply solely to the year of the Society's work now entered upon, the Board reserves the right at the beginning of next year again to review the Society's position; but for the present year, at least, the Board determines energetically to prosecute the existing work of the Society, confident that in doing this it is following Divine guidance, and may consequently anticipate Divine blessing."

It was also unanimously agreed that the Funds and Agency Committee should consider the best way of bringing this resolution before the churches, so as to secure the raising of the enlarged income required.

The resignations of Mr. R. C. Jenkins, of Chi Chou, and Miss Fletcher, of Calcutta, were accepted.

An offer of service by Mr. J. D. Liddell was accepted.

## OPENING NEW STATIONS IN SZ CHUAN.

**T**WELVE months ago a deputation from our Chung King church members waited on me with the proposition that we should rent a house and open a preaching hall at a busy little market town in the country.

I expressed my delight, and convinced the deputation, I think, that I was even more anxious for such a step than they were.

Then we came to business and the discussion of ways and means. Taking a piece of paper, I asked them, item by item, what the necessary outlay would be, and made a note of each. They soon piled up a considerable sum. Then I told them how much (or, rather, how little) we had in the church treasury. The amounts showed a wide difference; their faces fell, and I fear they would have given it up. But after a little further talk they accepted my suggestion to try and get each of the members to increase his subscription, and then to come and speak of it again.

Subsequently the rice crop failed, and no one had the heart to mention increase of subscriptions for a time.

Now we have realised the dream of last year, and even more than that, for two of our most capable members have accepted appointments as probationer evangelists to assist in aggressive missionary work.

The following extract from my diary shows how we are beginning our "Forward Movement," and chronicles very briefly the experiences of our two newly-appointed evangelists, Messrs. T'sun and Liu. Dr. Wolfendale, and myself during an eight days' absence from Chung King:—

"February 23rd.—After packing several boxes with medicines, scriptures, and tracts, we hired a covered boat, and loaded it more than half full with our apparatus and some furniture.

"The apparatus consisted of medical and surgical requirements for the doctor's use, and for the missionaries a varied assortment of gospels, tracts, and calendars. The Chinese buy the latter readily at New Year time, and a good deal of Christian information is diffused by means of them. Our furniture consisted of three or four tables, half a score of chairs, and a score of forms without backs for our congregations to sit upon.

"We had previously ascertained that a certain house-owner would be willing to rent us a house for our purposes at a place thirty miles from Chung King called Mutung.

"Backed with a vote of the Chung King church members of money out of church funds to pay rent with, and carrying enough to pay half a year's rent in advance, we started from the Chung King landing stage at noon. One of our members, who came down to see us off, led us in prayer just before starting.

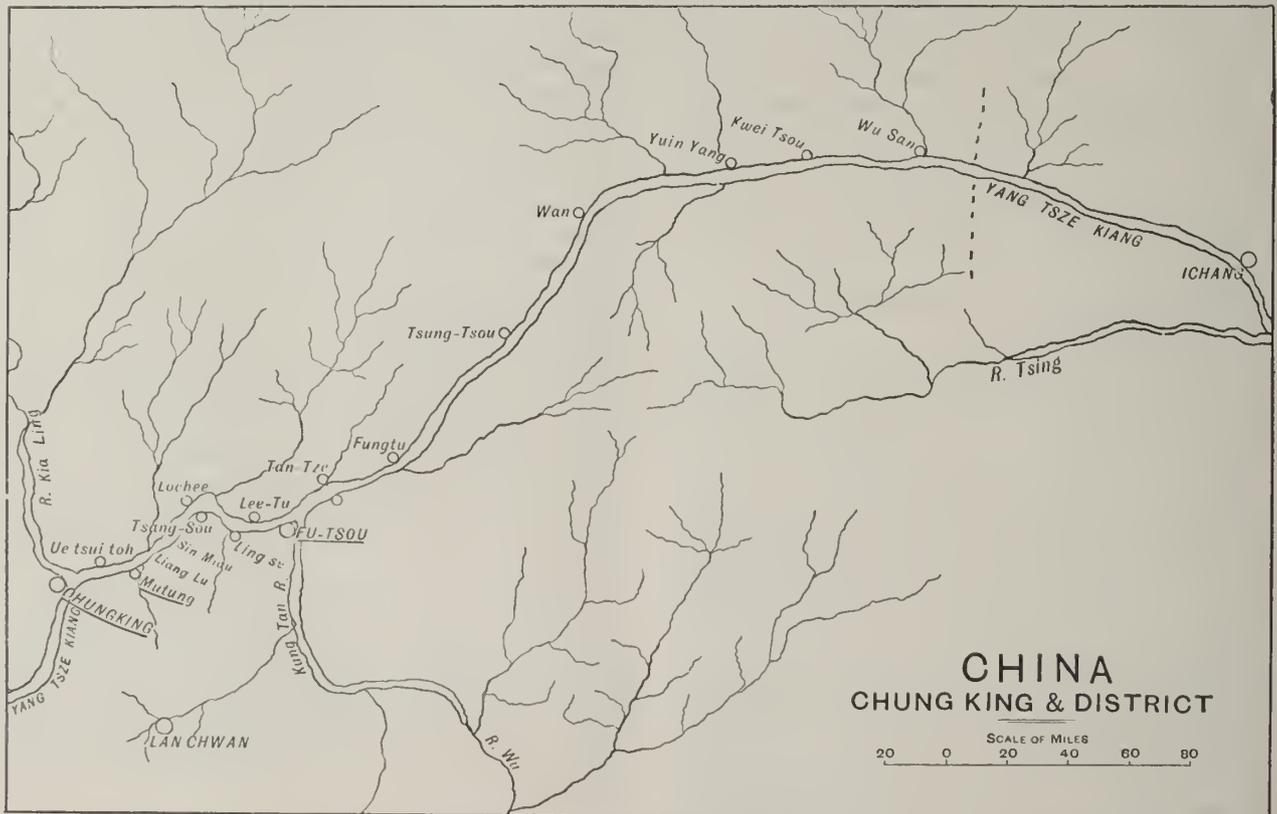
"Going down stream, we reached Mutung in time to get our belongings housed before dark. The house was not yet vacant, but we were allowed to put our things in it and to stay the night there.

"To give the occupying tenant time to vacate, we decided to take boat again next day and go further down river. It has been my hope to open two stations this year, so we planned a prospecting journey to a very important and busy city called Fu-tsou, eighty miles further on. We could reach it going down stream from Mutung in one day. To come back usually would take two and a half days, but we ascertained that we could possibly do it in two days if we managed well. So we left a couple of men in charge at Mutung, and put out notices that we would be back on Saturday, the 27th, in time to open our newly-rented house for preaching and dispensing in the afternoon.

foreigners. But the next attempt was successful, and we got a fairly good room (for a Chinese inn), and slept well.

"Thursday, 25th.—While the two native assistants were out making inquiries in the city with the view of finding a suitable place to rent later on, and of ascertaining what kind of reception the foreigners were likely to get, we had time for a quiet breakfast and prayers in English. We were certainly apprehensive to some extent, for we had heard that foreigners who had ventured to enter the city before us had not been too well treated.

"At nine o'clock we were nearly overwhelmed with a crowd of curious and idle folk, and our landlord suggested



"Wednesday, 24th.—Not waiting for breakfast, we went on a small boat, whose owner had contracted to land us at Fu-tsou by night. Fifteen miles below Mutung we came to a busy little place where our crew wanted to buy food. Availing ourselves of the half-hour's necessary delay, we caught up a bundle of calendars and gospels, and in a few minutes were selling them as fast as we could hand them out. Without further stoppages, although we looked longingly at several large and busy places on either side of the river, we reached Fu-tsou just after dark at seven o'clock.

"The first inn we tried to enter, the good landlord declined us accommodation. He was afraid of taking in

that if we would go out and do our selling in the streets, and so draw the crowd away, his premises and property would be more secure. So we started out—T'sun, Liu, the Doctor, and I—with 300 calendars and all the gospels we had brought with us.

"At first no one would buy, and a few waggish spirits began to try and move the crowd to get fun out of us. Only for a few minutes, however. Presently I saw two or three old men together in one shop. So I went up to them and made a low bow, and wished them the customary compliments of the season. That moment was critical. If they responded respectfully, half our battle was won. To my

joy, they responded with great respect, and became interested in our books. The critical moment was successfully passed. The crowd looking on at once became friendly, and the sales went on apace. We had sold out all our gospels in twenty minutes.

"We then entered the Yamen courtyard, and spoke to a throng of some hundreds. I thanked them for their good reception of us. I told them we had come with very little this time, because we had heard they did not like the foreigner, and we only came prepared for a 'flying' visit. But one of us was a doctor, and if they signified a wish for us to come again, we would bring medicines, and doctor the sick gratis. Whereupon the leading spirits in the crowd very cordially, and to all appearances quite sincerely, said, 'Come again! Come again!'

"The chief magistrate very graciously provided us a commodious and comfortable boat to take us thirty miles on our return journey at his own expense. So that we left Fu-tsou feeling some satisfaction with the results of our visit. Our object had been to effect a landing there and a sale of Christian books without opposition. We left with the glad feeling that we should be welcome next time we came along.

"Through the opium-smoking habits of our crew, we nearly failed to keep our appointment at Mutung on Saturday afternoon. For, after travelling ten miles only on Thursday afternoon from Fu-tsou, the crew wanted to stop for the night and at Li-tu smoke opium. We had hoped to do twenty miles on Thursday. But the men loitered and wasted so much time that our utmost urgings only served to trick them about a mile or more above Li-tu; and at midnight they quietly took us back to Li-tu, and had their smoke. Next morning, we were so tired of their loitering that we started at daybreak independently of them, and did a forced march on

"Friday, 26th, of forty-five miles, for the first half of which only could we get a lift on horseback. The latter half of the day rain fell, so that our progress was retarded, and the fatigue of walking on bad roads increased by their now being slippery.

"At length, two hours after dark, wearied and footsore, we reached our goal, a wayside inn on the top of a mountain range. So footsore were we and weary that we had almost decided to camp in the open, in spite of the rain, when we were actually within a mile of the inn.

"Saturday, 27th.—After a good sleep (in an outhouse, for there was no room for us in the inn) we reached Mutung after a walk of fifteen miles by noon, and were thus able to keep our promise.

"The men we had left in charge of our belongings had by this time taken complete possession of our newly-rented house and had cleaned it a little, ready for our use. At three p.m. we opened the double room in front as a

preaching hall, and the doctor saw patients at the other end.

"Sunday, 28th.—We had two worship services, both crowded. The neighbours had never seen any of our kind of worship before, and I had some fear of disturbance. But at both services they were quiet, attentive, and, on the whole, respectful. I will not say they were either reverent or devout.

"Our second service began at four instead of three o'clock, because the doctor had been called out to see a sick old gentleman at the other end of the town. So we were beguiled, by the full attendance and attentiveness, into speaking on till after dark. A couple of foreign lamps being lit proved to be an added attraction. When at length we closed the doors, after bowing out the congregation, imagine the consternation of our native assistants when they found out we were one form short! Yes, our attentive audience on the back seat had contrived very adroitly to 'sleeve' the same—a form not less than nine feet long!

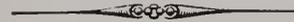
"Monday, 29th.—After seeing patients for two or three hours, we started on our overland return journey to Chung King, for a small market town fifteen miles distant, exactly half way. At this place, five weeks before, the foreigner was such a novelty that the juvenile population had turned out in great excitement to see the wonder.

"This time they took us as a matter of course; indeed, they made almost too little fuss, for when we tried to sell calendars and books next day (which was market day) everybody was so engrossed in his own small transactions that it took a long time and considerable persuasion to sell them.

"Tuesday, 30th.—After selling and talking in the streets for two hours, we started for Chung King, and so completed our first station-opening tour on the eighth day.

"ARTHUR E. CLAXTON.

"London Mission, Chung King."



LETTERS from the Telugu country, South India, call attention to the spiritual famine from which the people of that district are suffering. The poor low-caste and non-caste natives are continually appealing to the missionaries to take them under their care and instruction, and with great earnestness Messrs. Macfarlane, Campbell, and Ure, of Cuddapah and Gooty, write:—"We plead on behalf of our Christian community and its present needs. It is always with us, with its weaknesses, its ignorance, its old superstitions, its poverty, helplessness, and friendlessness; with its faith and hope in the missionary, and blind groping after something better through him. We plead with the Board for increased forces to minister of the bread of life and of the bread which perishes to 16,000 who have put themselves under our care, and to almost countless thousands of the same despised out-caste people of these districts, who are ready to come to us if we could arrange to take them under instruction. We are often called 'mala doras'—that is, the 'out-castes' gentlemen'—because we seek to serve this non-caste race. The name is no reproach, because our Master before us was Himself called the 'Friend of sinners'; so we trust it is evidence that we are following His footsteps and ministering to His brethren."

## OUTWARD BOUND: VALEDICTORY MEETING.

A LARGELY attended meeting, presided over by Rev. W. Hardy Harwood, was held on May 25th, at Union Chapel, Islington, to bid farewell to a party of twelve Missionaries who are proceeding to Africa and Polynesia. The Rev. George Cousins introduced the party, and described the different fields to which they were going. Six were experienced and tried Missionaries returning to work after furlough; six were going out for the first time. Mrs. Chalmers,



MRS. CHALMERS.

who is so well known to L.M.S. friends, was returning to New Guinea to join her heroic husband, and to help him to further extend the work amongst the most degraded savages of Polynesia. Miss Ffrench was going to Samoa, to work amongst what might be called the "aristocracy of Eastern Polynesia." She was appointed as a teacher to the Papauta Girls' High School. Miss Ellen Hargreave was returning to her work at Phalapye (Khama's town), which she had commenced in 1893, but last year, owing to a fall from a horse, she was invalided home. Since her recovery, Miss Hargreave had employed her time to good advantage in learning nursing and other things, so as to be of still greater use to her African sisters.

Nine Missionaries were proceeding to the Central African Missions around Lake Tanganyika. Never before had so large a party set out for that distant mission field, a mission which had passed through such various changes and vicissitudes, and for which so many lives had been laid down. But now after fifteen years' experience, the work had assumed a hopeful and aggressive character, and re-inforcements for further extensions were greatly needed. Mr. and Mrs. Hemans were returning to their post at Fwambo, where they had laboured for seven years. Dr. and Mrs. Mackay had been working in Madagascar since 1886. During their furlough they had been mastering the French language, with a view to still greater usefulness under the new régime; but as now no doctor who did not hold a French diploma might practise in the island, that door seemed closed to Dr. Mackay. But they were willing to do God's work

wherever He might send them, and so they were going forth to a new country, a new people, and to learn a new language. After Mr. Cousins had briefly introduced Miss Allen (who was going out to marry the Rev. Harry Johnson), the Rev. John and Mrs. May, B.A., and Mr. Robertson, the Chairman called upon Mrs. Chalmers, Miss Hargreave, Mrs. May, Miss Ffrench, Dr. Mackay, Mr. Hemans, and Mr. Robertson to say a few words. One and all expressed joy in the prospect before them, and asked the friends present to be very earnest and definite in their prayers for them in their many difficulties and probable trials. The Rev. W. Hardy Harwood then delivered the valedictory address:

"I count it a great honour to be permitted, not in the name of this church only, but in the name of all the churches connected with the London Missionary Society, to be allowed to bid you farewell. There are many thousands whom you have never met, and to whom you are but names, who will follow your work with deep and prayerful interest, and who, if not with us in actual presence at this moment, are with us in sympathy, and will support you with their prayers.

"We will not to-night be unmindful of the innermost circle of those from whom you are about to be separated. Each missionary represents a circle of dear and intimate friends, whose affectionate remembrances we would try to blend with our farewells. We would have you recognise the homeliest and most sacred tones in this demonstration of to-night.

"Then it has been given to some of you to make new friends—you who have been travelling amongst the churches, speaking and working for the Society—have made many friends whose interest and prayers will henceforth have a strong personal character. On your return you were congratulated upon your escape from the manifold risks of the mission field. You may now be congratulated upon your escape from the perils and dangers of deputation work. I have heard it whispered that this work requires greater courage and grace than the other. To speak in public twice a day, to answer a hundred questions



MR. AND MRS. HEMANS.

at breakfast, dinner, tea, and supper; to have six different homes in a week; and to keep polite, and good-tempered, and interesting for weeks and months together under these conditions! Well, some of us would rather face a lion or a cannibal at once, and have done with it! This is not the least of your services rendered at a time when you might well claim to be resting; but we are sure you have left behind a large number of



MISS FFRENCH.



MR. ROBERTSON.



MRS. ROBERTSON.



MISS ALLEN.



REV. J. MAY, B.A.



MRS. MAY, B.A.



MISS HARGREAVE



MRS. MACKAY.



DR. MACKAY.

those who reckon you henceforth as personal friends, and will often think of you and pray for you.

"We speak also, I said, in the name of all the churches represented. We have some good people at home who think they don't believe in foreign missions; but we know them better than they know themselves. They prayed last Sunday, 'Thy Kingdom come,' and if they care at all for the Kingdom of God they are missionary people in spite of themselves. But the great proportion of the rank and file of our churches are heartily with you and your work—increasingly with you, I think. I do not think it is too much to say that you go forth in the name of a larger number of Christians than have many of the heroic men and women whose names are an inspiration to all of us. The Watchers' Band, which must be a great help to you in the field, has done much to the enlargement of the number in whose name you go forth. Look beyond this congregation to the many churches here represented, and believe that you go forth in the name of Christ's people.

"I want to say one word for the unity of our work at home and abroad. I am glad you have spared us the expressions of pity which are sometimes given to us who remain at home. We are not going to serve the Kingdom of Christ by magnifying one part of its work to the disparagement of another part. For myself, I am not ashamed to confess that I never felt the call to go abroad. I honour those who do go, but I think we may do as great a work by trying to keep the fires of Christian enthusiasm ablaze at home. If we are spiritual, you are strong; if we are faithful here, you will not want all kinds of equipment in your work elsewhere. You may have a Christian hero in a London warehouse or in a city street as truly as by a South African lake or in a savage island in the South Seas. There are great sacrifices to be made for Christ at home as well as abroad. Let us not speak of contrasts. Let us give no room to the idea of rivalry, save in zeal and loyalty to Christ. We do not say farewell to you as those who go to separate work and upon a different level. We are co-workers in the one great field, which is the world, for the one great Master, who will have all men to be saved.

"I should like further to say—so far as I have the power to say it—we recognise that you who go abroad in our name leave your character and honour in our charge, and we will do our best to be faithful to the charge. We feel, some of us, that we have been too careless in this matter. We have listened too willingly and have been too patient towards a certain class of critics, who have been very eloquent against missionaries. If you presume to sit upon a European chair instead of upon a log of wood, if you sleep upon anything more comfortable than a hard floor, if you go one step beyond the barest necessities of life, you are denounced as luxurious and self-seeking. They who represent Christianity in a heathen land need to be careful, indeed, in their habits and doings; but I for one will not submit to the doctrine that you are not entitled to such reasonable comfort as will enable you to do your work in the most efficient way possible. Neither will I admit that, because in some departments of mission work the day of the first romance is passed—that it has become more like the routine work of a church at home, with church and schools and hospital and mission house—that therefore it is not so real and heroic as in the days of perils from wild beasts and treacherous savages and brutal cannibals. Whatever the character of your work, do it faithfully and well, and we at home, as we have opportunity, will make it our business to defend you and guard your good name.

"As to your spiritual resources and confidence, what can I say to you that you could not each one say far better? There are certain encouragements common to us all. We go to this warfare not at our own charges. To prepare ourselves for our work, to secure the confidence of the churches, these are great; but there is one thing greater than all. We must go to our work in the strong confidence that God Himself is with us. To cross the seas I will spread the sails, but the wind of God must fill them. To warm my home, to drive my engine, to give me light in dark hours, I will dig for coal, but God put it there long ago, and hid in it the power for all that I need. Believe just as truly that in your work God is not only with you, but has been there first,

making ready for you. Will He send you to preach, and do nothing to prepare a willingness to hear you? Will He let you do your part, and not, in His strong will to save men, bring your weakness unto His strength? Believe in God the Father, loving the world still; in the Son, who is still straitened, till all be accomplished; in the Spirit, who is still the Supreme Teacher, making the words of men as the words of God.

"We say Good-bye in all its shades of meaning. As all nations have caught the different tones of its greeting, so we hail you in each.

"*Vale*.—Be in health, be strong. May all your words and deeds, your own personal relation to God and to man, be the expression of a life which is whole, healthy.

"*χαίρε*.—Rejoice. Be glad in the wealth of the love of God, whose apostles you are; the companionship of Christ; the greatness of your task.

"*An revoir*.—Till we meet again—here or there, it matters not—when our work is done; when our work is only just begun in the larger life that is to be.

"*Farewell*.—Journey well; go well. You are on God's highway; you are carrying His words to men. Your travelling shall be well, though it be rough and difficult.

"*Good-bye*.—Sum of it all. God be with you. Nothing more than that can be said. It is all. Strength, courage, patience, character, success, rest, heaven!"

On pp. 152 and 153 we give the portraits of the out-going Missionaries. Many of them are well known to most of our readers, but a few words about the new recruits will probably be welcome. Mr. W. Govan Robertson is the son of a Free Church Minister, and was born in Galloway, in 1869. Six years ago he left his engineering pursuits to go out to Lake Nyasa as a lay worker, under the auspices of the Livingstonia Missionary Society. For five years Mr. Robertson worked there. His knowledge of surveying, building, brick making, carpentry, and other handicrafts was very useful, and his devoted and untiring energies to extend Christ's kingdom met with considerable success. The Livingstonia Society having given up his station, the question arose as to what should be his next sphere of work. The only suitable stations needed a man who would devote all his time to teaching. This Mr. Robertson did not feel he could do, as teaching, he considers is not his forte, and so, with regrets on both sides, he severed his connection with his Society and joined the L.M.S. Mr. Robertson has just married Miss Sim, so now returns to Africa doubly equipped for his work.

Miss Annie E. Ffrench was born in Hackney in 1872, and from early childhood she has wished to become a Missionary. After six years' training at the Marylebone Pupil-teachers' Centre and two years at Stockwell Training College, Miss Ffrench became an elementary school-teacher. For many years she has been engaged in Sunday-school work, singing in Mission Halls, Workhouse and Infirmary, speaking at meetings, visiting lodging-houses, and the poor and sick in their homes. She has been a member of Mr. Pierce's Church at Tollington Park, and afterwards at West Hampstead, and her pastor bears cordial testimony to her devotion and whole-heartedness.

The Rev. John May, B.A., was born in Ayrshire in 1866. After schooldays were over, he studied marine engineering, serving an apprenticeship of five years with a firm in Lambeth, and also worked for some time for them on men-of-war and torpedo cruisers. From the age of nineteen, and very much owing to the Missionary enthusiasm of his pastor, Dr. Horton, Mr. May has longed to be a Missionary. He was engaged in preaching, teaching, and temperance work, &c.; and in 1890, he entered Cheshunt College with a view to going abroad. Mrs. May is also a graduate of the London University, and for many years has longed to become a Missionary. We rejoice with her and her husband that now the way has opened and they are both about to realise their hearts' desire.

## BOOKS ON MISSIONARY TOPICS.

TWENTY-SIX YEARS OF MISSIONARY WORK IN CHINA. By Grace Stott. Hodder and Stoughton. 6s.

MRS. STOTT has given us in this work one of the most fascinating accounts of missionary work that it has been our lot to read for some time past. Every page is interesting, and from cover to cover it is packed full of incident; and yet the narratives are told in such a way that no inconsiderable amount of information is imparted regarding the manners and customs of the people, their domestic life, their hopeless idolatry, and their insincerity and untruthfulness. We get many glimpses of the anti-foreign feeling breaking out into open opposition and bloodshed, and we are conducted along a course of twenty-six years, whose landmarks exhibit some of these hardened ones convinced of the truths of the Gospel of Jesus Christ until churches are formed and schools gathered, and until we see planted in the land the nucleus of that power which is in the future to win China for Christ.

Mr. Stott, a farmer, who had lost a leg through an accident at the age of nineteen, was graciously drawn to the Saviour during a long convalescence, and gave himself up from that time to the Lord's work, teaching and preaching until he was led to offer himself for China.

The spirit and character of the man is shown in his reply to a friend who said that surely no Society would send out a lame man. "I do not see," said he, "those with two legs going, so I must." He left England for Wenchow in 1865, and for months was obliged to live in an inn—no one having the courage to brave the resentment, which broke out in more than one instance, against such as attempted to harbour the hated foreign devil. He and his companion had to live down as best they might the false reports that the Chinese have always circulated regarding the ulterior motives of the newly-arrived foreigner in seeking to collect a school, especially after the Tientsin massacre. It was said that they only wished to kidnap the children in order to murder them, and extract the eyes, heart, and liver, and compound into medicine. To such a state of excitement were the people wrought by inflammatory placards that Mr. Stott proposed to his wife, to

whom he had been married in April, 1870, that they should leave in a junk for a few days, hoping that on their return all might be quiet. This she would not do, but determined to trust in the God who had brought them to Wenchow, and this determination and perfect trust is again and again exemplified throughout the narrative. The faith of these brave missionaries was again and again rewarded and strengthened in remarkable ways, but

at the end of ten years Mrs. Stott has to say that "as a result of our first ten years' labour a little church of only eighteen or twenty was formed, and we had often in those days to assure ourselves of His faithfulness, who has said, 'In due season ye shall reap if ye faint not.'"

After return from furlough, when Wenchow was a free port, the results of the unwearied solicitude and teaching began to exhibit themselves; large numbers gathered to listen to the Gospel, many were baptized, a Bible-woman (whose portrait we are able to give by the kindness of Messrs. Hodder and Stoughton) was found from among the faithful, native pastors and teachers were chosen, a boarding-school for girls was collected in the missionary's house, and that true index of the reality of the work made itself seen and felt—opposition and persecution—parents tied up their sons, even young men, to posts in the compound, lest they should catch the "Jesus disease" when the missionary was in the village.

In 1889 Mr. Stott died, but his brave-hearted helper was not to be deterred from still carrying on the work so well begun. She appears to have conducted the services, kept the schools efficiently working, held interviews with pastors and evangelists, to have itinerated, preached, and lectured, just as her husband had done during his lifetime.

Thus she has continued until the present time, and still hopes "to spend her remaining years in the midst of those who have enjoyed so much of her zealous care and loving sympathy."

We earnestly commend this most interesting book to the attention of our readers, and we say "Amen" to Mr. J. Hudson Taylor's prayer with which he closes the preface: "May many readers be led to pray for the work and workers in Wenchow," and may many years of useful superintendence of the work be before the lady who has given us such a clear, unvarnished account of her twenty-six years' work in China.



MRS. LIU, THE FIRST BIBLE-WOMAN IN WENCHOW.

# WOMAN'S WORK



## AMONG THE WOMEN OF NEW GUINEA.

BY MRS. ARCHD. E. HUNT, OF PORT MORESBY.

**I**N New Guinea, as in most uncivilised countries, the women occupy a very inferior position. They are the slaves, and literally the burden-bearers of the household. They not only have the care of the children and the usual duties of the household, but they have also to provide the food supplies. The earthenware cooking pots, the water chatties, as well as the netted cradle in which the baby lies, are all the work of the women. The men build the houses, and canoes, catch the fish, or hunt the wallaby, make and mend the fishing, wallaby, or pig nets, and in days gone by did the fighting.

When a plantation is first made, the men go out and clear the scrub, and turn over the soil; but when that is done, their share of the work is finished. The women do the planting, weeding and gathering; and the food thus procured, and the necessary firewood for preparing it, have to be carried home on their own backs. I have often seen a file of women returning from the plantations, each struggling under a load of food and wood which would try the strength of an ordinary man to lift, to say nothing of carrying; and after the women came the men, bearing perhaps a spear, or a tomahawk.

But while the women are literally the burden-bearers, it must not be assumed that they occupy an entirely neutral position in the political affairs of the village. Indirectly, a

very considerable influence is exerted by them over the men and consequently over the entire village.

Intertribal wars have often been brought about, or prevented, by the women, who for purposes of their own have incited or checked the pugnacity of their husbands. The men fought because they knew it excited the admiration of the women and success would win their praise. They dreaded defeat, not only because of the disastrous consequences which were the direct results, but also because they knew that failure would be followed by such taunts from their women-folk that their lives would be made unbearable.

The women had in their tongues a powerful weapon which they used freely, and the Billingsgate fishwife has her dusky counterpart in every New Guinea village. To work among such women with any degree of success requires considerable tact, patient and persistent effort, an unbounded faith in the possibility of attaining a higher standard, and a realisation of the common sisterhood of woman, whether in Europe or New Guinea.

The strong conservatism that marks all native races calls for patient effort and strong faith. The natural suspicion with which native women regard any interference in their habits calls not only for tact, but for a love and charity which forbids us to judge where we cannot understand. The first step must, therefore, be to win their confidence. To take any strong action before their mistrust has been allayed would be to court defeat. The time spent in

winning their confidence without any decisive action is not wasted.

With eyes and ears ever on the alert, one can see the needs, recognise the possibilities, and lay plans for the future. "More haste, less speed," is a proverb, the truth of which every missionary has recognised. In all missionary work, but pre-eminently so in work among the women, the best motto must ever be "Festina lente."

What to teach is the question next to be considered.

obviously premature. It is of no practical value to the ordinary native woman to teach her how to make bread, if she cannot procure flour. The teaching, to be of practical value, must be such as shall teach them how to make the best use of their own supplies. Special training, of course, is required in the case of students' wives, who will be in a position to obtain supplies quite beyond the power of the ordinary villager.

But I am dealing chiefly with the ordinary native woman



A NEW GUINEA BABY-IN ITS CRADLE.

Here again we realise the advantage of waiting before taking up active work. The newly-arrived missionary is placed at a serious disadvantage. She finds herself in a climate where the conditions of life are totally different to what she has been accustomed, and where the entire habits and customs of the people are new and strange. She must first acquaint herself with not only the needs of the people, but also the possibilities of meeting those needs from local resources. To teach sewing where there is neither clothing nor the possibility of procuring materials, would be

or girl. There are certain fundamental principles which require constant emphasising—cleanliness and the simple laws of hygiene must be constantly taught and practised.

One of the most important branches of native education for women should be that which deals with the rearing of children.

And here, I think, the missionary's wife takes her proper place. With all admiration and deferential respect for the noble work done by the unmarried women in the mission field, in this department the *mother* must obviously

be pre-eminent. And here, too, she will find full scope for all her energies. The percentage of deaths in infancy is something enormous. Something like seventy per cent. die before the age of twelve months, and most of these through errors of diet and general neglect. Here then is a large field of usefulness for the missionary's wife. Here, too, she must first educate herself. In a land where smearing with oil takes the place of clothing, where a young pig or wallaby may frequently be seen taking its turn at the breast with the infant, and where the mother will suckle her children for three or four years, paying a total disregard all the time to the suitability or otherwise of her diet,—the missionary's wife may well be well-nigh in despair as to her work. Persistent, patient effort, however, and above all the constant object-lesson of the mission home and household will tell in time, and the result will be incalculable. Like many other branches of mission work, this has no place or praise on the platform, and little in the press, but it has none the less been recognised and blessed by Him, Who revered women and blessed little children.

*(To be continued.)*



## WHAT WE ARE DOING IN NAGERCOIL.

BY MRS. A. L. ALLAN.

**A** FEW bright, living words about your own work will be welcome" was the message received from the Mission House a few weeks ago. I do not like to disregard the request, but feel I would rather do my work than write about it.

Let me first say a few words about my Girls' Boarding School. The Nagercoil Girls' Boarding School was commenced in 1823 by Mrs. Mault, one of our first missionary ladies. Since Mrs. Mault's time it has been carried on by different ladies, all wives of our missionaries, and has done more than anything else in educating, training, and elevating the women belonging to the Nagercoil district. The girls who attend it come to us from the surrounding villages and usually remain with us for several years, after which time they return to their homes, not only knowing more about books than their fellow-villagers, but greatly improved in manners and in matters of thrift and cleanliness and prepared to exert quite a refining influence over the women of the village and congregation to which they belong. They are, in fact, "new creatures"—many of them in the highest sense of the words, I am glad to say.

We have this year 170 pupils, of whom 96 are boarders. Since our return from furlough last December, the school has undergone several changes. There are now three separate departments, an English department with 100 pupils, a Tamil department, and a normal class consisting of 21 girls who are being trained for the primary teachers' certificate. The school has also been raised to the standard

of an English high-school; 5 girls are preparing for the matriculation examination in connection with the Madras University. An efficient staff of teachers has been employed, and we trust the progress made will be satisfactory.

The religious instruction receives special attention. The first school hour of each day is devoted to Scripture, and a Sunday School regularly conducted. The boarders come to the bungalow every morning for prayers, a special meeting is conducted with them on Saturday evening, and one also on Sunday morning in connection with the Watchers' Band. On Sunday evening the bigger girls often come over to the bungalow, when we have a short time of prayer together, and practise the English hymns I teach them during the week. God grant that every effort put forth to lead these dear girls to Himself may be blessed! This is our chief aim and object in all our training. What we pray and desire for each girl in the school is that she may "know Him, whom to know is life eternal," so that when she leaves us she may go forth to be a witness for Christ and a worker for Him in His vineyard. To be permitted to engage in such work is indeed an honour; it is a service full of joy and full of blessed results.

Our great need in the Boarding School at present is more room. We put up in January for the Tamil department a temporary building, 80 feet long, which is also used as a dormitory for the younger girls. Before another year more accommodation will be required. The work is the Lord's, and we feel sure He will not let it suffer for want of funds. He has done "great things" for us in the past, and will, we are sure, supply our every need.

Another branch of my work is the lace industry, also commenced by Mrs. Mault. Nagercoil lace is known all over India, and is greatly admired. Besides narrow edgings and insertions, a variety of wide laces is made in white thread, in gold, in silver, and in black silk. I have now nearly 350 workers, all Christian women connected with the district. Most of them are poor, and many of them widows wholly dependent on the lace for a means of livelihood. The lace is made by the women in their homes. Monday every week is my lace day. The women then come in to me, show their work, get thread or patterns, and receive the money due for any lace they may have brought that day.

For the selling of the lace I am greatly indebted to ladies in different parts of the country. The superintendence of this part of my work entails much correspondence and takes up a great deal of my time. But I gladly give it, knowing what a help it is to our Christian women and to my Boarding School.

Want of space forbids my writing, as I had intended, a few words about my Caste Girls' School at Kottar, and the Zenana work being carried on by our four Bible women. There is work to be done on every hand, the opportunities for doing good are numberless; the open doors are many



A NAGERCOIL BIBLE-WOMAN.

and wide. God grant that we may be faithful, and from love to Him do what little we can to further His Kingdom in this great land.

“My life is not my own, but  
Christ's Who gave it ;  
And He bestows it upon all the race.  
I lose it for myself, and thus I save it ;  
I hold it close, but only to expend it ;  
Accept it, Lord, for others through Thy grace.”



## THE COMING OF THE KINGDOM.

BY MISS HELEN DAVIES, OF HONG KONG.

“GOD fulfils Himself in many ways,” sings the poet with the clear vision. And an older, sweeter singer yet exclaims :

“Oh that men would praise the Lord for His goodness,  
“And for His wonderful works to the children of men !  
“For He satisfieth the longing soul, and filleth the hungry soul with goodness.”

And still, as we trace His footsteps in heathen lands, we wonder more and more at the varied and marvellous ways in which God reveals Himself to the souls of men—ways old and yet ever new—old as is the need of men and the love of God, and new as is the fresh longing of to-day and the fresh love that meets it. “The Kingdom cometh not with observation,” even as its Founder came in lowly guise to earth. But it will surely come, it will not tarry ; and they whose hearts God has touched will note each sign of its appearing or of its onward march, even as men eagerly seek and trace the footprints of their leader in a desert land.

Let me show you some of the wonderful ways of God that have come to my notice in South China.

1. A poor woman came to me one day with a strange story about her husband. She was a rough, working woman who had been baptized as a Christian in the previous year. Her husband had allowed her to do as she liked in this matter, but had obstinately refused to listen when she tried to tell him of the “glad tidings,” and had turned a deaf ear when spoken to by the evangelist. Since then he had been very ill. His eldest son had died some months before in our “Alice Memorial Hospital,” so that he had preferred rather to go to the “Tung-Wa Hospital”—a purely Chinese, heathen institution. The man was so seriously ill that the Chinese doctors had pronounced his case as hopeless ; and his wife watched by him night and day, expecting the end—praying for him, and grieving that he would not listen to the Gospel. Waking early one morning from a troubled sleep, he said to his wife :

“I have seen the Lord Jesus of whom you have so often spoken to me.”

“No,” she sturdily replied, not recognising the answer

to her own prayers, “that cannot be. You have always refused to listen to the Saviour's doctrine and to His messengers. Do you think He would appear to such as you !”

“Nevertheless,” insisted the man, “I have truly seen Him this very night. I was lying here utterly weak and helpless, when I saw a number of evil spirits all around my bed. I knew that they had come to take me away to torture, and I trembled, unable to move or cry, while they actually laid hold of my feet to drag me out. But just then someone bright and shining came into the room, and I knew that it must be the Lord Jesus of whom you have told me. ‘Leave this man alone,’ He said. ‘I am going to heal him’ ; and the evil spirits fled.”

And from that day the man began to recover. As soon as he left the hospital he put himself under instruction, and he is now a humble disciple of the Saviour who appeared to him in the night watches.

2. The following story came to me a few days since from Swatow :—

About thirty years ago, there lived in a country village a long distance inland from Swatow, a spirit-medium—a woman supposed to bear a charmed life, and to be in direct communion with the spirit-world—who was worshipped by numbers of women. These poor creatures were most honest and zealous in their search after peace and—shall I say—salvation, and gave all they had to this worship, even pawning their clothes, some of them, to obtain paper-money, which they burnt, thus, as they believed, laying up treasure for themselves after death.

But one day the spirit-medium told them that her power had left her, and that she could help them no more. But she had a message for them—they must go to Swatow to the foreigners, and there they would hear of a Lord who could save them. The poor women were in great dismay and distress. How could they travel so far ? How could women travel at all ?

Some time after this they heard of a man who had been to Swatow, and who had heard something of this wonderful story of a Saviour. Here was corroboration ! Still, although the need was very great, and their hearts full of longing, Swatow seemed very far away indeed. By and by, however, there came still further testimony. A woman who had been to Kit-Yung, half way to Swatow, told them that she had heard there also of this Saviour of men ; and she urged them to go down to Swatow, promising herself to accompany them.

So ten young women banded themselves together, and, taking provisions for several weeks, set out for Swatow in search of a Saviour. In the fulness of time, and after many adventures, they reached their destination, found out the missionaries, and were kindly received. For a time they feared much that the foreigners must have some hidden motive for treating them so well, but by degrees their fears vanished, and they remained at the school, hearing and

believing. All the women were baptized before they returned to the country; and they left rejoicing greatly to carry the glad tidings of a Saviour with them to their far-off village. Later on the spirit-medium herself came to hear, believed, and worshipped gladly.

3. Just before I left Hong Kong, one of my Chinese friends, a woman whom I had known for some years, came to see me, bringing with her a bundle tied up in a handkerchief, from which she produced small gifts for my father and mother, brother and sisters. She also gave me a number of things used in idol worship—an incense burner, incense sticks, sandal wood, and other things. When I protested at the number of her gifts, she said:

“No, Ku-Neung, they are not many, they are very few. But I want you to take these things to England with the idol, the Goddess of Mercy, that I have already given you; and I want you to show them to the people of England, and to tell them how they are used in the worship of idols; and I want you to tell them about me, and why my arms are so scarred.”

Then she pushed back her loose sleeves and showed me on both her arms terrible scars, and told me a part of her life-story that she had never told me before.

She had been, as I knew, very unhappy through many years of her married life because she was a childless woman, and to be childless is reckoned the greatest curse that can come upon a woman. This image of the Goddess of Mercy was her own idol which she worshipped most devotedly day and night, burning her incense diligently, and bringing offerings of food and wine and paper money—the costliest that she could afford, and often beyond her means, stinting and denying herself to gain the favour of the idol and the gift of children. She had a keen sense of sin, and believed that it was because of some sin that she had committed, she knew not just what, that children were denied to her; and so, by her diligent worship of this idol, and her costly offerings, and her prostrations in the village temple before the idols there, she tried by all the means of which she knew to make atonement for her sin, to pile up merit which should outweigh her evil deeds. But all was in vain. No answer ever came to her prayers.

Then other trouble befel her—her mother-in-law fell ill. This, also, she thought, must be because of some evil influence that she had brought into the house. The weary round of offerings and worship brought no alleviation, and the old woman only grew worse. In her despair and trouble the daughter-in-law went to consult a sorceress—an interpreter of the mind of the idols. This woman told her that only one means could restore her mother-in-law to health. She must make a broth of her own flesh, on drinking which the old woman would at once recover! And so anxious was she to do all that was demanded of her, the utmost possible to atone for her sin, that the poor creature actually did as she was bidden, went home, and with her own hands sliced the flesh from her arms. Twice

was the ghastly sacrifice made, twice did the old woman drink of that horrible potion; and then she died. Nothing then was left to this poor, tortured woman. She had done her utmost, and her utmost had failed. Either her sin must be so great that no amount of merit that she could earn would ever counterbalance it in the spirit-world, or else she had believed a lie. Her husband brought home a second wife, and her misery was complete. She had no hope for this life, nor any beyond it.

Some years later, when she was forty-one years of age, she accompanied a friend on a long journey to a distant town in search of healing from a foreign doctor of whose fame she had heard. In the waiting-room of the hospital—a hospital belonging to the Rhenish Mission—that day, Tak-Chan heard for the first time in her life of a Saviour from sin, of an atonement made once for all, of One who bore the sin of the world. To that longing heart it seemed as if this were a message especially for her—a message for which she had been waiting all her life, and she received it joyfully. Afterwards, being taken into the hospital, she was carefully taught, was baptized, and went home a new creature.

I had known Tak-Chan for several years, but I never heard the story of her scarred arms until that day. And this is why I heard it then:—

“Tell them,” she said, “why my arms are so scarred, and how unweariedly I worshipped the idols seeking to atone for my sin. If you tell them these things, and if you show them these things, surely they will listen; and many will be sent out, who will go into the country places where they never hear of Christ, and will teach my people that my people may be taught, and that they may not suffer as I suffered before I knew of a Saviour from sin. Do beseech them, Ku-Neung, that many may be sent.”

We need schools and colleges and training homes in China. Must we say to the little bands of Christians looking for our help: “These things cannot be yet. There is wealth enough for all, and for more than all, among the Christians in England, but there is not enough of the spirit of Christ.” We must have from among the people evangelists, teachers, and Bible-women, well equipped; we must have Chinese hospital nurses and Chinese Christian mothers, trained amid pure and holy influences, if Christ's Kingdom is to be set up in that land. And for the bringing in of that Kingdom the Saviour came down to earth, and trod its weary paths, footsore and hungry and lonely; and for this He suffered and died upon the cross of shame; and not until that Kingdom come shall He “see of the travail of His soul and shall be satisfied.” Is it nothing to you, all ye that pass by?

### THE PRAYER MEETING.

OWING to the holiday season, the weekly prayer meeting will not be held during July and August.

## FROM THE SECRETARY OF THE WATCHERS' BAND.

IT must ever be remembered that the success of the workers abroad is closely linked with the interest of the workers at home, and this is largely dependent upon the hearty and intelligent sympathy of the pastors of our churches, who may do much to cultivate or to repress missionary enthusiasm. The Watchers' Band is a corrective of that spirit of isolated individualism which still characterises the work of too many, and if we can but awaken their interest in the movement, and combine their efforts for its advancement, it may be made still more potent for good. A live minister will make a live church, and if he leads in a right direction the church will assuredly follow. One whose whole soul is aflame with missionary zeal will soon kindle the fire in other hearts. It is encouraging to report that a growingly large number observe the Watchers' Band arrangement in their public prayers, and thus not only secure freshness, variety, and point in their petitions, but strengthen and confirm the members of the Band, and stimulate the prayers of their people generally.

THE reports of the various branches give many illustrations of quickened and extended missionary interest resulting from the work of the Band. Among others mentioned are: More definite prayer for missionary work. Many who previously thought of the missionaries only once a year now remember them before the Throne of Grace every day. More frequent reference to missionary work in the public prayers both of minister and people. Increased attendance at missionary meetings. More ready and liberal response to appeals for the work. Many have adopted the system of weekly or monthly offerings. More missionary boxes in the homes. A number of branches have undertaken the support of a native teacher. Many members have become collectors for the Society (and admirable collectors they make, with their intelligent knowledge of the work and the workers). Increased circulation of the CHRONICLE, and greater eagerness to receive missionary news.

THE branch in connection with the Congregational Church, Brentwood, has afforded an excellent illustration of what can be done by earnest and united endeavour, having during the past year contributed to the Centenary Fund no less a sum than £14 1s. 7d., this being in addition to the other regular gifts to the Society from the same church. Such an example should be both instructive and stimulating.

Now that our annual meetings are over, it would be well if each Branch Secretary would go carefully through the list of names of the members of the church and congregation with which he or she is connected, and try hard to enlist everyone—the elder as well as the younger—as a Watcher before the year closes.

IN response to the many requests that have been made for something larger and bolder than the present Lobby Card, suitable for suspending in lecture halls, or schoolrooms, a CYCLE OF PRAYER CHART has been published, which shows the Watchers' Band arrangement for each week. It is 26 in. long, by 20 in. wide, printed in colours, mounted on canvas and varnished, with embossed head and roller, and is most attractive in appearance. The price is 1s. (postage 3d.), but there will be no charge for the first copy to Branches that will undertake to place it in a good position.

A NEW booklet has been issued, entitled "MESSAGES TO THE CHURCHES AT HOME AND ABROAD." Accompanying each of these helpful "Messages" is the portrait and autograph of the writer. It is designed to awaken attention to our movement, and should be widely circulated. The price is 1d. each; or 8d. per dozen.

JAMES E. LIDDIARD.

## LINKS WITH THE PAST.

ON the 12th of last May, while the Watchers' Band were meeting in London, and crowds were gathering to take counsel together on Foreign Missionary Work, an aged missionary of the London Missionary Society was laid to rest in the quiet cemetery at Pembury, Kent.

The Rev. David Gilkison Watt, formerly missionary at Benares and at Almorah, "fell asleep" on May 8th, 1897, aged 79.

In 1839 he had been accepted by the London Missionary Society along with David Livingstone, and in 1840 the two friends parted, David Livingstone starting on a career of world-wide fame, and David Watt entering a path of equally courageous, but comparatively obscure service. Mr. Watt's destination was Benares. Failing health soon compelled him to return to England, but India was the land of his desire, and he gladly accepted an appointment to Almorah, hoping that in the air of the hills he might be able to continue the work which he had at heart. He was not, however, able to make it his life-work. Health again broke down, and he was forced finally to quit the foreign field. During Mr. Watt's seven years of missionary life he and Livingstone kept up a close and detailed correspondence, and happily the letters on both sides were preserved. Those from Livingstone to Mr. Watt have already been largely used in Dr. Blaikie's "Personal Life of Livingstone," and added much to the interest of the book.

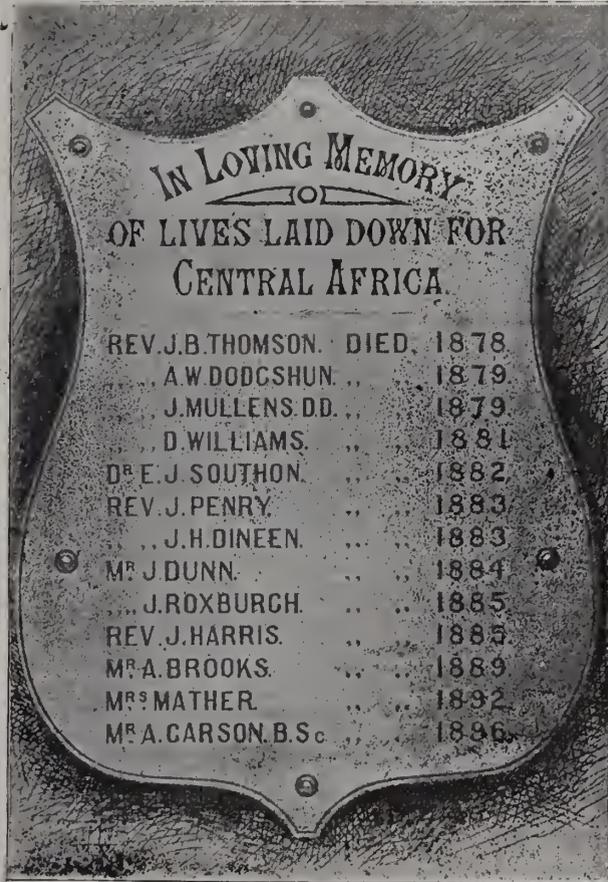
Never for a moment did Mr. Watt cease to be a missionary at heart. During the whole of his long life he would delight to recall the scenes of his short missionary career, and rejoice to know that others had entered into his labours. In the days of his youth deep sorrow shadowed his path. He "went forth weeping, bearing precious seed;" and he lived to see others "come again with rejoicing, bringing their sheaves with them." But for him "the ministry which he had received of the Lord" was to be fulfilled, not in India, but in England and in Florida. For twelve years he was pastor of a church at Northwich, and for seventeen years he ministered at Week Street, Maidstone. While at Maidstone he founded a workmen's club, the first of the kind ever existing in Kent. His next mission was in Stoke Newington, where he started a new chapel at Rectory Road. Failing health, however, forbade his continuing so arduous an undertaking, and he and part of his family joined the sons who were already in Florida. There again he was called to pioneer work, and had the joy of seeing a small Christian church formed at St. Petersburg, near Tampa, their first meeting-place being a railway car. When family reasons compelled Mr. Watt's return to England with his wife and daughters, he left behind him a congregation of faithful Christian people who mourned his departure. His last earthly ministry was at Pembury, where, during the winter of 1895-6, he took the oversight of the Union Church until a pastor should be found.

To those who had the unspeakable privilege of Mr. Watt's intimate friendship, he seemed a visible representation of the Good Shepherd, walking only a few steps behind the Master whom he loved and for whose voice he listened. "He was the most Christ-like Christian I ever knew" said one of these privileged friends. They only know how great a loss the Church of Christ has sustained, but many can testify that both by word and deed he showed them an ideal of Christian duty grander than they had ever seen before, and proved to them that, by the grace of Jesus Christ this lofty ideal was to be not only admired but attained.

**CENTRAL AFRICAN IN MEMORIAM TABLET.**

THIS engraving represents — of course, on a greatly reduced scale—a brass tablet, which is to be placed in the new church at Niamkolo, near Lake Tanganyika, Central Africa. It has been provided by the missionaries labouring in the Tanganyika regions, and their friends, as a tribute to the memory of the heroic men who, in the earlier stages of missions in Central Africa, laid down their lives for Christ and the people of the “Dark Continent.”

The tablet—a fine piece of workmanship—was produced in this country, and is now on its way to its far-off destination. The



placing of such a memorial in the Mission Church at Niamkolo was certainly a happy thought. It will not only remind the worshippers of the brave men of God, who were the pioneers of Christian missions in Central Africa, but, we may hope, will also inspire them with a like devotion to the Saviour, and impel them to consecrate themselves to the glorious service for which those men of God so willingly laid down their lives.

It is an interesting coincidence, that the same number of the CHRONICLE which contains this memorial of former brave African missionaries, should also record the departure from England, for the Tanganyika district, of a party of nine missionaries, appointed by the Directors to reinforce the sadly

weakened staff of workers there. May their journey be a happy one, under the Father's loving care, and may they be long spared and graciously used to do noble work in that field of labour, consecrated as it is by the splendid self-sacrifice of their predecessors, whose names are written not alone on the “memorial brass” in the Niamkolo church, but on the “roll of heroes” who have “shared the travail that makes Christ's Kingdom come.”

**THE SPECIAL DEPUTATION.**

WE are now safely on board the *John Williams*, and with a fair wind and all sails set are making rapid progress on our voyage to New Guinea. We left Brisbane Wharf punctually at 5 a.m. on Monday, and passed the Bar Buoy at 11 a.m. Shortly after our pilot left us, and then with full steam ahead and stay sails set we launched out into the deep. It did not take very long to prove to us that our good ship was a lively boat, and the livelier she became the more depressed were we. Three\* more sober and melancholy looking objects could not easily have been found than were stretched at length on deck chairs or couches on the *John Williams* that evening. However, as we could not persuade the ship and the waves to regulate themselves to our ideas of equilibrium, we have taken the alternative course, and have now succeeded in adapting ourselves to our circumstances. I hope that we have established a *modus vivendi* which will not again be disturbed. The south-east “trades” appear to have set in steadily, so the engines were stopped and the propeller “feathered” yesterday afternoon. All being well, we expect to reach Kwato on Saturday evening, or at latest on Sunday morning.

We are both very thankful for this week of rest after the excitement and labours of our brief visit to Australia. We were exactly twenty-five days in the Colonies. During that time we visited Hobart, Launceston, Melbourne, Ballarat, Bendigo, Sydney, Ipswich, and Brisbane, travelled upwards of two thousand miles, and took part in twenty-six services or meetings! The kindness we received everywhere was most hearty and considerate. Our friends were most anxious that we should use the brief time at our disposal to the best advantage. Delightful pleasure trips were interjected between days of serious business both at Melbourne and Sydney. We were driven about in every direction when a spare hour could be found for sight-seeing, and everything was done that could be done to make us feel that, as representatives of the Old Society, we were welcome and honoured guests.

It has been exceedingly pleasant to renew many old friendships with ministers and others who have found their way out to the Colonies, or who have from time to time visited England. The ties which bind the old country and the new lands together are many and strong, and the expressions of unity of race and sympathy and of loyalty to the Imperial Government which have found utterance everywhere have been remarkably hearty and enthusiastic. The consciousness of a young strength and of vast possibilities of development and expansion is manifest on all hands, but it seems coupled with the realisation of being part of a great free empire whose best interests are in union of heart and community of great purpose in the world.

To attempt after so brief and hasty a visit to express any opinion upon the social and religious conditions of these great colonies would be altogether out of place. Some things, however, were brought so prominently before us that we could not fail to take note of them as aids to a

\* The third member of the party referred to was the Rev. Joseph King, the Society's Deputation Agent for Australasia.—ED.

better understanding of Australasian affairs in the future. We were greatly impressed by the large and wise provision made for education not only in the State school systems of the various colonies, but also in the direction of secondary and university education and of technical training. The handsome, extensive, and well-appointed University buildings, with their large companies of students of both sexes—the technical colleges at Sydney, for example, providing for five thousand students in two hundred classes on a great variety of practical subjects—and the large public libraries, which seemed to be well used, all told of large-minded and wise purpose that the young communities should have from the first the advantage of liberal education.

Our conferences with some of the leaders of Christian

with which many of the churches appeared to be devoting themselves to home mission work.

The connection of the Society with the religious life of the Colonies, and the affection cherished for the Society in many quarters, came out in various interesting ways. Plain men came to us at the close of meetings and exhibited early volumes of the old *Juvenile Magazine* which they were cherishing with care, or told us of their recollections of missionary meetings and influences which had impressed them long ago in some quiet country town in England. Some of the oldest and most important churches in the Colonies owe their origin to the labours of early missionaries to the South Seas. Former missionaries of the Society hold pastorates, and are doing a true and useful work. It



MR. CROSFIELD AND THE REV. R. WARDLAW THOMPSON.

work speedily revealed the sad fact that the problem of religious indifferentism, which some of us are disposed to regard as the most serious danger our Churches have to face at home, is pressing even more heavily under the now and looser conditions of life in the Colonies. Sunny skies and a temperature that makes considerable demands on the physical nature during the hours of daily work make amusements of all kinds more alluring, and the disposition to make Sunday a day of relaxation and pleasure at the expense of worship is strongly marked. There is, however, an earnest Christian life striving to overcome these difficulties, and anxious to learn and to try new methods of meeting new dangers. The scattered settlers in country districts are necessarily very poorly supplied with the means of grace, but we were impressed with the zeal and earnestness

happens that former missionaries are the chairmen of the Congregational Unions of Victoria and of Queensland for the present year. And the sentiment of loyal attachment to the Society, and of the desire that nothing should be done to disturb the present relations between the Australasian churches and the Society's work, found utterance very frequently. Our friends are anxious to take a larger share in helping that work forward, and it may be hoped that our visit will not be unfruitful in impulse to larger effort, but they earnestly repudiate any desire to separate from us in any way.

Now we are fairly launched upon the work for which we were specially commissioned, and the next report of our progress will contain some of our impressions of New Guinea.

R. WARDLAW THOMPSON.

## ANNIVERSARY MEETING OF THE INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES.

THE fifty-eighth annual meeting was held at Walthamstow Hall, Sevenoaks, on Thursday, 20th May, the Rev. J. Monro Gibson, D.D., presiding. Prayer having been offered by the Rev. J. A. Houlder, of Madagascar (L.M.S.), and a hymn sung, the report of the Hon. Sec. was read by Miss Pye-Smith; that of the school work by Miss Unwin, the Lady Principal.

The Treasurer—William Edwards, jun., Esq.—followed with the financial statement, which showed a balance in hand of £7 18s. 8d. on the General Fund; but, as there is a loan, with interest, of £303 9s. due to Mrs. Scott, there remains a practical deficit of £295 10s. 4d., which it is confidently hoped will be entirely removed during the year. The Treasurer also made an appeal for additional subscriptions, as those at present received are insufficient, and necessitate constant special appeals.

The Rev. J. H. Hacker, of South India (L.M.S.), then moved the adoption of the report, and the re-election of the officers and committee, with power to add to their number.

The Rev. Timothy Richards, of North China (B.M.S.), seconded the resolution, bearing grateful testimony from his own experience to the invaluable help and comfort the school affords to the parents during their enforced separation from their children.

Mrs. Baylis Thomson supported the resolution. Herself a pupil in the early days at the old house in Walthamstow, she rejoiced in the present improved surroundings and the affectionate interest and unwearied care bestowed upon the pupils.

After the singing by the school choir of Pinsuti's "I love all things," with excellent effect, Dr. Monro Gibson addressed the meeting, heartily commending to its sympathy the work done at Walthamstow Hall. Dr. Gibson concluded by urging all present to make the work known in their own circles, assured that in a very special sense the children of those who for Christ's sake give up the joys and comforts of home and country are included in the Master's command, "Feed My lambs."

The Rev. R. Swallow, of Ning-po (United Methodist Free Churches Missionary Society), proposed, and the Rev. W. A. H. Legg, M.A. (Maidstone), seconded, a vote of thanks to Dr. Gibson, and, after another song from the choir, Dr. Gibson closed the meeting by pronouncing the Benediction.

CAN any of our readers supply us with the following:—*Chinese Repository*, No. 2 of Vol. I., Nos. 1 and 2 of Vol. XII., No. 4 of Vol. XV., No. 2 of XIX., and the whole of Vol. XX. *Chinese Recorder*, Vols I, IX., X., and XV.; also No. 3 of Vol. XIII., No. 9 of Vol. XXIV., and No. 5 of Vol. XXV. *The Juvenile*, 1888, September; 1890, March, April; 1891, May, November; 1892, February, March?

FOR SALE.—On behalf of proposed "Training Home for Girls," Hong Kong. A 15-carat gold demi-hunter, keyless, Geneva watch, with short chain and trinket, perfectly new, valued by competent watchmaker at £2 15s. Some Shetland goods, made by the ladies of Shetland; some yards of white Indian embroidery. Two oak and leather benches, sizes 14 ft. long by 1 ft. 9 in. wide, and 18 ft. long by 1 ft. 9 in. wide, in each case the framework is solid oak, and the back and seat of morocco. Five dozen Congregational Church Hymnals, words only (no chants), published at 1s. 6d. and 2s. Offers invited.



Notice to the CHRONICLE'S "Own Correspondents."—  
Intelligence should be posted so as to reach the Editor  
by the 10th of the month preceding the new issue.

### CHINA.

THE twenty-fifth Session of the Hô-hoey (the Chinese name for Congregational Union) was held in the Kolongsu Chapel of the London Mission, Amoy. The chairman for the year was Pastor Chiu, who has been the superintendent of the Native Missionary Forward Movement in the adjoining prefecture of Ting-Chiu for the past five years. He was for fifteen years the pastor of the oldest L.M.S. Native Church at Thaisan, in Amoy, and was only released a year ago from his connection with that church, that he might give his whole time to the new work. His address from the chair on the opening day was marked by a very thoughtful, earnest, and reverent spirit, covering as it did a wide range of Christian activity. All the meetings, including the morning and evening prayer-meetings, were characterised by great earnestness of purpose and a happy harmony of feeling. It was evident that the Holy Spirit was present, for it was a time of stimulus and blessing to all who took part. When the chairman's address was over, the rest of the first day was occupied in going through every church *seriatim*, and inquiring from each delegate and preacher about the progress of the church in numbers, self-support, and influence. On the Saturday, Pastor Chiu gave a full account of the progress of the new work in Ting-Chiu. Special collections were made during the meetings for the new work in Fu city, and as much as 300.00 dols. was promised, half of which sum was from the natives themselves. A young preacher was chosen to go up at once, so as to learn the new dialect, that he might soon be able to begin regular preaching in the city. It was felt by all that the meetings were some of the best yet held, reaching, if not surpassing, in interest and usefulness those held five years ago in Chiang-Chiu, when the new Forward Movement was launched. We are not only able to point to the first-fruits of that work in the thirty-three baptized members (with children), to the large number of hearers, to the boys' schools, &c., but also to mark a new advance into the Fu city itself. To any unbiassed observer such meetings show the capability of the Chinese, under suitable leadership.

to carry forward plans for the salvation of their own countrymen in those regions as yet untouched by the Gospel. That so many native workers should have been willing to learn entirely new dialects in order to preach the Gospel in those districts, and that such a large sum of money has been raised by the members of all our churches during the past five years to inaugurate and carry on this work with no help from the home Board, speaks volumes for the reality of their Christian faith and for the power of the Gospel over the hearts and lives of the Chinese. In presence of such facts as these, any narrow criticisms, such as are occasionally heard as to all converts being rice Christians and the like, are beside the mark, and fall harmlessly to the ground. The glorious Gospel of Jesus Christ is proving itself to be the strongest power for the regeneration and improvement of the Chinese, even as in other lands. It stands easily first as the greatest and most effectual and lasting influence for the salvation of China.

F. P. JOSELAND.

#### INDIA.

THE annual prize distribution to the scholars of the Society's schools in the Vakkam District took place in April. Last year the number of scholars was 312; this year there are more than 500, all of whom received presents. At the Vakkam School the building was specially and tastefully decorated, and a large pandal erected for the occasion. The Sheriyenkil Tahsildar and the Inspector of Police had accepted invitations, while other officials were prevented from being present, and sent apologies. A band of musicians from Anjengo enlivened the proceedings. Previously, and on the same day, there was a general gathering of Christians for the usual tri-monthly Sungm. This brought together a large number of people, and also attracted the general public, who came in great numbers, and remained at the place the whole day. In the evening, advantage was taken of the presence of so many people, and a magic-lantern lecture on the "Life of Joseph," with musical accompaniments, was delivered in a large open space near the school. On the following day the Anjengo School was visited, and prizes distributed to about a hundred children. The Anjengo Tahsildar, accompanied by other officials, attended and kindly distributed the prizes, and afterwards paid a very thoughtful and earnest tribute to the work done by Christian missionaries for the people of Travancore, and of India generally. In the evening, here also, another magic-lantern lecture was delivered in the school compound, the subject being the "Life of Christ"; and a good gathering was present. At the Nedungolam School the same pleasing function was performed. The Magistrate of Paravoor and the Sub-Registrar of Vedungolam were present and distributed the prizes. A magic-lantern service was held at Chattanoor, in the market-place, and was attended by a

large crowd of people, who were very attentive, and expressed their appreciation of the efforts made to interest and instruct them. On all of the occasions the magic-lantern was manipulated by the Rev. W. D. Osborne, who was accompanied by Mrs. Osborne. Altogether, the gatherings at every place were most interesting, and very encouraging to the workers in this new district. In addition to the prize-winners, more than 200 children received special prizes for attending Sunday-school during the year, so that the total number of prizes and presents distributed were over 700, which it is hoped will serve as a stimulus to scholars and teachers alike during the present year.

#### NEW GUINEA.

IN a despatch from His Excellency the ENGLISH SCHOOL Lieutenant - Governor of British New Guinea (Sir William Macgregor) to Lord PORT MORESBY. Lamington, reporting a visit to the schools of the Society at Port Moresby, His Excellency says: "The schools are two in number. The upper school is taught by Mr. Hunt himself; the lower by the veteran South Sea teacher, Ruatoka, whose name has often been favourably mentioned in previous reports. The usual course of lessons was gone through in each school in my presence. In the upper school were six students that intend eventually to become teachers, five smaller boys, whose future career is not yet determined, seven girls or young women, and two small boys—a score in all. The great peculiarity of this school is, that it is taught and conducted in English, and I am bound to say that the teaching of English is both sound and thorough. The importance of this to both the scholars and to the district is very great. It is very likely that the process of teaching this school in English is much more laborious, and results are obtained slower—at least, at first—than if teaching were carried on in Motu; but the ultimate advantage to the pupils and to the district, especially at the headquarters of the Government, must eventually be very great. English reading is making fair progress, but speaking English and translating English into Motuan surpassed my expectations, several students translating simple sentences readily and correctly. This branch was decidedly very satisfactory. Music is being taught with great care and decided success. Part-singing of different exercises was so well done that it was very manifest that extraordinary care and trouble is being taken to ground the pupils thoroughly in the elementary parts of this most important subject. As regards the upper school, I saw only one thing that is unsatisfactory—the small number of pupils that attend it. This is a matter that is unfortunately beyond the control of Mr. Hunt. This only confirms and strengthens the conviction at which I had already arrived, that the time has come when a mild and tentative attempt at compulsory attendance should be made."



**T**HE number of people who are learning to read in Uganda is estimated at upwards of 57,000. There are now 321 churches, accommodating nearly 20,000 people. About 26,000 copies of the New Testament, or Gospel portions, have been sold, and the baptized Christians number over 6,900.—*Regions Beyond*.

WHATEVER may be the religious difficulties of Japan, there can be no doubt about its material progress. Two thousand miles of railway are in operation; 700 more are in course of construction, and contracts have been taken for the making of 2,500 miles in addition to all these. Then while at the close of the war with China there were 500,000 spindles going in the factories, there are now 880,000 at work; and the shipping tonnage has increased during the same time from 182,000 to 472,000.—*Free Church of Scotland Monthly*.

Two Chinese women, educated in the Mission Schools of Peking, have been appointed delegates to the International Council of Women to be held in London in 1898. The Viceroy may have been influenced in making this radical appointment by what he saw of the position occupied by women of the West.—*Mission Studies*.

AMONGST the many contributions to the Mansion House Indian Famine Fund, there is one, amounting to £844, from Fiji. Sixty years ago, when our Queen ascended the throne, the entire Fiji group was inhabited by pagan cannibals. Two Wesleyan missionaries, who had been working for some years in the Friendly Islands, had landed at Lakemba a few months previously, and were the first messengers of the Gospel to the Fijian people.—*Work and Workers*.

THE first telegraph line is to be built, during the coming summer, from a point in Northern India to the capital of Little Thibet. Soon, through the combined advance of commerce and missions, Thibet must cease to be "the great closed land."—*The Missionary*.

THE German missionary magazines are extremely well informed about the true state of things in Madagascar, and express themselves with a warmth of Christian sympathy which demands our cordial thanks. Thus the *Allgemeine Missionszeitschrift* writes as follows: "It is a battle for life and death which the Jesuits are waging against our fellow-Protestants in Madagascar. The Lord, it seems to us, has yet great things in store for His Evangelic Church in Madagascar, since He tries her so long in the furnace of tribulation and purges her from her dross. But on us lies the duty of intercession for our fellow-believers in Madagascar and for their spiritual shepherds, that this tribulation may be so tempered that they may be able to bear it."

THE ignorance of missions which prevails in seafaring circles generally is amusingly illustrated in the following anecdote. The sailing ship, *Scottish Dale*, was wrecked on the Batoa or Turtle Island. The crew took refuge in the boats, but saw to their terror that a native boat with a brown matting sail was bearing towards them. They rowed with all their might to escape these supposed bloodthirsty savages, and thought themselves lucky when they distanced them. After a course of 240 miles they reached the haven of Suva, where there is a British Governor; but they were astonished to find that when they related their narrow escape from the cannibal Batoans, it was received with bursts of laughter! and they were told that they would have been safer in Batoa than in any civilised European State. The Batoans are Christians, and have saved many shipwrecked crews and given them food and lodging free, and have preserved stranded goods and restored them faithfully to their owners.—*Allgemeine Missionszeitschrift*.

THE Rhenish Missionary Society has had a larger growth in the last ten years than any of the other German missions. In 1885 they had 68 European missionary workers; in 1895, 111. They had then 54 stations, now 74, and 27,974 native Christians, while now they have 60,144. During the same time their income has increased by 100,000 marks, but the expenses have become proportionately smaller. In 1885 they amounted to 5,205 marks; in 1895 only to 4,582 marks, school, and church building included.—*Deutsche Kolonialzeitung*.

THE King of Corea has sent his son, the Crown Prince, to America in charge of the Presbyterian missionary, Moffat, that he may receive a Western education. If he makes as good progress as the present Minister of Instruction, T. H. Jun, who also studied in America and is a zealous Christian, his country will have cause to rejoice. The new Governor of the capital, Seoul, also spent many years in America as secretary to the Embassy. The American Presbyterian Mission in Pyeng Jang received 137 new members last year, and 500 candidates for baptism. Services are held by native Christians at 22 out-stations every Sunday. The war and the cholera have softened the hearts of the people to the Word of God, and everyone who is converted seeks immediately to convert others. In ten years a great change has taken place in Corea.—*Allgemeine Missionszeitschrift*.

WE have often been forced to observe that the whole Mohammedan world is connected by secret threads, and that a defeat which Islam suffers in any part of the world, or a triumph which she can claim either really or fictitiously, has its reflex action even on the work of our missionaries in the Mohammedan part of Sumatra. Thus the recent massacres in Armenia have filled the Mohammedans in this part of Sumatra with pride. They say to the Christians, "You see now that the Rajah of Stamboul" (that is, the Sultan of Constantinople) "is the one whom none can withstand; and he will soon come and set Sumatra free, and then we shall do with the Christians as the Turks did with the Armenians." And it is a fact that a considerable number of Mohammedans who were receiving instruction as candidates for baptism have gone back since the receipt of this news.—*Bericht der Rheinischen Missionsgesellschaft*.

# NEWS FROM OUR STATIONS

## PERSONAL NOTES.

**CHINA.**—Dr. G. P. Smith, of Tientsin, reports that there are many signs all round that the Holy Spirit is working. 'There is at present a wonderful readiness on the part of the people to listen to the Gospel, and the sowing of many years is bearing fruit. In and on the borders of Manchuria people seem to be coming in by hundreds. Others, too, working round Tientsin, observe the same attitude in the people, and may we not look for a big year? Strange to say, it is just in the district that was affected in the late war where this change in the attitude of the people towards the Gospel of Christ is more marked. They were left to their own resources for a time, and they stuck to their faith.'—The Rev. A. J. Macfarlane, M.A., reached Hiao Kan on April 2nd, after a necessary delay at Hankow. On the day of his arrival at Hankow Dr. John and others had just returned from a tour in the Hiao Kan district, bringing with them a most encouraging report of the increase of converts and spread of the good work there.

**MADAGASCAR.**—On the eve of Mr. Stowell Ashwell's departure for England, the Imerina District Committee expressed by resolution their appreciation of the energy and zeal with which he has carried on the superintendence of the Society's Printing Press at Antananarivo for ten years. In addition to doing all the printing and publishing required for mission purposes, he has made the Press such a paying concern that two valuable mission houses have been built out of the profits, thus relieving the general funds of the Society. He has also rendered valuable help in superintending Sunday-school work in the capital; and, by acting as business agent to his colleagues, he has greatly helped and relieved them from many difficulties.

**SOUTH SEAS.**—The natives in Mangaia were visited by a severe storm in February, which, through the destruction of the banana plantations and coffee crop, would render them poor and hungry for some time. "It was most distressing," writes the Rev. J. H. Cullen, "to see the ground covered with nripe berries, in places several inches deep. Limes and oranges carpeted the ground in millions; large orange trees were blown down, and the cotton shrubs were torn up by the roots, while in many places the streams had broken through their banks and turned the taro patches into lakes."—The Samoan Mission has during the present year been visited by several friends from the Home-land—viz., Mr. and Mrs. J. Wyelife Wilson and Miss Rosalie Wilson, of Sheffield, who have now returned home. They were fellow-passengers with the Bishop of Sydney (Primate of Australia) and his sister, Miss Snowden-Smith, who expressed their great pleasure at seeing something of the work of our Society. Especially were they delighted with the Papauta Girls' School. Mr. and Mrs. Goward, of Apia, have also been much cheered by a visit from Mr. and Mrs. Ziba Armitage and Miss Armitage.

**NEW GUINEA.**—The Rev. A. E. Hunt, of New Guinea, took a very active part, while on board the *Austral* on his way to England, in organising concerts and entertainments, conducting

services and Sunday-school, and in many other ways assisting to relieve the monotony of a long voyage. By means of photographs considerable interest was excited in his work in New Guinea and Samoa, and by special request Mr. Hunt gave a lecture on New Guinea, illustrated with dissolving views, the chair being taken by the Bishop of Brisbane. At the farewell concert of the voyage, to show their appreciation of his services in their behalf, as well as their sympathy with him in his work, Mr. Hunt was presented with the sum of eight pounds, which had been privately collected for that purpose.

## ANNOUNCEMENTS.

### ARRIVALS.

MR. STOWELL ASHWELL, from MADAGASOAR, via Marseilles, May 15th.  
MRS. JOSELAND and three children, from Amoy, China, per steamer *Ceylon*, May 19th.

MISS MACEY, from TIENSIN, NORTH CHINA, via Canada, May 21st.

REV. J. W. HILLS, Mrs. Hills, and four children, from SAMOA, SOUTH SEAS, per steamer *Ballarat*, June 3rd.

REV. DAVID HUTTON, from MIRZAPUR, NORTH INDIA, per steamer *Caledonia*, June 4th.

REV. A. J. WOOKEY, from LAKE NGAMI, SOUTH AFRICA, per steamer *Dunolly Castle*, June 11th.

### DEPARTURES.

MISS ANNIE E. FFRENCH, appointed to SAMOA, SOUTH SEAS, embarked for Sydney, per steamer *Arcadia*, June 4th.

DR. J. G. MACKAY and Mrs. Mackay, the REV. JOHN MAY, B.A., and Mrs. May, B.A., appointed to CENTRAL AFRICA; MISS ALLEN, proceeding to LAKE TANGANYIKA; and MR. J. H. E. HEMANS and Mrs. Hemans, returning to LAKE TANGANYIKA, embarked for China per steamer *Ilovo*, June 8th.

MISS NELLIE HARGREAVE, returning to PHALAPYA, SOUTH AFRICA, embarked per steamer *Doune Castle*, June 18th.

### BIRTH.

BROUGH.—On March 25th, at Colimhatoor, South India, the wife of the Rev. A. W. Brough, of a daughter.

### MARRIAGE.

IONIDES—PHILLIPS.—On the 31st of May, at St. Augustine's Church, Highbury New Park, by the Rev. Stewart H. Clark, Alexander George Ionides, of The Brooklands, Dartford, Kent, to Alice Wynne, daughter of the Rev. Maurice Phillips, L.M.S., of Madras, South India.

### DEATH.

WATT.—On Saturday, May 8th, at Pemhny, the Rev. D. G. Watt, late of the L.M.S. Mission at Benares, North India, in his eightieth year.

### ORDINATIONS.

On Wednesday, May 19th, an ordination service was held at Emmanuel Church, Cambridge, in connection with the appointment of MR. WILLIAM NELSON BITTON to the Society's Mission at SHANGHAI, CHINA. Mr. A. W. Dale, of Trinity Hall, presided. The Rev. A. N. Johnson, M.A., Home Secretary, described the field of labour; the Rev. Professor Bennett, of Hackney College, asked the questions; the Rev. P. T. Forsyth, M.A., D.D., offered the ordination prayer; and the Rev. Principal Cave, B.A., D.D., delivered the charge.

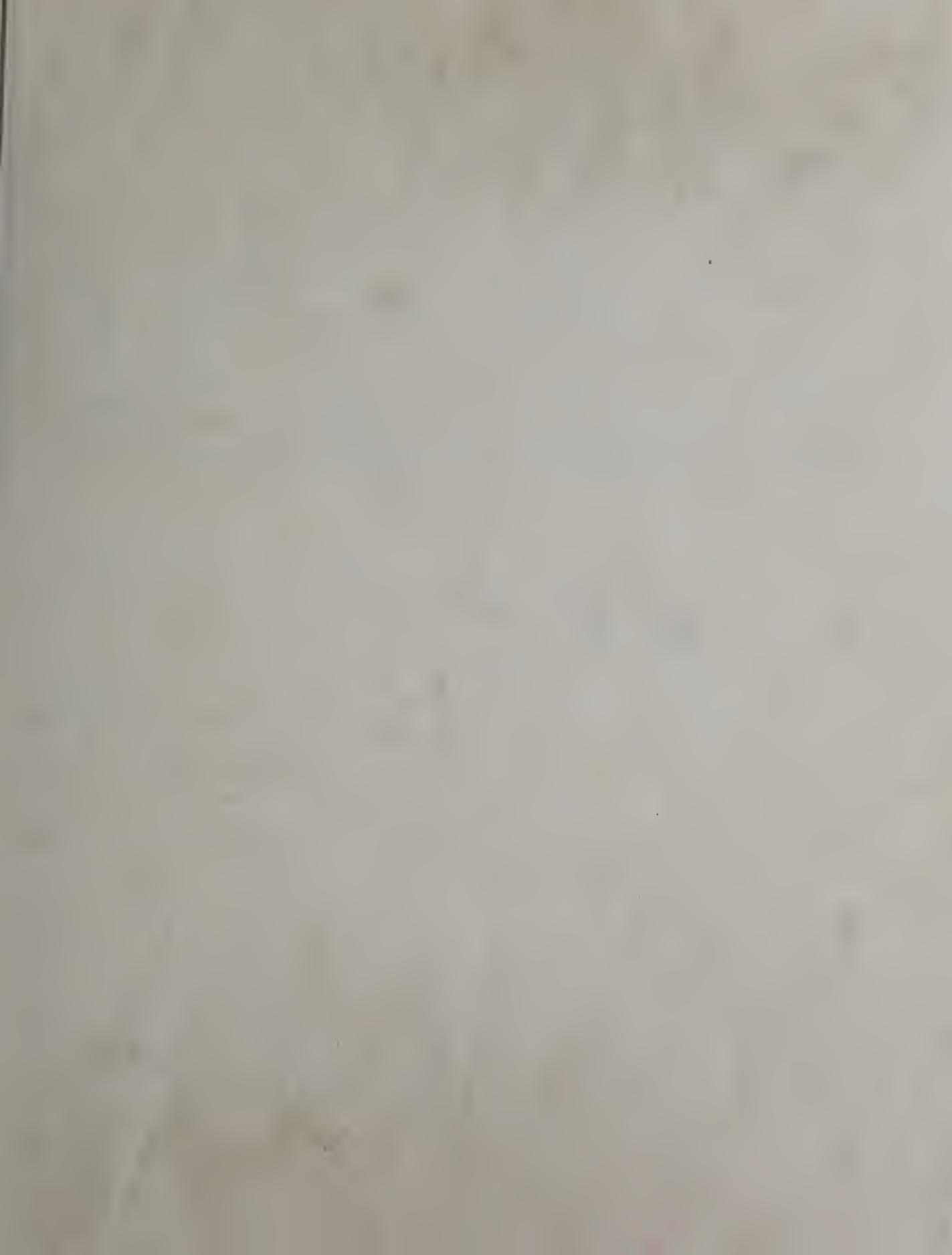
A dedication service was held on Thursday, May 20th, at West Hampstead Congregational Church, in connection with the appointment of MISS ANNIE E. FFRENCH to the SAMOAN MISSION, SOUTH SEAS. The meeting was presided over by A. J. Malcolm, Esq., and the Rev. T. Gillilan, the Rev. A. N. Johnson, M.A., Home Secretary, the Rev. S. J. Whitmee, and the Rev. W. Pierce took part.

## TO SUBSCRIBERS.

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